

identical with connotation.⁵ 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*.⁶ 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.⁷

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 periods⁸ :

1. Vedic period
2. Sūtra 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.⁹ It is not quite clear from the Vedic literature how the