

mean 'born by the grace of Lord Kṛṣṇa'. Names ending in *datta* are common in Buddhist literature.²⁶

4. *Nara(nā)ndin* (No. 37, L. 10) :

The first part *Nara* here means the primeval or eternal spirit pervading the universe,²⁷ the second part is *nandin*; the whole meaning 'one who is an attendant of *Nara*'. It may also mean 'one who pleases or wins over *Nara*' or the one pleasing (other) human-beings.

NAMES OF PUSTAPĀLAS (Record-keepers)

Names ending in Dāsa

1. *Arkkadāsa* (No. 44, L. 10) :

Arkka is the name of god *Sun*²⁸ and *dāsa* means servant; the whole meaning 'one who is a servant of god *Sun*'.

2. *Haridāsa* (No. 28, L.10) :

The first part is *Hari* which means 'god'. It is a name given to many gods,²⁹ but generally it is used for *Viṣṇu* or *Kṛṣṇa*. The second part is *dāsa*. The whole literally means 'one who is an attendant of *Hari*'.

3. *Patradāsa* (No. 36, L. 6, L. 8) :

Patra means a letter or documents, and *dāsa* means 'a servant'. Thus the whole may literally mean, 'one who is a servant to letters or documents' which is a very befitting name for a record-keeper.

4. *Rāmadāsa* (No. 28, L. 10) :

The first part is *Rāma* which refers to Lord *Rāma* of the Epic *Rāmāyaṇa* and the second is *dāsa*, the whole meaning 'a servant of Lord *Rāma*'.

Names ending in Datta

1. *Durgādatta* (No. 44, L. 10) :

Durgā is the name of a goddess who is worshipped in *navarātras*, *datta* means 'given', the whole meaning 'given by goddess *Durgā*'.

2. *Riṣidatta*³⁰ (No. 34, L. 10) : *Risidatta*³¹ (No. 35, L. 7) :

We get this word in above two forms but the first form is more accurate though not fully correct due to orthographic differences. The correct form should be '*Ṛṣidatta*'. The first part '*Ṛṣi*' means 'a sage' and '*datta*' means given, the whole