Sharma, Tej Ram, 1941–
   Personal and geographical names in the Gupta inscriptions /
   xxvi, 378 p., 6 leaves of plates : ill., maps ; 23 cm.
   Originally presented as the author's thesis, Banaras Hindu
   University, 1968.
   Bibliography: p. [324]–358.
   Includes index.
   Rs96.00 ($20.00 U.S.)
PERSONAL AND GEOGRAPHICAL NAMES
IN
THE GUPTA INSCRIPTIONS
Personal and Geographical Names in the Gupta Inscriptions

Tej Ram Sharma

CONCEPT PUBLISHING COMPANY
DELHI
First Published 1978

© Tej Ram Sharma 1976
Tej Ram Sharma (b. 1941-)

Published by
Naurang Rai
Concept Publishing Company
65-F, Anand Nagar
DELHI-110035 (India)

Printed by
Malik Composing Agency
at Mayur Press
G.T. Karnal Road
DELHI-110033 (India)
'What is there in a name? There is definitely much more to a name than may appear at first sight. Names may appear to be quite casual, so much so that the man bearing them has hardly any say in the matter. We find some people adopting new names or adding suffixes. In many cases the name does not have any connection with the personal qualities of the man concerned. The titles assumed by a man may reflect something of his inner personality, his ambitions, and his social position. The epithets bestowed by others, if they are not mere flatterers, reveal his assessment in society. Whereas the suffixes may often depend on the given family or a social group, the personal names are labelled long before any of the recognisable attributes begin to emerge. The story of names would have assumed a highly romantic colour if the names had been assumed by people and not by thrust upon them.

The names may not reveal the man, but they do provide penetrating insights into his family, his society and his times. The name-patterns have a vital connection with the social realities and cultural values of the group to which they belong. There is a distinct individuality in them and they reflect in a macroscopic miniature the traditions and values of the people concerned. People do not take to names in an casual a manner as they are sometimes taken to do. Of all the people the Indians seem to show a much serious concern for the question of names and to have set down definite rules governing their formation. These rules are not mere grammatical ones to cover the linguistic forms of the names. There are prescriptive norms and prohibitive rules in accordance with the socio-cultural traditions and the advancements made in various fields of knowledge. Not many.
IN THE MEMORY OF
MY MOTHER
LATE SHRIMATI SHAHINI DEVI
Foreword

'What is there in a name?' There is definitely much more in a name than may appear to be the case on a superficial survey. Names may appear to be quite casual, so much so that the man bearing them has hardly any say in the matter. We find some people adopting new names or adding aliases. In many cases the name does not have any equation with the personal qualities of the man concerned. The titles assumed by a man may reflect something of his inner personality, his ambitions, and his emotional complexes; the epithets bestowed by others, if not created by greedy flatterers, reveal his assessment in the eyes of others. Whereas the surnames may often depend on the accident of birth in a given family or a social group, the personal names are labelled long before any of the recognisable attributes begin to emerge. The story of names would have assumed a highly romantic colour if the names had been assumed by people and had not been thrust upon them.

The names may not reveal the man, but they do provide penetrating peeps into his family, his society and his times. The name-patterns have a vital connexion with the social realities and cultural values of the group to which they belong. There is a distinct individuality in them and they reflect in a microscopic miniature the traditions and values of the people concerned. People do not take to names in as casual a manner as they are sometimes taken to do. Of all the people the Indians seem to show a much serious concern for the question of names and to have set down definite rules governing their formation. These rules are not mere grammatical ones to cover the linguistic forms of the names. There are prescriptive norms and prohibitive rules in accordance with the socio-cultural traditions and the advancements made in various fields of knowledge. Not many
nations of antiquity can claim a parallel progress in this area of culture. These elaborate rules did not result merely from the typically Indian genius for systematisation and elaboration of its fund of knowledge in all spheres. It arose out of a conscious appreciation of the significance of names and their great relevance for the cultural traditions. The rules about names prescribed in the grammatical works and the Gṛhyasūtras and the Smṛtis were elaborated in subsequent times and led to the composition of separate treatises on various aspects and problems connected with the giving of names.

The names can provide a reliable clue to the understanding of the socio-cultural life. They can serve as a barometer for recording the historical realities of culture in a particular period. A study of the name-patterns can be a useful measuring rod for a historian; but, it has been rarely used. A name can reveal the personal equipment of the bestowing parents and also their emotional concern for their child. Above all, it tells us about the gods and goddesses and their comparative popularity, the religious ideas and beliefs current among the people, the social structure and the differences in the various social groups, and the realities of the linguistic phenomenon. In view of the elaborate rules about the grammatical, astronomical, religious and social considerations, an analysis of the pattern of names in different historical periods can give us a vital indication of the extent to which the traditional rules were respected and of the influences which were introducing changes in the traditional beliefs and systems.

Considering the rich possibilities in a historical and comparative analysis of the name-patterns, it is surprising indeed that, with a few singular exceptions, historians have not paid to this area of study the serious attention it deserves. Obviously this type of study is more demanding in respect of the disciplines involved. The historian, who undertakes the work, has to possess a comprehensive knowledge of different aspects of an ancient society. He has to combine a knowledge of Sanskrit grammar and linguistics with a proficiency in palaeography and competence to handle the original texts bearing on the subject. Happily Dr. Tej Ram Sharma, one of my early research scholars, assiduously cultivated the qualities and acquired the
necessary command over the concerned disciplines. It is gratifying to find that Dr. Sharma has produced a first-rate study on the subject and has covered himself up with glory.

The study of the Gupta period of Indian history has been enriched by the contributions of many a competent scholar. But, without there being any significant addition to the original sources, some of the many publications have only been reproducing already well-known material. The approach adopted in these studies being regularly repetitive has acquired a chilling monotonousness. Dr. Sharma deserves commendation for attempting an analysis of the culture of the Gupta period from an altogether new angle. His fresh approach has imparted a living warmth to the socio-cultural life of the period. Dr. Sharma has definitely made significant improvement upon our understanding of the Classical Age of Indian history.

In introducing the present study to the world of scholars I must express my fervent desire and sincere hope that the present publication will be followed by many other scholarly studies by Dr. Sharma.

Banaras Hindu University, VARANASI, U.P.

LALLANJI GOPAL
Contents

Foreword vii
Preface xiii
Coded Abbreviations xvii
Code of Inscriptions xxiii
Transliteration Table xxvii

PART ONE
PERSONAL NAMES

Prologue 3
Names of the Gupta Kings and Queens 14
Names of Feudatory Kings and High Officers 38
Names of Local Officers 56
Names of Householders and Traders 71
Names of Brahmans; Jainas and Bauddhas 87
Epic and Puranic Names 96
Names of Women 103
Conclusion 106

PART TWO
NAMES OF THE TRIBES

Prologue 121
Tribes 125
Conclusion 176

PART THREE
NAMES OF PLACES, RIVERS AND MOUNTAINS

Prologue 203
Place-Names and their Suffixes 209
Names of the Rivers and the Mountains 293
Conclusion 305
APPENDICES

I  A Note on the King Candra of the Mehrauli
   Iron Pillar Inscription  309

II  A Note on the Name of the Mother of Budhagupta
    and Narasimhagupta  314

III  Explanation of the Passage “Paiṣṭapuraka-
    Mahendragiri-kauṭṭūraka-svāmidatta”  316

IV  Explanation of the Expression
    “Daivaputraḥiṣāhaḥānuṣāhi”  318

V  The Rivers of Junāgaṛh  321

Bibliography  324
List of Plates  360
Index  361

MAPS AND PLATES

India in the Gupta Age  xxviii
The Rivers of Junāgaṛh  322
Plates  Facing page 360
Preface

It may be pointed out at the outset that the inscriptions included in the list could not be arranged in chronological order as they were included during the work as and when noticed and found available. We did not like to disturb the order as arranged by J.F. Fleet in his Corpus Inscriptionum Indicarum, Vol. III and further added to the list the other inscriptions which he could not include in his work due to their non-availability and non-publication at the time when he published his work. The criterion for the selection of the inscriptions and the seals has been the relevance with the Gupta history and the area supposed to be under the direct rule of the Guptas.

The present work, to some extent, is a break-away from the traditional type of research. This work follows the lines set in by F.T. Wainright and Dr. H.D. Sankalia in their works Archaeology and place-names and History and Studies in the Historical and Cultural Geography and Ethnography of Gujarat respectively.

Some people may ward off the idea in a name by saying merely "what is in a name?" But we find even now the people taking time to give a name to their child. They may even sometime talk about the justification of the name by the child which is expressed by a Sanskrit dictum yathā nāma tathā guṇah.

A person is identified by his name by the family members as well as by others. Man lives with his name in this life and even after death the name survives. There is a taboo about the secret name not to be disclosed or made known to others for fear of sorcery or black-magic or ill-effect by the spirits.

It may also be mentioned that some people may give the names to their children quite thoughtfully—it may be after a god, a hero, a character from some fiction, while others may
imitate them without knowing or understanding any meaning or thought pregnant in the names.

It may be argued whether the names are connotative or not but who can refuse their cultural significance or their bearing on the cultural life of society. The bulk of a particular type of names may signify the preponderance of certain customs or predominance of some cults and traits in a society. We are primarily concerned with this factor in our study on the personal names in the Gupta inscriptions.

In the study of the geographical names we are not only concerned with their identification but also with their origin, cultural significance as well as the linguistic changes. The geographical names may represent the important personages, social beliefs in a society and its cultural habitat. The present work aims at the following objectives.

(i) To ascertain the historical facts proved by other evidence;
(ii) To correctly check up certain disputed readings in the inscriptions;
(iii) To correctly interpret some disputed passages in the inscriptions;
(iv) To accord a scientific tinge to already known material on the tribes as well as the place-names in the light of the new material published through a number of monographs on the subject.

The works on personal names are very few. In India a work of the type of Your Baby's name by Maxwell Nurnberg and Morris Rosenblum, has yet to be carried out, where the original history of English names has been worked out, statistics are given of its use by estimated number of people and ranked accordingly and the connotations given along with the citations from literature. The names for the boys and girls have also been classified separately.

The present study, originally a doctoral thesis accepted by the Banaras Hindu University in 1968, seeks to discuss separately different name-patterns with regard to personal names, names of tribes, places, rivers and mountains, though in a modest way. I owe special gratitude to Dr. V.S. Pathak of the Gorakhpur University and Dr. L. Gopal of the Banaras Hindu University, who helped me through this work. I feel highly obliged to
Dr. L. Gopal for writing a Foreword to this book. The award of a Research Fellowship by the University Grants Commission, New Delhi which enabled me to complete the dissertation, is very gratefully acknowledged.

Other scholars who helped me by way of valuable suggestions are:

Dr. A.K. Narain, Dr. H.D. Sankalia, Dr. D.C. Sircar, Dr. G.C. Pande, Dr. Romila Thapar, Dr. A.M. Ghatage, Dr. M.A Mahendale, Dr. Mantrini Prasad, Dr. Parmanand Gupta, and Prof. N.K.S. Telang.

The courtesy of the Archaeological Survey of India in making available photographs reproduced in this book is gratefully acknowledged.

Lastly, but not the least, I express my sincere thanks to my wife Brij and daughter Richa who gladly spared me the time for giving the present shape to the work.

Department of History,
Himachal Pradesh University,
Summer Hill, SIMLA-171005.

July 7, 1978
Coded Abbreviations

To cover a wide range of references we have introduced an alphabetical plan for abbreviations. We have divided it into the following six Series:

(I) From A to Z
(II) A to Z with combination of x.
(III) A to Z with combination of y.
(IV) A to Z with combination of z.
(V) A to Z with combination of g.
(VI) A to Z with combination of J. (for Journals)

During the process of the work, however, we could not avoid repetition and so as to avoid confusion, we have made use of numbers 1 and 2 after the brackets. These inconsistencies are:

1. (Dx)¹ and (Dx)² after Dx.
2. (Ox)¹ after Ox.
3. (Zx)¹ after Zx.
4. (Zy)¹ after Zy.
5. (Kz)¹ and (Kz)² after Kz.
6. (Mg)¹ after Mg.
7. (CJ)¹ after CJ.
8. (XJ)¹ after XJ.

A Concise Etymological Dictionary by M. Mayrhofer (A)
A Dravidian Etymological Dictionary by T. Burrow and M. B. Emeneau (B)
A History of India. Vol. I by Romila Thapar (C)
A History of the Imperial Guptas by S. R. Goyal (D)
A Volume of Eastern and Indian Studies presented to F. W. Thomas by S. M. Katre and P. K. Gode (E)
An Early History of Vaisālī by Yogendra Mishra (F)
An Introduction to the Study of Indian History by D. D. Kosambi (G)
Abhidhāna-Anuśilana by Vidyabhushan Vibhu (H)
Age of the Imperial Guptas by R. D. Banerji (I)
Alberuni’s India by E. C. Sachau (J)
Ancient and Medieval Nepal by D. R. Kegmi (K)
Ancient India by R. C. Majumdar (L)
Ancient Indian Historical Tradition by F. E. Pargiter (M)
Ancient Peoples of the Punjab by J. Przyluski (N)
Aṣṭādhyāyī Prakāśikā by Devaprákash Pātañjala (O)
B. C. Law Volume (P)
Bhāratavarṣīya Prācīna Caritracosa by Siddheshwar Shastri
Chitrav (Q)
Bhāratīya Sikke by Vasudeva Upadhyaya (R)
Buddha-Gaya by R. L. Mitra (S)
Buddhist India by Rhys Davids (T)
Buddhist Records of the Western World by S. Beal (U)
Cambridge History of India, Vol. I (V)
Caste in India by J. H. Hutton (W)
Catalogue of the Coins of Ancient India by John Allan (X)
Catalogue of the Coins in the Indian Museum, Calcutta by V. A. Smith (Y)
Catalogue of the Coins of the Gupta Dynasties by John Allan (Z)
Cities of Ancient India by B. N. Puri (Ax)
Concise Semantic Dictionary by E. P. Horrwitz (Bx)
Corporate Life in Ancient India by R. C. Majumdar (Cx)
Corpus Inscriptionum Indicarum, Vol. II, Kharosthi Inscriptions by Sten Konow (Dx)
Corpus Inscriptionum Indicarum, Vol. III by John Faithful Fleet (Dx)\(^1\)
Dictionary of Pali Proper Names by G. P. Malalasekera (Dx)\(^2\)
District Gazetteer of Gayā by L. S. S. O’ Malley (Ex)
Early Chauhan Dynasties by D. Sharma (Fx)
Early History of India by V. A. Smith (Gx)
Early History of North India by Sudhakar Chattopadhyaya (Hx)
Economic Life of Northern India in the Gupta Period by S. K. Maity (Ix)
Ethnic Settlements in Ancient India by S. B. Chaudhuri (Jx)
Ethnography of Ancient India by Robert Shafer (Kx)
Folk Culture Reflected in Names by R. P. Masani (Lx)
Geographical Data in the Early Purānas by M. R. Singh (Mx)
Geographical Dictionary of Ancient and Medieval India by N. L. Dey (Nx)
Geography by Strabo (Ox)
Geography of the Purānas by S. M. Ali (Ox)
Glossary of Castes and Tribes of the Punjab and N. W. F. P. by H. A. Rose (Px)
Great Epic of India by Hopkins (Qx)
Guptakālīna Mudraim by Ananta Sadashiva Altekar (Rx)
Gupta Sāmrajya by P. L. Gupta (Sx)
Hindu Castes and Sects by J. N Bhattacharya (Tx)
Hindu Polity by K. P. Jayaswal (Ux)
Historians of India, Pakistan and Ceylon (ed.) C. H. Philips (Vx)
Historical and Literary Inscriptions by R. B. Pandeya (Wx)
Historical Geography of Ancient India by B. C. Law (Yx)
History of Ancient India by R. S. Tripathi (Zx)
History of Dharmaśāstra by P. V. Kane (Zx)
History of India by K. P. Jayaswal (Ay)
History of Indian Literature by M. A. Winternitz (By)
History of Indian Logic by S. C. Vidyabhusana (Cy)
History of Kosala by V. Pathak (Dy)
History of Nepal by Daniel Wright (Ey)
History of Orissa by R. D. Banerji (Fy)
History of the Pallavas of Kāṇṭī by R. Gopalan (Gy)
History of the Punjab, Vol. I (ed.) Fauja Singh and L. M. Joshi (Hy)
Hymns of the Atharvaveda by L. Bloomfield (Iy)
India as Known to Pāṇini by V. S. Agrawala (Jy)
India of the Vedic Kalpasūtras by Ram Gopal (Ky)
Indian Epigraphical Glossary by D. C. Sircar (Ly)
Indian Literature by Weber (My)
Iran by R. Ghirshman (Ny)
Krishnaswami Aiyangar Commemoration Volume (Oy)
Madhya Asia ke Kharoshṭhī Abhilekhon Men Jivana, Smaja Aura Dharma by Usha Varma (Py)
McCrindle’s Ancient India as described by Ptolemy (ed.) S. N. Mazumdar (Qy)
Mirashi Felicitation Volume (Ry)
Munshi Indological Felicitation Volume (Sy)
Nirukta of Yāska (Yakska’s Nirukta) (ed.) V. K. Rajavade (Ty)
Nirukta-śāstram by Bhagvaddatta (Uy)
On Yuan-Chwang’s Travels in India by T. Watters (Vy)
Our Language by Simeon Patter (Wy)
Paia-Saddha-Mahañāvo (ed.) V. S. Agrawala and Malvania (Xy)
Pāṇinīya-Dhātu-Pāṭha-Samīkṣā by Bhagirath Prasada Tripathi (Zy)
Political and Social Movements in Ancient Punjab by Buddha Prakash (Zy)¹
Political History of Ancient India by H. C. Raychaudhuri (Az)
Rājatarāṅgiṇī-kośa by Ramakumara Rai (Bz)
S.K. Bhuyan Commemoration Volume (Cz)
Śaka Studies by Sten Konow (Dz)
Samudragupta, Life and Times by B. G. Gokhale (Ez)
Sanskrit-English Dictionary by Monier Williams (Fz)
Sanskrit-English Dictionary by V. S. Apte (Gz)
Select Inscriptions by D. C. Sircar (Hz)
Selections From Sanskrit Inscriptions by D. B. Diskalkar (Iz)
Siddhāntakaumudi-Arthaprakāśikā by Radharamana Pandeya (Jz)
Sir Asutosh Memorial Volume (Kz)
Some Historical Aspects of the Inscriptions of Bengal by B.C. Sen (Kz)¹
State and Government in Ancient India by A. S. Altekar (Kz)²
Studies in Ancient Indian History and Culture by U. N. Roy (Lz)
Studies in Indian Coins by D. C. Sircar (Mz)
Studies in the Brāhmaṇas by A. C. Banerjee (Nz)
Studies in the Geography of Ancient and Medieval India by D. C. Sircar (Oz)
Studies in the Historical and Cultural Geography and Ethnography of Gujarat by H. D. Sankalia (Pz)
Systems of Sanskrit Grammar by S. K. Belvalkar (Qz)
The age of Imperial Unity (Rz)
The Ancient Geography of India by Alexander Cunningham (Sz)
The Ancient History of the Near East by H. R. Hall (Tz)
The Book of Ser Marco Polo by Sir Henry Yule (Uz)
The City in Early Historical India by A. Ghosh (Vz)
The Classical Age (Wz)
The Concise Oxford Dictionary of Current English by H. W. Fowler and F. G. Fowler (Xz)
The Culture and Civilization of Ancient India by D. D. Kosambi (Xz)

The Cultural Heritage of India Vol. I (Yz)
The Early History of Kāmarūpa by K. L. Barua (Zz)
The Gupta Empire by R. K. Mookerji (Ag)
The Historical Geography and Topography of Bihar by M. S. Pandey (Bg)
The History of Bengal by R. C. Majumder (Cg)
The Hunas in India by Upendra Thakur (Dg)
The Indian Travels of Appoloniouς of Tyana by O. D. B. Priaulx (Eg)
The Indo-Greeks by A. K. Narain (Fg)
The Life of Hiuen Tsang by S. Beal (Gg)
The Origin and Development of the Bengali Language by S. K. Chatterji (Hg)
The Periplus of the Erythraen Sea by W. H. Schoff (Ig)
The Purana Index by V. R. R. Dikshitar (Jg)
The Purāṇa Text of the Dynasties of the Kali Age by F. E. Pargiter (Kg)
The Republican Trends in Ancient India by Shobha Mukerji (Lg)
The Śakas in India by Sudhakar Chattopadhyaya (Mg)
The Sanskrit Language by Burrow (Mg)
The Shahis of Afghanistan and the Punjab by D. B. Pandey (Ng)
The Siddhānta-Kaumudi of Bhattoji Dikshita by S. C. Vasu (Og)
The Vākāṭka-Gupta Age by R. C. Majumdar and A.S. Altekar (Pg)
The Wonder that was India by A. L. Basham (Qg)
The Translation of the Atharvaveda by Whitney (Rg)
Tribal-Coins—A Study by M. K. Sharan (Sg)
Tribes in Ancient India by B. C. Law (Tg)
Vāmana-Purāṇa—A Study by V. S. Agrawala (Ug)
Vedic Index of Names and Subjects by A. A. Macdonell and A. B. Keith (Vg)

Vergleichandes Worterbuch Der Indogermanischen Sprachen by Alois Walde (Wg)
Villages, Towns and Secular Buildings in Ancient India by Amita Ray (Xg)
Annals of Oriental Research, University of Madras (AJ)
Annals of the Bhandarkar Oriental Research Institute, Poona (BJ)
Archaeological Survey of India, Annual Reports (CJ)
Archaeological Survey of Western India (CJ)¹
Bharati, Journal of the College of Indology, Banaras Hindu University, Varanasi (DJ)
Bulletin of the School of Oriental and African Studies, London (EJ)
Cultural Forum, Ministry of Education, Government of India (FJ)
Epigraphia Indica (GJ)
Indian Antiquary, Bombay (HJ)
Indian Culture, Calcutta (IJ)
Indian Historical Quarterly, Calcutta (JJ)
Journal Asiaticque, Paris (KJ)
Journal and Proceedings of the Asiatic Society of Bengal, Calcutta (LJ)
Journal of Andhra Historical Research Society, Rajamundry (MJ)
Journal of Bihar and Orissa Research Society, Patna (NJ)
Journal of Gujarat Research Society (OJ)
Journal of Indian History, Trivandrum (PJ)
Journal of the Bombay Branch of the Royal Asiatic Society, Bombay (QJ)
Journal of the Department of Letters, University of Calcutta (RJ)
Journal of the Greater India Society (SJ)
Journal of the Numismatic Society of India, Varanasi (TJ)
Journal of the Royal Asiatic Society of Great Britain and Ireland, London (UJ)
Journal of the U. P. Historical Society, Lucknow (VJ)
Journal of the Mahākosalal Historical Society (WJ)
Memoirs of the Archaeological Survey of India (XJ)
Nāgari Pracārini Patrikā, Varanasi (XJ)¹
Prāct-Jyoti, Kurukshetra University Journal (YJ)
Purāṇam, Ramanagar Fort, Varanasi (ZJ)
# Code of Inscriptions

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of the Inscription</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Allahabad Stone Pillar Inscription of Samudragupta (A.D. 335-76)</td>
<td>(Dx), p. 1</td>
</tr>
<tr>
<td>2.</td>
<td>Eran Stone Pillar Inscription of Samudragupta (A.D. 335-76)</td>
<td>(Dx), p. 18</td>
</tr>
<tr>
<td>3.</td>
<td>Udayagiri Cave Inscription of Candra-gupta II—Gupta Year 82 (A.D. 401)</td>
<td>(Dx), p. 21</td>
</tr>
<tr>
<td>5.</td>
<td>Sānci Stone Inscription of Candra-gupta II—Gupta Year 93 (A.D. 412)</td>
<td>(Dx), p. 29</td>
</tr>
<tr>
<td>6.</td>
<td>Udayagiri Cave Inscription of Candra-gupta II—(A.D. 375-414)</td>
<td>(Dx), p. 34</td>
</tr>
<tr>
<td>9.</td>
<td>Gadhwa Stone Inscription of Kumāragupta I—Gupta Year 98 (A.D. 417)</td>
<td>(Dx), p. 40</td>
</tr>
<tr>
<td>10.</td>
<td>Bilsa Stone Pillar Inscription of Kumāragupta I—Gupta Year 96 (A.D. 415)</td>
<td>(Dx), p. 42</td>
</tr>
<tr>
<td>11.</td>
<td>Mankuwār Buddhist Stone Image Inscription of the time of Kumāragupta I—Gupta Year 129 (A.D. 448)</td>
<td>(Dx), p. 45</td>
</tr>
</tbody>
</table>
13. Bhitarī Stone Pillar Inscription of Skandagupta (=A.D. 455-67)
(Dx)¹, p.52; Hz. p. 321

14. Junāgarh Rock Inscription of Skanda-
gupta—Gupta Years 136, 137 and 138
(=A.D. 455, 456 and 457).
(Dx)¹, p.56; Hz. p. 307

15. Kahāum Stone Pillar Inscription of Skandagupta—Gupta Year 141 (=A.D. 460)
(Dx)¹, p 65; Hz. p. 316

16. Indore Copper-plate Inscription of Skandagupta—Gupta Year 146 (=A.D. 465)
(Dx)¹, p.68; Hz. p. 318

17. Mandasor Stone Inscription mentioning Kumāragupta I and Bandhuvarman—
Mālava Years 493 and 529 (=A.D. 436 and 473)
(Dx)¹, p.79; Hz. p. 298

18. Eraṇ Stone Pillar Inscription of Budhagupta—Gupta Year 165 (=A.D. 484)
(Dx)¹, p.89; Hz. p. 334

19. Eraṇ Posthumous Iron Pillar Inscription (of Goparāja) of the time of Bhānu-
gupta—Gupta Year 191 (A.D. 510)
(Dx)¹, p.91; Hz. p. 345

20. Meharauli Posthumous Iron Pillar Inscription of Candra
(Dx)¹, p.139; Hz. p. 283

21. Spurious Gayā Copper-plate Inscription of Samudragupta—Year 9
(Dx)¹, p.254; Hz. p. 272

22. Udayagiri Cave Inscription of the time of Kumāragupta I—Gupta Year 106
(=A.D. 425)
(Dx)¹, p.258

23. Sāncī Stone Inscription of the time of Kumāragupta I—Gupta Year 131
(=A.D. 450)
(Dx)¹, p.260

24. Mathurā Stone Image Inscription of the time of Skandagupta—Gupta Year 135 (=A.D. 454-5)
(Dx)¹, p.262

25. Gadhwa Inscription of the time of Kumāragupta I
(Dx)¹, p.264

26. Kosam Stone Image Inscription of Mahāraja Bhīmavarman—Gupta Year 139 (=A.D. 458)
27. Gadhwa Stone Inscription—Gupta Year 148 (=A.D. 467) (Dx) \textsuperscript{1}, p.267

28. Pāhārpur Copper-plate Inscription of the Gupta Year 159 (=A.D. 478) GJ.XX, p.62; S.I., p. 359

29. Dhānāidaha Copper-plate Inscription (of the time of Kumāragupta I)—Gupta Year 113 (=A.D. 432) GJ. XVII, p. 347; Hz. p. 287

30. Tumain Fragmentary Inscription of the time of Kumāragupta I and Ghaṭotkacagupta—Gupta Year 116 (=A.D. 435) GJ. XXVI, p. 117; Hz. p. 297

31. Mathurā Jain Inscription of Kumāragupta I—Gupta Year 113 (=A.D. 432) GJ. II, p. 210

32. Mandasor Stone Inscription of the time of Prabhākara-Mālava (Vikrama) year 524 (=A.D. 467) GJ. XXVII, p. 15; Hz. p. 406

33. Dāmodarpur Copper-plate Inscription of the time of Budhagupta—Gupta Year 163 (=A.D. 482) GJ. XV, p. 135; Hz. p. 332

34. Dāmodarpur Copper-plate Inscription of the time of Kumāragupta I—Gupta Year 124 (=A.D. 443) GJ. XV, p. 130; Hz. p. 290

35. Dāmodarpur Copper-plate Inscription of the time of Kumāragupta I—Gupta Year 128 (=A.D. 448) GJ. XV, p. 133; Hz. p. 292

36. Dāmodarpur Copper-plate Inscription of the time of Budhagupta (=A.D. 476-94) GJ. XV, p. 138; Hz. p. 336

37. Dāmodarpur Copper-plate Inscription of the Gupta Year 224 (=A.D. 543) GJ. XV, p. 142; Hz. p. 346

38. Nālandā Seal of Viṣṇugupta GJ. XXVI, p. 239; Hz. p. 340


40. Spurious Nālandā Copper-plate Inscription of Samudragupta—Year 5 GJ. XXV, p. 50 Hz. p. 227

41. Mathurā Pillar Inscription of Candragupta II—Regnal Year 5, Gupta Year GJ. XXI, p. 8; Hz. p. 227
42. Basārh Clay Seal of Govindagupta

43. Kalaikuri—Sultanpur Copper-plate Inscription of the Gupta Year 120 (=A.D. 439)

44. Baigram Copper-plate Inscription of the Gupta Year 120 (=A.D. 439)

45. Basārh Clay Seal of Ghaṭotkacagupta

46. Supia Stone Pillar Inscription of the time of Skandagupta—Gupta Year 141 (=A.D. 460)

47. Nālandā Clay Seal of Narasimhagupta

48. Sārnāth Buddhist Stone Inscription of Kumāragupta II

49. Bhitarī Inscribed Copper-Silver Seal of Kumāragupta III

50. Nālandā Baked Clay Seal of Kumāragupta II

51. Nālandā Seal of Vainyagupta

52. Gunaighar Copper-plate Inscription of Vainyagupta—Gupta Year 188 (=A.D. 507)

53. Nālandā Seal of Budhagupta

54. Sārnāth Buddhist Stone Image Inscription of Budhagupta—Gupta Year 157 (=A.D. 476)

55. Vārāṇasī Pillar Inscription of the time of Budhagupta—Gupta Year 159 (=A.D. 478)
## Transliteration Table

### Vowels

<table>
<thead>
<tr>
<th>अ</th>
<th>आ</th>
<th>अ</th>
<th>इ</th>
<th>ई</th>
<th>ि</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>A</td>
<td>a</td>
<td>i</td>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>उ</td>
<td>उ</td>
<td>उ</td>
<td>र</td>
<td>ल</td>
<td>ि</td>
</tr>
<tr>
<td>'</td>
<td>'</td>
<td>'</td>
<td>'</td>
<td>'</td>
<td>'</td>
</tr>
<tr>
<td>ए</td>
<td>ऐ</td>
<td>ऐ</td>
<td>ओ</td>
<td>औ</td>
<td>au</td>
</tr>
<tr>
<td>ऐ</td>
<td>ऐ</td>
<td>ऐ</td>
<td>ओ</td>
<td>औ</td>
<td>au</td>
</tr>
<tr>
<td>ए</td>
<td>ऐ</td>
<td>ऐ</td>
<td>ओ</td>
<td>औ</td>
<td>au</td>
</tr>
<tr>
<td>ए</td>
<td>ऐ</td>
<td>ऐ</td>
<td>ओ</td>
<td>औ</td>
<td>au</td>
</tr>
</tbody>
</table>

### Consonants

<table>
<thead>
<tr>
<th>क</th>
<th>क</th>
<th>kh</th>
<th>g</th>
<th>gh</th>
<th>h</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>छ</td>
<td>c</td>
<td>ch</td>
<td>j</td>
<td>jh</td>
<td>j</td>
<td>n</td>
</tr>
<tr>
<td>ट</td>
<td>t</td>
<td>th</td>
<td>d</td>
<td>dh</td>
<td>n</td>
<td>m</td>
</tr>
<tr>
<td>ठ</td>
<td>t</td>
<td>th</td>
<td>d</td>
<td>dh</td>
<td>n</td>
<td>m</td>
</tr>
<tr>
<td>प</td>
<td>p</td>
<td>ph</td>
<td>b</td>
<td>bh</td>
<td>m</td>
<td>s</td>
</tr>
<tr>
<td>फ</td>
<td>p</td>
<td>ph</td>
<td>b</td>
<td>bh</td>
<td>m</td>
<td>s</td>
</tr>
<tr>
<td>र</td>
<td>r</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>ल</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>ह</td>
<td>h</td>
<td>h</td>
<td>h</td>
<td>h</td>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>श</td>
<td>kṣ</td>
<td>tra</td>
<td>sh</td>
<td>sh</td>
<td>sh</td>
<td>sh</td>
</tr>
<tr>
<td>ष</td>
<td>kṣ</td>
<td>tra</td>
<td>sh</td>
<td>sh</td>
<td>sh</td>
<td>sh</td>
</tr>
</tbody>
</table>
INDIA IN THE GUPTA AGE

LOCATION OF PLACES

TRIBES (written as)

KURU

MOUNTAINS

RIVERS

ARABIAN SEA

DAKŚINĀPATHA

BAY OF BENGAL

LOCATION OF PLACES

KURU

MOUNTAINS

RIVERS

0 100 200 300 500 700

KILOMETRES
PART ONE

PERSONAL NAMES
Nominal languages, such as the Greenlandish and the Nauhatt, represent the earliest stage in the development of linguistic structures. They consisted mostly of the object-words, which denoted the objects and also action and quality. In the nominal languages, object-words (names) emerged out of proper names. In the early stages of a language, the first words are names, and all names are primarily proper names. Generic names, like man, animal and tree, evolve later and abstractions, like courage, ferocity, and greenness, later still. A proper name is a symbol pointing to one and only one person, or place. Primitive man felt that the relationship between name and thing was close and intimate. This fraction formed the basis for rituals pertaining to propitiation and incantation. The mishandling of a name in speech might imply insult or may result in injury to the bearer of the name.

Even in regard to generic names we have to keep certain limitations in view. Yāśka states that we find convenience in restricting the use of words otherwise they may bring about confusion.

A personal name consists of a surname and that part of name which is variously called as the first name or the Christian name. Surname consists of the Caste-suffix or Gotra, Pravara, and Śākhā. Sometimes it may consist of Gotra or family appellation alone. Many surnames are derived from the principal professions the people followed or the crafts they practised, and in the majority of cases, are still engaged in. Some surnames give clue to the original habitat of a people, even though they have migrated elsewhere. Others point to the ethnic groups a people belonged. Thus surnames are important from Historical, Cultural, and Ethnological point of view.

First names are primarily devised to denote and not to connote, though at times fortuitously denotation may be
identical with connotation. Nevertheless, they reflect beliefs, aspirations, cultural atmosphere and level of education of family, head of the family or society. It is not necessary that the names befit a thing or person as soon as it is born. Some names are given to them after noticing their actions. Bilvāda and Lambacūḍaka were the names of certain birds current in Yāska’s time; Amara does not mention them. The bird Bilvāda is so called on account of its habit of eating a certain fruit some time after its birth. In the case of Lambacūḍaka its long crest comes into existence long after its birth and yet it is called Lambacūḍaka. The first part of the names of persons generally consists of certain deities, constellations, abstract things or other objects of nature. They are with or without a name-ending suffix.

We can study personal names with respect to time, place and society. A certain society will not change its naming-pattern even after the change of place. From the frequency of a particular name in a particular region we know of the religion, culture and the philosophy of life of the people of a certain region. Vidyabhushan has quoted some lengthy names giving full particulars of the persons.

Now we shall briefly review the principles of naming a person as prescribed by the Dharmaśāstras and grammarians.

We may classify the literary data about naming into four distinct periods:
1. Vedic period
2. Śūtra period
3. Smṛti period
4. Nibandha period

VEDIC PERIOD

In the Vedic period usually two names were given to a person, one of which was a secret name, known to the parents only. Instances of persons having three or four names are also found. Throughout the Vedic literature the names given to a person were his own secular name and one or more other names derived either from his father’s or grandfather’s name, or from his Gotra or from a locality or from the name of his mother. It is not quite clear from the Vedic literature how the
secret name known only to the parents was given. Hardly any secret name except that of Indra as Arjuna is known from the Vedic literature.\textsuperscript{10} It is to be noted that the rule as to giving the designation of a Nakṣatra as the secret name or otherwise is not illustrated by a single recorded name of a teacher in the Brāhmaṇa.\textsuperscript{11} The Satapatha Brāhmaṇa several times mentions the adoption of a second name with a view to securing success, and also refers to the adoption of another name for purposes of distinction.\textsuperscript{12}

**SŪTRA PERIOD**

The Gṛhya-sūtras provide us details about the name-giving ceremony, the secret name, the common name, the abhivāda-ṇīya name, the quality of the name as well as the formation of the names of the boys and girls.

*Name-giving ceremony*

The Śaṅkhāyana\textsuperscript{13} and the Pāraskara\textsuperscript{14} Grhya-sūtras prescribe the name-giving ceremony to be performed on the tenth day after the birth of the child but usually the Gṛhya-sūtras recommend its performance after ten nights have elapsed.\textsuperscript{15} The Gṛhya-sūtras consider the first ten days after the birth of the child as of impurity. Hence it is prescribed by the Hiranyakṣeṣin\textsuperscript{16} that on the twelfth day the mother and son take a bath, the house is made clean, the Sūtikāgni is taken away and the Aupāsanāgni is established. Having put wood on that fire, and having performed the rites down to the vyāhṛtī oblations, they sacrifice twelve oblations with the verses, “May Dhatri give us wealth” ; according to some (teachers they make) thirteen (oblations). This, O Varuṇa ‘Hail, good luck ?’ Then let the father give the name to the child.

The Gobhila Gṛhya-sūtra is very liberal with regard to the performance of the name-giving ceremony as it says, “When ten nights have elapsed after (the child’s) birth, or a hundred nights, or one year, the Nāmadheyakaraṇa (or giving a name to the child) is performed”.\textsuperscript{17} Gobhila\textsuperscript{18} details the ceremony as follows: He who is going to perform that ceremony, the father or a representative of the father, sits down to the west of the fire on northward-pointed Darbha grass, facing the east.
Then the mother, having dressed the son in a clean garment, hands him, from south to north, with his face turned to the north, to the performer of the ceremony. She then passes behind his back and sits down to the north of him, on northward pointed Darbha grass. He then sacrificing to Prajāpati, to the Tithi of the Child's birth, to the Nakṣatra of the child's birth, and to the presiding deity of that Tithi and of that Nakṣatra. He then murmurs the Mantra, "Who art thou? What art thou?, touching the sense-organs at the boy's head. In the passage of the Mantra: "Enter upon the month that belongs to Ahaspati (i.e., the lord of the days), N.N." After this the performer of the rite should first announce the child's name to the mother.19 Further the sacrificial fee of a cow is recommended.20 Pāraskara,21 however, makes this ceremony very simple when it states, "On the tenth day (after the birth of the child) the father, having made (his wife) get up, and having fed the brāhmaṇas, gives a name to the child".

The Secret Name

The secret name is given to the child immediately after the birth of the child or even before when the rite for quick delivery is to be performed. As prescribed by the Gobhila Grhya-sūtra, the father pronounces a name in the formula: "A male will be born, such-and-such by name"; and the name is kept secret.22 Āpastamba23 prescribes that the father gives the name to the new-born child soon after his birth. This is a Nakṣatra name and is secret. The Khādira Grhya-sūtra24 also prescribes that the secret name should be given immediately after the birth of the child. Śaṅkhāyana25 prescribes the giving of the secret name by the father after feeding the new-born child with a mixture of butter, honey, milk-curd and water, or grind together rice and barley, from a golden vessel or with a golden spoon. The Hiranyakesin Grhya-sūtra,26 however, prescribes that on the twelfth day itself, the father should give the child two names out of which the second name should be a Nakṣatra name. The one name should be secret and by the other they should call him.

This means that according to Hiranyakesin the secret name may not essentially be a Nakṣatra name.
The Common Name

A common name or a name for public use is given to the child after the tenth day at the time of the performance of the name-giving ceremony. Śaṅkhāyana\(^{27}\) prescribes that the name should be pleasing to the brāhmaṇas.

The Abhivādanīya Name

The Āśvalāyana Grhyāsūtra\(^{28}\) prescribes that along with the common name, the father may also find out for the child, a name to be used at respectful salutations, such as that due to the Acārya at the ceremony of initiation; that name only his mother and father should know till his initiation. While the Gobhila Grhyāsūtra\(^{29}\) prescribes that the abhivādanīya name should be given by the teacher when the student comes for study. The teacher chooses for him a name which he is to use at respectful salutations—a name derived from the name of a deity or a Nakṣatra. Or also of his Gotra, according to some teachers.

The Quality of the Name

All the Grhyāsūtras unanimously agree that the name of the son should begin with a sonant,\(^{30}\) with a semi-vowel in it, with a long vowel or the visarga at the end, and formed with a kṛta suffix and it should not contain a taddhita suffix with an even number\(^{31}\) of syllables.\(^{32}\) The Āśvalāyana Grhyāsūtra says that the name should consist of two, or of four syllables. Of two syllables, if he is desirous of firm position; of four syllables, if he is desirous of holy lustre; but in every case with an even number of syllables for men.\(^{33}\)

The Grhyāsūtras of Āpastamba\(^{34}\) and Hiranyakesin,\(^{35}\) on the authority of a Brāhmaṇa, prescribe the option of a name containing the particle su, for such a name has a firm foundation. Pāraskara adds further that the name of a brāhmaṇa should end in Sarman, that of a kṣatriya in Varman and that of a vaiśya in Gupta.\(^{36}\) Hiranyakesin\(^{37}\) prescribes two names for a brāhmaṇa desirous of success. The second name should be a Nakṣatra name. The one name should be secret and by the other the parents should call the child. He further prescribes
that the father should give him the name Somayājin i.e., performer of soma sacrifices, as his third name.38

The name derived from the deity or Nakṣatra was permitted using god’s name but directly using god’s name as the name of an individual was forbidden.39 The name of the father was to be avoided but the child could be given the name of one of his ancestors.40

The Names of the Girls

While some Grhya-sūtras41 are silent about the names of the girls, others42 prescribe some rules for framing their names as well:

(i) The name of a girl should have an odd number of syllables.43
(ii) It should end in ā, with a taddhita suffix.44
(iii) It should end in ṅā.45
(iv) Āpastamba46 says that girls who have the name of a Nakṣatra, or of a river, or of a tree, are objectionable. This finds an echo later in the Manu-Smṛti where the girls bearing such names are forbidden for marriage.47
(v) The Āpastamba Grhya-sūtra48 also states that all girls in whose names the last letter but one is r or l, one should avoid in wooing.
(vi) The name of a girl should not end in dattā or rakṣitā preceded by the name of a deity; etc.49

We find some distinguishing characteristics between the names of the boys and the girls. The names of the boys are prescribed to end in visarga while of the girls with ā or ṅā. The names of the boys are ordained to end with a krta suffix while of the girls with a taddhita suffix. But the rules prohibiting certain kinds of names for girls were frequently violated or continued to be violated as is evident from numerous such examples in literature.

SMṛTI PERIOD

Manu simplifies the system and lays down the following four simple rules:

(i) A name should be given to a child on the 10th or 12th day on a pious date, Muhūrta or Nakṣatra.50
(ii) The name of a brāhmaṇa should be indicative of maṅgala, of a kṣatriya strength, of a vaiśya wealth and of śūdra lowness.\textsuperscript{51}

(iii) To the name of a brāhmaṇa an upapada (suffix) should be joined indicating śarman (happiness or blessing); of a king an upapada connected with protection; of a vaiśya indicating prosperity and of a śūdra indicating dependence or service.\textsuperscript{52}

(iv) The names of women should be easily pronounced, clear, charming, auspicious, ending in long vowel and should be full of blessings.\textsuperscript{53}

Manu omits the elaborate rules about giving a name in the case of males, and does not make any reference to the Nakṣatra name or abhivādanīya name given to a boy.

**NIBANDHA PERIOD**

The Mitākṣarā, a commentary on the Yājñavalkya Smṛti, quotes Śaṅkha, who says that a father should give to his son a name connected with a family deity.\textsuperscript{54}

There is another way of deriving names from Nakṣatras. In some of the medieval Jyotīṣa works, each of the 27 Nakṣatras is divided into four pādas, and to each pāda of a Nakṣatra a specific letter is assigned (e.g. cu, ce, co, and la for the four pādas of Aśvinī) from which a person born in a particular pāda of Aśvinī was called Cūḍāmaṇi, Cediśa, Coleśa, or Lakṣmaṇa.\textsuperscript{55} These names are called Nakṣatra-nāma; they are secret and muttered into the ear of the brahmacārin at his upanayana even now. Even so late a work as the Dharma-sindhu (A.D. 1790) disapproves of names, not warranted by the Smṛtis.

Now we consider the views of grammarians on naming a person.

Pāṇini divides the names into four principal classes.\textsuperscript{56}

(1) Gotra names mentioned in Chapter 4, pāda 1 of the Aṣṭādhyāyī, e.g. Gārgya.

(2) Patronymics, e.g. Upagu's son called Aupagaga (Tasyāpatyam, IV.1.92).

(3) Names derived from localities, where a person or his ancestors lived.
(4) Personal names proper (V.3.78,84; V.3.65; VI 2.106; VI.2.159; VI.2.165).

Patañjali in his Mahābhāṣya mentions Pāṇini by matronymic.57

He says that parents name their child some days after his birth just as Devadatta and Yajñadatta and as a result other people also know him by the same name.58

The Āṅgavijjā,59 a work generally placed in the third century, has much useful material about names. The 26th chapter of this work is devoted to proper names. The general rules prescribed for naming the persons are as follows:

The names of men were formed from gottanāma, ayanāma (constellations), kamma (profession), sarīra (body) karāṇa (office).60 Under aya are quoted the examples kinnaka, kata-raka, chadditaka. Sarīra names are qualitative. They are saṇḍa (bull), vikaḍa (terrible), kharāḍa (lowest), khallaḍa (bald), vīpina (forest).61

The friendly names ended with the suffixes nandi, nanda, dinṇa, ṇandaka and nandika.62

The names indicating defects of the body are khaṇḍasāsa (broken head), kāṇa (blind of one eye), pillaka (discarded), kujja (hunchback), vāmaṇaka (dwarf), kuvi(ni)ka (lame), sabala (spotted), khaṇja (lame), and vaḍābha (distorted).63

Proper names were also formed on the basis of complexion, fair complexion being designated as avadātaka, seda and seḍila; light black as sāma, sāmali and sāmaka-sāmalā, and black as kālaka and kālikā.

Names based on beauty of the human body are: sumuha (handsome), sudarśana (pleasing personality), surūva (beautiful), jāta (well-born), and sugata (pleasing gait).

The names based on age are: bālaka (child), dāharaka (boy), majjhima (middle-aged), thavira-thera (old).64

The following endings of proper names are mentioned: tata, dāṭa, dinṇa, mitta, gutta, bhūta pāla, pāli, samma, yāsa, rāta, ghosa, bhāṇu, viddhi, nandi, nanda, māna, uttarā, pālita, rakhi, nandana, ṇandaka, and sahitamahaka.65

REFERENCES

1. Wy. p. 142.

Vydra himself was killed while trying to kill Indra with the help of a *mantra*. This all happened due to the mistake of the chanter of the hymn in accent.

In "स्वरत्रोपराधात्" the word "इन्द्रशान्:" if accented on the first word becomes बुधोऽपि समास otherwise a तत्वुपि समास if accented finally. In the hymn इन्द्रशानुपराधात् i.e. the slayer (Satru) of Indra should get victory, by mistake the brahmanas chanted it with the accent on the first word which entirely changed its meaning as ‘He should be victorious, who has Indra as slayer (Satru).

3. Ty, pp. 263-64:

All sorts of people are found planning wood occasionally; but the name ‘*taksan*’ (from तकस् to plane wood) is applied to those only who make a profession of planing wood or carpentering. Beggars wander about and yet they are not called *parivṛṣṭaka* (one who moves here and there); the term is used only for those who embrace the fourth religious order. *Jīvanah* literally means one that lives; so anything that lives may be called *Jīvana* but water of sugarcane or a kind of vegetable alone is called *Jīvana*. The word *bhūmija* refers to the planet Mars though multitudes of things are born of the earth.


We find in the Nāma-siddhi-jātaka-gāthā (No. 67) that a person named Pāpakā who was in search of good name came back to his house disappointed seeing Jīvaka as dead, finding Dhanapāla in poor condition and noticing Panthaka roaming about in woods.

"जीवक च मर्तं दिस्या, धनापालिचं हुमगतम्।

पन्थका च बने मूढः पापको पुरुरावस्तो॥"

6. Yāska’s *Nirukta* (ed. V.K. Rajavade), Ty., p. 266.

7. H. p. 16.

See also JLX pp. 40-47.


P.V. Kane, “Naming a Child or a person”, JJ, XIV, pp. 224-44.


10. *Śatapatha*, II. 1.2.11.

11. *Vāya* pp. 443-44.

12. Ibid., p. 444.


15. *Āpastamba* VI. 15.7-8; *Hiranyaśeśā* II. 1.4, 6; *Gobhila* II. 8.8.

16. II, I, 4, 6-10.


18. Ibid., II. 8. 9-14.

19. Ibid., II. 8. 17.
20. Ibid., II. 8. 18.
23. VI. 15.2-3.
25. 1.24. 3-6.
26. II. 1, 4, 12-14.
27. 1.24.6.
29. II. 10.23-25.
30. Sonants (Ghoṣa) are the 3rd, 4th and 5th letters of the five classes from क to पवन and य, च, र, ल.
31. An even number means divisible by two i.e. two or four or six or eight etc.
Hiranyakesin Grhya-Sūtra II, 1, 4, 10: Śāṅkhāyana Grhya-Sūtra I. 24.4; Pāraskara Grhya-Sūtra, I. 17.2; Āśvalāyana Grhya-Sūtra. I. 15.4-7; Āpastamba Grhya-Sūtra. VI. 15.9.
33. Āśvalāyana Grhya-Sūtra. I. 15. 4-7.
34. VI. 15.10.
35. II. I, 4.10.
36. Pāraskara Grhya-Sūtra. 1.17.4.
38. Ibid., II, I, 4, 15.
देवताथथं भक्तानाथं देवतायाध्य प्रत्यक्षं प्रतिविद्धम् ।
40. Ram Gopal, Ky., p. 274.
41. Hiranyakesin, Śāṅkhāyana etc.
42. Āśvalāyana, Pāraskara, Āpastamba etc.
43. Āpastamba Grhya-Sūtra VI. 15.11; Pāraskara Grhya-Sūtra 1.17.3;
Āśvalāyana Grhya-Sūtra I. 15.7.
44. Pāraskara Grhya-Sūtra. I. 17.3.
45. Gobhila Grhya-Sūtra, II. 8.16.
46. Āpastamba Grhya-Sūtra, I, 3, 12.
47. नक्षत्रं कन्दोनामी नान्यानत्वेन नामिकाम् ।
न पद्यिश्चैव नानात्वं त्र भोणनामिकाम् || मनुमृति 312.
49. Vārāha Grhya-Sūtra, III. 3. as quoted by Ram Gopal, op. cit.
p. 275.
50. मनुमृति 2130
नामभेदं दशस्यं तु द्रास्तं वस्त्रं कर्यते ।
पुष्पे तिथी मूलतं वा नक्षत्रे वा गुणाविलं ॥
51. Manu Smṛti, 2.31 :
मक्ष्यं राजानां स्त्याविविध्यं वलानिवितं ।
वेदस्या धननयुक्तं शृंगस्यं तु जुगुष्पितं ॥
52. Ibid., 2.32
   शाम्भुद्राहुण्यस्य स्थास्त्राण्य रक्षास्मोऽवित्तम्।
   वैधस्य रुद्रसंयुक्तं गृहस्य प्रेष्यसंयुतम॥

53. Ibid., 2.33
   स्त्रीणां सुखोदयमाः प्रियंपताः मनोहरम्।
   महामल्योऽर्धश्रणसूत्तमातीत्थानवत॥

54. H.D. Sankalia, Pz., p. 104.
55. P.V. Kane, JJ., XIV, p. 238.
56. V.S. Agrawala, Jy., p. 182.
57. स्वरूपस्वरूपं दाशियुज्यस्य पाणिने।
   महाभाष्य on पाणिनि I. 1.20 (Vol. I, p. 75)

   लोके तावद्यात्तापितो पुजस्य जातस्य संवृतेज्ञकाः नाम
   कुविते देवदत्त जयदति इति। तयोपप्रजारक्षयेोऽय जानन्त्यम्यस्य संबित।
   Kane, JJ., XIV, 1938, p. 243.

59. भूति पुष्यच्चित्यस्य, अंविन्ज्याय; प्राकृतन्यायपरिपू, चारणांस, 1957.
60. Ibid., p. 152: तत्त्व मण्डलसम्बदेज्ञं पंचविधं, तं ज्ञान—
   1. गोत्साम्बेदेज्ञ, 2. अत्यन्मकं, 3. कम्भम्बेदेज्ञ, 4. सारीरामणं,
   5. करणमणं चैति।

61. Ibid., p. 152.
63. Ibid., p. 153: खंडोसः—काण—पिल्लक—कुज—वामणक—कुजिक—सबल—
   खंडोसः खंडोसः चैति।
64. Ibid., p. 153: बलक—डहरक—मस्तस्य—बावर—ेससाज्जु श्राणि चयोज्ञ
   सारीरजः चैति।
65. Ibid., p. 153.
Names of the Gupta Kings and Queens

NAMES OF THE GUPTA KINGS

All Gupta kings excepting Ghaṭotkaca have the surname 'gupta' at the end. Before taking up the names of individual Gupta kings we may discuss the significance of the term 'gupta'. Does it signify the family (a vaisya family) or the predecessor of the family?

In the inscriptions, Śrī Gupta appears as the founder of the dynasty. His name is always given first in the dynastic table. Moreover, we find in the Udayagiri Cave inscription, of the year 106 the wording "Guptānvyanām nṛpasattamānāṁ rājye" (in the reign of the family of the best of kings, belonging to the Gupta lineage) which shows that all these kings belonged to a family which was founded by the above Gupta; hence they were called Guptas.

In Śrī Gupta ‘Śrī’ is an honorific term as in the case of other Gupta emperors mentioned in the inscriptions. Had the name of the first king been ‘Śrī Gupta’, it would have been mentioned as Śrī Śrī Gupta as we find in the case of the name of Śrīmatī in the Deo-Barnark Inscription of Jīvitagupta II. If we accept that Gupta was the name of the first king of the family we may dismiss the possibility of the Gupta ending signifying a surname.

Now the question arises why the family was named after this Gupta? In many cases families are named after some important person born therein, and when once a family is so named, the tradition is maintained even though the successors may reach much higher positions. Prior to this the family might not have attained any significant status. For the first time this Gupta got the status of a Mahārāja as is mentioned
in the Gupta inscriptions, the status remained unchanged in
the second generation, and from the third generation the Gupta
kings became Mahārājādhirājas. Literally, Mahārāja means a
great king. But the apparent and deliberate differentiation in
the status of the earlier and later kings suggests that the poli-
tical status of this Gupta was not much high in his own times.

Probably he was only a feudal chief and not an independent
king.

The name Gupta is so short that it looks suspiciously queer.
But we must point out that the first part has not been lost or
damaged in the inscription. Palaeographically it is quite
categorical that the name is Gupta, there is no loss or damage
of syllables.

In ordinary life in all societies we find the convenient
tendency to drop one part of the name. We address a person
by the pūrvapada or the uttarapada whichever is convenient to
us. By the passage of time that name becomes his popular
name. In some cases even his original name may be forgotten.
In our own case Gupta may have been the uttarapada of the
name of the first king by which he may have been generally
known. The name Gupta was probably very popular, so much
so that the dynasty itself was named after it.

The practice of shortening the names is not known in the
Vedic times; it is noticed by Pāṇini and seems to have been
fashionable in the times of Katyāyana and Patañjali. Several
examples of it are also met with in the Buddhist literature.

In modern historical usage Śrī has become so much asso-
ciated with the name of the first king of the Gupta dynasty
that it has become a real part of his name generally written as
‘Śrī Gupta’.

The psychology behind it may be that the use of the
smaller names sounds queer and it is brought at par with
other names in the dynasty, e.g. Candragupta, Samudragupta,
Kumāragupta, etc.

V.A. Smith suggests that this name was not simply Gupta,
but Śrīgupta, implying thereby that Śrī is an integral part of
his name, not the honorific prefix. Fleet has thoroughly
refuted all his arguments and we may not discuss them here.

Some corroborative evidence for the historicity of Śrī
Gupta is afforded by two seals of which one is in Prakrit and gives the legend ‘Gautasya’ while the other is in Sanskrit and has the reading ‘Śrī Guptasya’. It is most probable that these seals belong to the founder of the Gupta dynasty, especially the Sanskrit Seal.\(^\text{12}\)

The dynastic name is derived from the termination Gupta of each king’s personal name, showing that the line had no respectable origin as clan, tribe, or caste.\(^\text{13}\)

The word ‘Gupta’ is derived from गुप्त to protect.\(^\text{14}\) The Viṣṇu Purāṇa\(^\text{15}\) says—“(The termination) šarman is prescribed for a brāhmaṇa ; varman belongs to a kṣatriya ; (and) a name characterised by gupta and dāsa is approved of in the case of (respectively) a vaisya and a sūdra”. The commentary in the Bombay edition gives as examples, Somašarman, Indravarman, Candragupta, and Sivadāsa.\(^\text{16}\) The Mānavadharmaśāstra\(^\text{17}\) also lays down a similar rule without specifying the terminations. On the basis of these authorities, it has been suggested that the Early Guptas were not of a high caste, being at best vaisyas, and hence felt pride in their matrimonial alliance with the Licchavis.\(^\text{18}\)

But we find that the rules regarding the naming of persons prescribed in the Dharmashastras were not always strictly followed. To give only a few examples the name of the well known astronomer, Brahmagupta, a brāhmaṇa, ended in ‘Gupta’\(^\text{19}\) and likewise Dāsavarman is the name of a brāhmaṇa, in line 36 of the Nerur grant of Vijayāditya (dated Śaka-samvat 627).\(^\text{20}\)

We know of the names of the kings ending in Gupta as early as second century B.C. from the records of the excavations and explorations conducted in Central India.\(^\text{21}\) It may be noted from Tālagund stone pillar inscription of the time of Śāntivarman (A.D. 455-70)\(^\text{22}\) that the grandson of a brāhmaṇa king Mayūraśarman was named as Kāku(ut)sthavarman. Thus on consideration no weightage can be given to the word ‘gupta’ denoting a Vaiśya class.

In this context we must note that Prabhāvatīguptā, the daughter of Candragupta II and chief queen of the Vākaṭaka king Rudrasena II describes herself as belonging to the Dhāraṇa gotra in her Poona and Rithpur copper plate inscrip-
tions. Dhāraṇa is clearly the gotra of her father, as the gotra of her husband is specifically mentioned as ‘Viṣṇuvṛddha’ in the Chammak copper plate inscription of Pravarasena II.

This Dhāraṇa gotra has been variously interpreted by scholars.

Jayaswal takes it to stand for Dhanri, a Jāt clan found in Amritsar, and on the basis of the Kaumudimahotsava he concludes that Candragupta I was a Kāraskara or Kakkar jāṭ. This view has been supported by Gokhale.

Jayaswal emphasizes the similarity between the name of the Dhāraṇiya jāṭs in Ganganagar district of Rajasthan and the Dhāraṇa gotra of the Guptas. Candragomin’s grammatical illustration “ajayat jarto Hūnān” (The jarta or Jāt king defeated the Hūnas) has also been interpreted by Jayaswal to refer to the Gupta ruler Skandagupta’s victory over the Hūnas. Thus the jāṭ origin of the Guptas has been a favourite thesis of Jayaswal.

According to Raychaudhuri the Dhāraṇa gotra of the Guptas suggests that they were related to Dhārini, the chief queen of Agnimitra Šunga. This view is untenable. The similarity in the two names is not sufficient to establish the origin of the Dhārna gotra.

On the basis of the evidence of the Skandapurāṇa Dashrath Sharma says that Dhāraṇa was a gotra of the brāhmaṇas of Dharmāraṇya, a tract in the present Mirzapur district of Eastern Uttar Pradesh. But Sharma is not ready to accept that the Guptas were brāhmaṇas, he considers them to be either kṣatriyas or vaiśyas who adopted the gotra of their gurus, as sanctioned by the laws of the Smṛtis and the Dharmāṣṭras.

But Goyal considers the Guptas to be brāhmaṇas. He relies on the evidence of their matrimonial alliances:

We find that Prabhāvatīguptā, the daughter of Candragupta II was married to the brāhmaṇa king Rudrasena II. Kadamba king Kāku(ut)sthavarman who was a brāhmaṇa says that he married one of his daughters to a Gupta king. Buddhist scholar Paramārtha (A.D. 600) says that Bālāditya, the Gupta king, married his sister to Vasurāta, a brāhmaṇa by caste. According to the Mandasor inscription of Yaśodharman
Bhanuguptā (most probably a daughter of the Gupta king Bhanugupta) was the ‘wife of a certain Ravikīrtti, evidently a brāhmaṇa, who was the grandfather of Dharmadasha, the minister of Yaśodharman.36

Thus, we see that three of the Gupta princesses were married to brāhmaṇas.37 There is only one instance of the Guptas marrying a daughter of a Kadamba king, who was a brāhmaṇa.38

It is to be noted that matrimonial alliances played a significant part in the foreign policy of the Guptas. Candragupta I rose to power by marrying the Licchavi princess Kumāradevī and Samudragupta accepted the offers of daughters from his feudatories. Thus, marriages with the most powerful and distinguished royal families in different parts of India continued to be an important policy of the Guptas.39

Hence, the matrimonial alliances of the Guptas seem to have sprung from political considerations.40 Politically the Kadambas were no match for the Guptas. It may be inferred that it was on account of political pressures or as a matter of pride for the Kadambas that they had married their daughter to the Gupta king. We can explain all the matrimonial alliances of the Guptas even without bringing political reasons in the picture. As we know, intercaste marriages, especially of the anuloma type, have been permitted by the Smṛtis. In three out of the four cases Gupta princesses were married to brāhmaṇa bridegrooms. If these are taken to have been anuloma marriages Guptas could have belonged to any of the remaining three varṇas. It is only the marriage of a Kadamba princess with a Gupta king which requires the Guptas to have been brāhmaṇas, otherwise it will be a case of a pratiloma marriage.

The Guptas do not mention their caste in any of their records. Had they been brāhmaṇas they must have been proud to refer to it, especially because they were staunch supporters of Hinduism. We find a parallel in the case of Pāla kings of Bengal who are silent about their caste since they were Buddhists.

Finally Candragupta I agreed to have a joint coinage with the Licchavis after his marriage with the Licchavi princess Kumāradevī. Had the Gupta kings been brāhmaṇas, they
would not have agreed to have a joint coinage (bearing the
legend ‘Licchavayah’, the Licchavis) with the Licchavis who
were Vrātya kṣatriyas. Even if the Guptas had agreed for a
joint coinage as a political matter, they might have objected
the word ‘Licchavayah’ on the coins. More astonishing is the
fact that even the name of the Guptas is not linked with the
legend ‘Licchavayah’. Above that, Samudragupta was ready to
be called Licchavi-dauhitra and seems to have mentioned this
epithet in his records as a matter of pride. It may also be
noted that Prabhavatīgupta though married to a brāhmaṇa
king Rudrasena II, was the daughter of Candragupta II born
of the union with a Nāga princess Kuberanāgā.

If Guptas could do such acts out of political expediency, we
do not admit them to be orthodox brāhmaṇas and are not ready
to give any weightage to their matrimonial alliances as Goyal
has done for the consideration of their caste. They were kings,
for them all such matters were first political and then social.
Kosambi also ascribes to a similar view by stating that the
Guptas followed a series of political marriages ignoring tribal
or caste norms.

Thus we can conclude that the question of the caste of the
Guptas cannot be said to have been finally settled. If their
dhāraṇa gotra was not borrowed from the gotra of their
purohita and it originally belonged to them then they must be
described as brāhmaṇas. We will have to wait for some more
weighty and specific evidence to give the final verdict.

Following are the names of the Gupta kings which we
divide into two categories:

A. Main rulers
B. Other members of the dynasty

A. Main Rulers

1. Gupta
2. Ghaṭotkaca
3. Candragupta I
4. Samudragupta
5. Candragupta II
6. Govindagupta
7. Kumāragupta I
8. Skandagupta
9. Pūruguța
10. Kumāragupta II
11. Budhagupta
12. Narasimhagupta
13. Kumāragupta III
14. Viṣṇugupta

B. Other members of the dynasty
1. Ghaṭotkacagupta
2. Vainyagupta
3. Bhānugupta

A. Main Rulers
1. Gupta: (No. 1, L. 28; No. 21, L. 4; No. 22, L. 1; No. 47, L. 1; No. 49, L. 1; No. 50, L. 1; No. 51, L. 2, L. 4; No. 53, L. 1):
   He was the founder of the family. We have already discussed his name.
2. Ghaṭotkaca: (No. 1, L. 28; No. 47, L. 1; No. 53, LL. 1-2; No. 46, L. 1; No. 49, L. 1; No. 50, L. 1; No 40, L. 3; No. 21, L. 4):
   The inscriptions name Mahārājā Ghaṭotkaca as the successor of Gupta. He should not be confused with Ghaṭotkacagupta whose name occurs on some seals found at Vaishali, and also in the Tumain Inscription of Kumāragupta and Ghaṭotkacagupta (G. E. 116).

Ghaṭotkaca was the name of a son of Bhima-sena by the Rākṣasī Hiḍimbā. Names based on Ghaṭa are very rare in Sanskrit literature. Thus Gaṇeśa is named Ghaṭodara 'pot-bellied'. The name Ghaṭotkaca refers to the practice of bearing traditional names based on Epics and Purāṇas. Derivatively it means a person having a hairless head. In Prācīna Caritrakośa it has been suggested that Ghaṭotkaca was so called as his head was like a ghaṭa (pitcher) and was hairless. Tripathi suggests on the basis of the Skanda Purāṇa that Ghaṭotkaca was so called as he produced a loud voice while laughing which may be compared to the voice produced by thumping the pitcher quite aloud at its mouth by hands.
the first derivation seems to be more plausible from linguistic point of view while the other explanation may be more important from socio-psychological or mythological point of view.

It is possible that it was the nickname of Ghaṭotkaca which might have become his famous name.

3. Candragupta I:(No. 47, L.2; No. 53, L. 2; No. 40, L. 3; No. 21, L. 5; No. 1, L. 28; No. 30, L. 1):

While his two predecessors are each given the title of Mahārāja, Candragupta I is described in the inscriptions as Mahārājādhirāja, 'king of kings'. Mookerjee connects the passage from the Purāṇas defining the extent of the Gupta territory with the period before Samudragupta, i.e., under Candragupta I. It has been suggested that Caṇḍasena of the play 'Kaumudi-Mahotsava' is to be identified with Candragupta I. The Licchavi alliance is the common point in the account given by the drama and the inscriptions. Other details of the drama, however, do not support this identification. The drama condemns Caṇḍasena as an usurper and belonging to low caste whom the citizens of Magadha could not tolerate and drove out to die in exile. Linguistically also Caṇḍasena and Candragupta are different names. Candra can become Caṇḍa in Prakrit but Gupta cannot be transformed into Sena. Moreover, in the fifth act of the play we are informed through a character Lokākṣi that the cursed Caṇḍasena has been killed and his royal family uprooted. Thus we know about the total annihilation of the dynasty after the death of Caṇḍasena which is not applicable to the dynasty of Caṇḍragupta which ruled for several generations after him. The name of the deity Candra 'moon' has been given to this king; Gupta is the surname. It may refer to his handsome physical features.

4. Samudragupta (No. 1, L. 29; No. 47, L. 3; No. 53, L. 3; No. 21, LL. 6-7; No. 2, L. 10; No. 40, L. 4; No. 41, L. 1; No. 10, L. 4; No. 49, L. 3; No. 50, L. 3; No. 13, L. 4; No. 12, L. 19):

He is introduced as Mahārājādhirāja in all references except the Mathurā Pillar Inscription of Candragupta II, G.E. 61 where he is mentioned as Bhaṭṭārakamahārāja rājādhirāja. He was the daughter’s son of the Licchavis, and son of Mahārājā-
dhirāja Śrī Candragupta I born on the queen Kumāradevī. He has been mentioned as a ‘Paramabhaṅgavata’ (a devout devotee of Lord Viṣṇu). No. 2, L. 10 gives the justification of his name Samudragupta. Mookerji says that the name Samudragupta was probably a title assumed after his conquests. It means ‘protected by the sea’ and may refer to his dominion which extended up to the sea. The Mathurā Inscription of Candragupta II actually describes the fame of his conquests as extending up to the four oceans (caturudadhisalilāsvāditayasāsaḥ). The name Samudragupta may be split up into two parts, Samudra being his personal name, and Gupta being his surname. This is supported by the fact that the obverse of his coins of standard type sometimes bears the legend ‘Samudra’ while the reverse has ‘Parākramah’ as his title. The name ‘Samudra’ also appears on some other types of his coins, such as the Archer type and Battle-Axe type. Mookerji holds that Samudragupta’s personal name was Kāca and that Samudra-gupta was his title. But the identification of Kāca with Samudragupta has been rightly opposed by scholars. Vāmana in his Kāvyalamkāra refers to Candraprakāśa as the son of Candragupta which Goyal takes to be another name of Samudragupta. But it seems to be the name of a local king of Ayodhyā rather than that of a member of the Imperial Gupta dynasty. Another probable and most suitable explanation of the name ‘Samudragupta’ may be ‘protected by Lord Śiva’, Samudra being an epithet of Śiva.

Samudragupta is given many epithets in No. 1. Some of these are also supported by numismatic evidence: 5. Candragupta II: (No. 30, L. 1, L. 2; No. 32, L. 2; No. 47, L. 4; No. 3, L. 1; No. 7, L. 1; No. 6, L. 1; No. 7, L. 10; No. 46, L. 3; No. 53, L. 4; No. 42, L. 1; No. 47, L. 4; No. 41, L. 2; No. 39, L 1, L. 6; No. 5, L. 3, L. 7; No. 20, L. 5):

He is mentioned as ‘apratiratha’, ‘paramabhaṅgavat’ ‘mahārājā-dhirāja’ and a son of mahārājādhirāja Śrī Samudragupta born of his chief queen Dattadevī; or as Bhaṭṭāraka-mahārājādhirāja, the good son of the Bhaṭṭāraka-mahārājādhirāja, the illustrious Samudragupta; or in one case simply as a king (rājā) in No. 30, L. 1. In No. 46, L. 3, L. 4, his title is ‘Vikramāditya’. He is
mentioned by other names as well. Devarāja as his favourite name (priyanāma) is mentioned in No. 5, L. 7. In the Poona copper plate inscription of Prabhāvatīguptā and the Ridhapura grants of Prabhāvatīguptā her father’s name is Candragupta. The Chammak copper plate inscription of Vākāṭaka king Pravarasena II, however, names Prabhāvatīguptā’s father as Devagupta. This proves that Devagupta was another name of Candragupta. Candragupta had a third name, Deva-Śrī, which appears on his Archer and Conch-types of Coins. No. 32, L. 2 justifies his name Candragupta ‘who is like a moon in the galaxy of Gupta kings with the famous name Candragupta’. No. 20, L. 5 refers to his quality of handsomeness. ‘His name was Candra and he was holding the glory of a full moon on his face’.

6. Govindagupta: (No. 42, L. 2; No. 32, L. 3):
In No. 42, he is mentioned as the son of Candragupta II. His mother’s name was Dhruvasvāmini. No. 32 explains the basis of his name: “The lord of the earth, i.e. king Candragupta, produced a son whose exalted name was Govindagupta, who was as famous as Govinda (Viṣṇu) for the glory of his virtues, and who resembled the sons of Diti and Aditi, i.e. the demons and gods.” The poet means that Govindagupta resembled demons in physical strength and valour, and gods in spiritual virtues.

Govindagupta probably ruled as emperor between (his father) Candragupta II and (his younger brother) Kumāragupta I. His reign could not have been more than three years, the interval between the last known date of Candragupta II (G.E. 93) and the earliest known date of Kumāragupta I (G.E. 96). P. L. Gupta assigns his short regnal period between A.D. 412 and 415. That Govindagupta could have ruled as emperor only for a very short period is also evident from the fact that he has left no coins. Being a collateral, Govindagupta does not appear in the genealogical table in the inscriptions of Kumāragupta and his successors.

It is also likely that Kumāragupta defeated or ousted Govindagupta and seized the throne; and after his accession, avoided all references to his elder brother.

7. Kumāragupta I: (No. 30, L. 2; No. 53, L. 5; No. 49, L. 5;
No. 30, L. 2 says that Śrī Candragupta’s son Kumārgupta resembled the great Indra (Mahendra), who embraced and protected the whole earth. In No. 53, L. 5 Kumāragupta is mentioned as ‘Mahārājādhirāja’ son of ‘paramabhāgavata Mahārājādhirāja’ Śrī Candragupta’ born of the chief queen Dhruvadevi. He has been mentioned as father of Pūrugupta and son of Candragupta II. In No. 30, L.4 Kumāragupta is described as shining (ruling) over the earth like the Sun in the winter. He is called ‘Paramabhaṭṭaraka’ and ‘Mahārājādhirāja’ in No. 31, L. 1. In No. 46, L. 4 he is mentioned only by his title ‘Mahendraḍitiya’, and as the grandson of Samudragupta and son of Candragupta II. The Ārya-Maṇju-Śrī-Mūlakalpa corroborates the title giving his name as Mahendra. In No. 34, L. 2 he is mentioned as ‘Paramadaivata’, ‘Paramabhaṭṭaraka’ and ‘Mahārājādhirāja’.

Of the two parts of his name Kumāra is the name of god Skanda (or Kārttikeya) and Gupta was his surname.

8. Skandagupta (No. 15, L. 3; No. 46, LL. 7-8; No. 14, L. 3; No. 16, L. 3; No. 13, L. 8; No. 12, LL. 6, 11, 23, 25) :

In No. 15 he is equated with Indra. In No. 46 he is described as equal to the Cakravartins in prowess and valour, to Rāma in righteousness and to Yudhiṣṭhira in the matter of speaking the truth and in good conduct and modesty. According to some scholars these are vague praises; but in view of his achievements these epithets seem to be richly deserved. In No. 14, L. 2 he is described as ‘rājarājādhirāja’, and as ‘Paramabhaṭṭavata’ and ‘Mahārājādhirāja’ in No. 12, LL. 23, 25.

The name is based on god Skanda which is a synonym of Kārttikeya.

9. Pūrugupta (No. 47, L. 6; No. 53, L. 6; No. 49, L. 6; No. 50, L. 6; No. 38, L. 1) :

We know from No. 53 that Mahārājādhirāja Śrī Pūrugupta was the son of Mahārājādhirāja Śrī Kumāragupta by his chief queen Anantadevi. In No. 38, L. 1 the name of the father
and predecessor of Narasiṃhagupta is spelt as Pūrugupta. The reading Pūrugupta is unmistakeable on the fragmentary Nālandā Seal of Narasiṃhagupta and is also fairly clear on the seals of Kumāragupta II. The medial ā sign in the first letter of the name Pūrugupta is indicated by an additional stroke attached to the base of the letter and the downward elongation of its right limb; mere elongation of the right limb by itself would have denoted the short medial u as in puttras in LL. 2 and 3. In the second letter of the name, viz. ru. the medial u is shown by a small hook turned to left and joined to the foot of r. Palaeographical considerations apart, the name Puruṇgaṇuṭa yields a more plausible-sense than Puruṇgaṇuṭa and fits better in the series of the grand and dignified names of the Gupta kings. The first part of the Gupta names constituted the real or substantive name and yielded satisfactory meaning independently of the latter half, viz. gupta, which being family surname was a mere adjunct. Pura, by itself is neither a complete nor a dignified name while Puru is both. Pūru or its variant Puru may, like Vainya in Vainya-gupta signify the homonymous epic hero of the lunar race who was the ancestor of the Kauravas and the Pāṇḍavas, or may mean abundant or great.

10. Kumāragupta II: (No. 48, L. 5):
Kumāragupta II was the immediate successor of Pūruguṇuṭa in the light of the data given in two dated inscriptions, viz. the Sarnath Buddha Stone Image inscriptions of Kumāragupta and Budhagupta. The first (No. 48) mentions A.D. 473 as the date of Kumāragupta who must, therefore, be taken as Kumāragupta II and the second (No. 54) mentions A.D. 476 as the date of Budhagupta. No. 48 records the date, Gupta year 154 when Kumāragupta was protecting the earth. The renovation of the Sun temple mentioned in No. 17, LL. 20-21 seems to have taken place in his reign. It seems that Mookerji has by mistake, connected the reference meant for Kumāragupta I with Kumāragupta II. The temple was originally constructed in the reign of Kumāragupta I in M.S. 493=A.D. 436 (L. 19).

11. Budhagupta: (No. 54, L. 1; No. 55, L. 2; No. 18, L. 2; No. 33, L. I; No. 53, L. 8):
Nos. 54, 55, 18 and 33 respectively mention him as reigning in:
G.Y. 157, 159, 163 and 165. No. 33 gives his titles as ‘paramadaivata’, ‘paramabhaṭṭāraka’ and ‘mahārājādhirāja’. In No. 53 he is mentioned as the son of Pūrugupta born of the queen Candradevi. In No. 55 his title is Mahārājādhirāja. According to Sircar there is no space for the name of any other Gupta prince between Pūrugupta and Bhudhagupta and their relationship is clearly mentioned by the word ‘putra’ occurring at the end of line 6. In other words Pūrugupta was the father of Budhagupta.

In his description of Nālandā, Hiuen Tsang says that the monastic establishments at that place were enriched by the successive endowments of Šakrāditya, Budhagupta, Tathāgata-gupta and Bālāditya. On the strength of this statement it has been suggested that Budhagupta was the son of Kumāragupta I who had the title of Mahendrāditya (Mahendra = Śakra). In view of the clear epigraphic reference to the parentage of Budhagupta the proposed identification must be rejected. The statement of Hiuen Tsang was based on hearsay and not on sound history, or else his Budhagupta is not to be identified with Budhagupta of the Imperial Gupta line.

The name Budhagupta is based on Mercury. Budhism had quite a prominent place in the time of Budhagupta. But in view of the special leaning of Gupta kings towards the brahmanical faith we prefer to interpret Budha as referring to Mercury either as god Mercury (regarded as a son of Soma or the Moon) or as the planet Mercury.101

12. Narasimhagupta: (No. 47, L. 8; No. 49, L. 7; No. 50, L. 7; No. 38, L. 2): Narasimhagupta has been mentioned as ‘Paramabhāgavata’ and ‘Mahārājādhirāja’. Hiranand Shastri says that the seal of Narasimhagupta (No. 47), though not entire is valuable in establishing his identity as the son of Pūrugupta born of the the queen consort Śrī Vainyadevi and not Vatsadevi as has hitherto been believed. But the correct reading of the name of her mother is Śrī Candradevi, on his seal. In No. 50, L. 6 we find his mother’s name as ‘Vatsadevi’. In No. 49 he is mentioned as the father of Kumāragupta III. No. 38 describes the issuer of this seal, Viṣṇugupta, as the son and successor of Kumāragupta III, who in his turn was the son and successor.
of Narasiṃḥagupta.

Narasiṃha is the name of Viṣṇu in his fourth incarnation (Avatāra), half man and half lion who slew the demon Hiranya-kaśipu and saved the life of Prahlāda.\(^{104}\)

13. **Kumāragupta III** (No. 49, L. 8; No. 50, L. 8; No. 38, L. 3; No. 47, L. 5):

Kumāragupta mentioned in Nos. 49 (L. 8); 50 (L. 8); 38 (L. 3); 47 (L. 5) should be considered as Kumārgupta III. He is described as the son and successor of Narasiṃḥagupta and has been given the title of Mahārājādhirāja.

14. **Viṣṇugupta** (No. 38, L. 4):

Viṣṇugupta is mentioned here as a *Paramabhāgavata* and Mahārājādhirāja. He was the son and successor of Kumāragupta III who in his turn was the son and successor of Narasiṃḥagupta. Unfortunately the name of the mother of Viṣṇugupta (and the wife of Kumārgupta III) has been lost in the portion of the last line.

The Kalighat hoard\(^{105}\) contained besides Candragupta II's coins those of Narasiṃḥagupta, Kumāragupta III and Viṣṇugupta. Altekar identified Viṣṇugupta of the coins with the homonymous ruler of the later Gupta family of Magadha, who flourished in the eighth century A.D.\(^{106}\) At that time the learned professor had no knowledge of this seal of an earlier Viṣṇugupta.

His name is clearly based on god Viṣṇu.

**B. Other members of the Dynasty**

1. **Ghaṭotkacagupta** (No. 45, L. 1; No. 30, L. 3):

Ghaṭotkacagupta of No. 30 is identical with that of No. 45.

A distinction must be made between Ghaṭotkacagupta and Ghaṭotkaca, the latter being the grandfather of Samudragupta. Unfortunately the word expressing the exact relationship between Kumāragupta (the ruling emperor) and Ghaṭotkacagupta (the provincial governor) is lost in the missing portion of the inscription. He was probably a son or younger brother of Kumāragupta I\(^{107}\) and may have been one of the claimants for the throne after the death of Kumāragupta I. Altekar considers him to be a brother of Kumāragupta.\(^{108}\)

2. **Vainyagupta** (No. 51, L. 5; No. 52, L. 1):
Vainya is the synonym for the first king ‘Prthu’. Hiranand Shastri mentions Vainya as a synonym of Kubera, the god of wealth. According to Sir Richard Burn Vainya was another name of Vajra whom Hiuen Tsang mentions as the son of Balāditya. He chiefly relies on the St. Petersburg dictionary where Vainya is derived from Vena and is connected with Indra; Vajra is the thunderbolt and Vainya is a patronymic from Vena who is Indra. But the suggested identification is extremely far-fetched. Vajra cannot by any stretch of imagination be described as a synonym of Vainya. Moreover, it is difficult to believe that Hiuen Tsang would have referred to the king by such a name in preference of the real name.

In No. 51 Vainyagupta is mentioned as a paramabhāgavata and mahārājādhīrāja, but in No. 53 he is described as a devotee of Lord Śiva (bhagavān mahādevapādānudhyāta) and a mahārāja only. Some scholars hold the opinion that it shall be wrong to disconnect Vainyagupta from the Gupta family on the basis of the argument that the Guptas were Vaiṣṇavas while Vainyagupta professed to be a Śaiva. We find both the epithets ‘paramabhāgavata’ and ‘mahādevapādānudhyāto’ for him in our records.

It is interesting that even his Pādādāsa and Uparika are styled as mahārājās (LL.3 and 16). His title Mahārāja, therefore, cannot prove that Vainyagupta was an insignificant prince.

The legend on No. 51, though partially preserved, resembles in point of style the legend on the other seals of the Imperial Guptas. Here Vainyagupta is specifically called paramabhāgavata. Moreover, his name, like those of other kings in the Gupta dynasty ends in the word Gupta. It is thus clear that Vainyagupta belonged to the line of the Imperial Guptas. He seems to have ruled in any case over considerable parts of Bengal and Bihar almost immediately after Budhagupta. We do not know anything about the relationship of Vainyagupta with Budhagupta and Bhānugupta of the Eran Inscription of A.D. 510. Some scholars assign him a reign of four years before Bhānugupta (A.D. 510).

The regnal period of Vainyagupta witnessed a considerable decline in the power and prestige of the Imperial Guptas. The
rise of the ruling dynasty consisting of Dharmaditya, Gopacandra and Samacaradeva in Central and South-West Bengal in the first half of the sixth Century A.D., possibly points to the extirpation of Gupta rule from Bengal excepting the bhukti (province) of Pundravardhana (North Bengal).  

3. Bhānugupta (No. 19, L. 5):
He is known only from No. 19. His no other coin or seal has yet come to light. As regards the position of Bhānugupta, several alternatives are possible. First, he may have been a successor of Vainyagupta and the dominions of both may have included parts of Eastern Malwa. Second, Vainyagupta may have been the lord of the eastern part of the Gupta Empire when its western part was being ruled by Bhānugupta. Third, Bhānugupta may have been a viceroy in the Malwa region like Govindagupta and Ghaṭotkacagupta. It is possible that he belonged to the Imperial Gupta line but whether he succeeded Vainyagupta, or the two ruled at the same time respectively over the western and eastern parts of the empire, is difficult to determine. The latter view seems more probable and this internal dissension perhaps paved the way for the downfall of the empire. Bhānugupta, in spite of the high encomiums paid to his bravery in Eraṅ Inscription, remains a shadowy figure, and we do not know what was his position in the Gupta Imperial family, or what part he played in the dark days of the Gupta empire.

His name is based on the god Sun ‘Bhānu’.

NAMES OF THE GUPTA QUEENS
Following are the names of the Gupta queens available in our inscriptions. They have been mentioned as Mahādevīs.
1. Kumāradevī
2. Dattadevī
3. (a) Dhruvadevī 
   (b) Dhruvasvāminī
4. Anantadevī
5. Candradevī
6. Śrīva (tsa) devī
7. Mitradevī
1. Kumāradevī: (No. 1, L. 29; No. 4, L. 8; No. 10, L. 4;
No. 12, L. 18; No. 13, L. 3; No. 21, LL. 5-6; No. 40, L. 4; No. 47, L. 2; No. 53, L. 2; No. 49, L. 2; No. 50, L. 2):

She was the wife of Candragupta I and the mother of Samudragupta. Kumāra, the basis of her name has already been explained under Kumāragupta.

2. Dattadevī (No. 4, L. 10; No. 10, L. 5; No. 12, L. 20; No. 13, L. 4; No. 47, L. 3; No. 53, L. 3; No. 49, L. 3; No. 50, L. 3):

She is mentioned as the wife of Samudragupta and the mother of Candragupta II. Datta means ‘given’ or protected. We also find ‘Datta’ as the name-ending suffix for male names in literature.

3 (a) Dhruvadevi (No. 53, L. 5; No. 12, L. 21; No. 13, L. 5; No. 49, L. 4; No. 50, L. 4; No. 47, L. 5):

She was the mother of Kumāragupta I and the wife of Candragupta II. Literally ‘Dhruva’ means unchangeable or constant. It is also the name of the polar star (personified as son of Uttāna-pāda and grandson of Manu).

3 (b). Dhruvasvāminī (No. 42, LL. 3-4):

We come to know of Dhruvasvāminī only in No. 42. Lines 1-3 mention her as the wife of Candragupta II and the mother of Govindagupta. As we have noticed Dhruvadevī elsewhere appears as the wife of Candragupta II and mother of Kumāragupta I. It is not much likely that Candragupta II had two queens with almost identical names. As the real name of the two is the same (Dhruva) it would be better to hold that Dhruvasvāminī was another name of Dhruvadevī and Kumāragupta I and Govindagupta were real brothers.

4. Anantadevī (No. 49, L. 5; No. 50, L. 5; No. 53, L. 6; No. 47, L. 6):

She is mentioned as the wife of Kumāragupta I and the mother of Pūrughupta. According to Monier Williams Ananta is the name alike of Viśṇu, Śeṣa (The Snake-god), Śeṣa’s brother Vāsuki; Kṛṣṇa, his brother Baladeva, Śiva and Rudra; and is also included in the list of the Viśve-devas and the Arhats, etc.

5. Candradevī¹²¹ (No. 47, L. 7; No. 53; L. 7):

The name of the mother of Budhagupta occurring at the beginning of the extant portion of line 7 is not clearly legible; it
consists of four letters, the first of which is either ca or va and the second is certainly n with some subscript mark or letter; the third and fourth letters clearly read devyām. It is, therefore, highly probable that her name was Candradevi, known from some seals to have been the name of the queen of Pūrughupta. Hiranand Shastri takes the relevant legend to be ‘Śrīvainyadevyām’ but regards the correct reading to be Candra in place of Vainya.

No. 47 mentions Candradevi as the name of the mother of Narasimhagupta.

In No. 53 Candradevi is mentioned as the mother of Budhagupta and wife of Pūrughupta.

The name Candradevi is based on the god Candra (Moon).

6. Śrīva (tsa) devī (No. 49, L. 6; No. 50, L. 6):

‘Śrīva’ is clearly legible but the terminal ‘tsa’ can only faintly be seen.

She is mentioned as the wife of Pūrughupta and mother of Narasimhagupta. ‘Śrīvatsa’ is the name of Viṣṇu, which literally means ‘beloved or favourite of Śrī’ (Lakṣmi). It is also a symbol or mark of Viṣṇu.

7. Mitradevi (No. 49, LL. 7-8; No. 50, L. 7):

No. 49 mentions mahādevī Sumatidevī as the wife of Narasimhagupta and mother of Kumāragupta III. Fleet read the name as Mahālakṣmidevī and Hoernle as ‘Srīmatidevi’. But in No. 50 the reading is clearly ‘Mitradevi’. Mitra is one of the several names of the Solar deity.

REFERENCES

1. Allahabad Pillar Inscription of Samudragupta, (DX)1, L. 29, p. 28.
2. ( DX)1. p. 258, L. 1
4. Cf. Allahabad Pillar Inscription of Samudragupta, (DX)1. LL. 28-29, p. 8
5. It may be noted that here also the epithet Śrī indicates that the founder’s name was ‘Gupta’.

