Chapter VIII - Gotra as a conventional mark of Aryan tradition
Section I - Tribal gotras:

The social background of gotra is lost with the dissolution of the Aryan clan and in its later phase gotra does not convey the sense of clan, but becomes a matter of social convention. Affiliation to a gotra cannot any longer be connected with the question of kinship and it becomes possible for the members of a whole tribe to adopt a gotra appellation and regard themselves as a sept of that gotra. In Baudhāyana's list of gotras, we meet with names of tribes, treated as septs of gotras. These are clear cases of adoption of gotra names by tribes.

1 Vaideha (Vaidehā) is included in the Laukākṣi sept of Kasāyapa gotra. The Vaidehas are known to the Śatapatha and Jaiminiya Brāhmaṇas as a tribe of wide celebrity. The Rāmāyana speaks of Vaidehi as a tribal designation. It is quite probable that the Vaideha tribe has adopted the Laukākṣi gotra appellation.

2 Pāñchāla (Pāñchālā) is comprised in the Miśhrava Kasāyapa gotra as one of its septs. The Pāñchālas are identified with Krivis in the Śatapatha Brāhmaṇa and associated with the Kurus.

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1 -See Baudh VII. 44.
2 -ŚB XI. 3. 1. 2 -- Janakah Vaidehah; Vaideha appears to be the tribal designation of Janaka.
3 -JB II. 76 -- Janakah ha Vaidehah.
4 -Rām III. 13. 8, 37. 14.
5 -See Baudh VII. 41.
6 -ŚB XIII. 5. 4. 7 - Krivayah iti ha vai purā Pāñchālān ēchaksate.
in the Gopatha Brähmana. It is probable that the Kasyapa gotra appellation has been adopted by the Pañchāla tribe.

The Rishi-gotra designation of tribes shows that the kinship basis of gotra has been already lost.

Section II - Gotras adopted by Vṛātya (?) tribes:

Some republican tribes of the Buddhist era bear Rishi-gotra appellations, probably adopted by them. The Mallas and Lichchhivis (Nichchhivis) among them have their origin from a Vṛātya 2 Rājanya according to Manu and are regarded by Kautilya as saṃghas. In connection with the Mallas, the terms 'gaṇa' and 'saṃgha' are indiscriminately used by the Majjhima Nikāya. The members of both these tribes are addressed by the gotra name of Vasiṣṭha. Thus, even tribal gaṇas or saṃghas of Vṛātya origin are allowed to adopt gotra names, which do not possess any implication of kula, as the Lalitavistara clearly distinguishes the epithet 'kulārthika' from 'gotrārthika'.

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2 - Manu X. 22.
3 - Arthasastra XI. 1.
5 - See pp. 121-122, Buddhist Suttas, Mahāparinibbānasutta, 6. 22-23; also pp. 10-12, Some Ksatriya tribes of ancient India.
6 - See p. 139, ch. XII, Lalitavistara, vol. I.
Similar cases of adoption of gotra names are found among the Sakyas and Jnātṛikas. Buddha's familiar designations are 'Sakyaputta' and 'Gotama'; the former describes his membership of the Sākya gaṇa and the latter his affiliation to the Gotama gotra which seems to have been superimposed upon the whole tribe. Similarly, Mahāvīra is spoken of as 'Nātaputta', i.e., a member of the Nāta (Jnātṛika) clan (or tribe); his gotra is Kāsava, i.e., Kāśyapa, which appears to be the adopted gotra of his clan (or tribe). In these cases, the gotra name does not imply actual kinship, though its importance does not dwindle in the least.

4 - See p. 413, ch. XIX, sec. on Jainism by A. M. Ghatage, The age of imperial unity.
5 - Ibid; also pp. 10 - 12, Some Kṣatriya tribes of ancient India.
Section III - Gotra appellations more valued than personal names:

Among early Buddhists much value is attached to gotra names. In many instances these are substituted for names of individuals and we are surprised to find that names of places or qualifying attributes are put before gotra names to set apart individuals of the same gotra from one another, while their own names are overlooked. Thus, the social importance of gotra names does not decrease in the smallest degree in an age when kinship is not the basis of gotra.

