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M.D. Sampath



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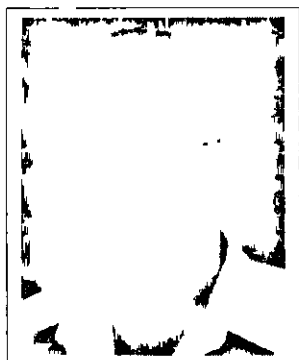
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**DEDICATED TO THE
SACRED MEMORY OF
SRI. MADHAV N. KATTI**



***EMINENT EPIGRAPHIST, HISTORIAN,
ONOMASTICIAN***

and

***Vice - Chairman of the
Place Names Society of India***

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Late Madhav N Katti

Foreword

It is a matter of gratification that the Society has brought out in unflinching succession the 29th volume of its journal. The publication of the present volume is entirely due to the exertions of Dr. M.D.Sampath, Executive Editor.

I offer my sincere thanks to Prof. D. Javare Gowda, Chief Patron and Dr. K.S. Singh, Patron, on account of whose efforts, the Society is growing day by day. I am deeply grateful to Prof. Shadakshariah, Kannada Research Institute, Karnataka University, Dharwar but for whose efforts the 28th Annual Conference held at Dharwar would not have achieved the appreciation and success it has earned. Myself and the Members of the Society deeply regret the sad demise of Sri. Madhav N. Katti, who has been instrumental for the growth of the Society.

Dr. S.H. Ritti, Retd. Prof. of Ancient History and Epigraphy was the General President of the XXVIII Annual Conference, while the renowned Archaeologist and Historian Dr. S. Nagaraju delivered Late Prof. Ku. Si. Haridasa Bhat Shashtipoorti Endowment Lecture No.21 and Dr. S. Rajavelu, Epigraphist, Archaeological Survey of India delivered Prof. D. Javare Gowda Endowment lecture. I am highly thankful to these scholars, all our patrons and members for their unstinted support to all our efforts in keeping the Society active and effective. The patronage of Kannada Research Institute, Karnataka University, Dharwar, the well-known educational institution was mainly responsible for the success of the PNSI Conference held at Dharwar. We are sure that they will continue to bestow their blessings on the Society in the years to come.

Mysore - 570 017
30th January, 2010

K.V. Ramesh
Chairman

Editorial

I am extremely happy to place before the readers and research scholars the 29th Volume of the Society's journal. The volume contains the subject-matter reflecting the original and assiduous research work of scholars from all parts of the country. I express my sincere thanks, on behalf of the Office-Bearers and Members of the Executive Committee, to Prof. Shadakshariah and his colleagues from Karnataka University, Directorate of Archaeology and Archives, Karnataka and other organisers of the 28th Conference, on account of whose efforts, the last conference achieved a grand success and the appreciation it has earned. I take this opportunity to express my deep sense of gratitude and respect to our *āchārya*, Prof. D. Javare Gowda, Founder-President and Chief Patron of the Society, who continues to guide me and the members of the Society in all our activities. We feel extremely happy that Prof. D. Javaare Gowda, our Chief Patron has been conferred the highest title KARNATAKA RATNA by the Government of Karnataka for his meritorious services rendered to the feild of Kannada, Culture and Society.

Dr. S.H. Ritti, Retd. Prof. of Ancient History and Epigraphy was the General President of the XXVIII Annual Conference, while the renowned Archaeologist and Historian Dr. S. Nagaraju delivered Late Prof. Ku. Si. Haridasa Bhat Shashtipoorti Endowment Lecture No.21 and Dr. S. Rajavelu, Epigraphist, Archaeological Survey of India delivered Prof. D. Javare Gowda Endowment lecture. richly deserve our sincere and hearty thanks for inspiring us with their thought-provoking addresses. The valuable suggestions and guidance of our Chairman, Dr. K.V. Ramesh, have always inspired us in placing the Society on a firm footing. The patronage of Prof. Shadakshariah, the well-known litterateur was mainly responsible for the success of the PNSI Conference held at Dharwar. My thanks are due to the Office-Bearers and Executive Committee Members who have helped me in various ways and supported the cause of the Society. The Society is hightly thankful to the authorities of the Indian Council of Historical Research, New Delhi, for their generous financial assistance in bringing out this journal regularly. My thanks are due to Sri M Suresh, Treasurer, who has spared no pains in maintaining the accounts and correspondence of the Society systematically. I am highly thankful to the members of the Society and other well-wishers who have helped the Society to grow from strength to strength. I express my sincere gratitude to Sri. S.K. Lakshminarayana of Ready Print and his staff including Sri. S. Prasad and Sri. S. Manjunath and to the printers for accomplishing the production of this volume on time.

PRESIDENTIAL ADDRESS

Shrinivas H. Ritti

When in a surprise move, my esteemed friends Dr. K.V. Ramesh and Dr. M.D. Sampath called upon me to act as the General President of this session of The Place Names Society of India, I was really confused since it was too unexpected for me. As a matter of fact, we were together trying to spot out a worthy scholar to wear the mantle of the President. But when the choice fell on me I was a bit shaken since I was not at all prepared for this position. Nevertheless, I thank these friends for the honour bestowed on me to address the august Conference which is being held in my own place and my Alma Mater. I take it as an opportunity to express some of my thoughts on some aspects of this fascinating subject of Onomastics or in popular terms, a study of names in general and place names in particular.

Study of Onomastics "in our country is comparatively of recent origin. In Western countries such studies began as early as in the 18th Cent. Several institutions for the study of place names have come into existence which are furthering such studies through various journals and other publications. To name only a few, English