Cf. D.C. Sircar, JJ. XIX, p. 19: “The first known king of the Gupta dynasty was Gupta whose son was Ghaṭotkacea; but when the latter’s son Candragupta I founded an empire, his descendants always stuck to the
name-ending gupta and soon the family became known as the Gupta dynasty’;


6. Śrī-srimatyām : (DX)¹ p. 215, L. 2.
8. B.G. Gokhale, Ez. p. 28.
9. For details of abbreviated names, places, see Agrawala, Jy., pp. 190-192.
11. (DX)¹ p. 8, note 3.
12. GJ. XV, pp. 42-43.
18. This is shown by the appearance of the name of Kumāradevi and her father’s family on some gold coins of Candragupta I, and by the regular use of the epithet, “daughter’s son of Licchavi (or of a Licchavi king)” for Samudragupta in the genealogical passages in the inscriptions of the Gupta dynasty.
19. To give other examples:
Viṣṇugupta is the name of the Sutrakāra and Bhāṣyakāra of the Arthasastra
Arthasastra 15/1/4 स्वयंबविष्णुप्रत्सकार मूलं च भाष्यं च। padsagupta is the name of a dramatist, the author of the Navasāhasānākacaritam.
Vasugupta is the author of the Śivasūtras.
In the Chapter XII of the Tantrāloka, Chapter 37, we find clear mention of the brahmanic names with Gupta-endings.
1. Atrigupta as a brāhmaṇa (dvijanma) Vol. XII, chap. 37, Kārikā 38.
2. Varāhagupta, Ibid., 53;
3. Narasimhagupta, Ibid., 54;
4. Abhinavagupta, Ibid., 56;
5. Lakṣmanagupta, Ibid., 61;
6. Manorathagupta, Ibid., 64;
7. Kṣemagupta, Utpalagupta, Abhinavagupta, Cakragupta, Padmaga\(\text{u}\)pta (All cousins of Abhinavagupta), Ibid., 67.
8. Rāmagupta, Ibid., 68.
21. K.D. Bajpai, Cz. p. 119 : A circular lead piece bearing the seal mark of Indragupta ‘rano Indagutas\(\text{ā}\)’ inscribed in the Mauryan Brāhmī script was recovered which gave the name of a king who ruled over
Eran about 200 B.C.

23. Ibid., p. 436

See Ibid., pp. 436-37, f.n. 9: The queen refers to her paternal gotra rather than that of her husband’s family and thus contradicts the injunctions of the Smrtis, p.439.
24. Ibid., p. 443
27. NJ. 1934, p. 235.
28. Ibid., XIX, pp. 115-16.

Majumdar disagrees with this surmise. Some scholars have given the emendation ‘Gupta’ for the original jarto, jato, or japto which also is not, however, acceptable (R.C. Majumdar; Pg. p. 197, see f.n.l).

Hoernle while identifying the people with jaśs interprets the passage as referring to the defeat of the Hūnas by Yaśodharman.

31. Ibid., p. 185, f.n. 8; (Cf. Mitākṣārā)

‘राजन्यविशाः प्रातिस्विच्चः गोत्राभावाल्य प्रवराभावस्वत्वापि पुरोहितप्रवरी’ बेदितविष्णु।

This is the view also of Baudhāyana, Āpastamba and Laugākṣī.

33. Ibid., p. 78.
34. Ibid.,
35. Ibid., p. 80.
36. Ibid., p. 81.
37. These three marriages are not of much importance as a brāhmaṇa can marry in any caste according to the injunctions of the Smṛtis. So even being of lower class than brāhmaṇas, Guptas could have married their daughters to the brāhmaṇas.

38. R.C. Majumdar, Pg. p. 170; It has been suggested that Candragupta II arranged a marriage between his son and the daughter of Kāku (t) stha Varman, the most powerful ruler of the Kadamba family who was the ruler of Kuntala, Kanarese country in the Bombay Presidency.

40. Ibid., p. 169.
41. Ibid., p. 128.
42. Majumdar says that ‘we may reasonably assume that the marriage of Candragupta and Kumāradevī led to the amalgamation of the Gupta principality with the Licchavi State, and the epithet licchavi-dauhitra was deliberately given to Samudragupta to emphasize his right of succession to the dual monarchy’.

R.C. Majumdar, Pg. 129.

Cf. V.S. Pathak, TJ, XIX. Pt. II, pp. 140-41: Pathak takes the meaning of dauhitra in the technical sense of the Smṛtis, i.e., “a person having dual parentage (dvāmuṣyāyana)”.

44. We know that Seleucus married his daughter to Candragupta Maurya even though the Greeks used the word barbarian for non-Greeks, *Xz*, p. 91 and were not in favour of mixing with them. Marriages among kings attached more significance to political than to social considerations.


47. *Fz.* p. 375, col. 1; Mahābhārata, i, iii, Bhāgavata Purāṇa, ix, 22, 29.


49. *Fz.*, p. 375, col. 1 चट्ट = the head (Mahābhārata I, 155, 38).

50. सिद्धशक्ति विज्ञान, भारतवर्षीय प्राचीन चरित्रकोष, पृ 198

51. ब्राह्मण राज्यां / भारतीयाँ विषयं पाण्डुलिपिमोक्ष, पृ 148 ;

52. In colloquial Punjabi a hairless person is called ‘Roḍā’, ‘Roḍū’. He is generally referred so in his absence but in presence called so in rough tone or satirically. In Bengali such a person is called ‘Nyārāmāṭha’ and in Telugu it is called ‘Gунḍu’.


“The kings born of the Gupta family will rule over the territories (Janapadas) situated along the Ganges (anus Gaṅgā) such as Prayāga, Sāketa (Oudh) and Magadha”.


55. निरूपितसतहतकुक्कुले || उनमूलितच्छेनराजकुलम्।


58. No. 1, L. 29.


60. No. 2, L. 10 : (पुजो) ब्रम्हण हि धनदात्तकाः —तुषिक-कोष तुल्यः (पराक्र) मनवेन सर्वगुणमः।

61. *Ag.* p. 17.

62. Ibid.,


64. III, 2,2.


67. *Fz.*, p. 1166, col. 3:
D.C. Sircar, Hz, pp. 290-91, f. n. 4.
68. R.K. Mookerji, Ag. p. 40.
70. No. 41, L. 2.
71. (Dx) 1, p. 32, note 1;
   Ibid., p. 33, note 6, Fleet takes it as the name of one of his ministers.
73. Ibid, p. 444. LL. 14-16.

...विज्ञानकार महाराज श्रीश्रीतेजसुम्भाराजा विदेशगुप्त-युताया श्रमावति
गुप्तायामुल्लनस्य...........
75. No. 32, L. 2: मुन्कुलबुधिन चन्द्रकल्प: चन्द्रगुप्तप्रविदामितान:।
76. No. 20, L. 5: चन्द्राधिषेव स्रमणगुप्तसु श्रमासिय विभ्रता।
See the appendix No. 1.
77. No. 32, LL. 3-4: गोविन्दवस्त्वात्-गुप्तभाषा गोविन्दमुल्लनिजत-नामधेयम्।
   व्रमुदिर्शस्ततन् प्रज्ञे दिवीदिर्विद्यानवस्तुस्म॥
80. GJ. 27, pp. 13-14.
81. YJ. p. 94.
82. D.C. Sircar, Hz. p. 297:

...विज्ञानगुप्तस्य महेश्वरकल्प: कुमारगुप्तस्तनब्रम्सः।
राज्यां साक्षाद्विवम धर्ममपलिन्य श्रीमायत्सै लुम्बुः शूमिम॥
83. Nos. 49, 50, L. 5.
84. R.K. Mookerji, Ag. p. 91.
85. Fz. p. 292.
86. No. 15, L. 3: राज्ये श्रीकोपमस्य श्रीराम-शत-पते: स्वन्द्रगुप्तस्य मारते।
87. No. 46, LL. 4-8: तस्य गुप्त: वर्गविज्ञानिकुप्यो महाभागविज्ञानेश्य रामकुल्यो
   धर्मपरमतया शुचितिर्विधितानै नवनारामविनय: महाराज-श्रीकल्लगुप्तस्य...।
88. GJ., XXXIII, p. 307.
89. Purugupta was originally read as Puragupta—D.C. Sircar, Hz., p. 330, f.n. 2.
90. Gj. 26, pp. 237-38 : M.A. Winternitz, By. Vol. I, pp. 379-80. From the Mahābhārata 1, 75 and 1, 76-93, we know of the Yayāti-legend which
   states that Yayāti having become old demanded the youth of his sons to enjoy more lust, but every one declined except the youngest Pūru who declared his willingness. Pūru left his youth for Yayāti. After enjoying the pleasures of youth for another thousand years Yayāti still felt dissatisfied. At last he took up the burden of his old age and returned his son Pūru his youth. He installed Pūru on the throne and retired to the forest.
91. No. 48, L. 1 वर्षशते गुप्तानां सच्चुः वर्षाशुशुरे [पुत्रसम्बन्ध 154—भ. स. 473]
92. No. 48, I. 1: .......भूमि रक्षाति कुमारगुणे......।
93. No. 17, LL. 20-21: वस्तरसतेयु पंचसु विशलयविभिक्षु नवगु चाव्येपु—
    [तल्लकसवत् 529 इ०. सं. 472] ;
94. No. 17, L. 13: .........कुमारगुणे पृथवीं प्रशासति।
95. R.K., Mookerji, Ag., p. 109.
96. See the appendix No. II.
97. JJ. XIX, p. 274.
100. JJ., XIX, pp. 123-24;
    D.C. Sircar, Hz. p. 331, f.n.l.
101. Fz. p. 734: Moreover Buddha (the name of lord Buddha) is spelt different from Budhagupta (one letter 'd' in the first part of the name is elided). The former means 'awakened' or fully enlightened man who has got wisdom, while the latter means the Constellation Mercury.
102. XJ. No. 66, p. 29.
103. See the appendix No. II.
104. Fz. p. 529.
105. Allan, Z. p. CXXVI.
106. As is known from his newly discovered inscription dated in the Year 117 (Harṣa Era)—A.D. 723.
108. Rx, p. 186.
110. XJ., No. 66, p. 29.
111. JJ.VI, pp. 50-51.
115. JJ. VI, pp. 50-51.
116. Ibid., XIX, pp. 275-76; Cf. R.C. Majumdar, Pg. pp. 210-11
117. R.C. Majumdar, Pg. p. 190.
118. Ibid., p. 191.
120. Ibid., p. 521.
121. See the appendix No. II
122. XJ. No. 66, p. 65, L. 7.
123. Ibid., note 2 (Also see CJ. 1934-35, p. 63).
124. See the appendix No. II.
125. Fz. p. 1100, col. i.
126. Ibid.,
127. HJ. XIX, p. 225.
129. The reading is checked by me. The name 'Mitradevi' is clear in No. 50, Plate VIII (e) of the seal of 'Kumāragupta III, in XJ., No. 66 (see the plates attached in the last portion of the Journal)
Names of Feudatory Kings and High Officers

NAMES OF FEUDATORY KINGS

First, we analyse the names of subordinate rulers or feuda-
tory kings dividing them into the following categories:

Names based on Gaṇapati

1. Gaṇapati (No. 1, L. 13):
One of the kings said to have been uprooted by Samudragupta
in northern India. The name violates the laws laid down by
the Gṛhya-sūtras which prohibit the giving of the names of
deities to human-beings directly.¹

2. Gaṇapatināga (No. 1, L. 21):
Another king of Āryyāvartta defeated by Samudragupta. The
first part is Gaṇapati and the second is ‘nāga’, which signifies
that the king belonged to the Nāga dynasty. He probably
ruled at Mathurā.²

Names based on Moon

1. Candravarman : (No. 1, L. 21):
One of the kings of Āryyāvartta defeated by Samudragupta.
The first part is Candra and second is ‘Varmma’ which is a
form for the original term ‘varman’, a surname generally used
for ksatriyas. He may be identified with the king of that name
whose record has been found at Susunia in Bankura district,
Bengal.³

2. Suraśmicandra (No. 18, L. 4):
He is described as the ruler of the country that lies between the
rivers Kālindī and Narmadā, and governing with the qualities
of a regent lording, one of the quarters of the world, and en-
joying the title of a mahārāja during the reign of Budhagupta.
Literally it means ‘a moon possessed of good rays’.

**Names based on Nāga**

1. **Nāgadatta (No. 1, L. 21)**:
   One of the kings of Āryyāvartta defeated by Samudragupta. The first part is Nāga which refers most likely to ‘a holy serpent’ and the second is ‘datta’ meaning given. Thus the full name may mean ‘born by the grace of a Nāga’. D.C. Sircar takes the compound as a Caturthī Tatpuruṣa instance meaning ‘dedicated to a Nāga’. However, the compounds are usually taken as Trītyā Tatpuruṣa instances. The names do not indicate towards bāli but such names as Gurudatta, Śivadatta and Nāgadatta may exhibit reverence to Guru, Śiva or Nāga by whose worship or blessings the son was born which is attested to by tradition of such names.

2. **Nāgasena (No. 1, L. 13, 21)**:
The first part of the name is Nāga and the second is sena. Nāgasena of the L. 13 and L. 21 looks to be the same. According to L. 21 he was one of the kings of Āryyāvartta uprooted by Samudragupta. In L. 13 he is mentioned as having been defeated by Samudragupta by the valour of his arms. He seems to have been an important king.

**Names based on Śiva**

1. **Rudradatta (No. 52, L. 3)**:
   He is given the designation of a mahārāja and is mentioned as a pādadāsa (slave of the feet) of Vainyagupta. The first part literally meaning roaring, dreadful or terrible denotes Śiva and the second ‘given’; the full name meaning ‘given by Lord Śiva’.

2. **Rudradeva (No. 1, L. 21)**:
   He is described as one of the kings of Āryyāvartta defeated by Samudragupta. The first part of the name is Rudra which denotes Lord Śiva and the second is ‘deva’ which means ‘god’. It is another name based on Lord Śiva. Rudradeva has been differently identified by various scholars. Dr. D.C. Sircar has identified him with the Western Satrap Rudrasena II or his son Rudrasena III, while K.P. Jayaswal, K.N. Dikshit and R.N. Dandekar identify him with Vākāṭaka Rudrasena I. U.N. Roy differing with the above scholars proposes his
identification with Vākāṭaka Mahārāja Rudrasena II, the son of Prthviśeṇa I.

3. Ugrasena (No. 1, L. 20):
He is mentioned as a ruler of Pālakka during the reign of Samudragupta. Ugra meaning ‘powerful mighty or terrible’, is another name of Rudra or Śiva. Sena is merely a surname. Or we can give another explanation of the whole as Ugrā senā asya, i.e. ‘having mighty army’.

Names based on Sun

We find only one such name which is as given below:—

1. Prabhākara (No. 32, L. 8):
He is described as a king (bhūmipati) and a destroyer of the enemies of the Gupta dynasty. He was the overlord of Dattabhāṭa. He is not known from any other source. The name of his capital or territory is not mentioned. Probably he was the contemporary local chief of Daśapura and a feudatory ally of the Guptas in their struggle against the Hūṇas. Dattabhāṭa does not include in the inscription the genealogy of his master. It is possible that Prabhākara was a self-made man who did not have a distinguished ancestor worthy of record. He may have been appointed as a ruler of Daśapura by the paramount power, after the extinction of the Varman dynasty. That Prabhākara was not a scion of the Varman dynasty would also appear from his name which, unlike the names of the known members of that dynasty, does not end in Varman. The name violates the laws of Grhyasūtras which forbid the direct imposition of the names of deities upon human-beings.

Names based on Viṣṇu

1. Acyutanandin (No. 1, L. 21):
He is included in the list of kings of Āravyāvartta forcefully uprooted by Samudragupta. Acyuta is the name of Viṣṇu or Kṛṣṇa, and Nandin is the name of an attendant of Śiva and also the name of Śiva’s bull. So literally the expression would mean ‘one who is a servant of god Viṣṇu’. Nandin also means gladdening or rejoicing. So it may also mean ‘one who pleases or wins over god Viṣṇu’.

Acyutanandin seems to have been a ruler of Ahicchatra
(near Bareilly district). The Purāṇas give names ending in ‘Nandin’ in the list of Nāga kings and coins bearing ‘Acyuta’ have been found from Ahicchatra. Therefore, it is possible that Ahicchatra was a seat of government of Acyutanandin.

2. Dhanyavisnu (No. 18, L. 8):
He was the grandson of mahārāja Indraviśṇu and younger brother of mahārāja Mātraviśṇu. We also find his name in line 5 of the Eran Stone Boar Inscription of the time of Toramāṇa (A.D. 500-515). It signifies the tendency of naming persons by using adjectives before the names of deities. Dhanya means ‘bringing or bestowing wealth or the opulent’.

3. Harivisnu (No. 18, L. 6):
He was the great-grandfather of mahārāja Mātraviśṇu. Hari here specifies the Kṛṣṇa apparition of Viṣṇu.

4. Indraviśṇu (No. 18, L. 5):
He has been mentioned as a mahārāja, great-grand-father of Mātraviśṇu; a brāhmaṇa devoted to studies and celebrating sacrifices and belonging to Maitrāyaṇīya (śākhā). The vedic counterpart is Indrāviśṇu m. dual.

5. Matrviśṇu : (No. 18, L. 7):
He was the installer of the stone pillar at Eran, a mahārāja, grandson of mahārāja Indraviśṇu. We also find his name in the Eran Stone Boar Inscription of the time of Toramāṇa (A.D. 500-515). Mātr stands for one of the seven Mātr-kās and may refer to the prevalence of the Mātr cult. The name is formed by the similar process of the combination of the names of two deities, Mātr and Viṣṇu. Mātr, if taken as a short form for the Vedic Mātariśvan, together with Viṣṇu would mean Agni and Viṣṇu an interpretation that is relevant to the context.

6. Varuṇaviśṇu (No. 18, L. 5):
He was the grandfather of mahārāja Mātrviśṇu. The name is based on the combination of the names of two deities Varuṇa and Viṣṇu. Varuṇa is the sea-god of the Vedic pantheon.

7. Viṣṇudāsa (No. 3, L. 2):
Mahārāja Viṣṇudāsa belonged to the Sanakānīka family. Viṣṇu signifies the Lord Viṣṇu and dāsa means ‘a servant’. Thus the whole literally means ‘a servant or devotee of Lord Viṣṇu’.
8. Viṣṇugopa (No. 1, L. 19):
A ruler of Kānci. According to Diskalkar Viṣṇugopa is undoubtedly identical with an early Pallava king of that name.22

It can be a synonym of Lord Kṛṣṇa who originally an incarnation of Viṣṇu took his birth as the son of Nanda who was a Gopa.

Now we study the names grouping them according to their suffixes.

Names ending in ‘datta’

1. Parnadatta (No. 14, L. 8, L. 9):
He is mentioned as a ruler of Surāṣṭra appointed by Skandagupta. He was the father of governor Cakrapālita. Sankalia considers it to be an Iranian name.23 But it can very well be an Indian name. Parna means a leaf and is as well the name of a tree called Palāśa. We find ‘Parna-datta’ to be the name of a man in the Maitrāyanī Saṁhitā.24 It signifies ‘a person born as a result of the worship of the Parna (Palāśa) tree’.

2. Svāmidatta25 (No. 1, L. 19):
He is mentioned as one of the Daksināpatha kings. He was a ruler of Koṭṭūra and was defeated by Samudragupta.

Literally the name means ‘given by God’, the first part being Svāmin and the second datta’.

Names ending in ‘Giri’

1. Mahendragiri26 (No. 1, L. 19):
The first part is Mahendra, i.e., the great Indra and the second is ‘giri’, which means a mountain. It is also an honorific name later on given to one of the ten orders of the Das-nami Gosains (founded by ten pupils of Śaṅkarācārya; the word giri is added to the name of each member).27 We also find it used with the names of ascetics.

He was one of the Daksināpatha kings defeated by Samudragupta.

Names ending in Mitra

Pusyamitra (No. 13, L. 11,):
The name is mentioned in plural.28 It is said that Puṣyamitras
who had developed great power and wealth were defeated by king Skandagupta.

The other readings suggested by scholars are Puspamitra and Yudhyamitra. But a careful scrutiny will support the reading Puṣyamitra as more likely. In the passages quoted by Bühler from the Prakrit Gāthās, ascribed to Merutunţa, Dharmasāgara and Jayavijayāgni, the name of the early king Puṣyamitra, the contemporary of Patañjali appears as Pusamitta and thus supports the reading Puṣyamitra.

Puṣyamitra in plural may denote the followers of king Puṣyamitra. Puṣyamitra, the name of a tribe in Central India, is also mentioned in the Purāṇas.

Names ending in Rājan (Rāja)

1. Devarāja (No. 5, L. 7):
Fleet fills up the lacuna and takes Devarāja to be the name of an officer of Candragupta II. But D.C. Sircar takes it as another name of Candragupta II. The view of Sircar is more plausible and has been generally accepted by scholars. It may, however, be noted that in Vākāṭaka grants Devagupta is mentioned as another name of Candragupta II. Literally the name means 'a king of gods' which is also another name of Indra.

2. Goparāja (No. 19, LL. 3, 5):
A feudatory chief who is said to have accompanied the mighty king glorious Bhanugupta and fought a famous battle. Goparāja died in the battle and his wife burnt herself on the funeral pyre along with him.

The inscription informs us that he was the son of a king named Mādhava, and was the daughter's son of the Sarabha king, belonging to the lineage of Lakṣa of which he is described as an ornament.

Literally the name means 'a king of the Gopas', i.e., milkmen or Ahīras. Rāja is a surname signifying 'the king'.

3. Maṇṭarāja (N. 1, L. 19):
King of Kurūla, one of the rulers of Dakṣṇāpatha defeated by Samudragupta.

In this name the first part is Maṇṭa and the second is Rāja. The meaning of the first part is not clear. It is clearly not a
Sanskrit word. As Woolner has pointed out words with cereb-
rals are often non-Āryan or influenced by non-Āryan elements.35
Another possibility is that these names show dialectal elements. 
Even now-a-days we give names like Maṇṭu, Baṇṭu, etc., to 
little children. There is also a possibility that the Sanskrit 
word ‘mantra’ meaning ‘a hymn or magical formula’ got 
changed to ‘maṇṭa’ through a process of Prakritization, or 
we may derive it from an artificial root ‘maṇṭ’ to act as 
intermediator.36

4. Nilarāja (No. 1, LL. 19-20) :
A king of Avamukta, one of the Dakṣiṇāpatha kings defeated 
by Samudragupta. The first part of the name is Nila and the 
second is rāja.
Nila means ‘of dark colour’ especially blue or green or 
black37 and is also the name of a Nāga and rāja is the surname 
added to it.

5. Śarbharāja (No. 19, L. 4) :
He was the maternal grandfather of Goparāja, the feudatory 
chief of king Bhānугupta.
Śarabha is the name of a people and also refers to a fabu-
lous animal supposed to have eight legs and to inhabit the 
snowy mountains; it is represented as stronger than the lion 
and the elephant.38 The name may literally mean ‘a king of 
the Śarabha people’. It may also be treated as a name based 
on an animal.

6. Vyāghrarāja (No. 1, L. 19) :
He was the ruler of Mahākāntāra and was one of the kings of 
Dakṣiṇāpatha defeated by Samudragupta. He has been identi-
fied with the Vākāṭaka feudatory prince Vyāghra whose inscrip-
tions have been found at Nach-ne-ki-talai and Ganj in Central 
India, who is also said to have been the ruler of the Ucchakalpa 
dynasty in Bundelkhand.39 But an objection to this view is 
that he must be a ruler in Dakṣiṇāpatha as mentioned in our 
inscription and has accordingly been identified with the ruler 
of Mahā-vana, a synonym of Mahā-kāntāra, also called Jeypore 
forest in Orissa.40

The name is based on the animal Vyāghra, or tiger imply-
ing that in Mahākāntāra his subordinate chiefs were like tigers 
and he was their ruler. The name is a good selection in the
context of the fact that the region of Mahākāntāra is known to have been infested with tigers.

7. rāja (No. 19, L. 3):
The first part of the name has been damaged. He was a king and was the grandfather of Goparāja, the feudatory chief of king Bhānugupta. He was the founder of the Lakṣa lineage.

Names ending in Varman

1. Balavarmman (No. 1, L. 21):
One of the kings of Āryāvartta said to have been forcefully uprooted by Samudragupta. The first part of the name is Bala which means strength or power and the second part Varmman is a surname used for kṣatriyas. The name may literally mean ‘one who protects with his power’.

It is a name based on quality.

2. Bandhuvarmman (No. 17, L. 15, L. 16):
Bandhuvarmman was the son of Viśavarman. He was probably a feudatory chief, ruling at Dasapura, Mandasor in Western Malwa, in the time of Kumāragupta I. He has been mentioned as a king (nrpa) governing the city of Daśapura and it was under his rulership that the Sun-temple was caused to be built by the guild of silk-cloth weavers at Mandasor (Dasapura). The relevant lines in the inscription lay a stress on his name Bandhu. He is described as possessed of firmness and statesmanship; beloved of (his) kinsmen; the relative, as it were, of (his) subjects; the remover of the afflictions of (his) connections; pre-eminently skilful in destroying the ranks of (his) proud enemies. Varman is a kṣatriya surname meaning ‘the protector’, the entire expression may literally be translated as ‘the protector of his relatives’.

He is mentioned as a mahārāja and seems to have been a feudatory king of Skandagupta. Bhima was the name of one of the five Pāṇḍavas (the second son of Pāṇḍu) mentioned in the Mahābhārata. Literally the name may mean ‘one who protects by awfulness’. Bhima is also the name of Rudra-Śiva, one of the eight forms of Śiva. Thus it may be a name based on god Śiva.

4. Hastivarmman (No. 1, L. 2):
A king of Veṇgī in the time of Samudragupta and included in the list of the Dakṣīṇāpatha kings defeated by the latter. He is identical with the king of the Śālaṅkāyana dynasty whose record has been found at Peddavegi.44

It is a name based on animal. The name Hastin (elephant) denotes fatness and valour.

5. Viśavarmman (No. 17, L. 14):
A ruler (Goptr) in the time of Kumāragupta I. Literally the name may mean ‘a protector of the world’. There is a second possibility that it is a name based on the deity Viṣṇu, because Viśva meaning all-pervading or all-containing, omnipresent,45 is also the name of Viṣṇu-krṣṇa.

One-word names

1. Acyuta (No. 1, L. 13):
It is the same as Acyutanandhin mentioned in line 21.46 It is the abbreviated form of the full name Acyutanandhin where the latter part is dropped. The abridged form ‘Acyuta’ leads to the violation of the injunctions of the Dharma-sūtras which forbid giving direct names of gods to human-beings. Acyuta is the name of god Viṣṇu or Krṣṇa.47

2. Chagalaga (No. 3, L. 2):
A mahārāja, grandfather of a mahārāja whose name in line 2 is illegible and who belonged to the Sanakānika tribe or family, who was a feudatory of Candragupta II. We find the word Chagala literally meaning ‘a hegoat’48 in the Uṇādi-sūtras of Pāṇini where it is the name of a Rṣi.49 It seems to be a non-Āryan word. The words Chagala, Chagalaka or Chagalaga mean the same.50

3. Damana (No. 1, L. 19):
A ruler of Eraṇḍapalla who was one of the Dakṣīṇāpatha kings conquered by Samudragupta. We get this name in the Mahābhārata and the Purāṇas. Literally the word daman means ‘taming, subduing, overpowering’;51 hence the name may mean ‘one who subdues or overpowers others’.

4. Dhanaṅjaya (No. 1, L. 20):
A ruler of Kusthalapura and one of the Dakṣīṇāpatha kings defeated by Samudragupta. The name has some connection with the Epic. In the Mahābhārata Dhanaṅjaya is one of the
epithets of Arjuna

Literally it would mean, 'one who wins a prize or booty or acquires wealth'.

Ruler of Devarashtra mentioned in the list of the kings of Daksinapatha who were defeated by Samudragupta. According to Bhandarkar Kubera was perhaps the father of Kubera-naga of the Naga family, who was a queen of Candragupta II. In this case the name of Kubera, the god of wealth, has been given directly which is against the rules prescribed by the Grhya-sutras.

6. Madhava (No. 19, L. 3):
Father of Goparaja, the feudatory of Bhānugupta; born of Lakṣa lineage. It is the name of Lord Kṛṣṇa given to this king which violates the rules of Dharmasutras.

7. Matila (No. 1, L. 21):
One of the kings of Āryavartta defeated by Samudragupta. According to Pāṇini, a polysyllabic name was sometime shortened in order to express affection. Thus in the case of names ending in ‘ila’ we find Devila being derived from Devadatta; Yajñila and Yajñadatta; Makhila from Makhadeva; Agila from Agnidatta; Satila from Svātidatta; Nāgila from Nāgadatta, and Yasila, Yakhila from Yakṣadatta. Similarly Matila can be formed from Matideva or Matidatta.

NAMES OF MINISTERS

1. Āmrakārddava (No. 5, L. 5):
Hailing from Sukuli-deśa who loyally served Candragupta II by fighting and winning many battles for him.

The first part of the name is based on the mango tree. The second part is kārddava. It is the name of some Nāgas or serpent-demons thought to be inhabitants of the lower regions. Kadru is the name of the mother of serpents. Kādrava by metathesis becomes Kārddava which literally means ‘born of Kadru’. In south, among aboriginal people and lower castes, the practice of matriarchal names is well known. The whole term ‘Āmrakārddava’ is inexplicable as one word. Āmra seems to be his personal name and Kārddava his family title.
2. **Hariśena** (No. 1, L. 32):
He is given several titles indicating offices held of a *Khādyātāpākika*, a *Śāndhivigrahika*, a *Kumārāṃśya* and a *Mahādāṇḍanāyaka* of Samudragupta. He is also the composer of this inscription which has been termed as a *kāvyā*.

Hari is Viśṇu or Kṛṣṇa and *sena* is to be obtained from Sanskrit senā. The name can be explained in two ways. That Hari is his personal name and *sena* or sena his surname. We may also explain it is, ‘one with Hari as his army’. The *Mahābhārata* informs us that there was big army on the side of the Kauarvas and there was only Hari, i.e., Lord Kṛṣṇa on the side of the Pāṇḍavas. The Pāṇḍavas could get Hari on their side by foregoing the Yādava army to the Kauravas.

3. **Vīrasena** (No. 6, L. 4):
Hailing from Pāṭaliputra he was Candragupta II’s minister for peace and war by hereditary right and accompanied the king on his far-reaching military expeditions. The first part is *Vīra* which means ‘brave’ and the second is ‘*sena*’, the whole literally meaning ‘one with a brave army’. *Pāṇini* refers to *Senānta* names in his *Aṣṭadhyāyī*. We find many such names as Vārisena, Rṣṭiśena, Bhīmasena and Ugrasena. U.N. Roy conjectures the possibility of the composition of the ‘Prāṣasti’ inscribed on the Meharauli Iron Pillar Inscription by Śāba alias Vīrasena who was an accomplished poet and a favourite minister of Candragupta II, Vikramādiya. It is possible that he outlived his patron and when during a *Dharmayātra* he revisited the spot where the lofty banner had been raised as a mark of homage to Lord Viśṇu after the victory over the Vāhlikas, was moved to compose and inscribe this *Prāṣasti* on the Meharauli Pillar.

**Names of Commanders**

1. **Dattabhata** (No. 32, L. 7):
A son of Vāyurakṣita, himself also a general of the armies of king Prabhākara (appointed by him). We find here the word ‘*datta*’ used as the first part of the name. The second part is ‘*bhaṭa*’ which means a ‘warrior’.

2. **Dhruvabhūti** (No. 1, L. 32):
He was a mahādaṇḍanāyaka and is mentioned in the
Allahabad Pillar Inscription of Samudragupta. The first part is *dhruva* which means 'firm' or definite and the second part is *bhūti* which means 'wealth or prosperity', a surname generally used for Vaiśyas. Literally it would mean 'whose prosperity is enduring'.

3. **Gopasvāmin** (No. 40, L. 11; No. 21, L. 15) :
In No. 40, he has been mentioned as *akṣapāṭalādhikṛta, mahā-pilupati* and *mahābalādhikṛta*. The Gayā spurious copper plate inscription of Samudragupta (No. 21) was written by the order of Dyūta-gopasvāmin, *akṣapāṭalādhikṛta* of another village. Literally Gopasvāmin means 'Lord of herdsmen' which is a popular expression for Lord Kṛṣṇa.

4. **Harīsenā** (No. 1, L. 32) :
He has been mentioned as a mahādaṇḍanāyaka in the Allahabad Pillar Inscription of Samudragupta. His name has already been explained among the names of ministers.

5. **Tilabhaṭṭaka** (No. 1, L. 33) :
He was a mahādaṇḍanāyaka and is mentioned in the Allahabad Pillar Inscription of Samudragupta.

We find personal names with their first part as 'Tilaka' but never as 'Tila'. In the present case also the first part of the name was probably 'Tilaka' and the second was *bhāṭṭa*. Later on by the process of metathesis the name may have become 'Tilabhaṭṭaka'.

*Tilaka* is a mark on the forehead (made with coloured earths, sandal-wood, or unguents, either as an ornament of a sectarial distinction), the second part 'bhāṭṭa' is a surname.

6. **Vāyurākṣita** (No. 32, L. 5) :
He was a commander of the army (*senāpati*). The first part of the name is Vāyu standing for 'the god of the wind', and the second part is 'rākṣita' which means 'protected'. The full name literally means 'protected by the god of the wind'.

**Names of Governors**

1. **Brahmadatta** (No. 33, L. 2) :
An *Uparika-mahārāja* ruling over the Pundravardhana-bhukti in the reign of Budhagupta. The name would literally mean, 'given by (the grace of) God'.

2. **Cakrapālita** (No. 14, L. 11, L. 27) :
Governor of Surāṣṭra in the reign of Skandagupta who restored
the break in the Sudarśana lake and renewed the embankment.

It has been shown by Charpentier that he was an Iranian. We
find many Iranians adopting names after Hindu gods. Cakrapālīta
means 'one protected by the disc (bearer)', i.e., a devotee of Viṣṇu,
a name adopted after this person became a Vaiṣṇava (Hindu).

3. Cīrātadatta (No. 34, L. 2, L. 3):
The first part Cīrātā can be a Prakritization of the word Kirāta
which is the name of Śiva (the god Śiva in the form of a wild
mountaineer or Kirāta as opposed to Arjuna). Hence the
complete expression would literally mean 'begotten by the
grace of Kirāta'.

4. Jayadatta (No. 33, L. 3):
It is the name of an Uparika-mahārāja in the reign of Budha-
gupta. Jaya is the name of Arjuna (son of Pāṇḍu). The
second part 'datta' is a surname. It may thus be a name based on
the Epic. It may also be noted that Jayadatta was the name of a
Bodhisattva.

5. Vijayasena (No. 52, L. 16):
He was a dūtaka, mahāpratihāra, a mahāpīlupati, an uparika of
eight adhikaranas, an uparika over a pati, an uparika over a
purapāla, a mahārāja and Śri mahāsāmanta during the reign of
Vainyagupta. The name can literally mean 'one whose army
always wins'.

Names of Kumārāmātyas

1. Kulavrāddhī (No. 44, L. 1):
One of the Kumārāmātyas in the time of Kumāragupta I. This
is a very good name which literally means 'one who increases
the family'. A son is always considered to continue the genea-
logical sequence and hence to increase the family.

2. Prthivīṣeṇa (No. 39, L. 7):
The son of Śikharasvāmin, the minister, and the kumārāmātya
mahābalādhiṃkṛta of Candragupta II. He himself was the minis-
ter, the kumārāmātya and mahābalādhiṃkṛta of Kumāragupta I.
His grandfather was Viṣṇupālītabhāṭṭa, the son of Kuramāra-
vyabhaṭṭa of the gotras Asva and Vājin and who was a teacher
of Chandoga (Veda).
3. Revajjasvāmin (No. 52, L. 17):
A kumārāmātya in the time of Vainyagupta. The first part is Revajja and the second svāmin. Revajja can be derived from revat which means rich or prosperous. Thus the name would literally mean ‘master of the rich’.

4. Śikharasvāmin (No. 39, L. 6):
He was the minister and the kumārāmātya of mahārājādhirāja, illustrious Candragupta II and was the son of Viṣṇupālita-bhaṭṭa, the son of Kuramāravyabhaṭṭa, a teacher of the Chandoga (Veda).
Śikhāra means a peak or summit of a mountain, hence the whole may literally mean ‘one who is a master of śikhara’. The name seems to represent Lord Śiva due to Śiva’s connection with the Himalayas.

5. Vetravarman (No. 34, L. 4; No. 35, LL. 3-4):
A kumārāmātya in the time of Kumāragupta I. Vetra means the rod or mace of an officer, or staff of a door-keeper. So the whole will literally mean ‘one who protects by means of a vetra’.

Names of Ayuktakas (Commissioners or District collectors)

1. Acyutadasa (No. 43, L. 1):
Acyuta is the name of Lord Viṣṇu. So the present name would literally mean ‘a dāsa or servant of Viṣṇu’. According to the smṛtis the surname dāsa should be used for śudras.

2. Bhamaha (No. 52, L. 17):
He has been mentioned as a bhogika in this inscription. It was also the name of the author of the Alamkāra-śāstra and of the Prākrita-manorāma (commentary on the Prākrita-prakāśa). Literally the name may mean ‘one possessing great light, splendour or brightness’.

3. Candragupta (No. 40, L. 12):
He is mentioned as a kumāra. This name has already been explained among the names of the Gupta kings.

4. Devabhaṭṭāraka (No. 37, L. 3):
He is mentioned to have ruled over the viṣaya of Koṭivarṣa. The name is based on the name of Lord Sun. Devabhaṭṭāraka seems to be a metathesis of Bhaṭṭārakadeva which means ‘The god Bhaṭṭāraka’.
5. **Sa(ga)ṇḍaka** (No. 36, L. 3):
D.C. Sircar takes the reading to be *Gaṇḍaka* which seems to be correct.\(^8^5\) One scholar\(^8^6\) equates *Saṇḍaka* with *Saṇḍaka* which means a ‘bull’ and says that the word *Gaṇḍaka* yields no sensible meaning. But *Gaṇḍaka* has been accepted as the most probable reading by scholars.\(^8^7\) *Gaṇḍaka* is the name of a river in the northern part of India.\(^8^8\) So the name *Gaṇḍaka* based on the river *Gaṇḍakī* can be given to a person just as the name *Gaṅgā* based on the river *Ganges* is given to a person. *Gaṇḍaka* is also the name of the Videhas living on the river *Gaṇḍakī*\(^8^9\) and also refers to a rhinoceros.\(^9^0\) It is possible that the present name, like *Vyāghra* discussed elsewhere is based on the name of an animal.

6. **Śarvvanāga** (No. 16, LL. 4-5):
He was a *viṣayapati* in the reign of *Skanda*gupta. Śarva is the name of Lord Śīva\(^9^1\) and *nāgā* may be a surname indicating that the person belonged to the Nāga tribe.

7. **Śrīyambhu(ā)deva** (No. 37, L. 4):
He has been mentioned as a Viṣayapati in the Damodarpur copper plate inscription of Bhānugupta. Literally the name would mean ‘self-existent god’, i.e., Brahmā. As mentioned earlier the practice of giving names of gods to human-beings directly is against the tradition of the Dharmasūtras.

**REFERENCES**

1. Cf. Mānava Grhyasūtra, I.18.1-2; vācāsya ।

2. R.C. Majumdar, Pg. p. 141.

3. Ibid.

4. Cf. No. 1, L. 13 : बहू-वीर्य-रक्षसदेवकेन च क्षणादमृतायुक्त-नागसेन-नागपत्मानिन्द-दीनुपातसंगमं

5. No. 1, L. 21 : दृढेव-मौतिल-नागदुर-दक्तवम्म-नागपतिनाम-नागसेनायुक्तादुर-दलवम्मादुपनेकामिनिर्वात राज-प्रत्यादरणीद्वृत्तप्रभावमहतः। Cf. see note 15.

6. Fz. p. 883, col. 1


9. D.C. Sircar, HZ. p. 408 :

10. \* See note 15.
We know that the Hūnas were threatening to invade the western portion of the Gupta Empire about this time.

10. To which Naravarman of the Mandasor inscription of M.E. 461, Visvavarman of the Gaṅgdhar inscription of M.E. 480 and Bandhuvarman of the Mandasor inscription of M.E. 493 belonged. See GJ. XII, p. 315 ff; (Dx)1 No. 17 and 18.

15. Cf. R.C. Majumdar, Pg. pp. 139-40;

Acyutanandin seems to be the same as Acyuta mentioned in L, 13 of the inscription. Some scholars opine that Acyuta, Nāgasena and others attacked the newly anointed king but were uprooted by Samudragupta (PJ., Suppl., pp. 24, 27, 37). We cannot give any definite reason for the repetition of these names but it may be said that Samudragupta exterminated them again in his Āryavartta campaign.

16. Cf. R.C. Majumdar, Pg. p. 36.

'The Nāgās, of Padmāvatī give a prominent position to Śiva’s emblem Trisūla and vehicle Nandīn on their coins'.

Ibid., pp. 39-40: A king named Acyuta had risen to power in Ahicchatra (Rohilkhand) by the middle of 4th century A.D. From his coinage it is clear that he was a Nāga ruler, most probably a scion of a collateral branch of Mathurā family. He offered stubborn resistance to Samudragupta but it proved of no avail. His kingdom was incorporated in the Gupta empire.

19. Ibid., col. 3, Hari is name of Viṣṇu-Kṛṣṇa (in this sense thought by some to be derived from √’hṛ’ to take away or remove evil or sin).


"His name yields no sensible meaning, and seems to be ‘an Indianization of an Iranian name Farna-dāta which represents an old Iranian name Xvarenodāta, meaning ‘created by Majesty’; a name of the same type as Ahura-dāta.”

24. Fz. p. 606, col. 2; Cf. Lith. sperne; H. Germ. varn, farn; A rgl Sax. fearn, Eng. fern; Skt. parṇa (leaf); Xz. p. 437.
25. See the appendix III.
26. Ibid.
27. Fz. p. 355, col. 2.
28. No. 13, L. 11: समुद्रदत्ति (ल)-कोशा (मुख्यमित्राश्च) (जि) ल्या...
30. “प्रियनामामालायो भवत्तेतस्य”
31. (Ds) p. 32.
34. R.K. Mookerjee, Ag. pp. 44-45.
36. Fz. p. 775, col. 2.
37. Ibid., p. 566, col. 1.
38. Ibid., p. 1057, col. 2: अभिधान-चित्तामणिकोण, श्लो: 1286: शरभः कुञ्जरारा-रातिष्ठादकौष्ठपादपि।
40. MJ. I, p. 228.
41. R.C. Majumdar, Pg. p. 174.
42. No. 17, LL. 14-15: तत्स्यात्मजः स्वेय्य-नयोगपथो बन्धुप्रिमो बन्धुरिव प्रजानां।
43. Fz. p. 758, col. 1.
44. R.C. Majumdar, Pg. p. 145.
45. Fz. p. 992, col. 2.
46. R.C. Majumdar, Pg. p. 139.
47. Supra, See note 15.
48. अभिधानचित्तामणिकोण, श्लो: 1275: अजः स्वात छमलः छागिश्यो।
51. Ibid., p. 469, col. 3.
53. Supra, See f.n.1.
54. Pañini, V.3.78; V.3.79; V 3.80.
55. V.S. Agrawala, Jy. p. 191.
58. As told by D.C. Sircar, a recent suggestion is that it is a mistake for Khadyakūtapākika.
60. अन्वय-स्रान्त-साचिब्य ...।
61. IV.1.152; Also see VIII. 3.99.
63. U.N. Roy, Lz. p. 27.
64. Ibid., pp. 25-26.
65. Infra, see ‘Tilabhaṭṭaka’ among the names of writers and engravers.
67. Ibid., col. 2.
68. No. 32, L. 5: सनानपितस्तस्य बदूव नाम्ना वाघवादिना रक्षित-पश्चिमेन।
69. Fz. 942, col. 2.
70. See J. Charpentier, UJ. 1928, pp. 904-5.
73. Fz. p. 283, col. 3: Bhāravi wrote a Mahākāvya named Kirātārjunīya based on this theme;
    D.C. Sircar, JJ. XIX, p. 13. Cirātadatta—Sanskrit kirātadatta
74. Malābhārata, IV.5. 35.
76. Kumārāṇātya is a technical official title and literally means 'counsellor of the prince';
77. No. 44, L. 1: वृविधिनेद्रेण महाराजाधिराज-श्रीकुमारगुप्तस्य मन्त्री कुमाराणात्यो (५)
    नारायं च महाभासाधिकृत:।
78. Explained in Chapter V, see names ending in Bhaṭṭa.
79. Ibid.
80. Fz. 888, col. 1.
81. Ibid., p. 1015. col. 1.
82. H.D. Sankalia, Pz. p. 103.
83. Fz. p. 753, col. 1.
84. No. 40, L. 12: कुमार-श्री-वनपुजः।
86. GJ. XV, p. 138.
88. Fz. p. 344, col. 2.
89. Ibid.
90. Ibid., अभिमुक्तितांमणिकोष, श्लोऽ 1287: गण्डक-ण्डा।
Names of Local Officers

NAMES OF ŚREṢṬHINS (Bankers)

1. Cha(chandaka) (No. 46, L. 12):
He is mentioned as the youngest son of a certain Hari-śreṣṭhin. Chandaka means 'charming'. It was the name of Gautama Buddha's charioteer.¹

2. Dṛṛtipāla (No. 34, L. 5; No. 35, L. 4):
It is the name of a nagara-śreṣṭhin (the guild-president of the town). The first part of the name is based on the virtue 'Dṛṛti' (which mean firmness, resolution or command).² The second part is Pāla which means a guard, protector or keeper.³ The complete expression means 'an observer of firmness'.

3. Hari-śreṣṭhin (No. 46, L. 11):
He was the son of Kaivartti-śreṣṭhin. While he and his father are called śreṣṭhins, none of his sons is called śreṣṭhin or banker by profession. Hari is the name of god Viṣṇu or Kṛṣṇa.

Kaivarta is a fisherman (born of prostitute by kṣatriya or of an Ayogava female by a Niṣāda father).⁴ We may infer that his mother was from the family of a fisherman and father belonged to a Śreṣṭhin class.

5. Ribhupāla (No. 36, LL. 3-4; L. 5, L. 14; No. 37, L. 4):
The orthographic change in the first letter is to be noted.⁵ Ribhu here may mean property or wealth.⁶ The whole may thus mean, 'a protector of property or wealth'. In No. 36 Ribhupāla has been mentioned as a nagara-śreṣṭhin. In No. 37 he is also described as Āryya.

6. Śrīdatta (No. 46, LL. 11-22):
He was the eldest son of Hari-śreṣṭhin and the grandson of Kaivartti-śreṣṭhin. Śrī is the goddess of wealth and datta means given. The whole expression will mean, 'born by the grace of
the goddess of wealth'.

7. Vargga, Vargga-grāmika (No. 46, L. 12, L. 15):
He was the middle son of Hari-śreṣṭhin. In L. 12 he is mentioned only as Vargga and in L. 15 as Vargga-grāmika. While his father is called a śreṣṭhin he was not śreṣṭhin or banker by profession. The word grāmika affixed to Vargga's name suggests that he was the headman of a village which seems to be no other than Avadāra. Vargga literally means 'one who excludes or removes or averts'.

NAMES OF PRATHAMA KULIKAS (Chief Artisans).

1. Dhṛtimitra (No. 34, L. 5; No. 35, L. 5):
It is a name based on virtue, the first part being Dhṛti 'perseverance' and the second part 'mitra' friend, the whole meaning 'one who is friendly to perseverance', i.e., a man full of perseverance. Names ending in mitra are very few in the Vedic literature but seem to have been very popular in the post-Pāṇinian period. Coins as well as the epigraphic records show an abundant use of mitra-ending names.

2. Matidatta (No. 37, L. 5):
It is also a name based on virtue, the first part being 'mati' intellect and the second 'datta', the whole meaning, 'begotten by virtue of intellect'.

3. Varadatta (No. 36, L. 4):
The first part is Vara meaning boon and the second is datta; the whole meaning 'begotten by a boon'. Names ending in datta were very popular in the time of Patañjali and figure much in ancient Pali works. It is a vaiśya name-ending.

NAMES OF KULIKAS (Artisans).

We get only one name of a kulika which occurs four times in an inscription.

Bhīma (No. 43, LL. 3; 17, 19, 25):
It is a name based on the Epic tradition. Bhīma was the name of one of the five Pāṇḍavas in the Mahābhārata and literally means 'dreadful'.

NAMES OF PRATHAMA KĀYASTHAS (Chief Scribes)

1. Śāmbapāla (No. 34, LL. 5-6; No. 35, L. 5):
The first part of the name Śāmba is to be derived from Śāmba which literally means accompanied by Ambā (Durgā) and is the name of Lord Śiva. It has been the name of a son of Kṛṣṇa and Jāmbavatī as well as of several authors and teachers. Pāla is a name-ending suffix having the least significance in the present case. Perhaps it has been added only to honour the Gṛhyaśūtra injunction of not giving names of deities directly to human-beings.

2. Skandapāla (No. 37, L. 5):
Skanda is the name of Kārttikeya. Pāla here is a mere name-ending suffix which has the same significance as in the case of Śāmbapāla discussed above.

3. Viprapāla (No. 36, L. 4):
The first part is vipra which means a brahmana and the second part is ‘pāla’ which means ‘protector’, the whole thus meaning ‘one who protects the brahmans’. We do not get pāla name-ending in the Paninian period. It is a kṣatriya name-ending.

NAMES OF KĀYASTHAS (Scribes)

1. Devadatta (No. 43, L. 3):
The first part of the name is deva and the second is datta, the whole meaning ‘given by the gods’. This name was very popular in the time of Patañjali.

2. Kṛṣṇadāsa (No. 43, LL. 3-4):
The first part is based on the name of Lord Kṛṣṇa and the second part is dāsa which means a servant, the whole thus meaning ‘one who is a servant of Lord Kṛṣṇa’.

3. Laksmana (No. 43, L. 3):
It is a name based on the Epic tradition. Laksmana was the younger brother of Rāma and his name literally means ‘endowed with auspicious signs or marks, lucky, fortunate’.

4. Naradatta (No. 52, L. 18):
The first part is Nara which here means the primeval man or eternal spirit pervading the universe, i.e., Puruṣa (always associated with Nārāyaṇa ‘son of the primeval man’). Both Nara and Nārāyaṇa are considered as gods or sages and accordingly called deva, rṣī, tapasau. The second part is datta, the whole meaning ‘given by the eternal spirit pervading the universe’. He seems to have been a scribe belonging to the office of the
5. **Prabhucandra** (No. 43, L. 3, L. 25):
   The first part is *Prabhu* which is one of the names of Lord Śiva in the Mahābhārata. The second is *candra*, the whole meaning 'a moon, (on the forehead) of Śiva'.

   The first part is Rudra which is another name of Lord Śiva, and the second is *dāsa* meaning 'a slave or servant'; the whole thus means 'one who is a servant of Lord Śiva'.

7. **(Vinayada)tta** (No. 43, L. 3):
   The first part is *Vinaya* and the second is *datta*. It is a name based on virtue. It may literally mean, 'born by virtue of modest speech or prayer'.

---

**NAMES OF THE PRATHAMA PUSTAPĀLAS**

(Chief Record-keepers)

1. **Bhatanandin** (No. 37, L. 11):
   The first part is *Bhaṭa* and the second is *nandin*. Bhaṭa here is the name of a serpent-demon. The whole means 'one who is an attendant of Bhaṭa'. The other meaning of Bhaṭa is scholar which is not applicable here.

2. **Divākaranandin** (No. 28, L, 10):
   The first part is 'Divākara' (day-maker), which is another name of god Sun. *Nandin* here is a name-ending suffix literally meaning 'the happy one' and is the name of Viṣṇu, Śiva and an attendant of Śiva. This name-ending was not known in the time of Pāṇini. According to Sankalia names directly after deities were probably after the family-god, which in the present case seems to have been Śiva. It is possible that the first part of the name was connected with same deity and than the name of the family-deity was added as the name-ending surname.

   The word nandin is generally used to refer to 'an attendant of Śiva' or the *vāhana* 'nandin' bull of Śiva. So the name Divākaranandin may literally mean 'an attendant of god Sun'. The word *Nandin* also means 'gladdening'. So another interpretation can be 'one who pleases or wins over Lord Sun'.

3. **Gopadatta** (No. 37, L. 11):
   The first part is *Gopa* and the second is *datta*. Gopa literally meaning cowherd is a synonym for Lord Kṛṣṇa. So it would
mean ‘born by the grace of Lord Kṛṣṇa’. Names ending in datta are common in Buddhist literature.²⁶

4. Narā(na)ndin (No: 37, L. 10):
The first part Nara here means the primeval or eternal spirit pervading the universe,²⁷ the second part is nandin; the whole meaning ‘one who is an attendant of Nara’. It may also mean ‘one who pleases or wins over Nara’ or the one pleasing (other) human-beings.

NAMES OF PUSTAPĀLAS (Record-keepers)

Names ending in Dāsa

1. Arkkadāsa (No. 44, L. 10):
Arkka is the name of god Sun²⁸ and dāsa means servant; the whole meaning ‘one who is a servant of god Sun’.

2. Haridāsa (No. 28, L. 10):
The first part is Hari which means ‘god’. It is a name given to many gods,²⁹ but generally it is used for Viṣṇu or Kṛṣṇa. The second part is dāsa. The whole literally means ‘one who is an attendant of Hari’.

3. Patradasa (No. 36, L. 6, L. 8):
Patra means a letter or documents, and dāsa means ‘a servant’. Thus the whole may literally mean, ‘one who is a servant to letters or documents’ which is a very befitting name for a record-keeper.

4. Ramadasa (No. 28, L. 10):
The first part is Rāma which refers to Lord Rāma of the Epic Rāmāyaṇa and the second is dāsa, the whole meaning ‘a servant of Lord Rāma’.

Names ending in Datta

1. Durgādatta (No. 44, L. 10):
Durgā is the name of a goddess who is worshipped in navarātras, datta means ‘given’, the whole meaning ‘given by goddess Durgā’.

2. Riśidatta³⁰ (No. 34, L. 10): Risidatta³¹ (No. 35, L. 7):
We get this word in above two forms but the first form is more accurate though not fully correct due to orthographic differences. The correct form should be ‘Rṣidatta’. The first part ‘Rṣi’ means ‘a sage’ and ‘datta’ means given, the whole
meaning 'given by (the grace of) a sage'.

3. Vibhudatta (No. 34, L. 10; No. 35, L. 7):
‘Vibhu’ means all-pervading, and is applied to the names of several important gods, Brahmā, Viṣṇu, Śiva, the Sun, Kubera and Indra and ‘datta’ means ‘given’. The whole thus literally means ‘given by the all-pervading, i.e., God’.

4. Visṇudatta (No. 36, L. 9):
The first part is Viṣṇu and the second datta, the whole thus literally meaning, ‘given by god Viṣṇu’.

Names ending in Nandin

1. Jayanandin (No. 34, L. 10; No. 35, L. 7):
Jaya is the name of Indra, and nandin means ‘an attendant’, the whole meaning ‘one who is an attendant of Lord Indra’ or by the other meaning explained elsewhere, it may mean ‘one who pleases or wins over Indra’.

2. Sāsinandin (No. 28, L. 10):
The first part is Śaśi meaning moon and the second is nandin, the whole literally meaning ‘one who is an attendant of the god Moon’ or the one who pleases or wins over god Moon.

3. Simhanandin (No. 43, L. 4; L. 17):
The first part Simha means, lion, may indicate the lion of goddess Durgā. The second part is nandin, the whole thus meaning ‘an attendant of Simha’ or the one who pleases or wins over ‘Simha’. It may be noted that in Hindu religion the vāhana of a god is equally important and and is an object of worship.

4. Sthānunandin (No. 36, L. 10):
The Sanskrit form of the first part Sthānu is sthānu. It is the name of Lord Śiva (who is supposed to remain as motionless as the trunk of a tree during his austerities). Nandin means ‘an attendant’. The whole thus literally means ‘one who is an attendant of Lord Śiva or the one who pleases or wins over Lord Śiva.

5. Vijayanandin (No. 36, L. 9):
Vijaya is the name of god yama, according to the lexicographical works, of a son of Jayanta (son of Indra), of a son of vasu-deva; of a son of Kṛṣṇa and of an attendant of Viṣṇu, and nandin means ‘an attendant’, or the one who pleases or
This name has been very frequently used in ancient literature.\textsuperscript{38} We are not sure to what god the name connotes the meaning.

\textbf{Miscellaneous}

1. \textit{Dhṛtivisnu} (No. 28, L. 10):

The first part is Dhṛti which means resolution or satisfaction. It is a name based on virtue. The second part Viśṇu gives no meaning to the first part; it has only been added probably as the family deity.\textsuperscript{39}

2. \textit{Virocana} (No. 28, L. 10):

It is the name of the god Sun, literally meaning ‘illuminating’.\textsuperscript{40} It is thus a case of the name of a god directly given to a man which is against the rules prescribed by the Smṛtis.

3. \textit{Yaśodāma} (No. 43, L. 4, L. 17):

Yaśas means fame and dāma means a garland,\textsuperscript{41} the whole thus meaning ‘a garland of fame’. It was used as a proper name quite frequently in ancient period.\textsuperscript{42}

\textbf{NAMES OF THE VİTİHĪ-MAHATTARAS (VİTİHĪ-elders)}

1. \textit{Ganda} (No. 43, L. 4):

According to lexicographers Ganda means ‘the chief; best, excellent’\textsuperscript{43} and thus can signify a hero. The term is also used for the animal rhinoceros, so it can also be a case of a name based on the name of an animal.

The custom of deriving names from animals was unknown in the Vedic period.\textsuperscript{44} But in Pāṇini we find such references.\textsuperscript{45}

2. \textit{Harisimha} (No. 43, L. 5):

The first part is Hari which is the name alike of Viśṇu, Kṛṣṇa, Moon, Vāyu (the god of the Wind) and according to lexicographers of Śiva.\textsuperscript{46} The Second part ‘simha’ has the purpose only of a surname and does not give any sensible meaning to the first part. In modern practice the word ‘simha’ is used as a surname of ksatriya, ṭhākur and rajput castes.

3. \textit{Jyeṣṭhadāma} (No. 43, LL.4-5):

The first part of the word is Jyeṣṭha literally meaning elder. Here it may stand for Jyeṣṭha Liṅga described in the Liṅga Purāṇa.\textsuperscript{47} The second part dāma means ‘a garland’.\textsuperscript{48} The whole thus literally means, ‘a garland of Jyeṣṭha Liṅga’ and testifies
to the popularity of the Jyeṣṭha Liṅga as an object of religious reverence.

4. Kumāradeva (No. 43, L. 4):
Kumāra is the name of Kārttikeya, the son of Lord Śiva and deva means ‘god’, the whole thus meaning ‘god Kārttikeya’.

5. Prajāpati (No. 43, L. 4):
Prajāpati means ‘lord of creatures’. It was originally applied to the supreme god and later on to Viṣṇu, Śiva and Brahmā. It is also a name against the rules prescribed in the Dharma-sūtras, the names of gods being prohibited to be directly given to human-beings.

6. Rāmaśarman (No. 43, L. 4):
The first part of the name is Rāma based on the name of Lord Rāma of the Epic Rāmāyaṇa. The second part is ‘śarman’ meaning ‘comfort or happiness’ and is often used at the end of the names of brāhmaṇas, they being the well-wishers of society.

7. Svānicandra (No. 43, L. 5):
The first part is svāmin meaning lord or master which according to lexicographers is the name of Lord Śiva. The second part is candra, the whole thus literally meaning ‘a Moon on (the forehead of) Lord (Śiva)’.

8. Umayasas (No. 43, L. 4):
The first part is Uma and the second yaśas. According to lexicographers Uma means a city, town or landing-place, and yaśas means fame. The whole thus literally means ‘one who has fame in the city’.

NAMES OF MAHATTARAS (Village-headmen)

1. (De)vākīrtti (No. 29, L. 4):
The first part is ‘Deva’ which means ‘god’ and the second part is kīrtti, meaning ‘fame’. The whole expression means ‘having fame like that of the gods’.

2. Devasarmman (No. 29, L. 5):
The first part of the word ‘Deva’ means ‘god’ and the second part ‘śarmman’ is a name-ending added to the name of brāhmaṇas as prescribed by the Dharmaśāstras.

3. Gopāla (No. 29, L. 5):
Literally meaning one who tends or protects cows, is a synonym
for Lord Kṛṣṇa. In this case also the name is against the rules
prescribed by the Dharmaśāstras.

4. Gosṭhaka (No. 29, L. 4):
It is an abbreviated name with the addition of suffix ‘ka’. Literally it means ‘belonging to an assembly or society’.52

5. Kāla (No. 29, L. 4):
Kāla means time and as destroying all things, signifies death or time of death (often personified and represented with the attributes of Yama). Kāla personified is also a Devarṣi in Indra’s court; and is also the name of a son of Dhruva.53

6. Khāsaka (No. 29, L. 5):
It is an abbreviated name with the addition of suffix ‘ka’ which according to Pāṇini is used to denote:
   (i) Depreciation.54
   (ii) Endearment.55
It is a non-Sanskritic word most probably a local or dialectal feature. Here ‘ka’ suffix may have been used in the sense of endearment meaning a “poor khasa”. Khasa is the name of a people and of their country (in the north of India).56 Khāsaka can be native of that country or a man belonging to that race (considered as a degraded ksatriya).57

7. Kṣemadatta (No. 29, L. 4):
The first part is kṣema which means ease, security or prosperity.58 The second part is ‘datta’. Thus the whole literally means ‘given by prosperity’. It may signify that the family became prosperous just before his birth. We find many names based on the word ‘kṣema’ in ancient Sanskrit literature.59

8. Piṅgala (No. 29, L. 4):
It is a one-word name based on colour and means ‘reddish-brown’, ‘yellow’ or ‘gold-coloured’.60

9. Rāma (No. 29, L. 6):
It is another one-word name. Here the name of Lord Rāma, the Epic hero, has been given directly to a person against the rules of the Smṛtis. We may suggest that in such cases either the second part is dropped or is not given at all by the parents.

10. Rāmaka (No. 29 L. 5):
It is also an abbreviated name possibly from Rāma-datta (Cf. Pāṇini V. 3.82) with the addition of the suffix ‘ka’. In the Agni Purāṇa it is the name of Rāma Rāghava.61 It is formed from
ram and means delighting, gratifying. According to lexicographers a Râmaka is a Mâgadha who lives as a messenger. But here it is a personal name based on the Epic hero Lord Râma.

11. Śivanandin (No. 44, LL, 3-4):
The first part is Śiva and the second nandin, the whole literally meaning ‘an attendant of Lord Śiva’.

12. Somapāla (No. 29, L. 6):
Soma is nectar (the beverage of the gods called Amṛta) and pāla means ‘protector’. Thus the whole literally means ‘protector or guardian of Amṛta’. It is the name of several men in the Rājatarangini and in plural it is the name of the Gandharvas (as keeping especial guard over Soma).

13. Śrībhadra (No. 29, L. 6):
Śrī is the name of the goddess of wealth, the wife of Viṣṇu and bhadra means ‘blessed’. Thus the whole literally means ‘blessed by the goddess of wealth’.

14. Śuṅkaka (No. 29, L. 4):
It is also an abbreviated name with the addition of suffix ‘ka’. The word should have been Śaṅkuka instead of Śuṅkaka. The present form may be due to the mistake of the engraver. The word Śuṅkaka is meaningless. Śaṅku is the name of Lord Śiva. We have many names based on the word Śaṅku in literature. Śaṅkuka was the name of a poet (author of the Bhuvanabhhyudaya and son of Mayūra) and also of a writer on rhetoric.

15. Varggapaḻa (No. 29, L. 4):
The first part is Vargga which means ‘a separate division, group, company, family, party’, literally meaning ‘one who excludes or removes or averts’. The second part is pāla meaning protector, thus the whole means ‘protector of the division, group or party’.

16. Viṣṇubhadra (No. 29, L. 5):
The first part is Viṣṇu and the second ‘bhadra’, the whole literally meaning ‘blessed by (god) Viṣṇu’.

17. Viṣṇu (No. 29, L. 5):
The first part is lost and the second part is viṣṇu. Viṣṇu was probably the family-god of this person.
Names of writers and engravers

1. Dhruvasarman (No. 10, L. 9, L. 13):
The lofty pillar (Inscription No. 10), ‘firm and excellent’ was caused to be made by Dhruvaśarman.

The first part of the name is ‘Dhruva’ the Polar star. Panini deals at length with names derived from stars. The second part of the name is ‘śarman’, which is a common surname for a brāhmaṇa.

2. Gopasvāmin (No. 21, L. 15):
The Gayā spurious copper plate inscription of Samudragupta was written by the order of Dyūta Gopasvāmin, the Aksapatālādhikṛta of another village. His name has already been explained among the names of Commanders.

3. Harisenā (No. 1, L. 32):
The draft of the Allahabad Pillar Inscription of Samudragupta which is termed as a ‘kāvyya’ was composed by Harisenā.

4. Ravila (No. 32, L. 15):
Ravila has been mentioned as the writer of the draft of the Mandasor Stone Inscription of Mālava Saṁvat 524 (A.D. 467). It is a name ending in ila. It seems to be an abbreviated form of Ravidatta just as Devila of Devadatta. Thus it is a name based on the deity Sun and originally signified one given by the Sun.

5. Śribhadra (No. 29, L. 17):
He engraved the Dhanaiḍahā Copper Plate Inscription of Kumāragupta I. Śribhadra is the name of a serpent-demon in the Buddhist literature. Śrī is goddess Lakṣmī and bhadra means auspicious, happy, beautiful, lovely, good or gracious. Thus literally Śribhadra means ‘one who is (made) happy by goddess Lakṣmī’.

6. Stha(sta)mbhesvara-dāsa (No. 29, L. 17):
He is the writer of the Dhanaiḍahā Copper Plate Inscription of Kumāragupta I. Stambhesvara is the name of Lord Śiva and dāsa means ‘a servant or devotee’. So the whole will literally mean ‘one who is a devotee of Lord Śiva’.

7. Tilabhaṭṭaka (No. 1, L. 33):
The Allahabad Pillar Inscription of Samudragupta was inscribed by Mahādaṇḍanāyaka Tilabhaṭṭaka, who is described as
meditating on the feet of the Paramabhaṭṭāraka. The name has already been discussed among the names of Commanders.

8. Vatsabhaṭṭi (No. 17, L 23):
The Mandasor Stone Inscription of Kumāragupta and Bandhuvarman (the Mālava years 493 and 529) was composed by Vatsabhaṭṭi. Vatsa is often used as a term of endearment (=my dear child). Originally it was used for a calf, then for the young of any animal and finally for any offspring or child. The child or the young of any animal being lovely, it became a term of endearment. The second part of the present name is bhaṭṭi which is a variation of bhaṭṭa. Bhaṭṭi is formed from ‘bharṭṛ’ meaning ‘lord’.

Miscellaneous

1. Jivanta (No. 16, L. 8):
He was the head of the guild of oilmen of Indrapura. Jivanta is a one-word name. Literally it means ‘long-lived’, which shows the wish of the parents for the child to live long. It was the name of a man in the time of Pāṇini.

2. Mara (viṣa) (No. 55, LL. 2-3):
He was the father of Dāmasvāminī who raised a pillar at Rājaghat, Vārāṇasī, in memory of her parents. The first part of the name is Māra which is the name of the god of love who in the Buddhist literature is described as the greatest enemy of the Buddha and his religion. The second part of the name is not legible. If it is viṣa then the whole can literally mean ‘one who is a poison for the god of love’, i.e., a man of great self-control whom the arrows of Māra cannot affect.

3. Saṃghila (No. 22, LL. 5-6):
He was a soldier who has been mentioned as an ‘Aśvapati’. Saṃghila is a name ending in ‘ila’. It is an abbreviated form of the full name ‘Saṃghadatta’.

In Sānci inscriptions we find several names with ila-ending e.g., Agila (Agnidatta), Satila (Svātidatta), Nāgila (Nāgadatta), Yakhila (Yaksadatta), Saṃghila (Saṃghadatta).

4. ..........Viṣṇu (No. 29, L. 7):
It is the name of some officer whose name appears to have the ending Viṣṇu who may have been his family-deity. The first part is not legible.
REFERENCES

2. Ibid., p. 519, col. 2-3.
3. Ibid., p. 622, col. 3.
4. Ibid., p. 311, col. III; cf. infra, ch. IV.
5. It is रिसु instead of रिसु.
7. Ibid., p. 923, col. 3.
8. Pāṇini, VI. 2. 165.
10. V.S. Agrawala, Jy. p. 185.
13. Ibid.
15. Mahābhāṣya, Vol. I, p. 38:
    लोके ताजमातापितरी पुत्रस्य जातस्य
    संबूध्याः प्रवक्षुः नाम कुर्गति देवदति यजदति हिति ।
17. Ibid., pp. 528-29.
18. लिखित सर्वधिविन्यासी (धि) करण-कायस्त्रनदरोऽन ।

Also see Hz. p. 343, note 7. The relevant expression has been translated by Bhattacharya (JJ. VI, p. 55, L. 18, see translation) as written by karaṇa-kāyastha Naradatta. But this is incorrect. The intended reading was adhikarana which stand for 'office'.
20. Cf. शिँदि : साधये सतामस्तु प्रसादोतस्य घूर्णेतेः ।
    जापनीस्यनलेखव यम्मुर्वन्य सिमिन कला ॥
22. Fz. p. 478, col. 3.
27. Fz. pp. 528-29.
29. Ibid., p. 1289, col. 2-3.
30. रिसिद्धत
31. रिसिद्धत
32. Fz. p. 978, col. 3.
33. Ibid., p. 412, col. 3.
34. See Divākaranandī.
35. Fz. p. 1262, col. 3.
38. Ibid.
40. Fz. p. 983, col. 2.
41. Ibid., p. 475, col. 1.
42. Ibid., pp. 474-475.
43. Ibid., p. 344, col. 1.
44. V.S. Agrawala, Jy. p. 186.
45. Pānini, II, 1.56 : उपमित व्याख्यानि सामान्यत्वोऽगे,
                 Cf. Pānini, V. 3.81. The names of species adopted as personal
                 names, e.g. Vyāghraka, Siṃhaka.
46. Fz. p. 1289, col. 3.
47. Ibid., p. 426, col. 3.
49. Ibid., p. 658, col. 2-3.
50. Ibid., p. 1284, col. 1; cf. G. Bühler, GJ. Vol. II, p. 95. Names with
     'svāmin' as their first part are Śaivite names.
52. Ibid., p. 367, col. 2.
53. Ibid., p. 278, col. 1.
54. Kutsite, Pānini, V. 3.75, e.g. Pūraṇakā, name of a servant.
55. Pānini, V. 3.76, etc.
56. Fz. p. 338, col. 3.
57. Ibid.
58. Ibid., p. 332, col. 3.
59. Ibid., p. 332, col. 3; p. 333, col. 1.
60. Ibid., p. 624, col. 3.
61. Ibid., p. 878, col. 2.
63. Fz. p. 878, col. 2.
64. Bz. p. 165.
65. Fz. p. 1250, col. 2.
68. Ibid., p. 923, col. 3.
69. Pānini, IV. 3.34; 36, 37; VIII. 3.100; Jy. pp. 189-90; JJ. Vol. XIV,
     pp. 224; 238-40.
70. No. 21, L. 15 : अन्य प्रामाण्यप्रदाताधिकृत-॒र्न-रोपास्त्ताम्यदेश (लिखितोऽयम्)
71. His name has already been explained among the names of ministers.
72. No. 1, L.L. 31-32 : एवच नामकेर्ममेव भट्टाश्रयकालानां दासस्य समीपपरि-
                 सामग्रिक-प्रदाताधिकृत-मद्ये बालबालीकित्य महावर्णयक-धवन्नितिपुत्रस्य
                 सामस्मित्राधिकृत-कुरुमात्रायण-महावर्णयक-धृतिप्रेषणस्य सर्वसोप्रभुतिसंबूझकायस्य।
73. No. 32, L. 15 : रविवलस्य कृति :।
74. Pānini, V. 3.79.
75. V.S. Agrawala, Jy. p. 191.

76. Stambha and Sthānu are just synonyms both meaning pillar and displaying qualities of stiffness, firmness or fixedness. (Fz. pp. 1258 and 1262). Sthāñviśvara is the name of a Linga of Śiva, (Fz. pp. 1262-63) and hence Stambheśvara also represents the same.

77. No. 1, L. 33: अतुलिच्छ म परमभट्टारकपादनुच्चतेन महादाननायक-ििभट्टकेन
Fleet, (Dx)¹, p. 17 translates it as 'And the accomplishment of the matter has been effected by the Mahādaṇaṇāyaka Tilabhāṭṭaka, who meditates on the feet of the Paramabhaṭṭāraka (i.e., Candragupta II)'. It is all due to the fact that Fleet considered this inscription as posthumous (Dx)¹, p. 1). The word Paramabhaṭṭāraka here applies to Samudragupta as the pillar was set up during the life-time of the great emperor. See: Majumdar, Pg. p. 137.

78. No. 17. L. 23: तदावाचें प्रमलिन राजित वल्लभस्तना

79. Fz. p. 915, col. 3
80. Ibid., p. 745, col. 1, 2.
81. Ibid., p. 423, col. 2.
82. Pāṇini, IV. I.103: Jaivantāyaṇa Jaivanta, i.e., one who belongs to the family of Jivanta ; Jz. p. 62.
83. Fz. p. 811, col. 3.
84. Pāṇini, V. 3.79.
85. V.S. Agrawala, Jy. p. 191.
Names of Householders and Traders

NAMES OF HOUSEHOLDERS

Names ending in Bhadra

1. Acyutabhadra (No. 43, L. 11):
Bhadra is the name of Lord Śiva. Acyuta means 'firm' or 'solid'. Thus Acyutabhadra has the same meaning as that of Sthānu Śiva. The name is based on the quality of firmness of Lord Śiva.

2. Ratibhadra (No. 43, L. 11):
Rati is often personified as one of the two wives of Kāmadeva, together with Priti. Bhadra is the name of Lord Śiva. The name depicts the quality of kindness of Lord Śiva who had put cupid, the husband of Rati, to ashes for disturbing his penance but who at the prayer of Rati made him alive to reside in all men but without a body. Ratibhadra can also literally mean—a man skilful in rati, i.e. sexual enjoyment.

Names ending in Bhava

1. Kumārabhava (No. 43, L.5):
Kumāra is another name of Skanda or Kārttikeya and Bhava is the name of Lord Śiva. So it is also a name formed by combining the names of two deities. We find several names with Kumāra as the first word. Cf. Kumārasvāmin, Kumārahārīta, Kumārabhaṭṭa

2. Rudrabhava (No. 43, L. 6):
It will mean born by (the grace of) Śiva.

Names ending in Dāsa

1. Kuladāsa (No. 43, L. 10):
Kula means ‘race, family, community’. Dāsa means servant. So the whole will literally mean ‘a servant of the community or family’. Dharmāśāstras prescribe ‘dāsa’ to be used by śūdras at the end of their names but we do not find any strict adherence to this rule by the society. Dāsa-ending names show devotion. We have such names as ‘Kulabhūṣana’ based on the word ‘kula’.

2. Mātrdāsa (No. 7, L. 4):
Mātr means ‘mother’ or the divine mothers (considered to be 7, 9 or 16 in number). So it will literally mean ‘a servant of the divine mothers’.

3. Nārāyaṇadāsa (No. 43, L. 10):
It is to be taken as ‘Nārāyaṇadāsa’ literally meaning ‘a servant of the god’.

4. Sarvvedāsa (No. 43, L. 12):
Śarvva is another name of Lord Śiva. So the whole will literally mean ‘a servant of Lord Śiva’.

Names ending in Datta

1. Bhavadatta (No. 43, L. 8):
Bhava is the name of Lord Śiva and datta means ‘given’. The whole literally means ‘given by Lord Śiva’. Such names show devotion towards a particular deity.

2. Jayadatta (No. 43, L. 11):
Jaya is the name of an attendant of Viṣṇu, and datta means ‘given’. The whole will literally mean ‘given by Jaya’. It is a name based on the deity Viṣṇu. Jayadatta was the name of a king in the Kathāsaritsāgara, of a minister in the Rājatarangini, of the author of the Aśvavaidyaka, of a Bodhisattva and of a son of Indra. We find many personal names with the first part ‘Jaya’ in the Rājatarangini.

3. Kṛṣṇadatta (No. 43, L. 8):
The first part Kṛṣṇa refers to Lord Kṛṣṇa and the second part datta means given, thus the whole means ‘given by Lord Kṛṣṇa’.

4. Simhaddatta (No. 43, L. 10):
It should be taken as Simhadatta. Simhadatta meaning ‘lion-given’ was the name of an Asura; it has also been the name of a poet.

It is a name based on the Zodiacal sign Leo or its lagna.
A child born in such *lagna* may be named as Simhadatta.\(^{17}\)

**Names ending in Deva**

1. *Bhadradeva* (No. 30, L. 5):
   *Bhadra* means 'auspicious, gracious, kind' and *deva* means 'god'. So the whole will literally mean 'a gracious god'.

2. *Dhanyadeva* (No. 30, L. 5):
   *Dhanya* also means 'fortunate, auspicious'.\(^{18}\) Thus the complete name will literally mean 'an auspicious god'.

3. *Harideva* (No. 30, L. 5):
   Hari is generally applied to Viṣṇu-Kṛṣṇa (in this sense thought by some to be derived from √ḥṛ 'to take away or remove evil or sin').\(^{19}\) Hence the whole expression will literally mean 'god Viṣṇu or Kṛṣṇa'.

4. *Nāgadeva* (No. 33, L. 10):
   It will literally mean the serpent-god. In Sanskrit literature we find several authors with this name.\(^{20}\)

5. *Naradeva* (No. 43, L. 11):
   It would literally mean 'the god of men' i.e. a king'. It has also been the name of an author.\(^{21}\)

   It would literally mean 'god of the Order (Buddhist)'. ‘To whom the Order (Buddhist) is supreme’.

7. *Śrīdeva* (No. 30, L. 5):
   Literally it means 'god of fortune or wealth, i.e. Viṣṇu'.

**Names ending in Kuṇḍa**

The word 'kuṇḍa' here yields no meaning when combined with the first part. It has only been used as a surname.

1. *Kāmanakuṇḍa* (No. 43, L. 11):
   It should be taken as Kāmanākuṇḍa. The word *kāmanā* means 'desire'. The second part 'kuṇḍa' seems to be a family surname. Literally it means a bowl, pitcher, a vessel for coals, or a round hole in the ground (for receiving and preserving water or fire. Cf. Agnikuṇḍa).\(^{22}\) It is a Dravidian word.\(^{23}\) We have the names of mohallas ending in 'kuṇḍa', such as Durgākuṇḍa, Agastyakuṇḍa, Lakṣmīkuṇḍa in Vārāṇasī. As a surname, we find its use for the Nāgara brāhmaṇas.\(^{24}\) We find many brāhmaṇa surnames popular among the kāyas-
thas of Bengal. ‘Kunda’ though originally a brāhmaṇa surname is now a non-brāhmaṇa surname in Bengal. Some of the people possessing the kunda surname are found to be oil-men by profession. Its corrupt form kundu is also found.

2. Piccakunda (No. 43, L. 12):
Picca means ‘the heaven or next birth’. It can also be the corrupt form of ‘pitr’ which means the fathers, forefathers, ancestors, especially the Pitris or deceased ancestors.

3. Pravarakunda (No. 43, L. 12):
Pravara means most excellent, chief, eminent, distinguished. We find several instances of the names of kings and places with the first part ‘Pravara’.

4. Sivakunda (No. 43, L. 6):
The name is based on the deity Śiva.

Names ending in Mitra

1. Kṛṣṇamitra (No. 43, L. 6):
Literally it may mean ‘one who loves Kṛṣṇa or is a friend of Kṛṣṇa’. It may signify devotion of Sakhyabhāva. It was also the name of the son of Rāmasevaka (grandson of Devidatta, author of the Mañjūśa Kuṇćikā).

2. Prabhamitra (No. 43, L. 6):
Prabha is a Prakritised form of Prabhu meaning God. So the whole will mean ‘God’s friend’. Such names show devotion to the respective deities.

Names ending in Nāga

1. Rājyanāga (No. 43, L. 10):
Rājya means ‘kingly, princely or royal’; it also means ‘kingdom, country or realm’. Nāga means serpent. So the whole literally means ‘a royal nāga’. Nāga is prefixed as well as suffixed to names. It shows a trend towards serpent worship. The use of Rājya as the first part of the name is also not without parallels.

2. Viranāga (No. 43, L. 10):
Vīra means brave, eminent or chief. We can find many names with the first word ‘Vīra’. The whole literally means ‘a brave or eminent serpent’.
Names ending in Nātha

1. Bhavanātha (No. 43, L.10):
The first part, ‘Bhava’ here means ‘the world’.33 The second part ‘Nātha’ means ‘a protector, owner, lord’34 and is used both as the first part as well as the second part of the name for example in the names Nātha-malla, Nātha-sīmha, Nāthānanda-muni, Nath’oka etc.35 Bhavanātha would literally mean here ‘the lord of the world’, i.e. the god Bhavanātha, was the name of an author.36 The word Bhava is also the synonym of Lord Śiva so it is to be counted as a Śaivite name.

2. Śrīnātha (No. 43, L. 7):
Śrī is the goddess of wealth, wife of Viṣṇu. Śrīnātha would literally mean ‘the Lord of Śrī’, i.e. the deity Viṣṇu.

Names ending in Pālita and Rākṣita

1. Sarppapālita (No. 43, L. 9):
The first part Sarppa means a serpent and the second part pālita means ‘protected’. Thus the whole literally means ‘protected by serpents’. The name shows a tendency of the family towards serpent-worship.

2. Bhavorākṣita (No. 43, L. 12):
Bhava is the name of Lord Śiva37 and rākṣita means ‘protected’. Thus the whole would literally mean ‘protected by Lord Śiva’. The name shows a fondness of the family for the deity Śiva.

Names ending in Sarmman

Sarmman a brāhmaṇa surname is the common ending for the following names. It means a shelter, protection comfort, bliss, etc.38

1. Ahiśarmman (No. 43, L. 8):
The whole will literally mean ‘a shelter for the serpents’.

2. Guptasarmman (No. 43, L. 7):
It would literally mean ‘a hidden resort’. We can find many names with the first part ‘Gupta’, e.g., Guptanātha, Guptesvara, etc.

3. Hariśarmman (No. 43, L. 7):
Hari means lord Viṣṇu or Kṛṣṇa. We have also such names as Viṣṇusarman and Śivaśarman where the first part is
based on the name of a certain deity. The second part Śarman gives no meaning here to the first part.

4. Himāśārman (No. 43, L. 9):
Hima means snow or winter. G. Bühler takes the meaning of hima as 'the moon'. So we can say that the name is based on the deity moon. The word Śarman signifies only a surname. It has got no meaning as the part of the name. Or we may say that the name is based on the winter season.

5. Kaivarttaśārman (No 43, L. 9):
The word Kaivartta means 'a fisherman (born of a prostitute by a kṣatriya or of an Ayogava female by a Niṣāda father). We also come across a name 'Kaivartti-Śreṣṭhin' in No. 46, L. II. The name Kaivarttaśārman may signify the profession of the person who was by birth a brāhmaṇa. The word Śarman here yields no meaning when combined with the first part; it is only significant of a brāhmaṇa surname.

6. Kramaśārman (No. 43, L. 8):
Krama means uninterrupted or regular progress, hereditary descent. It may literally mean 'one who protects the family by causing increase in descent (by his birth)'.

7. Lakṣmanaśārman (No. 43, L. 8):
The name is based on Lakṣmana, the younger brother of deity Rāma. The word Śarman here has the significance of a surname only.

8. Maghaśārman (No. 43, L. 6):
Magha means wealth or power. Literally it would mean 'one who protects the wealth'.

9. Rūpaśārman (No. 43, LL. 7-8):
Rūpa means 'form, figure, beauty'. Here it may mean beautiful. We have similar names, e.g., Rūpalal, Sunderlal, Rūpachand, etc., in modern times. The first part of the name is based on a virtue, i.e. 'beauty'. It would mean 'one who is beautiful'.

10. Rustaśārman (No. 33, L. 8):
Rustria means angry. The name might have been given due to furious nature of the man. Rusta was the name of a Muni. The word Śarman is only significant of the brāhmaṇa surname and yields no sensible meaning when combined with the
first part.

11. Sukkrasarmman (No. 43, LL. 8-9):
Sukra means ‘bright, resplendent; light-coloured, white’. The name may be based on colour, day (Friday), or the sage Sukra. Literally it would mean ‘one who is white-coloured’.

12. Suśārmman (No. 43, L. 7):
‘Su’ is generally prefixed before names. It means ‘good or excellent’. The whole will literally signify ‘one who is good’.

Names ending in Śiva

1. Aparaśiva (No. 43, L. 6):
Apara means ‘having no rival or superior; having nothing beyond or after’. The second part is Śiva. The literal meaning of the name is ‘the unrivalled or the great Śiva. We have such names as ‘Aparārka’; Pūrṇacandra or Pūrṇasimha.

2. Vasuśiva (No. 43, L. 6):
Vasu mean ‘good or beneficient’ and Śiva refers to Lord Śiva. So the whole will mean ‘beneficient Śiva’.

Names ending in Svāmin

1. Alātasvāmin (No. 43, L. 7):
The first part ‘Alāta’ means fire. We have in the Mahābhārata a name ‘Alātākṣi’ ‘having fiery eyes’, one of the mothers in Skanda’s retinue. The second part svāmin means ‘a master, lord or owner’. It is also used for a spiritual preceptor, learned brāhmaṇa or paṇḍita (used as a title at the end of names, especially of the natives of the Karnataka). Literally the whole means ‘the lord of fire’.

2. Bhattasvāmin (No. 43, L. 7):
The word Bhaṭṭa literally means ‘lord’ (from bhartr). It is a title of respect but is also affixed to the names of learned brāhmaṇas. Here it has been used as the first part of the name while in other examples we find it used as a second part of the name. Bhaṭṭasvāmin is also the name of the author of a commentary on the Arthasastra. The whole name literally means ‘the lord of lords’.

3. Brahmasvāmin (No. 43, L. 7):
Brahman means prayer, the sacred word, the text of mantra used as spell. We find several personal names based on this
PERSONAL AND GEOGRAPHICAL NAMES

word in literature. Literally the name would mean 'whose lord is Brahman'.

4. Jayasvāmin (No. 43, L.9):
Jaya is the name of an attendant of Viṣṇu. So it is a Vaiṣṇavite name, meaning 'the lord of Jaya', i.e. Viṣṇu.

5. Rāmasvāmin (No. 43, L.11):
The name is based on the deity Rāma, meaning 'whose lord is Rāma', i.e. 'Rāmasya svāmī'.

Names ending in Viṣṇu

1. Guhavisṇu (No. 43, L. 10; L. 11):
Viṣṇu seems to have been the family deity of people listed here with Viṣṇu as the second part of their names. Guha is the name of Skanda or Kārttikeya. Viṣṇu signifies Lord Viṣṇu. So it is a name with the combination of two deities Guha and Viṣṇu.

2. Jayavisṇu (No. 43, L.9):
The word Jaya means victorious. We find many names with the first part Jaya, for example, Jayadeva, Jayarāma and Jayadatta. Jayavisṇu means 'the victorious Viṣṇu'.

3. Kirttivisṇu (No. 43, L.8):
Kirtti means fame or glory. The whole will literally mean 'the glorious Viṣṇu'.

4. Kumāravisṇu (No. 43, L. 5):
Kumāra is another name of Skanda. Thus this name is also formed by the combination of the names of two deities.

5. Sarvavisṇu (No. 43, L. 10):
Sarva is the name of god Śiva. It is another case of a name formed by combining the names of two deities.

6. Somavisṇu (No. 43, L.8):
Soma is also a deity, personified as one of the most important Vedic gods, but in post-Vedic mythology and even in a few (late) hymns of the Rgveda and sometimes also in later-Vedic period Soma is identified with the Moon (as the receptacle of the other beverage of gods, called Amṛta, or as the lord of the plants) and with the god of the Moon as well as with Viṣṇu, Śiva, Yama and Kubera. This name has also been formed by the combination of the names of two deities.

7. Yaśovisṇu (No. 43, L. 5):
Yaśas means fame or glory. The whole would literally mean “The god (Viṣṇu) of glory”.

One-word names

In such names the second part is generally dropped for the sake of brevity. The names of the gods given directly to persons in some cases are against prescribed rules; but we may suggest that the second part has been dropped.

1. Acyuta (No. 43, L. 11):
   Acyuta literally meaning ‘not fallen’, i.e. permanent, solid, firm, imperishable is the name of Lord Viṣṇu or Kṛṣṇa.

2. Bhāskara (No. 44, L. 3; L. 9; L. 14; L. 16):
   Literally meaning ‘one who produces the rays of light’. Bhāskara is the name of God Sun.

3. Bhava (No. 43, L. 11):
   Literally meaning ‘coming into existence’, Bhava is the name of Lord Śiva. It also means ‘the world’.

4. Bhoyila (No. 44, L. 3; L. 8; L. 14; L. 15):
   It is a name with the suffix ila. The name of Bhavadatta seems to have been changed to Bhoyila as in the case of Agila (Agnidatta), Satila (Svātidatia), Nāgila (Nāgadatta) and Yakhila (Yakṣadatta).

5. Bonda (No. 43, L. 10):
   It is a local name in Prakritised form which literally means ‘mouth’. We have such names as Mukharāma Sarmā. The word seems to have some relationship with Bundelkhand in Madhya Pradesh where the inhabitants are called Bundelas.

6. Gopāla (No. 43, L. 12):
   Gopāla literally meaning ‘the protector or foster of the cows’ is the name of Lord Viṣṇu or Kṛṣṇa

7. Guha (No. 43, L. 10):
   Guha is the name of Skanda or Kārttikeya, Lord Śiva, Lord Viṣṇu. According to Monier Williams, it is a name belonging to persons of the writer caste. We cannot say with affirmity whether Guha was a writers’ caste in the Gupta period.

8. Hari (No. 43, L. 7):
   Hari is the name of Lord Viṣṇu or Kṛṣṇa. It is to be derived from √hr, ‘to take away or remove evil or sin’.

It means dark-blue or black. It is a name based on colour. We have several cases of names with the word Kālaka, for example, ‘Kālakākṣa’ black-eyed, the name of an Asura; ‘Kālakācārya’ a Jain teacher and astronomer; ‘Kālakendra’ name of a prince of the Dhanavas. It is a name with the suffix ‘ka’.

