(ii) The name of a brāhmaṇa should be indicative of *maṅgala*, of a kṣatriya strength, of a vaiśya wealth and of śūdra lowness.[51]

(iii) To the name of a brāhmaṇa an *upapada* (suffix) should be joined indicating *śarman* (happiness or blessing) ; of a king an *upapada* connected with protection ; of a vaiśya indicating prosperity and of a śūdra indicating dependence or service.[52]

(iv) The names of women should be easily pronounced, clear, charming, auspicious, ending in long vowel and should be full of blessings.[53]

Manu omits the elaborate rules about giving a name in the case of males, and does not make any reference to the *Nakṣatra* name or *abhivādanīya* name given to a boy.

NIBANDHA PERIOD

The Mitākṣarā, a commentary on the Yājñavalkya Smṛti, quotes Śaṅkha, who says that a father should give to his son a name connected with a family deity.[54]

There is another way of deriving names from *Nakṣatras*. In some of the medieval Jyotiṣa works, each of the 27 *Nakṣatras* is divided into four *pādas*, and to each *pāda* of a *Nakṣatra* a specific letter is assigned (e.g. *cu*, *ce*, *co*, and *la* for the four *pādas* of Aśvinī) from which a person born in a particular *pāda* of Aśvinī was called Cūḍāmaṇi, Cedīśa, Coleśa, or Lakṣmaṇa.[55] These names are called *Nakṣatra-nāma*; they are secret and muttered into the ear of the brahmacārin at his *upanayana* even now. Even so late a work as the Dharma-sindhu (A.D. 1790) disapproves of names, not warranted by the Smṛtis.

Now we consider the views of grammarians on naming a person.

Pāṇini divides the names into four principal classes.[56]

(1) Gotra names mentioned in Chapter 4, *pāda* 1 of the Aṣṭādhyāyī, e.g. Gārgya.

(2) Patronymics, e.g. Upagu's son called Aupagava (*Tasyāpatyam*, IV.1.92).

(3) Names derived from localities, where a person or his ancestors lived.