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Place Names Society, American Name Society, Canadian Permanent Committee on Geographic Names, Friends of Geographical Names of Alberta Society, Scottish Place Name Society and so on. In India too several scholars of the previous generations have made individual efforts to study the place names and cull out geographical and cultural history from them. Mention should be made here of the work *India as known to Pāṇini* by the veteran scholar Dr. V.S. Agarwal which deals essentially with the geographical data from the famous *Aṣṭādhyāyī* of Pāṇini. Similarly Dr. B.N. Puri has worked on *Pātañjala-mahābhāshya*. The work of Dr. K.D. Bajpai entitled *Geographical Encyclopaedia of Ancient and Medieval India* and *Studies in the Historical Geography of India* by Dr. O.P. Bharadvaj are worthy of noting. A few other worthy writings are *Some Place Names of Kerala* by Gundart, *Contribution of Place Names to the geography and history of Bengal* by Blockman, *Names of places in Tanjavur district* by Branfil, *Discursive Notes on Malbar and its place names* by Padmanabha Menon, valuable articles by Dr. D.C. Sircar and so on. J.F. Fleet's articles on inscriptional place names in *Indian Antiquary* and *Epigraphia Indica* are well-known. A pioneer in such studies in the more recent times was Dr. H.D. Sankalia, the well-known archaeologist of our times and the former Director of The Deccan College, Pune. His pioneering

work *Historical and Cultural Geography and Ethnography of Gujarat* inspired a number of his younger students who undertook such studies in different regions of the country. In our own times two of our best friends the late Dr. H.S.Thosar and Dr. S.S.Ramachandra Murthy, who are closely connected with the Society, have produced commendable works based on place names in Maharashtra and Goa and Andhra Pradesh respectively. A student of the Ancient Indian History Department of this very Karnatak University, by name Ishikawa Kan, who came from Tokyo, Japan, has produced a fairly comprehensive work on the *Historical Geography of the Western Decan* mostly based on place names and obtained his Ph.D Degree of this University. In Karnataka a unique type of scholar Shri S.B. Joshi, of Dharwad, popularly known as Saṁ Bā Joshi set the pace for place names studies, through his unique work entitled "The Story of Karnataka as told by the place names" (*Eḍegaḷu hēḷuva Kaṁnāḍa katha*). The thread is yet to be picked up by the younger scholars of Karnataka and continue the work.

It was at such a juncture when valuable studies were coming up by individual scholars the present Place Names Society of India came into existence 28 years ago which regulates, directs and promotes the study of our history and culture through the place names by organising annual conferences and regularly publishing

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the proceedings through its Journal and by arranging periodical special lectures. It is indeed gratifying that the Society has been successful in creating an awareness among the scholars about such studies and in building up a fraternity of place names scholars who congregate annually and conduct deliberations. It is a pleasure that we are meeting here today at Dharwad for this worthy purpose under the aegis of this reputed University and the Directorates of Archaeology and Archives of Karnataka.

The gamut of place names studies is very vast and wide covering every aspect of cultural studies of the country from history to lexicography. It is neither possible nor feasible to cover all these aspects of study in this short span of space and time. I therefore intend to touch here upon only one aspect of place names studies viz., historical geography which has been of special attraction to me during my long career of over 50 years in epigraphical studies.

I suppose it was the famous English poet Shakespeare who said "what is there in a name. that which we call a rose by any other name could smell as sweet". He thus tried to deny any significance to the names and reduce them to a mere instrument of identification of persons, places or objects. Way back in 1948, when I was studying in the Inter Arts or the second year in the college, our Logic professor used to quote a statement "Proper names

have no connotation. Even a dog can be called king George V". That is to say the names have no particular significance at all. A person named Sundara need not necessarily be handsome nor a Kubera be a really rich man. It is quite possible that a lady named Saujanya might be of a quite opposite temperament. Such arguments are all right for argument's sake. But actually the name of a person, a place or an object is not that bereft of significance or that they are given as arbitrarily in a random fashion. When for example some parents give the name Sundara to their child they would at least consider it to be auspicious and may be, they would desire that their child would grow handsome in due course.

Our *smṛiti* writers have given considerable importance to the names, be it of a person or a place. For every person a name is a must because it is the basis for social interaction. (*nāma akhilasya vyavahāra-hētuḥ*) Bṛihaspati adds that the name would bring prosperity (*Bhāgya-hētuḥ*) and also fame (*Nāmn-aiva kīrtiṁ labhatē manushyah*). Be the proper names, place names or names of objects like trees, fruits and flowers, all carry a distinct individuality and a characteristic feature of their own.

Indeed some sort of arbitrariness is possible to be traced in personal names. But it is not so in the case of place names. By and large, more than

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anybody giving a place its name specifically a place acquires its name through several factors such as physical location, environment, religion, association with deities, education and learning, political importance, association with prominent personalities and the like. We may notice here some examples by way of illustration of these observations.

Names acquired through Physical Location:

- | | |
|-----------------|---|
| Guḍḍad-ānavēri | - Ānavēri on the hill |
| Hoḷe-Narasīpura | - Narasīpura on the bank of the river |
| Kūḍala-Saṅgama | - A village at the confluence of the rivers |

Environment :

- | | |
|-----------------|---------------------------------------|
| Banavāsi | - A township surrounded by forests |
| Piriyakereyūr | - Place with a big tank |
| Beḷvola | - Region of fertile land |
| Kisukāḍu | - Region of red soil |
| Banaśānkari | - A temple town situated in a forest |
| Hūvina Haḍagali | - Haḍagali abounding in flowers |
| Ikshupura | - A place growing sugarcane |
| Vaṁśapura | - A place surrounded by bamboo groves |

Religion :

Dharmapura,

Dharmavoḷal	- Holy place, religious place
Munivallī	- An abode of ascetics
Jaināpura	- A Jaina township
Savanūr	- Town of Śramaṇas
Śravaṇabelagoḷa	- -do-
Śamanevāḍi	- -do-
Bauddhavāḍige	- Abode of the Bauddhas

Temples and Deities :

Surapura, Dēvanūru,	
Dēgāve	- Place of gods or temple
Veṅkaṭāpura	- A place with the temple of Veṅkaṭēśvara
Śivapura,	- A place with the
Karekaṅṭhapura	temple of Śiva .

Education and Learning:

Tiḷivallī	- A place of knowledge
Ayyapoḷal, Ayyāvoḷe,	
Āryapura	- Abode of the learned

Political Significance

Mārajavāḍi, Mahārājavāḍi	- A place of the ruler
Paṭṭadakal	- Seat of coronation
Lattalūr	- A place of the Lattas > Raṭṭas i.e., Rāshṭrakūṭas.
Guttavoḷal	- The chief town of the Guttas
Raṭṭapaḷḷi	- A place of the Raṭṭas (Rāshṭrakūṭas)

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Araśibīḍi(bīḍu)	- Town of the queen
Bhāṇḍāragauṭage	- A place called Gauṭage with the royal treasury.