10. Kaṅkūṭi (No. 43, L. 9):
The Sanskrit form will be kaṅkaṭin meaning ‘furnished with armour’; when the form is kaṅkaṭini it means ‘a chamberlain’. Kaṅku is a mistake for kanka. Kaṅku was the name of a son of Ugrasena. Kaṅka, according to lexicographers means ‘a false or pretended brāhmaṇa’; it was the name assumed by Yudhiṣṭhira before king Virāṭa, when in the disguise of a brāhmaṇa.

11. Liṅḍhaṅka (No. 43, L. 11):
This name has also been formed by the addition of the suffix ‘ka’. The word is formed by the root ‘lih’ to lick, to eat or to taste. Liṅḍhaṅka thus means ‘one who licks’. The name may have been given due to his habits of licking which exhibit greediness.

12. Mahī (No. 43, L. 10):
Mahī means ‘earth’ personified as deity. We have many names, formed with Mahī or its synonym, for example, Mahīdāsa, Mahīdatta, Prthivīkumāra, etc.

13. Nābhaka (No. 33, L. 4, L. 8):
The name is formed with the addition of suffix ‘ka’ to nābha or nābhi meaning navel. Literally it means ‘navel born’. Generally incarnations are said to have been born from nābhi just as Brahmā is said to have first appeared on the lotus sprung from the navel of Viṣṇu.

14. Purāṇḍara (No. 43, L.9):
Literally meaning ‘destroyer of strongholds’, Purāṇḍara is the name of Indra, the lord of the gods.

15. Śaṃkara (No. 43, L. 9):
Literally meaning ‘causing prosperity’, Śaṃkara is the name of Lord Śiva.

16. Undāna (No. 5, L.5):
The root apparent in the form is ṣuḍ—ṣuṇḍ meaning to wet, bathe from which the name can be derived. The name
Undāna may, therefore, mean ‘kind or humane’.78

17. Vailinaka79 (No. 43, L. 5):
The name is formed by adding suffix ‘ka’ to Vellana which means ‘going, moving about, shaking, rolling (of a horse)’.80 Vellana is also a sort of rolling pin with which cakes, chappatis, etc., are prepared.81 The name denotes the habit of rolling or moving about of the child. In modern times also names like Bellana (Vellana) are given. It may refer to the baby being fat. It can refer to a person’s changing temperament.

18. Vampiyaka (No. 52, L. 20):
It should be read as Vappiyaka. It is the name of a king in the Rājatarāṅgiṇī.82 Vappa is the Prakrtised form for vapra meaning ‘a rampart, any shore or bank, mound, hillock’83 or the field.84 Vappia also means ‘field’85 to which the suffix ‘ka’ has been added. We have similar names such as ‘Kedāranātha’ meaning ‘owner of the field’.

19. Viśva (No. 43, L. 9):
Formed from the √viś to pervade, it means all-pervading or all containing, omnipresent. It is applied to Viṣṇu or Kṛṣṇa.86 We have many similar names, e.g., Viśvakarman, Viśvanātha and Viśvadatta.

Miscellaneous

1. Adityabandhu (No. 52, L. 20):
The first part is Āditya meaning ‘the deity Sun’; bandhu means ‘a relation or friend’. So the whole means ‘a friend of god Sun’. We have many examples of names with bandhu as the second part, e.g. Dīnabandhu, Viśvabandhu, Vedabandhu, etc. We have also names with Āditya as their first part such as Ādityanātha and Ādityanārāyana.

2. Dāmarudra (No. 43, L. 6):
Dāman means ‘garland’87 and Rudra stands for Śiva. The whole literally means ‘Rudra having a garland’. The names with the first word ‘dāman’ were popular in ancient times.88 We also find dāman-ending names in ancient literature.

3. Īśvaracandra (No. 43, L. 6):
Īśvara literally meaning ‘powerful (capable of doing)’ is often used as a synonym for Lord Śiva.89 Candra means ‘the Moon’. The whole will literally mean ‘the Moon of Lord Śiva,
situated on the forehead of Lord Śiva*. Names with Candra as their second part are quite common even now, e.g., Śivacandra, Rāmacandra and Kṛṣṇacandra.

4. *Kumārabhūti* (No. 43, L. 5):
Kumāra means Skanda or Kārttikeya and bhūti means power or wealth. So the whole will mean ‘power or wealth of Kumāra’. We have also similar names like ‘Bhavabhūti’ meaning power or wealth of Lord Śiva.

5. *Kumārayaśas* (No. 43, L. 5):
The whole will mean ‘fame or glory of Kumāra’. A desire for the attainment of the glory of god Kārttikeya is reflected here.

6. *Mahāśena* (No. 43, L. 7):
Mahāśena seems to have been used for Kārttikeya. Literally meaning ‘having a great army or the commander of a large force or a great general’, Mahāśena is the name of Kārttikeya or Skanda. Senā ‘armed force’ is also personified as the wife of Kārttikeya.

7. *Nandadāma* (No. 43, L. 8):
Nanda is the name of the foster father of Kṛṣṇa. Dāman means ‘garland’. The whole literally means ‘a garland of Nanda’ i.e. one who is dearer to Nanda. It may refer to Lord Kṛṣṇa. We have many examples of names with Nanda as their first part, e.g., Nandalal, Nandakishore and Nandakumāra.

8. *Prabhākirtti* (No. 43, L. 11):
Prabha is the Prakritised form of Prabhu meaning ‘God’. Kirtti may be translated as glory. The whole thus means ‘glory of God’.

**NAMES OF VANIKS (TRADERS)**

1. *Acalavarman* (No. 16, L. 6):
Acala means ‘firm’ or ‘stable’. Varman is a surname used for kṣatriyas. Acalavarman is specifically mentioned as a kṣatriya. This is significant. It means that kṣatriyas followed the profession of vaisyas.

2. *Bandhumitra* (No. 34, L. 5; No. 35, L. 4):
The name literally means ‘a friend of his relatives’.

3. *Bhr(bhru)kunthasimha* (No. 16, L. 6):
The first part of the name means ‘one with contracted brows (out of anger)’. The second part is simha or lion which is often
the surname of kṣatriyas.

4. Kapila (No. 33, L. 8):
He is described as a merchant but he also acted as a scribe. The name is based on colour and is probably to be connected with kapi ‘monkey-coloured’ brown, tawny, reddish.97

5. Śrībhadra (No. 33, L. 8):
It is the name of a merchant who also acts as a scribe. It is a name based on Śrī ‘the goddess of wealth’, the whole meaning ‘auspicious for wealth’.

6. Sthānudatta (No. 37, L. 5):
The name is based on the name of Lord Śiva who is also called, ‘Sthānu’ meaning firm or immovable.98 ‘Datta’ is a surname which means ‘given’. The whole expression means begotten on by the grace of Lord ‘Śiva’.

7. Sthāya(na)pāla (No. 33, L. 8):
A merchant who also acts as a scribe. D.C. Sircar takes the reading ‘Sthāyapāla’.99 He also suggests the possibility of a second reading ‘sthānapāla’ which means ‘watchman or policeman’.100 This reading seems to be correct; Sthāyapāla yields no sensible meaning.

8. Vasumitra (No. 36, L. 4):
The first part of the name is vasu (wealth) and the second is mitra the whole literally meaning ‘a friend of wealth’. Another possibility is that the name vasu stands for a group of deities and mitra means the sun and Vasumitra ‘thereby yielding the sense “a sun among deities”

REFERENCES

1. Fz. p. 9, col. 2.
2. Ibid., p. 867, col. 3.
3. Ibid., p. 745, col. 3.
5. Ibid.
6. Ibid., p. 294, col. 2.
8. The reading is checked by me.
10. Ibid., p. 412, col. 3.

Cf. जयनाथ-स्वयंकृत, जयपति, जयवाल, जयरत्न, अभिधान-चित्तामणि, प० 45.
12. Fz. p. 413, col. 1; Bz. pp. 61-64.
13. Passim.
14. JJ. XIX, p. 21, f. n. 8. The reading has been checked by me.
16. Ibid.
19. Ibid., p. 1289, col. 3.
20. Ibid., p. 533, col. 1.
22. Ibid., p. 289, col. 3.
23. T. Burrow, (Mg)1 ‘Non-Aryan Influence on Sanskrit’, p. 381.
   Tamila : Kuṇṭu ‘hollow; pool, pit’;
   Malayalam : Kuṇṭu ‘hole, pit’;
   Kannada : Kuṇṭe, Kuṇḍa, guṇḍī, ‘hole, pit’, etc.
27. Fz. p. 626, col. 2.
28. Ibid., p. 690, col. 3.
29. Ibid., p. 307, col. 2.
30. The reading has been checked by me.
32. Ibid., col. 1-2.
33. Ibid., p. 749, col. 1.
34. Ibid., p. 534, col. ‘3.
35. Ibid., For the use as the second part we have here Bhavanātha,
   other examples are Śivanātha, Rāmanātha, etc.
36. Ibid., p. 749, col. 1.
37. Ibid.
38. Ibid., p. 1058, col. 2-3.
39. Ibid., p. 1298, col. 3.
40. GJ. vol. II, p. 95.
41. Just like we have such names as Vasantarāma or Vasantarāja
   based on the spring season:
42. Fz. p. 311, col. 3. The Kaivarttas or Kevattas-(Keots) were spread
   all over the country in Bengal.
   Hg. Vol. I, p. 67. As an occupational caste it has divided itself
   into Jaliya Kaivarttas who practised the calling of fisherman, and Haliya
   (or chasi) Kaivarttas (also spelled as Kaibarttas) who lived by agriculture.
   Latter on Haliya Kaivarttas thinking themselves superior banned all in-
   termarriage with Jaliya Kaivarttas and succeeded in getting recognition as
   a separate caste under the name of Mahiṣya (Hutton, W. p. 46). According
   to the Brahmavaivartta Purāṇa, Kaivarta is born of a kṣatriya father and
vaiśya mother which is known as Mahiṣya (Gautam, IV, 20). It seems to imply that Kaivarta was degraded in Kaliyuga by his association with the Tivara and was known as, or adopted the vocation of a dhīvara or fisherman (Majumdar, Cg. Vol. I, p. 591.)

43. Fz. p. 319, col. 3.
44. Ibid., p. 885.
45. Ibid., p. 1080, col. 1.
46. Ibid., p. 50, col. 2.
47. Ibid., col. 3.
48. Ibid., p. 930, col. 3.
49. Ibid., p. 94, col. 3:

50. Fz. p. 94, col. 3.
51. Ibid., p. 1284, col. 1.
52. Ibid., p. 737, col. 1.
53. Ibid., pp. 737 ff.
54. Ibid., p. 1057, col. 1.
55. Ibid., p. 1249, col. 3.
56. Cf. Kṛtiti-Viṣṇu, No. 3.
57. Fz. p. 9, col. 2.
58. Ibid., p. 756, col. 1.
59. Ibid., pp. 748-49, col. 3-1
60. Pāṇini, V. 3.79.
62. Xy. p. 638.
63. Fz. p. 360, col. 2.
64. Ibid.
65. Ibid., p. 1289, col. 3.
66. Ibid., p. 277, col. 3.
67. अंगविज्ञा, पृ 153 पृष्ठिका पृ 47.
68. Fw. p. 277, col. 3.
69. Ibid., p. 242, col. 2.

The reading has been checked by me.
81. Ibid., p. 746, col. 1.
82. Ibid., p. 920, col. 2. See *vappiya* or *vappiyaka*.
   Bz. p. 108.
83. Fz. p. 920, col. 1. 〇
84. Xy. p. 745.
85. Ibid., p. 746:वप्पिय, पृ. (३) i.e. a desī word.
86. Fz. p. 992, col. 2.
87. Ibid., p. 475, col. 1.
88. Ibid., p. 474, col. 3: Dāmakaṇṭha, Dāmagranthi, Dāmacandra, Dāmodara, etc.
89. Ibid., p. 171, col. 1.
90. Ibid., p. 762, col. 3.
91. Ibid., p. 801, col. 3.
92. Ibid., p. 1246, col. 2.
93. Ibid., p. 526, col. 3.
95. The reading has been checked by me.
96. No. 16, L. 6: इतिपुरुष-नर्मदम्यन्य कतियाचलम्य-पु (च) फुण्डकंडुआम्यामध्या (च) नस्य ......
98. Fz. p. 1262, col. 3.
100. Ibid., f.n. 7.
Names of Brahmanas; Jainas and Bauddhas

NAMES OF BRÄHMANAS

Names ending in Bhaṭṭa

1. Devabhaṭṭa (No. 43, LL. 14-15; L. 26):
Deva, the first part of the name, means ‘god, heavenly or divine’. The second part is a name-ending suffix used for learned brähmanas. The ending Bhaṭṭa denoting a scholar later became a surname, just as the English word ‘Master’ is undergoing a change in usage with the Gujarati-speaking people and the word ‘professor’ may soon have with the Marāṭhi-speaking people.¹

Devabhaṭṭa was a brähmana. He was an inhabitant of Pundravardhana. He belonged to Vājasaneyacaraṇa, and was versed in the four Vedas.

2. Kurama(d)ravyabhaṭṭa (No. 39, L. 5):
He is mentioned as a teacher of Chandoga (Veda), with the gotras Āśva and Vājin. Kurama means bad (or misused) wealth and ‘ravya’ means ‘famous’; bhaṭṭa is a surname added to the names of scholarly brähmanas. So the whole expression may mean ‘a teacher who is known for the ill use of his wealth’. Though such queer names are actually in practice it is not unlikely that in the present case it is the nick-name which has been mentioned.

3. Viṣṇupālita(bhaṭṭa) (No. 39, L. 5):
He was the son of Kuramāravyabhaṭṭa, a teacher of the Chandoga (Veda), with the gotras Āśva and Vājin. The first part of his name ‘Viṣṇupālita’ literally means ‘protected by god Viṣṇu’; the second part ‘bhaṭṭa’ signifies a learned brähmana.
Names ending in Datta

1. Amaradatta (No. 43, L. 15; L. 26):
The first part ‘Amara’ means ‘a god’ and the second part ‘datta’ means ‘given’. Thus the whole will mean ‘Given by gods’. He was an inhabitant of Pundravardhana, and is described as belonging to Vājasaneyacaraṇa and as versed in the four Vedas. Amaradatta was also the name of a lexicographer and also of a prince in the Kathāsaritsāgara.2

2. Mahāsenadatta (No. 43, L. 15; L. 26):
The first part is ‘Mahāsena’ which is the name of Kārttikeya or Skanda.3 The second part is ‘datta’ which means ‘given’. The whole expression means ‘given by god Skanda’. Mahāsenadatta was a brāhmaṇa inhabitant of Pundravardhana, belonging to Vājasaneyacaraṇa and versed in the four Vedas.

Names ending in Śarmman

1. Nāgasarmman (No. 29, L. 3):
The first part is Nāga based on the Nāga or serpent-demon. The second part śarmman (or sarman) is a brāhmaṇa surname.

2. Nāthaśarmman (No. 28, LL. 3-4; L. 12; L. 17):
In lines 3-4 and 12 we get the second part as śarmman but in L. 17 we find it as śarmma. The first part is Nātha meaning ‘protector, patron, possessor, owner, lord’.4 The second part is a brāhmaṇa surname. Nātha is the name of several authors.5

3. Śivasarmman (No. 29, L. 3):
The first part is the name of god Siva and the second is śarmman.

Names ending in Svāmin

1. Gopadevasvāmin (No. 21, L. 10):
The name has two parts. The first part is Gopadeva and the second part is ‘svāmin’. Gopadeva means ‘Lord of the cowherds’ and is often applied to Indra, Kṛṣṇa or Viṣṇu, mostly to the last two in the post-Vedic period. The second part ‘svāmin’ means ‘a spiritual preceptor, learned brāhmaṇa or Paṇḍita’ (used as a title at the end of names, especially of natives of the Karnataka).6

2. Jayabhaṭṭisvāmin (No. 40, L. 6):
The first part of the name is Jayabhatti. *Jaya* literally means triumph or being victorious (in battle, lawsuit, etc.). It was also the name of Arjuna (the son of Pāṇḍu), Indra, the sun, of an attendant of Viṣṇu and of many sages. *Bhaṭṭa* or *Bhaṭṭi* is affixed to the names of learned brāhmaṇas. As explained above, the second part of the name *svāmin* is the surname added to the names of learned brāhmaṇas. Jayabhaṭṭisvāmin was a brāhmaṇa and has been mentioned as *traīvidyā* in subsequent lines of the inscription (L. 8; L. 9).

**Miscellaneous**

1. *Amṛtadeva* (No. 37, L. 6; L. 14):
The first part is *Amṛta* and the second is ‘deva’. The term can mean ‘the god Amṛta’ which is the name of Lord Viṣṇu or we may call him ‘the god of nectar’ (*Amṛtasya deva*). It may also be explained as “Whose Lord is the nectar” or *amṛtam devo’sya*. He was an inhabitant of Ayodhyā.

2. *Deva* (No. 16, L. 5):
It is an abbreviated name without any surname. Literally it means ‘god, heavenly, divine’ (also said of terrestrial things of high excellence.) It is also the name of men, and is used as a short form for Devadatta. Deva of our inscription belonged to the community of the *Caturvedins* of the locality called Padmā in the town of Indrapura.

3. *Devaviṣṇu* (No. 16, L. 5):
The first part is ‘Deva’ which means ‘god’. The second part is Viṣṇu which may be the name of his family deity. Devaviṣṇu belonged to the community of Caturvedins of the locality called Padmā in the city of Indrapura. He performed the Agnihotra of the Rānāyaṇīya Sakhā of the Vedas every day.

4. *Duḍika* (No. 16, L. 5):
He was a brāhmaṇa belonging to the community of *Caturvedins* of the locality known as Padmā in the city of Indrapura. He has been mentioned as the great grand-father of the brāhmaṇa Dévaviṣṇu, the giver of an endowment for the maintenance of a lamp in the temple of the god Sun.

It is an abbreviated name with the ending “*ika*” like Devika for Devadatta; Yajñika for Yajñadatta and Chadika for Chandodatta.
The name ‘Ḍaḍḍa’, ‘Ḍuḍḍa’ or ‘Ḍuḍḍā’\(^{14}\) cannot be derived from any Sanskrit root. Nor are these names found in any Sanskrit or Prakrit dictionary. Dr. H.D. Sankalia suggests that these names were derived from the Sanskrit term Dardara,\(^{15}\) meaning ‘a mountain’, or a region having holes or ravines. The man may have shifted from a hilly region.

We find references to geographical names like ‘Daddarapabbata’ and ‘Mahadaddara’ in the Daddara Jātaka.\(^{16}\) The *Daddarapabbata* may be identified with the mountainous tract of Dardistan, lying to the north-west of Kashmir, and south of Little Pamir. Since the river Sindhu after its origin in the Himalayas near Tibet flows through this country, *Paṇini* calls the river *Dāradi Sindhu*.\(^{17}\)

The people of this tract, the *Daradas* are mentioned in the *Mahābhārata* in the list of the foreign tribes which sprang up along with the Yavanas, Mlecchas and Śakas, from the cow Kāmadhenu, when she was being forcibly driven away by Viśvāmitra from Vasiṣṭha’s āśrama.\(^{18}\) The Daradas are the people, living above Peshawar.\(^{19}\) But the basic weakness in the suggestion made by Dr. H.D. Sankalia\(^{20}\) is, as he himself admits, these names are not found in any Sanskrit or Prakrit dictionary.

It may be noted that the words Doḍa and Doḍḍa are synonyms used for a brāhmaṇa and Doḍini stands for a brāhmaṇī, or a brāhmaṇa-woman.\(^{21}\) These are deśya words and hence refer to local elements.

In Punjabi language a person who is very simple or credulous or who can be very easily cheated is called ‘Ḍoḍa’. It is not unlikely that on account of his pious ways and bookish approach a brāhmaṇa was generally taken to be a simple person. In the Sanskrit story books the picture of a typical brāhmaṇa is that of a simpleton who can be easily duped. Hence it is possible that a brāhmaṇa was called ‘Ḍoḍa’ and the feminine form of ‘Ḍoḍa’ (i.e. Doḍini) was used for a brāhmaṇa-woman.\(^{22}\)

In Karnataka ‘Ḍoḍḍu’ means ‘big’ or elder. ‘Ḍoḍḍācārya’ or ‘Ḍuḍḍācārya’ a term of respect for a learned Paṇḍita is also used in satire.
It is interesting to note that *Dadda* is also an English slang word meaning ‘a foolish person’.

5. *Haritrāta* (No. 16, L. 5):
The first part of the name is Hari, which means ‘God’ and is also the name among others of Lord Viṣṇu and Kṛṣṇa. Generally Hari is derived from √ḥṛ to take away or remove evil or sin. The second part ‘trāta’ means ‘protected’. Thus the whole literally means ‘protected by Hari’. Haritrāta was a brāhmaṇa belonging to the community of the Caturvedins of the locality called Padmā in the town named Indrapura.

6. *Karppatika*²⁵ (No. 34, L. 6):
The inscription records the purchase of land measuring one kulyavāpa by a brāhmaṇa, named Karppatika, for the purpose of his *agnihoṭra* rites.

The word ‘Karpatika’ or Kārpatika means ‘acting deceitfully, fradulent, dishonest, a rogue, cheat’. It also means a beggar. Both the meanings may be applied here.

7. *Traividya* (No. 40, L. 8; L. 9):
His real name which occurs in L. 6 of the inscription was ‘Jayabhaṭṭisvāmin’. He was also known as Traividya. The term literally means ‘one who knows the three Vedas—Ṛk, Sāma and Yajus’.

**NAMES OF JAINAS AND BAUDDHAS**

1. *Abhayamitra* (No. 48, L. 2; No. 54, L. 2):
The name consisting of two parts ‘abhaya’ and ‘mitra’ can mean a friend of unfearfulness or ‘an unfearful friend’. ‘Abhaya’ is also the name of Lord Śiva and ‘mitra’ is a synonym for the god Sun. Thus it may also be a name formed by combining the names of two deities as in the case of Rāmakṛṣṇa. Abhayamitra was the name of a Buddhist monk who caused a *pratimā* to be built.

2. *Bhadra* (No. 22, L. 4):
It is the name of a Jaina Ācārya. Literally it means ‘blessed, auspicious, fortunate, prosperous, happy’. Bhadra is also the name of Lord Śiva.

3. *Bhaṭṭibhava* (No. 31, L. 2):
The image on which the Mathurā Jaina Inscription of Kumāragupta I, of G.E. 113 is inscribed was set up by Śāmādhya (Śyāmādhyā), the daughter of Bhaṭṭībhava. Bhaṭṭībhava seems to have been a brāhmaṇa-follower of Jainism. Bhaṭṭā or Bhaṭṭi, a surname meaning ‘a teacher’ has been put here before Bhava. Bhaṭṭi is the Prakritised form of Sanskrit ‘Bharti’ meaning a lord or master which came to be accepted as a Sanskrit word. ‘Bhava’ means ‘a god, deity’ and is also the name of Lord Śiva. Bhava also means ‘prosperity, welfare’. Thus the full name literally means ‘one who is a (source of) prosperity, for his teacher’. It can also be a case of a name after the deity ‘Bhava’ or ‘Śiva’.

4. Bhaṭṭisoma (No. 15, L. 6):
It was the name of a Jaina worshipper. He is described as a mahātman the son of Somila who was a treasure-house of many virtues. The name Bhaṭṭi-soma literally means, “Who is just like a Soma (a life-giving element) for his teacher.” It can as well be a case of a name after the deity Soma.

5. Buddhamitra (No. 11, L. 1):
‘Buddha’ refers to ‘Lord Buddha’ and ‘mitra’ means friend. The whole thus literally means ‘a friend of Lord Buddha’. It is the name of a Buddhist monk.

6. Datilācāryya (No. 31, L. 2):
He was a Jaina ācāryya. The correct form of the name should have been Dattilācārya. The word seems to be in a Prakritised form. According to Monier Williams ‘Dattila’ is one of the forms of names terminating in ‘datta’. Names like Devadatta when contracted may turn into Dattila. Ācāryya seems to be an epithet.

7. Gosarmman (No. 22, LL. 4-5):
‘Go’ means cow and ārman means ‘shelter or protection’. Thus the whole may literally mean ‘one who is a shelter for the cows’. Ācāryya Gosarmman mentioned as a muni seems to have been a Jaina Ācāryya.

8. Guhanandin (No. 39, L. 6; L. 13):
The first part Guha is the name of Skanda and the second part is nandin; meaning thereby, ‘one who is a servant of Lord Skanda’. Guhanandin was the name of a Jaina Ācāryya.

The names of the Digambara Ācāryas of the third and
fourth centuries, such as Yaśonandin Jayanandin, and Kumārana-
dandin generally end in nandin. As Puṇḍravardhana was one
of the seats of Jaina pontiffs, beginning with Guptī-Gupta or
Viśākhācāryya, the disciple of Bhadrabāhu II, it has been
suggested that Guhanandin also belonged to the same place.35

9. Jitasena (No. 52, L. 30) :
The first part of the name ‘Jita’ means ‘won’. ‘Sena’ the second
part of the name, generally refers to an army but in the present
case we may translate it better as ‘body’ which is supported by
lexicographers.36 Thus the whole may literally mean ‘One who
has won the body’, i.e. one having control over one’s senses’.
This would suit the context because Jitasena was an ācāryya
of the Buddhist order.37

10. Kapiia (No. 41, L. 6) :
It is a name based on colour. Kapila means ‘monkey-coloured’
or ‘yellow-coloured’. He was one of the teachers of the
Māheśvara cult and has been mentioned as Bhagavān Kapila.

11. Kusika (No. 41, L. 5) :
He is described as one of the pupils of Lakulin (Nakulin in
the Vāyu Purāṇa), an incarnation of Maheśvara.38 It is an
abbreviated name formed by the addition of the suffix ‘ika’.
According to lexicographers literally Kuśika means ‘squint-
eyed’.39 In the present inscription the name has the epithet
bhagavān prefixed to it.

12. Madra (No. 15, L. 8) :
He was a follower of Jaina cult full of affection for brāhmaṇas
and religious preceptors and ascetics and set up five stone
images of Ādikaritṛs or Tīrthaṁkaras, i.e. the five images in
the niches of the column and the column itself, at the village
of Kakubha, i.e., Kahaum.

Madra is the name of a country to the north-west of
Hindustan proper, or a king (pl. the people) of this country.
It was also the name of a sōn of Śibi (the progenitor of the
Madras).40 Mādrī, we get the name of a princess of Madra.41
Literally it means ‘joy’.42

13. Parāśara (No. 41, L. 6) :
He is mentioned as an ācārya of the Māheśvara cult. The ep-
ithet ‘Bhāgavan’ has been prefixed to his name. Literally
Parāśara means ‘a crusher, destroyer’.43 Parāśara is also the
name of an ancient sage, an authority on Jyotiṣa, Kṛṣi, Vṛksāyurveda and Dharmasastra.

14. Pārśva (No. 22, L. 3):
The name has its origins in Pārśva or Pārśvanātha; the best of the Jinas. It is the name of the 23rd Arhat of the present cycle and his servant.

15. Rudrasoma (No. 15, L. 7):
He is the son of Bhaṭṭisoma who has been mentioned as a mahātma. He is described as having another appellation of Vyāghra. It may be a name formed by the combination of the names of two deities Rudra and Soma.

16. Śāmkara (No. 22, L. 6):
It is the name of a Jaina monk, who installed an image of Pārśvanātha. Literally meaning 'causing prosperity', it is one of the common names of Lord Śiva. The present case goes against the traditions of the Smṛtis which forbid the giving of the names of deities directly to human beings.

17. Sanasiddha (No. 23, L. 1; L. 9):
It was the name of an upāsaka. It seems to be a Prakritised form of Sanskrit śvayam siddha, meaning 'existing on one's own strength'. Another possibility is that as 'sana' means 'old, ancient', the whole may mean 'Siddha of old'. It may be noted that in the Aitareya Brāhmaṇa sanasrūta (meaning famous of old) appears as the name of a man.

18. Sāntideva (No. 52, L. 4):
He was a Buddhist monk of the Mahāyāna school and has been mentioned as Ācāryya Sāntideva. The name Sāntideva was quite popular among the Buddhists. Literally the name means 'the god of tranquillity or prosperity'.

19. Somila (No. 15, L. 6):
It is the name of a follower of Jainism whose great grandson Madra is mentioned as having established the five excellent images referring to the five named Jaina Tirthaṅkaras sculptured on the column (viz., Ādinātha, Śāntinātha, Neminātha, Pārśvanātha and Mahāvīra). Somila can be an abbreviated form of the name 'Somadatta'. In Punjabi usage a person named 'Somadatta' may be addressed as 'Somi'; Somila may be a similar form convenient to utter. Somila can also be formed by adding 'ilac' suffix to the word 'Soma' and hence meaning 'full of
Soma'. Somila was the name of a poet.\textsuperscript{53} Kālidāsa also mentions a poet named Saumila (identical with Somila) along with Bhāsa.\textsuperscript{54} In the Kathāsaritsāgara Somila is the name of an Asura.

20. \textit{Udi(ta)cāryya (No. 41, L. 8)}:
\textit{Udita} means 'proclaimed' or 'high'\textsuperscript{55} and \textit{ācāryya} means teacher, the whole literally meaning 'a high teacher'. Ārya Uditācāryya was one of the ācāryyas of the Māheśvara cult, tenth from the Bhagavān Kuśika and fourth from the Bhagavān Parāśara.

21. \textit{Upamita (No. 41, L. 7)}:
Literally the name means ‘compared or illustrated by comparison’\textsuperscript{56} or in other words ‘one who is quoted for comparison, i.e., very high or perfect’. Upamīta was one of the ācāryyas of the Māheśvara cult.
EPIC and Puranic Names

In our inscriptions we get references to Epic and Puranic names which are as follows:—

The reference to Bali comes in connection with the praise of Lord Viṣṇu. Literally meaning ‘one who is powerful or vigorous’, Bali was the son of Virocana and the grandson of Prahlāda and has been the king of the Asuras. A famous legend about him runs thus—The demon Bali, by his austerities acquired the dominion over the three worlds, and caused annoyance and anxiety to the gods. Viṣṇu then reincarnated himself as a dwarf, appeared before Bali, and asked for as much land as he could cover with three strides. Bali assented to his request, and Viṣṇu with two strides covered the heavens and the earth, but, in commiseration for Bali, who then humbled himself, left him the dominion over the lower regions below the earth. We get a reference to this legend as early as in the Viṣṇusūkta of the Rgveda.

2. Buddha (No. 23, LL. 6-7):
He has been given the epithet ‘The Divine’ (Bhagavān Buddha). He is mentioned in connection with a Buddhist temple. Literally the name means awakened, conscious or intelligent. For Buddhists it stands for a fully enlightened man who has achieved perfect knowledge of the truth and thereby is liberated from all existence and before his own attainment of Nirvāṇa reveals the method of obtaining it. The principal Buddha of the present age was born at Kapilavastu in the year 566 B.C. His father Śuddhodana was the Rājā of that district. His mother was Māyādevī, and his original name was Siddhārtha. He belonged to the Kṣatriya Śākya tribe, while Gautama seems to refer to the race to which his family belonged. He had left his home in quest of truth and after a concentrated
meditation for a few years attained the discovery of truths and was called the Buddha or the enlightened.\(^{62}\)

3. \textit{Kṛṣṇa} (No. 13, L. 13):

It is a name based on colour, meaning black-dark, dark-blue. "Vasudeva, a descendant of Yadu and Yayāti, had by his second wife Devakī, eight sons of whom the last, Kṛṣṇa, was born with black skin and a peculiar mark on his breast".\(^{63}\) Yaśodā was Kṛṣṇa's foster-mother to whom he was shifted in Gokula or Vraja immediately after his birth to escape the cruel hands of Kaṁsa. In our inscription Skandagupta has been compared with Lord Kṛṣṇa, who after slaying his enemy Kaṁsa had returned to his mother Devakī.\(^{64}\)

4. \textit{Pārtha} (No. 17, L. 14; No. 19, L. 5):

In No. 17, king Viśvavarman is compared with Pārtha in (heroic) deeds of war. In No. 19 Bhānuṣūpta is described as a mighty king equal to Pārtha, exceedingly heroic. Pārtha is formed from Prṭhā and is a metronymic for Arjuna who has been mentioned in the Purāṇas, as the husband of Subhadra and father of Abhimanyu.\(^{65}\)

5. \textit{Prthu} (No. 2, LL. 7-8):

Samudragupta is stated to have surpassed the kings like Prthu and Rāghava in giving gold. Literally Prthu means broad, wide, expansive, extensive, spacious or large.\(^{66}\)

About nineteen Prthus have been mentioned in the Purāṇas, the most important and famous being the Vainya. Here the reference seems to this Prthu, the Vainya.

He is the son of Vena got out of by the churning his right arm by the sages to save him from falling into hell and is considered the ninth incarnation of Hari. He was the first king who introduced agriculture. Due to scarcity of supply when people complained of hunger, he armed his arrow and the earth was milked. Hilly tracts were levelled and different kinds of villages, cities and towns were organised for the first time. Prthu has been panegyrised by the Gandharvas, and Siddhas playing on different musical instruments.\(^{68}\)

6. \textit{Rāghava} (No. 2, L. 8):

Samudragupta is mentioned to have surpassed the kings like Prthu and Rāghava in giving gold.\(^{69}\) Rāghava literally means a descendant of Raghu,\(^{70}\) and is used as a patronymic of Aja,
of Daśaratha and of Rāmacandra. In dual number (rāghavau) it refers to Rāma and Lāksmana.71

7. Sagara (No. 36, L. 12; No. 37, L. 21) : He is mentioned in these inscriptions as a donor of lands.72

Literally Sagara means ‘containing poison or poisonous’ It is the name of a king of the solar race, sovereign of Ayodhya, son of Bāhu. He is said to have been called Sa-gara, as born together with a poison administered to his mother by the co-wives of her husband. He was father of Asamañjasa by Keśinī and of sixty thousand sons by Sumati; the latter were turned into a heap of ashes by the sage Kapila, and their funeral ceremonies could only be performed by the waters of Gaṅgā to be brought from heaven for the purpose of purifying their remains; this was finally accomplished by Bhagīratha.73

8. Vyāsa (No. 28, L. 21; No. 29, L. 14; No. 36, L. 15; No. 43, L. 30; No. 44, L. 21; No. 52, LL. 11-12) : Vyāsa has been mentioned as Bhagavān (venerable) Vyāsa in No. 28; as Dvaipāyana in No. 29 and as Vedavyāsa in No. 44. In No. 43, there is a reference to his sayings in the Mahā-bhārata.74 In No. 52 he is described as the compiler of the Vedas and as a son of Parāśara.75

Literally Vyāsa means ‘division or extension’ and as the name of a person it signifies an arranger, complier or narrator. Vyāsa is said to have rearranged the Vedas into four parts, and taught each of them to four respective pupils—Paila, Vaiśāmpāyana, Jaimini and Sumantu; he also rearranged Itihāsa—Purāṇas and composed the Bhārata and the Bhāga-vata.76 Subsequently, the name Vyāsa came to be applied to any great typical compiler or author.77 He was the son of the sage Parāśara and was brought forth by his mother Satyavatī on an island in the river Yamunā. Hence he is also known as Dvaipāyana and Bādarāyana.78 As he was called Kṛṣṇa-Dvaipāyana, it seems that Vyāsa, Dvaipāyana, and Bādarāyana were epithets; his original name might have been Kṛṣṇa due to his dark complexion,79 and he was called ‘Dvaipāyana for being born on an island (dvīpa).’

9. Yudhīṣṭhira (No. 28, L. 24; No. 29, L. 16; No. 35, L. 12; No. 36, L. 17; No. 43, L. 33; No. 44, L. 24; No. 52, L. 14) :
He is mentioned in the imprecatory verses and is described as the best of kings. Literally meaning ‘firm or steady in battle’, it was the name of the eldest of the five sons of Pāṇḍu. He was father of Pratīvindhya and Sudhanu and before his death installed his grandson Parīkṣita on the throne (at Hastinapur) and Vajra at Mathurā.

REFERENCES

1. H.D. Sankalia, Pz. p. 118; Fz. p. 493, col. 3.
2. Fz. p. 80, col. 2-3.
3. Ibid., p. 801, col. 3.
4. Ibid., p. 534, col. 3.
5. Ibid.
6. Ibid., p. 1248, col. 1. We find Svāmin frequently used in the names of Western Kṣatrapas.
7. Ibid., p. 412, col. 3.
11. Ibid., col. 3; Pāṇini, V.3.83, Vārttika, 4.
12. V.S. Agrawala, Jy. p. 190; Pāṇini, V.3.78.
13. Ibid.
17. V.S. Agrawala, “Geographical Data in Pāṇini’s Aṣṭādhyāyi”, VJ.
16.1.19.
18. Ādi Parvan, adhyāya, 175.
21. Xy. p. 374: बोड्ड दुः (दे) ब्राह्मण, विश्र
                        बोड्धिणी स्त्री (दे) ब्राह्मणी
                        बोड्ध दुः (दे) एक नन्दव्य-जाति ब्राह्मण।
22. Ibid., p. 222.
23. Fz. p. 1289, col. 3.
24. Ibid., p. 1290.
25. The reading is checked by me.
27. Ibid.
28. Fz. 60, col. 3.
29. Ibid., p. 745, col. 3.
30. Ibid., pp. 748-49, col. 3-1.
31. Ibid., p. 467, col. 3.
32. V.S. Agrawala, Jy. p. 192.
33. Fz. p. 1058, col. 2.
34. Ibid., p. 360, col. 2.
35. GJ. XX, No. 5, p. 60.
37. शाक्यब्राह्मण-जितेन.......
(ii) Liṅga Purāṇa, ch. 24, Vs. 127-131.
(iii) About Lakulīn or Lakulīśa (holder of a club):—
QJ. XXII, 151ff; GJ. XXI, 1ff. GJ. XXI, 5-7, Rz. pp. 453-54.
40. Ibid., p. 779, col. 1.
41. Pāṇini, IV. I.177.
42. Ibid., II.3.73. मद्य तस्य, तस्मै, “Joy to him.”
43. Fz. p. 591, col. 1.
44. Ibid., p. 662, col. 2.
45. No. 15, L. 7: तत्सुनू श्रद्धोम (:) पूजु-मन्त-यशा।
श्या। इत्ययंस्ती
46. स्वसंज्ञया शाङ्कर-नाम-शब्दतो विधान-पुक्तं मन्त-मार्गमार्गितः:
47. Fz. p. 1054, col. 3.
48. स्वसंज्ञा-संस्करण-स्वसंज्ञा-सर्वसंज्ञा
50. महायानिक-शाक्यब्राह्मणाय-शान्तिदेव...
51. D.C. Sircar, Hz. p. 317, f.n. 3.
54. प्रश्रयस्यसः भृसोमल्लकसुपुजुरानां प्रबन्धानतिक्रमः
वर्तमानांकः कालवस्था फ्रियायाः...
56. Ibid., p. 203, col. 3.
57. श्रीमभिमत्वसः नैककालापनीसतः
श्रीरश्यतु-सुवार्त्य यो बलेराज्ञारः
कमल-विलयकायाः: शाख्यं धाम लक्ष्यमः:
स जयिति विज्ञातितिविश्वरावत्यत्न-जिज्ञाः:॥
59. (Dx)¹, p. 62, note I.
60. Rgveda, I. 154.
61. R.C. Majumdar, L. p. 168.
62. Ibid., p. 169.
63. Fz. p. 306, col. 2;
64. No. 13, V. 6: चिन्तुता वद्य-नक्षियो, शुष्कालविज्ञानियः: प्रतिष्ठाये पूर्यः ।
वितन्तिति परमनामात्मार्थ सान्निवसाय इत्ययित्वः कृणो देवकीमभ्युपेत:॥
“It has been suggested that his mother’s name was Devaki, but this
view rests merely on an analogy which the poet had drawn between his visit to his widowed mother after his victory and that of Kṛṣṇa to Devaki. This analogy might have been due to similarity of circumstances rather than similarity of names.” R.C. Majumdar, Pg. pp. 176-177.

66. Fz. p. 646, col. 2.
68. Ibid., pp. 381-2.
69. No. 2, L. 8.

70. Jg. Vol. III, p. 43. Raghu has been known as the son of Dīrghabāhu, and a man of everlasting glory. His son was Aja.
71. Fz. p. 872, col. 2.
72. No. 36, L. 12; No. 37, L. 21:

74. No. 43, L. 30: उक्तं च महामारते महावता भवति
75. No. 52, LL. 11-12: महावता पराणरामजेन वेदव्यासेन...
77. Fz. p. 1035, col. 2; some scholars doubt the historicity of Vyāsa as a person and consider him to be a mythical personage, or that it simply meant ‘an arranger’ (Kalyāṇa, Year 41, No. 7, July, 1967, Gita Press, Gorakhpur, pp. 1036-38). Vyāsa appears as the term for a narrator of the Epics and the Purāṇas. It came to refer to learned brāhmaṇas who did this work. It appears that Vyāsa was really a historical person, who rearranged the Vedas and the Purāṇas. He seems to have started a tradition or school of learning. After his death his name was associated with his chair or seat of learning which was maintained by his successors or disciples. Vyāsa is still the gotra of many families. The literary references to Vyāsa are available in the Brāhmaṇas and the Sūtra literature as well as in the Mahābhārata and the later Sanskrit literature (op. cit., Kalyāṇa, pp. 1038-41). Here we do not propose to enter into the complicated question of the date of Vyāsa and connected events and characters. But, as is well known the Period of the Brāhmaṇas is generally supposed to extend from 1000 B.C. to 600 B.C., likewise the Sūtra literature is taken to extend from sixth or seventh century before Christ to about the second century. The Mahābhārata is generally supposed to have taken its present form in the long interval from the fifth century B.C. to A.D. 400. But the first compilation of the kernel of the Mahābhārata story from scattered gāthās may be placed much earlier. This receives some support from the tradition of three stages in the evolution of the Mahābhārata text. If Vyāsa is accepted as a contemporary of Kṛṣṇa and of the Mahābhārata war we may place Vyāsa round about 1000 B.C.
78. Ibid., p. 727, col. 3: Badara means ‘water’; one who is brought
forth in water may be called Bādarāyaṇa.
80. Fz. p. 855, col. 1;
Names of Women

We have already discussed the names of queens in another context. Here we confine ourselves to other feminine names.

1. Dāmasvāminī (No. 55, LL. 3-4):
She is said to have raised a pillar in the memory of her dead parents at Rājghāṭ in Vārānasi.

The first part of the name, Dāman, means a ‘rope’ or ‘girdle’ (originally ‘bond’, from दां to bind). But the Amarakośa gives a better explanation which takes us nearer to the original meaning. It explains ‘Dāman’ as ‘Sandānam’, i.e., a rope tethered to a cow at the time of milking it. The second part of the name is ‘svāminī’ which means ‘a proprietress, mistress’ or owner of (gen., loc. or comp.).

The parents might have given her this name out of affection as she was a helping hand in tethering the rope to the cow while milking it. The name indicates affection by the parents.

2. Devakī (No. 13, L. 13):
The reference comes in the passage which describes how Skandagupta returned victorious to his mother just as Lord Kṛṣṇa went to Devakī after killing his enemy. Sewell suggests that the name of Skandagupta’s mother was Devakī and he has been followed by some other scholars. According to D.C. Sircar the simile may further suggest that some maternal uncle of Skandagupta actually fought against him in support of his rival and that his mother, possibly not the chief queen of his father, had to experience difficulties for sometime.

Devakī is a patronymic formed by adding ‘ī’ suffix to Devaka, literally meaning ‘divine, celestial’, who was her father. She was the wife of Vasudeva and the mother of Kṛṣṇa.

3. Harisvāminī (No. 23, LL. 1, 10):
Upāsikā (lay-worshipper) Harisvāminī, was the wife of Upāsaka Sanasiddha who donated money to the Ārya-sāṅgha (community of the faithful) at the great vihāra (Buddhist convent) of Kākanādaboṭa (i.e., the great stūpa at Sāñci) for feeding one Bhikṣu everyday and maintaining lamps in the shrines of the Buddha.⁹

The first part of the name, Hari, stands alike for Lord Kṛṣṇa, Viṣṇu and Śiva. The second part is 'Svāminī' meaning mistress. Thus the whole literally means ‘one who has Hari as her master’.

4. Padmāvatī (No. 22, L. 5):
She was the mother of Śaṅkara, an ascetic, under whose instructions the image of the Jina-vara-pārśvanātha was made.

In the inscription we have the un-Pāṇinian use of the locative ‘Padmāvatau’ in place of ‘Padmāvatyam’ but it seems to have been done to suit the metre.

Padmāvatī is a synonym for Laksml. In India it has been a popular name for women.¹⁰

5. Rāmī (No. 28, LL. 4, 12, 17):
She has been mentioned as the wife of a brāhmaṇa, named Nāthaśārman.

Rāmī means ‘darkness or night’.¹¹ It may mean ‘a woman of dark complexion’ or it can be a patronymic from Rāma.¹² Monier Williams mentions the form with short ‘i’ suffix (Rāmi) but it can be with long ‘ī’ as well, as we have ‘Devakī’ a patronymic from Devaka.¹³ Chatterji mentions it to be a feminine form of Rāma and considers it a naming pattern prevalent among the lower classes.¹⁴

6. Sābhāti (No. 55, L. 3):
The form of the name should have better been Sabhāti. She was the mother of Dāmasvāminī who raised a pillar in her memory.

The name seems to have some relation with the word Sabhā.¹⁵ It can be an adjective from the word Sabhā combined with √‘at’ to move. Literally it may mean “one who moves in assemblies”.

7. Śāmadhyā (No. 31, L. 2):
Śāmadhyā is a Prakritized form of the word ‘Śyāmadhyā’. She was the daughter of Bhaṭṭibhava and the wife of the ferryman
Grahamittrapālita.

The first part śāma' is a contraction of Sanskrit 'Śyāma'.\textsuperscript{16} Literally the name may mean 'Śyāmena ādhya', i.e., having a dark or swarthy complexion which in Sanskrit poetic tradition is considered a mark of beauty.\textsuperscript{17}
CONCLUSION

We may review our discussion before we conclude as follows:

Names of the Gupta kings

Among the names of the Gupta kings ‘Gupta’ is an example of an abbreviated name. Chaṭotkaca, Chaṭotkacagupta, Pūrugupta and Vainyagupta are the Epic names. Budhagupta is a naksatra-nāma (name based on constellation). Bhānugupta is a name based on the Sun god.

Govindagupta, Narasimhagupta and Viṣṇugupta are Vaiśṇavite names. Candragupta (I), Samudragupta, Candragupta (II), Kumāragupta (I), Skandagupta, Kumāragupta (II) and Kumāragupta (III) are Śaivite names. The names of Skandagupta and Kumāragupta exhibit the popularity of the war-god Skanda or Kārttikeya.\(^{18}\)

The names Candragupta and Kumārgupta were repeated in the Gupta family which is against the Mahābhāṣya rule\(^ {19}\) that the first part of the name can be borrowed from one of the three male ancestors but the second part of the name should be different. It may be said that the repetition of the second part could not be avoided due to the tendency of the Guptas to add to their names the termination ‘Gupta’ which had almost become their family name.

Names of the Gupta queens

Among the names of the Gupta Queens Kumāradevī, Anantadevī, Candradevī, Śrīvatsadevī and Mitradevī were after gods. In Dattadevī, the name-ending termination ‘datta’ forms the first part of the name. The name Dhruvadevī or Dhruvasvāminī was based on Dhruva (polar star). This was against SMṛti injunctions. Manu says that a brāhmaṇa should not marry a maiden who bears the name of a constellation, tree or river, of a low caste, of a mountain, of a bird, snake
or slave, or of anything terrifying. The names of women derived from the names of the nakṣatras are forbidden by the Dharmasūtras.

Devī meaning goddess is the common termination in all the names except Dhruvasvāminī which ends in Svāminī meaning ‘mistress’.

It is interesting to note that Kāmarūpa king Puṣyavarman’s son Samudravarman was named after the Gupta king Samudragupta. Moreover, Samudravarman’s queen took the same name as that of the queen of Samudragupta, i.e. Dattadevi. Barua considers Samudravarman to be the contemporary of Candragupta II, Vikramāditya and the celebrated poet Kālidāsa.

We also take into account the other feminine names which are as follows:

(i) Damasvāminī  
(ii) Devakī  
(iii) Harisvāminī  
(iv) Padmāvatī  
(v) Rāmī  
(vi) Sābhāṭi  
(vii) Śāmāḍhyā

In feminine names we notice the terminations svāminī and vati. We find that the feminine names in our inscriptions generally end in ‘ī’.

Now we classify the names according to the deities they represent. Some names were used by more than one person and somehow seem to have been popular. As they appear in more than one inscription and for different individuals we have listed them separately.

Śaivite Names

1. Acyutabhadra  
2. Śivakuṇḍa  
3. Ratibhadra  
4. Bhavanātha  
5. Kumārabhava  
6. Bhavarakṣita  
7. Rudrabhava  
8. Himaśarmman  
9. Śarvvadāsa  
10. Aparaśiva  
11. Bhavadatta  
12. Vasuśiva  
13. Guhaviṣṇu  
14. Jyeṣṭhadāma  
15. Kumāraviṣṇu  
16. Kumāradeva
PERSONAL AND GEOGRAPHICAL NAMES

17. Śarvavāsiṣṇu
19. Somaviṣṇu
21. Bhava
23. Boyila
25. Guha
27. Śaṁkara
29. Dāmarudra
31. Īśvaracandra
33. Kumarabhūti
35. Kumārayaśas
37. Mahāśena
39. Sthāṇudatta
41. Mahāsenadatta
43. Śivaśarmman
45. Abhayamitra
47. Bhadra
49. Bhattibhava
51. Bhattisoma
53. Kumaragupta (I),
55. Kumaragupta (II)
57. Rudrasoma
59. Kumaragupta (III)
61. Skandagupta
and (III)

Vaiṣṇavite Names

1. Jayadatta
2. Hari-Śresthin
3. Kṛṣṇadatta
4. Śrīdatta
5. Harideva
6. Śrīdeva
7. Bhīma
8. Kṛṣṇamitra
9. Kṛṣṇadāsa
10. Śrīnātha
11. Gopadatta
12. Hariśarmman
13. Haridāsa
14. Jayasvāmin
15. Viṣṇudatta
16. Guhaviṣṇu

18. Svāmicandra
20. Śivanandin
22. Somapāla
24. Stambheśvardāsa
26. Gaṇapati
28. Gaṇapatināga
30. Candrarāma
32. Rudradatta
34. Rudradeva
36. Ugrasena
38. Acyutanandin
40. Bhīma
42. Bhimavarnam
44. Cirātadatta
46. Śikharasvāmin
48. Candragupta
50. Śarvanāga
52-53. Candragupta (I) and (II)
54. Guhanandin
55. Samudragupta
56. Kuśika
57. Rudrasoma
58-60. Kumāragupta (I), (II)
and (III)
62. Somila
63. Uḍi(tā)cāryya
64. Upamita
65. Kumāradevī
66. Sāmbapāla
67. Anantadevī
68. Skandapāla
69. Candradevī
70. Prabhucandra
71. Suraśmicandra
72. Rudradāsa
73. Śaśinandin

17. Dhṛtivisṇu
19. Harisimha
21. Gopāla
23. Śrībhadra
25. Viṣṇubhadra
27. ...viṣṇu
29. Gopasvāmin
31. Śrībhadra
33. Acyuta
35. Gopāla
37. Guha
39. Hari
41. Nābhaka
43. Viśva
45. Nandadāma
47. Śrībhadra
49. Viśvavarmman
51. Viṣṇupālītabhaṭṭa
53. Gopadevasvāmin
55. Jayabhaṭṭisvāmin
57. Devaviṣṇu
59. Haritṛata
61. Devaki
63. Harisvāminī
65. Padmāvatī
67. Govindagupta
69. Anantadevi
71. Narasimhapragupta

18. Jayaviṣṇu
20. Kṛttivisṇu
22. Kumāraviṣṇu
24. Śarvavīṣṇu
26. Somaviṣṇu
28. Yaśovīṣṇu
30. Hariṣeṇa
32. Acyutanandin
34. Dhanyaviṣṇu
36. Hariviṣṇu
38. Indraviṣṇu
40. Māṭrivaṇa
42. Varuṇaviṣṇu
44. Viṣṇudāsa
46. Viṣṇugopa
48. Goparāja
50. Kurma(a)ravyabhajṭṭa
52. Acyuta
54. Mādhava
56. Hariṣeṇa
58. Gopasvāmin
60. Hariṣeṇa
62. Cakrapālīta
64. Jayadatta
66. Acyutadāsa
68. Viṣṇugupta
70. Śrīvatsadevi

Names based on Skanda or Kārttikeya

1. Kumārabhava
2. Guhaviṣṇu
3. Kumāraviṣṇu
4. Kumāraviṣṇu
5. Kumārabhūti
6. Kumārayaśas
7. Mahāsena
8. Mahāsenadatta
9. Guhanandin
10. Skandapāla
11. Kumāradeva
12.-14. Kumāragupta (I), (II) and (III)
15. Skandagupta

*Names based on Gaṇapati*

1. Gaṇapati
2. Gaṇapatināga

*Names based on Moon*

1. Himāśarmman
2. Somaviṣṇu
3. Somila

In order to determine the prevalence of Śaivite names we may keep out of our consideration, names which are not directly based on Śiva but are based on auxiliary deities. Names based on god Moon are Bhaṭṭisoma,Īśvaracandra, Prabhucandra, Śaśinandin, Svāmicandra, Somapāla, Candravarmman, Candragupta (I) and (II), queen Candradevi and Suraśmicandra.

*Names based on Lord Kṛṣṇa*

1. Kṛṣṇadatta
2. Harideva
3. Kṛṣṇamitra
4. Hariśarmman
5. Gopāla
6. Hari
7. Nandadāma
8. Gopadevasvāmin
9. Haritrāta
10. Kṛṣṇa
11. Devakī
12. Harisvāminī
13. Hari-śreṣṭhin
14. Kṛṣṇadāsa
15. Gopadatta
16. Haridāsa
17. Harisimha
18. Gopāla
19. Gopasvāmin
20. Hariṣeṇa
21. Harivīṣṇu
22. Viṣṇugopa
23. Goparāja
24. Hariṣeṇa
25. Gopasvāmin
26. Hariṣeṇa
27. Govindagupta

Though Kṛṣṇa is an incarnation of Viṣṇu, for determining the currency of names based on Viṣṇu directly, we will not count names based on Kṛṣṇa.

Lord Rāma is believed to be the seventh incarnation of Viṣṇu. Rāma occurring in our inscriptions seems to have been Rāma Rāghava. The names based on Rāma are given below:

*Names based on Rāma*

1. Lakṣmaṇaśarmman
2. Rāmasvāmin
3. Rāghava
4. Rāmi
5. Lakṣmaṇa
6. Rāmadāsa
7. Rāma
8. Rāmaka
9. Rāmaśarmman

Other minor deities of the period which emerge out from an analysis of the proper names are as follows:

*Names based on Nāga*

1. Nāgadeva
2. Rājyanāga
3. Viranāga
4. Sarppapālita
5. Ahiśarmman
6. Nāgaśarmman
7. Bhaṭanandin
8. Nāgadatta
9. Āmrakārddava
10. Nāgasena
11. Anantadevi

Names based on Indra
1. Puramdara
2. Jayanandin
3. Mahendragiri
4. Devarāja
5. Indravisṇu

Names based on Sun
1. Bhāskara
2. Adityabandhu
3. Divākaranandin
4. Arkkadāsa
5. Ravila
6. Prabhākara
7. Devabhaṭṭāraka
8. Bhānugupta
9. Mitra devī

The only name based on Goddess Durgā is ‘Durgādatta’.
The two names based on Mātrī cult (seven Mātrīkas) follow:
1. Mātrīdāsa
2. Mātrivisṇu

There is only one name based on god Varuṇa (Sea-god), which is Varuṇaviṣṇu.
The names based on Nara form of God are Nārāyaṇadāsa, Naradeva and Nara-Nandin.

We find that both the Śaivite and Vaiṣṇavite names are almost equal in number. If we delete the names of allied deities we get about 51 Śaivite names and 44 Vaiṣṇavite names. Thus Śaivite names seem to be more popular. An indication of the leaning of the Gupta kings towards Vaiṣṇavism is clear from the Garaḍa emblem of the Guptas.25 The gupta monarchs also used the title ‘Paramabhāgavata’ i.e.; the devout devotee of Viṣṇu, in their imperial records. Majority of the names of Guptas show a preference for Śaivism. We know from the
Mathurā Pillar Inscription of the year 61 (No. 41) about the Lakulīśa sect of the Pāsupatas which was very popular at Mathurā. Kuśika one of the four main disciples of its founder Lakulīśa who is regarded as the last incarnation of Śiva finds mention in this record. Parāśara, Upamita, Kapila and Udita were the Pāsupata teachers, who flourished in the Gupta period. We know of the prevalence of the worship of goddess Durgā and Śiva’s two sons, Kārttikeya and Gaṇeśa. There are two names based on Cupid (god of love) which are Ratibhadra and Māraviṣa. The popularity of Nāga worship in the Gupta period known from other sources is confirmed by an analysis of the names. Other categories of names are Buddhist and Jaina names which also indicate popularity of Hindu sects to some extent. They are as follows:

1. Abhayamitra
2. Guhanandin
3. Gośarmman
4. Jitasena
5. Dat(tt)ilācārya
6. Pārśva
7. Buddhhamitra
8. Bhaṭṭibhava
9. Bhaṭṭisoma
10. Bhadra
11. Madra
12. Rudrasoma
13. Śaṅkara
14. Śantideva
15. Sanasiddha
16. Somila
17. Buddha
18. Saṃghiladeva
19. Saṃghila

A large number of names discussed by us reveal an inclination towards Śaivism. Bühler had already proved from the date of the Sāñci Stūpa Inscriptions that the worship of Viṣṇu and Śiva is older than Buddhism and Jainism. It can be guessed that the donors mentioned in the records or their ancestors adhered to these creeds before their conversion and that they...
received their names in accordance with the established customs of their families.  

We also find some Epic and Puranic names which show the popularity of the Epics and the Purāṇas. The names are:
1. Ghatotkaca
2. Ghatotkacagupta
3. Pūrūgupta
4. Vainyagupta
5. Pārtha
6. Prthu
7. Vyāsa
8. Yudhiṣṭhira
9. Bhīma
10. Dhananjaya
11. Sagara
12. Parāśara

Another considerable group of proper names is derived from the names of Nakṣatras. This shows that the rule in the Grhyasūtras recommending the use of Nakṣatra names, was obeyed. These names are as follows:
1. Puṣyamitra
2. Dhruvaśarman
3. Dhruvadevi, Dhruvasvāminī (against the rules in case of women)
4. Budhagupta

Madra and Khāsaka are the two names which may be termed as tribal names, presumably pointing to the tribes to which they belonged.

Names based on colour are (1) Kālaka, (2) Kapila, (3) Piṅgala and (4) Nilarāja.

The names based on animals are Siṁhaha(da)tta, Siṁhanandin, Gaṇḍa, Śarabharāja, Vyāghrarāja, Hastivarmman, Chagalaga and Saṅḍaka.

The names based on abstract qualities are: (1) Bhadradeva Kāmanakunda, Rūpaśarmman, Suśarmman, Bandhumitra, Amṛtadeva, Śāmāḍhya, Ribhupāla, Dhrāmitra, Matidatta, Kṣemadatta, Balavarmman, Dhruvabhūti, Matila, and Virasena.

We can also classify the names into two categories, Sanskrit and non-Sanskrit or Prakrit names. A few of the second group
may be enumerated here:

1. Piccakunda
2. Prabhamitra
3. Kaṅkuṭi
4. Bonda
5. Vailinaka
6. Karppaṭika
7. Riśidatta
8. Rāmi
9. Ḍuḍika
10. Liḍhaka

The names of brāhmaṇas occurring in our inscriptions sometimes end in a non-brāhmanic cognomen such as Bhaṭṭa, Datta and Kuṇḍa, etc., which are available in the inscriptions of Bengal. Surnames like Datta, Dāma, Pālīta, Pāla, Kuṇḍa (Kuṇḍu), Dāsa, Nāga and Nandin are now confined to Kāyaṣṭhas of Bengal but not to brāhmaṇas. Bhandarkar has pointed out that identical surnames are used by the Nāgara-brāhmaṇas. It cannot be said definitely whether the name-endings in dāman occurring in the names of several Śaka satraps portraying Iranian influence have any relationship with the name-ending ‘dāman’ found in our records.

Noticing brāhmanic names with a large number of modern Bengali Kāyaṣṭha cognomens in several early epigraphs discovered in Bengal, some scholars have suggested that there is a considerable brāhmaṇa element in the present day Kāyaṣṭha community of Bengal. Originally the professions of Kāyaṣṭha (scribe) and Vaidya (physician) were not restricted and could be followed by people of different Varnas including the brāhmaṇas. So there is every probability that a number of brāhmaṇa families were mixed up with members of other Varnas in forming the present Kāyaṣṭha and Vaidya communities of Bengal.

Kāyaṣṭhas frequently figure in our inscriptions usually as professional writers. The office of Kāyaṣṭha (scribe) seems to have been instituted before the beginning of Gupta period. It seems likely that they had not developed into a caste during our period. "This may account for the non-reference to them as a caste in the contemporary Smṛtis". Majumdar says
that the Gupta emperors were vaiśyas but this is wrong, as we have shown that they were certainly non-vaiśyas.

Professions were not determined rigidly according to caste. We find in our records that some brāhmaṇas followed non-brāhmaṇical professions. Likewise some kṣatriyas followed non-kṣatriya professions. We find in the Eran Stone Pillar Inscription of Budhagupta, of the year 165 (No. 18) that Māṭrīṣṇu, a brāhmaṇa, was a feudatory of the Guptas in Central India. Indrāviṣṇu, and Varuṇaviṣṇu the great grandfather and grand-father respectively of the donor are described as pious brāhmaṇas who were engaged in spiritual and religious pursuits. In the Inscription the heroic and victorious character of Māṭrīṣṇu is stated. From the Indor Copper Plate Inscription of Skandagupta of the year 146 (No. 16), we come to know that two kṣatriyas Acalavarman and Bhrukuṇṭhasimha were merchants of the town of Indrapura in U.P.

REFERENCES

1. Vg. part I, p. 351.
2. Amarakośa, 2.9.73, p. 331.
3. Fz. p. 1284, see Svāmin and Svāmini.
   'A daughter is called 'Duhitā' as she milks the cow.
7. See Fz. p. 495, col. 2-3.
8. Ibid., col. 3.
9. (Dx)1 p. 261.
10. Fz. p. 585, col. 1
11. Ibid., p. 877, col. 1
12. Ibid., p. 878, col. 3.
13. Supra, See Devakī
14. S.K. Chatterji, Hg. Part, II, p. 695 :
   "Rāmī (< Rāma), ś(y)āmī (< Śyāma), Bāmī (Vāmā, Vāmī).
15. Fz. p. 1204, col. 2.
16. S.K. Chatterji, Hg. Part II, p. 695 :
   ś(y)āmī (< Śyāma).
17. Fz. 1094, col. 2.
23. Ibid., p. 43.
27. *GJ.* 19, p. 246.
31. Ibid., p. 344.
PART TWO

NAMES OF THE TRIBES
PART TWO

NAMES OF THE TRIBLES
Tribal Names occurring in our records make it clear that they represented a heterogeneous stock of people in Indian society and that ethnic or geographical factors predominated. The locality or country was generally known by the plural of the tribal name. The original name of the tribe whether ethnic or territorial may be hypothetical since it is difficult to determine exactly whether the place gave the name to the tribe or the tribe to the place. We find many examples where the tribes gave their names to the places after they were known by some ethnic or tribal appellations. For example, we know that Videha obtained its name from the settlement of the Videgha tribe who were lead by their king Mathava when they pushed forward to the east from the Sarasvati and that Pañcāla denoted the country or kingdom which the Kṣatriya tribe Pañcāla occupied. With a definite territory of their own, they lost their tribal character and assumed the functions of the ruler. The names of the janapadas thus given continued even if the tribe migrated somewhere else; rather it gave the names to the janapadas wherever it settled. Thus we know the divisions of the Mālavas, Yaudheyas, the Kurus and the Madras.

These tribes went through various vicissitudes due to the growth of big imperial states viz. of the Mauryas and the Guptas, and foreigns invasions from the north-west. They had replaced old Vedic tribes in many places and flourished during the period from 6th century B.C. to A.D. 4th-5th century. Though Altekar has pointed out that they flourished only in north-western and north-eastern zone and conspicuously absented themselves in the south, we find the evidence of self-governing people, though scanty, in South India as well. The Rock Edict XIII refers to some territories
in the south which are mentioned as a people and not as kingdoms. Not only that the Satiyaputras and the Kerala-putras are also mentioned in the Second Rock Edict of Asoka.

We find some tribes known probably after proper names viz., the Yaudheyas and Arjunāyanas as well as the proper names used after the tribes. We also know of Madra as a personal name in our records. K.P. Jayaswal has pointed out that the śūdra republic is evidently the same whom Alexander met in lower Sind and whom ‘we have identified with the brahminical Śāudras or Śaudrāyānas of the Gaṇapāṭha’. On grammar it is based on the proper name (of a man) śūdra, not the caste-name.

The tribes did not live in isolation and interacted with society. The bond that held so heterogeneous a society together, made it a society rather than a set of tribes, was not so much common ritual and common language but as a whole it was an aggregate of common needs satisfied by reciprocal exchange.

The indigenous tribes based on caste and family founded the republican kingdoms. They worked singularly or formed confederations to save themselves from foreign aggressions. The republics had emerged from the Vedic tribes and retained much more tribal tradition than did the monarchies. In the transition from tribe to republic they lost the essential democratic pattern of the tribe but retained the idea of government through an assembly representing the tribe. Tribal organization was based on a smaller geographical area and permitted the functioning of a popular government more effectively.

The words Saṃgha and Gaṇa have been synonymously used for these republics. Pāṇini makes frequent use of the word Saṃgha in his Aṣṭādhyāyī. It seems later the word Saṃgha became representative of the Buddhist order and hence the use of the term was dropped for a republic and only the word ‘Gaṇa’ was retained for the purpose.

The Āyudhajīvin republics of Pāṇini had become Vārtāśāstrapajīvins by the time of Kautilya, probably they had taken to agriculture and industry side by side with their common profession of military art. They are enumerated by Kautilya as the Kambojas, the Surāṣtras, the Kṣatriyas, the Śrenis, and ‘others’. The other class of republics bore the
title Rājan or king, are as follows: The Licchavikas, the Vṛjikas, the Mallakas, the Madrakas, the Kukuras, the Kurus, the Pañcālas, and 'others'. Basham opines that the Arthaśāstra refers ironically to the martial arrogance and practical ineptitude of the republics when it mentions the members of the seven named tribes “making a living by the title of rājā”.

We do not agree with Basham since we know from a passage in the later Vedic literature that the Uttarakurus and the Uttaramadras were kingless (vairājya) states, where people, the heads of founder families, were consecrated for the rulership. Kauṭilya has also placed the Madrakas and the Kurus along with the Licchavis. We can compare them with the Licchavis whose 7,707 members, probably the descendants of the founder members of the privileged aristocracy, who were all entitled to the honorific title rājā. At a certain time while dealing with the history of republican tribes in India some extravagant claims were made by some scholars like K.P. Jayaswal who wrote under nationalistic predilections to prove that not only a constitutional form of Government, but the entire parliamentary system, including Address to the Throne and Voting of grants, was prevalent in India and that responsible Government, with all that it implies in the West, existed in ancient India with its full paraphernalia.

It may be mentioned that these republics were not democracies in the modern sense of the term where franchise is vested in as large a number of citizens as possible. We find that some of them had mixed constitutions, while others were transforming themselves to monarchy. Some of them may even be termed as oligarchies. We can call them Kṣatriya aristocracies where the power was vested in the hands of consecrated Kṣatriyas (Mūrdhābhiśikta).

Pāṇini distinguishes between the Mālavas or Kṣudrakas and the Mālavyas and Kṣudrakyas respectively. The former denoted the Kṣatriya and brāhmaṇa aristocracy while the latter the common folk. Similarly the Amarakośa distinguishes between the Rājanayaka gana and the rājaka-gana. In the former the power was vested in the descendants of the original founder families enjoying the title of the rājā; whereas in the case of latter it was vested in all the Kṣatriya families whether
descended from the original founders or not.\textsuperscript{18}

But the \textit{Gana} indicated a certain type of state, sharply distinguished from monarchy, is proved by a reference from the Avadānaśatākā where it is narrated that when some merchants from Madhyadeśa, travelling in the Deccan, were asked by a local ruler as to who the kings were in their respective homelands, they replied, 'Sir, in the countries of some of us there are kings but in those of others, there is gana or republican government'.\textsuperscript{19} That gana had a definite constitutional meaning is also supported by the evidence from the Jain literature, the coin-legends of the Yaudheyas, Mālavas and Ārjunāyanas as well as by the writings of the contemporary Greek writers.\textsuperscript{20}

It may be admitted that the ancient Indian republics were regular states and not mere territories marked for different tribes. They had crossed the tribal stage and had adopted the monarchical system or were transforming themselves to republicanism or had mixed constitutions. They were small territorial units. They issued their own coins and the coin-legends in Sanskrit. It proves beyond doubt that they got Aryanized. They had weak economy and followed their copper or silver coinage rather than the gold currency system which had its start with Kaniska in Northern India. In the time of distress or as a friendly gesture, they worked as auxiliary armies to the kings. Though at times tributary to the great kingdoms, they exercised internal autonomy.

Even when they migrated to other lands, it is not necessary that the whole population migrated, a majority of them might have succumbed to the onslaughts of the invader or got merged with the dominant tribe.
Tribes

After having said a word about the Gaṇa state which some of the following tribes represented, we shall now make a discussion on the names of the tribes occurring in our records:

1. Ābhīra (No. 1, L. 22):

They were one of the tribes subdued by Samudragupta. Ābhīras lived to the north of the Rajaputana desert. We may also think of Abiravan between Herat and Kandahar which may have been the original home of the Ābhīras. In the 3rd century A.D. there was an Ābhīra kingdom in the north-western Deccan. D.C. Sircar describes Ābhīra in singular as a member of the Cowherd Community. The tribe can still be traced in the present Ahīras, who in tribal groups, abound largely in the Uttar Pradesh, Bihar, Nepal and some portions of Rajasthan. They are a band of simple, sturdy people, mostly cowherds and agriculturists. This tribe is thought to have played a big part in the propagation of the worship of Kṛṣṇa Govinda in his pastoral aspect.

The Mahābhārata places the Ābhīras in West Rajasthan ‘where the Sarasvatī disappears’.

In the first and second centuries A.D. they are located in the country between the lower Sindhu valley and Kathiawar, as is indicated in the ‘Periplus’ and in the Geography of Ptolemy. The Periplus calls their country Abiria. Ābhīra generals served in the armies of Śaka Kṣatraps of Western India in the second century A.D. as is known from their inscriptions. They are also mentioned in the Mahābhāṣya of Patañjali in association with the Śudras, the Sodrai of Alexander’s time, who lived in northern Sind. Throughout the third century A.D. the Ābhīras exercised ruling power in northern Konkan and Mahārāṣṭra. Vātsyāyana refers to the Harem of the Ābhīra kings. The Mārkaṇḍeya Purāṇa
and the Vāyu Purāṇa refers to them as ‘Dakṣināpatha-vāsinaḥ’ or dwelling in the Southern Country. The Brhat-saṁhitā mentions them as being under the jurisdiction of Śani (Saturn).

The Jodhpur Inscription of Saṁvat 918, records that the Ābhira people of this area were a terror to their neighbours, because of their violent demeanour. The Ābhira robbers are also mentioned in the Skanda Purāṇa. Epigraphic evidence indicates the existence of an Ābhira kingdom in the 14th Century in Khandesh.

In the Sāhitya Darpana of Viśvanātha, it is stated that Ābhīrī is the language of the Ābhīras and Cāndlāli of the Cāndlālas. Those who do woodwork can speak Ābhīri or Śābarī, either of the two. Daṇḍin asserts that the speeches of the Ābhīras, etc., are termed as Apabhraṃśa in the Kāvya on the basis of which probably Keith writes: “the Prakrit lyrics passed into Apabhraṃśa as a result of the activities of the Ābhīras and the Gurjaras. We know from the Amarakośa that ‘Ābhīri’ was used to denote ‘Ābhīra woman or the wife of a cowherd’.

The Amarakośa mentions Gopa, Gopāla, Gosaṁkhya, Godhuk and Ballava as the synonyms for Ābhīra and says that the village or place where Ābhīras lived is named as Ghoṣa or Ābhīrapallī.

In the Kashmirian recension of the Mahābhārata we get the readings ‘Kabhīra’ and ‘Kabhīra’ in place of Ābhīra. These Kashmirian forms may have resulted from an attempt to record an initial glottal opening in the language of the Ābhīras. The Kasmiras probably knew the Ābhīras at an early date.

Bhattacharya describes the Ābhīrs or Ahīrs as a cowherd caste exceeding 8,000,000, and found almost everywhere in India north of the Narmadā. The Ābhīras are mentioned as foreigners in the Purāṇas. Their kings were regarded as vrātya and mostly śūdras (black). In the Mahābhārata the Ābhīras are called Mleccha. According to Manu they were the sons of a brāhmaṇa man and an ambaṣṭha woman, the Ambaṣṭhas being of mixed origin and known as the Ānava-kṣatriyas. The Brhat-saṁhitā places the Ābhīras in the
Southern quarter of India.

Shafer\textsuperscript{54} considers them to be an admixture possibly of white Iranian blood with enough Bhil blood to give them a very dark colour and concludes that they were western Anavas.\textsuperscript{55}

2. Ārjunāyanas (No. 1, L. 22):
One of the tribes subjugated by Samudragupta.

The name Ārjuneya is mentioned in the Řgveda as the patronymic of Kautsa.\textsuperscript{56} The tribe, associated with the name of Arjuna, existed in the Punjab and the North-West up to the advent of Gupta power in the fourth century A.D.\textsuperscript{57} The word Arjuna in the Vedic literature\textsuperscript{58} denotes 'white' and 'white leprosy' and is also an epithet of Indra. But it does not denote a tribe or a human hero.

The word Arjuna has an unmistakable resemblance with the Śaka word erzuna, meaning a 'leader' or 'chief' which is derived from arzi. Analogous to it are the Śaka words aljsā, meaning 'silvery' and āljsâta, meaning 'silver', that are akin to the Avestan word erezata (silver), the Sanskrit word rajata (silver) and the Persian word arziz (tin).\textsuperscript{59} All these words have the original sense of whiteness and brightness, that are also connoted by the word arjuna in Sanskrit. It is highly significant that Arjuna, the hero of the Mahābhārata, is said to have borne this name, because he was 'white' and 'pure' in action.\textsuperscript{60} All over the Eurasian steppes the nobles were regarded as 'white' and the commoners were considered 'black'. Hence the word for white colour was employed to denote the idea of leadership. This is why erzuna was used in the sense of a 'leader' in Śaka languages.\textsuperscript{61}

Vedic and Śaka both branched from the same parent Indo-European language. Hence many words were common to both. But whereas arjuna in Vedic lost its pristine sense and was only used as an adjective, signifying 'whiteness', in Śaka it meant a 'tribe' and a human hero and later on this sense was imparted to this word in India as a result of the impact of the Śakas.\textsuperscript{62}

The tribe, bearing the name of Arjuna, was also connected with some people of Chinese Turkestan, whose heroes, and kings had this designation.\textsuperscript{63} In the Uighur redaction of the
Hiḍimbāvadha the name of Arjuna occurs in the form of Arcuni. According to Sylvain Levi, this episode of the Mahābhārata owed the privilege of entering into the Turkish world to the presence of the name of Arjuna in it, who was regarded as the eponymous founder of the dynasties of some Central Asiatic oases-states.

Pāṇini refers to the worshipper of Arjuna, called Arjunaka, together with the devotee of Vasudeva, called Vāsudevaka. This remark implies that Arjuna was treated as a deity at the time of Pāṇini and his followers occupied a prominent position. The Kāśikā replaces Auddalakāyana of Patañjali by Ārjunāyana, the name of a tribe nearer to its own time in discussing the meaning of Prācyabhārata (II.4.66).

From the accounts relating to the invasion of India by Alexander we learn that a tribe named Agalassoi (Arjunāyana) fought with Alexander.

The Brhat-samhitā places the Ārjunāyana in the northern division of India and describes them as being in the region of Brhaspati.

Ptolemy refers to a people in the Punjab whom he calls Pandooouoi—Pāṇḍavas with whom the Ārjunāyanas may be connected. Ārjunāyana coins are found in the Mathurā region and they may be assigned with probability to the region lying west of Agra and Mathura, equivalent, roughly speaking, to the Bharatpur and Alwar States.

3. Āṭavika-rāja (No. 1, L.21):
It is stated in the inscription that Samudragupta made all the kings of the forest countries his servants. A mention of the forest kingdoms has also been made in Khoi Copper plate inscription of Saṁkshobha Gupta year 209. These 18 forest kingdoms were apparently in Central India including Dāhala or the Jabalpur region. We find a reference to the same in the Kanas plate of Lokavigraha. The Vāyu and Matsya Purāṇas (XLV, 126 and CXIII, 48) read Āṭavyas which is no doubt the correct reading. Āṭavī as a city of the Deccan is mentioned in the Mahābhārata. The Āṭavyas were certainly the same as the Āṭavikas of the Allahabad Pillar Inscription and were perhaps aboriginal tribes dwelling in the jungle tracts of Central India.
a reference to the Āṭavikas or the forest savages in the Arthaśāstra of Kauṭilya and it was an Arthaśāstra practice to hire the Āṭavikas as scouts and army auxiliaries, which needs must influence their future advance to civilization. Āṭavika-rāja should be translated as ‘forest-kings’ or ‘kings of forest countries’. We get a reference to Jāṅgalas in the Puranic List of Peoples. Similar terms ‘vana-rāṣṭra’ ‘forest-countries’ and vana-rājya ‘forest-kings’ also occur in the Bhṛhat-Saṃhitā. But these countries lay in the north-east division of India, as mapped out by Varāhamihira, and they are, at any rate, not the countries referred here.

In the Critical Edition of the Mahābhārata, in one line of Sahadeva’s digvijaya, Professor Franklin Edgerton changes Āṭavī to Antākhi, so that the line will refer to Antioch, Rome and the Greeks. Antioch, Rome and Greece were intimately associated in history and consequently they are still associated in the minds of Western scholars, and hence Antākhi made more sense to Edgerton in connection with Rome and the Greeks than Āṭavī. But it only represents his personal opinion.

4. Daivaputra⁸⁷ (No. 1, L. 23):
Daivapurtras along with Śāhis, Śāhānuṣāhis, Śakas and Murunḍas are mentioned to have paid homage to Samudragupta by rendering to him all kinds of service.

The word ‘Daivaputra’ denotes those ‘who belong to devaputra’, i.e., Kaniṣka, i.e., the Kuṣāṇa ruler. The title devaputra has frequently been used as a title by the Kuṣāṇa kings.

The common belief is that the designation devaputra ‘godson’ was copied by the Kuṣāṇas from the ancient Chinese imperial title, ‘T’ien-tzu’, ‘son of heaven’. Thomas considers that this title used by the Kuṣāṇas must have been borrowed from the Hsiung-nu (a Central Asian Tribe) and not directly from the Chinese. Narain also believes the title to have been borrowed by the Kuṣāṇas from Central Asia. The title has been frequently used by the kings in the Kharoṣṭhī documents discovered from Chinese Turkestan. As regards the origin of the title, the divinity of the kings has been stressed upon in many ancient empires. The ancient Indian concept for ‘Deva-
putra' meaning 'god-son' is slightly different. It was not used for worldly kings but specifically for a class of distinguished divinities, which in Indian Buddhist texts was specifically used for four regional 'great kings', i.e., regents of four quarters, East, West, North and South who were 'sons of heaven'. In the later Kuśāna times, the term seems to have denoted the sense of Royal insignia. In a Buddhist text of this period the question is raised 'why kings are called devaputra' and the answer is that before being born as a man, he was abiding among the gods (devas) and that, because the thirty-three gods (each) contributed to his substance, therefore, he is 'god-son'.

That Daivaputra denotes the Kuśānas is obvious, since, no other Indian king is known to have been styled 'devaputra'. Though Indian kings were usually addressed as 'Deva', we do not find any evidence of an Indian king referring to himself as deva. The Kuśānas did not adopt devaputra as an official title in early times. It is totally absent from their coins, its reading on one coin of Kujula Kara Kaphsa being an error which has been noticed by Thomas after re-examining the coin in consultation with Allan. Kaniśka has not used the title even in Peshawar Casket Inscriptions which were officially engraved. It is only in documents inscribed by Indians that the title 'devaputra' is used for the Kuśāna kings. The title is used for the first time for Kaniśka (known as Candana Kaniśka). Mahārāja rājātirāja devaputra Kuśāna of the Taxila Silver Scroll Inscription is generally taken to refer to Kaniśka. As rightly observed by Thomas "the devaputrasa of the scroll inscription is the first known instance of the application to the Kuśānas of the designation devaputra, which regularly, though not invariably, recurs with Kaniśka and his successors."

Thus we do not find the title Devaputra being used by the Kuśāna rulers themselves but was applied to them by the Indians. Why of all ruling dynasties only the Kuśānas were designated as 'Devaputras' is really inexplicable. Thomas suggests two possibilities. It may be due to the fact that the Indians saw some similarity between the figures of the grand Yakṣa and those of the burly Kuśāna kings and the superior title of 'Devaputra' may have appeared to be a suitable appel-
lation. Another possibility is that they found some similarity between the Kuśāṇa kings and Kubera (described in India as regent of the north and god of wealth and known as Devaputra in ancient Indian concept of Devaputra which simply means god-son), especially in view of the lavish gold coinage of the Kuśāṇas. Aśvaghoṣa refers to the 'great king Kaṇika' as 'guardian of the northern heaven'.

It is also likely that the title devaputra may have been given due to Śiva-maheśvara, whom we have seen styled as Devaputra and who is the sole deity figured on the coins of Wima Kadphises. These facts need further investigation.

Most probably from the Epic Period, Indian concept of Devaputra 'god-son' is linked with kings to give them divinity and not as a title. Aśoka could claim the title only of 'Devānām priya' meaning 'the beloved of the gods'. Thus Devaputra or 'god-son' was a superior title given to the Kuśāṇas by Indians. It is interesting to note that the epithet Devaputrayat has been used for Buddha in one of our inscriptions.

5. Ḥūna (No. 13, L. 15):

They are mentioned in the Bhitāri Stone Pillar Inscription of Skandagupta in which Skandagupta (A.D. 455—467) is stated to have inflicted a crushing defeat upon the Ḥūṇas: "By whose (Skandagupta's) two arms the earth was shaken, when he, the creator (of a disturbance like that) of a terrible whirlpool, joined in close conflict with the Ḥūṇas...." The defeat inflated upon the Ḥūṇas proved so decisive that for nearly half a century the Gupta empire was immune from their depredations.

Ḥūṇas, also known as Ephthalites or Hiung-nu were a Central Asian tribe.

Uigur transcribes the name of the tribe in ancient Chinese in two phonetic forms: one of which is 'xūnu or xunu', the other 'xunux, xunuo, xunu'. The first part (xun—) of the last form is not in doubt and neither is the u of the last part, the only question is about the change of the initial i of ancient Chinese into y in Uigur before u and in Sandhi, and about the pronunciation of the final consonant.

The first of the above Chinese forms which comes as close to the Hunu as to the Sanskrit Ḥūṇa is very similar to the
Chinese "transcription" Xunu or Xānu, and Avesta Hunu, except the Sanskrit has substituted for the final root vowel ‘u’ the stem final—a characteristic of the names of peoples in that language. "The Purāṇas have a form Urṇa which together with Epic Skr. Hūṇa suggests Indic Hūrna Turk, Xānu".\(^{111}\)

We may note here the Tibetan Hor, which corresponds with the first syllable of the reconstructed form Hūr-ṇa. The difference of vowels may indicate a back diphthong or back vowel between o and u, as Ptolemy’s Xōnoi suggests, since the Greeks wrote u (y) for Indic u.\(^{112}\)

Though all the above forms go back to one primitive form, we cannot say the same for the people to whom they were applied. The general opinion is that the Hsiung-nus, Huns, Hūṇas etc., were Turks. Some scholars consider them to have been a mixture of many tribes, Iranians, Mongols, and Paleosibirians (ancestors of the Yenissei-ostyaks). Whatever may have been the dominant race or speech was, it can be seen that there must have been several subject people and subject armies in such far-flung empires, necessitating some mixture and mutual influence—ethnic, linguistic and cultural.\(^{113}\) Otto Maenchen-Helfen has discussed the whole question on the basis of the evidence of language, history, ethnology, and archaeology\(^{114}\) and has pointed out that the greater part of the Hsiung-nu vocabulary pointed to Mongol.\(^{115}\) Later Polliot considered the same vocabulary and established that the Hsiung-nu and Huns were Turks.\(^{116}\)

Louis Bazin\(^{117}\) and Von Gabain\(^{118}\) also reached the conclusion that in language of the Hsiung-nu there was a high percentage of Turkish words.\(^{119}\)

In the second century B.C. the Hsiung-nu (Huns) started a movement near the Chinese frontier and succeeded in destroying the Greco-Bactrian empire, in strongly menacing the existence of the house of Arsakes, and in landing crowds of Central Asian invaders within the borders of India. In the latter half of the fourth century A.D., a branch of them, the White Huns, or Ephthalites, flooded the South of Asia; and about the time when the last legions of Rome shattered on the plains of Chalons, the motley hordes of Attila, the White Huns had begun to tread Sassanian Persia under the hoofs of their
horses, and were soon to smash the Indian empire of the Guptas into pieces'.

In A.D. 484 the Hūnas killed the Sassanian ruler of Persia. Towards the close of the fifth century A.D. they ruled over a vast empire with their principal capital at Balkh. We know of a Hūna-deśa placed to the South of the Kāma-giri and to the North of Maru-deśa, i.e., the desert called the land of heroes. The Hārṣacarita places the Hūna country in the Punjab region practically suggesting the same area.

In the middle of the sixth century A.D., the Sassanian king of Persia made an alliance with Western Turks against the Hūnas and smashed their rule from the Oxus by killing their king sometime between A.D. 563 and 567.

We know of Toramāṇa from his Eraṇ Boar Inscription and of Mihirakula from his Gwalior Inscription. These two are generally taken to have been Hūna chiefs. There is another inscription found at Kura (Salt range in the Punjab) refering to Rājādhīrāja Mahārāja Toramāṇa-Śāhi-Jau (bla), whom some scholars identify with king Toramāṇa mentioned in the Eraṇ Inscription, but others regard the two as quite different. Here it must be pointed out, none of these inscriptions describes any of these kings as Hūnas nor contains any reference to the Hūnas.

We find an interesting account of Toramāṇa in the Jain work, Kuvalayamālā, composed to 700 Šaka (A.D.778). Here Toramāṇa is stated to have lived on the bank of the Candrabhāgā (Chenab river). His guru Hari-gupta, who himself was a scion of the Gupta family, also lived there.

Both Toramāṇa and Mihirakula are referred to in the Rājatarangini, but there is no mention of their being the Hūnas.

It is doubtful whether Toramāṇa and Mihirakula were Hūnas or Kuśāṇas. Sir Aurel Stein, Jayaswal and Fleet held that Toramāṇa was a Kuśāṇa. But Sten Konow holds that Toramāṇa was, in all probability, a Hūna, as is generally assumed, and not a Kuśāṇa. It is not unlikely that the Hūnas and the Kuśāṇas were ethnically allied and were later merged into a new nation, which came to be known as Hūna in India.

There are several stray references to the Hūnas in Indian literature. D.C. Sircar opines that the Indian names Hūna,
Harahūṇa or Harahūra, supposed to be associated with the Chinese name Hiung-nu and ‘the White Hun’ of the European writers, are mentioned in a few late passages of the Mahābhārata and in the geographical sections of the early Purāṇas, can be roughly assigned to the 4th century A.D. A sūtra-vṛtti in the Candra Vyākaraṇa has the sentence ‘ajayad-gupta (or Japto or Jarto) Hūṇān’ as an illustration of the use of the imperfect to express an event which occurred within the life-time of the author.

In the Mandasor inscription of Yaśodharman a reference is made to the chiefs of the Hūṇas, but they are not named. The inscription simply says that Yaśodharman possessed countries which not even the Guptas and the chiefs of the Hūṇas could subdue.

The inscription also refers to Mihirakula “who had earlier bowed only to the god Sthānu (Śiva) and whose forehead was pained through being bent low down by the strength of the arm of Yaśodharman in the act of compelling obeisance.”

With the fall of Yaśodharman, which probably took place not long after, Mihirakula again came to the forefront. In the early part of the sixth century A.D. Śākala become his capital. The Gupta king who then occupied the imperial throne was probably Narasiṃha-Gupta Bāladitya. He was temporarily overwhelmed by the victorious raids of Yaśodharman, and Mihirakula evidently took advantage of this imperial crisis to extend his power. Narasiṃhagupta, according to Hiuen Tsang, was forced to the humiliating position of paying tribute to Mihirakula but finally triumphed over his rival.

The defeat of Mihirakula appears to have finally crushed the political supremacy of the Hūṇas in India who ceased to be even a disturbing element in Indian History. The Purāṇas place the Hūṇas in the extreme west, with the Sauvīras, Saindhavas, Śākala and Madras.

In the Raghuvamsa, Kālidāsa mentions Raghu defeating the Hūṇas on the banks of the Vāṅkuśu or the Oxus, the (pale) faces of whose wives spoke of the bravery of their husbands (who died in the battle).

