

based on the name of a certain deity. The second part *Śarman* gives no meaning here to the first part.

4. *Himaśarmman* (No. 43, L. 9) :

*Hima*³⁹ means snow or winter. G. Bühler⁴⁰ takes the meaning of *hima* as 'the moon'. So we can say that the name is based on the deity moon. The word *Śarman* signifies only a surname. It has got no meaning as the part of the name. Or we may say that the name is based on the winter season.⁴¹

5. *Kaivarttaśarman* (No 43, L. 9) :

The word *Kaivartta* means 'a fisherman (born of a prostitute by a kṣatriya or of an *Ayogava* female by a Niśāda father).⁴² We also come across a name 'Kaivartti-Śreṣṭhin' in No. 46, L. II. The name *Kaivarttaśarmman* may signify the profession of the person who was by birth a brāhmaṇa. The word *Śarman* here yields no meaning when combined with the first part; it is only significant of a brāhmaṇa surname.

6. *Kramaśarmman* (No. 43, L. 8) :

Krama means uninterrupted or regular progress, hereditary descent.⁴³ It may literally mean 'one who protects the family by causing increase in descent (by his birth)'.

7. *Lakṣmaṇaśarmman* (No. 43, L. 8) :

The name is based on *Lakṣmaṇa*, the younger brother of deity Rāma. The word *Śarman* here has the significance of a surname only.

8. *Maghaśarmman* (No. 43, L. 6) :

Magha means wealth or power. Literally it would mean 'one who protects the wealth'.

9. *Rūpaśarmman* (No. 43, LL. 7-8) :

Rūpa means 'form, figure, beauty'. Here it may mean beautiful. We have similar names, e.g., Rūpalal, Sunderlal, Rūpa-chand, etc., in modern times. The first part of the name is based on a virtue, i.e. 'beauty'. It would mean 'one who is beautiful'.

10. *Ruṣṭaśarmman* (No. 33, L. 8) :

Ruṣṭa means angry. The name might have been given due to furious nature of the man. *Ruṣṭa* was the name of a Muni.⁴⁴

The word 'Śarman' is only significant of the brāhmaṇa surname and yields no sensible meaning when combined with the