Associated with the Individuals:

Vyāsapura	- A place of the saint Vyāsa
Sāteyanahaḷli	- A village of a merchant Sāteya
Rishyaśṛiṅapura	- A place of sage Rishyaśṛiṅga
Kandhārapura	- The headquarters of the king - Kandhara > Kannara > Kṛishṇa i.e., Rāshṭrakūṭa Kṛishṇa II

The study of such place-names involves two processes:

1. Identification i.e., identification of the places occurring in inscriptions and literature with the modern ones. This is possible in a large number of cases.
2. Interpretation i.e., attempt to explain the meaning and significance of the place, which leads to identification and location of such places and which helps to know their historical and cultural significance.

Let us take for example the case of Aihole. Students of the history of India know very well that this was a well-known place during the period of the Chalukyas of

Bādāmi. In fact it was one of the famous trio, the other two being Bādāmi and Paṭṭadakal. There has been considerable speculation about the meaning of this term. Because of the term *voḷe* which forms the second part of the term, its meaning is explained in association with the river i.e., (*hoḷe*) Malaprabhā which flows nearby. A story is concocted to the effect that the sage Paraśurāma of yore, washed his blood-stained sword in this river, after killing the Kshatriyas, and his exclamatory reaction resulted in the name of the village. He is supposed to have exclaimed 'ai ai hoḷe' (Oh! River) and that became Aihole. A later author called it Aipuri and composed a set of hundred verses called 'Aipurīśvara-Śataka'. There is no doubt that these are imaginary explanations.

Kannada inscriptions of this place call it Ayyāvōḷe and Sanskrit inscriptions call it Āryapura. The term *Ārya* goes well with Kannada *Ayya*, but *pura* and *hole* do not agree with each other. One means a town and the other, a river. The change from *pura* to *hoḷe* or vice-versa, cannot be explained. I had been wondering about the meaning of this term for quite sometime. But a careful study of an inscription of this place, gave a clue to the correct meaning. This inscription gives the name as *Ayyapoḷal*. In Kannada, *Poḷal*, *Voḷal* or *Hoḷal* means a *pura* or a town, and it is generally suffixed to the name of a village, such as Dharmavoḷal, Kisuvoḷal, Pombōḷal and the like. Thus,

Ayyapōḷal is an exact equivalent of Āryapura, both of which stand for the present Aihōḷe.

Let us take another example *viz.*, Raktapura. It figures in an inscription from Lakshmēśvar, Gadag district which itself was known as Puligere or Huligere in the early days. Because Raktapura figured in an inscription from Lakshmēśvar, Fleet and K.B.Pathak identified it long back with Lakshmēśvar itself. But it has been shown that Raktapura which literally means 'Red City' is to be identified with Kisuvoḷal or Paṭṭada Kisuvoḷal which is modern Paṭṭadakal. In Kannada *kisu* means *rakta* or red, and we have seen above that *voḷal* means *pura* or town. Thus, such identifications do help us to locate the places on the present day map. It is, however, to be conceded that in a large number of cases, arriving at the exact meaning of the place-name is very difficult. But when you succeed at it, the pleasure you get is immense. I narrate here a few examples.

There is a place known as Tīlivaḷḷi in Dharwad district which was an important *agrahāra* or a centre of learning in the days of the Chālukyas of Kalyāṇa. For a long time, I was unable to understand the meaning of the term, though the latter part of the name *Vaḷḷi* > *Haḷḷi* means a village. But a careful study of the inscriptions of this place and an analysis of the descriptions indicated that *Tīḷi-vaḷḷi*

meant an abode of knowledge. In Kannada *Tilivu* or *Arivu* means knowledge. The descriptions of the place in inscriptions do conform to the name. Another place-name is *Pūli* or *Hūli* in Belgaum district. On the face of it, this term also does not suggest any meaning. But again, a careful study of the inscriptions of this place suggests a plausible meaning. In one place, an inscription describes this place as a beautiful town with rows of flower gardens. (*Pū-dōṭad-omd-ōḷiyim*). This term is formed of two parts, *Pū* meaning flower and *Ōḷi* a row or a line. Thus, *Pūvōḷi* (rows of flower-gardens) became *Pūli* in colloquial usage.

Sālōṭagi is a small village in Bijapur district of Karnataka. It was significantly known as *Śālā-Pāviṭṭage*, since it housed a famous school for higher studies. A *Rāṣṭrakūṭa* inscription from this place throws welcome light on the system of education in those days. It speaks of the teachers engaged in teaching and subjects taught and says that students from different regions assembled here for study. (*atra vidyārthinaḥ santi nānā-janapad-odbhavāḥ*). More importantly it speaks of the social responsibility of the people of *Sālōṭagi* when it says that they were obliged to feed the students of the *Śālā* on festive occasions.¹

Yet another example is of *Dharwad*, a pretty well-known University centre today. Locally known as *Dhār-wāḍ*, it was anglicised as *Dhār-wār* in the British

days. Now it is reinstated with an aspirate *dhā* and cerebral *ḍa* i.e., *Dhārawāḍa*. In early inscriptions however, the word occurs with an inaspirate *dā*. There were quite a few speculations about the meaning of this term. It was also fancifully Sanskritised as *Tantupurī*; and even called *Dhārānagarī*; after the famous city of *Dhārā* of the north. It was also suggested that the city got its name from *Dhārrāv*, an officer of Vijayanagara days, who was supposed to have built it. But the form in the inscriptions viz., *Dāravāḍa* is itself suggestive. It has been rightly suggested by Dr. P.B. Desai, on this basis, that *Dāravāḍa* is the colloquial form of Sanskrit *Dvāravāḍa* meaning a 'gate way town'. The location of Dharwad geographically, amply fits in this explanation. It is situated in between the hilly forest region (*Male-nāḍu*) on the northern side and the *Bayalu-sīme* or *Beļvola* i.e., the plains, on the southern. Geographically, the northern region formed of the division of Halasige-12000, covering the northern fringes of Dharwad district and most part of Belgaum district. The southern region called *Beļvola* covered the remaining portion of Dharwad district and the south eastern fringes of Belgaum district. Interestingly, the inscriptions state that tolls were collected at *Dāravāḍa*, on the movement of goods moving both ways. Thus, the proper interpretation of the place names go a long way in the understanding of their historical and cultural significance.

Recently a scholar has come out with an alternative suggestion that Dāravāḍa is to be derived from Dāvaravāḍa which means a habitat of the community of the people called Dāvaras. But he has not explained which was this community or when it lived. The explanation is not at all convincing.

