

Eraṇ about 200 B.C.

22. D.C. Sircar, *Hz.*, p. 475.

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 Smṛtis, p.439.

24. *Ibid.*, p. 443

25. K.P. Jayaswal, *Ay.* pp. 115-16.

26. B.G. Gokhale, *Ez.* pp. 25-26.

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.1).

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

29. H.C. Raychaudhuri, *Az.* p. 526, f.n. 1.

30. *ZJ.* Vol. VII, No. 1 (January 1965), pp. 183-85.

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

‘राजन्यविशां प्रातिस्विकं गोत्राभावात् प्रवराभावस्तथापि पुरोहितप्रवरौ वेदितव्यौ ।

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

32. S.R. Goyal, *D.*, pp. 78-81.

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.

39. Cf. *Ibid.*, p. 170.

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 Licchavī 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*)".