

first part.

11. *Śukrasarmman* (No. 43, LL. 8-9) : *Śukra* means 'bright, resplendent; light-coloured, white'.⁴⁵ The name may be based on colour, day (Friday), or the sage Śukra. Literally it would mean 'one who is white-coloured'.

12. *Susarmman* (No. 43, L. 7) : 'Su' is generally prefixed before names. It means 'good or excellent'. The whole will literally signify 'one who is good'.

Names ending in Śiva

1. *Aparaśiva* (No. 43, L. 6) : *Apara* means 'having no rival or superior; having nothing beyond or after'.⁴⁶ The second part is Śiva. The literal meaning of the name is 'the unrivalled or the great Śiva. We have such names as 'Aparārka';⁴⁷ Pūrṇacandra or Pūrṇasīmha.

2. *Vasuśiva* (No. 43, L. 6) : *Vasu* mean 'good or beneficent'⁴⁸ and Śiva refers to Lord Śiva. So the whole will mean 'beneficent Śiva'.

Names ending in Svāmin

1. *Alātasvāmin* (No. 43, L. 7) : The first part '*Alāta*' means fire.⁴⁹ We have in the Mahābhārata a name '*Alātākṣi*' 'having fiery eyes', one of the mothers in Skanda's retinue.⁵⁰ The second part *svāmin* means 'a master, lord or owner'. It is also used for a spiritual preceptor, learned brāhmaṇa or paṇḍita (used as a title at the end of names, especially of the natives of the Karnataka).⁵¹ Literally the whole means 'the lord of fire'.

2. *Bhaṭṭasvāmin* (No. 43, L. 7) : The word *Bhaṭṭa* literally means 'lord' (from *bhartr*). It is a title of respect but is also affixed to the names of learned brāhmaṇas. Here it has been used as the first part of the name while in other examples we find it used as a second part of the name. *Bhaṭṭasvāmin* is also the name of the author of a commentary on the Arthaśāstra. The whole name literally means 'the lord of lords'.

3. *Brahmasvāmin* (No. 43, L. 7) : *Brahman* means prayer, the sacred word, the text of mantra used as spell.⁵² We find several personal names based on this