

5. *Śa(ga)ṇḍaka* (No. 36, L. 3) : D.C. Sircar takes the reading to be Gaṇḍaka which seems to be correct.⁸⁵ One scholar⁸⁶ equates Śaṇḍaka with Saṇḍaka which means a 'bull' and says that the word Gaṇḍaka yields no sensible meaning. But Gaṇḍaka has been accepted as the most probable reading by scholars,⁸⁷ Gaṇḍaka is the name of a river in the northern part of India.⁸⁸ So the name Gaṇḍaka based on the river Gaṇḍakī can be given to a person just as the name Gaṅgā based on the river Ganges is given to a person. Gaṇḍaka is also the name of the Videhas living on the river Gaṇḍakī⁸⁹ and also refers to a rhinoceros.⁹⁰ It is possible that the present name, like *Vyāghra* discussed elsewhere is based on the name of an animal.

6. *Śarvvanāga* (No. 16, LL. 4-5) : He was a *viṣayapati* in the reign of Skandagupta. Śarvva is the name of Lord Śiva⁹¹ and *nāga* may be a surname indicating that the person belonged to the Nāga tribe.

7. *Svayambhu(ū)deva* (No. 37, L. 4) : He has been mentioned as a *Viṣayapati* in the Damodarpur copper plate inscription of Bhānugupta. Literally the name would mean 'self-existent god', i.e., Brahṃā. As mentioned earlier the practice of giving names of gods to human-beings directly is against the tradition of the Dharmasūtras.

REFERENCES

1. Cf. Mānava Gṛhyasūtra, I.18.1-2; यज्ञस्य नामधेयं देवताश्रयं नक्षत्राश्रयं देवतायाश्च प्रत्यक्षं प्रतिषिद्धम् ।
2. R.C. Majumdar, Pg. p. 141.
3. Ibid.
4. Cf.No. 1, L. 13 : बाहु-वीर्य्य-रभसादेकेन येन क्षणादुन्मूल्याच्युत-नागसेन-गणपत्या-दीन्नुपान्संगरे ।
5. No. 1, L. 21 : रुद्रदेव-मतिल-नागदत्त-चन्द्रवर्म-गणपतिनाग-नागसेनाच्युतनन्दि-बल-वर्माद्यनेकाय्यावर्त्त राज-प्रसभोद्धरणोद्वुत्प्रभावमहत्तः । Cf. see note 15.
6. Fz. p. 883, col. 1
7. U.N. Roy, Lz. pp. 69-73.
8. Fz. p. 172, col. 2, M.N. Sircar, 'Śaivism', vide Ky. pp. 316-35.
9. D.C. Sircar, Hz. p. 408 :

गुप्तान्वयारिद्रुम-धूमकेतुः प्रभाकरो भूमिपतिर्य्यमेनम् ।

स्वेषाम्बलानां बलदेव-वीर्य्यं गुप्तानुरागादधिषं चकार ॥१०॥ ;