Varāhamihira mentions them under the jurisdiction of Ketu and places them in the North. Dr. Upendra Thakur
remarks that about the sixth century A.D., the Hūṇas almost lost their original name of Hiong-nou or Huns. Later the powerful Turks give its name to the entire Hūṇa nation by which they were further known in the neighbouring nations. Afterwards they were submerged in the Mongols under the influence of the powerful Mongol Chief Chengiz Khan. Thus, the Hiong-nou or Huns received different names in different periods beginning with their origin to their advancement in other countries. In spite of the copious references to the Ephthalites in the accounts of the different countries, it is very difficult to determine their exact origin and ethnic affinities.

We can partly agree with Dr. Thakur as regards their merger in the area later dominated by the Turks and Mongols but the Hūṇas find their mention in the Harṣa-Carita of Bāṇa (a seventh century work) and they remained a potent force in the social and political life of the Punjab-Rajasthan-Malwa-Gujarat region during the early medieval period as evidenced by a large number of epigraphical and literary records, and also proved themselves as a source of danger to the Pāla kings of Bengal.

6. Kākas (No. 1, L. 22):
One of the tribes who paid homage to Samudragupta. The Kākas are mentioned in the Mahābhārata and are associated with the Vidarbhas, a well-known people occupying tracts of territory in modern Madhya Pradesh. V.A. Smith connects them with Kākanāda near Sānci, while the Bombay Gazetteer identifies them with Kākupur near Bithur. They may have been neighbours of the Sanakānikas.

7. Kharaparikas (No. 1, L. 22):
One of the tribes who were subjugated by Samudragupta.
D. R. Bhandarkar takes them to be the Kharpars mentioned in the Batihagadh Inscription of the Damoh district of M.P. Kharpara means a thief, a rogue or a cheat. The name Kharaparika does not occur elsewhere in inscriptions or literature. The Mārkaṇḍeya Purāṇa mentions a tribe called Khara-sagara-rāśis, along with the Gandharas and the Yaudheyas; and the Matsya Purāṇa refers to a country named Kharapatha, watered by the river Nalini. It is difficult to say whether Khara-sagara-rāśi and Kharapatha...
had anything to do with the Kharaparikas. K.P. Jayaswal expresses the probability of the identification of the Kharaparikas with the five Karpaṭas of the Mahābhārata.

8. Kotas (No. 1, L. 14):
The Allahabad Pillar Inscription of Samudragupta mentions Samudragupta’s capturing a king born in the family of the Kotas. Mookerji equates the Kota-kulaja of the inscription with king Kalyāṇavarman of the play ‘Kaumudi-Mahotsava’. But it is now generally believed that ‘the episode of the Kaumudi-Mahotsava has no bearing whatsoever on the early Gupta History’.

The coins of the Kotas bearing their name have been found in East Punjab, and Delhi, and ‘they probably ruled in the Upper Gangetic valley’. Scholars differ in their views about placing the Kotas; some identify it with Kanyakubja while others with Pātaliputra.

It is known that Puṣpapura or Kusumapura was the name of both the Pātaliputra and Kāṇyakubja. It must, however, be noted that the city of Puṣpa here is connected mainly with Samudragupta and not with the Kota-kulaja, so the location of the city of the Kotas is not to be traced in Kusumapura or Puṣpapura. It is well known that Candragupta I received Magadha through his Licchavi-alliance and it is possible that Samudragupta enjoyed his youth playfully at Pātaliputra (Puspa-āhvaye krīdatā). So Goyal’s assumption that ‘Hariṣeṇa has referred to Kāṇyakubja and not Pātaliputra’ is incorrect. It is only later that Kāṇyakubja gains the honour of being called Kusumapura when the glory of Pātaliputra had started declining.

In view of the context of the victory over Kota-kulaja along with the Nāga kings Acyuta and Nāgasena and with the support of numismatic evidence it may be said that the kotas lived somewhere between East Punjab and Delhi.

9. Kurus (No.22, L.7) :
The Kurus were divided into two branches, the Northern and the Southern. We have here a reference to the Uttarakurus.

The Kurus were one of the most ancient and prominent of the Indo-Āryan kṣatriya tribes. In the earliest literature the Kurus do not appear under that name as a people. But
mention is made of a prince, Kuruşravaņa (Glory of the Kuruṣ)\(^\text{174}\) and of a Pākasthāman Kauravavyāyaņa.\(^\text{175}\) The Atharvaveda\(^\text{176}\) refers to Parīkṣita as a king of the Kuruṣ and his son, Janamejaya, is mentioned in the Śatapatha Brāhmaṇa\(^\text{177}\) as one of the great performers of the horse sacrifice.

Oldenberg\(^\text{178}\) seems to be right in suggesting that the Kuru people, as known later, included some of the tribes referred to by other names in the Rgveda. Kuruşravaņa, shown by his name to be connected with the Kuruṣ, is in the Rgveda called Trasadasyava, ‘descendant of Trasadasyu,’ who is well known as a king of the Purus. Moreover, it is likely that the Tṛṣu-Bharatas, who appear in the Rgveda as enemies of the Purus, later coalesced with them to form the Kuru people.\(^\text{179}\) Moreover, there is evidence that the Bharatas occupied the territory in which the Kuruṣ were later found. Two of them are spoken of in a hymn of the Rgveda\(^\text{180}\) as having kindled fire on the Drśadvatī, the Āpayā, and the Sarasvatī—that is to say, in the sacred places of the later Kurukshetra.\(^\text{181}\)

In the Brāhmaṇa literature, the Kuruṣ are often connected with Pāncālas.\(^\text{182}\)

The territory of the Kuru-Pāncālas is declared in the Aitareya Brāhmaṇa to be the middle country (Madhyadeśa).\(^\text{183}\) A group of the Kuru people still remained further north—the Uttara Kuruṣ beyond the Himalayas.\(^\text{184}\) It appears from a passage of the Śatapatha Brāhmaṇa that the speech of the Northerners—that is, presumably the Northern Kuruṣ—and of the Kuru—Pāncālas was similar, and regarded as specially pure.\(^\text{185}\) There seems little doubt that the Brahmanical Culture was developed in the country of the Kuru-Pāncālas, and that it spread thence east, south and west.\(^\text{186}\)

The Uttara Kuruṣ, who play a mythical part in the Epic and later literature, are still a historical people in the Aitareya Brāhmaṇa,\(^\text{187}\) where they are located beyond the Himalayas (parena Himavantam). In another passage,\(^\text{188}\) however, the country of the Uttara Kuruṣ is stated by Vasiṣṭha Sāthavya to be a land of the gods (deva-kṣetra), but Jānmtapi Atyarāti was anxious to conquer it, so that it is still not wholly mythical. It is reasonable to accept Zimmer’s view that the
northern Kurus were settled in Kashmir, especially as Kurukshetra is the region where tribes advancing from Kashmir might naturally be found. In Buddhist literature, Uttarakuru is very often mentioned as a mythic region, but there are some passages which go to show that there was a faint memory of a country that once had a historical existence.

Some time before the fourth century B.C., the monarchical constitution of the Kurus gave place to a republic, for we are told by Kautilya that the Kurus were 'rāja-śahdopijivināh', or 'enjoying the status of rājan'—i.e. all citizens had equal rank and rights.

Shafer shows that only the upper castes of the Kauravas were Āryan, the bulk of the population were probably non-Āryan as is clear from the fact that whereas the Kauravas rallied the support mostly of the non-Āryans, the Pāṇḍavas had the support of Āryans and concludes that the Northern Kurus were Mūndic.

10. Licchavis (No. 1, L.29; No. 4, L.7; No. 10, L.4; No. 12, L.18; No. 13, L.3; No. 21, L.5; No. 40, L.4; No. 47, L.2; No. 49, L.2; No. 50, L.2; No. 53, L.2):
The epithet 'Licchavi-dauhitra' (daughter's son of the Licchavi) for Samudragupta occurs in all these Gupta records. It suggests the importance of Candragupta I's marriage with the Licchavi princess Kumāradēvi. The alliance had no social importance but it was important for political gain by virtue of which Candragupta I (Samudragupta's father) gained powerful position in Magadha and the neighbouring countries. In the Candragupta-Kumāradēvi-coins, we have no mention of the Guptas but only of the Licchavis in plural 'Licchavayah' (the Licchavis). This supports the amalgamation of the Guptas with the Licchavis and we may agree with Majumdar that 'the epithet Licchavi-dauhitra was deliberately given to Samudragupta to emphasize his right of succession to the dual monarchy'.

We also know of a house of the Licchavis at Nepal but the separate reference to Nepal as a tributary province in the Allahabad Pillar Inscription of Samudragupta proves that it was different from the Licchavi kingdom which Samudragupta had inherited from his mother. The Licchavi kingdom of
Kumāradevī may be located in North Bihar with Vaiśālī (modern Basarh in Muzaffarpur district) as its centre. It was a credit for the astute diplomacy of Candragupta to marry the Licchavi princess as we know, in ancient times, the Licchavis of Vaiśālī had been the rivals of the kings of Pātaliputra and that they did not marry outside their area.

The name of this powerful people has come to us in many different readings:

Licchavi, Lecchavi, Lecchai, Lecchaki, Licchvi, Nicchivi, Lichikki and Lichavi.

Of these the Licchavi has been most commonly used in literature.

The earliest mention of this people is in Kautilya’s Arthasastra, where they are called Licchavis. Here we read that the corporations of Licchivi, Vṛjī, Mallā, Madra, Kakura, Kuru, Pañcāla and others were ‘rājaśabdopajīvinah’. It is noteworthy that Kautilya distinguishes the Licchavis from the Vṛjis though some scholars consider them to be one. H. Pandey says that it appears from the Pali suttas that the names Vajjī and Licchavi are interchangeable to some extent. But the accounts of Chinese pilgrims point to a different conclusion. Fa-Hien describes the kingdom of Vaiśālī where ‘Licchavis’ were the people of the country. He does not mention Vṛjī or Vajjī. Hiuen Tsang describes Vaiśālī and Vṛjī as two distinct countries, and Walters is inclined to doubt the accuracy of his description of the Vṛjī country. But we know that Vajjī was a powerful confederacy of which the Videhas along with the Licchavis, Jñātrikas, Ugras, Bhojas and others were the constituent confederate clans (aṭṭhakula). Of these the Licchavis and the Videhas were the most important, and the Licchavi Capital Vaiśālī was the head-quarter of the confederacy. But Ray Chaudhuri observes: “Vajji was not only the name of the confederacy but also of one of the constituent clans. But the Vajjis like the Licchavis are sometimes associated with the city of Vaiśālī which was not only the capital of the Licchavi clan, but also the metropolis of the entire confederacy”. The Licchavi republic was generally called the saṁgha or gana of the Vajjis. The Licchavis would not possibly have allowed this name, had they not themselves been Vajjians. In one passage,
the Licchavi Mahānāma, seeing that a band of young Licchavis who had been out hunting were gathered round the Buddha, is represented as saying, "They (i.e. the Licchavis) will become Vajjians, they will become Vajjians (bhavissanti Vajji bhavissanti Vajji)"! This possibly only means that there was great hope of these Licchavi young men becoming true Vajjians, practising the seven conditions of welfare taught by the Buddha, conditions which endured their prosperity, and leading a more cultured life. Thus the Vajji appears to be a more dignified term. It might have originally been given to the tribe which inhabited what is known as Vajjirattha (Vṛjī-rāstrā), i.e., the Vajjian country, in Buddhist literature. Later a separation seems to have taken place among the Vajjis and Licchavis, because the Arthasastra (XI. I) mentions the Licchavika and the Vṛjika as two distinct republics.

The clan of the Licchavis figures very prominently in the annals of early Buddhism. Buddhaghosa, the celebrated Pali commentator has the following story: The chief queen of the king of Benaras, at the time of her child-birth delivered lump of flesh, 'of the colour of lac and of bandhu and Jivaka flowers'. Fearing the displeasure of the king if he should hear of this, the other queens put the lump of flesh into a casket marked with royal seal and placed it on the flowing waters of the Ganges. The casket was discovered by an ascetic, and taken by him to his hermitage, where he cared for the lump of flesh. After the lapse of some time, the lump broke up into two pieces of flesh, which gradually assumed shape, till finally one of them became a boy resplendent like gold, and the other a girl. Whatever entered the stomach of these two infants looked as if put into a vessel of precious transparent stone (mani) so that they seemed to have no skin (Nicchavi). Others said: ‘the two were attached to each other by their skin (līna-chavi) as if they had been sewn together’; so that these infants came to be designated ‘Licchavis’. We are further told that on coming of age the boy and the girl were married to each other and from this brother and sister union sprang the race of the Licchavis.

The origin of the Licchavis has been a matter of great controversy. They have been represented as Scythians, Kolarians, Tibetans and Persians by different authorities.
Samuel Beal\textsuperscript{212} takes the Licchavis or Vajjis to be a branch of the ‘Yue-Chi’ forgetting that the latter came to India in the first century B.C. while the Licchavis were a highly civilized and prosperous people in the sixth century B.C.

In the opinion of J.P. Hewitt, there are “very strong indications that the Vajjians, who were certainly the earliest settlers in the country, were of Kolarian race who had lived there long before the arrival of the Dravidians and Āryans”. The learned writer ignores the existence of the pre-Vajjian Āryan dynasty of rulers at Vaiśālī.\textsuperscript{213}

V.A. Smith\textsuperscript{214} found similarities between the customs of the Tibetans and those of the Licchavis in the practice of the exposure of the dead and also in judicial procedure. And hence he came to the conclusion that the Licchavis, the ruling tribe or clan in Vṛji country of which Vaiśālī was the capital, was really a Tibetan (or Mongolian) tribe which settled in the plains during the prehistoric times. The view has been criticised by B.C Law, K.P Jayaswal, H.C. Raychaudhuri and others on the following grounds\textsuperscript{215}:

1. The custom of the disposal of the dead was prevalent among the Vedic Āryans from whom the Licchavis were descended;

2. In the case of Tibet we have only three courts as against the seven tribunals of the Licchavis; further we know very little about the relative antiquity of the Tibetan procedure which might very well have been suggested by the system expounded in the Aṭṭhakathā.

S.C. Vidyābhūṣaṇa\textsuperscript{216} suggests a Persian origin for the Licchavis holding that the name Licchavi (Nicchavi of Manu, X.22) was derived from the Persian city of Nisibis. There is very little in Vidyābhūṣaṇa’s surmise except a fancied resemblance between the names Nicchivi and Nisibis. Inscriptions of the Achaemenids are silent about any Persian settlement in the Eastern India in the sixth or fifth century B.C. The Licchavi people were more interested in Yakṣa caityas and the teaching of Mahāvīra and the Buddha than in the deities and Prophets of Iran.\textsuperscript{217}

The Licchavis have been invariably represented as ksatriyas in ancient Indian literature. As the Mahāparinibbāṇa-Sutta
informs us, they claimed a share of the remnants of the Buddha's body on the ground that they were kṣatriyas like the Buddha himself: "The Exalted one was a kṣatriya and so are we. We are worthy to receive a portion of relics of the Exalted one". We get many other similar instances. We find that both the Śākyas (to whose race the Buddha belonged) and the Licchavis are described as progenies of brother and sister unions. Like the Śākyas, the Licchavis are also described as kṣatriyas. Manu speaks of the Licchavis as kṣatriyas, though of the Vrātya variety. Regarding the Vrāyas, Manu says: 'Those (sons) whom the twice-born have by the wives of equal caste, but who, not fulfilling their scared duties, are excluded from the initiation to Sāvitrī, one must designate by the appellation vrāyas'.

We know that Mahāvīra, the founder of Jainism, was the very kin of the Licchavīs and that he had many followers among the residents of Vaiśāli, even among the highest officers. Then again, between the sixth century B.C. and 200 B.C., the earliest estimated date of the Manusmṛti, the Licchavīs had won the good graces of the Buddha as well as of the followers of the religion he preached. During this long interval, when the two great 'heretic' faiths flourished in their country, the Licchavīs might not have been particular to the ceremonies and practices that the regulations of the orthodox brāhmaṇas required. Hence we can understand how Manu, the great brāhmaṇa law-giver came to refer to the Licchavīs as Vrāyas. But Gokhale takes the term kṣatriya in this context to mean representative of political power rather than a specific caste in the brahminical hierarchy and from the word Vrātya infers that they were outside the pale of the brahminical civilization.

Scholars have divergent views about the connotation of the word 'Vrātya'. Charpentier described the Vrātyas, as a band of people not governed by the rules of caste, probably representing the worst elements of Indian society,—the thief, the robber, the drunken one, etc. But Keith rejected this view by pointing out that Manu's reference to the Rājanya Vrātyas, e.g. Licchavīs and Mallās (X.22) has no value for Vedic times. Haver in his article 'Der Vrātya' derives 'Vrātya'
from ‘vrata’. Thus the oldest meaning of ‘Vrāta’ is a group of people bound by holy ceremonies, bound by a vow to cult-actions being derived from ‘vrata’ which is a vow taken in the service of a god. The Vṛātīnas, on the other hand, ‘were Aryans of a more primitive culture and religion, than the orthodox brāhmaṇas, and were organised in cult-unions and both ‘vrātya’ and ‘vṛātīna’ being derived from ‘vrata’ are ‘members of the same holy union’. The only difference between them apparently was that the Vṛātīna went to the brāhmaṇa countries to perform the Vṛātya-work and were paid for it, while the Vṛātyas acted in their own homeland.227

From all these considerations, we can see that the views of Manu and the suggestion of B.C. Law are more tenable. In the Nepāla Varṇāvali, the Licchavis are allotted to the Sūrya-varṇa or solar race of the kṣatriyas.228 This is quite in agreement with the fact elicited from the Buddhist records that they were Vāsiśṭhas by Gotra, for we know from the Aitareya Brāhmaṇa229 that the gotra or pravara (family) of a kṣatriya is the same as that of his purohita or family-priest. The Vāsiśṭha gotra was, therefore, the gotra of their family priest, and we know that the Vāsiśṭhas were the family priests of the kings of the solar race, especially of the Ikṣvākus.230

One of the tribes subjugated by Samudragupta. We also know of Madra as a personal name in No. 15, L. 8.

Madras claimed descent from an eponymous king Madraka, son of Śibi Ausīnara, and were septs of the family of Śivi like the Kaikeyas.231

According to Dr. Buddha Prakash ‘Bhadra’ was another Variant of Madra.232 But this view is not acceptable to us. The Mahābhārata233 mentions the Bhadras, but only in the Bombay recension; the Calcutta recension has Madra.234 We know that Bhadra and Madra had independent existence, as found in the legend of Bhadrā Kāśīvati, bride of Vyūṣītāśva.235 The queen had seven children, three Śālvas and four Madras.236

The Candravṛttī on Candra237 informs us that Udumbara, Tilakhala, Madrakāra, Yugandhara, Bhuliṅga and Śaradaṅḍa, are the divisions of Śālva (or Śālva). The word Śālva literally
means an animal like stag or gazelle which bespeaks of Scythian origin. Buddha Prakash connects it with the modern sub-caste Saluja (Skt. Sāljāja). Anyhow, we know that Madras were a branch of Śālvās who were sons of Bhadra. J. Przyluski considers the Madras to have been a section of the Bhadras on the ground that the former had among their ancestress a queen named Bhadrā. Both the Bhadras and the Madrakas are mentioned separately in the Brhat Samhita, the Bhadras with the Śālvās in the Madhyadeśa (Middle land) and the Madrakas with the Mālavas in the northern quarter.

Nakula and Sahadeva were the sons of Pāṇḍu by his wife Mādrī. The name of their mother Mādrī suggests their connection with the clan of the Madras. Since Bāhlīka (Bāhlīka stands for the Bactrians) was the title of Mādrī, Madras were of Irano-Bactrian origin; the Madras may represent the Iranian tribe, Māda or Mede.

The Madras were an ancient kṣatriya tribe. We do not find their mention in the early Vedic Samhitās but the Varāsha Brāhmaṇa (of the Sāmaveda) tells us of a Vedic teacher named Madra-gāra Śauṅgāyani (‘descendant of Śauṅga’) whose pupil was Kāmboja Aupamanyava. Zimmer concludes, with probability, that these names point to a connexion of the Kambojas and the Madras. We know from the Śatapatha Brāhmaṇa that the Madra country was the chief centre of Vedic learning. We know of a Kāpya Patañcalā amongst the Madras who was a famous teacher of Vedic lore.

The Uttara Madras, the ‘northern Madras’ are referred to in the Aitareya Brāhmaṇa as living beyond the Himalaya (pareṇa himavāntam) in the neighbourhood of the Uttara Kūrus, probably, as Zimmer conjectures, in the land of Kashmir. The Madras mentioned in the Upaniṣads were, like the Kurus, probably settled somewhere in Kurukshetra in the Madhyadeśa or ‘Middle Land’.

Pāṇini mentions two divisions of the Madras, Purva (eastern) and Apara (Western). In the Brhat Samhitā they are mentioned twice; firstly as Madra situated in West in Vāyavya Koṇa, and secondly as Madraka with Mālava in the North.

In the Rāmāyaṇa, we read that Sugrīva sent monkeys to
the Madrakas and other tribes in quest of Sītā. The Madra tribe or kingdom is mentioned in the Bhiṣmaparvan of the Mahābhārata (chap. IX) and in Pāṇini’s grammar (II, 3, 73; IV, 4, 67). The Madras held the Central portions of the Punjāb; they appear in the Epic period to have occupied the district of Sialkot, between the rivers Chenab and Ravi, or according to some between the Jhelum and the Ravi. S.B. Chaudhuri says that the Madras held the portion in the Doab between the Chenab and the Ravi, possibly comprising even a portion of the country between the Jhelum and the Chenab, and thus abutted on Kaikeya on the West. We get a clue to the inhabitance of the Madras from a verse in the Karnaparvan of the Mahābhārata which refers to a Madra, who had come to live among the Kurus, as yearning for his return to his native place beyond the Śvādru and the Iravati to enjoy the company of charming women.

Sākala (Pali-Sagala, modern Sialkot) was the capital of the Madras identified with Sanglawala-Tiba, to the West of the Ravi. From the Milinda-pañho, we learn that king Milinda (Menander) a Graeco-Bactrian king, who became a convert to Buddhism, was ruling over the Madda country with Sagala as his capital which according to a Buddhist lexicon, was one of the twenty ancient cities. The brahminical name of the Madra Capital was Sākala mentioned by Pāṇini as Sānkala. In the Mahābhārata and the Jātakas Sakala is described as standing on the bank of the Āpagā in a tongue of land between two rivers, called the Śakaladvipa, which corresponds to the Rechna Doab.

We know from the Mahābhārata about Salya, king of the Madras (Madrarāja). After severe fighting, and many vicissitudes, the Madra soldiers were killed by Arjuna.

The Madras are mentioned in the Purāṇas as well. The Viṣṇu Purāṇa refers to the Madras along with the Ārāmas, Pārasīkas, and others and in the Matsya Purāṇa with Gāndhāra, Yavana and others. The latter mentions king Aśvapati of Sākala in the kingdom of the Madras.

The Madras, according to the Arthaśāstra of Kautilya were a corporation of warriors and people enjoyed the title of rājan (rājaśabdopajīvinaḥ).
Madra women were noted for their beauty. The Jātakas bear ample testimony to the fact that the Madra princesses were sought in marriage by the great kṣatriya house of North India. The Mahābhārata tells us that it was a family custom of the Madras to receive a fee from the bridegroom when they gave their daughters in marriage.

Some scholars identify the Madras with Vāhlika (or Vāhīka). Šākala as a Vāhīkagrahāma is also mentioned by Patañjali. From the references in the Mahābhārata, Vāhīka would appear to have stood for the whole of Punjab. The Vāhīkagrahāmas of Šākala and Pātanaprastha, as referred to in the grammatical works, imply the inclusion of Madra-janapada in the Vāhīka country.

The Madras are known as low, barbarous and sinful people. They are mentioned as base, impure and contemptible. “Amongst the Madrakas all acts of friendship are lost” and so it is said: “Neither one should create enmity, nor friendship with a Madraka”. The Rājatarangini also records similar views.

But the advent of the Jartikas or Jartas (modern Jāts) who spread over the whole of Punjab was responsible for the degeneration of the Madras. The legend of Śāvitrī and Satyavan is connected with the Madra country, for Śāvitrī was the daughter of Aśvapati, king of Madra. In the Udyogaparvan the camp of Śalya is described as full of warriors, whose strange armours, bows and banners, unfamiliar trappings, vehicles and equipment and local costumes, ornaments and deportment presented a unique spectacle in the country of the Kurus.

In the early part of the sixth century A.D. the Madra country passed under the rule of the Hūṇa conqueror Mihirakula (A.D. 515-535) who ruled from Sialkot. The Madras continued to flourish even up to the time of the Pāla king Dharmapāla in the 9th century A.D.

12. Mālava (No. 1, L. 22; No. 17, L. 19; No. 32, L. 11): We know Mālava as a tribe which was subjugated along with some other tribes by Samudragupta (No. 1). No. 17 refers to the Mālava-gana which has been translated by Fleet as ‘the tribal constitution of the Mālavas’ in the sense of the event of some formal establishment of the Mālavas’ as a tribe. Fleet fixes
it up as 57-56 B.C. Thomas translates the expression as “the continuance (sthiti) of the tribal constitution (gana) of the Mālava” and adds “It was to gana-sthiti, not to gana, that I gave the meaning of ‘tribal constitution’; and I did not introduce the idea of ‘Continuance’.” My amended translation is “the usage of the Mālava tribe.” Thus the expression ‘Mālavānāṃ gana’ refers to the Mālavas as a tribe. No. 32 speaks of the Mālava-vamśa which has been translated as ‘the race of the Mālavas’, but it would be better to translate it as “the dynasty of the Mālavas”. It seems that this tribe had established independent rulership and so we find the word ‘vamśa’ used where the word ‘gana’ could also be used.

Dr. Buddha Prakash holds that Madras and Mālavas were the same, in Prakrit Madra becomes Malla, as ‘dra’ is changed into ‘ll’. He identifies Malla with the Malloi of the Greeks and Mālava of the Epic. He points out that the sons of Aśvapati, king of the Madras, were called Mālavas after their mother, according to decree of Yama which shows that Madra and Mālava were identical.

But we venture to disagree with the learned scholar. The Brāhmaṇḍaṇhitā mentions Madraka and Mālava separately but side by side as people of the North.

At the time of Samudragupta, the Mālavas possibly lived in Rajasthan and West Malwa consisting of Mewar, Tonk and adjoining regions of south-east Rajasthan. They settled in various localities in Western India after having migrated from the Punjab where they had fought with Alexander on the lower banks of Ravi. Their original home was in Jhang District, Punjab. Subsequently they became the inhabitants of Malwa and the Vikrama era derived its original appellation from them. That the Mālavas had migrated to the Jaipur region (Rajasthan) from the Punjab is supported by the fact that the legend on some Mālavā coins found in Rajasthan reads from right to left as in Kharoṣṭhī, which was prevalent in the Punjab and the north-west from very early times. The Sikhs of Ferozpur, Ludhiana, Patiala, Jind and Malerkotala are still known as Mālava Sikhs, probably, because these regions were populated by the Mālavas in ancient times. Mālava and Mālavaka are also to be differentiated, the former is
Mālava proper while the latter is lesser Mālava with the diminutive suffix ‘ka’. Malava is the same as Malloi of the Greeks. Pāṇini does not mention them by name, but his sūtra, V.3. 117 speaks of ‘āyudhajīvi saṃghas’, or tribes living by the profession of arms, and the Kāśikā says that amongst these saṃghas were the Mālavas and Kṣudrakas. The Mālava tribe is actually mentioned in the Mahābhāsya of Patañjali.

The Mahābhārata couples the Mālavas with the Trigarttas, as well as with the Śivis and Ambaśītas. But soon they migrated southwards and settled somewhere in Rajasthan where we find them at the time of Samudragupta. Many coins found at Nagar, 45 miles north of Kota, have the legend. "Mālavānām jayaḥ" (victory of the Mālavas) in letters belonging to the period from 250 B.C. to A.D. 250. According to Cunningham these coins show that the existence of the Mālavas as a recognised and important clan, long before their tribal constitution led to the establishment of their era. The Mālavas came into conflict with Nahapāna's son-in-law Uṣavadvāta who subdued them. According to the Purāṇas the Mālavas are associated with the Saurāśtras, Avantis, Ābhīras, Śūras, and Arbudas, dwell along the Pariyātra mountains. Thus they seem to have occupied other territories besides the Punjab or Rajasthan. Pargiter points out that even according to the Purāṇas the Mālavas lived in a 'mountainous' country, and were nowhere near present Malwa. Mālava king were taken as vrātya and mostly śūdra in the Purāṇas.

The Bhīṣmaparvan of the Mahābhārata mentions the western (pratiṣṭya) and northern (udīcyā) sections of the Mālavas. But the Rāmāyaṇa locates the Mālavas in the east. Kāma-sūtra's commentator Jayamaṅgala, who flourished later than the fourteenth century, says that Āvantika, which is identical with Ujjayini-deśa, is aparā-Mālava. This has led some writers to suggest that Mālava proper is Daśārṇa. But Jayamaṅgala's geographical knowledge was not perfect. His remark on Mālava is to be rejected as it runs counter to earlier authorities. Rājaśekhara mentions Mālava, Avanti and Vidiśā and the Mañjuśrī mentions Mālava, Vidiśā and Daśārṇa side
by side. Modern Malwa is the region around Ujjayinī and Bhilsa. The influence of the Mālavas in the Mandasor region is proved by the fact that they could impose their tribal era upon the Mandasor princes. An inscription describes the subjugation of Sapta-Mālava by Daṇḍanāyaka Anantapāla, a feudatory of Vikramāditya VI.

The Harṣacarita of Bāna refers to the ‘wicked Mālava king’ generally identified with Devagupta, who killed Grahavarman Maukhari, but was himself defeated by Rājyavardhana. B.C. Law places the kingdom of Devagupta between Prayāga and Bhilsa which is identical with Pūrva-Mālava.

Thus the Mālavas originally belonged to Jhang District in Punjab (now in Pakistan), from where they spread all over Punjab and by the time of Samudragupta had migrated to Rajasthan. The Mālavas had emerged in 250 B.C. as an independent tribal state. But they came under the subservience of the Śakas in the 1st century B.C., to the western kṣatrapas from the 2nd to the 4th centuries A.D. and to Samudragupta in the 4th century A.D., but this typical native state exerted itself again. In the period after about A.D. 550 they seem to have migrated further to the east and covered the region from Bhilsa (Eastern Malwa) to Prayāga. During the rule of the Pālas of Bengal they seem to have migrated still further east; for the copper plates of the Pāla kings (excepting Dharmapāla), refer to the Mālavas as mercenary troops in their army.

The name of the tribe survives in the modern province of Malwa (a transformation of the word Mālava), and in the brāhmaṇa castes called ‘Mālavīs’ or ‘Mālavikas’. They are the brāhmaṇas of Mālava proper and the adjoining country, but are found also in Gujarāt, Madhya Pradesh and Uttar Pradesh.


According to Sircar, Fleet conjectures the reading to be Mleccha. The last few letters in line 4 after ‘mi’ are not legible. So how Fleet could take this reading without putting any doubt is really surprising. Mlecchas were amongst the enemies defeated by Skandagupta in this inscription (No. 14). The war with the Mlecchas probably refers to his fight with the Hūṇas which is specifically referred to in the Bhitari Pillar Inscription. Whether the Mlecchas are the same as Hūṇas or were a
different tribe, both the records (No. 13, No. 14) claim that Skandagupta completely defeated these enemies. The fact that in both the inscriptions, the reference to the fight with the Hūnas and Mlecchas is preceded by a reference to the falling fortunes of the family supports the identification.

We also find a reference to the oppression of the earth by the Mlecchas in the epilogue of the play *Mudrā-Rākṣasa* written by Viṣṇukhadatta where it is prayed that 'The earth may now be protected by “His Highness” along with relatives and retinue by king Candragupta'. It is probable that the play was written after the Rāmagupta episode and probably the word Mleccha in this context alludes to the Śakas who were suppressed by Candragupta II in the guise of the Gupta queen Dhruvasvāmīni.

D.C. Sircar is of the view that Mleccha is the name applied to the Muhammadans and other foreigners. In the Sanskrit language originally there does not appear to have been any general term for a foreigner. But as the Dāsa, Dasyu, Barbara, and Mleccha became more or less absorbed in Ṛṣya civilization and the original specific meaning of these terms was no longer remembered, these words came to be used for any foreigner.

The word Mleccha was used to refer to both the eastern and western Ānavas. In course of time it came to be used for almost any non-Ṛṣya and even for Ṛṣyas of impure speech. Subsequently the term meant something like “foreigner”, but that was after most of the Ānavas had become assimilated. When not used in association with the foreigners the word Mleccha is used for one who is impure, dirty or uncultured. It is derived from the root "mlich~mlech", meaning to speak indistinctly (like a foreigner or barbarian who does not speak Sanskrit). We find the use of root in Mahābhāṣya.

The Sanskrit term Mleccha, referring to the indistinct speech of some non-Ṛṣyas, is taken from proto-Bodish (proto-Tibetan) *mltse* “tongue”, Old Bodish *ltše*, Kukish generally *mlei*, the combination of initial consonants (*mltš—*) being simplified in various ways in different Tibeto-Burmic languages. Aspiration cannot occur after *l* in old Bodish; and the proto-Bodish form may have been *mltše* for all we know, so the ‘cch’ of Sanskrit “Mleccha may come nearer the primitive affricate.
than anything preserved in the Tibeto-Burmic languages. Since ‘mlecche’ would be an impossible combination in Sanskrit, *mleccha* would be as close as a Sanskrit speaker could come to it”.339

*Mleccha*340 occurs in the Śatapatha Brāhmaṇa341 in the sense of a barbarian in speech. Here the brāhmaṇas are forbidden to use barbarian speech. The example342 given of such speech is “*he* layo”, explained by Śāyaṇa as “*he* rayah”, “ho, foes”. The barbarians referred to were Āryan speakers, though not speakers of Sanskrit, but of a Prakrit form of speech.343

An ancient tradition regards the Andhras, Pulindas and Šabaras as dog-eaters or Mlecchas.344 The Jain Prajñāpanā records two divisions of the people of India—Milikkha and Ārya, and enumerates 53 people in the former group, some of which are the Saga, Javana, Sabara, Vavvara, Hoṇa, Romaya, Pārasa and Khasa.345

The Mahābhārata346 states that the Mlecchas dwelt in the Yavana, Cina and Kamboja countries. In a dual between Kārṇa and Śalya, Kārṇa highly condemns the people of the Vāhika and especially of the Madra Country and describes them as the Mleccha, the dirt among the human beings.347 They belong to unpious countries and are totally ignorant about the Dharma (righteous conduct).348 At another place, it is stated that the Yavanas are the Mlecchas, though they follow their own ways (i.e. not following the Vedic Orthodoxy) yet they are full of knowledge and brave but the Vāhikas and the Madras are condemned as utterly foolish.349 This makes it clear that the people not following the righteous conduct according to the Āryan beliefs, whether indigenous or foreign, were labelled as the Mlecchas. The Mahābhārata350 shows that the coastal regions were the favourite resort of the Mlecchas and that they were dreadful. The Epic describes the Mlecchas as being impure because they were of bovine extraction and describes them as fierce and cruel.351

In the *Manu-Smṛti*352 the king is advised to exclude at deliberation time, the foolish, dumb, blind, and deaf, birds, the aged, women; the Mlecchas (the impure), diseased and deformed. At another place in the *Manu-Smṛti* where the girls bearing the names after a star, a tree, (or) a river, one called
after the *Antyas* or a mountain, one called after a bird, snake, or slave or with a terrifying name are forbidden for marriage. Kullūka, the commentator on Manu explains the word *Antya* as representing the Mlecchas. From the Manu it is clear that the Mlecchas spoke a different language than the Áryans.

The *Vāyu, Matsya* and *Brahmāṇḍa Purāṇas* state that the seven Himalayan rivers pass through the Mleccha countries. In the *Varāha Purāṇa*, a place named Lohārgala is stated to be ruled over by the Mleccha kings.

The Amara-kośa describes the Kirātas, Šabarás and Pulindás as the *Mlecchajātis*. The Bṛhat-Samhitā places them in the West and describes them as unrighteous. It places them under the jurisdiction of *Maṅgala graha* and assigns them the region of *Rāhu graha*, inhabiting the mountain-tops, low-regions or the caves. In the ‘life’ of Hiuen Tsang, all places to the north of Lamgham district have been described as *Mi-li-ku*, i.e. frontier or Mleccha lands.

In the Árya-mañjuśrī-Mūla-kalpa, the Mlecchas frequently appear as the companions of robbers. In the Kathāsarit-Sāgara, the Mlecchas are connected with Sindh. They are stated to have killed brāhmaṇas, interfered with sacrifices, and carried off the daughters of hermits. The Rājatarāṅgini mentions the Mlecchas as issuing forth from the valleys adjoining the Himalayas.

In medieval inscriptions, the name Mleccha has been applied indiscriminately to all foreigners. The Mleccha army of the Gwalior Prasasti of Bhoja consisted of the Arabs. The Mlecchas of the inscriptions of the medieval period refer to Muḥammadans and the people of Baluchistan.

The Siddhānta-Kaumudi describes the *Kṣudhunas* as the Mlecchas. In the Śaktisaṅgama Tantra (a work of the 17th century), we get reference to the Mleccha (verse 24), Mahāmleccha (verses 28, 30) and *Mleccha-mārga* (verse 31) where they are mentioned along with Pāncāla, Kāmboja and Bāhlika and the Khurāśan country is described as the *Mleccha-mārga*.


*Murunḍa* is mentioned in the Allahabad Pillar Inscription of Samudragupta along with the terms Daivaputra, Śāhi Śāhān-usāhi and Śaka as one compound expression.
Sakas and Murunḍas as two separate tribes. They were one of the foreign potentates who came of their own accord to offer allegiance to Samudragupta.

According to Sten Konow ‘murunḍa’ is the later form of a Saka word meaning ‘lord’ or ‘master’. The term ‘Saka-Murunḍa’ therefore possibly stands for those Saka lords or chieftains who were ruling in the regions of Surāṣṭra and Ujjain at the time of Samudragupta.372

But we find in the Khoh plates of Mahārāja Sarvanātha the names ‘Murunḍadevi’373 and Murunḍasvāminī374 which shows that Murunḍa was the name of a tribe and not a title.

On the basis of Khoh plates, Smith375 suggested that “the Murunḍas may possibly have been settled in the hill country of Riwa along the Kaimur range or more probably further south in the Vindhya or north Dekkan or possibly in the Chhotanagpur”.

According to R.K. Mookerji,376 the people called here as the Murunḍas are to be distinguished from the Sakas and may be identified with the Kuśāṇas, as earlier suggested by Sten Konow.377

We know that the term Daivaputra in the inscription has been used to refer to the Kuśāṇa kings, and Sakas are mentioned separately. So we cannot equate Murunḍas with the Kuśāṇas as suggested by R. K. Mookerji.

Some scholars regard Murunḍa as the name of a powerful foreign tribe, ruling in the upper Ganges valley.378 According to the Chinese authority, the Capital of Meou-lun (a word equated with Murunḍa) was 7,000 li from the mouth of the Great River, which was undoubtedly the Ganges. Allan is, therefore, not right in suggesting that the Chinese description of the capital refers to Pātaliputra.379 Jayaswal took Śaka-Murunḍa to denote the smaller Śaka rulers like the ‘Shalada, Shaka and the Gadahara chiefs as well as the Western Satraps’.380

In the Abhidhāna-Cintāmani381 and the Vaijayanti382 the Lampākas are identified with Murunḍas. The Lampākas are the same as the Lambatai of Ptolemy.383 The Purāṇas,384 mention Lampākas, the people who were residing in Lampāka, the modern Laghman in Afghanistan. Rājaśekhara seems to be
referring to Lampāka as Limpaka.385

The Murunanças seem to be a foreign tribe. Murunça is clearly a non-Āryan word and can have no Āryan derivation.386

Ptolemy (2nd century A.D.) mentions the Murunanças for the first time under the name Moroundai and places them on the western border of the 'Gangaridai'. They seem to have occupied an extensive territory, probably the whole of North-Bihar on the east of the Gaṅgā, as far as the head of the delta. They had six important cities, all to the east of the Gaṅgā: Boraita, Koryagaza, Kondota, Kelydna, Aganegora and Talarga. These places are difficult to identify but to Saint-Martin Kelydna appeared to have some relation with Kālinadī or Kālindī river, and Aganagora with Aghadip (Agradvipa) on the eastern bank of the Ganges, a little below Katwa.387

According to Cunningham, the name of the Marundai is still preserved in the country of the Munḍas, a hill tribe scattered over Chhota-Nagpur and Central India.388 But M.S. Pandey389 opposes the view on the ground that the Murunanças dwelt in the north-west with other foreign tribes. The evidence is strong enough to show that the Munḍas had not spread so far to the east as to occupy the Chhota-Nagpur region. However, barbarous and pastoral the Munḍas might have been before their immigration into India, when they held the sceptre in their hands they must have been endowed with the quality and capacity to rule over a people who were highly civilized. Such a race could hardly have sunk to a position so low as that of the Munḍas of the modern times. Moreover, the Munḍas are a dominant division of the aboriginals of the Chhota-Nagpur region. Had they been the descendants of the Munḍas, we should have found them in other parts of Central India also, and not confined to this small region so far from their place of origin.390

M.S. Pandey391 disagrees with the Puranic account on the basis that many discrepancies have crept in owing to the mistakes of the copyists.

15. Prārjūnas (No. 1, L.22):
A tribe subdued by Samudragupta who are said to have obeyed his imperial commands and paid all kinds of taxes. Vincent Smith392 places the Prārjūnas in the Narasimhapur district of
the Central Provinces, but a more plausible location is Nara-
simhagharh in Central India,\textsuperscript{393} as much as three other tribes
which are coupled with Prärjūnas, the Sanakānīkas, Kākās and
Kharaparikas, seem to have occupied regions more or less
within the bounds of Central India\textsuperscript{394} The tribe, associated
with the name of Arjuna, existed in the Punjab and north-west
before the advent of Gupta power in the fourth century A.D.\textsuperscript{395}
Kauṭilya knows of a people called Prājjunaka (Prārjunaka).\textsuperscript{396}

The Bhitari Stone Pillar Inscription\textsuperscript{397} records Skandagupta’s
victory over a powerful enemy called the Puṣyamitrās, who
possessed a strong army and a rich treasury: he (Skandagupta)
placed (his) left foot on a foot-stool which was the king (of
that tribe himself).\textsuperscript{398} H. R. Divekar suggested the reading
Yudhy-amitrān in place of Puṣyamitrān. But, as pointed out by
R. D. Banerji,\textsuperscript{399} the proposed reading is impossible.

There are several views about the identification of the
Puṣyamitrās.

(i) Fleet identified them with the people mentioned in the
Purāṇas as Paṭumitrās and located them on the
Narmadā.\textsuperscript{400}

(ii) V. A. Smith\textsuperscript{401} regarded them as a people of the North.

(iii) Hoernle believed that they were the same as the
Maitrakas.\textsuperscript{402}

(iv) R. D. Banerji\textsuperscript{403} regarded them as the first wave of the
Hūnas.

(v) N. K. Bhattacharji has suggested that the Puṣyamitrās
were the descendants of king Puṣyavarman of Assam.\textsuperscript{404}

Bhattacharji says that a pun (śleṣa) has been used for “the
descendants of Puṣyavarman of Assam who had so long been
mitras or friends of the Guptas, but had change into foes by
their desire for conquest and had invaded the Gupta empire from
the east and made it totter”. But as remarked by D. C. Sircar,
“there is no grammatical, lexicographical, or literary support,
for this interpretation of the name Puṣyamitra”.\textsuperscript{405}

Bhattacharji opines that Mahendravarman, whom he assigns
to the period A.D. 450 to 490 who performed two horse-sacri-
fices must have been powerful enough to launch an attack on
the Gupta empire in the reign of Skandagupta.
We know that the definite limits of Skandagupta's reign are from A.D. 455 to 467. The period of the rule of Mahendravarman, however, cannot be so definitely fixed because we do not possess any dated records of his reign. As a matter of fact the entire chronology of the kings of Assam can be settled approximately only by means of synchronisms and rough calculations. The attack on the Gupta empire by the Varmans of Assam in the reign of Skandagupta is an impossibility.  

The Pușyamitras cannot be a branch of the Hūṇas as held by R.D. Banerji. The Hūṇas have been mentioned separately in the Bhitari Inscription. "By whose (Skandagupta's) two arms the earth was shaken, when he, the creator (of a disturbance like that) of a terrible whirlpool, joined in close conflict with the Hūṇas". Hoernle's view that "the Pușyamitras were the same as Maitrakas who some years later under the leadership of Bhaṭārka established themselves in Valabhī probably with the help of the Hūṇa ruler Toramāṇa", is also not acceptable as the Maitrakas remained subservient to the Imperial Guptas from the time of Bhaṭārka to that of Droṇasimha. Therefore, they cannot be the same as Pușyamitras who rebelled against Skandagupta.

The Purāṇas mention a people called Pușyamitras, whose rule commenced after the end of the dynasty of the Vindhyakas. In the Viṣṇupurāṇa MSS. consulted by Prof. Wilson we have the following statement: "and Puṣpamitras, and Paṭumitras and others to the number of thirteen will rule over Mekalā". Prof. Wilson has added the following note, "It seems most correct to separate the thirteen sons or families of the Vindhya princes from these Bāhlikas and then from the Pușyamitras and Paṭumitras who governed Mekalā, a country on the Nar-madā".  

A similar statement is to be found in the Vāyupurāṇa, according to which "the Pușyamitras and Paṭumitras are grouped with the rulers of Mekalā, whose seven kings have not been named. The mention of Vindhyakas, evidently a people of the Vindhya region, and of Mekalā, points to the south rather than to North. So the view of V.A. Smith that the Pușyamitras were a people of the North is not acceptable.
Thus the view of Fleet that the Puṣyamitrās are to be placed in Central India somewhere in the country along the banks of the Narmadā, seems to be most reasonable.413 This is supported by numismatic evidence, a hoard of coins brought to light by D.B. Diskalkar,414 from the village of Bamnala, 24 miles to the south of the Narmadā, indicates that there was a serious disturbance of peace in the vicinity of Mekalā, in the middle of the fifth century A.D. and we may connect it with the rising of the Puṣyamitrās in that region.415

17. Śāhānuṣāhi416 (No. 1, L. 23) :

Śāhānuṣāhis are also mentioned to have paid homage to Samudragupta along with other tribes. The Śāhānuṣāhis are to be identified with the Sassanids or the Sassanian kings. The title ‘Śāhānuṣāhi (śahān-śāh) has frequently been used by the Sassanian kings.417 The contemporary Sassanian emperor was Shahpur II (A.D. 309-379).418 The Sassanians are known to have been the rulers of Persia from A.D. 211 to 651.419 According to tradition the dynasty is named after its founder Sassan. His son and successor Papaka, seized power by a coup d’etat against his suzerain, the Parthian king and his accession was the starting point for a new era (A.D. 208).420

Goyal421 confuses the Sassanians with the Pārasīkas of Kālidāsa. But they were different from the Pārasīkas. The Sassanians had founded a powerful kingdom in Persia, but they had not yet conquered the whole of Persia.422 The Pārasīkas of Kālidāsa were the Śāhis.423 Though the possibility of a Kuṣāṇa-Sassanian coalition may not be ruled out it seems that at the time of Samudragupta,424 three kings the Daivaputra (the Kuṣāṇas), the Śāhi (the Persians or the Pārasīkas of Kālidāsa), and the Śāhānuṣāhi (the Sassanians) were ruling independently.425

Buddha Prakash426 traces the Khatri sub-castes Sahni and Osahan as the remnants of the title ‘Śāhānuṣāhi’. But this is far-fetched. So far as Sahni is concerned it is to be connected with Sādhanika the name of an officer in the administration of the early medieval period.427

It may be noted that the Sassanian title Śahan-Śāh was used for the Great Emperor in Mughal period, which usage continues. In popular parlance the term is used for calling or
receiving some person respectively.

18. Sāhi\(^428\) (No.1, L.23):
The Sāhis are said to have paid homage to Samudragupta. From the appendix it is clear that Daivaputra is not an adjective of Sāhi as Goyal\(^429\) has surmised and has identified it with Kidāra Kuṣāṇa of the Great Kuṣāṇa family. Daivaputras have been interpreted to denote the Kuṣāṇas; so Sāhis cannot be identified with the Kuṣāṇas. They must have been an independent and separate tribe, and may be identified with the Persians mentioned in the Raghuvamsa in connexion with the North-Western conquests of Raghu.\(^430\)

Goyal\(^431\) identifies the Sassanians with the Pārasikas of Kālidāsa. But Pārasikas can never be identified with Sassanians. The word ‘Pārasikas’ itself clearly be speaks of the Persians and is identical with the modern Parasis. Moreover, Sāhānuṣāhis are to be identified with the Sassanians whereas Sāhis refer to the Persians. Even now the king of Persia (Iran) is known as ‘Shāh of Iran’.

Sāhi is an Iranian or Persian word and seems to have some relation with Sanskrit root \(\sqrt{\text{śā}}\) to rule, which when formed a noun means ‘a ruler’.\(^432\) The Sāhi dynasty of Kabul was ousted by the brāhmaṇa minister of the last king. The new dynasty was also known as the Sāhis and has been mentioned by Al-Beruni and Kalhaṇa.

The word Sāha or Sāhu, often used for banias in villages, is not connected with Sāhi or Sāhi but is to be derived from Sanskrit ‘sādhu’.\(^433\)

19. Saimhalaka (No. 1, L. 23):
Inhabitants of Simhala or Ceylon. They are mentioned along with the Daivaputras, Sāhis, Sāhānuṣāhis, Śakas and Murundas, and all (other) dwellers in islands (probably the islands of Southern Sea such as Jāvā and Sumātrā)\(^434\) who paid homage to Samudragupta by offering themselves for services, bringing presents of maidens, praying for charters bearing the imperial Gupta Garuḍa seal (Garutmadāṅka) by which they would be left undisturbed by the emperor in the enjoyment (bhukti) and administration (sāsana) of their respective territories.\(^435\) If literally interpreted the inscription will suggest that the people mentioned here were really tributaries under Samudragupta.
When we see from the inscription itself that the Tamil states were left undisturbed, the inclusion of even distant Simhala (Ceylon) and all other islands in this category raises great doubts about this interpretation, and we shall hardly be justified in taking the words of the Court-poet in their literal sense without corroborative evidence. But the question arises that was the conquest of Tāmraparnī (Simhala) by Asoka in his Rock Edict II also a simple boast of this kind?

So far as Ceylon is concerned, we have fortunately an independent evidence of its political relation with Samudragupta.

We know that after the death of king Mahāsena (A.D. 334—62) of the Lambakarna clan his son Sumeghavarna (chi-mi-kiapomo=“cloud of merit”) became king of Ceylon who was a contemporary of Samudragupta (San-meuto-to-lo-kin-to). He, according to a Chinese text, sent two monks to Bodh-Gaya to visit the sacred spots, but they were put to great inconvenience for want of suitable accommodation. To remove this difficulty for future pilgrims to the holy place, Meghavarna decided to found a monastery there. He accordingly sent a mission to Samudragupta with rich presents and asked for permission, and the Ceylonese king built a splendid monastery to the north of the Bodhi tree.

By the time of Hiuen Tsang it had developed into a magnificent establishment, with more than 1,000 priests, and the pilgrim has described the rich decorations and massive grandeur of the buildings. Referring to the old history of its foundation Hiuen Tsang says that the Ceylonese king ‘gave in tribute to the king of India all the jewels of his country’. “It is likely that Samudragupta’s courtier also regarded the rich presents as a tribute, and construed the Ceylonese king’s prayer for permission to build a monastery into an ‘application for charter confirming him in the enjoyment of his territories’, one of the forms of homage paid by the category of states into which Simhala is included”.

Simhala is generally identified with Lānkā. But Varāhamihira mentions both of them separately as situated in the South.

Lānkā has been identified differently by various scholars with Lānkā of Madhyadeśa, with Maldives, with the
northern part of the Andhra country on the shores of the Bay of Bengal, and with an island off the south-east Coast of Ceylon. All these theories are refuted by S.B. Chaudhuri who remarks that the assumption that Lanka is not Ceylon is gratuitous. He points out that in the Rāmāyana Rāvana while entreating Sītā to be his wife says: "Lankānāma samudrasya madhye mama mahāpurī sāgareṇa parikṣipta nivistā......" Hanuman makes a similar statement in describing the strategic position of Lanka: Sthitā pāre samudrasya dūrapārasya. Kālidāsa in his Raghuvamśa in connexion with ‘Purīm Lāṅkām’ writes: "Mahārṇava parikṣepam lankāyāḥ parikhālaghum". With regard to the bridge built by Rāma Kālidāsa notes: sa setuṁ bandhayāmāsa plavaṅgairlavanāṁbhasi. In the Skanda Purāṇa and in the Kathāsaritasāgara, we have similar references to Lāṅkā. All these passages point distinctly to the great sea on the other side of which was situated the great city of Lāṅkā. The separate mention of Simhala and Lāṅkā in many Sanskrit texts is quoted to show that Lāṅkā was distinct from Ceylon. This is hardly convincing for the separate mention of Mathurā and Sūrasena, Sāketa and Kosala, Gāndhāra and Takṣaśilā, Avanti and Ujjainī, did not imply any material geographical difference as they were treated only as convertible terms in geographical texts of the Purāṇas. In the Puranic lists, Lāṅkā is a territorial name and Simhala is an ethnic name. As the name of a city in the island of Simhala, Lāṅkā passed off as a dvīpa, and the two names were used in the same geographical sense. A passage in the Rāmāyaṇa runs thus: "Simhalān barberān mlecchān ye ca laṅkānivāsinaḥ". Hiuen Tsang also mentions Seng-ka-lo (Ceylon) which included Leug-ka (Lāṅkā). As pointed out by B.C. Law, the Mahāvaṃśa and its commentary show that Lāṅkādvīpa (the lower portion) was one of the main divisions of the island of Ceylon.

It is a valid presumption, therefore, that the ancient name Lāṅkā referred to Ceylon. We may assume further, as seems very likely, that Lāṅkā was the early name of Ceylon and its literary name as well. Mention is made of Lāṅkādvīpa even in medieval inscriptions. The Madras museum plates of Jaṭilavarman refer to the beautiful island of Lāṅkā as Ilangai. Epi-graphic evidence, however, shows that Simhala, another name
of ancient Ceylon, was equally well known. Thus the Kanhad plate of Kṛṣṇa III refers to the island of Siṃhala. In another inscription the king of Siṃhala is described as waiting on the shore. In other inscriptions Siṃhala is variously designated as Siṅgala-deśam, Siḷam and Siḥala. All this evidence favours the suggestion that as territorial names Siṃhala and Laṅkā were convertible terms, although the latter is also used as the name of a city. Priaulx remarks and probably, correctly, that Laṅkā was the old mythological name for Ceylon, and that later on it was supplanted by Tāmraparṇī, and subsequently when the Periplus was written, by Palaesimundus or Palaesimoundon which itself was transformed into Salike, Serendiva derived from Pali Sihala or Siḥala dipa. The name Palaesimoundon is very plausibly based on “pāre samudrasya” in the description given of Laṅkā as noted above. Ptolemy’s Simoundon also refers to that name. But in Ptolemy’s Geography the island is called Salike which responds to Siele diba of Kosmas Indicopleustes both of which have their sources in Siḥalam “the Pāli form of Sanskrit Siṃhala” or Ceylon. To this source may be traced its other names such as Serendib, Zeilan, Sialan, the last one yielding to Ceylon. Marco Polo’s Seilan is a nearer approach to the modern name. Van-der-turk suggests that the name may have been derived from Sela or ‘precious stone’, hence the island was ancienly called Ratnadvipa. An Arab historian called it the “Island of Rubies”. The Chinese name for the island also implies reference to gems. The name Sailān also occurs in the works of Rashiduddin, Hayton and Jordanus. Al-Beruni called it Singaldib. Siṃhala is perhaps so called as once abounding in lions.

We may note here that there are references to another Siṃhala quite different from Ceylon. It was placed to the east of Marudeśa and to the south of the Kāmāḍri. It is evidently in the Punjab-Rajasthan region and reminds us of the kingdom of Simhapura mentioned by Hiuen Tsang.

20. Śaka (No. 1, L.23) :
One of the tribes which is said to have paid homage to Samudragupta. As we have already discussed in connexion with the Muruṇḍas, the expression, ‘Śaka-Muruṇḍa’ should
not be translated to mean Śaka-lords. Following Fleet\(^{477}\) we may better split the expression into two distinct names, the Śakas and Murundas.

The Śakas in the time of Samudragupta (4th century A.D.) must be the Śakas of Western India belonging to the Satrapal family of Cašțana and Rudradāman. In this period the Śaka ruler was Rudrasimha II and his successor Rudrasimha III, whose coins come up to A.D. 390, was killed by Candragupta II.\(^{478}\) Other persons of that nationality were ruling in and about Sāncī.\(^{479}\)

The Scyths, whom Indians named as Śakas, were originally living on the borders of Bactria. A nomadic people called Yueh-Chih by the Chinese forced them to move from that place. Eventually in the beginning of the first century B.C., the Śakas moved on from Bactria to attack first the Parthians of Iran, and then the Greeks in India.\(^{480}\)

By the middle of the 1st Century B.C. there remained only a few petty Greek chiefs in India, and the power of the Śakas reached Mathurā. The Śakas continued the earlier practice of issuing coins with bilingual legends in Greek and Prakrit. The earliest Śaka king in India was Maues (about C.80 B.C.)\(^{481}\)

Towards the close of the first Century A.D., the Sātavāhanas were pushed out from the North-West Deccan by the invading Śakas of the Kṣaharāta clan; but the Satavāhanas under the greatest of their rulers, Gautamiputra Śatakarnin recovered their lands about A.D. 130. After this event nothing more is heard of the Kṣaharātas.\(^{482}\)

Another Śaka dynasty, called the Kārddamaka family but generally known as the “Western Satraps”, gained control of Kathiawar and Malwa at about the same time, and ruled roughly up to A.D. 400, and at the height of their power governing much of Rajasthan and Sind also. The greatest ruler of this dynasty was Rudradāman, who has left the earliest important inscription in correct Sanskrit,\(^{483}\) a long panegyric which records his martial exploits, and his reconstruction of a great artificial lake at Gīnār in Kathiawar, which had been excavated under Candragupta and improved in the time of Aśoka. This inscription is among the earliest certainly dated records.
of ancient India, and proves that Rudradāman was reigning in A.D. 150.484

Samudragupta’s main effort was in the direction of the West, where the Śakas had ruled for over 200 years and which was enriched by the lucrative western trade. The Śakas at that time controlled Malwa and Kathiawar and were a power to be reckoned with. ‘Though the Allahabad Pillar Inscription claims that Samudragupta received homage from “the Śaka lords”, it is probable that he did not measure swords with them’.485 It is clear that the Śaka homage to Samudragupta was not at all sincere and reliable since it was not tendered to his successor,486 and Candragupta II had to conquer the Śakas once again.

There is indeed a tradition that on the death of Samudragupta the Śakas succeeded in shaking the Gupta Empire, and forced the weak king, Rāmagupta, to conclude a dishonourable peace.487 Most authorities reject the story, and deny the historicity of Rāmagupta, but the recent discovery of copper coins bearing his name488 strengthens the suggestion that the tradition has a basis of fact.489

It was Candragupta II (C.376-415), the son of Samudragupta and younger brother of the shadowy Rāmagupta, who finally defeated the Śakas, soon after A.D. 388.490 So he is rightly remembered as ‘Śakāri’ ‘the enemy of the Śakas’.491

The trousers were introduced into India by the Śakas and seem to have been in vogue among the ruling classes during the Gupta times, for Gupta kings often appear on their coins as wearing trousers.492

The Śakas were notorious drinkers. It is said that Cyrus defeated the Śakas, when they were maddened by wine.493 It has been suggested by Buddha Prakash that as a result of the influence of the Śakas, the vogue for excessive drinking spread. Strabo494 speaks of a Bacchanalian festival of the Persian, in which men and women, dressed in Scythian style passed day and night in drinking and wanton play.495 We know of similar drinking bouts in the Mahābhārata.496 Probably the Scythians and the Iranians popularised drinking in the Punjab. The people of the Gangetic country, sticking to pristine ideals of moderation did not relish the exotic drink-
ing bouts popularised in the Punjab, under Śaka and Persian influence. Baudhāyana in his Dharmasūtra, Kārṇa in the Mahābhārata, and the Buddha in his discourses denounced drinking and laid down a prohibition against it. But all this is not agreeable since Buddha and Baudhāyana belong to a period before the coming of the Śakas. Āryans have been great lovers of drinking. We can find sufficient evidence for the drinking before Śakas.

We may here refer to the Śaka Era (A.D. 78), which is very popular in India even to-day. Traditionally this era is known to have been founded by a Śaka king who occupied Ujjayinī 137 years after Vikramāditya. The era may in fact have been founded by Kanishka. It was certainly used early in the 2nd Century A.D. by the "Western Satraps", who ruled Malwa, Kathiawar and Gujarat. Thence, the use of the era spread through the Deccan and was exported to South-East Asia. Because of its long association with the Śaka Satraps the era may have earned its present name.

The Śakas came to be included in the category of the martial classes of ancient India. Manu refers to the warlike people on the fringes of Āryan civilization, including the Greeks (Yavana), the Scyths (Śaka), and the Parthians (Pahlava), as ksatriyas who had fallen from grace through their neglect of the sacred law, but who could be received once more into Āryan fold by adopting the orthodox way of life and performing appropriate penitential sacrifices.

The Śakas were a white-skinned tribe or race of people; in the legends which relate the contests between Vasistha and Viśvāmitra, the Śakas are fabled to have been produced by the cow of Vasistha, from her sweat, for the destruction of Viśvāmitra’s army.

Buddha Prakash traces the Śaka invasion on the basis of literary and linguistic considerations.

The name of the capital of the Madras, Śākala, and that of the region between the Ravi and the Chenab, Śākaladvipa, are based on the word Śaka and are indicative of a Śaka invasion. Likewise, the name of the clan Śākya, to which Buddha belonged, enshrines a reminiscence of the word Śaka.

Moreover, the place-names ending in kanthā existing in the
whole of the Punjab from the Bannu valley to the Kankhala region and even beyond suggest an intrusion of the Śakas long before the time of Pāṇini, who is known to have flourished one century before the invasion of Alexander, the Great. Kanthā is a Śaka word for city and is akin to kadhāvara or kanthāvara of Kharoṣṭhī inscriptions, Kand of Persian, Kanthā of Khotanese, Kandh of Sogdian, Kandai of Pushto, Kanda or Koent of the dialect of the Rṣikas. It is significant that the land beyond the Oxus, the Urheimat of the Śakas, abounds in Kanthā-ending place names, such as Samarkand, Khokand, Chimkand, Tashkand, Panjkand, and Yarkand.

The reference to the stepped-well, called Sakandhu after the Śakas, together with that worked by Persian Wheel, known as Karkandhu after the Karkians, in a vārttika of Katyāyana also leads to the same conclusion.

At the time of Alexander’s invasion the Śakas lived at the north-western borders of India. That this tide of Śaka invasion, descending from the north-west, touched the eastern extremity of India, is manifest from the traditions of the Purāṇas that the Śakas advanced to Ayodhya during the reign of King Bāhu and that his son Sagara checked and repelled them.

In the Mahābhārata the Śakas are stated to have constituted along with Cūlikas, Tuṣāras and Yavanas, the right wing of the Krauṇcavyūha formed by Bhīṣma on the sixth day of the battle. Caraka in his medical treatise refers to them in the context of Central Asiatic tribes, viz. Bāhlika, Pahlava, Cīna, Yavana and Śaka.

Buddha Prakash also tries to trace the remnants of the Śakas in modern times.

The Śakas came into Punjab after the Yavanas or the Greeks. During their long rule they contributed a great deal to Indian culture and ultimately became one with the Indian people. The depth of their influence on Indian society is manifest from the word thakura, which implies the ideas of nobility and divinity and stands for the Rajputs in the Punjab and is derived from the word thagora, taugara or tukhara. The name Tukhāra itself survives in the name of the Tokhi caste found in the North-West. Another caste called Khosla
is a survival of Kusulaka, the surname of the Kṣaharāta chiefs Liaka Kusulaka and his son Patika Kusuluka. Analogous to this word is the name of Kuzula Kadphises the first Kuṣāṇa emperor to advance towards the Punjab. Hultzsch has equated this word with Turki ǧuṭlu meaning ‘strong’, and Sten Konow has compared it with Turki guzel, meaning ‘beautiful’, but Lüders has shown that it is the name of a family or clan of the Śakas.\(^{514}\) So the name of Khosla is a remnant of this tribe.\(^{515}\) Besides the Thakuras and Tokhis of the Punjab, there are caste-groups of Soi and Sikka, which are reminiscent of the Śakas.

21. \textit{Sanakānīka} (No. 1, L.22; No.3, L.2):

In Inscription No.3 it occurs with the short ‘i’ in the fourth syllable, i.e. as ‘Sanakānīka’.\(^{516}\)

The Sanakānīkas were also subjugated by Samudragupta along with other tribes who payed him all kinds of taxes, obeyed his orders and were coming to perform obeisance.\(^{517}\) In the Udayagiri Cave Inscription of Candragupta II, of the Year 82 (A.D. 401) (No. 3), we know of a Mahārāja of the ‘Sanakānīka’ tribe or family, who was a feudatory of Candragupta II and who is stated to have recorded his gift on a Vaiṣṇava Cave temple at Udayagiri.\(^{518}\) Udayagiri is a well-known hill about two miles to the north-west of Bhilsa, ancient Vidiśā.\(^{519}\) Thus we can say that the Sanakānīkas lived in the neighbourhood of Bhilsa.\(^{520}\) D.R. Bhandarkar mentions them to have held the province of Vidiśā but he also locates Gaṇapatināga’s kingdom (one of the kings subjugated by Samudragupta) in Vidiśā.\(^{521}\) So his view seems to be inconsistent.

It may be noted that the Sanakānīka feudatory chief of Candragupta II, as well as his father and grandfather, bore the title Mahārāja. This may suggest that the Sanakānīkas, and probably other tribes mentioned along with them in the Allahabad Pillar Inscription were not tribal republics, as is generally supposed, but were ruled by hereditary chiefs.\(^{522}\)

The name of the grandfather of this Sanakānīka feudatory chief of Candragupta II, is given as Chagalaga ‘which looks like a foreign name’;\(^{523}\) but his father bears a purely Hindu name: ‘Viṣṇudāsa’. Of course the present chief’s name is illegible in the inscription (No. 3).\(^{524}\) But considering the trend
it may be surmised that his name also was a Sanskrit name.\footnote{525} It seems that the tribe which originally consisted of aboriginal people was gradually coming under the influence of Sanskrit culture.

22. \textit{Vāhlika} (No.20, L.2) :

The \textit{Meharaulī} Pillar Inscription (No.20) describes the \textit{dig-vijaya} of a king named Candra (i.e. Candragupta II) in the first verse as stated below: “He, on whose arm fame was inscribed by the sword, when, in battle in the Vaṅga countries, he kneaded (and turned) back with (his) breast the enemies who, uniting together, came against him;—he, by whom, having crossed in warfare the seven mouths of the (river) Sindhu, the Vāhlikas were conquered;—he, by the breezes of whose prowess the Southern ocean is even still perfumed”.\footnote{526}

We find various readings of the name Vāhlika in literature which are: Vāhlika, Bāhlika, Vāhlika and Bāhlika. In our inscription (No. 20) ‘Vāhlika’, i.e. Vāhlika in plural denotes the people of Vāhlika i.e. Bactria (modern Balkh) region on the Oxus in the northern part of Afghanistan.\footnote{527}

Mislead by a verse in the Rāmāyaṇa,\footnote{528} D.R. Bhandarkar\footnote{529} places Vāhlikas in the close proximity of the Vipāsā, the modern Beas. The reading Vāhlikān in the passage quoted from the Rāmāyaṇa is a mistake for Vāhikān. Numerous passages can be quoted from the Epic, Puranic and classical Sanskrit literature to prove that the Punjab = Pañcanada, ‘the land of five rivers’, was in ancient times called the Vāhika country.\footnote{530}

‘Vāhika’ was, in fact, a general term for the whole of Punjab. We know Śākala as Vāhika-ṛama from Patañjali and also Pātanaprastha which is modern Pathankot by the same term. Moreover, Vatsyāyana in his Kāmasūtra and Rajaśekhara in his Kāvya-mīmāṁsā mention the people of Bāhlika and Punjab as two separate entities.\footnote{531}

There is, however, one verse in the Karnaparvan of the Mahābhārata which suggests that Vāhika was originally the name of a country or people on the Vipāsā, (the Beas) : “In the Vipāsā, there were two Piśācas named Vahi and Hika; their descendants are called Vāhikas who are not the creation of Prajāpati”.\footnote{532}
Later on the sense of the word expanded to cover all the tribes living in the Punjab. It is interesting to note that the Mahābhārata sometimes uses the terms Vāhika, Madra, Jartika, Āraṭṭa and Paṇcanada synonymously. It appears that the lands of these tribes which lived close to one another became in course of time moulded into a big kingdom under the powerful kings of Śākala (Sialkot). As Vāhika was beyond Kurukshetra and, therefore, outside the boundary of Brahmāvarta, its analogical connection with the word ‘bahis’ may have been another cause of the expansion of its geographical sense. This is also reflected in the Vārttikas of Katyāyana who derives the word ‘Vāhika’ from ‘vahis’ or ‘bahis’, meaning ‘outside’ (the pale of Aryandom).

Some scholars rely on the description of the Bāhlikas as the offspring of two Piśācas, Bahi and Hika, as given in the Mahābhārata. Buddha Prakash holds that fresh stream of the Bactrian people which swooped over the Punjab came to be known as Bāhlikas; their name which became a general designation for the people of Punjab was later corrupted as Vāhika. But we have already shown that the two were separate entities.

We know that the Vāhikas were the people living within the boundaries of the five rivers including the sixth Sindhu (Indus), but according to the Meharauli Pillar Inscription Candragupta conquered Vāhlikas after crossing the seven mouths of the (river) Indus (sapta mukhāni sindhoḥ). So Vāhlika of our inscription is certainly Balkh in the extreme north of Afghanistan. Bajpai opposes it on the ground that Candragupta could not have gone to so far off a place as Bactria which is situated across the Hindukush and rejects the older contention of scholars that the Kuṣānas were ruling in Bactria during king Candra’s campaign and that he crossed the Hindukush to crush them.

But the view of Bajpai is not tenable since it is clear from the lines in our inscription that king Candra had conquered the Vāhlikas after crossing the seven mouths of the river Indus.

So far as the literary evidence is concerned we find that Bālhika is the name of a people in the Atharvaveda; here
the fever (Takman) is called upon to go to the Mūjavants, the Mahāvṛṣas, and the Balhikas. The Mūjavants are quite certainly a northern tribe, and though the passage may contain a pun on Bālhika as suggesting ‘outsider’ (from bahis, ‘without’),\textsuperscript{543} still there is no doubt that the name was chosen from a northern tribe.\textsuperscript{544}

The Śatapatha Brāhmaṇā\textsuperscript{545} mentions a Kuru king named Balhika Prātipīya. It seems that Balhika was a descendant of Pratīpa. But there is no evidence to show why he bore the name Balhika.\textsuperscript{546} He is perhaps the same as Mahārāja Bāhlīka Pratipēya of the Mahābhārata.\textsuperscript{547}

The Rāmāyaṇa shows that the Royal Kuru family originally migrated from the Bāhlīka country. The passage in question\textsuperscript{548} says that Ila, son of the Prajāpati Kardama, who was the king of the Vāhli country, gave up Bāhlīka in favour of his son Śaśavindu, and founded a new city Pratiśṭhānapura in the Madhya-ḍēśa, where his other son Pururava Aila continued to rule. This links up the Ailas, the progenitor of the Kuru's, with the Kardama royal family of Bāhlī. H.C. Raychaudhuri\textsuperscript{549} suggests that Kārdama, the name of the ruling family of Vāhlika, was obtained from the river of that name in Persia, and thus infers that the home of the Kārdama king is to be identified with Bāhlīka or Balkh in Iran. This view was earlier advocated by Roth\textsuperscript{550} and Weber.\textsuperscript{551} But Zimmer\textsuperscript{552} rightly shows that there is no need to assume any Iranian influence.\textsuperscript{553}

We know Vāhlika from the Puranic list of peoples.\textsuperscript{554} The Account of fifty-six countries\textsuperscript{555} is interesting as it mentions them with the Hūnas, Kauravas, Gāndhāras and Vidarbhas among others. In the Śaktisaṅgama Tantra\textsuperscript{556} Bāhlīka is described as famous for horses and situated to the east of Mahāmlechha and beginning with Kamboja. B.C. Law on the basis of reference in the Mahābhārata\textsuperscript{557} places the Vāhlikas in the neighbourhood of Gandhar and Kamboja.\textsuperscript{558}

Katāyāna (4th century B.C.)\textsuperscript{559} mentions Bāhlāyana and derives it from the word Bāhli, a country also mentioned in the Arthaśāstra of Kautilya.\textsuperscript{560}

The Vāyu Purāṇa, Śiva Purāṇa, Kāvyā-Mimāṁsā of Rājaśekhara and the Rāmāyaṇa\textsuperscript{561} place the Vāhlika country in the
northern division. The Nāṭyaśāstra of Bharata says that Bāhlikabhāṣā was spoken by the northern people (Udicyas).

A similar reference is also to be found in the Sāhitya-darpaṇa. In the Kāmasūtra of Vatsyāyana, Bāhlika is grouped with Strīrājya, which occurs in the list of North-Western division. The peculiar custom in Bāhlika of several young men being married to a single woman as in strīrājya (strīrājye ca Bāhlike . . . . .), appears to be an outlandish custom prevailing in the regions to the west of India. The Jayamaṅgalā commentary also says that Bāhlika was in Uttarāpatha.

We find the word Vāhlika occurring in the Amara-kośa in two ways:

1. Bāhlika
2. Bāhlika

The Amarakośa shows that Bāhlika was famous for horses, saffron and Ferula Asafoetida (hiṅgu).

The reference to saffron leads us to the filaments of saffron on the banks of Vaṅkṣu (oxus) where Raghu gave defeat to the Hūṇas as described in Kālidāsa’s Raghuvamśa. The reading Sindhu of the passage is plainly a mistake for Vaṅkṣu which is corroborated by Kṣirasvāmin, the earliest commentator of Amara who clearly shows that the Bāhlika country was bordered on the Oxus.

The Brhatśāhīta places Bāhlikas in the jurisdiction of the Sun. Ancient tradition connects the Bāhlikas with the Dhārṣṭakas, a Kṣatriya clan which occupied the Bāhlika country. We know that Bāhliki was another name of Mādri, queen of the Madras.

Buddha Prakash suggests that the Vedic school of the Bhāllavins enshrined the memory of the Bāhlikas; the modern sub-castes of the Barasarin sub-group of the khatris Bhalla and Behl represent the ancient Bāhlikas, and the Jāt clans of Bhālār and Bhalerah, found in Multan, the Baloch tribe Bhalkā, living in Sindh, Bahawalpur and Dera Ghazi Khan and the clan Bollowana, found in Shahpur, are remnants of the far-flung Bāhlika tribes. There is a possibility of the Bāhlikas migrating from their original home Balkh to the Punjab.

When Hieun Tsang visited Balkh, it was a centre of Buddh-
ist faith, but after the overthrow of the Sassanid kingdom by the Arabs, the ancient Bactria along with the adjoining territories passed under the control of Khorasan, the seat of the Muhammadan power.

23. *Yaudheya* (No. 1, L. 22):
The Yaudheyas are included among the tribes subjugated by Samudragupta. In his time, they seem to have occupied northern Rajputana and south-east Punjab, and their territory extended up to the confines of the Bahawaipur State where their name survives in the name of the tract called Johiyawar. Their earliest reference in the inscriptions is found in the Junāgarh Rock Inscription of Rudradāman I (A.D. 150) which mentions the victory of Mahāksatrapa Rudradāman over the Yaudheyas who were ‘proud of their heroism’. The Bijayagadh Inscription which is a record of the Yaudheyas (in Brāhmī characters of the second-third century A.D.) connects them with Bharatpur State in Rajputana. It refers to one Mahārāja Mahāsenāpati, the ruler of the Yaudheya-gana.

Literally the word *Yaudheya* means ‘a warrior’ which corresponds with the *Ossadū* of Arrian, the *Sambastae* of Diodorus and the *Sambracae* of Curtius, who made their submission to Alexander. They were a powerful nation and their forces consisted of 60,000 foot, 6000 horse, and 500 chariots.

We get three different versions about the origin of the Yaudheyas:

(i) In the Mahābhārata it is stated that Yudhiṣṭhira married the daughter of the Śaiva King Govāsana named Devikā and begot a son from her named Yaudheya.

Buddha Prakash and M.K. Sharan on this basis, have been tempted to connect the Yaudheyas with Yudhiṣṭhira, the eldest of the Pāṇḍava brothers. D.K. Gupta questions the foundations of this theory on this solitary basis in the absence of a more solid or a positive evidence; but on the other hand he himself has indulged in connecting the Ārjunāyanas with the epic hero Arjuna.

(ii) The Viṣṇu-Purāṇa gives a contrary view of the same story. It states that *Yaudheyī* was the queen of Yudhiṣṭhira from whom he had a son named Devaka.
(iii) The Harivamśa and the Vāyu Purāṇa state that King Uśīnara of the Puru dynasty had five queens named Nṛgā or Mṛgā, Kṛmī, Navā, Darvā and Drśadvatī who gave birth to five sons named Nṛga, (or Mṛga), Kṛmi, Nava, Suvrata and Śibi (or Śivi) respectively. Śibi was the lord of the Śibi people or of the city of Śivapura, while Nṛga (or Mṛga) was the ruler of the Yodheyas or of Yaudheyapura. The other three sons of Uśīnara, viz., Nava, Kṛmi and Suvrata, were the lords respectively of Navarastra, Kṛmilapurī and Ambaśṭhapuri. According to Pargiter, King Uśīnara established the Yaudheyas, Ambaśṭhas, Navarastra, and the city of Kṛmilā, all on the eastern border of the Punjab; while his famous son Śivi Auśīnara originated the Śvis or Śabis in Śivapura.

It is very difficult to reject or accept the Puranic tradition without any further evidence. However, as regards their connection with Uśīnara, we may say that scholars are somewhat confused by differing versions by varied text with regard to the territory ruled over by him. The Rgveda, the Jātakas as well as the accounts of Fahien and Hiuen Tsang connect the Uśīnaras with a region farther to the north-west in Swat Valley, a part of the ancient Mahājanapada of Gandhāra; while the Aitareya Brāhmaṇa, the Kauśiṭakī Upaniṣad and the Kathāsaritsāgara associate them to the region north of Haridwar near the source of Ganges at Kanakhala.

It is possible that originally they were settled in the Swat Valley but by the passage of time, they migrated to other places as well. For example, we find that the Śabis were known to Alexander’s followers, living between the Indus and the Akesīnes (Chenab).

In the Mahābhārata, the Yaudheyas are described as having been defeated by Arjuna, along with the Mālavas and Trīgarttas. In the Sabhāparvan, the Yaudheyas together with the Śabis and the Trīgarttas are represented as having paid homage to Yudhiṣṭhira. In the Drōṇaparvan, we find that an epithet ‘Adrija’ meaning ‘mountain-born’, is used for the Yaudheyas.

The Yaudheyas were one of the republican tribes of the
Punjab. Pāṇini\textsuperscript{603} includes them among the \textit{āyudhajīvī saṁghas} together with the Parśus who are considered to be Persians by Dr. Buddha Prakash.\textsuperscript{604} Pāṇini mentions the Yaudheyas in another Sūtra also.\textsuperscript{605} Kautilya also refers to the Yaudheya as a warrior clan of the Punjab.\textsuperscript{606}

The Brāhatsaṁhitā\textsuperscript{607} places them in the northern division of India and describes them as being in the region of Brhaspati.\textsuperscript{608}

In the Sāhityadarpana of Viśvanātha, they are described as interested in gambling (\textit{divyatām}) and speaking the Southern Vaidarbhi.\textsuperscript{609}

Yaudheya coins have been found all over the area from Saharanpur to Multan. In the Ludhiana district have been unearthed their votive tablets. A rich find of their coin-moulds was brought to light by B. Sahni at Khokrakot near Rohtak where there seems to have existed a regular mint.\textsuperscript{610} Their new currency\textsuperscript{611} depicting their tutelary deity Kārttikeya which replaced the Kuṣāṇa currency in these regions, shows that they played a leading part in the extermination of Saka rule in India.\textsuperscript{612} The findings of the Yaudheya coins in large number at Saharanpur, Dehradoon, Delhi, Rohtak and Kangra attest the fact that they had driven out the Kuṣāṇas from these areas and had re-established themselves firmly, in the 3rd-4th century A.D.\textsuperscript{613}

One of their seals, bearing the legend “\textit{Yaudheyānām jayam-antradharāṇām}” \textsuperscript{614} shows that they were held in high esteem among the warrior-clans of the Punjab. Some scholars seem to be confused about its interpretation. Shobha Mukerji\textsuperscript{615} opines that their coins were issued in the name of the gaṇa as well as the Mantra-dharas. M.K. Sharan\textsuperscript{616} explains the word “\textit{Mantradhara}” to mean the members of the Executive Committee “those vested with the policy of the state”. He is of the opinion that one set of the Yaudheya coins is struck in the name of the “\textit{Mantradharas}” and the “\textit{Gaṇa}”, while the other set is struck simply in the name of Gaṇa.\textsuperscript{617} He seems to have wrongly substituted the reading “\textit{Mantradhāra}” for “\textit{Mantradhara}”. He has been arbitrary in separating “\textit{Jaya}” from \textit{Mantradharāṇām}\textsuperscript{618} which forms a compound by the combination of the two words. Further he rejects the view of some historians who consider the word “\textit{Mantradharāṇām}” to mean
'those who were in possession of Victory Charm'. But he contradicts himself at another place while explaining a seal found at Naurangabad with the remarks: "This seal indicates the bravery of the tribe and that they were never defeated as they had adopted the title of ‘जयमन्त्रयं’". Actually the expression may mean ‘the Yaudheyas who knew the secret of victory’. It is symbolic of their victory and pride that they never got defeated.

Another word which has raised some controversy among the scholars is ‘Darma’ found on some of the Yaudheya coins. Some scholars take it to mean Dharma while others take it for ‘Dama’ or ‘Darma’ to be a Sanskritised form of Greek—‘Drachma’ Again some controversy arose whether it was a Copper one or of silver. The word ‘Damma’ or ‘Dramma’ has been used for a gold coin. It may be remarked that the word borrowed from some foreign language may not strictly be used in the original sense and hence it may simply mean coin. The Kuśāṇas had introduced gold-coins which were later on adopted by the Guptas. But the Yaudheyas seem to have never adopted the gold currency since so far we have found no gold coin belonging to them. This may speak of their weaker economic condition; surely they could not compare with powerful monarchies. On some of the Yaudheya coins, we have the mysterious words, ‘dvi’ (two) and ‘tri’ (three) after the legend ‘Yaudheyaganasyajayah’ which may point out their making a confederation with other tribes, viz., the Ārjunāyanas and the Kuṇindas. They seem to have controlled the area lying on the banks of the river Sutlej up to the borders of the Bahawalpur State which is still called Johiyawar. The word ‘Johiya’ is apparently an abbreviation of ‘Jodhiya’, which is the Sanskrit Yaudheya. Cunningham, however, takes the words ‘dvi’ and ‘tri’ of the above-mentioned coins to signify ‘the money of the second and third tribes of the Yaudheyas’.

M.K. Sharan has enlisted about twenty-four types and Symbols on the coins of the Yaudheyas which may point to their religious leanings as well bear out some aspects of their social life. They are as follows:
1. Bull
2. Elephant
3. Deer
4. Peacock
5. Tree-in-railing
6. Human figure standing (warrior)
7. Lakṣmī
8. Cobra
9. Scythic-like object(Yūpa)
10. Stūpa
11. Triśūla
12. Nandipada
13. Shell
14. Svastika
15. Vase or Maṅgala Kalaśa
16. Tribal sign or Ujjayinī Symbol
17. Two ‘s’ with a line in between probably representing two hooded snakes
18. Triangular-headed symbol or more probably a Yūpa
19. Zig-Zag line depicting snake or river
20. Circles with dots around, probably representing the sun
21. Curved object within railing, probably a representation of the Yūpa
22. Hill so-called Caitya
23. Six-headed Śaṣṭhi or Kṛttikā
t28
24. Śiva.
We have discussed the following names of the tribes:
1. Ābhīra
2. Ārjunāyanas
3. Āṭavikas
4. Daivaputra
5. Hūṇa
6. Kākas
7. Kharaparikas
8. Kotas
9. Kurus
10. Licchavis
11. Madrakas
12. Mālava
13. Mleccha
14. Muruṇḍas
15. Prārjunas
16. Puṣyamitras
17. Śāhānuṣāhi
18. Śāhi
19. Saimhalaka
20. Śaka
21. Sanakānīka
22. Vāhlīka
23. Yaudheya

Among these the Ābhīra, Ārjunāyanas, Āṭavikas, Kākas, Kharaparikas, Kotas, Kurus, Licchavis, Madrakas, Mālava, Prārjunas, Puṣyamitras, Sanakānīkas and Yaudheyas are the indigenous tribes while the Daivaputra, Hūṇa, Mleccha, Muruṇḍas, Śāhānuṣāhi, Śāhi, Saimhalaka, Śaka, and Vāhlīka represent the foreign stock.

We have seen how some of these tribes migrated to places other than their original settlements and gave their names to-
the janapadas they settled. They replaced the old Vedic tribes in Punjab and Rajasthan though some of them are deemed as offshoots of the main tribe. The Prārjunas, Sanakānīkas, Kākas and Kharaparikas may be later tribes since they find hardly any mention in the ancient texts. The Madrakas who were a branch of the Śālvas (who had a totemic origin) and the Licchavis who had legendary origin as a result of an incestuous union between brother and sister may even be pre-dated to Āryan way of life, indicating the period of totemic worship and when there was no conscious taboo on incest.

About the foreign tribes mentioned above we find that the Sakas influenced India so much that the Purāṇa-writers included Śaka-dvīpa in the Bhuvanakośa section. There are probabilities of the Hūnas and Vāhlika settlements in the Punjab and some territories known after them. The title Śahi was supplanted by the Hūnas and Turks in their administrative systems. After the Āryans migrated to the east, the lands in the North-West were looked at with contempt, by the easterners and were labelled as the Mleccha lands. The term Mleccha was generally used for the foreigners who did not come under the pale of Āryandom. Hence the people in the North-West who came under foreign influence and were liberalized in their outlook, were also terms as the Mlecchas. Thus we find that the process of political and the ethnic transformation continued.

Not only that we find that the majority of the above-mentioned tribes were Āryanized, some under the Vṛātya variety while others under the Vṛṣala system. The Hūnas and the Sakas were admitted to the Kṣatriya stock while the Śaka-brāhmaṇas known as the Magas were brahmanised. Many pre-Āryan names were Sanskritized but some names retained their old forms; the names like the Licchavis, Ābhira, etc., cannot be explained through the root and suffix of Āryan language.

Thus we see that the ethnic, geographical and cultural factors differentiated one tribe from the other. The use of the terms Ārya, Anārya, Mleccha, Vṛātya and Vṛṣala prove it beyond doubt. But there was interaction among these tribes and the tribes which interacted later survived as castes. Most of these tribes represented the Little Tradition and were absorbed into the Great Tradition. Some of their cults and their
gods became a part of the main-stream of the Āryan society.

The Linguistic Survey of India has shown a survival of India's janapadas through the long periods of time. The areas of Indian dialects and languages as they are found today correspond, in a striking manner, to the ancient or medieval janapadas or janapada-samghātas (federations of Janapadas). Even the Janapadas of the mahā-Janapadas of the sixth century B.C. comprised small areas. ‘The ancients were not great conquerors’ declared Bāna, an author of the seventh century A.D., ‘for in a small area of land, they had number of kings’.630 By the close of the Gupta period, however, the Janapadas had grown sufficiently in size, and in the middle ages they came to be almost what we find them today.631

It may also be conceded that the gana states of the Yaudheyas, Mālavas and Licchavis were not democracies or republics in the sense in which we understand these words today. Supreme and ultimate power did not lie vested in the whole body of adult citizens. We can still describe these states as republics. Standard works and authorities on the political science define republic as a state, where the sovereign power vests, not in a single person as in monarchy, but in a group or college of persons, more or less numerous. Oligarchies, aristocracies, and democracies have all been labelled as republics.632

In any case modern India may take legitimate pride in the fact that, though she may not have had democracies in the modern sense, government by discussion was by no means unknown in her ancient civilization.633

Finally we may say that Samudragupta did not destroy the Mālavas, Ārjunayānas, the Yaudheyas and the Madras to extinction; they had become tributary but retained their internal autonomy. Their territories were never directly administered by the Guptas, and so their republican institutions could not have been much affected.