With these preliminaries, I proceed to deal with the interesting topic relating to the historical geography of the Deccan² viz., Kuntala-deśa, a country, a geographical entity which occupied most part of the Deccan and was pretty famous in its history. Though there are copious references to and descriptions of this territory, it is still an enigma as to how it got this name or what was its exact territorial extent. Many inscriptions elaborately describe the so called geographical location of this region in their own poetic way stating that it was a part of Bhāratavarsha which was situated in Jambū-dvīpa. Look at this description, for example,

*Piridum-gaṁbhīra nīrākaramē baḷasiral-madhyadoḷ/
tōrutirkkum̄*

*Vara-jāmbū=-dvīpavā dvīpada naḍuveseguṁ Mēru tad-
dakshīṇ/astham̄|*

*Bharatakshōṇīṭaḷam̄ Kuntaḷa-vishayavadā kshōṇiyolu
nāḍe shōbhā-*

*karavantā dēsadoḷanjisi Hagarīṭe-nāḍoppi tōruttal-
ikkum̄||³*

Vanadhivṛitāvani-madhyada

Kanakādriya temkadeseyoḷ Janapada-

m-esevudu Kuntala

venesum sogaisuvudalli Kūṇḍi-dēśam ||⁴

That is to say all these descriptions amount to state that Kuntala was a part of Bhāratavarsha which was situated to the south of Himādri, which itself was to the south of the mythical mountain Mandara, which was in the centre of the island Jambūdvīpa, amidst Lavaṇa-samudra. But such descriptions do not help us to locate this region even approximately on the modern map. Such descriptions are numerous in inscriptions.

The dictionary meaning of Kuntala is 'hair', particularly the beautiful and bountiful tuft of hair on the head of beautiful ladies. But this meaning does not signify anything in relation to this territory or region. In fact this metaphor of a beautiful lady with beautiful hair on her head has been profusely utilized by the poets to describe this region as the most beautiful part of Bhāratavarsha.

When Kuntala is described as the hair on the head of the lady earth i.e., Bhāratavarsha, it is naturally to be placed in the upper part of the country. In fact in one inscription Kuntala is described as *dhamilla* i.e., the knot of hair ornamentally tied over the head of a lady.

Using the metaphor of Bhārata as a woman, an inscription states that Kuntala being the hair of Bhārata-vanitā, it is above Madhya-dēśa and Kāñchī-dēśa. In relation to human body, Kāñcī-dēśa is the trunk or the waist and Madhya-dēśa is the upper part of the body. If Kuntala is above these, it should be in the northern region of India only. But it is not so. What the poets intended to say was that Kuntala was above, ie., superior to Kāñchī-dēśa and Madhya-dēśa. In fact one of the inscriptions specifically states so :

*Adu Kuntaḷa-dēśaveni
ppudariṁ madhya-dēśakam kāñ-
chidēśada chelvindam mēleni
pudu Kuntaḷa-dēśadiṁde mēl-pperavoḷave ||⁵*

Location and extent:

A few inscriptions at least try to give some factual information. One inscription for example places Kuntala in the *madhya* or the middle of Bhārata (*Bhāratōrvī-madhyadōḷ*). As we see later this is a fairly correct description though not very accurate. A 11th century inscription from Kolhapur tries to give the exact location of this territory but in a highly confused way. It even speaks of the distance of Kuntala from the Mandara mountain. Amidst the number of numerical

figures counting the yōjanas given in the record what is clear for us is that Kuntaḷa-dēśa was to the south of Ayōdhya.⁶

Udayasundarikathā of Soḍḍala clearly suggests that Pratiṣṭhāna i.e., modern Paithāṇ in Aurangabad district on the bank of the Gōdāvari was the capital of a Kuntala king (Kuntalēshu taṭe Gōdāvariti mahāsaritaḥ Pratiṣṭhānam nāma nagaram Pratiṣṭhāna-paramēśvarō = Kuntalānām-adhīśvarō).

Another inscription actually gives a landmark to the extent of Kuntaḷa but in a highly interesting poetical fashion. The relevant portion runs thus.

*Vikhyāta-kṛishṇavarṇē tailasnēhōpalabdha-saralātve
Kuntala-vishayē nitarām virājate Mallikāmōdaḥ ||⁷*

Mallikāmōda (the title of Chāḷukya king Jayasimha) shines in the Kuntala country where the famous river Kṛishṇā flows and where the people are loyal on account of their reverence to Taila (ancestor of Jayasimha), just as the fragrance of *Mallikā* (jasmine) flowers appears attractive in the mass of hair (of ladies) known for its black colour which becomes undistorted when it is treated with oil).

There is double entendre (pun) here giving two meanings in two different contexts. One is with reference to a lady describing the fragrance of the jasmine flower

worn on her thick black hair looking neat and undistorted due to the treatment with oil. The second meaning is with reference to the Chāḷukya king Jayasimha who bore the title *Mallikāmōda*, stating that he was ruling over Kuntala-vishaya where the river Kṛishṇā was flowing and where the people were loyal with reverence to Chāḷukya Taila who was the predecessor and the founder of the Kalyāṇa Chāḷukya family.

An inscription from Kurugōḍu in Bellary district (Karnataka) provides the southern landmark of Kuntala when it says that Kurugōḍu was situated to the south of Tuṅgabhadrā of Kuntala-dēśa (*Kuntala-dēsada Tuṅgabhadrā nadiyim*)⁸, meaning thereby that like the river Kṛishṇā, Tuṅgabhadrā also was within the boundaries of Kuntala.

Further the inscriptions of the Chāḷukyas of Kalyāṇa copiously refer to this Kuntala as comprising several big and small administrative divisions and subdivisions clearly indicating its extent in the southern part of it. An analysis and consolidation of these references prompts us to conclude that Kuntala was spread over in the central part of India covering the rivers Gōdāvarī, Kṛishṇā and Tuṅgabhadrā. There are evidences to show that the present Goa region also was a part of Kuntala. Perhaps this region was the nucleus of Kuntala which however

expanded further south as far as Tuṅgabhadrā and even beyond including Goa. There are copious references in inscriptions which clearly point out that most of the southern regions of Maharashtra, Marathwada, Goa and the whole of Karnataka were within Kuntala. Inscriptions specifically state that Kṛishṇā and Tuṅgabhadrā were within Kuntala. It can be surmised that Kuntala-dēśa was spread over the vast region from the river Gōdāvarī down to the river Tungabhadrā, excluding the Andhra region in the east.