Some of the gotra names of Buddhist psalmists deserve notice, e.g., (i) Kumāra Kassapa; (ii) Kassapa of the River (Nādi Kassapa); (iii) Kassapa of Gayā (Gayā Kassapa); (iv) Kassapa of Uruvelā (Uruvelā Kassapa); (v) Mahākassapa; (vi) Gotama, a Brāhmaṇa of Rājagaha; (vii) Gotama, a Sākiyan; (viii) Gotama, an Udichcha Brāhmaṇa; (ix) Kisa Gotami,

1 - See pp. 147 - 148, Psalms of the brethren.
2 - See p. 195, ibid.
3 - See p. 197, ibid.
5 - See pp. 359 - 361, Psalms of the brethren.
6 - See p. 117, ibid.
7 - See pp. 171 - 172, ibid.
8 - See p. 264, ibid.
9 - See p. 106, Psalms of the sisters.
called Kisa from leanness of her body; (x) Maha-Pajapati Gotami, foster-mother of Buddha.

In all these cases, gotra designations are used instead of personal names.

Section IV - Gotra appellations as names of authors of canonical and other kinds of works:

The social importance given to gotra names is made clear to us by the fact that the authorship of a number of ancient Sanskrit works is traditionally placed upon gotra appellations. The names of authors are in many cases identical with or derivable from gotra names, of which some are mentioned below:

Asvalayana, Gobhila, Kata (- Katyayana), Yaska (- Yaska),
Sunaka (- Saunaka), Panini, Patanjala (- Patañjali), Valmiki,

1 - See pp. 87 - 88, ibid.
2 - Asvalayanas form a sept of Vasiṣṭha gotra, see Baudh VIII.45.
3 - Gobhilas belong to the Sāndila sept, see Baudh VII. 43.
4 - Vide Baudh VI. 35.
5 - Ibid I. 6.
7 - Ibid I. 3; Pāṇini is a sept of Vatsa gotra.
8 - Ibid IV. 26; a section of Patañjalas belongs to the Kapi clan.
9 - Ibid I. 3; Valmiki is a sept of Vatsa gotra.
Section V - Gotras of royal dynasties:

We are informed of gotras of royal families of different periods of Indian history. These gotra appellations appear to have been adopted by them.

The dynastic names 'Sūnga' and 'Kānva' are perhaps gotra designations, as the same names occur in Baudhāyana's list of gotras.

1 - Ibid IV. 20; Bādarāyanaśa form a sept of Viṣṇuvardha gotra.
2 - Ibid II. 10-16.
3 - Ibid VIII. 45.
4 - Ibid I. 6; Kauṭilyas are regarded as a sept of Yaska clan.
5 - Ibid VI. 31; Yajñavalkas belong to the Kusika clan.
6 - Ibid X. 52.
7 - Ibid VII. 43; Vātsyāyanas belong to the Śāṇḍila sept.
8 - See p. 95, ch. VI, The age of imperial unity; also Baudh III. 17.
9 - See p. 99, ch. VI, op. cit.; also Baudh IV. 21.
The Vakatakas have affiliation to the Vishnuvriddha gotra.

The Pallavas affiliate themselves to the Bharadvaja gotra and the word 'gotra' is sometimes replaced by the word 'vamsa' indicating the belief in actual descent from the gotra-Rishi Bharadvaja.

The Kadamvas and the Chalukyas belong to the Manavya gotra. In the case of the latter, the gotra affiliation is believed to be an actual tie of kinship, since the epithets of one Chalukya king describe him as 'a member of the Manavya gotra' (Manavya-sagotrah) and 'protector of his gotra' (gotranistārakah) and thus suggest his real descent from Manu.

1 - See p. 264, EI XXIV, No. 37, Two incomplete grants of Pravarasena II, set A, 1st plate.
2 - See p. 86, EI VI, No. 8, Mayidavolu plates of Sivakanda-varman, 1st and 2nd plates.
3 - See pp. 113 - 114, EI XIX, No. 18, Two inscriptions of Rajasimha-Narasimhavarman II, B. The Panamalai inscription.
4 - See p. 166, EI XIV, No. 11, Sangoli plates of Harivarman, 1st plate.
5 - See p. 123, EI V, No. 16, Masulipatam (?) plates of Vijayaditya III, 1st plate; also p. 202, EI V, No. 22, Vakkaleri plates of Kirtivarman II, 1st plate.
6 - See p. 355, EI VI, No. 36, Ranastipundi grant of Vimaladitya, 3rd plate; the inscriptions at Ittagi trace the Chalukyas to the lunar race originating from Atri, see p. 51, EI XIII, No. 4, tr. of verses 16 - 18.
In the above instances we note that there is a general tendency to believe in actual descent from a gotra ancestor. Sometimes, gotra is regarded as vāṃśa, though the belief in gotra lineage appears to be groundless.