REFERENCES

2. Aṣṭādhyāyī, 1/2/52 and 1/2/55.
3. A.S. Altekar, \((Kz)^2\), p. 118.
5. Ibid., p. 17, Second Rock Edict.
6. \(\text{Aṣṭādhyaśī}^\text{ī}, 4/1/168\) to \(4/1/178\).
7. K.P. Jayaswal, \(Ux\) (edn. 1924) p. 156.
8. Romila Thapar, \(C\) p. 50.
9. Ibid., p. 51.
10. Shobha Mukerji, \(Lg\) p. 132;
    Cf. R.C. Majumdar, \(Cx\) (edn. 1922) p. 257.
11. Arthaśāstra : XI. 1. 160
12. Ibid., XI.1.160-61.
13. A.L. Basham, \(Qg\) p. 97.
16. \(Vx\) pp. 422-23.
17. \(V\) 3. 114.
19. A.S. Altekar, \((Kz)^2\), p. 109:
    \(\text{ब्रह्म गणधर्म} \text{ब्रह्मध्व} \text{ब्रह्मध्व} \text{वदनात} \text{वदनात}\): \(\text{Avadānāstakā}, II, p. 103.
20. Ibid., \((Kz)^2\), pp. 109-111.
22. Ibid., \(Ly\) p. 2.
23. \(\text{Ahīra}^\text{a}\) being the Prakrit form of the Sanskrit word \(\text{Ābhīra}^\text{a}\).
24. B.C. Law, \(Tg\) p. 79.
25. A.L. Basham, \(Qg\) pp. 195, 305.
26. Govinda 'Lord of Herdsman' which literally in Sanskrit means 'cow-finder'. It seems to be a Prakrit word whose correct Sanskrit equivalent should be 'Gopendra'.
27. IX, 37. 1.
28. \(Qy\) pp. 136, 139-40.
29. R.K. Mookerji, \(Ag\) pp. 25-26;
    B.C. Law, \(Tg\) pp. 80-81.
30. I.2.3.
31. R.C. Majumdar, \(Pg\) pp. 50-51.
32. \(Kāmasūtra\) (ed. Pañcanan Tarkaratna), pp. 289, 308;
    S.B. Chaudhuri, \(Jx\) p. 45, note 14.
33. Chap. 57, \(Vs\) 35-48; chap. 58, v. 22.
34. Chap. 45, 126.
35. XVI, p. 135, v. 31.
36. \(GJ\) IX, p. 279.
37. \(V\ I., 247.
38. \(GJ\) XXV, p. 203.
39. \(Sāhitya-Darpana\) (ed.) Satya\(^J\)\ CHECK \(V\)\(^R\)at Singh, p. 472, V. 163:
    \(\text{आभीरे}^y\) \(\text{दत्तन्त्री}^\text{व} \text{शाप्ताली} \text{पुनकसादितु}^\text{u}
    \(\text{आभीरे}^y\) \(\text{शावरी}^\text{व} \text{वाचि} \text{काष्ठमात्रोपाय}^\text{ी}^\text{विषु}^\text{I}.

\(\text{IN THE GUPTA INSCRIPTIONS} \quad 179\)
40. Kavyādārśa, 1.36: अभीराहिंगिर: काच्येष्वप्रभुं इति स्मृत:।
41. JJ. Vol. XXVII, March 1951; “Observations on the sources of Apabhraṃśa stanzas of Hema-
candra”, p.19.
42. 2.6.13
43. 2.9.57
44. 2.2.50
46. Ibid., p. 67, note 6.
47. J.N. Bhattacharya, Tx. p. 297.
49. Ibid., pp. 54-55.
50. Mahāabhārata, XVI, 7.63.
51. X.15.
52. S.B. Chaudhuri, Jx. pp. 191-92:
   B.C. Law, Tg. pp. 96-97.
53. XIV, p. 120, v. 12.
55. For Ānavas, see Ibid, pp. 21-22.
56. I.112.23; IV.26.1.
57. Buddha Prakash, (Zy.)1 p. 93.
   S.B. Chaudhury, Jx. p. 92.
   B.C. Law, Tg. p. 95.
58. Rgveda, VIII, 1.11; Yajurveda, X.21; Śatapatha Brāhmaṇa, II, 1, 2-11; V.4.3.7.
60. Mahābhārata, Virāṭaparvan, IV. 39.18:
   पृविव्यां चतुर्दशायां वनां से दुर्लभः सम:।
   करोमि करं शुक्लं च तेन मार्जनेन विश्वः॥
61. Buddha Prakash, (Zy.)1 p. 95.
64. A part of which has been published and translated by F.W.K. Muller.
65. Buddha Prakash, (Zy.)1 p. 94.
66. Ibid.
67. Pāṇini, IV. 3.98.
   V.S. Agrawala, Jy. p. 341.
68. Buddha Prakash, (Zy.)1 p. 93.
70. R.C. Majumdar, L. p. 105.
71. XIV, p. 122, v. 25.
73. R.K. Mookerji, Ag. p. 25.
74. H.C. Raychaudhuri, Az. (5th edn.), p. 545.
75. V.A. Smith, X. p. 160.
76. No. 1, L. 21: परिचारकीत्व-साधारण-राजस्थः.

In परिचारकीत्व we find the use of देव suffix which shows that he made them to become his servants who were not his servants.

77. D.C. Sircar, Hz. p. 395, L. 8: साधारण-राजस्थः देवतादेवतानां देवतादेवतानां देवतादेवतानां

78. Ibid., p. 395, note 3.
79. GJ. XXXVIII, p. 331: तोमर्यां प्रात्ताभाषाली राज्याः,

80. Sabhāparvan, XXX, 1176.
81. B.C. Law, Tg. p. 383.
84. Bṛhat-Saṁhitā, XIV, p. 122, Vs. 29, 30.
85. Cf. Fleet, (Dx)1, p. 13, note 7.
87. See the Appendix No. IV.

88. It has been used by Kaniṣka, Vāsiṣṭha, Huviṣka, and Kaniṣka II in their epigraphic records; See D.C. Sircar, Hz. For Kaniṣka—pp. 138-39, 144-45; For Vāsiṣṭha—pp. 149-50; For Huviṣka—pp. 152-53, 157; For Kaniṣka II—p. 154.

89. F.W. Thomas, P. Part II, p. 305; Cf. Mookerji, Ag. p. 27.
90. A.K. Narain, Fg., p. 50.
91. F.W. Thomas, P. Part II, p. 305.
93. F.W. Thomas, P. Part II, p. 305:

In Homer the kings are ‘Zeus-born’, the title god was born by Ptolemy, VI, in 164-146 B.C., as also by a Parthian Arsakes on the Indian border; earlier Parthian kings (Mithradates II, Mithradates III, Phreates II and III) bore the title ‘god-fathered’. In India every king was deva.

94. Rgveda, X, 62.4.
95. Cf. JJ. I, p. 259: The whole expression Daivaputra-śāhisāhōṇusāhi corresponds with the full royal insignia ‘Daivaputra-mahārāja-rājātirāja’ of the later Greek Kuṣāṇas

Cf. Manu, VII. 3.
97. Ibid., p. 307.
99. F.W. Thomas, P. Part II, p. 311. Candana in connection with Kaniṣka denotes Chen-t’an—cīna-sthōna, i.e. Chinese Turkestan.

100. Ibid., p. 312: For the inscription, see UJ. 1914, pp. 973-7; Konow, Dx. pp. 70-77.
102. Maharaja-Kanika-lekh, v. 47.
104. Fz. p. 256: Karna as the son of god Sûrya;
    Ibid., p. 758; Bhima as the son of god Vâyu;
    Ibid., p. 855; Yudhishthira as the son of god Dharma or Yama;
    Ibid., p. 1288: Hanuman as the son of Pavana or Maruta, 'the Wind'.
106. No. 54, L. 2: Devaputratav—one having divine sons (disciples); D.C. Sircar, Hz. p. 331.
107. No. 13, L. 15: दृढ़ियौस्य समागतेष्व समरे दोम्यी ध्रा कंपिता भ्रामवत्त्वकरस्य—
110. Robert Shafer, Kx. p. 155, f.n.l.
111. Ibid., pp. 155-56
112. Ibid., p. 156.
113. Ibid.
114. “Huns and Hsiung-nu”, Byzantion 17 (1944-45), pp. 222-243
115. Ibid., p. 224.
118. In Der Islam 29 (1949), pp. 244-246.
120. Jarl Charpentier, “The original Home of the Indo-Europeans”,
121. R.C. Majumdar, Pg. p. 194.
123. R.C. Majumdar, Pg. p.194.
124. (Dx)¹, p. 158.
125. Ibid., p. 161.
126. LJ. LXIII. 186; JJ. XII, 531.
127. GJ. I. 239.
128. NJ. XIV, 28ff.
129. R.C. Majumdar, Pg. p. 136.
130. NJ. XVIII, 203.
131. HJ. XV, 245.
132. JJ. XII, 532.
133. Wz. p. 59.
134. Upendra Thakur, Dg. Foreword, p.v.
135. R.C. Majumdar, Pg. p. 197; Qz. p. 58.
136. (Dx)¹ pp. 142 ff.
137. Ibid: ये मृदिता गृहनाथ्येन सकल-वृक्षार्कायिन्-दृष्टि-प्रतार्थिनणणा हृदाधिपणाञ्च—
138. Ibid., pp. 146-147, L. 6.
139. R.C. Majumdar, Pg. 196:
    V. pp. 549-50;
    B.C. Law, Tg. p. 58.
140. Ibid., Pg. p. 199.
141. Ibid., pp. 184-85.
143. Raghuvamśa, IV. 68.
144. Ibid:

रत्नहृदावरोधानो भलुपु  व्यक्तविरुक्तम् ।
कपोलपाठलालेषि वचूव रच्चेविष्टितम् ॥

146. Ibid., XIV. v. 27, p. 122.
147. Upendra Thakur, Dg. p.46.
148. Ibid., See Foreword by D.C. Sircar, pp. v-viii.
149. VI, 9.64.
150. B.C. Law, Tg. p. 356.
151. UJ. 1897, pp. 892-9.
R.S. Tripathi, Zx. p. 245.
154. CXXI, 56.
155. GJ. XII, p. 46, v.5.
156. Fz. p. 337, col. 3.
157. LVIII, 47.
158. A variant reading is ‘Svarasāgararāśi’.
159. CXXI, 56.
160. B.C. Law, Tg. p.356.
162. No. 1, L. 14 : इद्धेयाधिपतिः कोल-कुलज पुष्पाश्चये क्रोडता—
164. E. ‘The Kaumudimahotsava as a Historical Play’, p. 120.
165. R.C. Majumdar, Pg. pp. 139-40.
167. Fleet, (DX)¹, p. 5.
168. Ibid., p. 12; also see Pāṭaliputra in the place-names.
171. Fleet, (Dx)¹, p.260, note 4.
172. No. 22, L. 7 : स उत्तराण सदृशे कुश्यां उद्धिष्ठसै-शेषस्य प्रसूतः ।
173. B.C. Law, Tg. p.18.
174. Rgveda, X, 33, 4. It may also mean ‘the hearer of (the praises of) the Kurus’.
175. Ibid, VIII, 3.21.
176. XX, 127, 7; Khil. V. 10.
177. XIII, 5, 4.
180. III, 23.
182. Ibid., pp. 165-66.
183. VIII, 14.
185. Satapatha Brāhmaṇa, III, 2, 3, 15.
187. VIII. 14.
188. VIII. 23.
189. Vg. Vol. I, p. 84;
190. B.C. Law, Tg. pp. 21-22. See the reference to Kurudīpa,
   Dipavāraṁśa, p. 16; and the statement in the Sāsanavaṁśa, p. 12, that the
   place of the inhabitants of Uttaradīpa is called the kingdom of Kurus
   (Kururaṭṭham).
192. Ibid., I, p. 29.
194. Ibid, p. 31, notes 2, 3.
   Alfred Lüdwing first interpreted Kuru as 'red' and later as 'brown'.
195. R.C. Majumdar, Pg. p. 129; Pathak takes the word dauhitra
   in the technical sense of Putrikā-putra who was called dvāmusyāyaṇa,
   i.e., a person having dual parentage and possessing dual hereditary
   rights of both the natural father and the maternal grandfather. (TJ. XIX pt. II,
   pp. 140-41); See also S.R. Goyal, D. pp. 90-91, note 2.
198. R.C. Majumdar, Pg. p. 130.
199. B.C. Law, Tg. p. 332.
200. Ibid., p. 315 :
   Gx. p. 295 Smith holds that Candragupta, a local Rājā at or near
   Pātaliputra, married Kumārādevī, a princess belonging to the Licchavi
   clan, in or about the year 308.
201. Yogendra Mishra, F. pp. 106-12;
   B.C. Law, Tg. pp. 295-96 :
   Medhāṭithi and Govindarājā, the two earliest commentators of the
   Manu-smṛti, read Licchavi and this reading tallies exactly with the name
   as given by Kauṭilya. Therefore, this form represents the earliest spelling
   of this word in the Brahmanical Sanskrit literature. It is only Kullūka
   Bhaṭṭa, the Bengali Commentator of the fifteenth century, who reads
   Nicchivi in a verse of Manu (X.22). This was due to a confusion between
   'la' and 'na' of the fifteenth century in the Bengali language. Moreover,
   these letters are frequently inter-changed in our tongues as we know
   from our common experience.
   The Sanskrit Text has: तिच्छिन्निक-वृजिक-मल्लक-कुकर-कुर-पांचालादयि  राजस्वदेवपाठिविनः
The 'ka' at the end of Licchavi, etc. is adjectival.
203. Ibid.
212. Beal, Gg. Introduction, p. XXII.
213. Ibid, f.n. 1.
216. HJ. Vol. XXXVII, 19.8, p. 79.
218. Ibid., f.n. 2; B.C. Law, Tg. pp. 297-98.
220. Manu, X. 22.
221. Ibid., 20.
222. According to Bühler: the Manusmṛti was compiled at some time between 200 B.C. and A.D. 200 (Bühler, Manu, Introduction, p. CCVII).
225. A.C. Banerjea, Nz. 'The Vṛātya Problem', pp. 81-171.
226. Ibid., pp. 88-89.
227. Ibid., pp. 96-97.
228. HJ. Vol. XXXVII, p. 79; Fleet, (Dx)1 Introduction, p. 135.
229. Ch. 34, Kānda 7, verse 25.
233. II. 52. 1870.
235. Mahābhārata, I. 121. 4695.
236. J. Przyluski, N. p. 4.
237. चन्द्रवाक्यं 11,4,103:
उद्यभारसितत्वकाम मद्यकारम युगधरा।
मृत्युगि गर्भश्च मात्रयाब्यः वसियत॥
Buddha Prakash connects Yugandhara with modern Jagadhari in Punjab:
Buddha Prakash, (Zy.)1 p. 110.
240. XIV, 2, p. 119; XIV, 27, p. 122.
242. See Ibid., p. 112;
Also See N.L. De in JJ, II, 131, who connects them with Media or
‘mad’ and its division Azerbijan which resolves into Airyara-vija (Aryan
seed) from its Avestan name Āryavaijam.
XVIII, 1922, No. 4).
244. Vg. II., p. 123.
246. III, 7, 1.
247. Brhadāraṇyaka Upaniṣad, III. 3, 1; 7, 1.
248. VIII, 14.3
250. Vg. II, p. 123.
252. Brhatsamhitā, 14.22 :
विष्णुपत्तरस्यः मार्ग्ययुपातालतात्तलम्ब्रः: ।
अध्यकुलक्षालः : स्तोरायन्युपोवेदशः : ॥
253. Ibid., 14-27 (Vs.24-27) : उत्तरतः—
माण्डलमदानव पीरकवचार दण्डविषयः: ।
गाण्डरण्डकोणता शीतक माण्डलभूस्मुरः: ॥
254. Rāmāyaṇa (Griffith’s translation), Additional Notes, p. 43.
255. B. C. Law, Tg. p. 55.
256. Smith, Gx. p. 302.
257. V. pp. 549-50.
258. Cunningham, Sz. p. 185 ; see also Ibid., pp. 5-6.
260. Mahābhārata, VIII, 44.17 :
शत्रुकामहं तीव्राः तां रम्यामिरात्वीम् ।
गल्या स्वदेशेऽऽद्यात्म स्वैलङ्गः गुभा: सिन्धः: ॥
262. S. B. Chaudhuri, Jx. p. 115 ;
Milinda Pañho, pp. 1, 2.
263. Ibid.
264. In the Sūtra, IV.2.75.
265. II.32 : ततः शक्तास्मिस्वल्य मद्राणा पुष्पभदन्मः ।
266. Kaliṅgabodhi Jātaka (Fausboll),No. 479;
Kusa Jātaka (Fausboll) No. 531, vide Buddha Prakash, (Zy.)¹
p. 114.
267. Mahābhārata, I, 1229, ff. vide Buddha Prakash, (Zy.)¹ p. 113,
f.n. 116.
268. Mahābhārata, Udyogaparvan, chaps. 8 and 19 ; Dronaparvan,
chap. 103 ; Bhīṣmaparvan, chaps. 51, 105-6 ; Karṇaparvan, chaps.
5-6, Vide B. C. Law, Tg. p. 58.
269. B. C. Law, Tg. p. 54.
270. 2, 3, 17.
271. 114, 41.
272. Ibid., 208, 5.
274. B. C. Law, Tg. p. 57.
275. See Buddha Prakash, (Zy.)¹ pp. 112-113.
276. Ibid., f. n. 2, pp. 56-57.
277. Ādiparvan, chap. 113 ; (Zy.)¹ f.n. 4, p. 113, f. n. 116.
278. N. L. Dey, Nx. p. 49.
279. II. 294.
280. S. B. Chaudhuri, Jx. p. 117.
281. Patañjali, II, 298 ; IJ. VI.128-36. Pātanaprastha is the same as Paithan or Pathankot situated at the entrance of the Kangra valley. Vide, Ibid, f. n. 1, p. 117, f. n. 7.
282. Mahābhārata, XII, 65.
283. Ibid., 207 ; Robert Shafer ; Kx. p. 143.
284. Mahābhārata, VIII. 40.21 ff.
285. Ibid., VIII.40.28.
286. Ibid., 40.28, 41 : नायि वै न तृष्णार्द्ध मध्येन समाचरेत् ।
287. VII.1531, Rājataranginī II, p. 120. Also see H. C. Ray in LJ. XVIII, 1922, p. 257.
290. Mahābhārata, IV. 8, 3-4.
अहोहिमापोरतान्त महावीर सर कामः ।
विचित्रकर्तव्यः स्वरूपो विचित्रकर्तव्यकामुः का : ॥
विचित्रकर्ण्यः सर्वं विचित्रकर्तव्याहन्तं : ॥
स्वदेशवेंशर्याणि वीरं शतसहस्रं : ॥
292. No. I, L. 17 :
मालवाण गन-स्थित्या यथा (ते) शत-चतुष्ठये ।
293. UJ. 1915, pp. 138-40. (Dx.)¹ p. 87.
294. Fleet, (Dx.)¹ Introduction, pp. 65-68.
295. UJ. 1914, p. 414.
296. Ibid., p. 747.
297. GJ. Vol. XXVII, p. 15 ff :
विश्वायकस् मालवंशः (बंश) कोलेः ।
299. GJ. Vol. 27, No. 4, p. 16, L. 11 :
विश्वायकस् मालवंश कोलेः
शर्याणं पंचाशते व्यासस्वे विचारतात्पर्याप्तोर्कर्मणे ॥
“When five hundred and twenty four years, announcing the fame of the race of the Mālavas, as pure as the rays of autumnal moon, had elapsed one after another.”

300. Buddha Prakash, (Zy.)1 p. 111.
301. Brhatsatihitā, XIV. v.27, p. 122 : उत्तरत:-
अग्नि मर्क्ष्ण मालविवर्त कृष्णार दण्डपिनालका:।

It is possible that Madras and Mālavas were sons from different wives of the same king. Later on the kingdom might have been divided in between them. So they were living adjacently but became independent people.

303. R. C. Majumdar, Pg. p. 142.
304. Ibid.,
305. D. C. Sircar, Hz. p. 169, note 6;
B. C. Law, Tg. pp. 60-61.
306. Ibid., p. 91, note 6; HJ. Vol. XX, p. 404.
307. Law, Tg. p. 62.
308. Buddha Prakash, (Zy)1, p. 111.
309. Ibid. f. n. 1, p. 65.
310. Agrawala, Jy. p. 455.
311. B. C. Law, Tg. p. 60; M. R. Singh, Mx. p. 370 : In the Mahābhārata, the name Kṣudraka-Mālava occurs in a single appellation for more than half a dozen times.
312. IV.1.68.
313. Droṇaparvan, chap. 10, p. 17.
315. B. C. Law, Tg. p. 62.
316. CJ. Vol. VI, 1871-3, pp. 72 ff. as quoted by Law.
317. R. K. Mookerji, Ag. pp. 24-25;
GJ. Vol. VIII, p. 44.
318. Bhāgavata XII, 1, 36 ; Viṣṇu, Bk. II, Chap. III; Brahmāṇḍa, Chap. XIX, Śloka 17.
320. Buddha Prakash, (Zy)1, p. 111.
322. Vaṅgā Lauhityāt pūrveṇa/....../Āvantikā Ujjayinī deśa bhavāḥ/ta evāpara Mālavāḥ.
323. He places Vanga to the east of the Lauhitya,
325. Mookerji, Ag. p. 25 ; Also see Hz. p. 91, note 6 : Tg. p. 64 for Western and Eastern Mālava.
327. Law, Tg. p. 64.
329. Law, Tg. p. 64.
330. Ibid., p. 65.
331. Ibid.
332. D. C. Sircar, Hz. p. 309, f. n. 3.
333. R. C. Majumdar, Pg. p. 163.
334. D. C. Sircar, Ly. p. 203:
   Cf. Upendra Thakur, Pg. pp. 65-70.
336. Ibid. p. 23.
337. Fz. p. 837, col. 3.
338. I—1 न लेठछलिन्:
   II.53-8. नाताः लेठछलिन् भाषामैत्रियां न चरस्त्युतः।
341. iii, 2, 1.24.
342. iii, 2.1.23.
346. VI. 9.65.
347. Mahābhārata (Gita Press) Karṇa Parva, 45/25:
   मानुषां न लेठछलिन् लेठछलिन् शौषधिकां मलम्।
   शौषधिकानां मलं गन्धां पण्डानां राजयाज्जाका।
348. Ibid., 40/42-43.
   मंड्रकं सिन्धुसौविरा धर्मं वचुः कृष्णलिङ्गः। 14211
   पाण्डुर्द्धवाचा लेठछलिन् धर्माणविचक्षणः।
349. Ibid., 45/36-37.
   सवंज्ञा बलवा राजायुज्युरविचारा विषेषतः।
   लेठछलिन् स्वसंज्ञानिता नान्तुत्सितस्य जनाः।
   प्रतिरथ्यास्तु वाहिनीका न च केतन मंड्रका।
350. II. 32.16; II. 34.10 :
351. Mahābhārata (edn. by M.M. Haridas Siddhantabagis, Calcutta), VII, 80, 42, cf. 1, 72, 15, 15; (Bangavasi edn.) VI, 9, 65.
352. 7/149:
   जड़मुक्त्रथवर्धितसौविचारायोत्तितां।
   स्त्रीलेठछलिनवधवन्युप्रसारणवेद्यः।
354. Ibid., 10-45.
356. Ibid., p. 277; Varāha Purāṇa 140/4-5
357. 2/10/20; प्रेमतंब्र प्रणलिताः स्मृण्टिताः।
358. XIV, 21:
तिम्यां विभत्तयते पश्चिमदिक्षिन्यते च॥
359. XVI, II.
360. Ibid., 35.
361. S. Beal, Gg. p. 57.
362. S.B. Chaudhuri, Jx. p. 133.
364. Ibid., II, p. 564.
365. VIII, 2762-64; XI, p. 217; Cf. Harivāṃśa, 11, 57, 20:
स्मृण्टिताः हृदमवास्तवथा
368. GJ. XXV, p. 222, verse 18; GJ. XXVI, p. 92; GJ., XII. p. 200.
369. Og. The Unādi Suffixes, p. 234:
श्रवण्धिष्णुमिव: स्थितः /3/55
श्रेष्ठृतम स्मृण्टिताः।
371. वैद्युत-पापि-पापिहुपिहुपिहि-सकमुच्छितं:संहलकारिनिश्च।
372. B.C. Law, Tg. p. 94, note I.
373. Fleet, (Dx)1, No. 28, L. 6, p. 127.
374. Ibid., No. 29, L. 6 p. 131; No. 31, L. 6 p. 136.
375. HJ. pp. 192, 257-60.
Also See M.S. Pandey, Bg. pp. 109-10.
376. R.K. Mooker ji, Ag. p. 28.
377. GJ. XIV, 292.
378. J. Allan, Z. p. XXIX.
379. R.C. Majumdar, Pg. p. 136, note, 2.
381. IV, 26. Lampakastu Marundah syuh.
382. The Vaijayanati of Yādavaprakāśa, ed. by Gustav Oppert, p. 37, V. 25.
383. B.C. Law, Tg. p. 93
385. Kavyamimamsā, 94. See Yādavaprakāśa on the Ancient Geography of India, JJ. XIX, p. 214.
386. Prakrit and Non-Āryan strata in the Vocabulary of Sanskrit, Kz. pp. 65-71: Prof. Woolner provides us with a large number of words of non-Āryan origin.
See Law, Tg. p. 93.
388. B.C. Law, Tg. p. 93.
390. We know of a town named Morinda in Punjab which has some resemblance with the word Murunḍa and it may point out that the Murunḍas sometimes resided there.

392. UJ. 1897, p. 892.
393. JJ. Vol. 1, p. 288.
394. Law, Tg. p. 95.
395. Buddha Prakash, (Zy)¹, p. 93.
396. R. Shamasastri, Kauṭilya Arthaśāstra, III, 72, p. 194.
397. No. 13.
398. No. 13, LL. 10-11:

399. I. p. 45 ; (Dx)¹, p. 55, note 2).

Fleet certifies the reading Puṣyamitra, which is the correct form according to Prof. Weber also (Sanskrit Literature, p. 223, n. 237). Jagannath in his article 'The Puṣyamitras of Bhitari Pillar Inscription'—JJ. Vol. 22, No. 4, Dec. 1946, p. 112, writes:

"I have myself examined the inscription on the original stone, and in my opinion while the first syllable may be ‘pu’ or ‘yu’, the next syllable cannot be ‘dhya’.

Over the subscript ‘y’ there are clear traces of a square form. It is not cylindrical, in shape, as would be the form of ‘dh’. It can only be ‘p’ or ‘s’. But as ‘p’ makes an impossible word ‘pupya’ the choice is evidently restricted to ‘s’ and we get ‘puṣya’. Mr. Divekar’s suggestion is thus disposed of.

We also know of the early king Puṣyamitra Śuṅga, a brahmāṇa, general of Bhadrārtha the Mauryan king who was a contemporary of Patañjali (Fleet, (Dx)¹ p. 55, note 2) which bears out the Prakrit form ‘Pusamitta’ in the passages given by Dr. Bühler from the Prakrit Gāthās (HJ. Vol. II, p. 362 f).

400. HJ. 1889, p. 228.
401. Gx. p. 326.
402. UJ. 1909, p. 126.
403. I. p. 46.
404. JJ. XXI., p. 24f.
405. Ibid., XXII, No. 4, Dec. 1946, p. 113.
406. Ibid., Jagannath, pp. 113-115.
407. No. 13, L. 15 : डूङ्ख्यक्रम समाप्त स्य समरे दोभ्यां धरा कमिला।
408. UJ. 1909, p. 126, previously he held that Bhaṭārka had beaten back Toramāṇa, LJ. 1889, pp. 97-98.
409. JJ., V. p. 407 ff.
411. Ibid., p. 215.
412. JJ. XXII, pp. 115-116 : पुष्यमित्र भविष्यति पटूमित्रास्वयंवद।
मेकलायां नृणां सम भविष्यतीह सप्ततिम्॥
192  PERSONAL AND GEOGRAPHICAL NAMES

413. HJ. 1889, p. 228.
416. See the Appendix No. IV.
   Ghirshman, Ny. p. 296.
419. Xz. p. 1096.
422. R.C. Majumdar, Pg. p. 17. It is evident that the whole of Persia
was not under Sassanian rule;
R. Ghirshman, Ny. p. 289: Sassanians, claim themselves to be
the descendants of the Achaemenians (one of the original Persian tribes
from the province of Fars) but the fact has not been proved beyond
doubt. It may be noted that before the Sassanians the Parthians were
ruling over Iran.
423. See Sāhi.
424. J.I. Vol. XIII, pp. 85, 90; R. Ghirshman, Ny. p. 296: We know of
the marriage of Hormizd II, son and successor of Narsah (A.D. 303-9)
with a Kuṣaṇa princess.
426. Buddha Prakash, (ZY)1 p. 245.
428. See the Appendix No. IV.
429. S.R. Goyal, D. p. 177: ‘Sāhi, who belonged to (the family of)
the ‘Devaputras’.
430. रघुवंश, 4/60 पारसीकास्तिस्तो जेनु प्रतस्ये स्वल्पवर्मना ।
432. Śāsa—Śaṇa : We know that the Vedic Sanskrit and the old Persian
(Avesta) were very nearer to each other and Sanskrit ‘sa’ usually changed
to ‘ha’ in Avesta.
433. V.S. Pathak, New Inscriptions from Ajayagadh, DJ. No. I,
   सम्बद्धिप्रासिमितेनवदन-क्षपोपायन-दान-गृहस्तंक-स्वविययः
   पिलियः (श) (व) जनित्वापय-सेवा-रूपम् . . . .
436. Majumdar, Pg. p. 149.
439. HJ. 1902, p. 194.
440. R.C. Majumdar, Pg. p. 150.
441. Brhatasaṁhitā, XIV, Vs. 11, 15, p. 12.
442. J.C. Ghosh, BJ. XIX.
445. John David., BJ. XXI (1941), Parts. III-IV.
447. Ibid., op. cit., p. 122.
448. III. 47.29.
449. VI. 3.21.
450. XII. 66: महोष्णपरिक्षेपलंकाय: परिखलितम् II
451. XII. 70: स सेतुं बन्धयामास न्यायैंलंककम्भितं।
452. III. I. 2.26 and ch. 7.52.
453. Ed. by Tawney, I. p. 78, 486, II, p. 442. See also Karpūra-Mañjarī,
H.O.S., IV, p. 231.
454. S.B. Chaudhuri, JJ. XXVII, No. I, p. 120.
455. III. 51.23.
457. JJ. II, 821.
460. Ibid., XXII. 73, L. 36.
461. GJ. IV, pp. 278 ff. v. 31.
462. Ibid., XVIII. 52, Vs. 56-60.
463. Ibid., XXV, 245.
464. Ibid., XXI, 243, L. 7.
465. Ibid. XX. 36.
466. O.D.B. Priaux, Eg. pp. 103 ff.; See Ug. by V.S. Agrawala, pp. 28-29.
467. HJ. 1919, pp. 195-96.
469. Ig. p. 250.
470. Qy. p. 160, f.n. 1;
471. Travels of Marco Polo, ed. by Yule, II, p. 312.
472. Ibid., p. 314, f.n. 2 cf. Pārasamudraka of Arthasastra, the name of
a kind of pearl.
473. S.B. Chaudhuri, JJ. XXVII, p. 127.
475. Fz, p. 1213, col. 3.
476. D.C. Sircar, Oz. p. 103.
479. Ibid., R.C. Majumdar, Pg. p. 147, GJ. XVI, p. 230; LJ. (N.S.)
XIX, p. 337.
481. A.L. Basham, Qg. p. 60.
482. Ibid., p. 61.
485. A.L. Basham, Qg. pp. 64-65.
486. R.K. Mookerji, Ag. p. 27.
487. Ibid., p. 64; A.L. Basham, Qg. p. 65.
489. A.L. Basham, Qg. p. 65; Cf. S.R. Gopal, D. pp. 235-37; Sudhakar
Chattopadhyaya, Mg. pp. 82-84.
490. A.L. Basham, Qg. p. 65.
491. Fz. p. 1045, col. 3.
493. Buddha Prakash, (Zy)1, p. 224.
495. Buddha Prakash, (Zy)1, p. 224.
496. Mahābhārata, VIII, 40, 25-28; VIII, 44, 12, 13.
497. Buddha Prakash, (Zy)1, p. 225.
498. A.L. Basham, Qg. p. 494.
499. Manu, X.44.
500. A.L. Basham, Qg. p. 142.
501. Fz. p. 1045, col. 3; S. B. Chaudhuri, Jx. p. 114; created from
the tail of the cow Kāmadhenu as told in many curious legends in the
Rāmāyaṇa.
502. Buddha Prakash, (Zy)1, pp. 117-120.
503. VI.2.125 mentions Kanthā-ending place-names; V.S. Agrawala,
Jy. pp. 70-1.
504. Sten Konow, Dx. Intro. p. 43; Dz. pp. 42, 149; Pāṇini, IV.2.100;
IV.2.103; II.4.20; VI.2.124; VI.2.125. Also see for details JJ. XXVII,
Calcutta, March 1951: Some foreign words in ancient Sanskrit literature,
pp. 7-13.
505. Katyāyana's Vārttika on Pāṇini, 1.1.64:
शक्षण्यविद्यु परः  स्वाभम्।
Also see for details: JJ. vol. XXVII, Calcutta, March, 1951: Some
foreign words in ancient Sanskrit literature, pp. 8-9.
506. Viṣṇupurāṇa, IV, 3; Vāyupurāṇa, ch. 88; Brahmāṇḍapurāṇa,
ch. 63; M.R. Singh, Mx. pp. 92-93.
507. Mahābhārata, VI.75.21.
तुपारा यजवाण्येच शकाष्ठ सह चूतक्कः।
विशिष्ट पल्लक्षितं स्वभूमि भारतः॥
510. Ibid., p. 245.
511. Sudhakar Chattopadhyaya, Mg. pp. 91-100.
(1957), published in Holland, pp. 220-237; Sudhakar Chattopadhyaya,
515. Buddha Prakash (Zy.), p. 245.
516. Fleet, (Dx)\textsuperscript{1}. p.24, note I; p. 25.
517. No. I, LL. 22-23. मालवाल्कृन्यावन-वैधव्य-मादिकृष्णर-प्राज्ञन-सत्तवानी-कौक- 
खर्परिकारिधिशत्वके-रत-भानाकाकण-प्रणामाःप्रत-पृतिपित-प्रचण्ड-शासनस्य ।
518. Fleet, (Dx)\textsuperscript{1}. pp.22-24.
519. B.C. Law, Tg. p. 356.
520. R.C. Majumdar, Pg. p. 143.
521. JJ. Vol. I, pp. 251-258; see also Majumdar, Pg. p. 141, f.n.2; p.132 
f.n. 1.
522. R.C. Majumdar, Pg. p. 144; See Fleet, (Dx)\textsuperscript{1}, p. 25.
524. See the Inscription, Fleet, (Dx)\textsuperscript{1}. pp. 24-25.
525. For Chagalaga, see p. 46.
526. No. 20, LL. 1-2.
528. Rāmāyaṇa, II, 68, Vs. 18-19; “They went through the वाल्हिक country to Mount सूडामन, viewing विष्णुपद and also the विपासा and शलमली”:
530. We have some passages from the कर्णापरव (Ch. 44) of the 
महाभारत:—
531. Kāmasūtra V/23 and V/26; Kāvyā-Mīmāṁsā, Chap. XVII, see in the 
description of the Uttarāpatha;
S.B. Chaudhuri,Jx. pp. 117-18, see also p. 117, f.n.3; IJ. Vol. VI, 128-36;
D.C. Sircar, Ox. p. 186; B.C. Law, Tg. p. 71.
532. Mahābhārata, Karṇaparvan (ch.44), v. 10;
534. B.C. Law, Tg. p. 71.
535. Robert Shafer, Kx. p. 141; Buddha Prakash (Zy)¹, p. 243.
536. Buddha Prakash (Zy)¹, p. 243.
537. Mahābhārata, Karnaparavan, Ch. 44, V. 7:
538. No. 20, L.2:
539. V.S. Agrawala, Jy, p 449.
541. No. 20, L.2
542. V. 22, 5.7.9.
543. Bloomfield, Iy. p.446.
545. xii, 9,3,3.
551. Indische Studien, I, 205; Proceedings of the Berlin Academy, 1892, pp. 985-995.
554. D. C. Sircar, Oz. p. 23 : बाल्षिका बाल्षिकानमास शारीर वाल्षिका कालोत्तर: वाल्षिका ।
555. Ibid., p. 71:
556. Saktisāṅgama Tantra, Book III, Chapter 7:
557. Udyogaparvan: Of the Vāhlika being famous for horses and the account given of Arjuna’s digvijaya (sabhāparvan).
558. B.C. Law, Tg. p.70.
559. In his Vārttika on Pāṇini, IV. 2.99.
560. Shama Shastri, Ist edn., p. 79.
561. Sometimes the Rāmāyaṇa places it in the West.
563. Viṣṇu-Purāṇa, IV/20/31:
बालग्रीकाशोभयमरान्त प्रविष्टवत्तु ॥

564. XVII, 48.

565. साहित्यदर्पण: 6/162:
बालग्रीकभाषाप्रयोगानां प्राचीन प्रविष्टवादिदिः ॥

568. Kāmasūtra of Vātsyāyana, ed. Pañcanan Tarkaratna, p. 371
569. Amara-kośa: 2.8.45; 3.3.9; and 3.5.31.
570. Ibid., 2.6.124; 2.9.40 and 3.3.9.
571. रघुवंश चतुर्थ सर्गं, श्लोक 67-68.
572. रघुवंश IV.67:
विनिताध्वभाषास्त्र सिरिकूटविशेषते: इ
दुधेश्वराविने: स्नायालमककुमककयन् ॥
573. S.B. Chaudhuri, Jx. p. 110:
बालग्रीकाश्रेणि (बालग्रीक) यद्योहरुरदिविषये दुधेश्वराविने:
574. XVI. I, p. 129.
575. Pargiter, M. 256
577. Buddha Prakash,(Zy)¹, p. 244; 137-38.
578. M.R. Singh, Mx. p. 127
583. Fleet, (Dx)¹, pp. 251-52.
584. S.B. Chaudhuri, Jx. p. 93.
585. Fleet, op. cit., p. 252, L. 1 : योऽध्वे-नण पुरुस्तुतस्य महाराज-महासेनापते:...
587. Ibid.
588. Ādiparvan, Ch. 95, verse 76:
युधिष्ठिरस्य गोवासनवस्य कृष्णस्य दीविकां नाम कण्या ।
स्वयं वराल्लेनि तस्यं पुत्रं जनाभास योऽध्वे नाम ॥
589. (Zy.)¹, pp. 103-05.
592. Ibid., p. 179.
593. बिष्णु-पुराण (पीता प्रेस) चतुर्थ अंश, अन्तराय 20, श्लोक: 44 : योऽध्वे युधिष्ठिरस्:-
देवियं तुर्यव्रतपः ॥
595. 99.18-22: takes the variant reading Mrīgā.
600. Dronaparvan 7/18/16; Karṇaparvan 8/4/46.
602. I.59.5 : योधेयानामदिरजान् राजन् महकानु मालवानिपि।
B.C. Law, Tg. p.75 f.n. 5: There is no mention in Sorensen’s Index to the Mahābhārata of ‘Adrija’ used as the name of a tribe.
603. V.3.117 : प्रद्वर्धनयोधेयानानिन्दोणानि।
604. (Zy.)1, p. 103.
605. IV. I. 178 : न प्राच्यमपदानिन्दोणानिन्दोणानि।
606. Arthaśāstra, Ed. R. Shamasastri, 11,35, p. 142; see also f.n.4.
607. XIV, 28. p. 122:
गणरायणानिन्दोणानि हेमतालराजयवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरণवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरণवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरণवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवरणवर�
Devasenā, the consort of Kārttikeya. Even on a certain type of coins, the figure presumed to be of the six-headed Kṛttikā, J.N. Banerjea had interpreted it to be the figure of a goddess Lakṣmī with aureole round her head, as quoted by Sharan himself.

630. *Harṣacarita* (Niraṇayāsāgara edn. 1897) p.213; *Yz*. p.34.
631. J.C. Naranga, *Yz*. p.34.
633. A.L. Basham, *Qg*. p.98
PART THREE

NAMES OF PLACES, RIVERS AND MOUNTAINS
Prologue

"Place-names have an abiding interest: historical geographical, linguistic, and above all, human. They may tell us how our ancestors lived, and how they looked on life. Place-names may be picturesque, even poetical, or they may be pedestrian, even trivial. All are worthy of observation".¹

Their study needs serious scientific investigation. Every available recorded form must be studied minutely and an extensive knowledge of many languages and dialects may be required. Names of cities, castles, countries, towns, villages, hamlets, roads, lanes, footpaths, mountains, hills, islands, fields, forests, rivers, lakes and streams can provide us with a wealth of information about local history, geography, dialects and phonetic features. We should arrange the recorded forms in a chronological order and study them keeping in view the similar instances. We should study the place names by the following process:

(i) The initial terms and their significance,
(ii) The suffixes and their significance,
(iii) Synthesis of the above results.

By such study of place-names we can peep into the culture of the past and compare it with the existing culture.

Countries, towns, mountains and rivers are generally named after discoverers, conquerors, founders and celebrated men. We must also keep in view the situation of a place, its surroundings and inhabitants.

The study of place names has received considerable attention in Western countries specially in Scandinavia, England and America.

In England the scientific investigation of local nomenclature began in the year 1901 when Walter William Skeat’s book The place-names of Cambridgeshire was published. Skeat was constantly stimulated and encouraged by the erudite scholar Henry Bradley. Skeat and Bradley with Sir Allen
Mawer founded in 1923 an English Place-name Society under the patronage of the British Academy. Scholars, archivists, librarians, curators, teachers, students and people from other professions have gladly helped in the work of the society and as the country surveys have appeared year by year, notable additions have been made to the knowledge of local archaeology, history and geography, of regional dialects, past and present.

In India, S.K. Chatterji, Sefti Pillar, Krishnapada Goswami, Bhayani and Sandesara have made the studies in this direction.

H.D. Sankalia classifies the place-names into the following groups:

I. Place-names after a person, deity, spirit or tribe.
   (i) Place-names after a person—hero, saint, tribal leader
   (ii) Place-names after a deity
   (iii) Place-names after a spirit
   (iv) Place-names after tribes or peoples

II. Place-names after an event—auspicious occasion, bad occasion.

III. Place-names after customs and superstitions.

IV. Place-names after geographical and physical features:
   (i) Place-names after hills, mountains, mounds or any elevated place
   (ii) Place-names after rivers, streams, lakes and ponds,
   (iii) Place-names after forests, deserts, steppes, etc.

V. Place-names after animals, birds and reptiles:
   (i) Animals
   (ii) Birds
   (iii) Reptiles

VI. Place-names after names of existing places.

Chatterji would suggest the following classification:
   (i) Place-names from tribes or castes living there originally.
   (ii) Place-names from names of natural features.
   (iii) Place-names of a religious character.
   (iv) Place-names after names of persons or events.
   (v) Place-names copied from other place-names.

Actually both the classifications mean the same thing and represent the general trends of naming the places. Dr. Sankalia seems to have just simplified and annotated Dr. Chatterji’s
classification.

It may be pointed out that tradition, particularly as recorded in the Epics and Purānas ascribes the foundation of cities to particular kings, who are often believed to have given their name to the respective cities but sometimes it remains inconsistent with the original statements. This may indicate that sometimes it was thought that cities could be founded only by kings; no other factor was envisaged to be responsible for the expansion of urbanism—a belief which ignores the interplay of variables that went into the making of cities.11

"The analysis which Pāṇini gives of the underlying meanings which relate place-names to human society, shows conclusively that place-names do not originate by mere accident, but are the outcome of social and historical conditions with which a community is intimately connected. An etymological approach to the place-names of a country, therefore, introduces us to many a forgotten chapter of history and ethnography."12

But Pāṇini13 also cautions his readers that the etymological meaning of place-names should not be held authoritative since the name should vanish when the people leave the place who gave their name to it.

Pāṇini14 gives the following ending of place-names:

1. Nagara (IV. 2.142)
2. Pura (IV. 2.122)
3. Grāma (IV. 2.142)
4. Kheṭa (VI. 2.126)
5. Ghośa (VI. 2.85)
(6-9) Kūla, Sūda, Sthala, Karṣa (VI. 2.129)
(10-11) Tīra, Rūpya (VI. 1.135)
(12-15) Kaccha, Agni, Vaktra, Garta (VI. 2.126)
(16) Palada (IV. 2.142)
(17) Arma (VI. 2.90)
(18) Vaha (IV. 2.122)
(19) Hrada (IV. 2.142)
(20) Prastha (IV. 2.122, IV. 2.110)
(21) Kanthā (IV. 2.142)

Pāṇini gives the interesting information that the ending kanthā was in use in Uṣīnara (II.4.20) and Varṇu (Bannu) (IV. 2.103). Kanthā was a Śaka word for a town as in expression
Kandāvara-Kanthāvara occurring in a Kharoṣṭhī inscription.\textsuperscript{15}
There are also instances when place-names have been very lengthy.\textsuperscript{16}

1. The longest place-name in Great Britain has 58 letters—
Llanfairpwllgwyngyllgogerychwyrndrobwllllantsysiliogogoch—a railway station on the Holyhead-Euston line.\textsuperscript{17}
2. Kardivilliwarrakurrakurrieapparlarndoo\textsuperscript{18}—
This is not a misprint. It is an Australian aboriginal word. It is the name of a lake in the Northern territory, and it means ‘the starlight shining on the waters of the lake’.\textsuperscript{19}

Modern place-names suffixes and prefixes may be divided into three main categories.

(i) Endings with Sanskrit influence—Pura, Purā, Nagarā, Koṭa, Thala (Sthala), Kuṇḍa, Pokhrā, Pāḍā, Bāḍi, etc.
(ii) Endings with Persian-Arabic influence :—Tālāba, Gaṅja, (Nawabganj, Daraganja, Vishveshwaraganja), Chaka.
(iii) Vernacular terms added before : Ḫerā, Mohalla, Basti, etc.
(iv) English:- Colony, town, street, Road, Fountain, Sector, Block, Enclave, Gate, Bridge, Place and Cantt. (Cantonment).

According to the Mahābhārata\textsuperscript{20}, ‘a place must be named after any of its peculiar features’.

In the Mahābhārata\textsuperscript{21} ‘Janapada’ ‘Deśa’ and Rāṣṭra are used synonymously.\textsuperscript{22} Yet in practice, they must differ slightly. ‘Deśa’ means ‘a country’, province or any patch of land’, ‘Janapada’, a tribal settlement,\textsuperscript{23} whereas ‘Rāṣṭra’ is definitely a political term, denoting ‘whatever fell under the jurisdiction of the sovereignty’.

It will be interesting to note the antiquity of place-name terms. We find Rāṣṭra\textsuperscript{24} as the oldest right from the Rgveda, and used for the biggest unit. Its equivalent Janapada came into being in the Brāhmaṇa-period.\textsuperscript{25} The Rgveda frequently refers to tribes viz. the Yadus, the Purus, the Anus etc. who were residing in particular area without mentioning their territory, province or kingdom.\textsuperscript{26} The ordinary people of a Janapada were called Viś which were divided into grāmas or unions
of many families. So whenever the people of grāmas settled they were termed as grāmas (villages) and hence the word Saṁigrāma came into being when a number of grāmas united for a battle. Every Janapada had a pura or chief city (capital) where the king resided. Every Janapada was politically named as Rāṣṭra.27 Pāṇini mentions a number of Janapadas in the Aṣṭādhyāyi.28 Kautilya also uses the term Janapada for territory as the constituent of State.29 We find the mention of sixteen Mahājanapadas of Āryāvarta in many places in the Buddhist literature. The term ‘rāja’ with its different kinds is referred to in the later Vedic period i.e. in the Brāhmaṇas.

Later on we find that the connotations of the territorial units differed from place to place and time to time. Pāṇini mentions separately the villages and towns of Eastern India (Prācām grāmanagarāṇām, VII. 3.14), but with reference to Vāhika and Udicya country he uses the term grāma in a generic sense to include all centres of population (IV. 2. 117 and IV. 2. 109). Patañjali in commenting on the distinctions between the terms grāma and pura remarks that these should not be settled by rules of grammar but by local usage (tatrātinirbandhō na lāhbhāḥ, III.321).

The two terms grāma and nagara were used indiscriminately in the Vāhika country (Punjab) where the villages had also grown in prosperity like the towns, and hence the word grāma here included nagara also in the connotation.30 Yajñavalkya31 uses the term Pūga which the Mitākṣara explains as the assembly of the inhabitants of the same place with different castes and occupations such as village, city etc.

The Amarakoṣa gives the following words as synonymous, all standing for town or city: pur, purī, nagarī, pattana, putabhedana, sthāṇiya and nigama.32 It also differentiates the Mūlanagara (main city) from the Sākhā-nagara (branch town).33

REFERENCES

2. Ibid., p. 156.
5. A.J. IV (1939-40), 24-36, V (1940-41), 1-34.
6. RJ. 1943, 1-70.
7. OJ. IV (1942), 119-29.
10. Ibid., p. 47, f.n. I.
11. A. Ghosh, Vz. pp. 43-44.
13. I/2/55: योगप्रमाणे च तदनावेदनां स्वागत्
15. Lüders, UJ. 1934, p. 516, also Sten Konow, DX. p. 43; Dz. pp. 43, 149, Kanthā, "town in feminine gender"
17. Ibid., p. 1, f.n. 1.
18. Ibid., pp. 1-2, f.n. 2.
19. Ibid. "Wales and New Zealand have even longer place-names but
the name of the Australian lake shows that aboriginal peoples of Australia — thought by ethnologists to be among the oldest remaining types
of original homosapiens — were not behind-hand in inventing words
which, besides having a poetically beautiful meaning, could twist the
tongue of the uninitiated into knots”.
20. Mahābhārata I, 2-8

वेन लिङ्गः यो देश: युक्तः समुपलक्ष्यते ।
तेनाश नामान्तः देशः वाच्याशृङ्गीनायिणः: ॥
21. Ibid. I. 102-12, 14.
22. तस्मिन् जनपदे रम्ये बहुः: कुशिण: कृष्ट: ।

......................तस्मिन् राष्ट्रे सदृशङ्गः: ।
स देशः पर राष्ट्राणि......................... ॥
Part III & IV pp. 204-14.
26. A.S. Altekar, (Kz)2, p. 32.
27. See Ibid.
The Greek accounts testify to the existence of about five hundred towns,
all rich and prosperous, in the Vāhika country, where naturally the old
distinction of grāma and nagara must have lost its sharpness as reflected
in the Aṣṭādhyāyī.
31. II. 31.
32. Amarakośa, 2/2/1.
33. Ibid., 2/2/2
Place-Names and Their Suffixes

Now we shall arrange the place-names occurring in our inscriptions with their suffixes and discuss each one of them.

Place-names ending in Rāṣṭra

Rāṣṭra\(^1\) (from √rāj):\(^\)\

It is the oldest and biggest territorial term. In the Rgveda\(^2\) and later Samhitās,\(^3\) it denotes 'kingdom' or 'royal territory'. It is considered to be one of the Prakṛtis (constituents)\(^4\) and refers to a country.\(^5\) It was the name of a Commissioner's division under the Rāṣṭrakūtas.\(^6\) In South India, under the Pallavas, Kadambas, and Sālankāyanas also it denotes only a district, if not a tehsil.\(^7\) The Samarāṅgaṇaśūtradhāra\(^8\) says that 'all the rāṣṭra including nagara is called desa or maṇḍala while nagara is excluded in janapada'.

It divides rāṣṭras into three kinds:\(^—\)

(i) Big: It consists of nine thousand and ninety villages, but some scholars say that the nine thousand and sixty four villages make a big rāṣṭra.\(^9\)

(ii) Middle: It consists of five thousand, three hundred and eighty four villages.\(^10\)

(iii) Small: It consists of one thousand, five hundred and forty eight villages.\(^11\)

It further discusses that seven cities should be established in each rāṣṭra.\(^12\)

In place-names rāṣṭra is changed into :\(^13\)

(a) Rāṭhā, as Mahārāṣṭra, Marāṭhā

(b) Rāṭ, at Mayarāṣṭra, (=Mayarāṭ), Mirāṭ

It also changes into raṭta,

Cf. Nāgirāṭṭa. Walde also derives it from √rāj-(n.sg. raṭ)

Sk. rāṣṭra : AV. rāstar—,\(^14\)
In ancient Indian history extending over several centuries, we do not find uniformity in the nomenclature of the different territorial and administrative divisions in the various kingdoms flourishing in different centuries and provinces. In the small kingdoms like those of the Pallavas, the Vākāṭakas and Gāhaḍavālas we usually find reference to only one territorial division, the district variously called viṣaya or rāṣṭra.15

Following are the names with this ending:

1. Devarāṣṭra (No. 1, L.20):

   It has been mentioned as ruled by Kubera one of the kings ruling in Southern Region who were subdued by Samudragupta. Dey16 identifies it with the Maratha country (i.e. Mahārāṣṭra). Fleet and Smith are also of the same opinion. G. Ramdas slightly differs from them when he identifies Devarāṣṭra with modern Devagiri in the Dharwar district.17 According to R.D. Banerjee18 Devarāṣṭra is the name of a district or province in Kaliṅga. B.C. Law19 identifies it with Yellomanchili taluka of the Vizagapatam district, which is also the view of H.C. Raychaudhuri,20 S.B. Chaudhuri,21 Dubreuil and Bhandarkar.22 This view is generally accepted at present. Earlier scholars held that Samudragupta made a round of the South crossing from the eastern to the western coast of India. But this involves serious difficulties about his potential relations with the Vākāṭakas. Now, scholars describe southern campaign of Samudragupta as confined to the eastern coast. Thus it becomes apparent that Devarāṣṭra was conterminous with Kośala (Sirpur). Tāmrālipi may have been included in Devarāṣṭra.23


   L.2 of the inscription mentions a maṇḍala (sub-division) called Nāgirāṭṭa (Nāgirāṭṭa-maṇḍalika) and later on refers to Mūlā-Nāgirāṭṭa which seems to have been the headquarters of this maṇḍala. It is clear from the inscription itself that Mūlā-Nāgirāṭṭa was situated in the neighbourhood of Nitva-Gohāli.24 Mūlā-Nāgirāṭṭa literally means ‘Nāgirāṭṭa Proper’. The word Nāgirāṭṭa is the Prakritic form of Nāgarāṭṭra meaning ‘a country of the Nāgas’.

3. Surāṣṭra (No. 14, L.8, L.9):

   In L.8 Surāṣṭra is used in plural25 while in L.9 it is an adjective of avani (land).26 In this inscription great importance has been
attached to Surāśṭra. After his conquests, Skandagupta deliberated for days and nights together as to whom should be entrusted important task of guarding the land of the Surāśṭras. At last he was satisfied by appointing Parnādatta as a governor over this western region.

Surāśṭra corresponds with Southern Kathiawar with its Prakrit name Soraṭh. Literally the name means a good country. It was so named probably on account of the natural fertility of the land, Soraṭh is well known for rich crops of all kinds, and splendid cattle.

Surāśṭra is mentioned in the Junāgarh Rock Inscription of Rudradāman I (A.D. 150). It was governed by Puṣyagupta, under Candragupta Maurya and by a Yavana Tuṣāspa under Aśoka. The Purāṇas and the Kāvyamāṁṣā mention it a country in the west while the Brāhmaṇas mentions it as a country in the South. It may be due to the different geographical units made by the authors of the Kāvyamāṁṣā and the Brāhmasamhitā.

Under Gupta emperors Bāmanasthali (modern Banthali) was the capital of Surāśṭra, before Valabhi became its capital. The name Surāśṭra also occurs in the Mahābhārata, the Jātakas, and several times in the Rāmāyana. It is also mentioned in Patañjali's Mahābhyāṣya. In Kauṭilya's Arthaśāstra, Surāśṭras are mentioned as one of the corporations of warriors who lived by agriculture and trade. According to the Arthaśāstra the elephants of Surāśṭra were inferior to those belonging to Aṅga and Kaliṅga.

In the medieval period, in three directions, Bhavanagar, Porabandar and Somanath (the famous temple) were the limits of Surāśṭra.

**Place-names ending in Bhukti**

**Bhukti** (from √bhuj)

Literally it means 'enjoyment' or possession. Bhukti denoted an administrative division smaller than a modern Tehsil or Taluka in the Deccan and M.P., but in Northern India under the Guptas and Pratihāras it denoted a unit as large as the Commissioner's Division in modern times. Thus
Pratiṣṭhānabhukti consisted of only 12 and Köppārakabhukti of 50 villages in the Deccan under the Rāṣṭrakūṭas, whereas under the Guptas the Puṇḍravardhanabhukti comprised of the districts of Dinajpur, Bogra and Rajshahi, and Magadhabhukti included the districts of Gaya and Pāṭaliputra. Śrāvastibhukti under the Pratiharas included several districts in northern U.P. The Bhukti under the Pratihāra empire appear to have been rather Commissioners' Divisions than provinces. Bhukti is changed into hutias Jejakabhukti, Jejahuti. The unit bhukti which so often appears in the inscriptions of the Gupta period as the designation of an administrative unit is not frequently found in the early medieval period. The mention of a Nagara-bhukti is also made in Deo-Baranark Inscription of Jivitagupta II.

We find only one place name with the suffix bhukti which is detailed below:

Puṇḍravardhana (No. 28, L. 1; No. 33, LL 1-2; No. 34, L. 2; No. 35, L. 2; No. 36, L. 2; No. 37, L. 2; No. 43, L. 14): This bhukti is mentioned in the Gupta epigraphs ranging from the years 124 to 224 of the Gupta era, i.e. from A.D. 443 to 543. It formed an integral part of Gupta empire during this period. According to Inscription No. 37, a noble man (kula-putra) Amṛtadeva by name belonging to Ayodhya approached the local government of Koṭivarṣa of which Svyambhudeva was the governor, under the provincial government of Puṇḍravardhana-bhukti, during the reign of Bhānugupta, and prayed that he might be given, by means of a copper-plate document in accordance with the prevailing custom, some rent-free waste lands. His prayer was granted.

General Cunningham identifies Puṇḍravardhana with the extensive ruins known as 'Mahāsthāngarh', 8 miles north of the town of Bogra. The river Karatoya was the dividing line between Puṇḍravardhana-bhukti and Kāmarūpa. According to Wilson, the ancient kingdom of Puṇḍradeśa included the districts of Rajshahi, Dinajpur, Rangpur, Malda, Bogra and Tirhut. It seems to have been the biggest administrative division or province of the Gupta empire, divided into several viṣayas and maṇḍalas of which twenty-four are mentioned.
in known epigraphs. In short Puṇḍravardhana signified North Bengal.

Puṇḍravardhana, as the name suggests, was a settlement of the Puṇḍras. The first reference to the Puṇḍras is found in the Aitareya Brāhmaṇa. The earliest literary reference to Puṇḍravardhana is to be traced in the Buddhist work, the Divyāvadāna, where it is mentioned as the easternmost city of India. The Paundra country is mentioned also in the Brhat-samhitā, as situated in the east. The Kāvyamīmāṃsā also mentions it as a Janapada in the east. In the inscriptions of Bengal the name Puṇḍravardhana was changed into Paundra- vardhana in the early part of the 12th century, when it occurs first in the Manahali grant of Madanapāla and remained in use till the end of the Sena rule. The Rājataraṅgini mentions Puṇḍravardhana as the capital of Gauda which is also proved by a reference in Puruṣottama's lexicon (11th century A.D.).

The city lost its importance from the third quarter of the 12th century A.D. as the later Sena kings shifted their capital to Gauda in the Malda district. Towards the end of the 13th or the beginning of the 14th century A.D. Puṇḍravardhana was occupied by the Muhammedans.

Place-names ending in Viṣaya

Viṣaya

According to Monier Williams it means a dominion, kingdom, territory, region, district, country, or abode and in plural it meant lands or possessions. In the Aṣṭādhyāyī it denotes regions or provinces, called after their inhabitants, e.g. Saiba, the region of the Śibis; Mālavaka, the region of the Mālava people; Rājanyaka, of the Rājanya tribe and so forth. The names according to Viṣaya seem to be based on the ethnic distribution of population over particular areas for the time being without reference to the form of government.

The word Viṣaya in the sūtra Viṣayo deśe is significant. Jainendra, Śākaṭāyana and Hemacandra take it as rāṣṭra, and Vardhamāna as Janapada. The Kāśikā takes it as grāma-samudāya. Kātayāyana and Patañjali interpret Viṣaya as being identical with janapada in some cases, but their comments give the impression that even such geographical units as were
not a janapada were called Viṣaya.\textsuperscript{67}

If Viṣaya and Janapada had been identical, Pāṇini would not have treated the former under a separate heading.\textsuperscript{68} A Viṣaya denoted both a bigger unit having the status of a Janapada, and a smaller area which was but an estate. In the Rājanyādi gaṇa, Viṣaya denotes janapadas, while in the Bhauriki and Aisukāri gaṇas,\textsuperscript{69} it is landed property, the share of estate which was the source of livelihood.

In the post-pāṇini period, distinction between Janapada and Viṣaya was lost, both being called by the same names, for example Āṅgāḥ, Vangāḥ, Sumhāḥ, and Puṇḍrāḥ. In some Janapadas like Rājanya, the distinction was retained, as Rājanyaka denoted a Viṣaya and Rājanyāh, the Janapada of the Rājanya tribe. Similarly we have Vāsāṭah, Vāsāṭayaḥ; Gandhārāḥ, Gandhārayaḥ; and Saibāḥ, Śibiyaḥ. Other smaller units were only Viṣayas or estates like Bailvavanaka, Ātmakāmeyaka, Bhaurikavidha and Aisukāri-bhakta.\textsuperscript{70}

The Viṣaya usually corresponded with the district of the modern administration.\textsuperscript{71} Minor bhuktis, maṇḍalas and the Viṣayas were used to denote the same administrative division in many cases.\textsuperscript{72} The district administration was well organised in the Gupta period. Some of the land-grant charters bear the seals of the district administration.\textsuperscript{73} Sealings of the district administration of Rājagṛha and Gayā have been found at Nālandā, showing that their correspondence to outsiders bore the impress of their official seals.\textsuperscript{74}

We have the following place-names ending in Viṣaya:

1. Gayā (No. 21, L. 7):

A village named Revatikā belonging to the Gayā Viṣaya was granted as an agrahāra to a brāhmaṇa, ostensibly by Samudragupta.\textsuperscript{75} Gayā is at present headquarters of the Gayā district, 60 miles due south of Patna. It comprises the modern town of Sahebganj on the northern side and the ancient town of Gayā on the southern side.\textsuperscript{76} Much has been written on Gayā,\textsuperscript{77} all of which is not possible to discuss here. We will confine ourselves to the origin of the name Gayā and the importance of Gayā.

In the Rgveda Gayā is a proper name applied to a composer of hymns.\textsuperscript{78} In the Atharvaveda\textsuperscript{79} Gayā appears to be a
wonder-worder or sorcerer along with Asita and Kaśyapa who later on transformed himself into Gayāsura. According to the Vāyu Purāṇa, the city was named Gaya after an Asura, Gaya by name (Gayāsura). Viṣṇu killed this demon but granted him a boon that this city would be held highly sacred. According to R.L. Mitra, this story is an allegorical representation of the expulsion of Buddhism from Gayā which was the headquarters of the Buddhist faith. Aurvāvābha in explaining ‘idam Viṣṇur-vi Cakrame tredā nidadhe padam’ in the Nirukta holds that the three steps of Viṣṇu were placed on Samārohāṇa, Viṣṇupada and Gayaśiras. The Māhabhārata (III. 95 and VII. 64) describes the performance of sacrifices by Gaya references to which are also found in the Rāmāyaṇa, Bhāgavata Purāṇa Brahmanda Purāṇa, Agni Purāṇa, Viṣṇu Purāṇa, Vāmana Purāṇa, etc. Āsvaghoṣa’s Buddhacarita (I or II cent. A.D.) speaks of the Buddha’s visit to the hermitage called ‘the city of the royal sage Gaya’, who was later conceived as a great giant.

We can find evidence of the importance of Gayā growing in the period subsequent to A.D. 750. At Gayā while we have only one inscription belonging to the Gupta period, we get numerous inscriptions belonging to the Pāla period. But these records are of not much use for the history of the town, they simply show that till the end of the twelfth century A.D. it was under the Pālas.

The city played no major role in politics at any period of history but it was certainly a centre of religious movements of Buddhist and the Brahmanical Hindus. Gayā which was the headquarters of Buddhist faith passed to the Hindus between the second and fourth centuries of the Christian era and by A.D. 637 when Hiuen Tsang visited the city it had become a thriving centre of Hindu Brahmanical religion.

The religious importance of Gayā is met with in the Māhabhārata, Rāmāyaṇa and Purāṇas. The Gayā has a special religious importance with reference to the Śrāddha ceremony.

2. Khād(ta)pāra (No. 29, L. 7):
The inscription came from a place Dhanaidaha in the Natore subdivision of the Rajashahi district (in Puṇḍravardhāna).
So this viṣaya may be assigned to the Puṇḍravardhana-bhukti. The name of the district cannot be read with certainty. Sen\textsuperscript{105} suggests three readings: Mahā-Khushāpāra, Khāḍā (tā) pāra, or Khusaspāra. Banerji gives the reading 'Mahā-khuṣāpāra.'\textsuperscript{106}

3. Kotivarsa (No. 34, L.3; No. 35, L.3; No. 36, L.3; No. 37, L.3): It has been described as a viṣaya under Puṇḍravardhana-bhukti. This reference clearly shows that the size of a viṣaya was smaller than that of a bhukti. The viṣaya of Koṭivarsa occurs frequently in the epigraphic records of the Pālas and Senas.\textsuperscript{107} It seems to have comprised the southern part of the Dinajpur district, the northern portion of Rajshahi and probably also the eastern tracts of the Bogra district.\textsuperscript{108} Its head-quarters was Diw-kot (Devakoṭa or Devikota).\textsuperscript{109} Yādavaparakāśa identifies Koṭivarsa with Devikotṭa.\textsuperscript{110} The Vāyu Purāṇa also refers to a city of the name of Koṭivarsa.\textsuperscript{111}

The Prakrit lexicon Pāia-sadda-mahaṇṇavo describes it as the capital of Lāṭa country.\textsuperscript{112} The name is known to the Jain Prajñāpanā in which it is placed in Lāḍha or Lāṭa.\textsuperscript{113}

Hemacandra\textsuperscript{114} says that Koṭivarsa, Bāṇapura, Devikota, Umāvana and Śoṇitapura are identical. Puruṣottama\textsuperscript{115} agrees with Hemacandra with the only difference that he mentions Usāvana in place of Umāvana. Bāṇapura is represented by Bāṅgarh in the Dinajpur district, which still preserves the extensive ruins of a citadel known as Damdamaḥ said to have been the fort of Devikoṭa associated with the exploits of the mythical king Bāna.\textsuperscript{116} Diw-kotṛa or Devikoṭa (wrongly read as Dihi-kota in the A-In-i-Akbarī) was a mahal under the Sarkar of Lakhnauti (Lakṣaṇavatī).\textsuperscript{117}

The termination varṣa is significant. It denotes a division of the earth as separated off by mountain ranges.\textsuperscript{118} From the Purāṇas we know of such names as Harivarṣa, Kiṃpuruṣa-Varṣa and Bhārata-Varṣa.\textsuperscript{119} Varṣam in Pāṇini\textsuperscript{120} means the rainy season. We know that rains are connected with the mountains. So originally the divisions might have been made according to the rains in different areas. Rains being very important for agriculture affect the inhabitants of a certain area throughout the year. Later on the semantic development of the word came to denote a year. In India the seasons have been regarded to be important and hence they had often been used to
4. *Kr̥milā* (No. 40, L. 5):

The Viṣaya or district of *Kr̥milā* also spelt as *Krimilā* is mentioned in inscription No.40. According to D.C. Sircar “as the charter is spurious and seems to have been forged a few centuries after Samudragupta’s time, it may or may not prove the existence of a viṣaya and therefore of a city of the above name in the fourth century.”¹²² But certain old seals found at Nālandā prove the existence of *Kr̥milā* before the Pāla occupation of Bihar.¹²³ The village Kavāla in the Krimilāviṣaya known from one such seal can be identified with modern Kawāli not far from Valgūdar.¹²⁴ The viṣaya or district of *Kr̥milā* is also mentioned in the records of the Pālas of Bengal and Bihar.¹²⁵

According to a tradition recorded in the Harivamśa,¹²⁶ Vayu Purāṇa¹²⁷ and the Brahmadāṇḍa Purāṇa¹²⁸ *Kr̥mi*, the son of king Uśīnara of the Puru dynasty, born of his second queen Kṛmi, was the lord of *Kr̥milāpurī*.¹²⁹

In the Buddhist literature, we get various forms for the city of *Kr̥milā*: Kimilā, Kimmilā and Kimbilā. The name of an inhabitant of the city is given as Kimila, Kimmilā or Kimbilā. Malalasekera¹³⁰ recognises the spellings Kimilā or Kimbilā and Kimila or Kimbila, but prefers the forms Kimilā and Kimbilā. Kimilā can be the Pali form of Sanskrit *Kr̥milā* (or *Krimilā*), and Kimmilā can be derived from the other Sanskrit variant Kirmilā.¹³¹ Two Suttas, the Kimilāsutta and Kimilasutta, were preached by the Buddha when he was camping at the city of Kimilā (*Krimilā*) said to have been situated on the bank of the Gaṅgā. The river is now at a short distance from the villages of Valgūdar and Rajauna, on the site of which the ancient city stood.¹³²

M.S. Pandey¹³³ opposes the identification of *Kr̥milā* with Valgūdar on the ground that there is not sufficient evidence to prove this identification. Though *Kr̥milā* is not referred to in early Pali literature, we find a city named *Kr̥milā* mentioned in the Āṅguttara Nikāya Commentary.¹³⁴ According to this commentary, the city stood on the bank of the Gaṅgā. But now-a-days, the Gaṅgā flows at some distance from this region which may be due to a change in the course of the river during so many centuries. The city was not very important and may have gradually disappeared. At present we do not find
any traces of the city: it may have been washed away by the Gaṅgā. According to Pandey the name of the modern village Kiul has some resemblance with the name Kṛmilā and it is not unlikely that the city may have been somewhere in that locality.

Sircar is himself not sure about the identification of Kṛmilā with Valgūdar and seems to prefer the claim of modern Kawali not being far from Valgūdar Kṛmilā. But in the district Gazetteer of Monghyr it is the village of Kiul which is mentioned and not Kawali. Hence we prefer the view of Dr. Pandey.

The word Kṛmilā means “a fruitful woman” or “a place full of worms” and the word Kṛmi forming its first part is sometimes also written as Krimi.

5. Lāṭa (No. 17, L. 3)
The district or viṣaya of Lāṭa is here described as “pleasing with choice trees that are bowed down by the weight of (their) flowers, and with temples and assembly-halls of the gods, and with viharas, (and) the mountains of which are covered over with vegetation”.

The country south of Mahī or at times south of the Narbādā up to the Purva or so far as Daman, was called Lāṭa and ‘it corresponded roughly with Southern Gujarat’. It comprised the collectorates of Surat, Bharoch, Kheda and parts of Baroda territory.

According to Prof. Buhler, Lāṭa is Central Gujarat, the district between the Mahī and Kim rivers and its chief city was Broach. Lāṭa has been identified with Central and Southern Gujarat in the Rewah Stone Inscription of Karna. We also find the Lāṭa kingdom mentioned in other epigraphical records. Lāṭarāṣṭra is identical with the old Lāṭa kingdom of Gujarat, the capital city of which is stated in the Dīpavaṃśa to have been Siṁhapura (Sihapura). In the early days of the imperial Guptas, the Lāṭa country was formed into an administrative province in the Lāṭaviṣaya. The Saktisangam Tantra places the Lāṭa country to the west of Avanti and to the northwest of Vidarbha.

Lāṭa is the same as the Larike of Ptolemy which lay to the east of Indo-Scythia along the sea-coast. The word Lāṭa is...
derived from Sanskrit Rāṣṭra. The Nāgara brāhmaṇas of Lāṭa (Gujarat) are said to have invented the Nāgarī character which is believed to have been derived from the Brāhmī alphabet.

In this inscription the viṣaya of Vaivya is mentioned. The word Vaivya is inexplicable. We may, however, suggest that the term was possibly derived from Prakrit Vevva which means ‘fear’ and hence Vaivya would mean ‘fearful’ or ‘dreadful’.

**Place-names ending in Maṇḍala**

Maṇḍala is a territorial unit which is found in the inscriptions of many dynasties of the early medieval period. Originally it denoted in the Arthaśāstra and other legal texts, a diplomatic circle of twelve neighbouring kings, some friendly and others unfriendly, in relation to a king desirous of conquest. The term could also be used for the territory under the possession of a feudatory. But in the Gupta period maṇḍala is used for some kind of administrative division though in early medieval period its use was in feudalistic association. In Cālukyan records, the governor of a maṇḍala was usually called a Maṇḍalesvara or Mahāmaṇḍalesvara. In the records of the Imperial Guptas it denoted a unit smaller than a Vīthī. Literally meaning a circle or round it denotes a district, province, country in general or it may signify a surrounding district or neighbouring state.

1. Nāgiraṭṭamaṇḍala (No. 28, LL. 1-2):
Nāgiraṭṭamaṇḍala formed a part of Dakṣināṃśakavīthi in Puṇḍravardhana, the headquarters of the province of the same name. Mūla-Nāgiraṭṭa seems to have formed the headquarters of the Nāgiraṭṭamaṇḍala. Nāgiraṭṭa is a Prakritic form of Nāgarāṣṭra.

2. Uttaramaṇḍala (No. 52, L. 7):
Literally it means ‘the Northern Maṇḍala’. The province might have been divided into four maṇḍalas in the four directions from the point of view of administration. The village Kānteḍadaka is described to have formed a part of the Uttaramaṇḍala as mentioned in the record.
Place-names with the suffix Pradesa

Pradesa

Fleet translates it as ‘place’ but the term has a specific use as an administrative division. Here it connotes a division or may correspond with the word viṣaya used in the same context in the Eran Stone Boar Inscription of Toramāna. In modern usage pradesa signifies a province.

In our inscriptions we find only one place-name termed as Pradesa.

Airikina (No. 2, L. 25):

It has been described here as the bhoga-nagara of the king (svabhoga-nagara). In this context the use of the phrase ‘Svabhoganagara’ is important. K.P. Jayaswal interprets ‘svabhoganagara’ as a town that had, since the victory scored by the Gupta king at Eran, become his direct personal possession. Fleet translates it as ‘the city of his own enjoyment’.

Dasaratha Sharma explains it as analogous to the word ‘Ekabhoga’ defined in the Mānasāra as a town or village inhabited by a single land-holder along with his dependants. It is ‘Svabhoga’ for the master and ‘Ekabhoga’ for others’. Sharma connects this ‘Svabhoga’ with a feudatory ‘who lived therein with his family and dependants, and on whom Samudragupta, pleased by his ‘devotion’, policy, and valour’ conferred the title of Rājan and the accompanying glories of consecration, etc. described in verse 4. But Sharma seems to be incorrect in associating the inscription with a feudatory, the inscription belongs to Samudragupta himself which is clear by further description in subsequent verses. No doubt in the Eran Stone Boar Inscription of Toramāna the word ‘sva-visaya’ an adjectival clause of Airikina is used to refer to a feudatory, which is very clear from the inscription.

The editor also, following Sharma, is misled and explains the term ‘Svabhoga’ as implying a grant, or something like it by the governor of the province, who had for his own salary the revenues of the city of Airikina allotted to him. But the term ‘Svabhoganagara’ is significant in connoting royal status, higher than that of a feudatory chief and can mean ‘the capital city’ where the king himself was residing. In contrast, in the Eran Stone Boar Inscription of Toramāna the
term ‘Śva-viśaya’ has been used for the feudatory Dhānyavisṇu (of king Toramāṇa) who may have been a viśayapati, the administrator-in-charge of Eran.

Airikina is the same as modern Eran, the ancient Airikina, a village on the left bank of the Bina, in Sagar District of Madhya Pradesh. From the Copper Coins of the Aśokan period found at Eran, we get an earlier Pali or Prakrit form of the name which is Erakaṇa or Erakana or Erakana. It is thus clear that Erakaṇa or Erakana is the simplified form of Erikaṇa: to simplify still more the medial letter ‘k’ has been dropped by the process of elision. The meaning of the word Erikaṇa is a puzzle but its connexion with erakā ‘a kind of grass, found in that area may be accepted as a hypothesis.

**Place-names ending in Deśa**

Deśa

It means a province, country, kingdom. Sometimes it is used as a technical territorial term. But its exact meaning and bearing are difficult to explain due to the fact that sometimes it is described as bigger and at others smaller than other geographical divisions, such as manḍala, raṣṭra and viṣaya. We find only one reference each in the Brāhmaṇas and the Vājasaneyī Saṁhitā. The passage in the Vājasaneyī Saṁhitā is significant in as much as here for the first time, deśa is used in the sense of a ‘country’. We find a reference to the river Sarasvatī as flowing in the Madhyadesa or ‘Middle Country’. The term was much in vogue in the Upaniṣad and Sūtra period denoting therein the meaning ‘land’.

1. Mleccha-deśa (No. 14, L. 4):

There is a mention of the Mleccha countries in the Junāgaṭh Rock Inscription of Skandagupta (No. 14). But the record does not refer to any boundary of the Mlecchas.

2. Sukuli-deśa (No. 5, L. 4):

It will literally mean ‘a country possessing noble families in it’. It seems to have been a place near Sāncī in Madhya Pradesh.

**Place-names ending in Rājya**

Rājya

Rājya means a kingdom, country, realm (═raṣṭra).
In the Vedic period the term 'Rājya' regularly denoted sovereign power. In addition to this there were other expressions referring to sovereign power.\textsuperscript{184} In the ritual of the Rājasūya, the Aitareya Brāhmaṇa\textsuperscript{185} gives a whole series of terms: Rājya, Sāmrājya, Bhaujya, Svārājya, Vairājya, Pārameśṭhya, and Māhārājya.

We find only one name ending with this suffix in our inscriptions which is given below:

\textit{Airāvata-go-rājya} (No. 35, L.9):

The name is not clearly legible. But D.C. Sircar takes the reading to be ‘Airāvata-go-rājye’. Airāvata-go-rājya may literally mean ‘a kingdom where elephants and cows are found’.\textsuperscript{186} It was situated in the viṣaya of Koṭivarṣa which formed a part of the Puṇḍravardhana bhukti.\textsuperscript{187}

\textbf{Place-names ending in Vīthi}

\textit{Vīthi}

It is spelt both as vīthi and vīthī and means a row, line, road, way or street.\textsuperscript{188} But in the inscription it has been used to refer to an administrative division. It seems to have been smaller than a viṣaya (district) and bigger than a maṇḍala.\textsuperscript{189}

We find only one name with this suffix in one inscription which is given below:

\textit{Daksināṁśaka-vīthi} (No. 28, L. 1):

Literally it means ‘a road forming the southern part’ of the city. It seems to have formed part of the Puṇḍravardhana district and Nāgiraṭṭamaṇḍala was included in it.\textsuperscript{190}

\textbf{Place-names with the suffix Patha}

\textit{Patha} (footpath)

‘Patha’ in Zend. The sanskrit spelling (\textit{th}) is loaned from Iran. Greek relatives are patos (path) and pontos (mariners’ path, sea-route : sea). Initial \textit{p} is dropped in old Irish: pathin (path) and pons (bridge) recur as \textit{ath} (ford). Russian pant (path) and pent (ford).\textsuperscript{191}
Monier Williams derives it from \( \sqrt{\text{panth}} \) to go, to move. It means a way, path, a road or route.\(^{192}\) In the Samarāṅga-ṇasūtradhāra \(^{193}\) we find the word ‘Jaṅghā-patha (foot-path)’. The suffix ‘patha’ has been used as early as the later Vedic period.\(^{194}\) Originally patha meant ‘a path’, ‘a road’ but later on it came to denote ‘a country’. Even now-a-days, the suffix ‘road’ is used for inhabitations and localities.

Following are the place-names ending in this suffix:

1. **Ādyapatha** (No. 43, L. 23):
   It was situated to the east of a village called Gulmagan-dhikā.\(^{195}\) Literally Ādyapatha means ‘the first route’. It seems to have been a small area like a mohalla.

2. **Daksīṇāpatha** (No. I, L. 20):
   According to inscription No. I all the kings of the region of the north were conquered by Samudragupta who attained great fame by liberating them.\(^{196}\) The kingdoms specifically named as included in the southern region are: Kosala, Mahā-kāntāra, Kurāḷa, Piṣṭapura, Koṭṭūra, Eraṇḍapalla, Kāṇci, Avamukta, Veṅgi, Palakka, Devarāṣṭra and Kusthalapura.\(^{197}\)

   “The earliest epigraphical mention of the Daksīṇāpatha is found in the Nāṅghaṭ Cave Inscription (Second half of first Century B. C.).\(^{198}\) It later appears in the Junāgarh Rock Inscription of Rudradāman (A. D. 150)\(^{199}\) as also in the Nasik Cave Inscription of Vāsishṭhiputra Pulumāvi (A.D. 149).\(^{200}\)

   Literally it means ‘the path or road leading to the south’ and in short the ‘south country’. As a designation of the Deccan,\(^{201}\) the term is found as early as the Baudhāyana Dharmasūtra.\(^{202}\) A similar expression is Dakṣiṇā padā, ‘with southward foot’, occurring in the Rgveda,\(^{203}\) and refers to the place to which exiles are expelled.\(^{204}\) Thus the term denoted ‘South’ beyond the limits of the recognised Āryan world.

   In the Buddhist literature originally the name seems to have been restricted to a remote settlement on the Upper Godāvari.\(^{205}\) Some hold that it was situated to the south of the Narbadā and was identical with the Dakhinabades of the Greeks.\(^{206}\)

   According to the Yādavaprakāśa, Daksīṇāpatha is the name of the country to the south of the Vindhyas and includes, Pāṇḍya, Kuntala, Cola, Mahārāṣṭra, Kerala, Kulya, Setuja,
Kulakālaka, Iṣīka, Śabarā, Āraṭṭa and other countries. Rājaśekhara places it ahead of Māhiśmattī. Countries situated in it are: Mahārāṣṭra, Māhiṣaka, Aśmāka, Vidarbha, Kuntala, Krathakaiśika, Śūrpāraka, Kāṇcī, Kerala, Kaverī, Murala, Vanavāsaka, Siṃhala, Coḍa, Daṇḍaka, Pāṇḍya, Pallava, Gāṅga, Nāśikya, Koṅkaṇa Kollagiri, Vallara, etc.

Thus we see that Daksināpatha in later times came to represent more or less the whole of the south.

Place-names with the suffix Pura

Pur or Pura

Pur is a word of frequent occurrence in the Rgveda. The early Vedic Āryans were not city builders. Puras which are mentioned from the context seem to have been always associated with the dasyus and the enemies of the Āryans. Pura, the oldest Sanskrit word denoting city, is usually derived from the Dravidian ur. From what we read in the Rgveda about Puramādara's exploits in connection with the destruction of the ninety-nine puras of the Asuras who had been causing havoc to the gods, these puras seem to refer to the cities of the Indus Valley pre-Āryans. But the word ur is not available in Dravidian lexicons: on the contrary it is pura which is mentioned by them. The word ur is not to be traced in the I.E. languages. We find Ur only as the name of a town in Babylonia. In Tamil country, in the inscriptions of the Chola dynasty (A.D. 900-1300) the word 'ur' is used to refer to 'The Primary Assembly of the villagers' in the case of ordinary villages while in the same context the word Sabhā is used in case of Agrahāra villages, mostly tenanted by learned brāhmaṇas.

In the later Vedic literature the word Pur meant 'rampart', 'fort', or 'stronghold'. The meaning of Pura as 'city' developed later and was not at all in vogue in the Vedic literature.

Lexicons define it as a place containing large buildings surrounded by a ditch and extending not less than one Koṣa in length, if it extends for half that distance it is called a kheṭa; if less than that, a karvaṭa or small market town, any smaller cluster of houses is called a grāma or village.
rāṅganaśūtradhāra describes puras as being of three kinds—Big, middle and small which have different measurements for their ditches, buildings, streets and road-ways.\textsuperscript{219} The big one possesses a circumference of four thousand arcs, the middle of two thousand arcs and the small of one thousand arcs.\textsuperscript{220} T. Burrow derives pura from \(\sqrt{\text{pri}}\) to fill Piparti ‘fills’: pur ‘city’: Lithuanian pilis (\(l\) becomes \(r\)).\textsuperscript{221} We find the word being spelt in two ways pur\textsuperscript{222} and pura.\textsuperscript{223} Pur (city), from puru (much) and pūrṇa (full) means ‘plentitude’ or multitude of settlers. Similarly Greek polis (city) from poly (much): Latin populus (population, people) from plenus (full), and English folk from full. Pur is the city and puruṣa the citizen. Greek polites (citizens), is preserved in politics (civic concerns), police (city administration), and cosmopolitan (citizen of the world): Lithuanian pilis (fort, castle).\textsuperscript{224} In modern times the word purā (from pura) is used for mohalla in India. It seems to be the result of Muslim contact.\textsuperscript{225}

Pura, where it does not retain the original from pur, is changed into the following\textsuperscript{226}:

(a) Wār : as Purushapura, Peshawar; Nalapura, Narwar; Matipura, Madwār; Śalwapura, Alwar; Candrapura, Candwar
(b) Urs or ur, as Māyāpura, Mayura; Simhapura, Siṅgur; Juṣkapura, Zukur
(c) Īr, as Traipura, Teor; Candrādityapura, Caintor
(d) Ora, as Ilbalapura, Ellora
(e) Ore, as Lavapura, Lahore
(f) Ola, as Āryapura, Aihole
(g) ar, as Kusumapura, Kumrār
(h) aur, as Siddhapura, Siddhaur
(i) Own, as Hiranyapura, Hindoun or Herdoun

There are many names with the suffix Pura in the Aṣṭādhyaī, Patañjali’s Mahābhāṣya and the Kāśikā.\textsuperscript{227} The word Mahāpura in the Yajurveda Śamhitās\textsuperscript{228} and the Brāhmaṇas\textsuperscript{229} denotes a great fortress. Probably the only difference between the Pur and Mahāpura was in their size.\textsuperscript{230}

Following are the place-names ending in the suffix pura:

(1) \textit{Ajapura} (No.12, L.25): In Inscription No.12, we find the mention of the town of Aja-
pura. The name of the viṣaya of which it was a part has been damaged. Since the column bearing the inscription was originally found in front of the northern gate of the old fort of Bihar, we can easily identify Ajapura with the modern village of the same name in the Rājagṛha viṣaya which is not very far from Nālandā. The name of the viṣaya which included this town can possibly be restored as Rājagṛha in the damaged part of the inscription.

(2) Candrāpura (No.16, L.5):
It is the name of Indrapura. See Indrapura.

(3) Daśapura (No.17, L.4, L.16):
In this inscription L.4 refers to the migration of a guild of silk-weavers from Lāṭa viṣaya (Central and Southern Gujarat) to the city of Daśapura. The guild came to this city attracted by the virtues of its kings. The inscription refers itself to the reign of king Kumāragupta, under whom Bandhuvarman, the son of Viśvarman was the governor at Daśapura. L. 16 of the inscription records that it was under the governorship of Bandhuvarman (in Mālava era 493=A.D. 437), that a lofty temple of the Sun-god was caused to be built by the guild of silk-cloth weavers at Daśapura. Afterwards, under other kings, part of this temple fell into disrepair. And then it was restored by the same guild in the year 529 of the Mālava era (=A.D. 473).

Daśapura has been identified with Mandasor in Western Malwa formerly in the Gwalior State. The ancient Daśapura stood on the north or left bank of the Siwana, a tributary of the river Śīprā. We also find it mentioned in the Mandasor Fragmentary Inscription of the time of Ādityavardhana (A.D. 490-500). Under the Imperial Guptas the use of the Mālava or the Kṛta era seems to have been confined to Daśapura. Thus Daśapura may have been the main city of the Western Mālavas. We also get a reference to Daśapura in the Bṛhat-saṁhitā and the Meghadūta of Kālidāsa.

The ancient Sanskrit name Daśapura also occurs in an early Nasik inscription of Uṣavadāta, and in one inscription of Vikram Saṁvat 1321 (=A.D. 1264) from Mandasor itself.

There are two explanations of the name Daśapura or Dasor. The local explanation is that the place was originally a city of
the Puranic king Daśaratha. But, on this view, the name of the city should have been Daśarathapura or Dasarathore. Fleet points out that even now, the township includes some twelve to fifteen outlying hamlets or divisions (Khilcipur, Jankūpurā, Rāmpuriyā, Candrapurā, Bālagañja, etc.) and that 'when it was originally constituted, it included exactly ten (daśa) such hamlets (pura'). This view of Fleet is more appealing.

Mandasor, the full form of the name of the town by which it is officially known and which is entered in maps, is also explained in two ways:

As suggested by Bhagwan Lal Indraji, it may represent Manda-Daśapura, "the distressed or afflicted Daśapura," referring to the overthrow of the town, and the destruction of the Hindu temples in it, by the Musalmans, in memory of which, even to the present day, the Nāgar brāhmaṇas of the area do not drink water there. This is supported by the fact that some pāṇḍits still call it Mannadasor.

F.S. Growse suggests that the name combines the two names of Mad and Daśapura: the former being the name of a village (also called Afzalpur) about eleven miles south-east of Mandasor, from which, it is said, were brought, from ruined Hindu temples, the stones that were used in the construction of the Musalman fort at Mandasor.

It is very difficult to choose between the two explanations, but the second seems to be more reasonable.

(4) Indrapura (No. 16, L.5, L.6, L.7, L.8) :
The inscription states that an endowment was given by a brāhmaṇa named Devaviṣṇu for the maintenance of a lamp in a temple of the Sun established by the merchants of the town of Indrapura kṣatriyas named Acalavarman and Bhrukuṇṭhasimha at Indrapura.

In line 5 we get 'Candrāpuraka-Padmā' as the reading taken by Fleet and he thus considers it a separate town than Indrapura. But the correct reading should be 'Cendrapuraka-Padmā', since we find a small stroke by the left side of 'c'. The stroke in other lines for 'e' is very clear (e.g. in L.2) though it is not very clear in L.5 still we cannot read it simply 'c'. The reading 'ce' for 'c' has been suggested by Sircar and Jagannath. Thus we see that the Padmā referred in line 5
of this inscription also belongs to Indrapura.