Antiquity and History :

The region Kuntala was a very ancient land. It figures as early as in the Mahābhārata along with other countries of Dakṣiṇāpatha. It figures in Mārkaṇḍēya and other purāṇas and also literary works like *Kāvya-mīmāṃsā* of Rājasēkhara. Coming to the historical period, some late Kannada inscriptions state that the Nandas and Mauryas of yore ruled over this land. This is not improbable since it is well-known that the Maurya rule was running throughout this region as is proved by the edicts of Aśoka which are found upto the present day borders of the Karnataka State. That earlier the Nandas ruled over this area can be conjectured, since the Mauryas did not acquire this land through conquest. But it came to them as a part of the Nanda empire which they obtained through ousting the

latter. That the Sātavāhanas, the next prominent rulers of the Deccan were the masters of this area is indicated by the fact that one of the early Sātavāhana rulers was called Kuntaḷa Sātakarṇi. Another Sātavāhana ruler Hāla by name, the author of *Gāthāsaptasati*, was known as the lord of Kuntaḷa.

We get a clear picture of the history of this region from the days of the Vākāṭakas who ruled over the central part of India in the 4th-5th cent.A.D, who were the contemporaries of the Guptas of Pāṭalīputra and also the Kadambas of Banavāsi. There is epigraphical evidence to show that Narēndrasēna of this dynasty was married to Ajjhita-bhaṭṭārikā, a daughter of the king of Kuntaḷa. This king of Kuntaḷa is identified as Kākutsthavarma of the Kadamba dynasty of Banavāsi.⁹ With the rise of the Chalukyas of Bādāmi the whole of the region from Narmadā to Kāvērī covering both the kingdoms of the Vākāṭakas and the Kadambas came under one rule as a result of the conquest of Pulakēsi II. From then onwards the whole of Kuntala became a part of the vast Chalukya empire which had extended beyond its borders in both north and south. During the rule of the next rulers the Rāshtrakūṭas, Kuntaḷa maintained its prominent position and the land defined by the author of the earliest known Kannada work *Kavirājamārga* defined as the core of the Kannada land (Kannaḍada

-nādu) as lying between the Kāvēri in the south and the Gōdāvāri in the north could be as well considered as the Kuntaḷa-dēśa. In the days of the next rulers the Chāḷukyas of Kalyāṇa, Kuntaḷa rose to the heights of its glory as is vouchsafed by numerous inscriptions. They not only glorify this land as highly prosperous and flourishing abounding in scenic beauty but also give considerable details regarding the various administrative units incorporated in it. Inscriptions make a very pleasing reading about the flourishing towns and cities of this land which were centers of the power, learning, religion and culture and also prospering commercial centres. The rulers of this dynasty came to be reckoned as Kuntaḷēśvaras or the lords of Kuntaḷa. Bilhaṇa, the author of *Vikramāṅkadēvacharita* calls Vikramāditya VI as Kuntaḷēndra as well as Karnāṭēndra. The Chāḷukya empire also came to be a synonym of Kuntaḷa. This fact is very interestingly supported by a statement that the Chāḷukya king was ruling over *Kuntaḷa-Saptārdhalaksha* i.e., the territory of Kuntaḷa Seven and a half lakh (Śrīmat-Chāḷukya-Chakravarti Jagadēkamallaṁ Kuntaḷa-Saptārdhalaksham pāḷisuttam).¹⁰ It may be reckoned that we come across a similar term *Raṭṭapāḍi-Saptārdhalaksha* or *Raṭṭapāḍi* Seven and a half lakh. It has been shown by Shri. K.G.Krishnan that this latter territory represented the whole of Chāḷukya empire.¹¹ It is obvious that *Kuntaḷa-Saptārdha-laksha* is

another expression to give the same meaning.

Kuntaḷa disappeared with the collapse of the Sēṭṭa and Hoysaḷa kingdoms because of the invasions of Alā Uddīn Khiljī. But the memory of Kuntaḷa lingered on for quite sometime more. Interestingly, a Telugu *kāvya* called *Pārijātāpaharaṇamu* by Nanditimma calls the Vijayanagara king as Kuntaḷeśvara.¹² The *Madhurā-vijayam* or *Vīra-Kamparāyacharita* of Gaṅgādēvī refers to her father-in-law Bukka I as *Kuntaḷa-bhūmipāla*.¹³ However, this Kuntaḷa the favourite of the numerous poets of inscriptions does not figure in history any more.

Components of Kuntaḷa :

As we have seen above, Kuntala occupied a very vast area covering almost a kingdom. Naturally for administrative purposes it was divided into several administrative divisions and subdivisions to facilitate smooth governance of the kingdom. Inscriptions describe and give highly useful details of many such divisions and subdivisions. It is well known that Chalukya Pulakēśi II built a vast empire spreading from Narmadā to Kāvērī and this area was called Mahārāshṭrakatraya, comprising 99000 *grāmas*. Kuntaḷa stretched over this vast area perhaps excluding extreme northern and southern ranges. There have been

considerable discussions about the connotations of these three Mahārāṣṭrakas, it is our concerted opinion that these three Mahārāṣṭrakas represented three big regions: 1) the region between Narmadā and Gōdāvarī 2) between Gōdāvarī and Kṛishṇā-Tungabhadra and 3) Kṛishṇā, Tuṅgabhadrā and Kāvērī. Normally administrative division within vast region were termed as *maṇḍala*, *bhukti*, *vishaya*, *dēśa* and the like and such divisions were named after their chief towns such as Pratishṭhāna-bhukti, Nāsika-vishaya, Banavāsi-maṇḍala, Kuḥuṇḍi-dēśa and so on. An interesting feature in this region of naming the divisions was fixing numerical figures to them such as *Pratyāṇḍaka-chatus-sahasraka*, *Banavāsi-pannirchchāsira*, *Belvola-triśata* and so on. The significance of such numerical figures is a much discussed subject. Earlier scholars like B.L.Rice consider that the figure represented the revenue income of a region. Some others held that it stood for the population. Some recent scholars have even held that when the numerical figures are very big such as 99000 or 96000 or even seven and a half lakh, they are to be taken as figurative and not actual. But we notice that large number of inscriptions state that these figures represented the *grāmas* or the villages in the modern sense of the term. It is our opinion that the figures do stand for the *grāmas* whatever their size could be.

Some important administrative divisions:

As noted above Kuntaḷa was divided into several big and small administrative divisions and sub-divisions as can be gathered from relevant inscriptions which also give the names of numerous villages and other geographical details.

