

may be enumerated here :

1. Piccakuṇḍa
2. Prabhamitra
3. Kaṅkuṭi
4. Bonda
5. Vailinaka
6. Karppaṭika
7. Riśidatta
8. Rāmī
9. Duḍika
10. Liḍhaka

The names of brāhmaṇas occurring in our inscriptions sometimes end in a non-brāhmaṇic cognomen such as Bhaṭṭa, Datta and Kuṇḍa, etc., which are available in the inscriptions of Bengal. Surnames like Datta, Dāma, Pālita, Pāla, Kuṇḍa (Kuṇḍu), Dāsa, Nāga and Nandin are now confined to Kāyasthas of Bengal but not to brāhmaṇas. Bhandarkar²⁷ has pointed out that identical surnames are used by the Nāgara-brāhmaṇas. It cannot be said definitely whether the name-endings in dāman occurring in the names of several Śaka satraps portraying Iranian influence²⁸ have any relationship with the name-ending 'dāman' found in our records.

Noticing brāhmaṇic names with a large number of modern Bengali Kāyastha cognomens in several early epigraphs discovered in Bengal, some scholars have suggested that there is a considerable brāhmaṇa element in the present day Kāyastha community of Bengal. Originally the professions of Kāyastha (scribe) and Vaidya (physician) were not restricted and could be followed by people of different *Varnas* including the brāhmaṇas. So there is every probability that a number of brāhmaṇa families were mixed up with members of other *Varnas* in forming the present Kāyastha and Vaidya communities of Bengal.²⁹

Kāyasthas frequently figure in our inscriptions usually as professional writers. The office of Kāyastha (scribe) seems to have been instituted before the beginning of Gupta period. It seems likely that they had not developed into a caste during our period. "This may account for the non-reference to them as a caste in the contemporary Smṛtis".³⁰ Majumdar³¹ says