

wins over lord Yama. This name has been very frequently used in ancient literature.³⁸ We are not sure to what god the name connotes the meaning.

Miscellaneous

1. *Dhṛtiviṣṇu* (No. 28, L. 10) :

The first part is Dhṛti which means resolution or satisfaction. It is a name based on virtue. The second part Viṣṇu gives no meaning to the first part; it has only been added probably as the family deity.³⁹

2, *Virocana* (No. 28, L. 10) :

It is the name of the god Sun, literally meaning 'illuminating'.⁴⁰ It is thus a case of the name of a god directly given to a man which is against the rules prescribed by the Smṛtis.

3. *Yaśodāma* (No. 43, L. 4, L. 17) :

Yaśas means fame and *dāma* means a garland,⁴¹ the whole thus meaning 'a garland of fame'. It was used as a proper name quite frequently in ancient period.⁴²

NAMES OF THE VĪTHĪ-MAHATTARAS (Vīthī-elders)

1. *Gaṇḍa* (No. 43, L. 4) :

According to lexicographers Gaṇḍa means 'the chief; best, excellent'⁴³ and thus can signify a hero. The term is also used for the animal rhinoceros, so it can also be a case of a name based on the name of an animal.

The custom of deriving names from animals was unknown in the Vedic period.⁴⁴ But in Pāṇini we find such references.⁴⁵

2. *Harisimha* (No. 43, L. 5) :

The first part is Hari which is the name alike of Viṣṇu, Kṛṣṇa, Moon, Vāyu (the god of the Wind) and according to lexicographers of Śiva.⁴⁶ The Second part '*simha*' has the purpose only of a surname and does not give any sensible meaning to the first part. In modern practice the word '*simha*' is used as a surname of kṣatriya, ṭhākur and rajput castes.

3. *Jyeṣṭhadāma* (No. 43, LL.4-5) :

The first part of the word is *Jyeṣṭha* literally meaning elder. Here it may stand for Jyeṣṭha Liṅga described in the Liṅga Purāṇa.⁴⁷ The second part *dāma* means 'a garland'.⁴⁸ The whole thus literally means, 'a garland of Jyeṣṭha Liṅga' and testifies