Pratishṭhāna-bhukti : We have seen earlier that Pratishṭhāna was considered as the capital of Kuntaḷa during the times of the Vākāṭakas. In the Poona Plates of Prabhāvati-Guptā (c.5th cent.A.D) who was the queen of Vākāṭaka Pravarasēna and the daughter of the famous Gupta king Chandragupta II, is stated to have made certain grants to a brāhmana. The record mentions some villages in this region. It is said that it enjoyed the position of a capital in the earlier days of the Śātavāhanas also. Inscriptions of the Rāshṭrakūṭa Gōvinda III and Indra III also mention several smaller divisions and villages included in this division.

Nāsika-vishaya: Nāsika, the headquarters of this *vishaya* is obviously the present day Nāsik in the Maharashtra state. It is stated to have been situated to the north of Pūṇaka-vishaya. Pūṇaka is the modern Pune in Maharashtra. This *vishaya* comprised many smaller divisions within it and these smaller divisions mention several villages included in them. Pūṇaka-vishaya

mentioned just now was a big administrative division. It comprised sub-divisions like Paḷayaṭṭhāṇa-vishaya, Śrīmāla-vishaya and others.

Gōpārāshṭra-vishaya : This is a part of the bigger division Puri-Koṅkaṇa-14000. This Gōpa, also figuring in inscriptions like Gōpakapura and Gōpakapaṭṭaṇa, stands for today's Goa.

Avaravāḍi-700 : The headquarters of this division viz., Avaravāḍi was modern Avarāla in Nanded district. This division was a part of a bigger division known as Sahasra-maṇḍala or Sāyirabāḍa.

Banavāsī-maṇḍala : Banavāsī-dēśa or Banavāsī-pannirchchāsira i.e., Banavāsī-12000 was one of the most prominent administrative divisions in Kuntala-dēśa. Inscriptions speak eloquently over the scenic beauty of this region and hail it as an ornament of Kuntala. Technically it is described as lying between the Varadā and Tuṅgabhadrā. But it stretched beyond these rivers. Inscriptions show that this province covered the wide area of southern parts of the present Dharwad district, eastern part of North Kanara district and northern portions of Shivamogga district. It contained within it such smaller divisions like Sāntaḷige - 1000, Panungal or Hānungal - vishaya, Nāgarakhaṇḍa-70 and many others.

Palasige or Halasige-12000 : This was another prominent administrative division in Kuntāḷa covering the Malnād area of Khanapur taluk and surroundings in Belgaum district. It enjoyed the position of the headquarters of the Kadambas of Goa who were the subordinates of the Chāḷukyās. It covered also parts of Kalaghatagi taluk of Dharwad district. Not much information is forthcoming about this fertile territory because of the paucity of epigraphical material in this connection.

Kūṇḍi-3000 : Kūṇḍi or Kuhūṇḍi-dēśa covered the region around the present day Kolhapur in Maharashtra. It was famous since the days of Chalukyās of Bādāmi. Karahāṭa-4000 and Mirinje-3000 were the neighbouring administrative units. Karahāṭa is the modern Karad and Mirinje is modern Miraj both in Maharashtra state. Many suggestions have been made regarding the identity of Kuhūṇḍi but it seems to be the same as the modern Kūṇḍi in Sangamesvara taluk of Ratnagiri district, close to the borders of Kolhapur district. This division contains smaller sub divisions like Alaktaka-vishaya, or Alatage-700, Chandagada-vishaya and many others.

The northern Karnataka region which formed the major portion of Kuntāḷa contained several other administrative divisions such as Noḷambavāḍi- 32000,

Eḍedore-2000, Bhāvihāra-vishaya and numerous others. A detailed study of all these divisions analysing the place names and also the names of hills, rivers, tanks and other geographical data and identifying them with modern counterparts will give a fairly clear picture of the physical and administrative geography of the early days.

The present essay is certainly limited in scope and cannot deal with all these details. It is only an attempt to point out as to how the place names and other geographical data found in inscriptions and literary works greatly helps us in the study of this subject. It is really worthwhile for younger scholars to take up such studies and obtain highly rewarding results.

Notes and References

1. *Ēpigraphia Indica*, Vol. IV, p.57 ff.
2. There is no need here to dilate on the derivation of the term Deccan or its definition. As far back as in 1896 R.G .Bhandarkar has done it well in his *Early History of the Deccan*. Another *Early History of the Deccan* (1960) edited By G.Yazdhani also deals with the subject. As is commonly understood, we take this term Deccan to represent the vast area between the Narmadā and the Kāvērī comprising the modern linguistic regions, Maharashtra, Gujarat, Karnataka and Andhra including Goa.)

3. *SII* Vol. XX, No. 174
4. *Ibid.*, No. 248
5. *Kannada University Epigraphical Series II*, Koppal district, No. 52 (Kannada University, Hampi, Vidyaranya)
6. For the interesting description in this inscription see *Inscriptions from Kolhapur District*, ed. Shrinivas Ritti and A.B. Karaveerker, Ins. No. 2, pp. 14ff.
7. *Kannada University Epigraphical Series I*, Bellary district, Sondur Taluk No. 7, (Kannada University, Hampi, Vidyaranya).
8. *Kannada University Epigraphical Series I*, Bellary district, Bellary Taluk No. 7, (Kannada University, Hampi, Vidyaranya)
9. Prof. Mirashi however holds a different opinion that king of Kuntala was a king of the Rāshtrakūṭa family of Mānapura.
10. *SII*. Vol. IX, Pt. I, No. 249.
11. *Studies in South Indian History and Epigraphy*, pp. 71 ff.
12. Kunduri Isvaradatta, *Pracinandhra Caritraka Bhugolamu*, p. 88.
13. *Ibid.*, and *Madhurāvijayam* of Gangadevi, ed. T. Venkatachari, Canto 2, verse No. 22.

PLACE- NAMES IN ARCHAEOLOGICAL PERSPECTIVE

Priya Thakur

Introduction:

This present paper is an attempt to study the place names of four small villages, namely: Vibhūtihaḷḷi, Tippanahaḷḷi, Benkanahaḷḷi and Rākhamgira, situated in the vicinity of Shahpur taluk in Gulbarga district in Karnataka. All of these villages are within a distance of two kilometers to each other. Interestingly, there is an archaeological site consisting of stone alignments located approximately 120 meters north of the Vibhūtihaḷḷi village and lies towards eastern side of the modern Shorapur - Shahpur State Highway No.16. This site is under threat from the encroachment by local villagers for cultivation and habitation. The purpose of these alignments is still obscure as early Indian literature does not lead towards information which may provide some indication towards the role of these alignments in the life of Megalithic men. References are abounding for memorial stones, hero stones, and offering stones - but not to these alignments which are in all probability, non- sepulchral in nature.

