

context of the fact that the region of Mahākāntāra is known to have been infested with tigers.

7.....rāja (No. 19, L. 3) :

The first part of the name has been damaged. He was a king and was the grandfather of Goparāja, the feudatory chief of king Bhānugupta. He was the founder of the Lakṣa lineage.

#### *Names ending in Varman*

1. *Balavarman* (No. 1, L. 21) :

One of the kings of Āryāvartta said to have been forcefully uprooted by Samudragupta. The first part of the name is Bala which means strength or power and the second part Varman is a surname used for kṣatriyas. The name may literally mean 'one who protects with his power'.

It is a name based on quality.

2. *Bandhavarman* (No. 17, L. 15, L. 16) :

Bandhavarman was the son of Viśvavarman. He was probably a feudatory chief, ruling at Dasapura, Mandasor in Western Malwa,<sup>41</sup> in the time of Kumāragupta I. He has been mentioned as a king (nṛpa) governing the city of Daśapura and it was under his rulership that the Sun-temple was caused to be built by the guild of silk-cloth weavers at Mandasor (Daśapura). The relevant lines in the inscription lay a stress on his name Bandhu. He is described as possessed of firmness and statesmanship; beloved of (his) kinsmen; the relative, as it were, of (his) subjects; the remover of the afflictions of (his) connections; pre-eminently skilful in destroying the ranks of (his) proud enemies.<sup>42</sup> Varman is a kṣatriya surname meaning 'the protector', the entire expression may literally be translated as 'the protector of his relatives'.

3. *Bhīmavarman* (No. 26, L. 1) :

He is mentioned as a *mahārāja* and seems to have been a feudatory king of Skandagupta. Bhīma was the name of one of the five Pāṇḍavas (the second son of Pāṇḍu) mentioned in the Mahābhārata. Literally the name may mean 'one who protects by awfulness'. Bhīma is also the name of Rudra-Śiva, one of the eight forms of Śiva.<sup>43</sup> Thus it may be a name based on god Śiva.

4. *Hastivarman* (No. 1, L. 2) :