Now we find two different spellings of Indrāpura in lines 5 and 6 and Indrapura in lines 7 and 8.254

What we can find out here is that the affix ‘ka’ in lines 5 and 6 is very important which seems to have grammatically a succinct purpose here. The vṛddhi of the first vowel ‘i’ was desirable here as is also clear by the use of affix ‘ka’ in the Allahabad Inscription of Samudragupta.255 So it is a weaker form of the affix ‘ka’, without vṛddhi of the vowel in the first syllable.256 The writer seems to have used the long vowel (with the last syllable of Indra) instead of vṛddhi in the first syllable to avoid confusion between Aindrapura and Indrapura. We do not find any such example of the elongation of vowel in the classical Sanskrit literature though we find its rare use in Vedic literature.257 So we shall translate ‘Indrāpuraka Padmā’ as ‘Padmā of (the town of) Indrapura and ‘Indrapuraka-vanīgbhyām’ as ‘merchants of (the town of) Indrapura’. This Indrapura is the same as modern Indor,258 near Dibhāi, Bulandshahr district, U.P.259 The ancient town of Indrapura was situated on a large and lofty mound about five miles to the north-west of Dibhāi.260 Now-a-days it is only a kheḍā or deserted mound, and is not shown in maps 261

(5) Kartṛpurā (No.I, L.22):

Though the most accepted and correct reading is Kartṛpurā, some scholars prefer to read Katṛpurā262 or Kātripura.263

It is one of the five frontier kingdoms264 mentioned in the inscription whose kings did homage and paid tribute to Samudragupta. Scholars differ in their views about the identification of this place-name:

According to smith,265 this kingdom ‘occupied the lower ranges of the western Himalayas, including probably Kumaon, Garhwal, and Kangra’. Oldham266 holds that the kingdom of Kātripura, included Kumaun, Almora, Garhwal and Kangra. Fleet267 suggests that the name may survive in Kartarpur in the Jullundur district.

We prefer the view of Daśaratha Sharma.268 His contention is that amongst the five frontier kingdoms mentioned in the inscription, the first three belong to the East, the fourth one belongs to the North, hence it will be better to leave aside
the northern and eastern sides of the empire and to look for Karṣṭpurā somewhere to the west of the Gupta dominions. Consequently he finds Karor or Karūr to be a good equivalent for Karṣṭpurā. Kara here stands for Karṣṭ and ‘ur’ or ‘ūr’ would stand here for pura. Karūr, again, is to be preferred to the other alternatives on account of its associations with the Gupta period of Indian History. According to Al-Beruni, an eastern king, called Vikramāditya, put to flight and killed a Śaka ruler in the region of Karūr, between Multan and Loni. This Vikramāditya is to be identified with Candragupta II ‘the enemy of the Śakas’, who disguised as his brother’s wife, Dhruvasvāminī, ‘ripped upon the belley of the Śaka ruler’, and destroyed the Śaka army, most probably, in Karṣṭpurā or Karūr.

This was the first encounter between the Śakas and Vikramāditya, and Karūr, Karor, or Karṣṭpurā was the theatre of the war because of its intermediate position between the Śaka dominions and the Gupta empire.

(6) Kripura (No. 52, L. 1):
Krlpura was the place from which Vainyagupta issued his land-grant in A.D. 507-08, was evidently the seat of his government. It was the victorious camp full of great ships and elephants and horses (situated). The place is of unknown identity, but is possibly to be looked for in Bengal. Literally the name can mean a ‘market-town’.

(7) Kusthalapura (No. I, L. 20):
Kusthalapura ruled by Dhanañjaya is mentioned as one of the Daksināpatha kingdoms subdued by Samudragupta. Smith takes it to be a mistake for Kuśasthalapura, and identifies it with the holy city of Dwarka, the capital of Ānartta, i. e. North Gujarat. Raj Bali Pandey also identifies it with Kuśasthali (Dwarka). G. Ramdas locates the place in Gujarat following Smith. Monier Williams also identifies Kuśasthala with the town of Dwarka. Bhandarkar, following Barnett identifies the place with Kuttalur near Polur in North Arcot.

This Kuśasthali is not situated in Gujarat but presumably on the eastern spurs of the Vindhya range near Daksinākosalā. It was the capital of Kuśa, son of Rāmacandra. But its
position in the list of the States of Dakṣiṇāpatha indicates a place a little more to the south.

By the process of Haplology, Kuśasthalapura is simplified into Kusthalapura which may be changed to Kuśasthali or Kuśāvatī in short.

The suffix sthala or sthali is significant: it suggests a high-lying country, an eminence, tableland, or dry-land as opposed to a damp low-land. The Mahābhārata, Harivamśa, early Jain and Pali literature use the word in this sense. The Mahābhārata mentions both Kuśasthala as well as kuśa-sthali. The latter is supposed to be another name of Dwarka.

(8) Pātaliputra (No. 7, L. 12; No. 6, L. 4; No. 1, L. 14): It is the same as modern Patna situated to the south of the river Gaṅgā. Inscription No. 7 refers to Pātaliputra. Inscription No. 6 mentions Virasena, the child of Kutsa, the minister for peace and war under Candragupta II, who knew the meanings of the words, and logic, and (the ways of) mankind, who was a poet and who belonged to (the city of) Pātaliputra. Inscription No. 1 mentions a city named Puṣpa where Samudragupta enjoyed playfully while he was young. Apparentely, the city was the Gupta capital. We also find the word Pātaliputa (Pātaliputra) used by Asoka, in his rock edicts. The city was also known as Kusumapura due to the abundance of flowers. Its name Puṣpapura is also met with in the Raghuvaṃśa. It is mentioned in the Mudrārākṣasa as well. The Kathāsaritsāgara of Somadeva (11th century) describes it as a place of both wealth and education though generally there is a fight between Śrī (lakṣmī) and Sarasvatī.

The Kāvyamāṁśā of Rājaśekhara (A.D. 900) mentions a tradition that there were assemblies of scholars called brahma-sabhās, organised by kings, which examined poets like Kālidāsa, Bhartṛmanṭha, Amara, Rūpa, Āryaśūra, Bhāravi and Candragupta in Viśālā (Ujjain) and where such great masters of grammar as Upavarsa, Pāṇini, Piṅgala, Vyāḍi, Vararuci and Patañjali were examined in Pātaliputra and attained fame.

The Maṃjuśrimulakalpa (A.D. 800) mentions Pātaliputra as Nandanagara. This work refers to king Nanda, his learned Council of brāhmaṇa philosophers and to his intimacy with Pāṇini. "After him (Sūrasena) there will be king Nanda
at Puṣpa city. In the capital of the Magadha residents there will be brāhmaṇa controversialists and the king will be surrounded by them. The king will give them riches. His minister was a Buddhist brāhmaṇa, Vararuci, who was of high soul, kind and good. His great friend was a brāhmaṇa, Pāṇini by name'.

The Kāśikā records two divisions of Pāṭaliputra:
1. Pūrva-Pāṭaliputra (eastern on the Gaṅgā)
2. Apara-Pāṭaliputra (western on the Šoṇa)

Patañjali mentions the western Pāṭaliputra. A citizen of Pāṭaliputra was called Pāṭaliputraka.

The city is named as Palibothra by Megasthenes, the Ambassador of Seleucus Nicator at the court of King Candragupta Maurya. The Pāla inscriptions refer to it by the name Śrīnagara.

The termination ‘Putra’ in Pāṭaliputra is difficult to explain. We find it being used with ‘Brahman’ to denote the river ‘Brahmaputra’. As regards places-names we find the mention of Satiya puta (Satiya-putra) and Kerala-puta (Kerala putra) in Asokan Rock-edicts.

The name Pāṭaliputra is taken to mean “the son (putra) of Pāṭali, i.e. the trumpet flower. The words Puṣapapura and Kusumapura also mean ‘a city of flowers’. The word ‘Śrīnagara’ means ‘a beautiful city’. Because of the abundance of flowers the city may have looked beautiful. It was known by other names also, viz., Puṣapapura, Puṣapapuri and Kusumapura. According to Yuan-Chwang, it had been called Kusumapura (K’ u-su-mo-pu-lo) on account of the numerous flowers (kusuma) in the royal enclosure. Later its glory was replaced by that of Kānyakubja which came to be known as Kusumapura.

The meaning of ‘Pāṭaliputra’ is explained in the legendary origin of the city. According to the legend: there was a brāhmaṇa of high talent and singular learning. Many flocked to him to receive instruction. One day all his students went out on a tour of observation. One of them looked very sad. When asked, he told that his life was waning without any company. In a joke his friends made the Pāṭali tree, under which they were standing, his father-in-law: in other words he was to marry the daughter of the tree, or a Pāṭali flower
(Bignonia Suaveolens). As the Sun was about to set, all the students proposed to return home but the young student fascinated by love stayed there fearlessly. Accidently, next day he was married with the young daughter of an old couple. After a year his wife gave birth to a son. He declined to stay there fearing the exposure to wind and weather. But the old man (the father of the wife) constructed a house for him and made him stay there. When the old capital of Kusumapur was changed, this town was chosen, and "as the genie built the mansion for the youth the country was named as Pāṭaliputrapura (the city of the son of the Pāṭali tree)."

It is not unlikely that originally the name of the city was Pāṭaliputrapura and that later suffix Pura was dropped.

The Buddhist literature informs us that Pāṭaliputra was originally a village known as Pāṭaligāma. Ajātaśatru is said to have fortified it in order to check the attacks of the Licchhavis who often harassed its inhabitants. The Buddha on his way from Rājaṛgha to Vaiśālī, passed through this village on his last journey and is said to have predicted that the village was destined to become a great city.

The Vāyu-Purāṇa attributes the real foundation of Pāṭaliputra to Rāja Ajāta-Śatru's grandson, Udaya or Udayāśva. It was he who first removed the capital from Rājaṛgha to Pāṭaliputra (during the last part of the 6th century B.C.).

Pāṭaliputra had closely been associated with multifarious political and cultural activities right from the fifth century B.C. to the later part of the sixth century A.D. It had the honour to be the capital of the Śāisunāgas, the Nandas, the Mauryas and the great Imperial Guptas until the Hūṇa invasion in the 6th century A.D. when it was ruined. Harṣavardhana (7th century A. D.) made no attempt to restore it. Šaśāṅka Narendragupta destroyed many Buddhist temples and monasteries at Pāṭaliputra. Dharmapāla, the most powerful of the Pāla kings of Bengal and Bihar, tried to restore its glory.

Coming to medieval times, we find that it remained deserted for a number of centuries. It was Sher Shah, who, in about A. D. 1541 occupied it again as a royal city and built a fort there. It then came into importance under its modern name Patna (from Skt. Pattana) i. e. the town or city. It is even now
the capital of Bihar.\textsuperscript{319}

(9) \textit{Piṣṭapura} (No. 1, L. 19):

It has been mentioned as one of the southern regions which were first captured and then liberated by Samudragupta.\textsuperscript{320} Mahendragiri is mentioned as its king. \textit{Piṣṭapura} is the same as the fortress Piṣṭapura captured by the Cālukya king Pulakeśin II. The Tāṇḍivāda grant of Prṭhivī Mahārāja also refers to Piṣṭapura.\textsuperscript{321} Piṣṭapura is modern Pithapuram in the Godavari district of the Madras Presidency.\textsuperscript{322} It was the capital of Kaliṅga.\textsuperscript{323} ‘Kaliṅgādhipati’ Anantavarman issued a grant\textsuperscript{324} from the victorious city of Piṣṭapura. This grant records that Anantavarman’s grandfather Guṇavarman ruled over Devarāśṭra with Piṣṭapura as its chief city.\textsuperscript{325} In our inscription Devarāśṭra\textsuperscript{326} has been treated separately. It seems that during Samudragupta’s time these two States (Devarāśṭra and Kaliṅga) were separate states but later on under Guṇavarman they were amalgamated.

Guha ruled over the whole of Kaliṅga and the neighbouring regions.\textsuperscript{327} Guha belonged to the Sālaṅkāyana family of brāhmanas. Samudragupta installed him as his viceroy in Kaliṅga.\textsuperscript{328} Guha was already reigning over Kaliṅga (with his capital at Piṣṭapura) when Samudragupta conquered him and placed him as his feudatory. ‘Mahendragiri’ may have been another name given to him on account of the extension of his dominion over the Mahendra mountain.\textsuperscript{329} It is interesting to note that Kālidāsa\textsuperscript{330} refers to Rāghu defeating a king named Mahendranātha in the course of his southern campaign. It is tempting to connect Mahendranātha with Mahendragiri. After the victory of Samudragupta, Guha was confirmed in the enjoyment of sovereignty under the imperial tutelage.\textsuperscript{331}

At Piṣṭapura there is a Vaiṣṇava temple named Kuntimādhava.\textsuperscript{332} We get references to Piṣṭapurī or Piṣṭapurikādevī, a form at Mānapura, of the goddess Lakṣmī, in the inscriptions of the Privrājaka Mahārājas and the Mahārājas of Uccakalpa during the Gupta period.\textsuperscript{333} This must be a local form of some popular goddess at Piṣṭapura itself.\textsuperscript{334}
Place-names ending in the Suffix Nagara

Nagara:
Nagara means a town, a city.\(^{335}\) we find the term being used by Pāṇini (IV. 2. 142).\(^{336}\) The word Nāgaraka (or Nāgarika)\(^{337}\) also occurs in Sanskrit literature as standing for 'an inhabitant of a town' but sometimes its use was restricted for the chief of a town or a police-officer. In modern times nāgarika is used to refer to 'a citizen of a state whether living in city or village'.

In the early Vedic literature Nagara is found only as the derivative adjective Nagarin, used as a proper name, but it appears in the sense of 'town' in the Taittirīya Āraṇyaka (I.11, 18 : 31, 4) and frequently in the later works.\(^{338}\)

Nagara is an important factor which helps us to distinguish Janapada from rāṣṭra: nagara forms a part of the rāṣṭra but is excluded from the Janapada.\(^{339}\) Samarāṅgaṇasūtradhāra uses Nagara and Pura as synonyms.\(^{340}\) It is significant that the word Nagara is of late occurrence.\(^{341}\) It is likely that in the early Vedic times city life does not seem to have developed much. In the Epic,\(^{342}\) there are references to Nagara, 'a city': Grāma 'Village': and Ghoṣa 'ranch'. Vedic literature especially of the earlier period is generally confined to the village. The siege of puras is mentioned in the Saṃhitās and Brāhmaṇas.

The word Nagara is changed into:\(^{343}\)
(a) Nar as Kuśinagara, Kusinar, Girinagara, Girnar
(b) Ner as Jir̄nanagara, Jooner.

In modern times the suffix nagara is sometimes used to denote an inhabitation or Mohalla e.g. Tilak Nagar, Subhash Nagar, Patel Nagar, Jawahar Nagar, Lajapat Nagar.

We do not find any place-name with the suffix 'nagara' in our records but with a little change in the same sense with the suffix nāgarī, which is given below:

Pañcanagari (No. 44, L. 1):
It was the chief town of the district, where Kulavṛddhi's Court was situated.\(^{344}\) D. C. Sircar considers it to be modern Pānc-bibi in the Bogra District and the same as Pentapolis of Ptolemy.\(^{345}\)
Pañcanagari literally means 'a multitude of five towns'. Five small localities might have been collected into one for the smoothness of administration.

**Place-names ending in Nauyoga**

**Nauyoga:**

Literally meaning 'a place for parking boats' it signifies 'a harbour'. Following are the place-names which have been termed as 'nauyoga' or harbour.

1. **Cūḍāmaṇi** (No. 52, L. 28): Literally meaning 'a jewel worn by men and women on the top of the head' it denotes 'the best or most excellent'. Combined with its epithet nauyuga, Cūḍāmaṇi signifies 'the best of harbours'.

2. **Nagaraśrī** (No. 52, L. 28): Literally Nagaraśrī means 'the glory of the town'. Combined with its epithet nauyoga it means 'the harbour of Nagaraśrī'. It seems to have been an important part of the town.

3. **Pradāmāra** (No. 52, L. 29): It has also been described as a nauyoga. The meaning of Pradāmāra is difficult to explain. It seems to be the Sanskritised form of the Prakrit Paḍāmāra, i.e. a place where clothes or tents are found in abundance or it may signify 'a harbour of “pāla-boats”'.

**Place-names ending in Kataka**

**Kataka:**

It is formed from the root ṽaṭ to surround, to encompass, to cover and means a 'royal camp'.

There is only one such place-name with the suffix 'Kataka' which is as follows:

. . . . Kataka (No. 29, L. 12): The first part is not clearly legible. Sircar takes it to be bhrāṭri but does not seem to be correct as it yields no sense with the word Kataka. The donated land is mentioned to have been given to the Chandoga (Sāmavedin) brāhmaṇa Varāha-svāmin, an inhabitant of this Kataka.
Place-names ending in Vāsaka

Vāsaka:

It means an abode or inhabitation. An inhabitation can be big or small. In referring to a big inhabitation it denotes a city. Following are the names with this suffix:

(1) Ānandapuravāsaka (No. 40, L. 1):
It has been mentioned as a camp of victory. Ānandapura literally means 'a city of pleasure'. It has not been identified so far.

(2) Ayodhya (No. 21, L. 1; No. 37, L. 6; No. 39, L. 10):
In No. 21 the word 'Ayodhya-Vāsaka' occurs while in No. 37 and 39 the word 'Āyodhyaka' has been mentioned. In No. 21, Ayodhya is described as a victorious camp, full of great ships, and elephants and horses. In No. 39 certain brāhmaṇas belonging to Ayodhya, living in the vicinity of Mahādeva Śaileśvara are named and are mentioned as belonging to various gotras and caraṇas, and as proficient in observants, in sacred duty, in the mantras, the sūtras, bhāṣyas and pravacanas.

It has been venerated as one of the most important and holy places of the Hindus. Vinītā was another name for this city. Its other names including Vinī (Vinītā) are mentioned in the Vividhatīrthakalpa. Fa-Hsien calls it Sha-che and Ptolemy knew it as Sogeda. Ayodhya and Sāketa have been treated by many writers as being identical. Csoma de Körös calls this place as "Sāketan or Ayodhya" and H.H. Wilson in his dictionary, refers to Sāketa as 'the city of Ayodhya'. Several passages in the Raghuvamśa confirm it. The Vividhatīrthakalpa mentions Sākeyam (Sāketa) as a synonym for Ayodhya, but in the Buddhist literature we find separate references to Ayodhya and Sāketa which creates doubt about their identity and suggests that the two existed separately. V. Pathak quotes a well known verse occurring in the Yuga Purāṇa, a section of Gārgī Saṃhitā, to show that Sāketa is the same as Ayodhya. But there is nothing in the passage to support the view.

The ancient city of Ayodhya or Sāketa is described in the Rāmāyaṇa as situated on the banks of the Sarayū or Sarjū river. During the Buddhist period, Ayodhya was divided into
Uttara (Northern) Kosala and Dakṣiṇa (Southern) Kosala. The river Sarayu was the dividing line between the two provinces. Ayodhyā was the capital of the latter. Ancient tradition believes it to have been built by Manu. The history of Kośala, with its mighty King Prasenajit and his son Vidudabha pales into insignificance with the emergence of the Magadhan rulers as powerful antagonists. The Nandas, followed by the Mauryas, assimilated Kośala in their empire. Under the Śunaga, it was being ruled by a viceroy. An inscription from Ayodhyā mentions Puṣyamitra as having performed two horse-sacrifices. Under the Kuśānas, the city remained more or less in oblivion. Subsequently in the Purāṇas it figures along with Prayāga and Magadha as forming part of the kingdom of the Guptas. The spurious Gayā Plate of Samudragupta (No. 21) mentions it as a seat of a Gupta camp of victory. The history of the city in the post-Gupta period is wrapped up in obscurity. It was within the empire of the Pratiharas and Gāhadavālas of Kanauj. Ayodhyā is described by Muslim historians to have been a wilderness.

The Slaves and Khilji rulers held sway over it, and subsequently it received importance as the headquarters of Oudh. It was under the charge of Muslim governors appointed from Delhi, but with the emergence of Jaunpur as a strong kingdom Ayodhyā was completely over-shadowed. It was a mint-town in the time of Akbar, but there is no reference to it in later Chronicles.

Ayodhyā is important as a centre of pilgrimage. There are several places in the city connected with different events in the life of Rāma. Rāma was born at a place called Janmasthāna. At Chārodaka also called Chirasāgara, Daśaratha performed, with the help of Rṣyaśṛṅga Rṣi, the sacrifices for obtaining a son. At a place called Tretā-kā-Ṭhākur, Rāmacandra performed the horse sacrifice by setting up the image of Sītā. At Ratnanaḍapa, he held his Council at Swargadwāram in Fyzabad, his body was burnt. At Laksmana-kunda, Laksmana disappeared in the river Sarayu. Daśaratha accidentally killed Śravaṇa, the blind Rṣi's son, at Majhaurā in the district of Fyzabad. Ayodhyā engaged the attention of the Muslim rulers some of
whom set up mosques here, of these the mosques of Babar and
and Aurangzeb are notable. At present this city forms a
part of the district of Fyzabad.

(3) Īśvaravāsaka (No. 5, L. 6):
It seems to be a village or an allotment of land granted by
Āmrakārddava, the son of Undāna, and apparently an officer
of Candragupta II to the Ārṣasaṁgha at the great vihāra of
Kākanādaboṭa for the purpose of feeding mendicants. The
word Īśvara here is connected with Vāsaka and there is no infix
or place-name suffix in between (just as ‘pura’ in Ānandapura-
vāsaka). Hence vāsaka here has a double purpose. It is mean-
ingful to Īśvara and also denotes the inhabitation. The whole
will literally mean ‘an inhabitation of God’.

Place-names ending in Vana
We find some place-names with the suffix denoting forest, for
example Vindhyātavī, and Vṛṇḍāvana. In our inscriptions we
come across only three such names, Tumbavana and Vindhā-
tavī, and Mahākāntāra. The suffixes vana, atavī and kāntāra
are synonyms. These are described below:

1. Tumbavana (No. 30, L. 6):
It has been identified with Tumain in Guna district, the old
Gwalior State, now in Madhya Pradesh. It is also mentioned
in the Sand Stupa inscription. The Brhatsaṁhitā refers
to it as situated in the South.

The name suggests that Tumba, the gourd Lagenaria vul-
garis was in abundance at this place.

2. Mahākāntāra (No. 1, L. 19):
It is one of the southern countries subdued by Samudragupta.
Its ruler was Vyāghrarāja. Literally Mahākāntāra means ‘a
great forest’. It has to be distinguished from Sarvātavī referred
to later on in this inscription. According to Krishnaswami
Aiyangar, it must have included the Saugar division of C.P.
extending northwards to the Ajaigadh State in Bundelkhand. But G. Ramdas differs from this view on the ground that Mahā-
kāntāra must be sought in Southern India as it is specifically
mentioned as one of the kingdoms of the South conquered
by Samudragupta. He suggests that Mahākāntāra must be the
same as Mahāvana, a forest region extending northwards into
Ganjam Agency and westwards into the tract formerly known as the Chatisgarh States of C.P. This very region has been mentioned by the same name in the Ganj and Nachna inscriptions.

3. *Vindhyāṭavī* (No. 28, L. 25):
The name appears in one of the verses quoted from ancient Smṛtis or the Mahābhārata asking people to honour land grants. In the present case it is said that a man who violates the grant is born in the Vindhyā forest as a serpent and resides in the dry hollow of a tree. Vindhyā forest is the belt of forest at the foot of the Vindhyā mountain.

*Place-names ending in Grāma*

*Grāma*:

It means an inhabited place, village, hamlet. It seems that firstly the word grāma denoted the collective inhabitants of a place, community or race. Later on this sense was transferred to an inhabitation and was used in the sense of a village. The earlier usage of this word, which occurs frequently from the Rgveda onwards, appears to have been in the sense of a village. The early Āryans must have dwelt in villages which were scattered over the country, some close together, some far apart, and were connected by roads. In the early Vedic literature village is regularly contrasted with the forest (āranya) in the evening the cattle regularly returned thither from the forest. The villages were probably open, though perhaps a fort (pur) might on occasion be built inside. Presumably they consisted of detached houses with enclosures, but no details are to be found in Vedic literature. Large villages (mahāgrāmāḥ) were known. The grāma may, however, perhaps be regarded more correctly as an aggregate of several families, not necessarily forming a clan, but only part of a clan (viś), as is often the case at the present day. The head of the village was called Grāmanī or 'the leader of the village'. The king's share in a village is referred to as early as the Atharvaveda.

Villages played an important role as a unit of Rāṣṭra or city. Kheṭa was the half of a city and the village was the
half of a khetá.\textsuperscript{392} Cities other than the capital are called Karvata, a little less is Nigama and lesser is gráma and still lesser is a house.\textsuperscript{393}

Gráma is changed into gaon,\textsuperscript{394} as Suvarṇagráma, Sonár-gaon; Kalahagráma, Kahalgaon.

Following are the place-name with this suffix. We have also included here some place-names which are villages though they have not been termed as such with this suffix.

(1) \textit{Bhadrapuṣkarakagráma} (No. 40, L. 5): Bhadra means ‘good or auspicious and Puṣkara (modern Pokhara) means ‘a pond or lake’. So literally the name would mean ‘a village possessing an auspicious or good pond’. It has not so far been identified.\textsuperscript{395}

(2) \textit{Bhāradaśamada} (No. 39, L. 11):
It is the name of a village. The name of the place where the linga containing the inscription was found is said to be Bhārādhī Dih,\textsuperscript{396} Bhārādi of our inscription may also be compared with ‘bharadiya’ of the Śānci stūpa inscription.\textsuperscript{397} Samada is possibly Samudra, an epithet for Śiva. D.C. Sircar takes ‘Samudra’ to be the ‘nām-aika-deśa of a deity called Samudersvara’ and suggests that the relevant passage is to be corrected as ‘pārāgo bharadida-samudresvara’.\textsuperscript{398} The meaning of the passage is difficult to explain.

(3) \textit{Chaṇḍagrāma} (No. 33, L. 3):
The village is difficult to identify.\textsuperscript{399} Canḍa is the Prakritic form of Candra\textsuperscript{400} which means ‘the moon’. Thus the village seems to have been named after the Moon-god. But Canḍa may also mean ferocious or turbulent and in that case it may have been so named because of its wild looks or its violent population.

(4) \textit{Citravaṭaṅgara}\textsuperscript{401} (No. 43, L.24):
It is the name of a village. Citra means ‘excellent’ or distinguished\textsuperscript{402} and vāṭaṅgara (from vāṭaṅkara) means ‘producing wind’. Thus the whole will literally mean ‘which produces excellent wind or air’. The village might have been noted for its healthy and open atmosphere.

(5) \textit{Doṅgā-grāma} (No. 34, L.11; No. 36. L.6):
In No. 34 we get a reference to ‘Doṅgā’, but in No. 36, the name appears as Doṅgā-grāma.
The Doṅgā-grāma is said to have been situated in Himavac-Chikhara identified with Barāhachatra (Varāhakṣetra) in Nepal. But scholars are not right in co-relationg Doṅgā-grāma with Himavac-Chikhara, Inscription No.36 clarifies it. There is a long gap between the references to Himavac-Chikhara and Doṅgā-grāma. Actually Himavac-Chikhara is associated with Kokāmukhasvāmin (a form of the Boar incarnation of Viśṇu) and Śvetavarāhasvāmin where originally (ādya) these gods were installed in a temple. The name Doṅgā-grāma is used for the place where the lands were donated by Ṛbhupāla for the construction of the two temples having the names of the two deities. The word ‘ādya’ in L. 7 is significant and distinguishes the temples at Himavac-Chikhara from those at Doṅgā-grāma. The writer had to use the word ‘Himavac-Chikhara’ again in L.10, with the names of Kokāmukhasvāmin and Śvetavarāhasvāmin in order to avoid confusion between the temples at the two places. For the temple at Doṅgā-grāma the writer uses the word ‘iha’ in L.11. We also find the word ‘Himavac-Chikhara’ absent in another Dāmodarpur Copper Plate Inscription of the Gupta Year 224 (=A.D. 543), where a person named Amṛtadeva hailing from Ayodhyā donates a land for the repairs and worship, etc., at the temple of Lord Śvetavarāhasvāmin obviously because he was referring to the temple at Doṅgā-grāma and there was now, no question of any confusion or distinction. Thus Doṅgāgrāma does not seem to have any connection with Himavac-Chikhara. This village is to be located somewhere near Dāmodarpur and belonged to the Koṭivarṣa viṣaya as mentioned in the records. But the village was most probably situated in a hilly area which is clear from the wrod Doṅgā itself. The word ‘Aṭrāraṇye’ (local forest where the temple of Śvetavarāhasvāmin was situated) in No. 37 also attests to it. The village may have consisted of a few huts with bushes and trees all around or the place where the temples were situated was away from habitation.

Thus the earlier suggestion that the Koṭivarṣa district included the hilly region bordering on the northern fringe of Bengal, which was rejected by Sircar, seems to be correct.
In line 2 of the inscription the reading is Gosāṭapuṇja while in lines 8 and 15 the reading is Gosāṭapuṇja.

Gosāṭa may be the same as gośalā or a cow-stall⁴¹³ and puṇja means a multitude.⁴¹⁴ So the village may have consisted of a multitude, of cow-stalls and thus resembled the villages known as gohālis.

7. Gulmagandhikā (No. 43, LL.1-2, L.22):
It is the name of a village. It occurs once in lines 1-2 and twice in L.22.⁴¹⁵

Gulma means 'a cluster of trees'⁴¹⁶ and gandhikā means 'having the smell of'.⁴¹⁷ The whole will literally mean 'a place which is full of a cluster of trees having smell'. We may conjecture that the village originally possessed a few shrubs or small trees which produced fragrance.

8. Guṇekāgrahāragrāma (No. 52, LL. 18-19, L. 21):
In lines 18-19 we get the reading 'Guṇekāgrahāragrāma while in line 21 the reading is Guṇikāgrahāragrāma. The two names are identical and are the same as modern Gunaighar, 18 miles to the north-west of Comilla, Tippera district—Bengal, in East Pakistan⁴¹⁸ (now Bangla Desh).

Sen considers it to have been a village-name ending with the term agrahāra and suggests that from the standpoint of administration this division was more important and better developed than an ordinary grāma. The expression grāmāgraḥāra⁴¹⁹ or agrahāragrāma refers to 'a process of unification which some of the more fortunate villages underwent through pressure of administrative and economic necessities.⁴²⁰

Agrahāra (Prakrit aggāhāra) was a village,⁴²¹ or consisted of fields which were given to brāhmaṇas.⁴²² The agrahāras enjoyed exemption from several taxes and had other administrative immunities.

It was the name of a village. It seems that this locality was named after a person named Jambūdeva.⁴²³

10. Kakubha (No. 15, L. 5):
Inscription No. 15 informs us that five stone images of Ādikartrīs or Tirthamkaras were set up by Madra at the village of Kakubha. The village was sanctified by its association with holy men.⁴²⁴ It was also known as Kakubhagrāma,⁴²⁵ the
suffix grāma seems to have been dropped in the present case. Kakubha is identified with modern Kahāum or Kahawan, a village about five miles to the west by south of Salampur-Majhauli, the chief town of the Salampur-Majhauli Pargana in the Deoria, Deoriyā or Dewariyā Tehsil or sub-division of the Gorakhpur district in Uttar Pradesh. The grey sandstone column on which the inscription is engraved stands at a short distance on the east of the village.\footnote{426}

11. Kānteḍadaka grāma (No. 52, L.7):
It was a village situated in the division called Uttaramaṇḍala.\footnote{427} The name cannot be explained but the suffix ‘dadaka’ also appears in the name here and Nāḍaḍadakāgrāma mentioned in line 27 of this inscription.

12. Nāḍaḍadaka grāma (No. 52, L. 27):
It was situated in the Northern direction.\footnote{428} The name is difficult to explain.

13. Lavaṇgasikā (No. 37, L. 15):
It is the name of a village based on the Lavaṅga (Clove) tree. Philologically in Lavaṇgasikā one ‘l’ has been dropped: the original and full form should have been ‘Lavaṅgalasikā’ i.e. ‘where Lavaṅga trees play’.

14. Pūrṇanāga grāma (No. 40, L. 5):
The village belonged to a viśaya called Kṛmilā in Nālandā, Patna district, Bihar. Literally Pūrṇanāga means ‘full of serpents’ and in this respect the name may be compared with the name Kṛmilā of the viśaya which means ‘full of Kṛmis or worms’.

15. Revatikā grāma (No. 21, L.7):
The village was situated in Gayā viśaya.\footnote{429} Revatikā is to be identified with Reworu in the Tikari Police area of the Gayā district.\footnote{430} It may have been named after a species of plant (the citron tree or cathartocarpus fistula).\footnote{431}

16. Saṁgohalikagrāma (No. 43, L. 2, L. 20):
Saṁgohālika was the name of a village. In L.2 we get the form Saṁgohāli, while in L. 20, it is mentioned as Saṁgohalikāgrāma.\footnote{432} Sircar takes the reading to be ‘Gulmagandhikagrāma’ in place of Saṁgohalikagrāma.\footnote{433} But Saṁgohālika-grāma is the correct form. We can compare Saṁgohāli in L.2 of this inscription with the letters appearing in L.20. The first
three letters are no doubt not fully legible, but the two remaining are surely ‘lika’. Thus the name can never be Gulmagan-dhikā, most probably it was Saṁghālika. Moreover, the context of both the lines 20 and 2 is the same.

The word gohāli when joined with the suffix ‘saṁ’ means ‘a good gohāli’. In Inscription No. 28 the word gohāli has in all cases been spelt with long ‘i’, i.e. gohāli.

17. Sāṭuvanāśramaka (No. 37, L. 16):
It is the name of a village. The suffixes vana and āśrama are clear but the name cannot be explained due to the word ‘Sāṭu’ the meaning of which is difficult to explain.

18. Vaṭodaka (No. 30, L. 4):
It is the name of a village. Vaṭa is probably a Prakritic form of vṛttta meaning ‘surrounded or covered’ and the word udaka means ‘water’. So the whole will literally mean ‘a place surrounded by water’. It has been mentioned in the inscription as the abode of good people where lived a person, who bore the distinguished appellation Śrideva.

Vaṭodaka has been identified with Badoh which is a small village in the Bhilsa district of the old Gwalior State, now in Madhya Pradesh.

(19) Vāyigrāma (No. 33, L. 9; No. 44, L. 2):
It has been identified with Bāigram in the Bogra (Bagura) district of Bengal, now in Pakistan. In Inscription No. 44 two localities named Trivrta and Śrigohāli are mentioned as included in Vaigrāma.

Vāyi is a Prakritic form of vāyu meaning air or wind and literally Vāyigrāma means ‘a village full of air’. We also know of a town named as Vāyupura.

Place-names ending in Pallī

Pallī

The suffix—palli, pallī, pallaka or its diminutive pallikā is derived from वाल pal to go, to move. It means a small village, (esp.) a settlement of wild tribes (e.g. Trisira-pallī=Trichinopoly). Pallī has been used as meaning a den of thieves in the Uttarādhyānasūtra and other Jain canonical texts, the earliest portions of which are assigned to about 300 B.C.
The Samaraṅgasūtrādhāra by king Bhojadeva, an eleventh century work, defines Pallī thus:

“Where Pulindas live building their huts with leaves, branches and stones etc. is called Pallī and a small Pallī is called Pallikā”.

Its derivation from āpal to go, to move, fits in very well as it was an inhabitation of Ābhiras, thieves and barbarians who moved from one place to another and were usually in small number.

It seems to be a Dravidian word loaned in Sanskrit. We find in Tamil, Malayalam and Kannada the word palli meaning hamlet, settlement, small village and in Telugu the words Palli and Palliya denoting ‘a small village’.

Palli is changed into:
(a) bal: Āśāpallī, Yessabal
(b) Poli, as Triśirapallī (=Trishnāpallī), Trichinopoly
(c) oli, as Ahalyapallī, Ahiroli (also Ahiāri).

We have only one place-name ending in this suffix, with a slight variation which is ‘palla’ and is detailed below:

Eraṇḍapalla (No.I, L. 19):
It is mentioned in the list of countries of Southern region conquered by Samudragupta. Its ruler was Damana. Fleet identifies Eraṇḍapalla with Erandol in the E. Khandesh district of the Bombay Presidency. K.N. Dikshit and Y.R. Gupte agreed with this view. But according to Dubreuil and K.G. Sankar, it is the same as the town Erandpalli near Chicacole on the Coast of Orissa. G. Ramdas opposes Fleet’s identification on the ground that Eraṇḍapallī mentioned immediately after the kingdom of Svāmidatta cannot be so far away on the western coast, it must have been in the vicinity of Kaliṅga and Piṭapura kingdom. Eraṇḍapallī is mentioned in the Siddhantam plates of Devendravarman of Kaliṅga. Banerjee counts Damana of Eraṇḍapalla among the three chiefs of Kaliṅga who obstructed the passage of Samudragupta through their country.

G. Ramdas regards Dubreuil’s identification also to be incorrect because Chicacole lies in Kaliṅga which was clearly the country ruled by Svāmidatta. Eraṇḍapalli will have, therefore, to be identified with the village Yendipalli in the Golconda.
Taluka of the Vizagapatam district or with the village Enḍapalli in Elore Tāluka. But if we suppose that Svāmidatta was the king of Koṭṭūra alone and not of the whole of Kaliṅga, Eranḍapalli may well be identified with Chicacole.

Palla is the corrupt form of Palli which means an inhabitation and Eranḍa is the castor-oil-plant. It seems that the region abounded in eranda plants.

Place-names ending in Gohāli

Gohāli

The word gohāli is derived from Sanskrit gośālā which is transformed into goāl in Bengali. It is generally spelt with long 'ī' i.e. as gohālī, but in No. 43 it has been spelt with short 'ī'. This suffix has been used with the names of villages. These villages were known as gohālikas, in a similar context the word pradesa is for villages which were not gohālis. These villages were probably full of cowherds. In Assam such villages are known as goālpārā.

Following are the place-names with this suffix:

1. Nitva-gohālī (No. 28, L. 3, L. 9, L. 15):

The meaning of Nitva is inexplicable.

2. Śrīgohālī (No. 44, L. 2, L. 8, L. 16):

This locality was connected with the village Vāyigrāma, i.e. the present Baigram. The word ‘Śrīgohālī’ means ‘a glorious or beautiful gohālī’. Likewise we have a place name ‘Śrīnagara’ in Kashmir which literally means (a glorious or beautiful city).


It was a village situated in the Palāśāṭṭa Pārśva within the Nāgiraṭṭa maṇḍala in the Dakṣināmāśaka vīthī. It has been identified with the village of Goālbhīṭā near Pāhāṛpur.

Vaṭa is perhaps the Prakritic form of vṛtta meaning ‘surrounded, covered’. The village may have been surrounded by a well or fence. On one hand we find another village named as ‘Trivrṭā’, and on the other Vaṭa-nagara appears as the name of a town and Vaṭodaka as the name of a river.

Place-names ending in Pārśvika

Pārśvika

It means belonging to the side. This suffix signifies the
geographical situation of the locality with reference to another place.

There is only one name with the suffix, Pārśvika in our inscriptions which is given below:

*Palāśāṭṭa-pārśvika* (No. 28, L. 2, L. 12):

Palāśāṭṭa may mean 'an atṭa or turret of Palāśa trees'. It is possible that there were many Palāśa trees by the side of a hill and they may have formed a turret on the hill. The locality near such a situation may have been described as Palāśāṭṭa-pārśvika.

**Place-names ending in Pāṭaka**

**Pāṭaka**

Literally meaning 'a splittler or divider' it means the half or any part, or a kind of village. Pāṭaka is also the name of a land measure, hence earlier pāṭaka, pāḍaga or pāḍā may have denoted a large but private house, or settlement within a village. Gradually the village and sometimes the city also came to be called after it.

There is only one name with this suffix in our inscriptions which is as follows:

*Svacchandapāṭaka* (No. 37, L. 15):

Svacchanda in this context may mean uncultivated or wild. So it must be a kind of village with large tracts of barren land.

**Place-names ending in Pottaka**

**Pottaka**

Pottaka means the site or foundation of a house. It may signify here an inhabitation or locality.

We find only one name with the suffix 'pottaka' in our inscriptions which is given below:

*Prṣṭhima-pottaka* (No. 28, L. 2, L. 8, L. 14):

It seems to be a name based on the geographical situation of the place. Prṣṭhima literally meaning situated on the back-side may here signify 'a neglected place'.
Place-names ending in Vihāra

Vihāra

Literally vihāra means 'a place of recreation or pleasure-ground'. With Buddhists or Jains it means a monastery or temple, originally a hall where the monks met or walked about. Afterwards, these halls were used as assembly halls or places of worship. The modern province of Bihar or Behar is so named on account of the large number of Buddhist monasteries in it.478

We have only one name with the suffix 'vihara' in our inscriptions which is given below:

Lokottaravihāra (No.32, L.15):

Lokottara vihāra was possibly the proper name of some local Buddhist monastery probably named after the Lokottaravādin sect of the Hinayāna form of Buddhism. The Buddhist institutions alluded to in this inscription were evidently situated at or in the neighbourhood of Mandasor where the inscription was found, although no place is mentioned in the record.479

Place-names ending in Kṣetra

Kṣetra

Originally meaning an agricultural field, in which sense its use survives, kṣetra came to be used as a place-name suffix as we find in the word Kurukṣetra. As a suffix in composition it signified simply a 'field' for the word preceding it. For example karma-kṣetra, dharma-kṣetra, raṇa-kṣetra, siddhakṣetra, sureśvarī-kṣetra.480

The use of this word481 in the Rgveda points clearly to the existence of separate fields482 carefully measured off,483 though in some passages the meaning is less definite, indicating cultivated land generally.484 In the Atharvaveda485 and later, the sense of a separate field is clearly marked, though the more general use is also found.486 The deity Kṣetrasya Pati,487 'Lord of the Field' should probably be understood as the god presiding over each field, just as Vāstoṣpati presides over each dwelling.488
Kṣetra is changed into:\[489\]
(a) Chatra as Ahikṣetra, Ahichatra
(b) Chhatra as Ahikṣetra, Ahicchatra.

In Prakrit Kṣetra changes to Kheṭṭa meaning ‘a land for agriculture’, country, village and city, etc.\[490\]

Analogous to Kheṭṭa is the word ‘kheḍa’ or ‘kheṭa’ which means ‘a city surrounded by rivers and mountains’.\[491\] ‘Kheṭa’ meaning ‘a small hamlet’ is also found in Pāṇini (VI.2.126).\[492\]
The Samarāṅgaṇaśūtradhāra defines ‘Kheṭa’ as the half of a city and the grāma as the half of a ‘Kheṭa’.\[493\] According to Monier Williams Kheṭa means a village, residence of peasants and farmers, small town (half of a Pura).\[494\]

Lele\[495\] considers Kheṭa or Kheṭaka to be the dialectic form of the word ‘Kṣetra’. The original meaning of Kheṭaka or Kheṭa was an enclosure for cattle. In the course of time the pastoral camp grew into an agricultural village, and the word Kheṭaka came to include agricultural village.\[496\]

Here we collect the names of fields appearing in the inscriptions of our study. These names can be attributed to the names of individuals or gods. As the proper names are a part of the names of the fields, we treat them as place-names and do not discuss them in the context of personal-names. Some of the names sound curious and at places the readings are doubtful, the fascimile of the grant supplied by the editor being blurred. It is interesting to note that all these names occur in the same inscription, i.e. Gunaighar Grant of Vainyagupta, year 188 (No. 52). Gunaighar formerly Guṇikāgra-hāra,\[497\] is a village about 18 miles to the north-west of the town of Comilla, a mile and a half to the south west of the P.S. Debidvar in the district of Tippera which is modern Tripur.\[498\] The area is predominated by Tibeto-Burman tribes. Hence some of the names are full of tribal vocabulary.\[499\]

1. Buddhāka-kṣetra (No.52, L.25) :
Buddhāka seems to be a Prakritic form of Sanskrit Vṛddhārka meaning ‘an old or declining Sun’.\[500\] A field belongs to a person of this name or else the field was a place of Sun-worship.

2. Kāḷāka-kṣetra (No. 52, L.25) :
It is a Prakritic form of Sanskrit Kālārka, i.e. the dreadful Sun at the time of the destruction of the whole world. The field may be connected with Sun-worship. Another alternative is that it was the property of a man with this name.

3. Khandaśītṛuggurika-kṣetra (No.52, L.26) :
The name is a little puzzling. Its possible Sanskrit form may be 'khandaśītṛuggrahika-kṣetra', i.e. a field belonging to a person who is the owner of house in the shape of half-moon.

4. Jolārī-kṣetra (No.52, L.24) :
Jolārī seems to be a feminine name. The word Jolā is a Dravidian word meaning a water-course or river. Jolārī may have been a fisher-woman and the field belonged to her.

5. Mahipāla-kṣetra (No.52, L.25) :
This field seems to have belonged to a person named Mahipāla literally meaning ‘a protector of the country’, i.e. a king.

6. Maṇibhadra-kṣetra (No.52, LL.26-27) :
This field belongs to Maṇibhadra literally meaning ‘the excellent jewel’. Maṇibhadra has been the name of a brother of Kubera and king of the Yakṣas (the tutelary deity of travellers and merchants).

7. Miduvilāla-kṣetra (No. 52, L. 19) :
The field belonged to Miduvilāla. The word Midu is a Prakritic form of Sanskrit Mrdu which means soft, delicate or beautiful. Pāia-Sadda-Mahasena505 takes Vilāla, Birāla, Bīḍāla, Bilāda and Bilāla as synonymous words meaning ‘a cat’. According to Bhattacharya ‘the word vilāla is evidently derived from vila with its peculiar meaning (a large watery hollow) current in Bengal. D.C. Sircar takes it to be a mechanic caste like vardhaki (carpenter). We find the word Vilāla occurring thrice in the Gunaighar grant (No.52) which has been translated by the editor of the grant as follows:

(a) Miduvilāla-kṣetra (L. 19): The field of Miduvilāla
(b) Pakkavilāla-kṣetra (LL.21-22) : The field of Pakkavilāla
(c) Gaṇesvara-Vilāla-Puşkariṇī (L.28) : the large marshy pond of Gaṇesvara.

All the three names have been explained according to their context in this work.

In (a) and (b) the editor takes vilāla as a part of the names Midu and Pakka but in (c) he translates vilāla as ‘a large
marshy (place)'. The editor should have taken either Miduvilala and Pakkavilala as the adjectives of the fields as in (c) or Vilala as an adjective of Ganesvara and not that of Puṣkariṇī. Vilala seems to be a part of the names Midu and Pakka which if left alone yield no meaning, but in the case of Ganesvara vilala, the word vilala seems to be an adjective of the name Ganesvara rather than a part of it. Here the word vilala seems to indicate a professional caste. It is a Dravidian word. The whole sense of the name 'Miduvilala' is not clear.

8. Nakhaddārccarika-kṣetra (No. 52, L. 23):
The expression means the field of Nakhaddārccarika. The word Nakhaddārccarika is a puzzle but it can be possibly explained as the worshipper of Nakṣatras, i.e. an astronomer. Nakṣatra changes to nakkhatta in Prakrit. Nakha and nakkha are identical, tta in nakkhatta changes to dda in sandhi here. The word 'arccarika' means a 'worshipper'. Stars were regarded as deities to whom regular worship (bhakti) was shown. The names based on stars were unknown in Vedic literature but became popular in the time of Pāṇini and later.

The word Nāgī seems to be a feminine name of the Nāga tribe meaning simply 'a naga woman'. The word Jodaka means a Yugma (two). So the whole will literally mean 'the field of two Nāgis'.

10. Pakkavilala-kṣetra (No. 52, LL. 21-22):
The expression means field of Pakkavilala. The word Pakka means a barbarous tribe, a caṇḍāla. Vilala has already been explained.

11. Rāja-vihara-kṣetra (No. 52, L. 22):
The field belonging to the royal vihāra or monastery. Literally Vihāra means "a place of recreation, pleasure-ground." With Buddhists or Jains it means a monastery or temple, originally a hall where the monks met or walked about. Afterwards these halls were used as temples. The province of Bihar or Behar is also so named because of the number of Buddhist monasteries in it.

12. Sūrīnāśirampūrṇeṇeka-kṣetra (No. 52, L. 19):
The field of Sūrīnāśirampūrṇeṇka or the Sūrīnāśirampūrṇeṇka field. The name is inexplicable.
The field of Sūryya. The field may belong to a person named Sūryya or it may be a place of Sun-worship.

The field of Viṣṇuvardhaki. Viṣṇu is the first part of the name based on god Viṣṇu. The second part of his name seems to be dropped and instead his professional epithet ‘vardhakin’ has been added which means ‘a carpenter’. In Sānci Stūpa Inscriptions we get the word ‘vādakina’ which is the same as Sanskrit ‘vardhakin’ and means ‘carpenter’. In the Aṅgavijjā, we get the word ‘vaṭṭaki’ which denotes a metal worker.

15. *Vaidya-kṣetra* (No. 52, L. 22):
The field of Vaidya, i.e. a physician.

16. *Yajña-arāta-kṣetra* (No. 52, L. 27):
The field of Yajñarāta. Yajña means sacrifice or worship and rāta means ‘given’ presented, bestowed’. The whole will literally mean ‘given by Yajña’. The field may be a place of worship or sacrifice. Because of the performance of Yajña on a certain occasion the field came to be so named as if it was a permanent place of sacrifice or the field might have been named after a person ‘Yajña-rāta’.

*Place-names ending in Puṣkariṇī*

**Puṣkariṇī**

Puṣkara means a blue lotus so Puṣkariṇī denotes a lotus pool. It also means a lake or pool in general. The names of some localities associated with pokharās or tanks have survived to modern times.

Following are the place-names with this suffix:

1. *Danda-Puṣkariṇī* (No. 52, L. 31):
Though the reading is Dandapuṣkariṇī, it is to be corrected as Danda-puṣkariṇī. Danda meaning punishment or rod seems to be a personal name here and the puṣkariṇī was named after him or else it may have been in his possession.

2. *Doṣi-bhoga-puṣkariṇī* (No. 52, L. 20):
Doṣi may stand for Sanskrit jyotisī meaning astrologer. Bhoga may be a personal name, thus the name may stand for
a pond of the astrologer named Bhoga. Another possibility is that bhoga signifies enjoyment. In that case the expression will signify a pond in the possession of an astrologer.\textsuperscript{526}

3. *Gaṇeśvara-vilāla-puṣkariṇī* (No. 52, L. 28):
Gaṇeśvara was the name of the person to whom the puṣkariṇī belonged. Vilāla is a professional epithet which denotes a mechanic caste\textsuperscript{527} or it may have been the nick-name of the person.\textsuperscript{528}

Following are the place-names which have got no suffix with them.

*One-word Place-names*

1. *Avamukta* (No. 1, L. 19):
The Inscription No. 1 refers to Avamukta as one of the countries in Dakṣināpatha subdued by Samudragupta. Its ruler was Nilarāja.\textsuperscript{529} Avamukta has not been identified with certainty. Some scholars on the basis of the similarity of names identify it with Avimukta another name of Kāśi.\textsuperscript{530} But the suggestion cannot be accepted. Avamukta of the inscription was a country in the South while Avimukta or Kāśi is an eastern country. It may be considered to be situated in the Godavari district.\textsuperscript{531} According to D.B. Diskalkar it must lay on the Eastern Ghāts which lie to the west of Kāñci or Conjeevaram.\textsuperscript{532}

2. *Davāka* (No. 1, L. 22):
It has been mentioned as one of the frontier states subdued by Samudragupta. According to Fleet it was the ancient name of Dacca.\textsuperscript{533} V.A. Smith takes it as corresponding to Bogra, Dinajpur and Rajshahi districts.\textsuperscript{534} But as these districts were not actually incorporated in the Gupta dominions, D.R. Bhandarkar suggests that Davāka corresponds to the hill-tract of Chittagong and Tippera.\textsuperscript{535} K.L. Barua identified it with Kopili valley in Assam.\textsuperscript{536} Generally Davāka is identified with modern Daboka in Nowgong district, Assam.\textsuperscript{537} It thus corresponds to the valley of the Kapili and the Yamuna rivers in Nawgong district where we still find a place called Doboka.\textsuperscript{538}

3. *Kāmarūpa* (No. 1, L. 22):
It has been mentioned as one of the frontier states which were subordinate to Samudragupta and whose emperors paid him
taxes and all kinds of obeisance. Majumdar\textsuperscript{539} identifies it with Upper Assam. Kāmarūpa consisted of the Western districts of the Brahmaputra valley which being the most powerful state and being the first to be approached from the western side came to denote the whole valley.\textsuperscript{540} The area of Kāmarūpa was estimated by the Chinese traveller Hiuen Tsang to have been 10,000 li i.e. 1667 miles in circuit which shows that it must have comprised the whole valley of Brahmaputra.\textsuperscript{541} Śaktisaṅgama describes\textsuperscript{542} Kāmarūpa as extending from Kāleśvara to the Śvetagiri and from Tripura to the Nila-parvata (which is the Nilādri or Nilakūta, the name of the Kāmākhya hill). According to the Yoginī Tantra, the kingdom of Kāmarūpa included the whole of the Brahmaputra valley together with Rangpur and Cochbihar.\textsuperscript{543} The Purāṇas mention Prāgjyotiṣa, identified with Kāmākhya or Gauhati, as the capital of Kāmarūpa.\textsuperscript{544} The Kamauli grant of Vaidyadeva mentions Kāmarūpa as a Maṇḍala of the Prāgjyotiṣa-bhukti.\textsuperscript{545}

The Abhidhāna, the Vaijayanti and the Trikāṇḍašeṣa inform us that Prāgjyotiṣa and Kāmarūpa were the same country.\textsuperscript{546} In the Rāghuvaṁśa,\textsuperscript{547} the separate mention of Prāgjyotiṣa and Kāmarūpa may seem to be a little puzzling. But we see that whereas verses 81-82 of the fourth canto refer to the king of Prāgjyotiṣa as terrified, the subsequent verses describe the presentation of elephants and the offer of respects by the king of Kāmarūpa to Rāghu. Thus all the four verses are inter-linked and, the context also proves that Prāgjyotiṣa and Kāmarūpa were the same.\textsuperscript{548} The Buddhist Chronicle Ārya-mañjuśrī-mūlakalpa describes Kāmarūpa as a country of the east.\textsuperscript{549} The Bṛhatsamhitā\textsuperscript{550} and the Kāvyamīmāṁsā\textsuperscript{551} also mention it in the same direction. Chatterji remarks that the tribes living on the frontiers of Kāmarūpa were akin to the Man tribes of South-Western China, a wild Tibeto-Chinese people.\textsuperscript{552}

The Ahoms of the Shan Tribe came into Assam at the beginning of the 13th century due to the break-up of the Chinese empire by the Moguls and ruled till the British occupation in the beginning of the 19th century.\textsuperscript{553}


The earliest epigraphic mention of Kāncī is to be found in this
inscription. The inscription refers to Viṣṇugopa of Kāṇcī as one of the kings of Dakṣiṇāpatha defeated by Samudragupta but reinstated in their kingdoms. Kāṇcī is the same as Kāṇcipurā or modern Conjeevaram in the Chingleput district of Madras Presidency.554 The kingdom of Kāṇcī extended from the mouth of the Krishna to the south of the river Palar and sometimes even to the Kaveri.555 It is also known as Kāṇcīpeḍu.556 It is mentioned in several early records relating to the ancient history of the Pallavas of Kāṇcī (of about A.D. 250 to 355)557 The Aihole inscription of Pulakeśin, the Cālukya ruler in the 7th century A.D. refers to his conquest of Kāṇcipurā.558 The earliest literary reference to Kāṇcī is in the Mahābhāṣya of Patañjali.559

The Mahābhāṣya on Vārttika 26 to Pāṇini IV. 2.104 mentions Kāṇcīpuraka (i.e. a resident of Kāṇcipurā).560 Hiuen Tsang informs us that Kāṇcī was 30 li or 5 miles in circuit, and that in the city there were eighty Deva temples and many heretics called Nirgranthas.561

The Purāṇas attach great importance to Kāṇcī.562 It is included in a list of seven holy cities of India.563 The Brahmacaṅḍa Purāṇa564 associates Kāṇcī with Kāśī, the two forming the two eyes of Śiva. It is stated in the Bārhaspatya sūtra565 that Kāṇcī is a Śākta-kṣetra. In the Devībhāgavata566, Kāṇcī is said to be a sthāna of the Devī called Annapūrṇā.567 The Vāmana Purāṇa568 mentions it as the best among the cities. The Skandapurāṇa569 counts it amongst the holy places. The Bhāgavatapurāṇa570 and the Yoginītantra571 also mention it. In Daśakumāraracaritam572 it is referred to as a city of the Drāvida country.

Kāṇcī is full of temples and shrines. Śiva Kāṇcī and Viṣṇu Kāṇcī form the western and eastern parts of the city, while the Jaina Kāṇcī is known as Tiruparutti-Kunram.573 Of the temples at Conjeevaram, the most famous are the Kāmākṣī temple with a Cakra placed in front of the deity, the Vaikunṭha Perumal temple of Viṣṇu and the Śhīva temple of Kailāśanātha.574

Apart from its religious significance Kāṇcī has been a famous centre of learning. The Pallava ruler Mahendravarman, the author of the Mattavilāsa-Prahasana; Bhāravi, the author
of the Kirāṭārjunīyam and Daṅḍin, the author of the Daśakumār- 
acaritam are said to have flourished here.575

The famous Buddhist dialectician Diinnāga came here to 
satisfy his intellectual and spiritual thirst and about the middle 
of the fourth century A.D., the brāhmaṇa Mayūraśaraman, 
who founded the Kadamba line came here for getting recogni-
tion in Vedic learning.576 The Ādi-guru Śaṅkarācārya establis-
shed here the famous Pīṭha known as Kāmakotipīṭha.577 
Literally Kāṇṭī means a 'girdle'. It seems to have been so 
named because it is situated like a girdle round the sea.

5. Kāṣī (No. 28, L. 6):

It is mentioned in Inscription No. 28. According to the in-
scription a vihāra at Vaṭa-gohāli was inhabited by the disciples 
of the Nigrantha preceptor (Śramaṇācārya) Guhanandin, 
belonging to the Paṅca-stūpa section (nikāya) of Kāṣī.578 
Evidently Vaṭagohāli was a seat of Jain monks who had their 
major seat at Kāṣī.

The name Kāṣī is derived from the root Kaś ‘to shine’. The 
Skandapurāṇa579 says that the city of Kāṣī became famous 
by that name because it sheds light on (the way to) nirvāṇa or 
because, that indescribable refugence, viz. god Śiva shines 
forth here.580 B.C. Law connects it with Ti-miao meaning ‘read 
sprouts’, a Chinese translation of the word and this links it 
with a certain kind of grass.581 It has been known for centuries 
under five different names, viz., Vārāṇasi (modern Banaras), 
Kāṣī, Avimukta, Ānandakānana and Śmaśāna or Mahāśma-
śāna.582

The earliest mention of the Kāṣīs as a tribal people occurs 
in the Paippalāda recension of the Atharvaveda.583 Vārāṇasi 
was the capital of the people of Kāṣī.584 Thus it seems that 
geographically Kāṣī represented a larger area than Vārāṇasi, the 
latter being the capital of the former. But in medieval times 
the position became just the reverse. Vārāṇasi comprehended 
the entire district and Kāṣī generally represented only a small 
place. In a grant of Maharāja Vināyakapāla we get a reference 
to a village of Ṭikkarakā situated in the Pratiṣṭhāna-bhukti, 
and attached to Kāṣī-pāṛa-Pathaka which belonged to Vārāṇasi 
viśaya.585 Kāṣī pāṛa-pathaka represented the site of the ancient 
city of the Kāṣī.586 The Vividhatīrthakalpa587 also mentions
Kāśī as a janapada in the Vārānasi City.

The ancient kingdom of Kāśī was bounded by Kosala on the north, Magadha on the east, and Vatsa on the west. The Cedis and Karuṣas lived to their south. At the time of Buddha, the kingdom of Kāśī was absorbed by the kingdom of Kośala.

We know that Lord Buddha gave his first discourse near Kāśī in the Deer Park at Sārnāth. Kāśī was an important Buddhist centre and was a seat of monastic establishments in the time of Aśoka. During the period of Gupta rule it was on its way to become a strong centre of Śiva worship with the mahāiśīngas set up in different parts of the city. The Purāṇas include the region in the Gupta empire.

It was a great centre of trade and commerce. Patañjali in his Mahābhāṣya mentions Kāśī cloth. The Buddhist literature gives us many accounts of the merchants of the city.

Kāśī has been a place of much importance for Hindu pilgrimage. Its religious importance has been discussed at length in the Kāśikhaṇḍa of the Skanda Purāṇa. Lord Śiva never leaves it, hence it is known as Avimukta. A man who dies here is believed to get emancipation.


It is spelt both ways with the dental as well as with the palatal sibilant. It is included in the list of the Dakṣināpatha kingdoms whose kings were conquered but reinstated by Samudragupta. At that time Mahendra was its ruler. It has been identified with South Kosala corresponding to modern district of Raipur, Sambalpur and Bilaspur of M.P. and Orissa. Its old capital was Śrīpura (modern Sirpur), 40 miles north-east of Raipur. It is the same as Mahā-kosala which forms the largest unit among the three component parts of the State of Madhya Pradesh. The recent excavation at Eran has thrown a flood of new light on the early history of eastern Malwa and Mahākosala between the period 1900 B.C. and A.D. 600. During the Gupta period several Brahmanical temples were built in this region. In the early medieval period i.e. from A.D. 600 to 1200, the Candellas and Kalacuris were the two chief ruling dynasties in the Mahākosala area. In the period of Muslim rule followed by Maratha supremacy, many forts and fortresses were built.
by the ruling chiefs in different parts of Mahākosala. Dakṣiṇa Kosala is mentioned in the Ratnāvalī (Act IV) as having been conquered by Udayana, king of Vatsa.

N.L. Dey identifies Dakṣiṇa Kosala with Tosali of Aśoka’s inscription (Tosala) at Dhauli, which is situated near Bhuvaneswar in the Puri district, Orissa. Sylvain Levi suggests an Austric origin for this word. ‘Kosala changing to Tosala is an apparent variation of the initial due to the formative prefix in the Austric languages. The country of Tosala also, like Kosala, had two divisions: Uttara Tosala and Dakṣiṇa Tosala. Dakṣiṇa Tosala consisted of a maṇḍala of the name of Koṅgoda. In some cases by mistake the reading Dakṣiṇa kosala is given in place of Daksina Tosala. But it is clear from other evidence that Tosala and Kosala were two separate entities. The purāṇas mention them separately. The Kāvya-mimāṃsā also makes a separate reference to the two.

7. Koṭṭūra (No. 1, L. 19):
It is mentioned as one of the Southern kingdoms conquered by Samudragupta. Its ruler was Svāmidatta. It has been identified by N. Dubreuil with Kothoor in Ganjam. Banerjee counts Svāmidatta of Koṭṭūra among the three chiefs of Kalinga who obstructed the passage of Samudragupta through their country.

According to Fleet Koṭṭūr (from Koṭṭapura) being a very common Dravidian name, may be looked for in any Koṭṭūra of note, in a mountainous part of Southern India, e.g. possibly Koṭṭūr in the Coimbatore district, at the foot of one of the passes in the Anaimalai Hills. R. Sathianathaier proposes to identify Koṭṭūra with Koṭṭūra near Tuni (E. Godavari district) and maintains that Samudragupta did not pass through Orissa, Ganjam and Vizagapatam. There is another Koṭṭūra in the Vizagapatam district. But the generally accepted view is to indentify it with Kothoor in Ganjam.

It has been mentioned as one of the kingdoms of Dakṣiṇāpatha subdued by Samudragupta. Its ruler was Manṭarāja. Fleet suggests that Kaurālaka is a mistake for Kairalaka, denoting the well known province Kerala in the South of India. D.R. Bhandarkar identifies this Kerala with the Sonpur
territory in C.P. round about Yayātinagara where the author of the Pavanadūta locates the Keralas. Barnett identified it with modern village Korāda in South India. Barnett identified it with modern village Korāda in South India.615 Kurāla is taken by Kielhorn616 to be the same as Kunāla mentioned in the Aihole inscription of Pulakesin II617 and identified with the Kolleru lake between the Godavari and the Krishna.618 But D.R. Bhandarkar619 objects to this view on the ground that the Kolleru lake must have been included in the kingdom of Veŋī mentioned later on620 in the same list in the inscription. G. Ramdas621 seems to be right when he observes that Kurāla must be the plain country of the Ganjam district to the north-east of the Mahendra hill now chiefly occupied by the Oriyas.

It is mentioned as one of the border states which accepted the subordination of Samudragupta. Some take it to refer to Tippera622 which is doubtful.623 The city is said to have been founded by Neṛsi who performed his religious services at the junction of the Bāgmāti and Kesāvatī and who also ruled over the country.624 The Nepāla valley originally contained a lake called Nāga Bāsa or Kālihrada, in which lived Nāga Karkotaka. It was fourteen miles in length and four miles in breadth 625 The former name of Nepāla was Śleśmātakavana.626 The famous temple of Paśupatinātha on the western bank of the Bāgmāti river, is situated about three miles north west of Kathmandu in the town of Devipatan said to have been founded by Aśoka’s daughter Cārumati.627 The Śaktisaṅgama Tantra describes the country of Nepāla as placed between Jaṭesvara and Yoginī.628 Sircar equates Yoganīpura with Delhi and Jaṭesvara with Jalpeśvara, the famous Śiva of the Jalpaiguri district in North Bengal.629 Nepāla was a buffer state in the 7th century A.D. In the 8th century A.D. she shook off its domination by Tibet.630 According to the Deopara inscription, Nānyadeva, the ruler of Nepāla, is said to have been defeated and imprisioned with many other princes by Vijayasena, about the middle of the 12th century A.D.631

It has been mentioned as one of the kingdoms of Southern
India whose kings were first conquered and then released by Samudragupta. Its ruler was Ugrasena. Palakka has been identified with Palakkada, the capital of a Pallava viceroyalty and was situated in the Nellore district. Law is inclined to identify Palakkada with Palakaluru in the Guntur taluka. Allan and G. Ramdas locate it in the Nellore district. Smith places Palakka in the Nellore district. Dubreuil, however, identifies Palakka with a capital of the same name which was situated to the South of the Krishna and which is mentioned in many Pallava Copper Plates. The kingdom of Palakka might have extended westwards beyond the region now occupied by the districts of Auddepal and North Arcot. It was perhaps situated to the west of Kāñci on the Eastern Ghāts.

11. Pratyanta (No. 1, L. 22):
It is mentioned in Inscription No. 1 that the kings of frontier (or border) states 'Samatata, Daivāka, Kāmarūpa, Nepāla and Kartṛpura' gratified the imperious commands of Samudragupta, by giving all (kinds of) taxes and obeying (his) orders and coming to perform obeisance. We also find a reference to Pratyanta in the Girnar Rock Edict No. 2 of Asoka.

Law contrasts between Āryāvarta and Pratyanta. He takes Pratyanta to mean the Mleccha country and quotes the Amarakośa, Divyāvadāna, Abhidhānacintāmaṇi and Smṛti-candrika. But in the inscription the contrast is between Daksināpatha and Āryāvarta while the word Āṭavikarāja breaks the link between Āryāvarta and Pratyanta. Moreover, all the border states mentioned in the inscription could not have been Mleccha and inhabited by Kirātas. The word Pratyanta and its substitutes in the Asokan edicts also refer to the frontier states.

12. Samatata (No. 1, L. 22):
It is one of the frontier kingdoms which offered their submission to Samudragupta. Sen remarks that Samudragupta reduced the king of Samatata to the rank of a subordinate prince who had to part with most of his powers and was 'allowed to rule over a much reduced dominion as a vassal of the emperor'. Retaining only the control of its internal administration, he had to pay various kinds of taxes to Samudragupta, attend his durbars, render obeisance to him and gratify
his imperious commands. Samatata is the only territory in Bengal to be referred to in the Allahabad Praṣasti. The first epigraphic reference to Samatata is to be found in this inscription. Literally the name means ‘the shore country’ or ‘Level country’. ‘Samatata in the Gupta period denoted a territory lying to the east of the Brahmaputra’. The Brhat-samhitā mentions it as a country situated in the East. The Chinese traveller Hiuen Tsang proceeded from Kāmarūpa southwards and after a journey of 1,200 or 1,300 li (6 li-1 mile) reached the country of Samatata. According to him, this country was on the seaside and was low and moist and was more than 3,000 li in circuit. From Samatata, the pilgrim journeyed towards the West for over 900 li and reached Tanmolihti, or Tāmralipta, the modern Tamluk in the Midnapur district. Samatata, therefore, must have been the South-eastern part of the Bengal presidency corresponding to the Dacca, Faridpur, Backerganj, Jessore and Khulna districts.

It is known from the Baghaura Inscription that the Tipperah district was in Samatata. The Ārya-Maṇjuśrī Mūlakalpa states that Samatata was situated to the east of the Lohitya. The Yādavapraṅkāśa equates Bhaurika with Samatata.

Epigraphical evidence, however, shows that Samatata comprised the districts of Comilla, Noakhali and Sylhat. Its capital Karmmanta has been identified with Bad-Kāmata, 12 miles west of Comilla district. After the rule of the Guptas, Samatata was successively under the Khadga, Candra, Varman and Sena dynasties.

13. Veṅgi (No. 1, L. 20):
Inscription No. 1 mentions it with its king Hastivarmman who was subjugated by Samudragupta. It seems to be an abbreviated form of Veṅgipura by dropping the suffix Pura. It is identified with Vegi or Peḍḍa-vegī, a village near Ellore Taluka between the Krishna and the Godavari rivers. Banerjee describes it as one of the Pallava kingdoms of South. But the capital of the Pallavas was Kāñcī. Veṅgi was the capital of the Cālukyan kings and was also known as Vengai-nāḍu.
NAMES OF LOCALITIES

1. **Avadara (No. 46, L. 10)**:
   Kaivartti-śreṣṭhin is mentioned as the resident of Avadara.\(^{667}\) Avadara is the only geographical name mentioned in the inscription. It appears to have been a locality near modern Supia, in Old Rewah State, from where the inscription has been found. The name is difficult to explain.

2. **Himavacchikhara (No. 36, L. 5, L. 10)**:
   Literally meaning 'the peak of the Himalayas' it has been identified with Barāhhachatras (Varāhakṣetra) in Nepal,\(^{668}\) which is the same as the Kokāmukha tīrtha mentioned in the Mahābhārata and the Purāṇas.\(^{669}\) The original temples of the gods Kokāmukha and Svētavarāha referred to in the record\(^{670}\) along with Himavac-Chikhara, were situated at this place.\(^{671}\)

3. **Našṭi (No. 5, LL. 4-5)**:
   The second part of the word is not legible. It seems to have been the name of a town in the Sukuli deśa. The meaning of the word is not clear. It must have been a place near Sāñcī in the Madhya Pradesh.

4. **Pañcakulyavāpaka (No. 37, L. 16)**:
   The Dāmodarpur Copper Plate Inscription of the time of Bhanugupta (No. 37) records that one kulyavāpa of land was purchased to the north of Pañcakulyavāpaka. Literally it means 'a plot of land five kulyavāpas in area: It seems to refer to a village or locality comprising five kulyavāpas of land.\(^{672}\) A kulyavāpa is 'an area of land requiring one kulya measure of seed grains to be sown'.\(^{673}\) This land measure differed in different ages and localities. Maity\(^{674}\) gives this area of five kulyavāpas in terms of modern measurements as follows:
   
   \[
   5 \text{ kulyavāpas} = 1 \text{ pātaka} = 192-240 \text{ bighās} = 72-88 \text{ acres}
   \]
   and believes the lower figures to be more correct.

5. **Paraspatikā (No. 37, L. 16)**:
   It seems to be the name of a locality. The metathesis of two letters 's' and 'p' seems to have worked here. Its correct Sanskrit form should have been 'Parapastikā'. The word 'prapasti' means a house, habitation or abode.\(^{675}\)

6. **Trivrāta (No. 44, L. 2, L. 8, L. 15)**:
   In L. 2, two localities named Trivrāta and Šrīgohālī have been
mentioned as connected with the village named Vāyigrāma.676 Literally it means ‘surrounded or covered by three sides’. It seems that when the locality was founded the city was surrounded by some natural boundary on its three sides. This may have been in the form of rivulets or streams or hillocks.

**TRIBAL PLACE-NAMES**

Following are the place-names which have tribal associations without any mention of the specific boundary:

1. **Āryāvartta (No. 1, L. 12):**

Samudragupta is stated to have violently exterminated many kings of Āryāvarta such as Rudradeva, Matīla, Nādagatta, Candravarman, Gaṇapatināga, Nāgasena, Acyuta, Nandin and Balavarman.677 We also find references to Āryāvarta in other epigraphic records.678

Literally Āryāvarta 679 means ‘the abode of the Āryas, or excellent or noble people’. The word ‘Ārya’ here is significant.

It has been interpreted in two ways: some scholars derive the word Ārya from the root √Ar, to plough, and suggest that the Vedic Āryans were so called because they despised the pursuits of agriculture and remained shepherds and hunters.680

“If Ārya were purely a racial term, a more probable derivation would be Ar, meaning strength or valour, from √ar to fight, whence we have the name of the Greek war-god Ares, areios, brave or warlike, perhaps even arete, virtue signifying, like the Latin virtues, first physical strength and courage and then moral force and elevation”.681 “Intrinsically, in its most fundamental sense, Ārya means an effort or an uprising or overcoming. The Āryan is he who strives and overcomes all outside him and within him that stands opposed to the human advance.”682 Wilson says that a variety of ancient designations of which ‘Āria’ is a component element (cf. Ariāna) are connected with the term Ārya. The Zend name for the country to the west of the Indus was ‘Eriene-veejo’, that is the Sanskrit Āryavarta.683

In defining the boundaries of Āryāvarta, Vasiṣṭha and Baudhāyana in their Dharmasūtras lay stress on the word Ārya and explain it to mean sīṣṭa. Patañjali also in his Mahā-
bhāṣya first explains the meaning of sīṣṭa in order to draw attention to the cultural basis of the name Āryāvarta. He remarks that correct conduct is found in Āryāvarta and then mentions its boundaries.684

In the Brāhmaṇa period the centre of Aryan culture and civilization shifted to the Gangetic Doab "Āryāvarta came to be treated as conterminous with the region between the Gaṅgā and Yamunā.685 In the Taittirīya Āraṇyaka686 special honour is assigned to those who dwell between the Gaṅgā and the Yamunā. In the Śutra period Āryāvarta extended from the hills of Central Rajasthan to the hills of Central Bihar.687

At the time of Patañjali,688 Āryāvarta was bounded on the north by the Himalayas, on the south by Pāriyātrakā, on the west by Ādārsāvalī and on the east by Kālakavana (Rajmahal hills) 'Black Forest' or rather Kanakhala, near Hardwar.689

Thus it seems that Āryāvarta bore a sacerdotal sense and denoted a particularly limited area where Aryan institutions were the basis of social order.690

What was originally called Āryāvarta was later named as Madhya-deśa and Āryāvarta came to include the whole of Northern India. This is related to the gradual spread of Āryanism.691 Brahmāvarta and Brahmārṣidesa lost their identity in the Madhya-deśa and combined with Prācyā, Pratīcyā and Udīcyā (Uttarāpatha) became the equivalent of Āryāvarta.692 Both Udīcyā and Prācyā were taken as the home (loka) of standard Sanskrit both in Pāṇini's time and earlier. In the time of Patañjali, Āryāvarta came to be regarded as the home of the Siṣṭas (persons proficient in the Śāstras) whose language set the norm.693

By the second century A.D., the last limit of the composition of the Manu-smṛti, the wider outlook of Āryāvarta was popular. It was the name of the tract extending from the Eastern to the Western Ocean, and bounded on the north and south by the Himalaya and Vindhya respectively.694 This is supported by the Kāvyamāṁśā of Rājaśekhara.695 Rājaśekhara speaks of the river Narmadā as the dividing line between Āryāvarta and the Dakṣināpatha.696 In Inscription No. 1, L. 29 Āryāvarta is contrasted with Dakṣināpatha, 'the southern region'.697 The wider sense of Āryāvarta is also supported by
references in the Abhidhāna-cintāmaṇi and the Rājatarangini.

2. Kākanādabota (No. 5, L. 1; No. 23, L. 2):
In both the inscriptions, we find reference to a grant to the Ārya Saṅgha or the Community of the faithful, at the great Vihāra, or Buddhist convent of Kākanādabota, for the purpose of feeding mendicants and maintaining lamps.

D.C. Sircar takes ‘Kākanādabota’ to be the old name of Sānci. Fleet is of the view that the Kākanādabota convent is the Great Stūpa itself. According to him the word Boṭa is another form of Poṭa which means 'the foundation of a house'. Fleet further writes that the name ‘Kākanāda’ lit. ‘the noise of the crow’ was the ancient name of Sānci itself which is proved by its occurrence in two inscriptions in Mauryan characters found at Sānci.

Thus, it is clear that Kākanāda was the ancient name of Sānci in the Bhopal State, now Raisen district, Madhya Pradesh, well-known for its Buddhist topes. The word ‘boṭa’ is thus a surplus and joined by ‘Kākanāda’ will refer to the great stūpa itself. Its form Poṭa meaning the foundation of a house is untenable because the word ‘vihāra’ in that very sense appears in the inscriptions. The word ‘boṭa’ has been used here in the sense of an ascetic cult. It is a Prakrit word which has been used here to refer to ‘the Buddhist cult’. Thus the relevant expression means ‘in the holy great vihāra of the Buddhist cult (assembly) at Kākanāda’.

Fleet is wrong in translating the word Kākanāda to mean ‘the noise of the crow’. K.P. Jayaswal’s rendering ‘the praise of the Kākas’ is more to the point. We know of the Kākas, an autonomous community mentioned in the Allahabad Inscription of Samudragupta. In Eastern Malwa we have two ancient place-names connected with the Kākas. One is the hill now called Sānci hill (the ancient) Kākanāda. The other is an ancient village called Kaka-pura, some 20 miles north of Bhilsa, and full of ancient monuments.

3. Uttara Kuru (No. 22, L. 7):
A person named Saṃkara is described in the inscription as born in the region of the north, the best of countries, which resembles (in beautitude) the land of the Northern Kurus.
The Kurus had two branches, the northern and the southern. Uttarakuru or the country of the Northern Kurus, is supposed to be a region beyond the most northern range of the Himalaya mountains, and is described as a country of everlasting happiness. We have discussed in details, the Kurus, in the section on tribes. The Brhatsamhita mentions it as a country situated in the North. In the later period the Uttarakurus had only a mythical or legendary existence.

4. Vaṅga (No. 20, L. I):
In this inscription, king Candrasena, “on whose arm fame was inscribed by the sword, when in battle in Vaṅga countries, is stated to have kneaded back with his breast the enemies who, uniting together, came against him”. This is taken by scholars to be the first epigraphic mention of Vaṅga. The Vaṅgas here mean the ‘Vaṅga country’ the eastern Bengal of modern times. Bajpai is of the opinion that the Vaṅgas of the Meharauli Pillar Inscription of Candrasena (No. 20) are the people living in the Makaran coast of Baluchistan. But the Vaṅgas here denote country and not the people. Moreover, the victory of king Candrasena over the Vaṅga countries has no connection with his conquest of the Vāhlikas. Both are separately mentioned in his campaign. In Sanskrit the tribal name in the plural is regularly used to indicate the country inhabited by the tribe. The Vaṅga countries are also referred to in the Mahākūṭa Pillar Inscription, but in the inscriptions after the 9th century A.D. the word Vaṅgāla is usually mentioned.

The earliest mention of the Vaṅgas along with the Magadhas is in the Aitareya Āraṇyaka. The name is also found in the Baudhāyana Dharma-Sūtra where the Vaṅgas are mentioned as impure people. But the Drama ‘Pratijñā-Yaugandharāyana’ (Act II), ascribed to Bhasa and probably not older than the 4th century A.D., suggests that the ruling families of Bengal were regarded as equals to those of Northern India for intermarriage with the royal family of Mālava.

The people of Vaṅga are stated to have fought in the Kurukshetra war and, in course of his expedition Bhīṣma is said to have defeated Samudrasena of Vaṅga. The Kāśikā mentions Vāṅgaka to explain Pāṇini’s sūtra (IV.3.100) denoting
loyalty of the citizen to the state.\footnote{267} Pāṇini mentions Vāṅgī (the lady of Vaṅga Janapada) along with Avanti, Kurū and Yaudheyi.\footnote{268} Patañjali also refers to the Vaṅgas by way of illustration.\footnote{269} Kautilya makes similar references to the country.\footnote{270} The Bhāgavata Purāṇa also mentions it as a country.\footnote{271} Kālidāsa states that Rāghu after conquering the Sumhas,\footnote{272} defeated the Vaṅgas with his force.\footnote{273} The Kāvyamīmāṁsā mentions Vaṅga as a janapada situated in the east.\footnote{274} The Brāhatsaṁhitā also mentions it in the east along with Upa-Vaṅga.\footnote{275}

According to the Mahābhārata\footnote{276} Vaṅga, son of Bali, had established this country. The Amarakośa\footnote{277} mentions Vaṅga as a synonym of Raṅga (lead), but lead is not available in Bengal and is found in abundance in Malaya, Pegu and East Indies. People in other parts of India may have received lead through the people of East Bengal. Sūsruta also uses Vaṅga in the same sense as Amara does \footnote{278}

R.C Banerji\footnote{279}, on the basis of the Ablur Inscription of the Kalacuri king Bijjala\footnote{280} takes Vaṅga and Vaṅgāla as two distinct people or tribes. This view has been correctly refuted by S.B.Chaudhuri\footnote{281} who concludes that Vaṅgāla was within Vaṅga and hence was not altogether a separate geographical entity as is maintained by some.

The confusion may be due to the fact that the geographical location of the Vaṅga country changed in different periods. The same country Vaṅga was known as Vaṅgāla with the addition of the Prakrit suffix 'āla'\footnote{282} which was transliterated by the Muslims as Bangālah (pronouncing Bangāla) in their script\footnote{283} and this was changed into Bengal by the English people.

The Yādavaprakāśa equates Vaṅga with Harikeli\footnote{284} but the Kalpadrukośa, a work of the seventeenth century states that Śrīhaṭṭa is Harikeli.\footnote{285} The commentary of Yaśodhara on the Kāmasūtra refers to Vaṅga as situated to the east of the Brahmaputra.\footnote{286}

REFERENCES

1. Fz. p. 879, col. 2.
2. iv. 42, 1; VII, 34, 11; 84. 2; X. 109, 3; 124, 4 etc., vide Vg. Vol. II, p. 223.
3. *Atharvaveda*, X.3.12; XII, X. 8; XIII, I, 35;
Vājasaneyi Saṁhitā, IX.23; XX. 8;
Taittirīya Saṁhitā, i, 6, 10, 3; iii, 5,7, 3; V. 7.4.4.
Taittirīya Brāhmaṇa, 1,2, 1, 13, etc.
Maitrāyaṇī, Saṁhitā iii, 3, 7; 7.4. 8. 6; iv, 6, 3 vide *Vg.* Vol. II, p.

223.
5. अमरकोष 3.3.184
7. GJ. XV, p. 257; GJ. XVI. 276.
8. Ed. by T. Gaṇapati Shastri, 18.7 :
नगरं वर्ज्यित्वत्यतो सहं जनपद स्मृतः ।
नगरेण समं कृतस्य राज्यं देशोवत् मण्डलम् ॥
9. Samarāṅgaṇasūtradhāra, ed. by T.G. Shastri, 10.83 :
वनश्रामानि जाति (च व ?) प्रचवते ।
चतुः परिनिपत्ति ग्रामान्त्र ज्यायो राजाः विद्वृद्धाः ॥
10. Ibid., 10.84
द्वारे च सहस्राणि ग्रामाणि सिद्धति तथा ।
ग्रामालब्बमुनिषिद्धच मध्यमस्य राजामुनिरतम् ॥
11. Ibid., 10.85
सहस्राणेकं ग्रामाणं ज्ञातं जातप्पचकम् ।
चना च ग्रामपंचाशतं कनीयों राजामुच्चल्यते ॥
12. Ibid., 10.87
राज्ये वेष्विविभक्तेऽयः ब्यावहारां विधानवित्तः ।
निवेशं नु पुराणवेष्विन्त यथा सत्त्वं यथा ध्वामामस् ॥
Altekar, (Kz)², pp. 201-202.
21. Jx. pp. 77-78, f.n. 15; GJ. XXIII. 57. 'The grant in question records that Anantavarman’s grandfather Guṇavarman ruled over Devarāṣṭra, which must have been the kingdom of the same name conquered by Samudragupta, and is identical with a taluka in the Vizagapatam district. Although it is treated separately from Piṣṭapur in the emperor’s Allahabad inscription, the plate of Anantavarman indicates that he was ruling over Davarāṣṭra, and Piṣṭapur was the chief city of the kingdom.'
23. IJ. Vol. XIII. p. 89
24. No. 28, LL. 2-3: मूलनागिर्द्रप्राविक्यनित्वंगोहात्लीयु……
   No. 28, LL. 8-9: मूलनागिर्द्रप्राविक्य-नित्वंगोहात्लीयु……
   No. 28, L. 15: मूलनागिर्द्रप्राविक्य-नित्वंगोहालीयुती……
   Cf. B.C. Sen, (Kz)¹, p. 117.

25. L. 8. V. 11: सतसेवृ तूलवचारपारं सहतेवु, यो में प्रकृति मानिशिविनिर्लिपुः।
   अः शतावेक: खलु परन्तु, भारस्य तत्त्वस्वयम् समयं।

26. L.9. V. 12: एवं विनिशिवत्य नपुष्पिं पिनेन, मैकान्होरात्तंगणानस्मयं।
   य: संस्युक्तोपर्यन्ता कथितव, समस्युरास्त्रावनं-पालनाः॥

27. Ibid., verses. 11, 12

28. L. 9, V. 13: निमित्त देववा वर्णं प्रतीष्यं, स्वस्वय यथा नौनमस्सो बहुः यः।
   पुष्ठितारस्यादिशि परंद्रत’ , निमित्त राजर धृतिमोक्तानुरूप॥

30. Ibid., p. 50.
34. भारतमीलांसा, सत्वश्रीमण्याय: p. 236
35. बृहत्संहिता, XIV : V. 19, p. 121.
36. N.L. Dey, Nx. p. 183.
   Daśaśakumaracarita, Chapter VI.
38. Ādikanda, Ch. XII : Ayodhyakanda X, Kiśkindhyakanda, XLI
40. B.C. Law, Yx. p. 298 ; Chaudhuri, Jx. pp. 152-53
41. B.C. Law, Yx. p. 298.
42. Ibid., p. 154.
43. Fz. p. 759, col. 3.
45. Ibid., GJ. XXV, p. 265.
46. GJ. XV, pp. 129 ff. ‘When the Mitākṣara on Yāj. I. 319 states that only a king can make the grant of land and not a bhogapati, it is obviously referring to the head of this large territorial division’ vide Ibid.;
   Altekar, (Kz)², p. 202 f.n. 2.
48. Ibid., p. 203.
49. N.L. Dey, Nx. Preface p. i.
51. (Dx)¹, p. 216, L. 6.
56. B.C. Sen, (Kz)¹ p. 104.
57. VII, 18.
58. B.C. Sen, (Kz)\(^1\) p. 104.
59. XIV, p. 119, V. 7:

उदात्तगर्भं राजस्यादि कृत्यात् विपर्ययमानं लक्षणम् यथैवः

60. वार्षिकमासं, सप्तदशोढायिः p. 235.
63. Fz. p. 997, Col. I : from स्ति to extend.
64. IV. 2.52-54
66. IV. 2.52.
68. IV. 2.52-54.
69. IV. 2.54.

70. V.S. Agrawala, Jy. p. 498.
71. A.S. Altekar, (Kz)\(^2\), p. 208.
73. HJ. 1910, p. 195, 204.
74. XJ. No. 66, p. 45, ff.
75. ग्यांद्रिपरे-रेखितका ग्रामेः
76. B.C. Law, Yx. p. 219.


78. Rgveda X. 63.17 : X.64.17.
79. I. 14.4.
80. Kane, (Zx)\(^3\). Vol. IV, p. 645.
81. Ch. 112, 4-5, for story of Gayāsura, see Kane, (Zx)\(^3\). Vol. IV, pp. 656-57.

82. S. p. 17.
83. Rgveda I. 22.17.
84. निर्न्तः 12.19 :

वेदाम नित्यं पदम्। पुवित्रमान्नमित्रेऽपि सदीत्ति शाक्तौनिः।

समारोहिणै विविध्वपदे गमयितस्रस्वतं धितं गौर्षवामः॥

Aurnavābha is believed by scholars to have flourished between 700 and 500 B.C. : See D.C. Sircar, Oz. pp. 229.

85. Sircar, Oz. p. 226.
86. Ibid., p. 227.
87. Ayodhyākāṇḍa, Ch. 107.
88. V. Ch. 15.
89. Ch. 34.
90. Ch. 107.
91. IV. Ch. 11.
92. Ch. 76.
93. XII. 87-88.
94. Vāyu Purāṇa, ch. 105 ff. etc.
96. M.S. Pandey, Bg. pp. 122-23.
97. Ibid., p. 121.
98. N.L. Dey, Nx. p. 64.
99. Ch. 84, verses 82-98 : ch. 87. verses 8-12 : ch. 88, 14.
100. Ayodhyākānda, 107, 13.