It emerges that the names of these villages were

originally linked with nearby ashmounds, some already discovered and excavated and some still awaiting comprehensive study. Ash mounds are huge mounds of scoriaceous, slaggy ash of irregular plan, usually located within or in the vicinity of an ancient site with Neolithic, Megalithic or early historical remains or only those of first two¹. In all probability the builders of the megalithic dolmens (as visible at Rajankollur in Shorapur taluk) in the Upper Krishna valley appear to be responsible for the ash mounds in the light of their distribution pattern and their contingent and stratigraphical evidences. According to Paddayya², to date, more than hundred ash mound sites have been documented within the South Deccan region of South India.

The first notice of the 'cinder' or ash mounds of the Karnataka region must have been made by Col. Mackenzie whilst he was surveying there in the opening years of the 19th century.³ Newbold⁴ was first to make the initial scientific investigation and report upon the mounds. Along with the ash mounds, this region is also of interest for its Neolithic and Megalithic phase, evident by the large number of dolmens, cairns, stone circles and stone alignments. The South Indian Neolithic period (3000-1200 BC) stands out from preceding Mesolithic cultures of the region by its more archaeologically visible sites, a condition that is likely to have resulted from food

production and increased sedentism.⁵

Generally, sites and settlements marked by ash mounds were located in similar landscape elements ecologically favorable to pastoral society and small scale agriculture. The agro-pastoral inhabitants of the South Deccan or the North Dharwar region constructed large mounded features by heaping and burning accumulations of cattle dung. These 'ash mound' features were comprised of a myriad of variegated strata of ash, vitrified dung, and other culturally modified sediments, many of which reached monumental proportions. A closer examination of these ash mound deposits illustrates the recurring and repetitive regularity of activities involved in their construction. Ash mounds have been the subject of considerable debate since coming to the attention of scholars in the early 19th century. Contemporary debate has centered largely on the function and spatial context of these features in relation to Neolithic or Megalithic settlement. The exact nature of these ash mounds still remain uncertain - some scholars (Allchin: 1963, Korisettar et. al.: 2001, Fuller: 2001) believe that these ash mounds were seasonal encampment of nomadic herders, or transhumant segment of agricultural villages; whereas others (Paddayya: 2003, Johansen: 2004) regard these ash mounds as a component of typical sedentary village sites.

Etymology:

The ash mounds are very inconspicuous in nature and their names do not appear on the maps of districts or towns. They are not even registered in the Survey of India sheets. In the following paper, I have made an attempt to discuss the 'ash' and 'mound' - elements indicated clearly in the nomenclature of the four villages under study. Explorations and excavations by archaeologists like Mukherji (1941), Sundara (1975), Paddayya (1973, 2002 etc.), Korisettar et.al. has now proved to some extent that the distribution of these 'būdi' names largely overlaps that of the ash mounds, thus making it reasonable to infer some connection between them.

Early scholars like Mackenzie, Newbold, Narayana Rao have mentioned various place names distributed in the region of Bellary, Raichur, Anantapur etc. like Budighunta, Buditippa, Budihal, Budinni - all having the common element "*būdi*" in them. '*Būdi*' in Kannada and '*būde*' in Telugu can be translated as 'ash'. According to Allchin⁶, the word *būdi* or *būde* is of Dravidian origin and is used as an element signifying ash and seems to have been responsible for the Sanskrit usage of 'bhūti' or 'vibhūti', in the extended meaning of 'sacred ash'.

Taylor⁷ has spelled the village name of Vibhūtihalli as both Vaibhāthāḷḷi and Vibathullie. Walhouse⁸ also

follows the same name in his article on 'On Non-sepulchral Rude Stone Monuments.' It was named as Ivaithalli in the Report of Archaeological Department of H.E.H. the Nizam's Dominion of 1940-41. In Kannada, Vibhūti stands for the sacred ashes or ashes of cow-dung etc. It also signifies sacred ashes with which Śiva is said to smear his body, and is used by his devotees.⁹ The place-name of this village has been discussed earlier by Allchin in his work *Cattle-Keepers of South India: A Study of the Deccan Ashmounds* published in 1963. Both Taylor and Allchin¹⁰ mentioned that Vibhūtihalli was locally known as the king's stables reputed to be a royal camping ground. But we have yet to find any literary or archaeological evidence in support of such assertion.

Tippanahalli is situated at a distance of approximately 1.5 kilometres north-east of the Vibhūtihalli village and is due east of the stone alignments. The constituent word 'tippe' is a Kannada term that means a heap, mound, hillock, a pile, a dunghill.¹¹ It is of relatively modern origin and occurs in Tamil language as tippai, in Telugu as tippa or dibba, and in Punjabi and Hindi as tibba. This word also draws a parallel with the Turkish word 'tepe' meaning hill or mountain top. The mounds have been associated with mythological characters or events all over India, especially with the *Rāmāyaṇa* and *Mahābhārata* traditions.

Interestingly, these two villages are not more than 3.2 kilometers south-west from the ash mound of Bēnkanahalli¹² (Mukherjee: 1941, Mahadevan¹³: 1941, Paddayya: 1973), which again means heat or fire (= bēnki or bēnkē). Mukherjee¹⁴ mentions Bēnkanahalli as remnant of ash mound located north of Vibhūtihalli, which was freely quarried by the villagers to be used for white washing their house. This ash mound was almost obliterated, and at that time, was 46 feet long, 16 feet wide and about 7 feet high. It composed of slaggy and scoriaceous calcareous material similar in texture and composition to other ashmounds reported from the region. Paddayya¹⁵ found small number of potsherds and artifacts at Bēnkanahalli. There are two more villages of the same name- one in Shahpur and another in Shorapur taluk.

At about a distance of 2 kilometers from Vibhūtihalli, there is another village named Rākhamgira, the word 'rākha' is again a Hindi word for ashes. Meadows Taylor¹⁶ describes the barrow or tumulus at Rakhamgira in following words, "*this tumulus has been formed with much care and labour... the ground was so hard, and the moorum and stones had united into strong mass of concrete.*" Gururaja Rao¹⁷ mentions cist circles, cairns as well as stone alignments at this site - none of these exist at present. The name shows the Urdu/Hindi influence on the region.

