

*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 Puṇḍravardhana, 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.<sup>2</sup>

2. *Mahāsenadatta* (No. 43, L. 15; L. 26) :

The first part is 'Mahāsenā' which is the name of Kārttikeya or Skanda.<sup>3</sup> The second part is 'datta' which means 'given'. The whole expression means 'given by god Skanda'. Mahāsenadatta was a brāhmaṇa inhabitant of Puṇḍravardhana, belonging to Vājasaneyacaraṇa and versed in the four Vedas.

*Names ending in Śarmman*1. *Nāgaśarmman* (No. 29, L. 3) :

The first part is *Nāga* based on the Nāga or serpent-demon. The second part *śarmman* (or *śarman*) 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'.<sup>4</sup> The second part is a brāhmaṇa surname. *Nātha* is the name of several authors.<sup>5</sup>

3. *Śivaśarmman* (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 cow-herds' 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 proceptor, learned brāhmaṇa or Paṇḍita' (used as a title at the end of names, especially of natives of the Karnataka).<sup>6</sup>

2. *Jayabhaṭṭisvāmin* (No. 40, L. 6) :