103. विज्ञापिता हि खाना (दर) पार-विलये...
104. B.C. Sen, (Kz)1, p. 110.
105. Ibid.
106. महाशापार D.C. Sircar, Hz. p. 288, f.n. 5.
108. B.C. Sen, (Kz)1, p. 107.
110. JJ. XIX, p. 224 ‘Yādavaparakāśa on the Ancient Geography of India’.
112. Xy. p. 262, col. 2, see कोठीक्तरिस.
113. B.C. Sen, (Kz)1, p. 106.
114. Abhidhānacintāmaṇi, 390.
115. Trikaṇḍākṣa, 32.
119. S.M. Ali, (Ox)1, pp. 7 and 52.
120. 3.3. 56.
121. In the Vedic times we said, “तिक्ति वसन्त: वसन्तः”
See समा: (Cf. Summer) for year : ‘चा निक्षाद ! प्रतिष्ठान व्यसन्त: शाख्वती समा:, उत्तरार्त्य कर्तिर्भ 2 5; काश्यपीमांसा, तृतीयोऽवयव: १७ १८. The use of वसन्त (वसन्त) is very popular now-a-days.
Vasanta was also used : ‘कृति वसन्तः योगिता: सूचि ?’
123. XJ. No. 66, pp. 34, 54.
126. I, 31, 24-28 ‘…………..कृष्णस्वल कृष्णलापरी ।’
272 PERSONAL AND GEOGRAPHICAL NAMES

127. 99, 18-22.
128. III. 74.
129. Sy. D.C. Sircar, “The City of Kṛmilā” ; M.S. Pandey, Bg. p. 159.
130. (Dx)² Vol. I, pp. 604-06.
132. Ibid.
133. M.S. Pandey, Bg. p. 159.
137. Ibid., p. 197.
139. лाट-विषयानामावृत-शेलाजन्ति प्रतिबिंब-शिल्पा: II
141. N.L. Dey, Nx. p. 114.
142. Ibid.
143. GJ. XXIV, Pt. III, July 1937, p. 110.
144. Ibid., IX. pp. 278-80, LJ. Vol. VIII, p. 292; Dey, Nx. p. 114.
145. Pali Lalaraṭṭha
146. B.C. Law, Yx. p. 287.
147. Ibid.

अकस्तीत: पश्चिमे नू बैद्याकार्यितियोतरे ।
लाटदेव: समाख्यातो... ...
150. Fz. p. 900, col. 2.
151. N.L. Dey, Nx. p. 114.
152. बैद्याकार्यित
154. VI. 12 (Arthaśāstra); Manu, VII, 155-57.
156. H.D. Sankalia, Pz. p. 43.
157. No. 28, LL. 1-2...दक्षिणांकककवीऽव-नामिस्त्ट—
माण्डलिक..............
158. Fz, p. 775, col. 3.
159. D.C. Sircar, Hz., p. 360, f.n. 1.
160. No. 52, L. 7

...उत्तरमाण्डलिक-कालोकर्मक-प्रामे...
161. (Dx)³. p. 21.
162. If connotation is the same as in Mauryan period. See Altekar, (Kz)³, p. 206. Rajjukas who may correspond to the modern Divisional Commissioners were also known as Pradeśikas.
163. (Dx)³. p. 161: The word viṣaya means a district, L. 7:
164. स्वभोगनरैरिकणीक्रणं कृत्याम्।

165. Ay. p. 141.

166. (Dx)¹, p. 21.


168. बिजरामविवेचारणं वषोद्वारा ग्राम उदाहरणं;

एको वर्षवर्षको यज्ञ समूहतपरिचारकः।

कुर्सिक तद्वज्ञानिविवेककोणः स एव तु,

जने: परिवृत्तं इत्यं ज्ञ-विज्ञानकारिणी:।


170. See the inscription, (Dx)¹, pp. 20-21.

171. (Dx)¹, pp. 160-61.


173. Ibid., ‘For a certain large division, the administrator is given as his salary the revenues of a nagara. Anybody, therefore, who governed a division in which Erāṇ was an important city or even the Capital city, with the revenues of which allotted to him as assignment instead of salary, would be entitled to describe it by the term as svabhoga’.

174. (Dx)¹, pp. 160-61.

175. Ibid., p. 18, see also f.n. 2.

176. ऐरिकोन्यं-एरिकयं-एरण।

177. Fz. p. 232, col. I. In vernacular it is known as Erakā.

178. Ibid. p. 496, col. 2.

179. (Dx)¹, pp. 32-33, f.n. 7.

180. Aitareya Brāhmaṇa, viii, 10.

181. xxxiv, 11.

182. See Mleccha in the Chapter on the ‘Names of the Tribes’.

183. Fz. p. 875, col. I.


185. viii, 12.4.5. Cf. Śāṅkhāyana Śrauta Sūtra, XVII. 16, 3.

186. Airāvata: from Irāvat, a descendant of Irāvat: name of a nāga or mythical serpent, Atharvaveda VIII, 10.29. Name of Indra’s elephant (considered as the prototype of the elephant race): produced from ocean. See Fz. p. 234, col. 2.


188. Fz. p. 1005, col. 1: Vithi is perhaps formed from √वित्: cf. I. vīta:

In Punjabi language vitha means a place in between the two things. Vithi is that which possesses a vitha. We know the formation of a street—it possesses the row of houses on both the sides and place in between is named as Vithī.

189. No. 28, LL. 1-2: स्वरै(व) पुष्पङ्क्षाणां नावा: अर्थमन्यस्मां स्तिन्-प्रोक्तात्मक-विविधित्वानात्मप्रकरणम् दक्षिणात्तकान्तीय नागिर्धामध्यिक-पलाशात्तपाणिक...
195. No. 43, LL. 22-23 : परिष्करण सुल्मनाभिक्रम-प्राम-सीमान्तिन् (स्वे) ति कुल्यवान 
(बा) प (मे) को गुल्माभिक्रमसं पूर्वांशः ।
196. No. 1, L. 20 : सत्त्वांशिकायराज-प्रहण-मोनामाधिनित-प्रतिपादित्म-महाभाषयस्य 
197. No. 1, LL. 19-20 : कौशलक महेश-माहाकात्तरक्रमः प्रारजः कौरलकान्त्राज- 
प्रक्षेपकमेखवारिक-कौटूरकस्तामिति रण्ड-पलकभक्षक-काणचेयकविष्णुपाथमुलत- 
कनीलराज-बैक्केर-हत्तीतपुरा-पालकगणेन-देवराज-कुंबर-कौरस्तपुर-धनुजय- 
प्रमुखित-सत्त्वांशिकायराजः ।
199. Ibid., p. 178.
201. Deccan is the anglicised form of 'Dakkhan' which is a corruption of the original Dakṣiṇāpatha.
202. i, 1, 2, 13.
203. X. 61, 8.
206. Dey, Nx. p. 52.
207. JJ. XIX, p. 214, Yādavaprabhāsa on the 'Ancient Geography of India'.
208. कायामाञ्चा, सप्तदशोख्ययायः : पू 236 
माल्याकरपल : पति रद्दिणपालः । यज्ञ महाराज्ञाहिष्यकाश्मकविस्कुर्तकर्काशिक- 
सुपरिक कक्केरकलावर-मूर्त्तवनवालक-सितहिसोदाधिपाल्पत्वांशिकः 
कोक्ककोल्लग्रिमिर्याल्ल-प्रमुखयो जनयतः ।
209. i, 53, 7 : 58, 8 : 131, 4 : 166, 8 : iii. 15. 4 : iv. 27.1 etc. vide Vg. Vol. 
I, p. 538.
211. Amita Ray, Xg. p. 47.
212. Ibid.
Tamil : Purai 'house, dwelling, small room, Malyalam : pura 'house (esp. thatched house), but, room...Sanskrit pura ... cf. Amara-Kośa, 3.3.184 gives the meaning of Pura as house, city etc.
217. Taittirīya Brāhmaṇa, i, 7, 7, 5 : Aitareya Brāhmaṇa, i, 23 : ii. 11 : 
Śatapatha Brāhmaṇa, iii, 4, 4, 3 : vi, 3, 3, 25 : xi, I, I, 2, 3 : Chāndogya 
अमरकोष, पुर्ण 2.2.1: अमरकोष, पुर्ण (न) 3.3.184


पुरस्य विविध्यापि प्रमाणायं कथयते।
प्राकारपरिवात्स्तातोदारर्थायथवभि: सह ||

220. Ibid., 10/2, (ed.) D.N. Shukla, p. 103.

ज्येष्ठस्य तद्वचनं च चतुर्भाषसहस्य पूर्मियते।
मध्यम धाम्मां सहस्रायुष्मिकेन व्यासोऽथामसम्।

221. T. Burrow, (Mg)¹, pp. 82, 86 : V.S. Apte, Vol. II, p. 1031: full of filled with—

222. पू: (==पुर्) अमरकोष 2.2.1
223. पुर (पुरस्, नु.)अमरकोष 3.3.184.
225. H.D. Sankalia, Fz. p. 72, f.n. 1.

Pura originally, as the author of Mirāt-e-Ahmadi, supplement, says, was a suburb, or a place colonised by a Muslim king or his officer.

226. N.L. Dey, Nx., Preface, p. 2.
227. V.S. Agrawala, Jy. p. 66.
228. Taittiriya Saṃhitā, VI. 2, 3, 1 : Kāthaka Saṃhitā, xxiv. 10 : Maitrāyaṇī Saṃhitā, iii, 8.1.

231. (Dx¹), p. 47.
233. According to Prof. K.C. Chattopadhyaya, the vrddhi in Candra pura is grammatically incorrect. The vrddhi is desirable only in the first letter.

234. No. 17, LL. 3-4, verse 5:

ते देश-पालिविश्राणाचार्य: प्रकाशमद्वादिजनाययविश्राणायमनोवाचवारम्।
जातादारा दशपुरां प्रथमं मनोविश्राणायानायसमु-वनस्य-मन अवशेषमेव।

235. (Dx¹), p. 80.
236. No. 17. L. 19.
237. No. 17, LL. 16-17, verse 29:

तत्सिद्धवक्ष्यकर्षीया वद्यन्निति (व) शे वंशवंशमंष्युद्वरे,
सम्मक्स्तीति दशपुरां विश्राणायामनोवाचवारम्।
शिवशालवाचकमध्नमद्वादय: पद्मवाचकश्वरः,
श्रीशैलसूतवंशंवानाभुवं कारितं दीपरमेश्वरः।

239. (Dx¹), p. 79 ; B.C. Law, Yx. pp. 280-81.
240. (Dx¹), pp. 79-80.
242. No. 17.
243. XIV, p. 120, V. 12:

It mentions that this city in South.

246. (Dx)1, p. 79, see f.n. 2.
247. Ibid.
248. Ibid.
250. Ibid.
251. (Dx)1, p. 70, L. 5.
252. Ibid., p. 71, see translation, LL. 5-7.
253. D.C. Sircar, Hz. p. 319, L. 5, Ibid., f.n. 8: Ibid., f.n. 9: Sircar translates:

"चेतन्याः रुर-पपात-चाउविष्य-सामाय-नाथी-देवविष्यांदवशोतो..."

as="The brähmana Devaviṣṇu who is the son of Deva and belongs to the community of the Chaturvedins of (the locality called) Padmā in (the town called) Indrapura", Jagannath, Proceedings of Indian History Congress, Lahore, 1940, p. 59.

255. No. I. LL. 19-20:

κούσλοκοमहत्-महाकान्तारकव्यायाम्रज-κौरलकम्बरारज-
पैदाकमहत्त्विग्रिन-कौटुकस्वामिदेयण-वल्लकदम्बन-कान्तेयकविष्यांदवशतक
नीलराज-ब्राह्मण—हसिनम्भस्वालकोप्रसेन-द्वावरायुधकुमेर-कोस्थपुरक्रान्तजयप्रभुति-
समवेदकणायाथराज...

256. Fleet (Dx)1, p. 69.
257. Fz. p. 166, col. 3: Ibid, p. 167, col. 1: We find the form Indravat but in some cases (Rgveda iv, 27, 4 and x. 101, 1) we find the form Indrāvat, i.e. associated with or accompanied by Indra.

258. Indrapura—Indraura—Indor.
259. D.C. Sircar, Hz. p. 318., No. 27.
260. (Dx)1, p. 68.
261. Ibid.
262. N.L. Dey, Nx. p. 96, also see p. 95.
263. B.C. Law, Yx. p. 97.
264. समस्त-उआक-आम्बप-नेवल-कल्पुरादिप्रवेशन्यध्यायस्तः:"


266. UJ. 1898, p. 198.
269. Ibid., p. 30.
270. Cf. Purusapura—Peshawar—Pashaur

There is still a small town named Karor in the triangle formed by
the rivers Chenab and Sutlej.

272. PJ. XIV, p. 30.
274. Ibid.
275. JJ. Vol. 6, p. 53:

महा-नी-हुस्तव्रव-जवस्वङ्गावातः कीपुरान्...

276. B.C. Sen, (Kz)¹, p. 94.
277. R.C. Majumdar, Cg. p. 50.
279. Ibid.
280. Wx. p. 74, f.n. 1.
281. JJ. 1, p. 254; Calcutta Review, 1924, p. 253 note.
286. If two similar syllables come together in Sandhi, one is dropped.
287. Fz. p. 1261, col. 3.
288. H.D. Sankalia, Pz. p. 54; Boethlingk and Roth, 1282 : Abhidhāna. IV, 2386.
290. कौलसम्ब्रव इति श्यातो चीरसेन: कुलाक्ष्ययः
शास्त्राय-न्याय-लोकक्रक्क्कीत् पालिप्रतिकः॥
291. दशैयृहयसैु कौल-कुलयः पुष्पाध्यये कृहदाता...
292. Girnar, Rock Edict No. 5, L. 7 (Hultsch) p. 9:

....पालिपुते च वाहिरेमु च ।
293. विष्णु तीर्थकरस्त, पु. ६८

कच्च पालिका (पालिका) नाममा पालिपुत्र पत्नमातीतः
असमधुपुवुहृताय च कुमुपुरितिप्रथिरुवम् ||
294. 6.2.4 : प्रासादवाचायनसंबधिताया नेत्रोत्सर पुष्पपुरात्ज्ञनानाम् ।
295. 2.3 ; and 4.16.
296. 3.78 : तत्त्वं तिथ्वं तत्वं मायाराचित्त सपोरमसतो ।

नाममा पालिपुत्र श्रेष्ठ लक्षितस्वरस्वयोः ॥
297. All. S.I. of Samudragupta (No. 1) L. 6 : सत्कायग्री-श्री-विरोधान्...

Cf. परसपरबिरोधस्य तथ्य राव्ये कायब का ।

समत स्निष्ठरस्वयोरपि वेन प्रवततिम् ॥

GJ. I., p. 209.
298. काव्यमीमांस, दशमोऽहययः; पु. १४३

श्रेष्ठते च पालिपुत्रे शास्त्रकारपरिष्ठा
अतोयवयःप्रतविवः पाणिनिप्रज्ञातविवः व्याप्तिः ।
वरशचिपतज्ञति इति परीक्षिता: व्याख्यातमुपजम्भुः ॥
For the grammarians, see: Jy. p. 12.
300. V.S. Agrawala, Jy. pp. 11-12.
301. VII. 3.14.
302. Mahabhaṣya, I. 1.2. ‘Anusonam Pātaliputram’.
305. GJ. XVII, p. 321.
Dr. Pandey in the Historical Geography and Topography of Bihar, pp. 136-37 writes “No other city of ancient India known to us had a name ending in putra”.
‘The illustrious city, i.e. the city par excellence’, Majumdar, Cg. Vol.I.
309. Watters, Vy. II-87.
311. QJ. XXVI. p. 462, f.n. 4.
316. Ibid., pp. 95-106.
317. S.C. Vidyabhushan, Cg. p. 349.
318. V.A. Smith, Gx. pp. 310-11. Also see for further details QJ. XXVI, pp. 464-68.
320. No. I, L. 20. सर्वदक्षिणायचारसमीतानुप्रवङ्गलितप्रतिप्रवङ्गलितप्रभावायस्य...
324. GJ. XXIII, p. 57.
325. Chaudhuri, Jx. p. 77, also see f.n. 15: B.C. Law Yx. p. 182.
327. कह्या महत्त्व पालश्च  महत्त्वास्मात्  न सर्वश्च अनुप्तस्मात्  नानाप्रतिप्रतिप्रवङ्गलितप्रभावास्य...
एतद्व ज्ञातवर्तन्ति स्वच्छत पालिकमेव गृहः II
see IJ. XIII, pp. 85-90.
328. IJ. XIII, pp. 85-90.
329. Ibid.
330. रघुवंश, नवयं सर्ग, श्लोक 43.
युधिष्ठिरसाम्राज्यम् स धर्मविजयी न नपः।
विखयं महत्त्वपत्यं जाह्नार न तु मेरिनम्॥
331. II. XIII, pp. 85-90.
332. B.C. Law, Yx. p. 182.
333. Fleet, (Dx)\(^1\), pp. 113, 116, 132, 138.
334. Ibid., 113, f.n. 2.
335. Fz. 525, col. 1.
337. Fz. 534, col I.
344. No. 44, L. I : स्वस्ति (11)पञ्चनमथ्यं बट्टरकपदादात्:
कुमारास्मिताकुलबूढ़िरेत्रदिप्यायिधिकरणम्...।
345. D.C. Sircar, Hz. p. 356, f.n. 2 Pāncbibi may have come through Prakrit Pancanaari modified to Pancanari.
346. No. 52, L. 28 : पूर्व चुडामणिनागरश्रीनायोगोमयं जोला।
There are two possible explanations: 'Between Cudāmaninagara and Śrīnauyoga', or between the nauyogas (places for parking boats) of Cudāmani and Nagarāsṛi...Hz., p. 344, f.n. 4. The second explanation is more plausible. If we take the first explanation then it may mean 'at the town of Cudāmani', the epithet śrī is then ill construed with nauyoga. Moreover, we know from line 29 of the inscription, nauyoga as an epithet for Prādāmāra. So nauyoga is the epithet here and Cudāmani and Nagarāsṛi are two place-names here.
347. Fz. p. 401, col. I.
348. No. 52, L. 29 :
349. Xy. pp. 514-15 :
पड़ (चट) वस्त्र, कपड़ा
पड़ा (पटब्र) पटवाला, वस्त्र वाला
Pāla-boat: It denotes the boats which are covered with cloth to control the fast wind and thus this covered cloth acts as its protector (pāla) against the wind.
352. Ibid : प्रा ...तुक्कट्ट-वास्तू-पटब्र-प्राह्न-वराहस्य-मिमनो दत्त (लम्) (1).
353. From \(\sqrt{\text{क्स}}\) to live. Fz. p. 947, col. 3; Ibid., Cf. बासा a sleeping or a bed-chamber, modern बासा for Hotel and restaurant, usually used by Marwaris.
354. No. 40, L. 1: जयस्कन्धावरारानन्दपुरवासकाल्...

355. (Dx)1, p 257. Fleet translates ‘situated at Ayodhya’ which is wrong. Vāsaka is a ‘place-name termination’ here Cf. No. 5, L. 6 (Īswara-
vāsaka), No. 40, L. I ‘Ānandapuravāsaka’.

356. No. 39, LL. 10-11: आयोध्यक्ष-नानापोतरवरणवधः:

357. कात्स्मुखेण्ड 23. 7:

काल्यवर्ती प्रवर्तके काययोध्या च पद्मसी ।
मायपुरे च मयुरा पुर्यं सत्त विमूलितः:।

358. Ādipurāṅa, XII. 78:

विनीतजनाकोणाणिनीतिति च सा मतः।

359. p. 24: अवज्जाव अवज्जास विपलाणा विपीया, साकेयः

इक्षुमथमिः रामपुरी कोसलं ति।


361. Asiatic Researches, XX, p. 442.


ततः साकेतमाक्यम् पद्मचाला मायुरस्तथा ।
यवनाः मुङ्विकान्ता ग्रामस्यवतिति कुंभमध्ववस्म्॥

The other reading quoted by Dr. V. Pathak is:

ततः साकेतमाक्यम् पद्मचालानि मयुरांस्तथा ।
यवनाः दुःकान्तानि ग्रामस्यवतिति कुंभमध्ववस्म्॥

Pathak refers to the verse as appearing in the Brāhmaṇamhitā, which is obviously a mistake.


368. Rāmāyaṇa, I. 5.6:

अयोध्या नाम तत्तत्रस्तिः नगरी लोकविश्वुता ।
मनुस्तः मानवेन्द्रेण पुरुषः निमित्ता सत्यम्॥

V. Pathak, Dy. p. 50.


371. Muktikopaniṣad, ch. I.


374. No. 5, L. 6: Íswaravāṣaka पद्मचालाप्वरणवधया प्रणिपत्य ददतिति...

375. (Dx)1. p. 31.

376. GJ. II, p. 99.

377. XIV, V. 15: तुष्मवन्नारमण्यक्यायमोद्धितपारमां ऋषिका:।

कालचोमस्सौन्नटनपर्यत्विकस्मिः सःप्पवा:॥
IN THE GUPTA INSCRIPTIONS

380. Diskalkar, Iz., p. 35.
382. No. 28, L. 25, V. 5 : 

तिष्ठेऽति वै ज्ञातव्यमभासया, शुचा-कोटर-बासिन।
कृणोहिना (कृणोहयो) धि, जायते देवमाय हृतस्य ये।

383. Fz. p. 373, col. I.
384. i, 44, 10 : 114, 1 : ii.12.7 : x, 146, 1 : 149, 4 etc.
Av. iv. 36, 7-8, V, 17, 4 : VI, 40. 2 etc.
Vājasaneyī Saṁhitā, iii, 45 : xx. 17 etc.
385. Chāndogyā Upaniṣad, VIII, 6, 2.
387. Zimmer, Altdisches Leben, 144.

390. iv, 2, 22.
392. Ibid., 10/79.
393. Ibid., 18/2-4.
396. GJ. XV, p. 71.
397. Ibid., II, p. 105, No. 74.
398. Sircar, Hz. pp. 290-91 f.n. 4 : Konow thinks that there is reference to the village Bhāraḍī.
399. B.C. Sen, (Kz)1, p. 108.
400. Xy. p. 312.
401. The reading is checked by me.
403. It has been variously explained by scholars :
(i) Sircar, Hz., p. 337 f.n. 3 “The peak of the Himālayas”
(iii) Sen, (Kz)1, “the top of a snowy mountain”
The explanation of Sircar is more explicit.
405. See note 403.
406. No. 36, LL. 5-8 : अनेन भव देवरिणामुपालेन विज्ञापित...दातुमिति।
408. Nos. 34 and 36, Sircar also agrees to it. Sircar, Oz. p. 218.
409. Xy. p. 373, col. 3, col. 2.

ढोंगर =ढंगर (=दे) शैल, पर्वत, गुजराती “ढंगर”
cf. ढोंगर (for man) in Nepal and Kashmir; ढोंगरी (language).
282 PERSONAL AND GEOGRAPHICAL NAMES

410. No. 37, L. 8: Cf. Sircar, Hz. p. 348, f.n. 3.


412. Oz. p. 218; Hz. p. 337, f.n. 3.

413. Xy. p. 300, गोद्ध (गोद्ध) =गोद्धा, गौद्में के रहने का स्थान


415. No. 43, L. 22: पवित्रमें तुल्यमानिका-प्राम-सीमान्नभि (श्वेते) ति कुल्यब्रा (वा) प

416. Fz. p. 360, col. 2.

417. Ibid., p. 345, col. 3. The word gandhikā has been used as the name of a country for gaodikā, see also p. 346.

418. Sircar, Hz. p. 344, f.n. 3.

419. Sen, (Kz)1, p. 493. 'Ambila-gramāgraḥāra' is mentioned in the Nandapur grant.

420. Ibid., pp. 493-94.

421. Xy. p. 17.

422. Fz. p. 6.


424. No. 15, L. 5: ब्राह्मण-सिसिन ह्रामरङ्गे कुव्य इति जने: साधुसंसन्त-पूजे।

425. (Dx)1, p. 66.


427. No. 52, LL. 7-8: परिशोषाय विहारे (च) ब्राह्मण-सूद्व-प्रतितिवेक्षणाय उत्तर-भार्तिक-कालादिक-प्रामि सर्वत्र भाग्यानाबाहराल्लेनकादश-खिल-पादका: पञ्चभि:

428. No. 52, L. 27: उत्तरेण नाडदक्प्राम-सीमेंत।

429. No. 21, L. 7.


431. Fz. p. 887, col. 3.

432. Sircar, Hz. pp. 352-54. See the transliteration in LL. 2 and 20.


434. Ibid., pp. 360-61. See the transliteration. While in this inscription it is clearly with short 'i':

No. 43, L. 2 संगोदकालिष्, Cf. No. 28, L.3 नित्यगोहालीकृ : L.9, L.15 नित्य-गोहालितो; L. 7 नित्यगोहालितो; L. 12 ब्रह्मणगोहालितो: = (Hz. p. 360).

435. Vatodaka=Vaṭa+udaka.

436. Fz. p. 914. col. 3.

437. No. 30, LL. 4-5: ब्रह्मणगोहालितोः।

438. GJ. XXVI, p. 117, f.n.I.

Compare Agodaka (Agrodaka) on coins=Agroha:
Prthudaka=Paoha.


440. No. 44, L. 2: वाशिय्यमक-त्रिविदा-श्रीगोहालितोः।

IN THE GUPTA INSCRIPTIONS

442. Ibid., p. 610, col. 2.
443. Ibid., चोप जोभीरपप्ल्लि स्वात-अमरकोष 2.2.20.
444. Illustrated Ardhamagadhi Dictionary (IA) III/528:
   Abhidhānārājendra, V. 729, vide Pz. p. 53.
446. Barbarians—Fz. p. 638, col I.
447. विधाय कुटिकां यत् पदमावती तृणमण्डल:\
   दुर्लभ्यया बर्स पल्लि स्वल्या सु पर्ल्यका 11611

448. (Mg)1, "Non-Aryan Influence on Sanskrit", p. 384.
450. UJ. 1898, pp. 369-70.
452. GJ. XII, p. 212.
453. JJ. I. p. 682.
455. Ibid., p. 116.
456. JJ. I. p. 682.
457. Majumdar, Pg. p. 145.
459. Fz. p. 232, Col. I, Cf. निरस्त्रपावेपि देवी एर्रङ्गचिं प्रमायते Eranda seems to be a non-Aryan word.
460. Sircar, HZ. p. 360, f.n.1 : Fz., p. 367, col. I from Sanskrit
gosāla=a cow-stall. Another Prakrit form is gosāla see p. 303, col. 3: it
has been used here to denote a country: GJ. XX, p. 60.
461. No. 28, LL. 3, 7, 9, 12, 15.
462. No. 43, L. 2.
463. No. 28, L. 18: सप्त-निग्रित-ग्राम-गोङ्गालिकेषु यस्य
464. No. 44, L. 24: एत्य प्रयोगमरितिष्ट-ग्राम-प्रदेशोऽयोऽि...
465. The reading has been checked by me.
466. No. 44. L.2.

बामिग्रामिक-निख्रूल (1)—स्योगोशियस्योऽि...।
467. Sircar, HZ. p. 360, f.n. I : (Kz.)1, p. 117.
468. Fz. p. 914, col. 3.
469. No. 44, L. 2.
470. Fz. p. 914, col. 3.
472. Xy. p. 25.
474. Sircar, HZ. p. 342, f.n. 4.
475. Sankalia, Pz. p. 56.
477. Ibid., p.65, col. 1.
478. Ibid., p. 1003, col. 3.
479. GJ. XXVII, p. 13, see No. 32, verses 18 and II.
480. Fz. p. 332. col. I.
482. X.33.6.
483. i, 110, 5.
484. i, 100,18 : ix. 85,4 : 91. 6 : Maitrāyaṇī Saṁhitā, ii,2,11.
The wider sense of ‘place’ also occurs V. 2, 3: 45, 9 : VI, 47, 20 etc., and often later.
485. iv, 18, 5 : V, 31, 4 : X.1.18 : XI, 1,22 : Taittirīya Saṁhitā, ii, 2,1,2 :
Chāndogya Upaniṣad, VII, 24,2 etc.
486. Atharvaveda ii, 29, 3 : XIV, 2,7 : Śatapatha Brāhmaṇa i, 4, 1 : 15.16
e.tc.
491. Ibid., col. 2.
492. Hindi and Gujarati Khera, Agrawala, Jy. p. 66.

| 500. Fz. p. 1011, col. I. |
| 501. We also find a kind of ‘Sun’ known as Lolārka. |
| 503. Fz. p. 775, col. I. |
| 504. Xy. p. 690, col. I; p. 668, col. 3. |
| col. 2 : vilāla=a yantra or machine, bilāla=a cat : |
| cf. Sen, (Kz)¹, p. 93 : Vilāla=Sk., an instrument, a machine : |
| cf. bilāla=a cat used as a totem or a combination of bil and al. |
| 506. JJ. VI, p. 49. |
| 507. Hz. p. 335, f.n. 3. |
| 508. T. Burrow (Mg)¹, ‘Non-Aryan influence on Sanskrit’, p, 384 : |
| bidāla, birāla (‘Cat’), Tamil, Malayalam : veruku, Kannada : berku. |
| 510. Xy. p. 378, col. 3. |
511. Ibid., See षष्य (नक्न)
512. from अच्छे पुजाराभ
515. Sen, (Kz)1, p. 94.
517. See, notes 505 and 508.
518. Fz. 1003, col. 3: Monier Williams, Buddhism, pp. 68, 81.
520. GJ. II. p. 389. No. 311: also see p. 369.
521. अंगिनिस्वा, Introduction, p. 47.
522. Fz. p. 871, col. 3.
523. V. S. Apte, Gz. p. 1036, Col. II.
524. Sircar, Hz. p. 345, f. n. 2: JJ. VI, p. 56, f. n. I.
525. Ibid., p. 344, f. n. I.
526. Sircar, Hz. p. 344, f. n. I.
527. Cf. see Pakka-vilāla in the place-names ending in कष्ट्र.
529. Kane, (Zx)1, Vol. IV, p. 626.
530. H. C. Raychaudhuri, Az. p. 453, also see note 5.
532. Ibid., p. 39.
533. Ibid.
536. B. C. Law, Yx. p. 216.
538. Pg. p. 142.
539. Cunningham, Sz. p. 500
540. Ibid.
543. Dey, Nx. p. 87; Puri, Ax. pp. 85-88.
545. Chaudhuri, Jx. p. 172, see also f. n. 3; JJ. XIX, p. 214.
546. रङ्गमुहवङ्काव्यम्, चनुष्य: सर्गः श्लोऽ 81-84.
547. B. S. Upadhyaya, India in Kālidāsa, p. 63.
549. XIV, 6, p. 119.
550. कालिमामासारः, बध्ययः 17, p. 235.
551. Chatterji, Hg. pp. 77-78.
554. R.C. Majumdar, Pg. p. 145 : Law, Yx. p. 161
559. Puri, Ax. p. 31.
563. अयोध्या माया मथुराकाशी काल्ची अवरित्का ।
 पुरी दरावती वेद सप्तवी मोक्षदयका : II ;See Dy. p. 52 note
564. IV, 19, 15.
565. III. 124.
567. VIII. 38.8.
568. XII. 50 : यथेष्ठ जाती नगरेष्ठ काल्ची नारीणु रमणाश्रमणो गृहस्थ:।
569. Ch. I, 19-23.
570. X. 79, 14.
571. I. 17.
575. Puri, Ax. pp. 33-34.
577. Puri, Ax. p. 34.
578. No. 28, L. 6 : वटपोङ्द्यायमन्वासाहुकासिक-पहरस्तूरिकाशिक-तिग्न्यथाश्रमण-चार्य- गृहस्त्त्वि-विष्णुप्रक्षणाविश्लिन्तिविष्णुरे...।
581. Law, Tg. p. 102.
582. Kane, (Zx) pp. 624-25.
584. Law, Yx. p. 46. Banarasi or Vārānasī was named so as it confined the area between Varāṇa and Asi rivers : Chaudhuri, Jx. p. 60 : Dey, Nx. p. 95.
585. HJ. Vol. XV, pp. 138-141, LL. 9-10 :
प्रतिष्ठान-पूज्यति वारणसी-विषय-सम्बन्ध-काशी-पारपकेप्रतिष्ठातितक्करकाशी- प्राय...।
587. Pt. I, p. 72 : अस्त्रियवै दक्षिणे भारताधेमन्त्र्यान्त्रतः काशिजनमालदुक्कत्समन्तर-वाहिक्याविद्वेषायाहिन्यालक्ष्मनकलकर्तलस्मृता वारणसी नाम नारी गरीय-
588. Chaudhuri, Jx. p. 60.
589. Dey, Nx. p. 95.
591. Ibid., p. 39.
592. Ibid.
593. Kielhorn, (ed.), Mahābhāṣya, Vol. II. p. 413
594. Law, Yx., p. 47.
595. Kane, (Zx)¹, Vol. IV, p. 624 ff.
597. Sircar, op. cit., p. 265, f. n. I ; Chaudhuri, op. cit. p. 64.
600. Ibid., p. 39.
601. Dey, Nx. p. 104.
602. Ibid., p. 104.
605. Ibid., p. 72 : also see f. n. 6 : GJ. VI, p. 141, L. 21.
606. Sircar, Oz. p. 34. तोशला: कोशलाश्चैव श्रे० पुरा। वैदिषास्सः॥
607. काव्यमीमांसा सप्तदश्याम्याय: प. 235 मात्र नारायनी कोशलतोलसोलकल.......
610. (Dx)¹, p. 8.
611. Majumdar, Pg. p. 146, f. n. I.
613. (Dx)¹, p. 7, f. n. I. The reading has been checked by me and is found to be ‘Kauralaka.
614. JJ. I, p. 252.
617. Diskalkar, Iz. p. 130, v. 28.
619. Diskalkar, Iz. p. 35.
622. LJ. 1837, p. 973.
623. Law, Yx. p. 113.
625. Dey, Nx. p. 140.
626. B. C. Law, Yx. p. 113
627. Law, Yx. pp. 113-14.
628. Sircar, Oz. p. 77
629. Book III, ch. VII. v. 36 :
“जबवाकर समार्थ योगिन्यत्त महेश्वरि। नेपालवर्षो देव्वरि...
630. Law, Yx. p. 113.
631. GJ. I, p. 309.
634. Smith, Gx. p. 301.
635. JJ. I., p. 686.
637. Ibid..
638. Ibid., p. 33, See Kāñcī.
639. No. LL. 22 : समतः-द्वाक-कामृषुप-नेवाल-कत् हूँरादिप्रायस्तावणपतिः ... ...!
640. LL. 2-3 : एवमापि प्रचेष्टु (प्रयवन्तेषु) यथा चोडः पाडः सतिवयुतो कैत (र) लपुशो अतिवर्षी अतिलिङ्गो योगराजः ...
642. Ibid.
644. JJ. XXV, pp. 111-2.
645. No. I, L. 22 : समतः-द्वाक-कामृषुप-नेवाल-कत् हूँरादिप्रायस्तावणपतिः ... ...!
646. Sen, (Kz)¹, pp. 208-09.
647. No. I, LL. 22-23 : सत्रवेक्षर-दानात्सर-प्रायामाङ्ग-परिक्षेत्र-प्रचण्ड- शालस्थ...!
648. Sen, (Kz)¹, p. 209.
650. Ibid., p. 166 : Law, Yx. p. 247 : ‘It was so called because the rivers in it had ‘flat and level banks of equal height on both sides’.
651. बृहस्पति Chap. XIV, p. 119 v. 6.
653. Ibid., p. 189.
655. Ibid., ‘This is the locality shown as Samatata in the map appended, to Watters’ volumes by V.A. Smith.
657. JJ. XIX, p. 214.
658. JJ. XIX, Yadavaprakāśa on the Ancient Geography of India p. 214.
662. Ibid., p. 200.
666. Law, Yx. p. 200.
667. No. 46, LL. 10-11.
668. Sircar, Hz. p. 337, f.n. 3.
669. Sircar, Oz. p. 222.
670. No. 36, LL. 5-10.
671. Sircar, Oz. p. 222.
672. Maity, Ix. p. 38.
674. Maity, Ix. p. 41.

Cf. श्रव्यामिदिति दिशुमक्षः स्वस्तिमाल सज्जाय देवोमः
—Rgveda. 4.55.3 : 8.27.5

फल्यात्तुि स is called a householder in Veda, Rgveda, I. 151. 2 : 2.11.16. In
the Kirttikaumudi; we find the word फल्यम् used for a house, habitation or
abode:

फल्यम् प्रयात्तुि . . . Kir. K. (Bombay) 9.74.
676. No. 44. L. 2 : वाचियामिक-विवृत-श्रीगोहरस्यः . . .
677. No. 1. L. 27 : क्षेत्रक-मतिल-नागात-तद्रवमरमः-गणपतिनाग-नागपनीत्रुत-निन्द्र-
बम्मात्मकवहिष्ठितः राज-प्रसबोधरणोत्तर्क तम्भावमहत्तु . . .

679. आर्यावार्ता. आर्वार्ता is a crowded place where many men live
close together or it can mean an ‘abode’ : Fz. p. 156; Apte, Gz. Vol. I, p.
356.
680. Kewal Motwani, Manu Dharmashastra, “A Sociological and
Historical Study”, p. 374.
681. Ibid., p. 374.
682. Ibid.
Dharmasūtra I.1. 5-6.2,9-10, 1.1.25 : 1.2.6, 1.3-7, 1.8 : Mahābhāṣya on
Pāṇini VI.3.109, II.4.10.
685. Law, JJ. XXV, No. 1, p. 120 : Vg. II, p. 125 Cf. Baudhāyana, II,
2.16 :

प्रागद्वाट्तत्वस्यकक्ककवाकक्कवाकापृथियोऽर्थान्तेन
तस्मिन् य आचार: स प्राणामन् | गंगामुद्भवंतविवोऽर्थान्तेन ।

686. II.2.
689. See on Kanakhalu, Hultsch, HJ. 34, 179.


694. Manu smṛti, 2, II, 22:

695. Rājasekhara, *Kāvyāmīmāṃsā*, Abhyāya 17, पूः 235:


697. Cf. *(Dx)*¹, p. 13, f.n. 5.


699. *(Dx)*¹, p. 14: 5.152, 1.313, 1.341, 6.87.

700. No. 5, L. 1: No. 2, L. 2: काकनावबोध-श्री-महाविहारे……


702. *(Dx)*¹, p. 31 also see f.n.1.

703. Ibid., p. 31:

(i) काकणावे भृगवती पशुप-सणि

"the measuring staff of (Buddha), the Divine one, at Kākanāda".

(ii) "सुपुरस सोभिन्दुत्सक काकनाव-सबलसा कोहिन- कोटस" :

"(the relics) of the virtuous Prabhāsana of Kākanāda, the Goti-
putra, of the Kauṇḍinya gotra".


705. Cf. *Xy*. p. 639:

"बोधिय (बौद्धिक): दिगम्बर जैन सम्प्रदाय, वि., दिगम्बर जैन सम्प्रदाय का अनुवादी..."

"बोधियसिव भूईदो बोधियसिवस सोह उपसत्ता ;...

706. *(Dx)*¹, p. 31.


709. Jayaswal, 'The Kākas...their location' *NJ*, Vol. XVIII, 1932, Pt. II, pp. 212-13. P. 212 'Kākapeda is situated on a river and a hill opposite the village by the road has two square temples and a few Gupta Sculptures. A large number of pillars and Sati memorials cover the plain in front of the temple hill. Medieval inscriptions are also in evidence. They with the temples testify to the continued importance of the place, from the Gupta to the medieval period.

710. No. 22, LL. 6-7.

711. *(Dx)*¹, p. 260, f.n. 4.

712. XIV.V. 24:

उत्तरतः कैलासस हिमालय वर्मुकाने शिरवन्दवां अवस्याः

कृत्ययो मेक- कुरक्वत्यबतत्र- श्रुतीपीयाः

713. No. 20, L. 1: यस्योदत्तद्यतः प्रतिमूर्त्या शास्त्रसमेतगताःवद्वेष्याहृत्वसिन्दोरिकम्-
714. Law, Tg. p. 265: Chaudhury, Jx. p. 181: though it occurs in another earlier inscription (GJ. XXI, 85ff) but the reading is disputed: Ibid., p. 181, f.n.4.
716. Pāṇini 4. 2. 81; Jz. p. 72.
717. GJ. Vol. V.
720. i, l, 14.
721. Chaudhuri, Jx. p. 179.
723. Mahābharata, VII, 159.3.
726. IV, 1. 176-78: Agrawala, Jy. p. 91.
728. Artha-Śāstra (Shamashastri, ed.), p. 82.
729. IX, 23.5.
730. रघुराज 4.35
731. Ibid., 4.36.
732. काल्याणमानस अच्छाय 3, पूरा 20, अर सब्र श्रयर्म प्राची मिश मित्रियार्यात्मव्याय- मुहुऽप्रायुप्नुस्ता जनपदा:
733. XIV. p. 119, V. 8: आामेवान्त विसि कौशलकृत्त्वान्त्वात् ज्ञातान्त्रा।
734. आदिपर्व, अच्छाय 104, धर्म 52-55
735. अद्यान्त्त, अच्छाय 3, पूरा 20, अर सब्र श्रयर्म प्राची मिश मित्रियार्यात्मव्याय- मुहुऽप्रायुप्नुस्ता जनपदा:
736. आदिपर्व, अच्छाय 104, धर्म 52-55
737. आदिपर्व, अच्छाय 104, धर्म 52-55
738. आदिपर्व, अच्छाय 104, धर्म 52-55
739. आदिपर्व, अच्छाय 104, धर्म 52-55
740. आदिपर्व, अच्छाय 104, धर्म 52-55
741. आदिपर्व, अच्छाय 104, धर्म 52-55
742. आदिपर्व, अच्छाय 104, धर्म 52-55
743. आदिपर्व, अच्छाय 104, धर्म 52-55
744. आदिपर्व, अच्छाय 104, धर्म 52-55
745. आदिपर्व, अच्छाय 104, धर्म 52-55
In Punjab bangles are called 'Vaṅga'. Firstly they might have been made by Vaṅga (lead). Sikhs still use Kara made of lead as a mark of their religion.
738. GJ. V. p. 257.

"The prakrit suffix ‘āla’ gives the same sense as “vat” or “ālu” in Sanskrit: Cf. Jaḍāla=Sansk.Jaṭāvat: Jo-hāla=Jyotsnāvat: Sihāla=Śikhāvat. See R. Pischel Grammatic der Prakrit—Sprachen, 402, 505. The term ‘vaṅgāla’ may thus represent Vaṅgāvat, applied to a country inhabited by the Vaṅgas. Also see Mādhava Campu, 26. Vide Jz. मूरिका p. 46: “अस्ति ताभः वजःनामा देशः: यद्यमन् पारावावरस्तेश्वः पञ्चाबन्ति-प्रभूतयः
तराज्ञिण्यं समुलस्यति। यत्र च धातो ब्रह्मपुजूनामामि महंतो महंतंजन्तुवव्यविति।
तत्त्वायनेन्द्र: प्रभूतस्तनातमतो बीरसेवायस्य। वजःवात्सिद्धीपतिसिद्धियुक्तज्ञतमतेष्कीतिप्रशः।

743. Ibid., pp. 219-20: Sircar, Oz. p. 125.
Names of the Rivers and the Mountains

THE RIVERS

1. **Gaṅgā** (No. 1, L. 31, No. 13, L. 16):
   In Inscription No. 1 Samudragupta’s fame has been compared with the pale yellow water of the river Gaṅgā, which travelling by many paths, purifies the three worlds, flowing quickly on being liberated from confinement in the thickets of the matted hair of (the) god Paśupati. In the Mandasor inscription of Yaśodharman and Viṣṇuvardhana it is stated that when the river Gaṅgā was about to descend from heaven to earth, in order to break the force of its fall, god Śiva (Paśupati) received it in the matted hair coiled above his forehead and projecting like a horn; its waters wandered there for a thousand years, before they eventually reached the earth.

   In Inscription No. 13, we get a reference to Gaṅgā in the context of Skandagupta’s fight with the Hūṇas, the noise of which was heard like the roaring of (the river) Gaṅgā, making itself noticed in their ears.

   A. C. Woolner remarked that the name Gaṅgā does not seem to have a convincing derivation on the Āryan side. But we do find the word in the Unāḍi affixes. The affix Gan comes after the root Gaṁ ‘to go’ and the word Gaṅgā is formed.

   The earliest mention of Gaṅgā is in the Rgveda. The name also occurs in the Śatapatha Brāhmaṇa and the Taittirīya Āraṇyaka. We find it also in Patañjali’s Mahābhāṣya, and in Kālidāsa’s Raghuvamśa. It is mentioned many times in the Purāṇas in which a good deal of religious importance is attached to it.

   The Gaṅgā emerges first in the Gangotri in the district of
Garhwal and proceeds in different courses from Hardwar to Bulandshahar and from Allahabad to Rajmahal from where it enters Bengal.13

2. Hacāta Gaṅga (No. 52, L. 31):
We find the mention of Hacāta Gaṅga in inscription No. 52, but it is difficult to identify it. It may, however, be remarked here that the word Gaṅga is to be taken in the sense of a river.14

3. Jambūnāḍī (No. 37, L. 17):
Sen considers it to be the name of a river.15 It has been described as the name of one of the seven arms of the heavenly Gaṅgā.16 We also know of a Jambūnāḍī as a vīthi in the Gayā Viṣaya mentioned in the Nālandā plate of Dharmapāladeva.17

4. Kālīndī (No. 18 L. 3):
According to the inscription in the reign of Budhagupta, his feudatory, Mahārāja Suraśmicandra was governing the country lying between the river Kālīndī and Narmadā.18 Kālīndī is the same as the river Yamunā.19 The Yamunā has got its source from the Kalindadeśa, a mountainous country situated in the Bāndarapuccha range or the Himālaya and hence the river is called Kālīndī.20 In the Purāṇas we get the earlier mention of Kālīndī by both the names, Kālīndī as well as Yamunā.21 The Kālīndī is also mentioned in the Śiśupālavadha of Māgā.22

5. Narmadā (No. 18, L. 3):
The above-mentioned inscription describes reign of Mahārāja Suraśmicandra, a feudatory of Budhagupta, as governing over the area between the rivers Kālīndī and Narmadā.23 This is one of the earliest inscriptional references to the river Narmadā.24 It is mentioned as Narmados by Ptolemy.25 No express reference to the Narmadā can be traced in the Vedic literature. But the knowledge of the river is implied in the reference to a chief Revottaras mentioned in the Satapatha Brāhmaṇa.26 We find from the Amarakoṣa27 that Revā is another name of the river Narmadā. It is likely that the name of the chief was derived from his association with the river.28 The Raghuvamśa speaks of Mahiśmatī as the capital of Anūpa on the bank of the Revā (i. e. Narmadā).29 It has been mentioned several times in the Mahābhārata and the
In the Gupta Inscriptions

The Vishnupurana says that by chanting a mantra addressed to the Narmadā, one does not have any fear from serpents. The river rises in the Amarakaṇṭaka mountain and falls into the Gulf of Cambay. The junction of the Narmadā with the sea is a sacred place of pilgrimage. According to the Purāṇas it flows from a Ṛkṣvat (a part of the Vindhyan range) though some of them refer to it arising directly from the Vindhya itself.

It is stated in the Kūrma and Matsya Purāṇas that a man who commits suicide at any tīrtha on the Narmadā or on the Amarakaṇṭaka does not return to this world. Several rivers such as Kapilā, Viśalyā, Eranḍī, Ikṣunadī and Kāverī are mentioned as falling into the Narmadā.

6. Padmā (No. 16, L. 5):
The inscription No. 16 refers to a brāhmaṇa named Devaviṣṇu, who belonged to the community of Caturvedins of Padmā of the town of Indrapura. The Gaṅgā is also known as Padmā or Paddā. The community of the brahmanas mentioned in the inscription might have lived by the side of the river. D. C. Sircar takes Padmā to be the name of a locality in the town of Indrapura. The inscription (No. 16) also tells us that Skandagupta’s feudatory viṣayapati Śarvanāga was governing Antarvedi or the country lying between the Gaṅgā and the Yamunā.

7. Palāsinī (No. 14, L. 16):
This river Palāsinī issues from the mountain Raivataka. On account of the flood it had swollen. The poet, in describing the scene says that the river had gone to join the sea. Palāsinī is described as emanating from the mountain Urjayat (i.e. the same as Raivataka). We find another Palāsinī, (mod. Parās), a tributary of the Koel in Choṭānagpur. It seems that the river was decorated with numerous Palāśa (flower) trees that grew on its banks. The flowers falling in the river must have given it the name of Palāsinī.

8. Sikatā (No. 14, L. 16):
The river Sikatā takes its source from the mountain Raivataka. It is the same as Suvarṇa-sikatā mentioned in the Junāgarh Rock Inscription of Rudradāman. This Sikatā or Suvarṇasi-katā is to be identified with modern Soṇarekhā. The name
Suvaññarehā (Suvarñarekhā) is also met with in Vividhatīr-thakalpa.\textsuperscript{47} Thus the first part of the river’s name has remained unchanged for about two thousand years. The second part has been replaced by a new one. The exact derivative as suggested by Chatterji will be a form like Sonasī or Sonasī.\textsuperscript{48} The river was named Suvarñasikatā because its sand contains particles of gold.\textsuperscript{49}

9. \textit{Sindhu} (No. 20, L. 2):

The river is mentioned in connexion with the description of the victories of king Candra who is said to have conquered the Vāhlikas after having crossed the seven mouths of the (river) Sindhu\textsuperscript{50} in warfare. Sindhu in the Rgveda\textsuperscript{51} and the Atharvaveda\textsuperscript{52} often means simply a ‘stream’. The Rgveda (VIII. 24.27) refers to ‘Sapta Sindhavah’ or ‘the seven rivers’.\textsuperscript{53} But it is also \textsuperscript{54} used in the more exact sense of the ‘stream’ par excellence or ‘The Indus’. We get a reference to Sindhu as a river in the Amara-kośa.\textsuperscript{55} The territories adjoining it were famous for horses\textsuperscript{56} and salt.\textsuperscript{57}

The term Sindhu was corrupted to Hindu in the old Persian inscriptions of Darius I (516-485 B.C.), and to Indus by the Ionian (=Pāṇini’s Yavana) Greeks.\textsuperscript{58} The word ‘India’ is derived from the river Sindhu or the Indus.\textsuperscript{59} Taking its rise from the snows of Western Kailāśa in Tibet, the Sindhu first flows north-west of Kashmir and South of little Pamir, and then takes a southward course along which lay some of the important cities of north India. Emerging from the Darad high-lands, the river (Dāradī Sindhuḥ) enters the Gandhāra country until it receives its most important western tributary the Kabul river at Ohind, a few miles north of Attock.\textsuperscript{60}

The river Sindhu is mentioned in the Purāṇas along with the Gaṅgā, Sarasvatī, Satluj, Chinab and Yamunā.\textsuperscript{61} Vogel suggests that the expression ‘Sindhor sapta mukhāni’ may indicate the ‘sapta sindhavah’ of the Rgveda, i.e. the river Indus and its tributaries. The term mukha would then be not taken in the sense of ‘the mouth of a river’, but as meaning a river-head.\textsuperscript{62} But the translation of the expression as done by Fleet (i.e. the seven mouths of the river Indus) is generally accepted.\textsuperscript{63} The seven mouths of the river Indus thus represent the points of its confluence with its tributaries.
and not the tributaries individually as suggested by Vogel.

10. Sudarśana (No. 14, L. 15 : L. 17):
It is the name of a lake situated at some distance from Girinagara as mentioned in the Junāgarh Rock Inscription of Rudradāman I (A.D. 150). The lake was originally constructed by the Vaiśya Puṣyagupta, the provincial governor of the Maurya king Candragupta. Later on during the reign of Aśoka it was adorned with conduits, by the Yavana governor Tuṣāspha. The same lake was destroyed by the excessive floods in the Suvarṇasikatā, Palāśinī and other streams arising from the mountain Urjayat. By a breach, four hundred and twenty cubits long, just as much broad, (and) seventy-five cubits deep, all the water flowed out, so that, the lake, almost like a sandy desert became extremely ugly to look at. The lake was immediately beautified with repairs by king Rudradāman.

Inscription No. 14 informs us that during the reign of Gupta king Skandagupta in the year 136 (G. E.), due to heavy continuous rains the Sudarśana lake burst out on all sides and had the appearance of a sea. Eventually, contrary to the literal meaning of its name the Sudarśana became ugly to look at. The lake was repaired in the year 137 (G. E.) (=A. D. 456) by Cakrapālita, who was appointed governor of Girinagara by his father Parnadatta, who was Skandagupta’s viceroy in Surāśṭra.

11. Vāṭā-nadī (No. 43, L. 22):
We get a reference to the Vāṭā-nadī in an inscription at Kalai-kuri, Sultānpur near Naogaon, Rajshahi district, East Pakistan now Bangla Desh. It was flowing to the east of a village named Dhānyapātalikā.

The Vāṭā nadī appears to be the modern Bārā-nai, Singra lying about 10 miles to the north-east of its junction with the Atrai. It flows west to east through the southern part of the Rajshahi district.

12. Vilāsini (No. 14, L. 16):
The river comes out from the mountain Raivataka. Fleet takes Sikatāvilāsini as an adjective of the Palāśinī but the three, Sikatā, Vilāsini and Palāśinī seem to be separate rivers as we find the use of the plural number in the case which
denotes the mention of more than two rivers. Hence Vilāsini is the third river in the context: the other two being Pilāśini and Sikatā (Suvar纳斯ikatā).

THE MOUNTAINS

1. **Kailāśa** (No. 17, L. 6 : L. 13):
In L. 6 of the inscription the poet while giving an account of the city of Daśapura describes its buildings as lofty like the mountain Kailāśa itself.77 L. 13 describes the mountain Kāilaśa as one of the breasts of the earth (the other being Sumeru) which was being reigned over by the Gupta king Kumāragupta.78

Kailāśa mountain is situated about 25 miles to the north of Māna-sarovara beyond Gangrī and to the east of the Niti Pass.79 The Mahābhārata80 includes the Kumaun and Garhwal mountains in the Kailāśa range. The mountain also known as Hemakūta, Śaṅkaragiri and is to be identified with the Aṣṭapada mountain of the Jainas.81 It surpasses in beauty the big Gurlā or any other of the Indian Himālaya.82 Traditionally it is supposed to be the habitat of Śiva and Pārvatī.83

2. **Raivataka** (No. 14, L. 16) (the same as Urjayat see Urjayat):
Raivataka is also mentioned in the Ādi-Parvan of the Mahābhārata,84 the Vividhatirthakalpa,85 the Brhatsamhita,86 the Dohad Stone Inscription of Mahamūda,87 and the Jaunpur Inscription of Isanavarman.88 Its modern name Girnar was a switch over to it from the city name Girinagara, i. e., ‘a city on or at the foot of a hill’.89 Raivataka derives its name from king Revata, the father of Revati, (the wife of Baladeva, Kṛṣṇa’s elder brother).90 Revata is supposed to have come there from Dwārakā and lived on the hill. There is still a tank called Revati-kunda near Dāmodarakunda in the gorge of the hill.91 The Gujarati Sanskrit poet Māgha in the Śiṣupālavadha devotes the whole of Canto IV (verses 1-68) to the description of the Raivataka mountain. In Canto VI (verses 1-79) the poet describes the occurrence of six seasons one by one at the mountain Raivataka.

3. **Sumeru** (No. 17, L. 13, No. 32, L. 15):
In No. 17 the mountain Sumeru is described as one of the breasts of the earth (the other being Kailāśa) and the Gupta
king Kumāragupta is mentioned as the lord of the earth. In No. 32 it has been named as Amarabhūdhara. Its other names are Meru, Kārnikācala, Ratnasānu, Svargiri, Svarṣigiri and Kāñcanagiri.92

Sumeru is identified with Rudra Himālaya in Garhwal, where the river Gaṅgā has its source, it is near Badarikāśrama.93 According to the Matsya Purāṇa94 the Sumeru Parvata is bounded on the north by Uttara-Kuru, on the South by Bhāratavarṣa, on the west by Ketumāla and on the east by Bhadrāśavāra.95 It is also mentioned in the Padmapurāṇa.96 and the Kālikāpurāṇa.97 According to the Kālikāpurāṇa Śiva saw the summit of it. We also learn from this text that the Jambu river flows from this mountain.98 We also find the mention of the Meru in the Śisupālavadhada of Māgha. It was on account of the eminence of Sumeru among the mountains that for praising kings they were described as ‘Meru’ among kings.99 This metaphor may have been applied after the contention of the Purāṇas that the earth is supposed to be like lotus, with four Mahādvīpas as its four petals and mount Meru as its pericarp.100

4. Urjayat (No. 14, L. 16):
The poet here draws a picture: the lake Sudarśana looked like the sea101 and the rivers Palāśini, (Suvarṇasikatā), etc., had joined it has if the mountain Urjayat had stretched his hand with flowers (growing on the banks of the trees and thus falling in the rivers) for sending his daughters to their worthy husband.102 Since the rivers emerged out from the mountain Raivataka, it may be called their father as described in verse 28, but to avoid repetition the poet uses in verse 29 a synonym of its name viz., the Urjayat and while making it the symbol of father represents the sea as the husband of the rivers.103 Thus the mountains Urjayat and the Raivataka are one and the same. We also get support for our suggestion from the fact that whereas the Junāgarh Rock Inscription of Rudradāman describes the emergence of the rivers Palāśini, Suvarṇasikatā etc., from the mountain Urjayat104 in Inscription No. 14 the name of Raivataka is used in the same context.105 Fleet106 and Sircar107 are wrong in describing Raivataka as a hill different from Urjayat or Girnar situated opposite to it. The
Vividhatīrthakalpa also uses the names Raivataka and the Ujjayant (Ūrjayat) as synonyms for Girināra which was sanctified by Śrīnemi and is situated in Surāśṭra (South Kathiawad). In another inscription at Gîrnâr (about 15th century) verses 5-8 refer to the mountain Gîrnâr by both the names Ujjayananat and Raivata. The Abhidhānacintāmaṇi of Hemacandra also mentions Ujjayanat and Raivata as synonyms. The Kap copper-plate of Keṭadi Sadāśiva-Nāyaka also refers to Ujjantagiri (Ūrjayat). The mountain Īrjayat is identified with Gîrnar hill near Junāgaṛh. The literal meaning of Īrjayat is strong, powerful, eminent.

5. Viṣṇupada (No. 20, L. 6):

We know from the inscription that a lofty standard of the divine Viṣṇu was set up on the hill called Viṣṇupada. Literally meaning ‘the hill marked with footprints of Viṣṇu’, Viṣṇupada hill has been identified with that part of the Delhi Ridge on which the column stands. But there is no mountain in Delhi and the inscription appears to have been brought there from the mount Viṣṇupada. On the evidence from the Epics, this Viṣṇupada hill is not far from Kurukshetra and the Beas.

REFERENCES

1. L.L. 30-31, V.9 : प्रदाने-भ्रु-विनिर्माण-प्रण-शास्त्रावक्योद्युपरि-सत्त्रपोनिकृत-मकन-मागं यश : पुताति भ्रुण-क्रय पशुपतेष्यद्वारायुग-निरोध-परिमोक्ष-शीत्रिमिब पाठु गाज्ज (पयः) (II)
2. (Dx)1, p. 152, LL. 1-3, p. 16, f.n. 3.
3. No. 13, L. 16, V. 8. The text of the words in between is damaged : हृदेयस्य समागतस्य समरे दौभयाः धरा कपिता भीमावर्त-करस्य……लक्ष्यं इव शोभेणु गाज्जध्वनिः: II
5. S.C. Basu, Og. 123 गंगमयशो: I 91923 Thus Gâṅgâ, ‘The river Ganges (is formed)’.
6. X. 75. 5, VI. 45, 31.
7. XIII, 5, 4, 11.
8. ii, 20.
10. रुचस्वं IV. 73 : VII. 36 : VI. 48 ; VIII, 95 ; XIII. 57 ; XIV, 3.
13. Law, Yx. p. 78.
14. JJ. VI, p. 60, f.n. 2: 
The word gāṇgh ‘for rivulet’ is ‘still current in East Bengal. Cf. Sen, (Kx)1 p. 95.
15. Ibid., p. 108.
18. No. 18, LL. 2-3.
19. (Dx)1, p. 89: Dey, Nx. p. 85.
20. N.L. Dey, Nx. p. 85 see Kalinda-deśa.
22. Śīśupālavadha IV. 26.
23. No. 18 LL. 2-3.
24. Kane, (Zx)1, Vol. IV, p. 705.
25. Ibid., p. 705.
26. XII. 9.3.1.
27. Amarkośa 1/10/32: रेवें दु सरम्बा सोमोद्वारा मेकलकन्या।
28. Kane, (Zx)1, p. 703.
29. राजवंश VI. 43.
31. IV. 3. 12-13: नममाय नम: प्रात्तमंदराय नमो निम्नि।
नमस्तुमु नमदेव सुध्य बाह्य मां विश्वथरतः।
‘Salutation to Narmadā in the morning: salutation to Narmadā at night: Narmadā? salutation to you, save me from poisonous serpents.
32. Dey, Nx. p. 138, p. 4, see Amarakāntaka.
34. Kane, (Zx)1, Vol. IV, p. 705.
35. Ibid.
36. No. 16, L. 5: चेन्द्रपुरक-पदाच-चाँदबिंद-सामान्यानाुपात वविविषुः…
See Indrapura in the place-names
38. Sircar, Hz. p. 319, f.n.9.
39. (Dx)1, pp. 69-70: LL. 3-4.
40. See the Appendix No. V.
41. Sircar, Hz. p. 176.
42. Law, Yx. pp. 245, 293.
43. (Dx)1, p. 46.
44. See the Appendix No. V.
45. Sircar, Hz. p. 176.
47. Vividhatirthakalpa p. 10: तं ज्ञह-उपमेयाणां ति वा, ब्यायारागं ति वा। ज्ञान-चुर्णं ति वा। उत्तरदिष्टैव विसाहियंभसाता-सोहित्यो दसस्तरमंदो गिरिधरारे य पंचमो हुरी दामोहरो सुखण्डेशा-नाजिपारे कटुट्टुः।
48. Sankalia, Pz. p. 51: also see f.n.1.
49. Ibid., p. 51, f.n. 2: Mirat—I. Ahmadi, Supplement, 205, takes
note of this river. It says “Gold is deposited in its bed, but there is not enough to make its working profitable”:

50. No. 20, L. 2: तीव्रव सततमुखानि येन समरे सिद्धोविजाति वालिश्च, ।
51. i, 97, 8: 125, 5: ii, 11, 9: 253-5: iii, 53, 9 etc.
52. iii, 13.1: iv.24, 2: x.4.15: xiii, 3.50 etc.
53. Law, Yx. p. 8
55. अमर्कोष p. 100: 1.10.35: p. 458: 3.3 101.
56. Brhadāraṇyaka Upaniṣad, VI. 2.15.
57. अमर्कोष, p. 321: 2.9.42.

63. (Dx)¹, p. 141: Sircar, Oz. p. 184.
64. Sircar, Hz. p. 176:
L.I. इह तदाक्ष सुदर्शनं सिद्धिगरात्...

Also see f.n. 2: Girinagara was the name of the ancient city now represented by Jūnāgarh (in South Kathiawad). The Sudarśana lake was formed in the valley round the foot of the Girnar hills by an embankment across the gorge.

65. Ibid., p. 177
LL. 8-9.....मौर्यवस्य राजा: चतुर्गुपत्स्य राजस्त्रयेण वैश्वेन पुष्पमुक्तेन कारितां अश्वोक्षस्य मौर्यवस्य कृते यवनाराजेन तुम्पःस्तनविष्ट्यं प्रणालीभिरलक्ष्मूम्।

66. Ibid., pp. 176-77, LL. 5-8
67. Ibid.
68. Ibid., pp. 179-80: LL. 15-18
69. सुदर्शनं वेन विशेष चतुर्वरतुः from चतुर्वर and not suddenly चतुर्वरतुः
Cf. Sircar, Hz. p. 312 f.n. 5, which is grammatically incorrect.
70. No. 14, LL. 15-17
The account of breach given in this inscription tallies with that of the Jūnāgarh Rock Inscription of Rudradāman I: Hz. pp. 176-77, LL. 5-8.
71. No. 4, LL. 19-21.
72. Ibid., LL. 8-12.
73. Sircar, Hz. p. 354.
74. Sircar. JJ. XIX, p. 20.
75. See the Appendix No. V.
76. (Dx)¹, p. 64.
77. No. 17 L.6: कैलास-पुज्जं-शिखर-प्रतिमानि चायायायाभिषिता श्रीर्येवलभीनि सवेदिकानि।
78. Ibid., L. 13:

चतुर्थमुखन्तरविलोचनेकम्, सुमेष्कैलासबृहद्वस्यसमरम्।
वनालवलक्षसफुपुष्प्यभासिन्म्, कुनारगुल्ले पूवियों प्रशाभित।

79. LJ. 1838, p. 314.
80. Vanaparva, Ch. 144. 156.
81. Law, Yx., p. 88 : Dey, Nx. p. 83.
82. Dey. Nx. p. 82 : LJ. 1848, p. 158.
83. Law, Yx. p. 88. The Kalikāpurāṇa (Vangabasi edn.) Ch. 14.31.
84. Dey, Nx. p. 165 : Pandey, Wx. p. 96, f.n.5.
86. बृहस्पतिः, XIV, V. 19.
87. GJ. XXIV. P.V. Jan. 1938, p. 216.
88. (Dx)¹. p. 230, L. 7.
89. Sankalia, Pz. pp. 50-51: Fleet, (Dx)¹ p. 57.
93. Mahābhārata, Śanti-Parvan, chs. 335, 336 : Dey, Nx. p. 196.
94. Ch. 113.
95. Dey, Nx. pp. 196-97 ; Jx. p. 87.
96. Uttarakāṇḍa, verses 35-38.
97. Ch. 13.23, Ch. 19.92.
98. Ch. 17.10, Law, Yx. p. 129.
100. M.R. Singh, Mx. pp. 2-5.
101. No. 14, L. 18 : अभिधानिधिधितुधः सुवर्णान्...

Cf. Sircar, Hz. p. 176, Jūnāgarh Rock Inscription of Rudradāman

I, L. 5 :

पर्यायेन एकालंभभासायाम्य पूवियां श्रवायां...

102. No. 14, LL. 16-17, verses 28-29.

इमाएस्त्य रैवतकादिगिरिताः [:] पलाशिणीय सिक्ताविलासिनी।
समुद्रकाल्यात्: विरर्श्वनीयिता: पुत्र: पति शास्त्र-यथोत्सितं ययुः।।28॥
अब्रेक्षो वर्पिसमें महोद्धरः महोद्धर्ष्टरः त्रियोपेतम्।।
अनेक-तीर्थालं-गुप्त-शोभितो नदीमयहर्षः हि प्रसरितः।।29॥

103. Ibid., LL. 16-17, VS. 28-29.
104. Sircar, Hz. p. 176, LL. 5-6.

गिरेरस्वरूपः सुवर्णिषिकतः पलाशिणी-प्रमृतीनाः नदीनाः...।

105. Cf. No. 14, L. 16 :

इमाएस्त्य रैवतकादिगिरिताः: पलाशिणीय सिक्ता-विलासिनी।

106. (Dx)¹. p. 64, f.n. 1.
107. Sircar, Hz. p. 313, f.n.I.
108. Vividhatīrthakalpa, p. 7 :
110. Abhidhānacintāmaṇi, V. 1031: उज्जवलरूपः रावणः
112. Law, Yx. p. 300: Cunningham, Sz. p. 325.
113. Fz. p. 221, Col. 3.
114. No. 20, L. 6: प्राणादिविश्वासर्वोद्वरस्तो विष्णुपूजः स्वामितः

रावणः अश्वद्याः युक्तं कुस्कोबं कुस्कः । ततो
गच्छेदं धर्मं विभाष: स्थान सृतमथं, etc.
Ibid. III. 138, 8:
एतत्विभिपदं नाम दृश्यते तीर्थस्तुतमम्।
एषा नदी विपाशा च नदी धार्मिकानि।
Rāmāyaṇa, II. 68, 18-19:
ययुवंशेन वायुकानां (वायुकानां) सुदामानानां परवर्तमानम्।
विभाष: पदं प्रवासः विपाशां च धार्मिकां शास्त्रलीम्।
CONCLUSION

We have seen from the Place-names discussed earlier that they were named either after some hero, just as Gayā from Gayāsura, Nepāla from the name of “Ne” rṣi, or after deities just as Piṭtapura, named after Piṭtapurikā goddess. Other examples are Indrapura named after God Indra, Devarāṣṭra named after some unspecified god. Some places were named after number, just as Koṭivarṣa, Paṇcakulyāvāpaka, Paṇcanagarī. The other category of place-names includes names derived either from some natural surrounding just as Trīvatā, having (good) surroundings on the three sides; Vaṭodaka, surrounded by water; Kṛmilā, full of kṛmis or insects; Tumbavana, abounding in Tumba plants; or from the name of a tree just as Vaṭagohālī, Palāśavṛṇḍaka, Lavaṅgasikā (the clove tree); Eranḍapalla, named after Eranḍa plant. In some cases the names point out the geographical situation, just as Ādyapatha, Uttaramāṇḍala, Dakṣināpatha, Dakṣināṁśaka-vīthi, Vindhyāṭavī, Goṣṭā-puṇjaka, Airikīṇa, Saṁgohālikagrāma, Surāṣṭra, Kānci, Doṅgā-grāma, Samatāta.

The place names were named after Tribes just as Puṇḍravardhana named after the Puṇḍras; Vaṅga after Vaṅgas; Āravyāvarta after the Āryyas; Kākanāḍabōṭa after the Kākas; Mūlanāgirāṭṭa and Nāgiriṭṭamaṇḍala after the Nāgas. Some place-names seem to have been based on proper names, e.g. Midu-vilāla-kṣetra, Jolārī-kṣetra, Mahipāla-kṣetra, Pakkavilāla-kṣetra.

The second part of the geographical names is a place-name suffix which usually denotes the size or the nature of the place. The examples are the suffixes pura, pallī, rāṣṭra, rājya, Pradeśa, Deśa, Nagara, Varṣa, Viṣaya, bhukti, maṇḍala, nauyoga, patha, kṣetra, gohālī, puṣkariṇī, vīthi, pottaka, pāṭaka, pārśvika. We have found some place-names which may be categorised as the abbreviated place-names. Either
the suffix has been submerged in the name due to the prakritisation or it has been dropped. The examples are Ṛavāka, Kuṟāla, Avamukta, Nepāla, Palakka, Veṅgī, Kṛmilā, etc.
APPENDICES
APPENDIX—I

A NOTE ON THE KING CANDRA OF THE MEHARAULI IRON PILLAR INSCRIPTION

This iron pillar bearing the inscription of Candra was originally erected on a hill called Viṣṇupada near the Beas, but was brought to Meharauli (Delhi) and was installed near the well-known Kutub Minar. We also know of the transfer of the Aśokan pillars from Topra and Meerut to Delhi.

Though many scholars have tried to identify Candra of this inscription, it remains a baffling problem. The generally accepted view is to identify him with Candragupta II.

Goyal has identified Candra with Samudragupta. His argument is that the original name of the king was not Candra and in his support he quotes Fleet and Allan. His second contention is that whereas there is no evidence to prove that Candragupta II had any military success in Bengal, we have a positive reference in the Allahabad Pillar Inscription to Samatatā, Ğavāka and Kāmarūpa as the bordering (pratyanta) states of Samudragupta’s empire. Goyal further argues that Candragupta II had suzerainty over Daivaputraśāhīśhāhānuśāhis who ruled in that region. He also points out that Samudragupta had advanced victorious to the south as far as Kāṅci while Candragupta II can at best be credited with matrimonial alliances or diplomatic activities alone in the South. Following Majumdar, Mookerji, and Agrawala he holds that Candraprapakāśa, son of Candragupta mentioned by the rhetorician Vāmana was no other than Samudragupta and thus concludes that Candra was another name of Samudragupta.

We cannot accept Goyal’s view since his arguments stand on a weak edifice. We shall refute them one by one.

Fleet was mislead by the reading ‘Dhāvena’ in line 6 which seems to be ‘Bhāvena’ as suggested by some scholars.
A perusal of the passage does not leave any doubt about Candra being the original name of the king. Allan followed by Goyal describes it as a ‘poetical allusion’. But that does not mean that the king had any name other than Candra. The poet shows that his name was quite in consonance with his qualities. It is no doubt a poetic way of referring to his patron’s name. We have a similar instance in the Mandasor Inscription of the Mālava Year 524 (A.D. 467). Moreover, the reading in line 6 of the inscription is clearly ‘Bhāvena’ and not Dhāvena.

We know that only a part of Bengal, i.e. Samatata was conquered by Samudragupta; Davāka and Kāmarūpa being in Assam, their subjugation does mean the occupation of the whole of the Vāṅgas. Gupta inscriptions are recovered from Pundravardhana, Damodarpur and Rajshahi districts of Bengal only after the reign of Candragupta II. Moreover, it seems that the people of Samata had revolted and were joined by other neighbouring kings and king Candra suppressed the revolt with his force; eventually the whole of Vaṅga may have come under his suzerainty.

These considerations apart, palaeographically also the inscription was considered by Fleet to be later than Samudragupta. Prinsep placed it in the 3rd or 4th Century and Bhau Daji in the post-Gupta period. But Sircar assigns the record to the 5th century on the basis of the resemblance of the marked mātrās or horizontal top-strokes on the letters with those used in the Bilsad Inscription of Kumaragupta I (A.D. 415-16). This consideration is very important, but Goyal finds it convenient not to consider it since it goes against his theory.

Moreover, if king Candra of the Meharauli Pillar Inscription is to be identified with Samudragupta and if it is a posthumous inscription, there could be a mention of the performance of Aśvamedha sacrifice by him as is evidenced from his coins.

It is further to be noted that in the Allahabad Pillar Inscription there is no reference to the conquests of the Vāhlikas by Samudragupta, though the neighbouring tribes of the Daivaputras, Śāhis and Śāhānuṣāhis, Sakas and Muruṇḍas are mentioned as paying homage to Samudragupta. On the contrary, king Candra is said to have conquered the Vāhlikas in a warfare after crossing the seven mouths of the Sindhu.
M.R. Singh\textsuperscript{16} and U.N. Roy,\textsuperscript{17} however, identify the Vāhlīka in the Panjab and U.N. Roy goes further to identify the Vāhlīkas with “Daivaputraśāhi-śāhānuśāhi” i.e. the Kidāra Kuṣānas. But this seems contrary to the statement in the inscription that king Chandra had conquered the Vāhlīkas in warfare, after having crossed the seven mouths of the river Indus.\textsuperscript{18}

So far as the conquests of king Candra in the South are concerned we submit that it is an eulogy (prāśasti) which may be of the conventional type and may not be entirely historical. The conventional claim is repeated by some later kings.\textsuperscript{19} In Line 5 of the Mandasor Stone Pillar Inscription we find that Yaśodharman (A.D. 525-35) boasts to have conquered the whole country to the west of the Paścima-payodhi and to the north of the Mahendra (cf. Mahendrācala in the Tirunelveli district).\textsuperscript{20} We know that Candragupta II wielded a great influence in the south. His daughter Prabhāvatiguptā was married to the Vākāṭaka king Rudrasena II. There is some evidence to show that during the regency of Prabhāvatiguptā, Gupta officers exercised some control over the Vākāṭaka administration.\textsuperscript{21} Further Candragupta II arranged a marriage between his son and the daughter of Kākusthavarman, the most powerful ruler of the Kadamba family in the Kanarese country of the Bombay Presidency.\textsuperscript{22}

Goyal’s assumption that Candra was another name of Samudragupta is incorrect. We have criticised it earlier on linguistic and palaeographic considerations. Moreover, it looks funny that the name of Candragupta I, his son and his grandson alike should be the same. Utilising the evidence of Vāmana that Vasubandhu was the minister of Candraprakāśa, the son of Candragupta, Goyal quotes Majumdar\textsuperscript{23} and takes Candragupta to be Candragupta I and regards Candraprakāśa as another name of Samudragupta. But Majumdar himself strikes a note of caution when he says that “It is not altogether impossible that Vasubandhu’s patron belonged to this or a similar local dynasty of Ayodhya”.\textsuperscript{24} We cannot associate Vasubandhu with the Imperial Guptas unless we find any strong evidence of a positive nature.

Thus we see that the arguments raised by Goyal do not support his view that Samudragupta is to be identified with
Candra. In the absence of any other positive evidence, to the contrary, the theory of Candra's identification with Candragupta II holds good.26

REFERENCES

2. Ibid., p. 53, note 1.
6. (Dx)1, p. 142, note 2.
7. (Dx)1, p. 142; also see note 2.
9. Sircar, Hz. p. 284:

10. Sircar, Hz. p. 406: भवेनाधिनांकितात्।

11. I have personally visited Meharauli to check the reading. The letter 'bha' of 'Bhumipatinā' is identical in form with the letter 'bha' of Bāhūvā. Sircar suggests the reading 'Devena', Devagupta being another name of Candragupta II (Hz. p. 285, note 2). But the view is not plausible. There was no need of mentioning the king's name again since it is mentioned as Candra in the preceding line and 'tena' refers to that. Moreover, 'bhāvena' here represents, 'devotion of the king', the translation of the whole phrase being: 'By that king Candra, having a mind full of devotion (Bāvä=bhākti-bhava) to Lord Viṣṇu, this loftystandard of Viṣṇu, was set up on the Viṣṇupada hill'.

12. Fleet, (Dx)1, p. 141: ब्रह्म नृत्यभित्तिः प्रतीमणान् शास्त्रमेम्यात्मान् व्रजस्रवहात्वकितनो(५)भिलिलिः केतकिम्रूजे।

If we do the revolting it will run thus:

यथा ब्रह्माः प्रवहात्वकितनो (revolting) शास्त्रमेम्यात्मानूः उऽरसा प्रतीमणमु उद्भावंतकोऽभिरतः केतकि: केव्हेन भुजेदभिलिलिः।

'Whose fame of kneading back with his breast the revolting enemies in Vaṅga uniting together, was inscribed by sword on his arm'. It is a poetic way of the description of the suppression of revolt. The phrase शास्त्रमेम्यात्मानूः ब्रह्माः प्रवहात्वकितनो suggests 'the enemies in Vaṅga had revolted and had come to fight against king Candra uniting together with other neighbouring kings who might have been afraid by his increasing power. Any such revolt was possible after the death of Samudragupta. उद्भावंतकोऽभिरतः प्रतीमणान् suggests that king Candra himself had not gone to fight against them but he kneaded them back by the force of his breast; the description is given here metaphorically:

यथा चैतिः ब्रह्मेन भुजेवभिलिलिः।
i.e., 'on whose arm fame was inscribed by the sword'. It is also a poetic way of describing the victory meaning thereby 'who had won the battle by the force of sword in his hand'. Or it may even suggest that he had won in the battle but his arm was injured which is as if it was a fame inscribed on his arm by the sword. It was considered a matter of pride for the commanders and kings to have scars of wounds in battle on the parts of their bodies.

14. Ibid.
15. Fleet, (Dx)1, p. 141.

Fleet seems to have wrongly translated this line as 'he, by whom having crossed in warfare the seven mouths of the (river) Sindh, the VahlJKas were conquered'.

If we do the 3F=nr it will be like this:—

i.e., 'by whom after crossing the seven mouths of the river Indus, the VahlJKas were conquered in warfare'. The king had not to fight for crossing the seven mouths of the Indus since the inhabitants of this place were already conquered by Samudragupta and were ruling in obeisance to the Guptas.

18. See note 15.
20. Sircar, Hz. p. 419, see also f.n. :—

21. R.C. Majumdar, Pg. p. 112, see also f.n.I.
22. Ibid., p. 170.
24. A king named Bālāditya has been mentioned in an inscription found at Sārnāth (Dx)1, p. 284.
APPENDIX—II

A NOTE ON THE NAME OF THE MOTHER OF BUDHAGUPTA AND NARASIMḤAGUPTA

In this connexion we have four inscriptions at our disposal:
(i) Nālandā Clay Seal of Narasimḥagupta (No. 47)
(ii) Bhitari inscribed copper-silver Seal of Kumāragupta III (No. 49).
(iii) Nālandā baked Clay Seal of Kumāragupta III (No. 50.)
(iv) Nālandā Clay seal of Budhagupta (No. 53).

In No. 49, L. 6, Sircar¹ takes the reading Candradevi for the mother of Narasimḥagupta. It has been read as ‘Śrīvatsadevi’ by Fleet. It has been checked by me and the reading taken by Fleet is found to be correct. The same reading is also found in No. 50, L. 6.²

In No. 47, L. 7, Candradavī is found to be the name of Narasimḥagupta’s mother. Hirananda Shastri reads the name as ‘Śrīvainyadevi’ but he amends the reading as ‘Candradevi’.³ Sircar also accepts ‘Candradevi’ as the correct reading.⁴

In No. 53 Candradevi is mentioned as the mother of Budhagupta.⁵ But Sircar takes the reading ‘Śrī Mahādevi’ though himself considers it to be doubtful.⁶

Now we find that the inscriptions No. 49 and 50 mention ‘Śrīvatsadevi’ as the mother of Narasimḥagupta while in No. 47 Candradevi is clearly the name of Narasimḥagupta’s mother. In No. 53 ‘Candradevi’ is also mentioned as the name of Budhagupta’s mother.

These different readings have created a confusion about the names of Budhagupta’s and Narasimḥagupta’s mothers. In the genealogical table Mookerji mentions ‘Candradevi’ as the mother of both Budhagupta and Narasimḥagupta.⁷ Sircar writes, “We cannot be sure about the name of Budhagupta’s mother; but she seems to be different from Candradevi, mother.
of Narasimhagupta". But the objection of Sircar is not valid, as in the inscriptions No. 49 and 50 Śrīvatsadevi and not Candradevi is mentioned as the mother of Narasimhagupta.

The real difficulty is created by inscriptions No. 47 and 53 when they mention Candradevi as the mother of both Budhagupta and Narasimhagupta.

REFERENCES

1. Sircar, Hz. p. 330; also see f.n. 3.
2. XJ. No. 66, p. 66, see the plates attached in the last portion of the Journal; Plates VIII (c) and (d).
3. Ibid., p. 65.
5. XJ. No. 66, p. 65; The reading has been checked by me in Plates VIII (B) and VIII (C) affixed at the last portion of the Journal.
8. JJ. XIX, p. 274.
APPENDIX—III

EXPLANATION OF THE PASSAGE “PAIṢṬAPURAKA-MAHENDRAGIRI-KAUṬṬŪRAKA-SVĀMIDATTA”

This expression occurs in L. 19 of the Allahabad Pillar Inscription of Samudragupta. The compound expression has been analysed in different ways by various scholars.

Fleet splits it up as:
Paistapuraka—Mahendragiri—Kautturaka—Svamidatta and translates it as Mahendra of Piṣṭapura, Svāmidatta of Koṭṭūra on the hill.

The first inclination of Fleet is to analyse the expression thus: ‘Paistapuraka—Mahendragiri—Kautturaka—Svāmidatta’ and to translate it as ‘Mahendragiri of Piṣṭapura, and Svāmidatta of Koṭṭūra’, but he does not stick to it finding difficulty in accepting giri or gīr as suitable termination for a king’s name, thinking it only to be used as a religious title.

G. Ramdas takes the whole phrase to be one and translates it as ‘Svāmidatta, who had his seat at Piṣṭapura and at Koṭṭūra near Mahendragiri’. This means that Svāmidatta was the king of both the places. Ramdas supports it by the fact that in inscriptions we often find the king of Piṣṭapura to have been the king of Kaliṅga also in which Koṭṭūra is situated. He also does not accept the name Mahendragiri as of a king, it being unsupported by history or inscriptions. Bhau Daji gives another rendering ‘Svāmidatta of Piṣṭapura, Mahendragiri, and Koṭṭūra’. But the suggestions of Bhau Daji and G. Ramdas are untenable, because in that case the reading in the text, would have been ‘Māhendragirika’ in place of Mahendragiri.

As regards the objection that the termination giri or gīr is used only for Gosāvīṣ and not for kings, even in ancient India we find people bearing such names as Himādri, Hemādri and
Sesadri\(^7\) as well as the name Simhagiri,\(^8\) all based on terms signifying mountain.

As rightly pointed out by Bhandarkar,\(^9\) in dividing the text, the following two considerations are to be kept in view:

(i) None of the king’s name is coupled with more than one locality.

(ii) The name of every locality is marked with \(\text{vrddhi}\) at the beginning and with the suffix ‘\(ka\)’ at the end.

Thus the only correct division of the text can be:—

Paistapuraka—Mahendragiri—Kautturaka—Svamidatta’.\(^{10}\) i.e. Mahendragiri of Piṣtapura and Svamidatta of Koṭṭūra.

**REFERENCES**

1. Fleet, (Dx)\(^1\), p. 7.
2. Ibid., p. 13.
3. Ibid., p. 7, f.n. 2.
4. Ibid.
5. JJ. I., p. 680.
6. QJ. vol. IX, p. CXCVIII.
7. JJ. I., p. 680.
10. Ibid, see Bhandarkar’s remarks:

    “The \(\text{vrddhi}\) in Kauṭṭūraka clearly shows that the word giri preceding it is to be connected with Mahendra. Again, if giri had really formed part of the name of the country whose ruler Svamidatta was, we shall have had Gairikoṭṭūraka instead of giri-kauṭṭūrka. Secondly, it is not necessary to take giri here as a denominational suffix similar to that of giri or gir of Gosāvis, as Fleet has done. It is best to understand the whole of Mahendragiri as one name and as the proper name of the ruler of Piṣtapura. If the names of the sacred rivers have been adopted as individual names among Hindu females, the names of the sacred mountains have similarly been adopted among Hindu males”;

    Cf. D.B. Diskalkar, IJ. vol. I, part II, pp. 35-36; who also very strongly supports Bhandarkar.
EXPLANATION OF THE EXPRESSION
“DAIVAPUTRAŚĀHIṢĀHĀNUṢĀHI”

Scholars do not agree in their views about the explanation of the expression ‘Daivaputraśāhiṣāhānuṣāhi’ mentioned in line 23 of Allahabad Pillar Inscription of Samudragupta. Daivaputraśas along with Śāhis, Śāhānuṣāhis, Śakas, and Muruṇḍas, and the people of Simhala and all (other) islands are said to have acknowledged the suzerainty of Samudragupta by rendering to him all kind of service (sevā) such as coming to the emperor personally (ātmanivedana) gifts of maidens (Kanyopāyana), presents (dāna) and application (yācanā) for charters bearing the Imperial Gupta Garudā seal (Garutmadanka) by which they would not be disturbed in the enjoyment (bhukti) and administration (śāsana) of their respective territories (svavisaya).

Fleet, V.A. Smith and Allan split ‘daivaputra-śahi-śāhānuṣāhi’ into three different titles denoting three different princes, who might have been rulers of three smaller states into which the Kusāṇa empire was divided, each one of them appropriating one of the titles for himself. But Majumdar, Bhandarkar, Sircar and Raychaudhuri take ‘Daivaputra-śahi-śāhānuṣāhi’ to indicate one Kusāṇa ruler.

Goyal raises the objection that there was no Kusāṇa ruler so powerful in the third quarter of the fourth century A.D., to whom could be attributed such a great title as ‘daivaputraśāhiṣāhānuṣāhi’. He divides the whole expression into two parts ‘daivaputraśāhi’ and ‘śāhānuṣāhi’ to denote two powers. According to him, the former is to be identified with the Kidāra Kuṣāṇa king and the latter with Shāhpur II, the Sassanian śāhānsāh. His contention is that the word Devaputra has not been used as a title, its taddhita form shows that it is an adjective to the next word śāhi.
Buddha Prakash\(^9\) gives new suggestion that the whole expression ‘daivaputraśāhīṣāhānuṣāhī’ denotes a Persian king. His assertion is that the Kuśāṇas had lost their importance and independence by that time by allying themselves with the Persians; this is clear from Kālidāsa, who in referring to the North-Western conquests of Raghu, does not mention the Śakas but refers only to the Persians.\(^{10}\) Moreover, in the Kuśāṇa records Śāhānuṣāhī has never been used as the imperial title of the Kuśāṇas and has been a title exclusively employed by the Sassanian sovereigns. He thus takes ‘devaputra’ to stand for the Kuśāṇa king of the Indus valley and Kasmeremāṇḍala and Śāhānuṣāhī for the Sassanian emperor Shāhpur II (A.D. 309-379) and concludes that, the mention of ‘devaputraśāhānuṣāhī’ together suggests an alliance of the Kuśāṇas with the Sassanians, cemented by the marriage between the Kuśāṇa princes and Hormizd II (A.D. 302-309).\(^{11}\)

The contention of Dr. Buddha Prakash is unacceptable. He neglects the word ‘Śāhi’ occurring between Daivaputra and Śāhānuṣāhī. Moreover, he takes into his account the word ‘Devaputra’ but does not consider the form of Daivaputra.\(^{12}\) It may be noted that the word ‘Shāhi’ has been indiscriminately used by the Kuśāṇas, the Hūnas and by the kings of Kabul, Turks as well as Hindu kings of the brāhmaṇa clan.\(^{13}\)

The suggestion of Goyal may likewise be dismissed. In interpreting the expression we have to keep in our view the following considerations:

(i) It is to be noted that ‘Daivaputra’ in itself is an independent word and its taddhita form denotes those ‘who belong to Devaputra’, i.e. Kaniska\(^{14}\) (The Kuśāṇas used Devaputra as their title).

(ii) Śāhi stands for the Persians or a sub-branch of the Kuśāṇas;\(^{15}\) and

(iii) Śāhānuṣāhī for the Sassanians.

Moreover, the context does not suggest any particular reference to any king by name. Here we have an enumeration of tribes, viz., the Daivaputras, the Śāhis, the Śāhānuṣāhis, the Śakas and the Muruṇḍas.\(^{16}\)

From the Jain legend Kālacāryakathānaka we know: “The Śaka king who lived on the other side of the Indus used
the title Śāhānusāhī, while his feudatories were simply styled Śāhīs" 17. Chattopadhyaya states that the Śakas never used the title of Śāhānusāhī which was mainly a Kuśāna title. Whatever may be the truth, but it supports our assertion that the Śāhis and the Śāhānusāhis were two separate entities and not one. From the study of Kushano-Sassanian Coins, we know that these are the money of the Sassanid prince-governors of Bactria, who bore the title Kuśānsāhī. 18 It is possible that these Sassanians who had submitted to Samudragupta; might have reared their head after his death and were later subjugated again by Candragupta II, if we believe the evidence of the Meharauli Iron Pillar Inscription of Candra is relegated to Candragupta II.

