

The first part of the name is Jayabhaṭṭi. *Jaya* literally means triumph or being victorious (in battle, lawsuit, etc.). It was also the name of Arjuna (the son of Pāṇḍu), Indra, the sun, of an attendant of Viṣṇu and of many sages.⁷ *Bhaṭṭa* or *Bhaṭṭi* is affixed to the names of learned brāhmaṇas.⁸ As explained above, the second part of the name *svāmin* is the surname added to the names of learned brāhmaṇas. Jayabhaṭṭisvāmin was a brāhmaṇa and has been mentioned as *trividya* in subsequent lines of the inscription⁹ (L. 8; L. 9).

Miscellaneous

1. *Amṛtadeva* (No. 37, L. 6; L. 14) :

The first part is Amṛta and the second is 'deva'. The term can mean 'the god Amṛtā' which is the name of Lord Viṣṇu or we may call him 'the god of nectar' (*Amṛtasya deva*). It may also be explained as "Whose Lord is the nectar" or *amṛtam devo'sya*. He was an inhabitant of Ayodhyā.

2. *Deva* (No. 16, L. 5) :

It is an abbreviated name without any surname. Literally it means 'god, heavenly, divine' (also said of terrestrial things of high excellence.)¹⁰ It is also the name of men, and is used as a short form for Devadatta.¹¹ Deva of our inscription belonged to the community of the *Caturvedins* of the locality called Padmā in the town of Indrapura.

3. *Devaviṣṇu* (No. 16, L. 5) :

The first part is 'Deva' which means 'god'. The second part is Viṣṇu which may be the name of his family deity. Devaviṣṇu belonged to the community of Caturvedins of the locality called Padmā in the city of Indrapura. He performed the Agnihotra of the Rāṇāyaṇīya Śakhā of the Vedas every day.

4. *Duḍika* (No. 16, L. 5) :

He was a brāhmaṇa belonging to the community of *Caturvedins* of the locality known as Padmā in the city of Indrapura. He has been mentioned as the great grand-father of the brāhmaṇa Dēvaviṣṇu, the giver of an endowment for the maintenance of a lamp in the temple of the god Sun.

It is an abbreviated name with the ending "ika"¹² like Devika for Devadatta; Yajñika for Yajñadatta and Chadika for Chandodatta.¹³