

would not have agreed to have a joint coinage (bearing the legend 'Licchavayaḥ', the Licchavis) with the Licchavis who were *Vrātya* kṣatriyas.⁴¹ Even if the Guptas had agreed for a joint coinage as a political matter, they might have objected the word 'Licchavayaḥ' on the coins. More astonishing is the fact that even the name of the Guptas is not linked with the legend 'Licchavayaḥ'. Above that, Samudragupta was ready to be called *Licchavi-dauhitra* and seems to have mentioned this epithet in his records as a matter of pride.⁴² It may also be noted that Prabhāvatīguptā though married to a brāhmaṇa king Rudrasena II, was the daughter of Candragupta II born of the union with a Nāga princess Kuberanāgā.⁴³

If Guptas could do such acts out of political expediency, we do not admit them to be orthodox brāhmaṇas and are not ready to give any weightage to their matrimonial alliances as Goyal has done for the consideration of their caste. They were kings, for them all such matters were first political and then social.⁴⁴ Kosambi also ascribes to a similar view by stating that the Guptas followed a series of political marriages ignoring tribal or caste norms.⁴⁵

Thus we can conclude that the question of the caste of the Guptas cannot be said to have been finally settled. If their dhāraṇa *gotra* was not borrowed from the *gotra* of their *purohita* and it originally belonged to them then they must be described as brāhmaṇas. We will have to wait for some more weighty and specific evidence to give the final verdict.

Following are the names of the Gupta kings which we divide into two categories :

- A. Main rulers
- B. Other members of the dynasty

A. *Main Rulers*

1. Gupta
2. Ghaṭotkaca
3. Candragupta I
4. Samudragupta
5. Candragupta II
6. Govindagupta
7. Kumāragupta I