REFERENCES

1. No. 1, LL. 23-24; दैवपुत्रपाषाणपुण्ड्र-शक मुँहड़े: सैन्हलकादिशिष्य सतर्क-झीप-वातिस्विरातमनिवेदन-क्ष्योपायय-दानग़ुल्यदंकनकस्विधय-भुक्तिश्रासन-याजनात्यापय- सेवान्यूत….1
2. Pandey, Wx. p. 75, f.n. 4; Fleet, (Dx)1, p. 14.
3. Majumdar, Pg. p. 147.
4. Ibid.
5. JJ. I., p. 259: ‘It is forgotten, that the initial word is not ‘Deva-putra, but Daivaputra’ a taddhita form, which shows that the term cannot stand by itself and must be taken along with what follows. The whole expression corresponds with the full royal insignia ‘Daivaputra-mahārājā-rājātirāja’ of the later great Kuśānas.
7. Raychaudhuri, Az. p. 460
10. Raghuvamśa, IV 60.
16. No. 1, LL. 23-24: दैवपुत्रपाषाणपुण्ड्र-शक मुँहड़े: सैन्हलकादिशिष्य सतर्क-झीप-वातिस्विरातमनिवेदन-क्ष्योपायय-दानग़ुल्यदंकनकस्विधय-भुक्तिश्रासन-याजनात्यापय- सेवान्यूत….1
17. Sudhakar, Chattopadhyaya, Hx. 70.
18. Mg. p. 81
APPENDIX—V

THE RIVERS OF JUNĀGAṆH

The names of the rivers, mentioned in the JunāgaṆh Inscription of Skandagupta, as issuing from the mountain Raivataka or Urjayat have been disputed. Fleet explains ‘Palāsınıyam Sikatāvilāsini’ as ‘Palā sınî, beautiful with (its) sandy stretches’. D.C. Sircar takes Sikatā to be Suvarṇasikatā which is the same as modern Suṇarekhā. R.B. Pandey regards Sikatā to be the same Suvarṇasikatā mentioned in the JunāgaṆh Inscription of Rudradāman and as identical with Suvarṇarekhā which flows at the foot of Girnar hill. H.D. Sankalia while discussing the names of mountains Girinagara, Urjayat and Raivataka, and the rivers at JunāgaṆh does not consider these disputed lines of the JunāgaṆh Inscription of Skandagupta. He only discusses Suvarṇasikatā and Palā sınî on the basis of the JunāgaṆh Inscription of Rudradāman I.

Those who disagree with Fleet’s interpretation that ‘Sikatāvilāsini’ is an adjective of Palā sınî and take Sikatā to refer to Suvarṇasikatā, neglect the word Vilāsini. Evidently Vilāsini is the name of a third river. The construction is also in plural. The composer of the inscription is naming all the rivers of the area which had gone to meet their husband, the ocean, in due accordance with the scriptures. The Gujarati Sanskrit poet Māgha, in describing the Raivataka mountain gives a similar account of these rivers in the rainy season.

In the accompanying map besides the two rivers Ojat and Uben on the sides of JunāgaṆh, we find the river Fuljar and a number of streams, viz., Nonpuria, Sonrakhi, Lotus and Fuljar. Sonrakhi is evidently Suvarṇarekhā, Fuljar may be the river Palā sınî and the Lotus may be equated with Vilāsini. The river Ojat has some resemblance with the mountain Urjayat.

The rivers due to the flood caused by excessive rains had
combined into one; with the flowers fallen from trees growing on the banks of these rivers, it looked as if a hand decorated with flowers was stretched by the mountain Raivataka desirous of appropriating the wives of the mighty ocean, having noticed the great bewilderment of the Sea caused by the excess of rain. Fleet’s rendering of the passage does not seem to be appropriate. The line ‘aneka-tīrāntaja-puṣpa-śobhito nadīmaya hasta īva prasāritah’ shows that here is a reference to a group of many rivers and not to one river alone.

REFERENCES

1. Sircar, Hz. p. 313.
   L. 16: इमाश्व या रैवतकार्पिनांता:
   पनाबिनीय सिक्ता-विलासिनी।
2. Ibid., p. 176.
   LL. 5-6: विरेहर्जयत: मुक्तासिक्ता-पनाबिनी-प्रमृत्तोर्ना नदीनां......।
3. (Dx)₁, p. 64.
4. Sircar, Hz. p. 313, f.n.l.
5. Pandey, Wx. p. 97, f.n.l.
7. Sircar, Hz.
   L. 16: इमाश्व या रैवतकार्पिनांता:
   पनाबिनीय सिक्ता-विलासिनी।
   समुद्रकांता: विरेहर्जयता:
   पुन: पापि शास्त्र-यवोचितं यव:।
8. Śiśupālavadha, IV. 47.
   v. 29: अवेश्य व्याप्तमम महाद्धरम,
   महाद्वेश्युजयता प्रिये-पुयुगुरा।
   अनेकार्थरात्ज-पुप्पसार्वितां,
   नदीमवहस्त इव प्रसारित:।
10. (Dx)₁, p. 64. “(and) having noticed the great bewilderment caused by the excess of rain, (the mountain) Urjayat, desirous of appropriating the wives of the mighty ocean, stretched forth as it were a hand, consisting of the river (Palāśini), decorated with the numerous flowers that grew on the edges of (its) banks.”
Bibliography

A. Works dealing with Personal Names

Bagchi, P. C.: *Pre-Āryan and Pre-Dravidian in India*, Calcutta University, 1929.
Bhandarkar, D. R.: “Genealogical Lists of Various Dynasties, Inscriptions of Northern India,” *Epigraphia Indica* XXI to XXIII; Appendix, 401-03.
Kane, P. V.: “Naming a child or a person,” *Indian Historical Quarterly*, XIV, pp. 224-44.
Lakshamanan, R: “The Glory of Rāma-Nāma” *Bhavan’s*
Levi, Sylvain. : Indian Antiquary, XXXIII (1904), 169.
Mantrini Prasad : Language of the Nirukta, Delhi, 1975.
Muni Punnyavijaya ; Aṅgavijīśa, Varanasi, 1957.
Pandey, Radharaman : Siddhāntakaumudi-Arthaprakāśikā, Delhi, 1966.
Ram Gopal : India of Vedic Kalpasūtras, Delhi, 1959.
PERSONAL AND GEOGRAPHICAL NAMES

———: Bulletin of the Deccan College Research Institute, Poona, VI, 77.


Temple, Major : A Dissertation on the Proper Names of Panjabis.


Besides there are a few works on Castes and Tribes in India by scholars like Nesfield, Wilson, Dutt, Ghurye, Hutton, Sherring, Thurston, Blunt and Fuchs which may substantially help the study on proper names.

B. Works dealing with Ethnography and Geographical Names


Acharya, P.K. : “Villages and Towns In Ancient India” B.C.
Law Volume, 1946, 2.
Agrawal, D.P. and B.M. Pande : Ecology and Archaeology of Western India, Delhi, 1977.
Agrawala, V.S. : “Ancient Indian Geography” Indian Historical Quarterly, Vol. XXVIII.
——— : India as Known to Pāṇini, Varanasi, 1963.
——— : “Pataṅjali, and Vāhīka-Grāmas” Indian Culture, VI, 1939-40.
Ahmad, N. : Muslim Contribution to Geography, Lahore, 1947.
——— : Ancient India and South Indian History and Culture, Poona Oriental Series, No. 74, Poona, 1941.


———: *History of Banaras*, Banaras, 1937.


———: “History of Important Towns and Cities of Gujarat and Kathiawad” *Indian Antiquary*, 1924.


Alvi, S.M.Z. : “Arab Explorations in the 9th and 10th Centuries”, *Islamic Culture*, 1940.


Arora, Raj Kumar : *Historical and Cultural Data from the Bhavïșya Purâna*, Delhi, 1972.


Ayyar, K.V.K. : “The Karoura of Ptolemy” *Indian Historical Quarterly* Vol. V.


Bagchi, P.C. : *Pre-Āryan and Pre-Dravidian In India*, Calcutta, 1929.


———: *Indian Numismatic Studies*, Delhi, 1976.

Bakhle, V.S. : “Setagiri of the Nasik Inscription” *Indian Historical Quarterly*, II, 351.


———: *Barhut*, 3 Vols., Calcutta, 1934.


Basham, A.L. : *The Wonder that was India* (Indian edn.), Delhi, 1963.


Beveride, H. : "Were the Sundarbans Inhabited in Ancient Times?" (With remarks by W.T and H.F. Blanford) *Journal of the Asiatic Society of Bengal*, 1876, 45 (1); *Asiatic Society of Bengal Proceedings*, 1876.


Bose, Ashish: *Bibliography on Urbanization in India*, Delhi 1976.
———: *Political And Social Movements in Ancient Punjab*, Delhi, 1964.
———: "Kālidāsa and the Hūṇas" *Journal of Indian History*, 1957.
———: "The Geographical and Cultural Aspects of the Northern Itinerary of Raghu as described by Kālidāsa" *Journal of the Asiatic Society of Bengal*, 1956.
———: "Is Bezawada a site of Dhanakataka" *Indian Antiquary*, XI, 95, 237.
———: "On the Identification of Places in Sanskrit Geography of India" *Indian Antiquary*, 1885.
———: *The Buddhist Stupas of Amaravati and Jaggayapeta in the Krishna District, Madras Presidency*, London, 1887.
Caldwell: *History of Tinnevelly*, 1881.

— : The Geography of Kālidāsa, Calcutta, 1929.
— : “Eastern India and Āryavarta” Indian Historical Quarterly, Vol. IV.


Chakravarti, M. : “Notes on the Geography of old Bengal” Journal of the Asiatic Society of Bengal, 1908, NS; IV.
— : “Notes on Gaur and other old places in Bengal”, Journal of the Asiatic Society of Bengal, 1909, NS ; V.


Chattopadhyaya, Debiprasad : Tāranātha’s History of Buddhism in India, Simla, 1970.


Chaudhuri, S.B. : “Topography in the Purāṇas” Indian Historical Quarterly, Vol. VIII.
Chettiar, C.M.R. : "Geographical Limits of Kongunadu, and Geographical Limits of Pandyan Kingdom" Journal of the Madras Geographical Association, 1930, 5 (2 and 3) and 1932, 7 (3).


———: The Stūpa of Bharhut, A Buddhist Monument, Reprint, Varanasi, 1962.

———: The Bhilsa Topes, or Buddhist Movements of Central India, Varanasi, 1962.

———: Mahabodhi or the Great Buddhist Temple under the Bodhi Tree at Buddha Gaya, Reprint, Varanasi, 1962.


Das, A.C. :Ṛgvedic India, Calcutta, 1921.

———:Ṛgvedic Culture, Calcutta, 1925.


———: (ed) : The Topographical List of the Bṛhat-Saṃhitā by


De Terra, H.: "Data on Post-glacial climatic changes in North-Western India" Current Science, 1936, 5.


Dutt, V. V.: *Town Planning in Ancient India*, Calcutta, 1925.


Forest, G. W.: *Cities of India*, Westminster, 1903.


—: *Samudragupta*, Delhi (NBT), 1969.

Goswami, K.: *Journal Department of Letters*, University of Calcutta, 1943, pp. 1-70.


Gupta, Parmanand: *Geography in Ancient Indian Inscriptions*,
(up to A.D.550), Delhi, 1973.

———: Geographical Names in Ancient Indian Inscriptions, Delhi, 1977.


Habib, I.: “Sutlej and Beas in the Medieval Period” The Geographer, 1954, 6


Hilgenburge, Louise: Kosmographische episodue in Mahābhārata and the Padma Purāṇa, Stuttegart, 1933.


———: “The Mint Name Panjnagar (Bhujnagar)” Journal of the Asiatic Society of Bengal, 1923.

———: “The Mint Name Sitpur (Surat)”, Journal of the Asiatic Society of Bengal, 1923.

———: “Akbarpur-Tanda and Akbarpur” Journal of the
Asiatic Society of Bengal, 1929.

Hoernle, A. F. R.: "Where was Malwa?" Journal of the Royal Asiatic Society, 1903.


Jayaswal, K. P.: History of India, A.D. 150 to 350, Lahore, 1933.


Jayaswal, K. P.: "Places and People in Asoka's Inscriptions" Indian Antiquary, LXII, 43.

Jayaswal, K. P.: "Airikina and Sāñcī" Indian Antiquary, LXI, 159.


Kalota, N. S.: India as Described by Megasthenes, Delhi, 1978.

Kane, P. V.: "Towns and Cities in Mahābhāṣya" Journal of the Bombay Branch of the Royal Asiatic Society, Decem-
ber, 1951.


Kayastha, S. L. : The Himalayan Beas Basin : A Study in Habitat, Economy and Society, Banaras Hindu University, 1964


Khan, M. I. R. : “Historical Geography of the Panjab or the Sind with special reference to river changes” Muslim University Journal, 1934, 2 (1).


———: Purāṇa von welt-gebaned (Bhuvana-Vīṇāśa), 1954.


Krishna Murari : The Cālukyas of Kalyāṇī, Delhi, 1977.


Lakshmanra Swarup : “Rgveda and Mohenjodaro” Indian Culture, 1937.

Lal, R. K. : “Place-names in the Kalacuri Records” Indian
IN THE GUPTA INSCRIPTIONS

Historical Quarterly, XXXVIII, 98.
Lalman: "Discovery of Ancient Chandigarh" Visveshwaranand
Law, B. C.: India as Described in Early Texts of Buddhism
and Jainism, London, 1941.
—: Geography of Early Buddhism, London, 1933.
—: Indological Studies, Calcutta Part I, 1950, Part II 1952,
Part III, 1954.
—: The Licchavis in Ancient India, 1921.
—: Geographical Aspect of Kālidāsa’s Works, Calcutta,
1954.
—: “Aṅga and Campā in the Pāli Literature” Journal of
the Asiatic Society of Bengal, 1925, NS : XXI.
—: “Al-Beruni’s Knowledge of Indian Geography” Indo-
Iranica, 1955, 7 (4).
—: “Ancient Historic Sites of Bengal” Asiatic Society of
Bengal, Introducing India, 1947.
—: “Kausambī in Ancient India” Memoirs of Archaeologici-
al Survey of India, No. 60.
—: Early Indian Monasteries, Banglore, 1958.
—: “Pañcālas and their Capital at Ahicchatra” Archaeo-
logical Survey Reports No. 68.
—: “Sarasvati in Indian Literature” Memoirs of Arch-
aeological Survey of India, No. 50.
—: “Mathurā in Ancient India” Journal of the Asiatic
Society of Bengal, 1947, 3rd Series : 13 (50); : Asiatic
Society of Bengal, Year Book, 1948.
—: Ujjaini in Ancient India, Archaeological Department
of the Gwalior State, 1944.
—: “Holy Places of India” Journal of Geographical Society,
Calcutta, 1946.
—: “Mahismatī in Ancient India” Journal of Indian
History, XXXIII, 313ff.
—: “Mountains of India and Rivers of India” Journal of
Geographical Society, Calcutta, 1944.
—: “Geographical Data from Sanskrit Buddhist Literature”

Law, B.C. : Tribes in Ancient India, Poona, 1943.
—-: Historical Geography of Ancient India, Paris, 1954.
—-: “Historical and Geographical Aspects of Aśokan Inscriptions” Journal of Indian History, XLI, 345-62.
—-: “Rajagrha” Memoirs of Archaeological Survey of India, No. 58.
—-“Ahichhatra” Memoirs of Archaeological Survey of India, No. 67.


—-: “Kharostra and the Kharostri writing” Indian Antiquary, 1906, pp. 1-30.


—- (ed.) : McCrindle's Account of India as Described by
Ptolemy, Calcutta, 1927.
McCrindle, J.W.: Ancient India as Described by Ptolemy, Calcutta, 1885.
———: The Commerce and Navigation of the Erythraean Sea, Calcutta, 1879.
———: Ancient India as Described by Ktesias and Knidian, Calcutta, 1882.
———: Ancient India as Described by Megasthenes and Arrian, 1926.
———: Ancient India as described in Classical Literature, Westminster, 1901.
———: Inscriptions of the Kalachuri-Chedi Era, Ootacamund, 1955.
———: The Capitals of the Vakatakas" Proceedings of All India Oriental Conference, 10th session, 455.
———: "Ramagiri of Kālidāsa" Journal of Indian History, XLII, 131.


IN THE GUPTA INSCRIPTIONS

Nevville, T.B.: "Geography of Assam" *Asiatic Researches*, London, Vol. XVI.
Oldenberg: *Buddha*, 1927.
Ouselay: "The Course of the Narmadā" *Journal of the Asiatic Society of Bengal*, Vol. IV.


———: “Geography of Rama’s Exile” *Journal of the Royal Asiatic Society*, 1894, pp. 231ff.

———: “Ancient Countries in Eastern India” *Journal of the Asiatic Society of Bengal*, Vol. XLVI.

———: “Magadha and Videha” *Journal of the Royal Asiatic Society*, 1918.


———: *Ancient Historians of India*, Delhi, 1966.


———: *Historical Geography of Sind*, Karachi, 1937.


Puri, B.N.: *India as described by Early Greek Writers*, Allahabad, 1939.

———: *India Under the Kushāṇas*, Bombay, 1965.

IN THE GUPTA INScriptions

———: “Place-names in the Kushāṇa Inscriptions,” Journal of Indian History, XX, 320ff.


Rangachari, K. : “Town-planning and House-building in Ancient India”, Indian Historical Quarterly, 1927, Part. III.


———: Indian Coins, Delhi, 1970.


———: Political History of Ancient India, Calcutta, 1938.
———: “The Saraswati” Science and Culture, 1943, 8(12).
———: “The Study of Ancient Indian Geography” Indian Historical Quarterly, Vol. IV.

———: Pāṭaliputra in Ancient India” *University of Allahabad Society*, 1957.
———: “Lāṭa, its Historical and Cultural Significance” *Journal
Sastri, K.A.N. : Age of the Nandas and the Mauryas, Delhi, 1952.
Satya Prakash and Rajendra Singh : Coinage in Ancient India, Delhi, 1968.
Sen, P.C. : “Some Janapadas of Ancient India” Indian Historical Quarterly, Vol. VIII.
—— : “Punḍravardhana : Its Site” Indian Historical Quarterly, Vol. IX.
Shafer, Robert : Ethnography of Ancient India, Germany, 1954.
Sharma, Dasharath : Early Chauhan Dynasties, Delhi, 1959.


———: *Studies in Indian Coins*, Delhi, 1968.


———: “Extent of Prāgjyotisha” *Journal of Indian History*, XLI, 31.

———: “Text of the Puranic List of Rivers” *Indian Historical Quarterly*, Vol. XXVII.


———: *The Early History of India*, Oxford, 1924.


———: “Studies on Kashmir Geography” *Indian Antiquary* Vol. XXXVI.


———: “Afghanistan in Avestic Geography” *Indian Antiquary*, Vol. XV.

———: “Notes on Archaeological Explorations in Waziristan, and Northern Baluchistan” *Indian Antiquary*, 1929, pp. 54ff.


———: *Notes on the Ancient Topography of the Pir Pantsal Route*, 1895.


Tripathi, Vibha : *The Painted Grey Ware*, Delhi, 1976.


Venkataramanayya, N. : “Rāmagiri of Kālidāsa” *Journal of Indian History*, XLI, 69.


———-: *Bhārata Bhūmi Aura Usake Nivāsí*, Allahabad, 1930.


Vishva Bandhu : “Indological Studies in India—A Retrospect
———: “A Comparative Essay on the Ancient Geography of India” Journal of the Asiatic Society of Bengal, Vol. XX.
Wood Earnest and Subrahmanyam : Garuḍa Purāṇa, Translation, Panini Office, Allahabad.
Yule, H. : “Geography of Ibn Battuta’s Travels of India” Indian Antiquary, 1874.

Besides the above-mentioned works, Grierson’s Volumes on the Linguistic Survey of India, Archaeological Survey, Annual Reports and the District Gazetteers contain useful
material for the study of the Ancient Geography of India.

C. Works on Epigraphy

Mirashi, V.V.: Inscriptions of the Kalachuri—Chedi Era, Ootacamund, 1955.
———: Inscriptions of Aśoka, Delhi, 1967.

D. Lexicons

Abhidhānacintāmaṇī of Hemacandracarya: Bhavnagar; Veer Era, 2441.
Concise Etymological Sanskrit Dictionary: Manfred Mayrhofer;
Heidelberg, 1953.


*Vaidika—Paddānukrama—Kosa* (Saṁhitas and Brāhmaṇas): Vishva Bandhu Shastri, Lahore, 1942; Hoshiarpur, 1962 etc.


*Vergleichendes Worterbuch Der Indogermanischen Sprachen (II Bands)*: Alois Walde, Berlin, 1927.

**E. Sanskrit Texts and Translations**


*Aṅgavijjā*: Muni Punyavijaya; Varanasi, 1957.

*Arthaśāstra of Kauṭilya*: R. Shama Sastri; (Trans.), Mysore, 1929.


*Aśṭādhyāyī Prakāśikā*: Dev Prakash Pātañjala; Delhi, Saṁvat, 2012.


*Hitopadeśa*: Kashinath Panduranga Parab, (ed.), Bombay,
Śaka Saṁvat, 1814.

Kāmasūtra of Vatsyāyana : Pramoda Bihiri, Mathurā.


Kāśika-Vṛtti on Pāṇini’s Aṣṭādhyāyī : A. S. Phadake (ed.),
Banaras, 1931.

Kāvyā-Mīmāṁsā of Rājaśekhara : Ganga Sagar Rai (ed.),


Institute, Poona.

——— : Gita Press, Gorakhpur.

Mālavikāgnimitram : Ram Chandra Mishra (ed.), Banaras,
1951.

——— : Rajaram (ed.), Lahore, 1912.
——— : Ganga Natha Jha (ed.), 3 Parts; Calcutta 1924, 1929
and 1929.
——— : (The Ordinances of Manu), Burnell’s Translation;
Delhi, Reprint, 1971.

Māṇava Grhyasūtra : Ram Krishna Harshaji Shastri (ed.),
Baroda, 1926.

Meghadūta of Kālidāsa : M.R. Kale (ed.), Bombay, 6th
Edition.


Pāṇiniya-Sūkṣma (a Pariṣīṭa in Madhya–Sidhāntakaumudi) :

Raghuvaṁśa of Kālidāsa : Haragobinda Mishra, (ed.) Varanasi,
1961.


Sāhityadarpāna of Viśvanātha : Satyavrat Singh, (ed.) Varanasi,
1957.

Samarāṅgaṇa-Sūtradhāra of King Bhojadeva : T. Ganapati
Sastri, Baroda, 1924.

Samarāṅgaṇa-Sūtradhāra of King Bhojadeva : D.N. Shukla,
Delhi, 1965.

Śatapatha-Brāhmaṇa : Julius Eggeling : (Trans.) Sacred Books
of the East, 5 Vols. 12, 26, 41, 43, 44.
Vaikhâna Gṛhasthâra : W. Caland, Calcutta, 1929.
Vikramorvasîyam of Kâlidâsa : Ram Chandra Mishra; Varanasi, 1963.
Vividhatīrthakalpa of Jina-prabhâsuri : Jina-vijaya, Shantiniketan, 1934.

F. Journals

Annals of Bhandarkar Oriental Research Institute, Poona.
Annual Reports of the Archaeological Survey of India.
Bhāratiya Vidyā, Bombay.
Bhāratī, Journal of Banaras Hindu University, Varanasi.
Calcutta Review.
Epigraphia Indica, Delhi.
Indian Antiquity, Bombay.
Indian Culture, Calcutta.
Indian Historical Quarterly, Calcutta.
Journal of Assam Research Society, Gauhati.
Journal of the Bombay Branch of the Asiatic Society, Bombay.
Journal of the Asiatic Society of Bengal, Calcutta.
Journal of Indian History, Trivandrum.
Journal of the Numismatic Society of India, Varanasi.
Journal of Oriental Institute, Baroda.
Journal of the Royal Asiatic Society of Great Britain and
Ireland, London.
Journal of the U.P. Historical Society, Lucknow.
Kalyāṇa, Gita Press, Gorakhpur.
Memoirs of the Archaeological Survey of India.
Nāgārī Pracārini Patrikā (in Hindi), Varanasi.
Pracī-Pracīti, Kurukshetra University Journal, Kurukshetra.
Puruṣṇam, Ramnagar Fort, Varanasi.
Vishveshvaranand Indological Journal, Hoshiarpur.

G. Felicitation Volumes
A Volume of Eastern and Indian Studies presented to F.W. Thomas.
A Volume of Studies in Indology presented to Professor P.V. Kane on his 61st birth-day, 1941.
Aiyangar Commemoration Volume.
B. C. Law Volume; Bhandarkar Oriental Research Institute, Poona, 1946.
Mirashi (Dr.) Felicitation Volume.
Professor Suryya Kumar Bhuyan Commemoration Volume.
Sir Asutosh Memorial Volume, 1926-28.

H. Hindi Works
List of Plates

I. Allahabad stone pillar inscription of Samudragupta.
II. Mathura stone pillar inscription of Chandragupta II, year 61.
III. Junagarh rock inscription of Skandagupta, year 136.
VI. Mehrauli iron pillar inscription of Chandra.
V. Paharpur copper-plate, year 159, I side.
VI. Paharpur copper-plate, year 159, II side.
VII. Dhanaidaha copper-plate inscription of Kumaragupta I.
VIII. Tumain inscription of Kumaragupta and Ghatotakachagupta, year 116.
IX. Supia pillar inscription of the time of Skandagupta, year 141.
X. Mathura inscription of Kumaragupta, year 113.
XI. Damodarpur copper-plate inscription of Budhagupta, year 163.
XII. Damodarpur copper-plate inscription of Budhagupta, year 163.
XIII. Damodarpur copper inscription of Kumaragupta I, year 124.
XIV. Damodarpur copper-plate inscription of Kumaragupta I, year 124.
XV. Damodarpur copper-plate inscription, year 224.
XVI. Damodarpur copper-plate inscription, year 224.
XVII. Nalanda seal of Vishnugupta.
XVIII. Mandasor inscription of Malava Samvat 524.
XIX. Baigram copper-plate inscription, year 128, I side.
XX. Baigram copper-plate inscription, year 128, II side.
XXI. Gunaighar copper-plate inscription of Vainyagupta, year 188.
II. Mathura stone pillar inscription of Chandragupta II, Year 61, (A.S./.)
III. Junagarh rock inscription of Skandagupta, year 136, (A.S.1.,)
IV. Mehrauli iron pillar inscription of Chandra, (A.S.I.)
V. Paharpur copper-plate, year 159, I side, (A.S./.)

VI. Paharpur copper-plate, year 159, II side, (A.S./.)
XI. Damodarpur copper-plate inscription of Budhagupta, year 163, (A.S.I.)

XII. Damodarpur copper-plate inscription of Budhagupta, year 163, (A.S.I.)

XIII. Damodarpur copper inscription of Kumaragupta I, year 124, (A.S.I.)
XIV. Damodarpur copper-plate inscription of Kumaragupta I, year 124, (A.S.I.)

XV. Damodarpur copper-plate inscription, year 224, (A.S.I.)
XVII. Nalanda seal of Vishnugupta, (A.S./.)

XVIII. Mandasor inscription of Malava Samvat 524, (A.S./.)
XIX. Baigam copper-plate inscription, year 128, I side, (A.S.I.)

XX. Baigam copper-plate inscription, year 128, II side, (A.S.I.)
Index

A

Abhidhāna-Cintamanī, 153
Adityavardhana, Mandasor Fragmentary Inscription, 226
Ahaspati, N. N., 6
Aitareya Brāhmaṇa, 172
Aiyangar, Krishnaswami, 238
Allan, 260
Altekar, 27
Ghālotakacagupta, 27
Visnugupta, 27
Al-Beruni, 229
Kartṛpura, 229
Amarakośa, 103, 123, 126, 152, 170, 267
Ābhirit, 126
Bāhlikā, 170
Dāman, 103
Mlecchajatis, 152
Rājakagaṇa, 123
Rajanayakagaṇa, 123
Vaṅga, 267
Aṅgavijja, 10
Proper names, 10
Āpastamba, 6-8
Grhya-sūtra, 8
Names, Girls, 8
Quality of the name, 7
Secret name, 6
Ārya-mañjūsrī-Mūla-Kalpa, 152
Companions of robbers, 152
Āśoka, 131
Aśṭadhyāyī, 225
Āsvaṅghoṣa, 131
Āsvaṅghoṣa's Buddhacarita, 215
Gayā, 215
Āśvalāyana, 7
Abhivādaniya Name, 7
Quality of the Name, 7
Āśvinī, 9
Atharvaveda, 137, 256
Kāṣṭi, 256
Kurus, 136-137
Aupāsanāgni, 5
Aurṇavābha, 215
Gayā, 215
Avadātaka see Complexion, fair
Aya, 10
Chadditaka, 10
Kataraka, 10
Kinnaka, 10

B

Banerji, 216, 245, 258, 261
Eraṅgapalla, 245
Khāḍ (tā) Pāra, 215
Koṭṭāra, 258
Mahā-kusāpāra, 216
Vengi, 261
Banerjee, R. C. 267
Vaṅga, 267
Banerji, R. D., 155-156
Hūṇas, 155
Pusyamitras, 155-156
Barnett, 259
Barua, K. L., 253
Davāka, 253
Basham, 123
Baudhāyana, 263
Āryavartta, 263
Bazin, Louis, 132
Beal, Samuel, 141
Kusthalapura, 229
Bhandarkar, D. R., 135, 166, 167, 253, 258
Batihagadh Inscription, 135
Davāka, 253
Kurāla, 258
Sanakānika, 166
Vāhlika, 167
Bhānugupta, 17-18, 29, 52, 97
Damodarpur Copper Plate Inscription, 52
Imperial Gupta, 29
Pārtha, 97
Viceroy in the Malwa, 29
Yaśodharman Mandasor Inscription, 17-18
Bhattacharyya, 126, 250
Ābhirā, 126
Miduvilala-kṣeʿra, 250
Bhattasali, N. K., 155
Budhagupta, 125-26
Mahārajaḥdirāja, 26
Paramabhaṭṭāraka, 26
Paramadaivaṭa, 26
Bilvada, 4
Black, 10
Kālaka, 10
Kālikā, 10
Black, Light, 10
Sāma, 10
Sāmaka-Sāmalā, 10
Sāmāli, 10
Brahmacārin, 9
Brāhmaṇa see Śarman under Viṣṇu Purāṇa
Brhat Saṁhitā, 126-27, 128, 147, 152, 170, 173, 238, 261, 266
Ābhira, 126-127
Ārjunāyanas, 127
Mālava, 147
Mleccha, 149-52
Samatata, 261
Tumbavana, 238
Uttar Kuru, 266
Vāhlika, 170
Yaudheya, 173
Budhagupta, Mother name, 314-15
Candradavī, 314-315
Bühler, 43, 218
Lāṭa, 218
Prakri Gāthās, 43
Burn, Richard, 28
Candra, Meharauli Pillar Inscription, 266, 309-13
Vanga, 266
Candragomin, 17
Candragupta I, 17, 18-19, 21
Licchavis, 18
Licchavi-dauhitra, 19
Licchhayah, 19
Mahāraja, 21
Mahārajaḥdirāja, 21
Nāga Princess Kuberaṇāgā, 19
Orthodox brāhmaṇas, 19
Political matter, 19
Vṛṣṭya Kṣatriyas, 19
Candragupta II, 17, 22-23
Devarāja, 23
Devasri, 23
Vikramādiṭṭya, 22
Udayagiri Cave Inscription, 166
Cediṣā see Nāma, Nakṣṭra
Ceremony, Name-giving, 5-6
Darbha grass, 5, 6
Mantra, 6
Nakṣṭra, 6
Prajaḥpati, 6
Tenth day, 5
Tithi, 6
Twelfth day, 5
Charpentier, 142
Chatterji, 104
Chaudhuri, S. B., 145, 159, 267
Madrakas, 143-46
Saṁhitālaka, 159
Vanga, 267
Coleśa see Nāma, Nakṣṭra
Complexion, fair, 10
Avadāṭaka, 10
Seda, 10
Sedīla, 10
Conclusion, 106-117, 176-99, 305-6
Cūḍamaṇī see Nāma, Nakṣṭra
Cunningham, 154

D

Daharaka see Names, Age
Dandekar, R. N., 39
Dāṇḍin, 126
Darius I, Old Persion Inscriptions, 296
Daśapura, 227
Desavarmman, Brāhmaṇa, 16
Devībhāgavata, 255
Kāūci, 255
Dey, N. L., 258
Dharamaśastras, 16, 17
Astronomer, 16
Brahmagupta, 16
Dhārini see Gotra, Dhārāṇa
Dharmasindhu, 9
Dikshit, K. N., 39, 245
Eraṇḍapalla, 245
Rudradeva, 39
Dinna see Names, Friendly,
Diskalkar, D. B., 157, 253
Avamukta, 253
Pusyamitrās, 155-57
Distinguishing Characteristics, 8
Divekar, H. R., 155
Dubreuil, N., 245, 258, 260
Eraṇḍapalla, 245
Koṭṭūrā, 258
Palakka, 260

E

Edgerton, Franklin, 129
Epic, 151, 234
Mleccha, 151
Nagara, 234
Epics, 300
Visṇupada, 300
Eraṇḍapalla, 245

F

Fa-Hsien, 139, 172
G

Gabai, Von, 132
Ganḍāki see Sa(ga)ṇḍaka
Ghātottkaca, 20-21
Bhima-sena, 20
Ganeśa, 20
Ghātodara ‘Potbellied’, 20
Kumāragupta, Tumain Inscription, 20
Rākṣasī Hidimbā, 20
Sanskrit Literature, 20
Traditional Names, 20
Gobhila, 5, 6, 7
Abhivādaniya Name, 7
Ceremony, Name-giving, 5
Secret Name, 6
Gokhale, 17
Gotra, 16
Dhārāṇa, 16, 17
Goyal, 17, 19, 22, 136, 157
Guptas, 17
PERSONAL AND GEOGRAPHICAL NAMES

Kotas, 136
Matrimonial alliances, 19
Śāhānuṣāhi, 157
Śāhi, 158
Samudragupta, 22
Greenlandish, 3
Grhya-Sūtras, 5, 6, 7, 8
Āpastamba, 7
Āśvalāyana, 7
Gobhila, 5, 6
Hiranyakeśin, 6, 7
Khādira, 6
Pāraskara, 5
Growse, F. S., 227
Dasāpura, 227
Gunaighar grant, 250-51
Gaṇeśvara-Vilāla-Puṣkariṇī, 250
Miduvilāla-kṣetra, 250
Pakkavilāla-kṣetra, 250
Gupta Kings, 14-15, 16, 17-18, 241
Dāmodarpur Copper Plate Inscription, 241
Doṅga-grāma, 241
Inscriptions, Mahārāja, 14-15
Vaiśya class, 16
Gupta, D. K., 171
Yaudhaya, 171
Gupta, P. L., 23
Govindagupta, 23
Gupta, Saṁkshobha, 128
Gupta, Y. R., 245
Eranḍapalla 245

H

Hanuman, 160
Hemacandra, 216
Koṭivārṣa, 216
Hewitt, J. P., 141
Hiranyakeśin, 5, 6, 7
Ceremony, Name-giving, 5
Secret Name, 6
Quality of the Name, 7
Hiuen Tsang, 26, 28, 134, 139, 159, 172, 255, 261
Indian History, 134
Kāmarūpa, 255
Licchavis, 138-39
Mahendrāditya, 26
Narasiṁhagupta, 134
Purāṇas, 134
Saiṁhalaka, 159
Samaṭaṭa, 261
Vainyaguta, 27-28
Yaudheya, 172
Hoernle, 155, 156
Hultsch, 166
Śaka, 166

I

Indrajit, Bhagwan Lal, 227
Indrapura, 227-28
Inscription of Jivitagupta II, 14
Inscription No. I, 230
Inscription No. II, 231

J

Jāta see Names, Beauty
Jayaswal, Aurel Stein, 133
Jayaswal, K. P., 39, 122, 123, 136, 141, 220, 265
Airikīṇa, 220
Kākanādabota, 265
Kharaparikas, 135-36
Licchavis, 138-43
Parliamentary System, 123
Rudradeva, 39
Sudra Republic, 122
Jivitagupta II, Deo-Barnark Inscription, 14

K

Kaivartti-Śreṣṭhin, 262
Kākusthavarman, 17
Kālidāsa, 134, 160, 267, 293
Raghuvaṁśa, 134, 293
Gaṅgā, 293
Laṅkā, 159-60
Kalyāyana, 15
Kāṇa see Names, defects
Karna, 151
IN THE GUPTA INSCRIPTIONS

Kāśikā, 225, 231, 266
Apara-Pātaliputra, 231
Pur or Pura, 225
Pārva-Pātaliputra, 231
Vaṅga, 266, 267
Kathāsaritsāgara, 152
Katyāyana, 169
Kautīlyya, 138, 267
Arthaśāstra, 129, 169
Kurus, 136-38
Vāhlika, 129,
Kāvyamāṁśa, 22, 267
Candraprakāśa, 22
Keith, 126, 142
Āḥīra, 126-27
Licchavis, 138-43
Khādīra, 6
Khattāda see Names, qualitative
Khāṇḍasīsa see Names, defects
Khāṇḍa see Names, defects
Kharada see Names, qualitative
Kharpura, M. P., 135
Konow, Sten, 133, 153, 166
Hūṇa, 131-35
Murundas, 152-54
Śaka, 161-66
Kōros, Csoma de, 236
Ayodhyā, 236-38
Kosambi, 19
Political marriages, 19
Kūjja see Names, defects
Kumāragupta I, 23-24
Indra, 24
Mahārājādhirājā, 24
Mahendrāditya, 24
Kusumapura, 231
Kuviṣa see Names, defects

L

Lakṣaṇamaṇa see Nāma, Nakṣtra
Lambacūḍaka, 4
Law, 260
Pratyanta, 260
Law, B. C., 141, 149, 169, 256
Kāṣi, 256-57
Licchavis, 138-43

M

Mālava, 146-49
Sāṁhalaka, 158-61
Legend, 231
Pātaliputra, 231
Lele, 249
Kheṭa or Kheṭaka
Levi, Sylvain, 128
Ārjunāyanas, 127-28
Kosala, 257-58
Licchavis, 138-143
Literature, Buddhist, 138, 140, 217, 223, 232, 236, 257
Ayodhyā, 236-38
Kāṇḍa, 256-57
Dakṣināpātha, 223-24
Krmilā, 217-28
Kurus, 136-38
Licchavis, 138-43
Pātaliputra, 230-33
Literature, Jain, 124
Literature, Vedic, 123
Lokavigraha, Kanas Plate, 128
Lüders, 166
Śaka, 161-66

M

Maenchen-Helfen, Otto, 132
Mahābhārata, 48, 125, 143, 151, 165, 167-68, 172, 215, 267
Gayā, 214-15
Harīṣena, 48
Madraka, 143-46
Mleccha, 149-52
Śaka, 161-66
Vāhlika, 167-71
Vaṅga, 266-67
Yaudheya, 171-74
Mahādevīs see Names, Gupta
Queens, 29
Mahārājā, 15
Mahārājādhirājas, 15
Maity, 262
Pañcakulyāvāpaka, 262
Malālasekera, 217
Krmilā, 217-18
Mandasore Stone Inscription, 66
Maṇjuśrīmūlakalpa, 230
<table>
<thead>
<tr>
<th>Names</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pātaliputra</td>
<td>230-33</td>
</tr>
<tr>
<td>Manu</td>
<td>8-9, 126, 142, 164</td>
</tr>
<tr>
<td>Manu, Śruti</td>
<td>8</td>
</tr>
<tr>
<td>Ābhīra</td>
<td>125-27</td>
</tr>
<tr>
<td>Brāhmaṇa</td>
<td>9</td>
</tr>
<tr>
<td>Kṣatriya</td>
<td>9</td>
</tr>
<tr>
<td>Licchavis</td>
<td>138-43</td>
</tr>
<tr>
<td>Śaka</td>
<td>161-67</td>
</tr>
<tr>
<td>Sarman</td>
<td>9</td>
</tr>
<tr>
<td>Vaiśya</td>
<td>9</td>
</tr>
<tr>
<td>Main Rulers, Gupta Kings</td>
<td>19-27</td>
</tr>
<tr>
<td>Budhagupta</td>
<td>20, 25-26</td>
</tr>
<tr>
<td>Candragupta I</td>
<td>19, 21</td>
</tr>
<tr>
<td>Candragupta II</td>
<td>19, 22-23</td>
</tr>
<tr>
<td>Ghaṭoṭkaca</td>
<td>19, 20, 21</td>
</tr>
<tr>
<td>Govindagupta</td>
<td>19, 23</td>
</tr>
<tr>
<td>Gupta</td>
<td>19, 20</td>
</tr>
<tr>
<td>Kumāragupta I, II, III</td>
<td>19, 20, 23-25, 27</td>
</tr>
<tr>
<td>Narasīṃhagupta</td>
<td>20, 26-27</td>
</tr>
<tr>
<td>Pūrṇagupta</td>
<td>20, 24-25</td>
</tr>
<tr>
<td>Samudragupta</td>
<td>19, 21-22</td>
</tr>
<tr>
<td>Skandagupta</td>
<td>20, 24</td>
</tr>
<tr>
<td>Visṇugupta</td>
<td>27</td>
</tr>
<tr>
<td>Majjhima see Names, Age</td>
<td></td>
</tr>
<tr>
<td>Mānavadharmaśastra</td>
<td>16</td>
</tr>
<tr>
<td>Matrimonial alliances</td>
<td>18</td>
</tr>
<tr>
<td>Candragupta I</td>
<td>18</td>
</tr>
<tr>
<td>Foreign policy</td>
<td>18</td>
</tr>
<tr>
<td>Hinduism</td>
<td>18</td>
</tr>
<tr>
<td>Intercaste marriages</td>
<td>18</td>
</tr>
<tr>
<td>Anuloma type</td>
<td>18</td>
</tr>
<tr>
<td>Śrūtas</td>
<td>18</td>
</tr>
<tr>
<td>Kumāradevi, Licchavi-Princess</td>
<td>18</td>
</tr>
<tr>
<td>Political Considerations</td>
<td>18</td>
</tr>
<tr>
<td>Pratiloma marriage</td>
<td>18</td>
</tr>
<tr>
<td>Samudragupta</td>
<td>18</td>
</tr>
<tr>
<td>Coins</td>
<td>22</td>
</tr>
<tr>
<td>Three Varnas</td>
<td>18</td>
</tr>
<tr>
<td>Megasthenes</td>
<td>231</td>
</tr>
<tr>
<td>Pātaliputra</td>
<td>230-33</td>
</tr>
<tr>
<td>Mercury</td>
<td>26</td>
</tr>
<tr>
<td>Mihirakula, Gwalior Inscription</td>
<td>133</td>
</tr>
<tr>
<td>Mitākṣara</td>
<td>9</td>
</tr>
<tr>
<td>Mitra, R. L.</td>
<td>215</td>
</tr>
<tr>
<td>Gayā</td>
<td>214-15</td>
</tr>
<tr>
<td>Mookerjee</td>
<td>21, 22, 25, 136, 153</td>
</tr>
<tr>
<td>Candrasena</td>
<td>21</td>
</tr>
<tr>
<td>Candragupta II, Mathura Inscription</td>
<td>22</td>
</tr>
<tr>
<td>Candra 'moon'</td>
<td>21</td>
</tr>
<tr>
<td>Guptpa territory</td>
<td>21</td>
</tr>
<tr>
<td>Kāca</td>
<td>22</td>
</tr>
<tr>
<td>Kaumudi-Mahotsava</td>
<td>21</td>
</tr>
<tr>
<td>Kotas</td>
<td>136</td>
</tr>
<tr>
<td>Kumāragupta II</td>
<td>25</td>
</tr>
<tr>
<td>Licchavi alliance</td>
<td>21</td>
</tr>
<tr>
<td>Lokākṣī</td>
<td>21</td>
</tr>
<tr>
<td>Muruṇḍas</td>
<td>152-54</td>
</tr>
<tr>
<td>Parākramah</td>
<td>22</td>
</tr>
<tr>
<td>Nama, Nakṣatra</td>
<td>9</td>
</tr>
<tr>
<td>Cediśa</td>
<td>9</td>
</tr>
<tr>
<td>Coleśa</td>
<td>9</td>
</tr>
<tr>
<td>Cūḍāmaṇi</td>
<td>9</td>
</tr>
<tr>
<td>Lakṣmaṇa</td>
<td>9</td>
</tr>
<tr>
<td>Nāmadevyakaraṇa</td>
<td>5</td>
</tr>
<tr>
<td>Name</td>
<td>3, 4, 7-8, 16, 15, 6</td>
</tr>
<tr>
<td>Abhivādaniya</td>
<td>7</td>
</tr>
<tr>
<td>Christian or first</td>
<td>3</td>
</tr>
<tr>
<td>Common</td>
<td>7</td>
</tr>
<tr>
<td>Dynastic</td>
<td>16</td>
</tr>
<tr>
<td>Personal</td>
<td>3, 4</td>
</tr>
<tr>
<td>Popular</td>
<td>15</td>
</tr>
<tr>
<td>Qualitative, Name</td>
<td>7-8</td>
</tr>
<tr>
<td>God's Name</td>
<td>8</td>
</tr>
<tr>
<td>Grhya-Sūtras</td>
<td>7</td>
</tr>
<tr>
<td>Gupta</td>
<td>7</td>
</tr>
<tr>
<td>Kṛta Suffix</td>
<td>7</td>
</tr>
<tr>
<td>Sarman</td>
<td>7</td>
</tr>
<tr>
<td>Second name</td>
<td>7</td>
</tr>
<tr>
<td>Semi-vowel</td>
<td>7</td>
</tr>
<tr>
<td>Sonant</td>
<td>7</td>
</tr>
<tr>
<td>Syllables</td>
<td>7</td>
</tr>
<tr>
<td>Taddhita Suffix</td>
<td>7</td>
</tr>
<tr>
<td>Third name</td>
<td>7</td>
</tr>
<tr>
<td>Varman</td>
<td>7</td>
</tr>
<tr>
<td>Visarga</td>
<td>7</td>
</tr>
<tr>
<td>Secret</td>
<td>6</td>
</tr>
<tr>
<td>Names</td>
<td>3, 10, 87-95, 96-102, 38-55, 8, 14-31, 19-29, 29-30, 71-86,</td>
</tr>
</tbody>
</table>
IN THE GUPTA INSCRIPTIONS

56-70, 47-52, 203-306, 15, 103-105
Age, 10
Balāka, 10
Dhaharaka, 10
Majjhima, 10
Thaviva-Thera, 10
Beauty, 10
Jāta, 10
Sudāmansa, 10
Sugata, 10
Sumuhra, 10
Surūva, 10
Brahmanas; Jainas and Bauddhas, 87-95
Names of Brāhmaṇas, 87-91
Names ending in Bhaṭṭa, 87
Devabhāṭṭa, 87
Kumara (ā) ravyabhāṭṭa, 87
Viśupālītabhaṭṭa, 87
Names ending in Datta, 88
Amaradatta, 88
Mahasenadatta, 88
Pārṇadatta, 42
Śvāmīdatta, 42
Names ending in Śarmman, 88
Nāgaśarmman, 88
Nāthāśarmman, 88
Śivāśarmman, 88
Names ending in Śvāmin, 88-89
Gopadevavāmin, 88
Jayābhaṭṭisvāmin, 88-89
Miscellaneous, 89-91
Amṛtadeva, 89
Deva, 89
Devavīṣṇu, 89
Duṣṭika, 89-90
Haritrāta, 91
Karppatiṣṭha, 91
Trairidyā, 91
Jainas and Bauddhas, 91-95
Abhayamitra 91
Bhadra, 91
Bhaṭṭibhava, 91-92
Kumāragupta, Mathurā
Jaina Inscription, 92
Bhaṭṭisoma, 92
Datilācāryya, 92

Gośarmman, 92
Guhanandin, 92-93
Jitasena, 93
Kapila, 93
Kūṣika, 93
Madra, 93
Parāśara, 93-94
Pārśva, 94
Rudrasoma, 94
Śaṅkara, 94
Sanasiddha, 94
Sāntideva, 94
Somila, 94-95
Udi(tā) Cāryya, 95
Upamittta, 95
Names, Complexion, 10
Black, 10
Fair Complexion, 10
Light Black, 10
Names, defects, 10
Kāna, 10
Khanḍaśīsa, 10
Khaṭja, 10
Kuṭja, 10
Kuvika, 10
Pillaka, 10
Sabala, 10
Vākabha, 10
Vāmaṇaka, 10
Names, Epic and Puranic, 96-102
Bali, 96
Lord Viṣṇu 96
Rgveda, Viṣṇu Śūkta, 96
Buddha, 96-97
Siddhārtha, 96
Krṣna, 97
Pārtha, 96
Prthu, 97
Rāghava, 97-98
Sagara, 98
Vyāsa, 98
Bādarāyana, 98
Dvaipāyana, 98
Yudhiṣṭhīra, 98-99
Names, Feudatory Kings and High Officers, 38-55
Names, Feudatory Kings, 38-47
Names based on Gaṇpati, 38
Gaṇpati, 38
Gaṇapatināga, 38
Names based on Moon, 38
Candraśākaprājna, 38
Surāśmicandra, 38-39
Names based on Nāga, 39
Nāgasend, 39
Nāgasend, 39
Names based on Śiva, 39
Rudrādatta, 39
Rudradeva, 39
Ugrasena, 40
Names based on Sun, 40
Prabhākara, 40
Names based on Viṣṇu, 40-41
Acyutanandin, 40-41
Dhanyaviṣṇu, 41
Hariviṣṇu, 41
Indriviṣṇu, 41
Matṛviṣṇu, 41
Varaṇaviṣṇu, 41
Viṣṇudāsa, 41
Viṣṇugopa, 42
Names ending in ‘Giri’, 42
Mahendragiri, 42
Names ending in Mitra, 42-43
Puṣyamitra, 42
Names ending in Rājan (Raja), 43-45
Devarāja, 43
Goparāja, 43
Maṇḍarāja, 43-44
Nilarāja, 44
Śarbharaṇāja, 44-45
Vyāghrarāja, 44-45
Names ending in Varman, 45-46
Balavarman, 45
Bandhuvarman, 45
Bhīmavarman, 45
Hastivarman, 45-46
Viśvarvarman, 46
Names, One-Word, 46-47
Acyutta, 46
Chagalaga, 46
Daman, 46
Dhanādāya, 46-47
Kubera, 47
Maḍhava, 47
Matila, 47
Names, Ministers, 47-52
Āmrakārādi, 47
Hariseṇa, 48
Viṣṇasena, 48
Names of Commanders, 48-49
Dattabhāṣa, 48
Dhruvabhūti, 48
Gopasvāmin, 49
Hariseṇa, 49
Tilabhaṭṭaka, 49
Vāyurākṣita, 49
Names of Governors, 49
Brahmadatta, 49
Cakrbhūta, 49-50
Cirātadatta, 50
Jayadatta, 50
Vijayasena, 50
Names of Kumārāmātyas, 50-51
Kulavṛddhi, 50
Prthiviṣṇu, 50
Revajjavāmin, 51
Śikharavāmin, 51
Vetravarman, 51
Names of Āyuktakas, 51-52
Acyutādāsa, 51
Bhāmaha, 51
Candraśākaprājna, 51
Devabhaṭṭakara, 51
Sa(ga)nāka, 52
Śarvaṇāga, 52
Names, Friendly, 10
Dinna, 10
Nanda, 10
Nandi, 10
Nandaka, 10
Nandika, 10
Names, Generic, 3
Girls, 8
Dā, 8
Datta or rākṣitā, 8
Odd number of Syllables, 8
Taddhita Suffix, 8
Gupta Kings and Queens, 14-31
Gupta Kings, 14
IN THE GUPTA INSCRIPTIONS

Bhaṭṭāraka-Mahārajaṅdhirāja, 22
Devarāja, 23
Deva-Śīr, 23
Mahārāja, 14
Mahārajaṅdhirāja, 22
Paramabhiḥagavata, 22

Other members of the dynasty, 19-20

Gupta Queens, 29
Anantadevi, 29, 30
Candra devi, 29, 30-31
Dattadevi, 29, 30
Dhruvadevi, 29, 30
Dhruvasvāmīni, 29, 30
Kumardevi, 29-30
Mahādevīs, 31
Mitradevi, 29, 31
Śrīvatsa devi, 29, 31

Names, Householders and Traders, 71-82

Householders, 71-82
Names ending in Bhadra, 71
Acyutabhadra, 71
Ratibhadra, 71
Names ending in Bhava, 71
Kumarabhava, 71
Rudrabhava, 71

Names ending in Dāsa, 71-72
Kuladāsa, 72
Mātrādāsa, 72
Nārāyanadāsa, 72
Śrīvadāsa, 72

Names ending in Datta, 72
Bhadradatta, 72
Jayadatta, 72
Kṛṣṇadatta, 72
Śīṁhata, 72

Names ending in Deva, 73
Bhadradeva, 73
Dhanyadeva, 73
Harideva, 73
Nāgadeva, 73
Naradeva, 73
Śaṅghadeva, 73
Śrīdeva, 73

Names ending in Kuṇḍa, 73-74
Kāmanakuṇḍa, 73-74
Picca kuṇḍa, 74
Pravarakuṇḍa, 74
Śivakuṇḍa, 74

Names ending in Mitra, 74
Kṛṣṇamitra, 74
Prabhamitra, 74

Names ending in Nāga, 74
Rājyanāga, 74
Viranāga, 74

Names ending in Nātha, 75
Bhavarātha, 75
Śrīnātha, 75

Names ending in Palita and Rakṣita, 75
Bhavaraksita, 75
Sarpapālita, 75

Names ending in Śarmaṇa, 75-77
Ahiśarmaṇa, 75
Guptaśarmaṇa, 75
Hariśarmaṇa, 75-76
Himāśarmaṇa, 76
Kaivartaśarmaṇa, 76
Kramaśarmaṇa, 76
Lakṣmanuśarmaṇa, 76
Maghaśarmaṇa, 76
Rūpasarmaṇa, 76
Ruṣṭaśarmaṇa, 76
Śukkraśarmaṇa, 77

Names ending in Śiva, 77
Aparaśiva, 77
Vasuśiva, 77

Names ending in Svāmin, 77-78
Alātasvāmin, 77
Bāṭasvāmin, 77
Brahmasvāmin, 77-78
Jayasvāmin, 78
Rāmavāmin, 78

Names ending in Viṣṇu, 78-79
Guhaviṣṇu, 78
Jayaviṣṇu, 78
Kiriti viṣṇu, 78
Kumāraviṣṇu, 78
Śrīvaṃśiṇu, 78
Śomaviṣṇu, 78
Yaśaviṣṇu, 78-79

Names, One-word, 79-81
### Personal and geographical names

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acyuta</td>
<td>79</td>
</tr>
<tr>
<td>Bhaskara</td>
<td>79</td>
</tr>
<tr>
<td>Bhava</td>
<td>79</td>
</tr>
<tr>
<td>Bhojila</td>
<td>79</td>
</tr>
<tr>
<td>Bonda</td>
<td>79</td>
</tr>
<tr>
<td>Gopala</td>
<td>79</td>
</tr>
<tr>
<td>Guha</td>
<td>79</td>
</tr>
<tr>
<td>Hari</td>
<td>79</td>
</tr>
<tr>
<td>Kālaka</td>
<td>79-80</td>
</tr>
<tr>
<td>Kānkuṭi</td>
<td>80</td>
</tr>
<tr>
<td>Lidhaka</td>
<td>80</td>
</tr>
<tr>
<td>Mahī</td>
<td>80</td>
</tr>
<tr>
<td>Nābhaka</td>
<td>80</td>
</tr>
<tr>
<td>Puraṇḍara</td>
<td>80</td>
</tr>
<tr>
<td>Śaṁkara</td>
<td>80</td>
</tr>
<tr>
<td>Undāna</td>
<td>80-81</td>
</tr>
<tr>
<td>Vailinaka</td>
<td>81</td>
</tr>
<tr>
<td>Vampiyaka</td>
<td>81</td>
</tr>
<tr>
<td>Viśva</td>
<td>81</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>81-82</td>
</tr>
<tr>
<td>Ādityabandhu</td>
<td>81</td>
</tr>
<tr>
<td>Dāmarudra</td>
<td>81</td>
</tr>
<tr>
<td>Iśvaracandra</td>
<td>81-82</td>
</tr>
<tr>
<td>Kumārabhūti</td>
<td>82</td>
</tr>
<tr>
<td>Kumārayaśas</td>
<td>82</td>
</tr>
<tr>
<td>Mahāsena</td>
<td>82</td>
</tr>
<tr>
<td>Nandadāma</td>
<td>82</td>
</tr>
<tr>
<td>Prabhakirtti</td>
<td>82</td>
</tr>
<tr>
<td>Names, Vaṁiks (Traders), 82-83</td>
<td></td>
</tr>
<tr>
<td>Acalavarmar</td>
<td>82</td>
</tr>
<tr>
<td>Bandhumitra</td>
<td>82</td>
</tr>
<tr>
<td>Bhr(bhra)Kuṇḍhasimha</td>
<td>82</td>
</tr>
<tr>
<td>Kapila</td>
<td>83</td>
</tr>
<tr>
<td>Śrībhadra</td>
<td>83</td>
</tr>
<tr>
<td>Stānudatta</td>
<td>83</td>
</tr>
<tr>
<td>Sthāya(na)pāla</td>
<td>83</td>
</tr>
<tr>
<td>Vasumitra</td>
<td>83</td>
</tr>
<tr>
<td>Names, Local Officers, 56-70</td>
<td></td>
</tr>
<tr>
<td>Names of Kāyasthas (Scribes) 58-59</td>
<td></td>
</tr>
<tr>
<td>Devadatta</td>
<td>58</td>
</tr>
<tr>
<td>Kṛṣṇadāsa</td>
<td>58</td>
</tr>
<tr>
<td>Lakṣmaṇa</td>
<td>58</td>
</tr>
<tr>
<td>Nāḍadatta</td>
<td>58</td>
</tr>
<tr>
<td>Prabhucandra</td>
<td>59</td>
</tr>
<tr>
<td>Rudradāsa</td>
<td>59</td>
</tr>
<tr>
<td>(Vinayadatta)</td>
<td>59</td>
</tr>
<tr>
<td>Names of Kulikas (Artisans)</td>
<td>57</td>
</tr>
<tr>
<td>Bhima</td>
<td>57</td>
</tr>
<tr>
<td>Names of Mahattaras (Village-Head men)</td>
<td>63-65</td>
</tr>
<tr>
<td>(De) Vakīriti</td>
<td>63</td>
</tr>
<tr>
<td>Devasārmanma</td>
<td>63</td>
</tr>
<tr>
<td>Gopala</td>
<td>63-64</td>
</tr>
<tr>
<td>Gōthaka</td>
<td>64</td>
</tr>
<tr>
<td>Kāla</td>
<td>64</td>
</tr>
<tr>
<td>Khaśaka</td>
<td>64</td>
</tr>
<tr>
<td>Kṛṣṇadatta</td>
<td>64</td>
</tr>
<tr>
<td>Pingala</td>
<td>64</td>
</tr>
<tr>
<td>Rāma</td>
<td>64</td>
</tr>
<tr>
<td>Rāmak</td>
<td>64</td>
</tr>
<tr>
<td>Śivanand</td>
<td>64</td>
</tr>
<tr>
<td>Somapāla</td>
<td>65</td>
</tr>
<tr>
<td>Śrībhadra</td>
<td>65</td>
</tr>
<tr>
<td>Śūnkaka</td>
<td>65</td>
</tr>
<tr>
<td>Varggapāla</td>
<td>65</td>
</tr>
<tr>
<td>Viśuvhadra</td>
<td>65</td>
</tr>
<tr>
<td>Names of Writers &amp; Engravers, 66-67</td>
<td></td>
</tr>
<tr>
<td>Dhruvaśarman</td>
<td>66</td>
</tr>
<tr>
<td>Gopasvāmin</td>
<td>66</td>
</tr>
<tr>
<td>Harisen</td>
<td>66</td>
</tr>
<tr>
<td>Ravila</td>
<td>66</td>
</tr>
<tr>
<td>Śrībhadra</td>
<td>66</td>
</tr>
<tr>
<td>Stha(sta)mheśvara-dāsa</td>
<td>66</td>
</tr>
<tr>
<td>Tilabhaṭṭaka</td>
<td>66-67</td>
</tr>
<tr>
<td>Vatsabhaṭṭi</td>
<td>67</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>67</td>
</tr>
<tr>
<td>Jivanta</td>
<td>67</td>
</tr>
<tr>
<td>Māra (Viṣa)</td>
<td>67</td>
</tr>
<tr>
<td>Saṅghila</td>
<td>67</td>
</tr>
<tr>
<td>Sāṇei Inscription</td>
<td>67</td>
</tr>
<tr>
<td>Name of Prathama Kāyasthas (chief Scribe)</td>
<td>57-58</td>
</tr>
<tr>
<td>Śāmbapāla</td>
<td>57</td>
</tr>
<tr>
<td>Skandapāla</td>
<td>58</td>
</tr>
<tr>
<td>Viprapāla</td>
<td>58</td>
</tr>
<tr>
<td>Names of Prathama Kulikas (chief Artisans)</td>
<td>57-58</td>
</tr>
<tr>
<td>Names ending in datta</td>
<td>57</td>
</tr>
<tr>
<td>Durgadatta</td>
<td>60</td>
</tr>
<tr>
<td>Gopadatta</td>
<td>59</td>
</tr>
</tbody>
</table>
IN THE GUPTA INSCRIPTIONS

Riśidatta, 60
Matidatta, 57
Varadatta, 57
Vibhudatta, 61
Vīṣṇudatta, 61
Names of the Prathama Pustapālas
(chief Record-keeper), 59-62
Bhatanandin, 59
Divākaranandin, 59
Jayanandin 61,
Nara(na)ndin, 60
Śaśinandin, 61
Śīṁhanandin, 61
Śāhunundandin, 61
Vijayanandin, 61-62
Names of Pustapālas (Record-keepers), 60-62
Names ending in Dāsa
Arkkadāsa, 60
Haridāsa, 60
Patradāsa, 60
Rāmadāsa, 60
Miscellaneous, 62
Dhṛtivīśnu, 62
Virocana, 62
Yaśodāma, 62
Names of Śrīsthins (Bankers), 56-57
Ccha(chandakā, 56
Dhṛtipāla, 56
Hari-śreṣṭhi, 56
Kaivarti-śreṣṭhi, 56
Names of Vīthi-Mahattaras (Vīthi-
eleders), 62-63
Gaṇḍa, 62
Harisimha, 62
Jyeṣṭhadāma, 62-63
Kumāradeva, 63
Prapāṭhi, 63
Rāmaśarman, 63
Śvāmicandra, 63
Umāyaśas, 63
Names, Men, 10
Ayanāma, 10
Gottarāma, 10
Kamma, 10
Karaṇa, 10
Sarīra, 10
Names, Places, Rivers and Mountains, 203-304
Names, Place, 203-208.
Names, Place and their suffixes, 209-61
Place names ending in Raśtra, 209
Raśtra, 209
Devavṛstra, 210
Surāśtra, 210-11
Ancient Indian History, 210
Prakṛtis, 209
Rgveda, 209
Samarāṅgaṇasūtradhāra, 209
Saṁhitās, 209
Place-names ending in Bhukti, 211-12
Place-names ending in Viṣaya, 213-19
Gaya, 214-15
Khaddapāra, 215-16
Kṛmila, 217
Buddhist literature, 217
Malāslaekera, 217
Monghyr, District Gazetteer, 218
Lāṭa, 218-19
Lāṭarāṣṭra, 218
Sanskrit Śaṣṭra, 218
Place-names ending in Manḍala, 219
Manḍala, 219
Nāgirāṭtamandala, 219
Uttaramanḍala, 219
Place-names with the Suffix
Pradeśa, 220-21
Airikīna, 220-21
Erakaṇa, 221
Modern Eraṇ, 220
Place-names ending in Deśa, 221
Deśa, 221
Mleccha-deśa, 221
Skandagupta, Junāgārh Rock
Inscription, 221
Sukuli-deśa, 221
Place-names ending in Rājya, 221-22
   Rājya, 221-22
   Aravata-go-rājya, 222

Place-names ending in Vithi, 222
   Vithi, 222
   Dakṣināmāśaka-Vithi, 222

Place-names with the Suffix Patha 222-24
   Patha (footpath), 222
   Ādyapatha, 223
   Dakṣināpatha, 223
   Nārāghat Cave Inscription, 223
   Rudradāman, Junāgarh Rock Inscription, 223

Place-names with the Suffix Pura, 224-33
   Pur or Pura, 224-25
   Ajapura, 225-26
   Candrāpura see Indrapura
   Daśapura, 226-27
   Ādityavardhana, Mandasor-Fragmnetary Inscription, 226
   Imperial Guptas, 226
   Samudragupta, Allahabad Inscription, 228, 318-20
   Vedic Literature, 228
   Kartṛpura, 228-29
   Kṛipura, 229
   Kusṭhalapura, 229-30
   Pāṭaliputra, 230-33
   Fifth century B. C., 232
   Kusumapura, 230
   Puṣpapura, 231
   Puṣpapūrī, 231
   Putra, 231
   Puṣṭapura, 233
   Capital of Kaliṅga, 233
   Devarastra, Inscription, 233
   Gupta Period, 233

Place-Names ending in the Suffix Nagara, 234-35
   Pañcanagarī, 234-35

Place-names ending in Nauyoga, 235
   Nauyoga, 235
   Cuḍamani, 235
   Nagarasrī, 235
   Praṇāmāra, 235

Place-names ending in Kaṭaka, 235

Place-names ending in Vāsaka, 236-38
   Vāsaka, 236-38
   Ānandapurvāsaka, 236
   Ayodhya, 236
   Buddhist Period, 236-37
   Gupta Period, 237
   History of Kośala, 237
   Muslim Historians, 237
   Vinițā SYN Ayodhya, 236
   Iśvaravāsaka, 238

Place-names ending in Vana, 238-39
   Mahākāntāra, 238
   Tumbavana, 238
   Vindyaṭāvi, 239

Place-names ending in Grāma, 239-44
   Grāma, 239-40
   Gaon, 239
   Grāmāni, 239
   Vedic Literature, 239
   Villages, 239
   Bhadra Puṣkaraka grāma, 240
   Chandagrāma, 240
   Citravāṭāṅgara, 240
   Dōṅgā-grāma, 240-41
   Barāḥachatra, 241
   Gaṣṭapuṇḍjakak, 241-42
   Gulmangandhikā, 242
   Guṇekāgrahāgrāma, 242
   Grāmāgrahāra, 242
   Jambudēva, 242
   Kakubha, 242-43
   Kānteḍadaka grāma, 243
   Nālaḍadaka grāma, 243
   Lavanīgasikā, 243
   Pūrṇānāga grāma, 243
   Revatiṣa grāma, 243
   Śaṅgohalikagrāma, 243-44
<table>
<thead>
<tr>
<th>Place-names ending in Palli, 244-45</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palli, 244-46.</td>
</tr>
<tr>
<td>An eleventh century work,</td>
</tr>
<tr>
<td>245</td>
</tr>
<tr>
<td>Kannada, 245</td>
</tr>
<tr>
<td>Malayalam, 245</td>
</tr>
<tr>
<td>Sanskrit, 245</td>
</tr>
<tr>
<td>Tamil, 245</td>
</tr>
<tr>
<td>Erandapalla, 245-46</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Place-names ending in Gohālī, 246</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gohālī, 246</td>
</tr>
<tr>
<td>Gośālā</td>
</tr>
<tr>
<td>Nitva-gohālī, 246</td>
</tr>
<tr>
<td>Śrīgohālī, 246</td>
</tr>
<tr>
<td>Vaja-gohālī, 246</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Place-names ending in Pārśvika, 246-47</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palāśāṭṭa-Pārśvika, 247</td>
</tr>
</tbody>
</table>

| Place-names ending in Pāṭaka, 247    |
|====================================|
| Svācchandapāṭaka, 247               |

| Place-names ending in Pottaka, 247   |
|====================================|
| Prśhīma-Pottaka, 247                |

| Place-names ending in Vihāra, 248    |
|====================================|
| Lokottaravihāra, 248                |

<table>
<thead>
<tr>
<th>Place-names ending in Kṣetra, 248-52</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kṣetra, 248-49</td>
</tr>
<tr>
<td>Buddhāka-kṣetra, 249</td>
</tr>
<tr>
<td>Kālāka-kṣetra, 249-50</td>
</tr>
<tr>
<td>Khñḍaviduggurika-kṣetra, 250</td>
</tr>
<tr>
<td>Jolārī-kṣetra, 250</td>
</tr>
<tr>
<td>Mahipāla-kṣetra, 250</td>
</tr>
<tr>
<td>Maṇibhadra-kṣetra, 250</td>
</tr>
<tr>
<td>Miduvilāla-kṣetra, 250</td>
</tr>
<tr>
<td>Nakhaddārcarika-kṣetra, 251</td>
</tr>
<tr>
<td>Nāgī-jodāka-kṣetra, 251</td>
</tr>
<tr>
<td>Pakkavilāla-kṣetra, 251</td>
</tr>
<tr>
<td>Rāja-Vihāra-kṣetra, 251</td>
</tr>
<tr>
<td>Sūrināśivampūrṇēka-Kṣetra, 251</td>
</tr>
<tr>
<td>Sūryya-kṣetra, 252</td>
</tr>
<tr>
<td>Vaidya-kṣetra, 252</td>
</tr>
</tbody>
</table>

| Viṣṇuvardhakī-kṣetra                   |
| Yajñarātā-kṣetra, 252                  |

<table>
<thead>
<tr>
<th>Place-names ending in Puṣkariṇī, 252-53</th>
</tr>
</thead>
<tbody>
<tr>
<td>Puṣkariṇī, 252</td>
</tr>
<tr>
<td>Daṇḍa-Puṣkini, 252</td>
</tr>
<tr>
<td>Dośi-bhoga-Puṣkariṇī, 252-53</td>
</tr>
<tr>
<td>Ganeśvara-vilāla-puṣkariṇī, 253</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Place-names, One-word, 253-62</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avamukta, 253</td>
</tr>
<tr>
<td>Davāka, 253</td>
</tr>
<tr>
<td>Kāmarāpa, 253-54</td>
</tr>
<tr>
<td>Vaidyadeva, Kamauli grant, 254</td>
</tr>
<tr>
<td>Kānci, 254-56</td>
</tr>
<tr>
<td>Devibhāgavata, 255</td>
</tr>
<tr>
<td>Patanjalī, 255</td>
</tr>
<tr>
<td>Pulakeśin, Aihole inscription, 255</td>
</tr>
<tr>
<td>Purāṇa, 255</td>
</tr>
<tr>
<td>Religious Significance, 255</td>
</tr>
<tr>
<td>Kāśi, 256-57</td>
</tr>
<tr>
<td>Buddhist Literature, 257</td>
</tr>
<tr>
<td>Skandapurāṇa, 256</td>
</tr>
<tr>
<td>Vividhatirthakalpa, 256-57</td>
</tr>
<tr>
<td>Kosala, 257-58</td>
</tr>
<tr>
<td>Koṭījāra, 258</td>
</tr>
<tr>
<td>Kurāla, 258-59</td>
</tr>
<tr>
<td>Nepāla, 259</td>
</tr>
<tr>
<td>Deopara Inscription, 259</td>
</tr>
<tr>
<td>Šakti Saṅgama Tantra, 259</td>
</tr>
<tr>
<td>Palakka, 259-60</td>
</tr>
<tr>
<td>Pratyanta, 260</td>
</tr>
<tr>
<td>Samataṭa, 260-61</td>
</tr>
<tr>
<td>Baghura Inscription, 261</td>
</tr>
<tr>
<td>Bhṛhtsaṁhitā, 261</td>
</tr>
<tr>
<td>Veṇgi, 261</td>
</tr>
<tr>
<td>Veṇgi or Pṛḍḍa-veṇgi, 261</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Names, Localities, 262-63</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avadāra, 262</td>
</tr>
<tr>
<td>Himavacchikhara, 262</td>
</tr>
<tr>
<td>Naṣṭi, 262</td>
</tr>
<tr>
<td>Pānacakalyavāpaka, 262</td>
</tr>
<tr>
<td>Bhānugupta, Dāmodarpur</td>
</tr>
<tr>
<td>Copper Plate Inscription, 262</td>
</tr>
<tr>
<td>Names, Tribal Place, 263-67</td>
</tr>
<tr>
<td>-----------------------------</td>
</tr>
<tr>
<td><em>Aryāvartta</em>, 263-65</td>
</tr>
<tr>
<td><em>Āryan</em>, 263</td>
</tr>
<tr>
<td><em>Baudhāyana</em>, 263</td>
</tr>
<tr>
<td><em>Brāhmaṇa</em>, 264</td>
</tr>
<tr>
<td>Epigraphic records, 263</td>
</tr>
<tr>
<td><em>Patañjali, Mahābhāṣya</em>, 263</td>
</tr>
<tr>
<td><em>Vasiṣṭha</em>, 263</td>
</tr>
<tr>
<td><em>Kāka-rādabēta</em>, 265</td>
</tr>
<tr>
<td>Ancient name of <em>Śānci</em>, 265</td>
</tr>
<tr>
<td><em>Samudragupta, Allahabad Inscription</em>, 265</td>
</tr>
<tr>
<td><em>Bṛhat-saṁhitā</em>, 266</td>
</tr>
<tr>
<td><em>Kurus</em>, 266</td>
</tr>
<tr>
<td><em>Śāṅkara</em>, 265</td>
</tr>
<tr>
<td><em>Vaṅga</em>, 266</td>
</tr>
<tr>
<td><em>Baudhāyana Dharma-Sūtra</em>, 266</td>
</tr>
<tr>
<td><em>Candra, Meharuli Pillar Inscription</em>, 266</td>
</tr>
<tr>
<td><em>Kāśika</em>, 266</td>
</tr>
<tr>
<td><em>Pratyijñā-Yaugandharāyaṇa</em>, 266</td>
</tr>
<tr>
<td>Names of the Rivers and the Mountains, 293-304</td>
</tr>
<tr>
<td>The Rivers, 293-98, 321-23</td>
</tr>
<tr>
<td><em>Gaṅgā</em>, 293-94</td>
</tr>
<tr>
<td><em>Kālidāsa's Mahābhāṣya</em>, 293</td>
</tr>
<tr>
<td><em>Hacāta Gaṅgā</em>, 294</td>
</tr>
<tr>
<td><em>Jambūnādi</em>, 294</td>
</tr>
<tr>
<td><em>Kālindī</em>, 294</td>
</tr>
<tr>
<td><em>Narmadā</em>, 294-95</td>
</tr>
<tr>
<td><em>Padvā, 295</em></td>
</tr>
<tr>
<td><em>Devaviṣṇu</em>, 295</td>
</tr>
<tr>
<td><em>Pālāśini</em>, 295</td>
</tr>
<tr>
<td><em>Sikatā</em>, 295-96</td>
</tr>
<tr>
<td><em>Sindhu</em>, 296</td>
</tr>
<tr>
<td><em>Sudarśana</em>, 297</td>
</tr>
<tr>
<td><em>Vāṭa-nādi</em>, 297</td>
</tr>
<tr>
<td><em>Vilāśini</em>, 297-98</td>
</tr>
<tr>
<td>The Mountains, 298-300</td>
</tr>
<tr>
<td><em>Kailāśa</em>, 298</td>
</tr>
<tr>
<td>Mountain of the Jainas, 298</td>
</tr>
<tr>
<td><em>Raivataka</em>, 298</td>
</tr>
<tr>
<td><em>Bṛhat-saṁhitā</em>, 298</td>
</tr>
<tr>
<td><em>Sumeru</em>, 298-99</td>
</tr>
<tr>
<td><em>Kālikapuruṣa</em>, 299</td>
</tr>
<tr>
<td><em>Matsya-Puruṣa</em>, 299</td>
</tr>
<tr>
<td><em>Padmapuruṣa</em>, 299</td>
</tr>
<tr>
<td><em>Kāścanagiri</em>, 299</td>
</tr>
<tr>
<td><em>Karnikācala</em>, 299</td>
</tr>
<tr>
<td><em>Meru</em>, 299</td>
</tr>
<tr>
<td><em>Ratnasāhu</em>, 299</td>
</tr>
<tr>
<td><em>Svargiri</em>, 299</td>
</tr>
<tr>
<td><em>Svargigiri</em>, 299</td>
</tr>
<tr>
<td><em>Urjayat</em>, 299-300</td>
</tr>
<tr>
<td><em>Vīṣṇupada</em>, 300</td>
</tr>
<tr>
<td>Names, Tribes, Prologue, 121-24</td>
</tr>
<tr>
<td>Tribal Names, 121-22</td>
</tr>
<tr>
<td><em>Janapadas</em>, 121</td>
</tr>
<tr>
<td><em>Pāṇīcāla</em>, 121</td>
</tr>
<tr>
<td>Vedic tribes, 121</td>
</tr>
<tr>
<td>Other classes, 122-23</td>
</tr>
<tr>
<td><em>Rājan or King</em>, 123</td>
</tr>
<tr>
<td><em>Kulkuras</em>, 123</td>
</tr>
<tr>
<td><em>Kurus</em>, 123</td>
</tr>
<tr>
<td><em>Licchavikas</em>, 123</td>
</tr>
<tr>
<td><em>Madraks</em>, 123</td>
</tr>
<tr>
<td><em>Mallakas</em>, 123</td>
</tr>
<tr>
<td><em>Pāṇīcālas</em>, 123</td>
</tr>
<tr>
<td><em>Vṛjikas</em>, 123</td>
</tr>
<tr>
<td>Names, Women, 103-105</td>
</tr>
<tr>
<td>Feminine names, 103</td>
</tr>
<tr>
<td><em>Dāmasvāminī</em>, 103</td>
</tr>
<tr>
<td><em>Deva-kī</em>, 103</td>
</tr>
<tr>
<td><em>Harisvāminī</em>, 103-104</td>
</tr>
<tr>
<td><em>Padvāvatī</em>, 104</td>
</tr>
<tr>
<td><em>Rāmī</em>, 104</td>
</tr>
<tr>
<td><em>Śābhātyā</em>, 104</td>
</tr>
<tr>
<td><em>Śāmādhyā</em>, 104-105</td>
</tr>
<tr>
<td><em>Upāsikā</em>, 104</td>
</tr>
<tr>
<td><em>Nanda</em> see Names, Friendly, <em>Nandaka</em> see Names, Friendly</td>
</tr>
<tr>
<td><em>Nandi</em> see Names, Friendly</td>
</tr>
<tr>
<td><em>Nandika</em> see Names, Friendly</td>
</tr>
<tr>
<td><em>Narain</em>, 129</td>
</tr>
<tr>
<td><em>Narmadā</em>, 294</td>
</tr>
<tr>
<td><em>Mahārājādhitiḥa</em>, 26</td>
</tr>
<tr>
<td><em>Paramabhāgavata</em>, 26</td>
</tr>
</tbody>
</table>
IN THE GUPTA INSCRIPTIONS

Nauhatt, 3
Nerur grant of Vijayaditya, 16
Nibandha Period, 9-10
Nominal Languages, 3

Object words, 3-10
Oldenberg, 137
Oldham, 228
Kartrpura, 228
Other members of the Dynasty, 27-29
Bhāugupta, 29
Ghātokcaguupta, 27
Vainyagupta, 27-29

Pallaka, 260
Pandey, H., 139
Padma, 299
Pandey, M. S., 154, 217, 218
Krmiḷa, 217-18
Murundas, 152-54
Pandey, Raj Bali, 229
Kusthalapura, 229
Pāṇini, 9, 15, 47, 48, 122, 123 128, 144, 173, 207, 234, 267
Ārjunayanas, 127-28
Aṣṭadhīyāyi, 9, 122, 237
Aupagava, 9
Gārgya, 9
Madrakas, 143-46
Matila, 47
Nagara, 234
Vaṅga, 267
Vīrasena, 48
Yaudheya, 173
Paramabhadagavata, 26
Paramārtha, 17
Pāraskara, 5, 6, 7
Pargiter, 172
Yaudheya, 172
Pāṭaliputra, 232
Patañjali, 10, 15, 43, 146, 167, 267
Madrakas, 143-46

Puṣyamitra, 42-43
Vāhlika, 167-71
Vaṅga, 266-67
Patañjali, Mahābhāṣya, 10, 125, 225, 255, 257, 263, 293
Ābira, 125-27
Āryavarita, 263
Gaṅga, 293
Kamarūpa, 255
Kāśi, 257
Pathak, V., 236
Patronymic of Kautsa, 127
Pelliot, 132
Petersburg Dictionary, 28
Pillaka see Names, defects
Prabhāvatigupta, Poona and Rithpur Copper Plate Inscription, 16
Prācina Caritracosa, 20
Prakash, Buddha, 143
Madrakas, 143-46
Mālava, 146-49
Ṣāhānuśāhi, 157-58
Śaka, 161-66
Vāhlika, 167-71
Yaudheya, 171-75
Protected by Lord Śiva see Samudragupta
Przyluski, J., 144
Ptolemy, 128, 154, 236, 294
Pulakesin, Aihole Inscription, 255
Kāmarūpa, 255
Agni, 215
Bhāgavata, 215, 255, 267
Brahmaṇa, 215, 217, 255
Kārma, 295
Mārkaṇḍeeya, 125, 135
Matsya, 135, 145, 299
Śiva, 169
Skanda, 126, 160, 255
Vāmana, 214, 255
Vāyu, 126, 216
Viṣṇu, 215, 145, 295
Purāṇas, 21, 148, 156, 296
Pūravagupta, 24-25
Purusottama, 216

R

Rājatarāṅgiṇī, 152
Rājaśekhara, 167, 224, 264
Rāmāyaṇa, 215, 144-45, 167
Ramdas, G., 229, 238, 245, 260
Raychaudhuri, 17, 139
Raychaudhuri, H. C., 141, 169
Republic, Licchavi, 139
Repovrcs, 122, 124
Ṛgveda, 293, 296
Rock Edict XIII, 121
Rock Edict II, Asoka, 122
Roy, U. N., 39, 48
Rudradāman, Junāgarh Rock Inscription, 223, 295, 299
Rudradeva, 30

S

Sabala see Names, defects
Samarāṅganasūtradāra, 209, 223, 224, 249
Saimgha, 112
Samudragupta, 21-22, 49, 138
Allahabad Pillar Inscription, 49, 138, 318-20
Dhruvabhūti, 48-49
Candragupta II, Mathurā Pillar Inscription, 21-22
Saṁvat, Jodhpur Inscription, 126
Saṁtha see Names, qualitative
Sankalia, 42
Sankar, K. G., 245
Sāṅkhāyana, 5, 6, 7
Sāntivarman, Tālagund Stone Pillar Inscription, 16
Sarīra, 10
Śatapatha Brāhmaṇa, 5, 151, 169
Sathianathair, R.,
Seḍa see complexion, fair
Seḍila see complexion, fair
Sen, 216, 242, 260, 294
Sewell, 103
Shafer, 127, 138

Sharma, Daśhratha, 17, 220 228-29
Airikīṇa, 220
Dharmaśāstras, 17
Gotra, Dhrāṇana, 17
Kartrapura 228-29
Kṣatriyas or Vaiśyas, 17
Skandapurāṇa, 17
Sharan, M. K., 171, 173-75
Shastri, Hiranand, 26-27, 28
Siddhānta-Kaumudi, 152
Sircar, 26, 149, 150, 235, 243, 259, 299
Sircar, D. C., 39, 103, 125, 133, 155
217, 222, 234, 240, 250, 295 265
Ābhira, 125-27
Airāvata-go-ṛīya, 222
Bhadrapuśkarakarāma, 240
Devaki, 103
Hūṇa, 131-35
Kākanādabota, 265
Krmla, 217
Miduvilālā-kṛṣṭra, 250
Nāgadatta, 39
Paḍmā, 295
Paṇcanagari, 234
Puṣyamitrā, 155-57
Rudradeva, 39
Skāṇḍagupta, 17, 131, 221,
Bhitarī Stone Pillar Inscription, 131
Junāgarh Rock Inscription, 221, 321-22
Mleccha- deśa, 221
Skandapurāṇa, 20, 256
Smith, 153, 228, 229, 260
Smith, Vincent, 154
Smith, V. A., 15, 135, 141, 155, 253
Daṇḍaka, 253
Kākas, 135
Licchavis, 138-43
Puṣyamitrā, 155-57
Smṛti Period, 8-9
Manu, 8
Smṛti, Yajñavalkya see Yajñavalkya
Smṛṭi
Somadeva, Kathāsaritsāgara, 220
IN THE GUPTA INSCRIPTIONS

Pātaliputra, 220
Somayajin, 8
Śrī Gupta, 15-16
Historicity, 15
Prakrit, 16
Sanskrit, 16
Strabo, 163
Śaka, 163
Surāśmicandra, Mahārāja, 294
Surūva see Names, Beauty
Sūtikāññi, 5
Śūtra Period, 5
Abhivādaṇīya Name, 5
Grhya-Śūtras, 5
Śyāmādhyā see Śāmādhyā 259

T

Tantra, Śaktisaṅgama, 259
Nepāla, 259
Thakur, Upendra, 134, 135
Thomas, 129, 130
Toramāṇa, Eran Boar Inscription, 133
Jain Work, Kuvalaya mālā, 133
Tripathi, 20
Turkestan, Chinese, 129
Tribes, 125-75
Ābhīra, 125
Abiravan, 125
Ptolemy, Geography, 125
Second Century A.D., 125
Third Century A.D., 125
Ārjunāyana, 127-28
Fourth Century A.D., 128
Hidimbāvadhya, 128
Āṭavika-rāja, 128-29
Daiwaputra, 129-130
Hūna, 131-35
Skandagupta, Bhātāri Stone Pillar Inscription, 131
Tibetan Hor, 132
Turks, 132
Kākās, 135
Kharāparikas, 135-36
Kotas, 136
Coins of the Kotas, 136
Samudragupta, Allahabad Pillar Inscription, 136
Kurus, 136-38
Brāhmaṇa Literature, 137
Indo-Āryan ksatriya tribes, 136
Kuru-Pāṇḍalas Territory, 137
Śātapaṭha Brāhmaṇa, 137
Ṭrisu-Bharatas, 137
Uttarakurus, 136
Licchavis, 138-43
Madrakas, 143-46, 154
Uttar Madras, 154
Women, Madras, 146
Malava, 146-49
Mālava, Apara, 148
Malwagana, 146
Malwa, Modern, 149
Malava, Sikhs, 147
Mleceha, 149-52
Āryan civilization, 149
Bhātāri Pilior Inscription, 149
Manu-Smṛti, 151
Medieval Inscription, 152
Prakrit form of Speech, 150
Sanskrit term, 150
Murundas, 152-54
Foreign Tribe, 154
Samudragupta, Allahabad Pillar Inscription, 152
Prājrūnas, 154-55
Pusyanītras, 155
Bhātāri Stone Pillar Inscription, 155
Śāhānusāhi, 157
Śahi, 158
Iranian Word, 158
Saiṁhalaka, 158-61
Ceylon, 158
Island of Rubies, 161
Laṅka, 159
Ratnadvīpa, 161
Saṅlān, 161
Sanskrit texts, 160
Śimhala, 158
Śaka, 161-66
Saṅcī, 162
Western Satraps, 162
Sankanika, 166-67
Allahabad Pillar Inscription, 166
Candragupta II, Udayagiricave Inscription, 166
Satapatha Brahmana, 144

U

Udayagiri, 166
Udayagiri Cave Inscription, 14
Uigur, 131
Ancient chinese, 131
Upanayana, 9

V

Vādabha see Names, defects
Vāhlikā, 167-71
Vajayanti, 153
Vainyagupta, 27-29
Dharmāditya, 29
Gopa Candra, 29
Māharājdhirājā, 28
Pārāmābhāgavātā, 28
Sāmācārādevā, 29
Vāmānā, 22
Vāmāṇākā see Name, defects
Varāhamihira, 134, 159
Vasisthā, 263
Vatsyāyana, 67, 125, 167
Vāyu, 126, 216
Vayupurana, 172
Vedic Period, 4
Father's or grandfather's Name, 4
Gotra, 4
Literature, 4, 5
Secret Name, 4, 5
Secular Name, 4
Vidyābhūṣāna, S. C., 141
Viṅkaḍa see Names qualitative
Viṅpiṇa see Names, qualitative
Viṣṇu Purāṇa, 16
Śarman, 16
Viṣṇuvardhana, Mandasor Inscription 293
Viśvanātha, Sahitya Darpaṇa, 126

Vividhatirthakalpa, 236, 256
Ayodhva, 236
Kāśi, 256
Vogel, 296
Sindhu
Vrijikas, 123
Vyāhṛti, 5

W

Williams, Monier, 223, 229, 249
Kheta, 249
Kusthala pura, 229-30
Patha (foot path), 222-23
Wilson, 156, 263
Āryāvartta, 263-65
Puṣya mitras, 155-57
Wilson, H.H., 236
Ayodhyā, 236
Woolner, A.C., 293
Gaṅga, 293

X

Xoūnoi, Ptolemy, 132

Y

Yādavaparakāśa, 216, 223, 267
Yājñavalkya Smṛti, 9
Yāśka, 3, 4
Yaśodharman, Mandasor Inscription, 134, 293
Yaudheya, 171-75
Yuan-Chwang, 231
Pāṭaliputra, 231

Z

Zimmer, 137-38, 144, 169
Kīrūs, 136-38
Madракas, 143-46
Vāhlikā, 169