

for Lord Kṛṣṇa. In this case also the name is against the rules prescribed by the Dharmaśāstras.

4. *Goṣṭhaka* (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 kṣatriya).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