

Upāsikā (lay-worshipper) Harisvāminī, was the wife of *Upāsaka* Sanasiddha who donated money to the *Ārya-saṃgha* (community of the faithful) at the great *vihāra* (Buddhist convent) of Kākanādaboṭa (i.e., the great *stūpa* at Sāñci) for feeding one *Bhikṣu* everyday and maintaining lamps in the shrines of the Buddha.⁹

The first part of the name, Hari, stands alike for Lord Kṛṣṇa, Viṣṇu and Śiva. The second part is 'Svāminī' meaning mistress. Thus the whole literally means 'one who has Hari as her master'.

4. *Padmāvati* (No. 22, L. 5) :

She was the mother of Śaṃkara, an ascetic, under whose instructions the image of the Jina-*vara-pārśvanātha* was made.

In the inscription we have the un-Pāṇinian use of the locative 'Padmāvatau' in place of 'Padmāvatyām' but it seems to have been done to suit the metre.

Padmāvati is a synonym for Lakṣmī. In India it has been a popular name for women.¹⁰

5. *Rāmī* (No. 28, LL. 4, 12, 17) :

She has been mentioned as the wife of a brāhmaṇa, named Nāthaśarman.

Rāmī means 'darkness or night'.¹¹ It may mean 'a woman of dark complexion' or it can be a patronymic from Rāma.¹² Monier Williams mentions the form with short 'i' suffix (Rāmi) but it can be with long 'ī' as well, as we have 'Devakī' a patronymic from Devaka.¹³ Chatterji mentions it to be a feminine form of Rāma and considers it a naming pattern prevalent among the lower classes¹⁴

6. *Sābhāṭi* (No. 55, L. 3) :

The form of the name should have better been Sabhāṭi. She was the mother of Dāmasvāminī who raised a pillar in her memory.

The name seems to have some relation with the word *Sabhā*.¹⁵ It can be an adjective from the word *Sabhā* combined with √'at' to move. Literally it may mean "one who moves in assemblies".

7. *Śāmāḍhyā* (No. 31, L. 2) :

Śāmāḍhyā is a Prakritized form of the word 'Śyāmāḍhyā'. She was the daughter of Bhaṭṭibhava and the wife of the ferryman