

that the father should give him the name *Somayājin* i.e., performer of soma sacrifices, as his third name.<sup>38</sup>

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.<sup>39</sup> The name of the father was to be avoided but the child could be given the name of one of his ancestors.<sup>40</sup>

### *The Names of the Girls*

While some Gṛhya-sūtras<sup>41</sup> are silent about the names of the girls, others<sup>42</sup> prescribe some rules for framing their names as well :

- (i) The name of a girl should have an odd number of syllables.<sup>43</sup>
- (ii) It should end in *ā*, with a *taddhita* suffix.<sup>44</sup>
- (iii) It should end in *dā*.<sup>45</sup>
- (iv) Āpastamba<sup>46</sup> 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.<sup>47</sup>

- (v) The Āpastamba Gṛhya-sūtra<sup>48</sup> 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.<sup>49</sup>

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 *dā*. The names of the boys are ordained to end with a *kṛta* 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*.<sup>50</sup>