

3. *Revajjasvāmin* (No. 52, L. 17):

A *kumārāmātya* in the time of Vajnyagupta. The first part is Revajja and the second *svāmin*. Revajja can be derived from *revat* which means rich or prosperous.⁸⁰ Thus the name would literally mean 'master of the rich'.

4. *Śikharasvāmin* (No. 39, L. 6) :

He was the minister and the *kumārāmātya* of *mahārājādhirāja*, illustrious Candragupta II and was the son of Viṣṇupālita-bhaṭṭa, the son of Kuramāravabhāṭṭa, a teacher of the Chandoga (Veda).

Śikhara means a peak or summit of a mountain, hence the whole may literally mean 'one who is a master of *śikhara*'. The name seems to represent Lord Śiva due to Śiva's connection with the Himalayas.

5. *Vetravarman* (No. 34, L. 4; No. 35, LL. 3-4) :

A *kumārāmātya* in the time of Kumāragupta I. Vetra means the rod or mace of an officer, or staff of a door-keeper.⁸¹ So the whole will literally mean 'one who protects by means of a *vetra*'.

Names of Āyuktakas (Commissioners or District collectors)1. *Acyutadāsa* (No. 43, L. 1) :

Acyuta is the name of Lord Viṣṇu. So the present name would literally mean 'a *dāsa* or servant of Viṣṇu'. According to the *smṛtis* the surname *dāsa* should be used for *śūdras*.⁸²

2. *Bhāmaha* (No. 52, L. 17) :

He has been mentioned as a *bhogika* in this inscription. It was also the name of the author of the *Alaṅkāra-śāstra* and of the *Prākṛita-manoramā* (commentary on the *Prākṛita-prakāśa*)⁸³ Literally the name may mean 'one possessing great light, splendour or brightness'.

3. *Candragupta* (No. 40, L. 12) :

He is mentioned as a *kumāra*.⁸⁴ This name has already been explained among the names of the Gupta kings.

4. *Devabhaṭṭāraka* (No. 37, L. 3) :

He is mentioned to have ruled over the *viṣaya* of Koṭivarṣa. The name is based on the name of Lord Sun. Devabhaṭṭāraka seems to be a metathesis of Bhaṭṭārakadeva which means 'The god Bhaṭṭāraka'.