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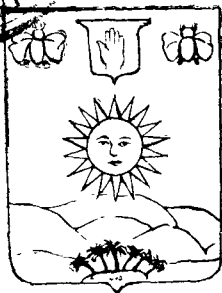
STUDIES
in
THE HISTORICAL & CULTURAL GEOGRAPHY
and
ETHNOGRAPHY OF GUJARAT

(Places and Peoples in Inscriptions of Gujarat: 300 B.C.-1300 A.D.)

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can see the beginnings of some of our present-day surnames, *Dvivedī*, *Trivedī*, and *Dikṣita*. The names themselves show the greater and greater hold that the cults of the personal deities was having on the people.

This conclusion as to the rise and rapid growth of the cult of personal gods and the gradual disappearance of purely Vedic religion and practices is in full accord with the evidence from archaeology—coins and monuments.

But even among the names of personal deities—*Siva* and *Viṣṇu*—we see the occurrence of certain names only, pointing to the later increase in their names, as different aspects of these deities came—to be emphasized or invented.

How very exactly reflective of the contemporary usages and religions are the names is shown by the fact that there is not a single name after *Gaṇapati*, or *Hanumān*, and only a couple or so after *Rāma* and *Brahmā*. This conclusively indicates, as I have already shown from purely archaeological studies and as also our study of place-names testifies, that the cults of *Rāma*, *Hanumān* and *Gaṇeśa* are comparatively very recent; that of *Gaṇeśa* not earlier than the 9th century and of *Rāma-Hanumān* definitely post-13th century.

The study of *Brāhmaṇa* gotras and Vedic *S'ākhās* showed that up to the 11th century the *Brāhmaṇas* of the *Mādhyandina Vājasaneyā S'ākhā* preponderated over others, among which there were a few *Ṛg* and *Sāmavedīs* and a sprinkling of *Atharvavedīs*. This proportion is maintained till today. Among the gotras, the earliest and of most frequent occurrence are the *Bhāradvāja*, *Vatsa* and *Ātreya* gotras, three of the four or eight most ancient gotras.

So much for the pre-Caulukya *Brāhmaṇas*. Unfortunately the evidence for the succeeding period relates to people who are not *Brāhmaṇas*. Hence we cannot find out what further changes took place in the *Brāhmaṇa* names. Among the non-*Brāhmaṇa* names all the few names are after *Siva* or *Viṣṇu* and none after *nakṣatra* deity. Whether this was becoming a general practice we cannot say for certain. It appears that it was, for we find *Vijñāneśvara* citing an earlier commentator on the *Yājñavalkya Smṛti* (?) that a father should give a name connected with a family deity. Thus the practice had come to be legalised. But whereas we observe this expansion of the rules in naming a child in the