Section VI - Metronymics in royal families and their significance:

Epigraphic records supply us a number of metronymics of members of royal families.

It is found that a king, his father, father's father have metronymics, attached to their names; or, a king as well as his mother's father bear metronymics.

1 - See pp. 89 - 90, No. 1, Select inscriptions, vol. I; also footnote, p. 175, ch. XI, The age of imperial unity.

2 - Gauptī is derived from Gupta, a family name and not a Rishi-gotra; vide p. 35, EI XXII, No. 8, Silahara cave inscriptions, D. R. Bhandarkar.

3 - See p. 176, ch. XI, The age of imperial unity.
Eautsiputra. We are also informed that Gopaliputra Brihatsvati-
mitra, his mother's father, mother's father's father bear
maternal designations. In the celebrated Sātavāhana family of
non-Aryan origin the metronymics of the father and the son are
found to be Gautamiputra and Vāsiṣṭhiputra.

Each of the above metronymics is derived from the mother's
gotra or kula name. The mother in each case bears the gotra or
kula name of her father and not of her husband. This is a
social phenomenon, contradicting the usual transference of the
wedded wife from the gotra of her father to that of her husband
and bearing clear evidence to the influence of non-Aryan
matriarchy.

1 - See pp. 97 - 98, Select inscriptions, vol. I, No. 10; also
p. 175, ch. XI, The age of imperial unity; Gopālī is derived
from the gotra name 'Gopāli', see Baudh VIII. 48.

2 - See pp. 17 - 19, sec. IV, Early history of the Dekkan,
R. G. Bhandarkar; also pp. 200 - 202, ch. XIII, The age of
imperial unity.

3 - Vāchaspatya quotes — tadānīṁ gotrāpaḥāramāha ...
'svagotrādbhrasyate nāri vivāhāt saptame pada', see pp. 2696-
2697, pt. III, explanatory notes on gotra.
Section VII - Belief in gotra kinship as revealed in the identification of gotra with kula in the copper plate grants:

In some copper plate records, the gotras of donees are represented as their family lines and such words as kula, anvaya, vamsā are used as synonyms of gotra. Some of the epithets of donees reveal an obstinate belief in gotra lineage, e.g., -

(i) Bhāradvāja-kulārnava-pūrṇasūthā (dhā)-raśmīh (the Full-Moon in relation to the ocean of Bharadvāja family);

(ii) Harita-vamsā-mahārnava-chandramāh (the Moon in relation to the great ocean of Harita family);

(iii) Bhāradvāja-kulāmvuja-bhāmu-yasāś (illustrious like the Sun in relation to the lotus-like Bharadvāja family);

(iv) Kāmdinya (Kauṇḍinya)-vamsā-tilako (the scion of the Kauṇḍinya family);

(v) Jāmadajña (guna)-vatsa-kulodbhavah (born of the Jāmadagnya Vatsa family);

(vi) Kāṣyapānvaya-sāmbhūtah (sprung from the Kāṣyapa family).

1,2,3 - See pp. 46-47, EI XXVI, No. 2, Rajamundry Museum plates of the Telegu Choda Annadeva, 7 th. plate, 1 st. side.

4 - See p. 48, ibid, 2 nd. side.

5,6 - See p. 318, EI XIV, No. 22, Kadaladi plates of Achyuta Raya, plate III, side ii.
These qualifying epithets point to a growing tendency to trace descent to gotra-Riṣis.

It is to be noted that the illusion of Riṣi-lineage is cherished by the priestly sections and certain royal families.

Section VIII - General review:

We are now in a position to summarise that the Aryan gotra tradition continues through the ages even after the dissolution of the Vedic clan organisation, denoted by gotra. The instances of tribal gotras (e.g., Vaideha and Pāṇḍāla, regarded as septs of the Kasyapa gotra), gotra appellations of Vṛātya tribes (such as Malla, Liochchhavi: etc.), gotras of royal families point to the system of adoption of Riṣi-clan designations. The metronymics of members of royal families are formed of gotra names, which seem to have been adopted. The belief in gotra kinship, as revealed in the identification of gotra with kula in certain copper plate records of land grant, has its origin in the illusion of Riṣi-descent.