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meditating on the feet of the Paramabhattāraka.⁷⁷ The name has already been discussed among the names of Commanders.

8. Vatsabhatti (No. 17, L 23):

The Mandasor Stone Inscription of Kumāragupta and Bandhuvarman (the Mālava years 493 and 529) was composed by Vatsabhaṭti.⁷⁸ Vatsa is often used as a term of endearment (=my dear child).⁷⁹ Originally it was used for a calf, then for the young of any animal and finally for any offspring or child. The child or the young of any animal being lovely, it became a term of endearment. The second part of the present name is *bhatți* which is a variation of *bhatța*. Bhatți is formed from 'bhartr' meaning 'lord'.⁸⁰

Miscellaneous

1. Jīvanta (No. 16, L. 8) :-

He was the head of the guild of oilmen of Indrapura. Jīvanta is a one-word name. Literally it means 'long-lived',⁸¹ which shows the wish of the parents for the child to live long. It was the name of a man in the time of $P\bar{a}nini.^{82}$

2. Māra (visa) (No. 55, LL. 2-3):

He was the father of Dāmasvāminī who raised a pillar at Rājaghāt, Vārānasī; in memory of her parents. The first part of the name is Māra which is the name of the god of love who in the Buddhist literature is described as the greatest enemy of the Buddha and his religion.⁸³ The second part of the name is not legible. If it is visa then the whole can literally mean 'one who is a poison for the god of love', i.e., a man of great self-control whom the arrows of Māra cannot affect.

3. Samphila (No. 22, LL. 5-6): He was a soldier who has been mentioned as an 'Aśvapati'. Samghila is a name ending in 'ila'.⁸⁴ It is an abbreviated form of the full name 'Samghadatta'.

In Sāñcī inscriptions we find several names with *ila*-ending e.g., Agila (Agnidatta), Satila (Svātidatta), Nāgila (Nāgadatta), Yakhila (Yakşadatta), Samghila (Samghadatta).⁸⁵

4.Viṣṇu (No. 29, L. 7): It is the name of some officer whose name appears to have the ending Viṣṇu who may have been his family-deity. The first part is not legible.