Archaeological Connotation:

Allchin¹⁵ (1968) mention stone alignment as monument associated with the graves and belonging to the Iron age, that comprises carefully oriented rows of standing stones set in a square or diagonal plan. The large-scale plan and the sheer amount of labour involved in making the stone alignments clearly reveal the presence of a complex and hierarchical society. However, the relationship between the Neolithic period - ash mound builders - megalithic men - still remains unclear. The historical process which gave rise to the ashmounds was one which involved men living in societies; and the practice was for perhaps many generations a part of their lives¹⁹.

There are alignments like Vibhūtihalli, which exhibit trends of number of stone rows aligned towards solar events. It is one of the few sites in India where orientation of such nature evidence is relatively well-preserved. But like any other surface sites, these alignments are also not able to provide us with much chronological and behavioral information about the people who built it. On observation, it appears that the stone alignments are not much disturbed by the continuous human activity or natural process of erosion. It was explored by Meadows Taylor (1852) and Mukherji²⁰ (1941). Sundara²¹ (1975) also mentioned about these alignments which consist of

several rows of stone arranged in a diagonal pattern, but till now no methodical excavation has been carried out at this place. Although the exact time of the construction of these stone alignments is not known, it can be placed from 1000 to 1500 BC. We have assumed that this site may also correspond to that same period. It is possible that this alignment served the astronomical purpose, mainly monitoring and predicting seasons for the time of sowing, harvesting etc., which were very important for the agricultural communities in addition to prediction of religiously auspicious days.

At present, this site consists of nearly 200 stones; but it is difficult to state that how many stones of the original alignment have been pulled out or broken away. But the local farmers informed us that few stones were shifted to the borders of the adjacent farm lands to serve as boundary markers. At the north-west corner of the alignment, some stones are missing. Even Taylor and Sundara have noticed this in their exploration work. Almost all of the stones are just placed on the surface. The stones are almost equidistant and are placed in a parallel fashion. The distance between two consecutive stones in each row is from 8m to 13m and two stones in a parallel row are from 10m to 14. Similarly, if measured diagonally, the distance between stones varies from 7m to 9m.

These alignments can be termed as 'monument' on the basis of their size, planned construction and sheer scale of organized labor involved in it. Alignments of very similar form are present in Hanamsagar (Karnataka) and Mudumala (Andhra Pradesh). Whether the structural similarity between these sites reflects a similarity in geography or in periodization, or both - is an arguable point. Given that the big granite stones or boulders were used in all of the above mentioned alignments, it seems more likely that they were trying to build a durable structure, serving ceremonial purposes. These rows of stones are spread in a comparatively large area, which leads to the assumption that some individual or a group, who had the authority to set the dates for ceremonies and had the knowledge of how to make anticipatory observations, was responsible for making celestial observations from a spot within or close to the stone alignments. The stones served as horizon markers and provided a practical and reliable way to insure the repeatability of calendrical observations.²²

For most archaeologists, these alignments are in some way different from other kinds of prehistoric remains. In physical terms, these are not subject to depositional displacement - only removal to a new cultural context or destruction in situ; therefore, these are never an accidental byproduct of human cultural activities (like

lithic scatter) or a random assortment of subsistence debris (like prehistoric hearths). I also want to emphasize that these boulders, which are so difficult to move even now, were intended to be noticeable and destined to survive for a long period of time, even after the site was abandoned. Its distribution, frequency, context and meanings are not questions of statistical probability; they are determined entirely by cultural intent, and can only be explained within an anthropological framework. Indeed, all interpretations of stone alignments are only assumptions because archaeologists can never return to the past and query its creators about their intentions.

Till date, there are no dates available for ashmounds that existed at Bēnkanahalli or Rākhamgiri, but K.M. Ahmad²³ has reported discovering flakes from the stone alignments at Vibhūtiḥalli. Taylor mentioned several cairns of various dimensions inside the stone alignments, as well as towards the north of this site. At Rākhamgiri, Taylor saw the mound surrounded by a circle of stone and few other stone circles and a small stone alignment of a nature similar to what is existing at Vibhūtiḥalli—now nothing remains of this mound or the stone circles except few scattered menhirs. Sundara places these ash mounds and tumulus in Neolithic period on the basis of the overlapping of a Neolithic habitation site with the mounds and stone circles in this region. Paddayya et.

al. provide us with some scientific dates based on ^{14}C and $^{230}\text{Th}/^{234}\text{U}$ dating from the Hunsgi and Baichbal valleys-towards south-west of Shahpur region. These sites have been associated with Acheulian sites²⁴ like Kaldevanahalli - $^{230}\text{Th}/^{234}\text{U}$ 174.0 ± 35.0 ka, and another ash mound site Budhihal which provides a time period between 1400 to 2500 BC based on the ^{14}C dating. One of the earliest dates related with ash mound tradition is charcoal dating to ca.3000-2800 BC, available from Kodekal.

There are many signs of continuity linking the Deccan Neolithic culture to the present day culture of the region, and thus it is to be expected that some traces of the process, albeit fossilized or transmogrified, are yet to be found. In cultural terms, it means that stone alignments are by nature polyfacetic; no single meaning or explanation will account for all examples. Its unity lies in the domain of physical objects and is bounded archaeologically by the interaction between the human belief and natural rock. In conjunction with the strictly archaeological evidence afforded by exploration and excavation carried out in the region, we also need to look at the auxiliary sources which further support as well strengthen the final interpretation of any archaeological site.

Conclusion:

There are many indications of the interesting results which could emerge from such studies, and the scope is truly enormous - in cases of place-names like Vibhūtihalli, Tippanahalli, Benkanahalli and Rakhamgira. These names can be considered as a sign of an active folk-memory of the ash mound practices and the local traditions, even though it has been extinct for more than 3000 years. Thus they can be considered as the direct survivals of analogous names by which these ash mounds were known by their makers.

Acknowledgement:

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BAIRĀṬH : A PLACE - NAME

Jai Prakash

Bairāṭh is the headquarters of a tahsil of the same name in the Jaipur District of Rajasthan. It is in the midst of circular valley surrounded by low bare red hills. It is 66 km. to the north of Jaipur and 169 km. to the south-west of Delhi.

Bairāṭh is also called Virāṭanagar. Virāṭ, the capital of Matsya Janapad is celebrated in Hindu legends as the abode of Rājā Virāṭa, where the five Pandavas spent the period of their exile of 12 years from Dilli(Delhi) or Indraprastha. Even at present, there are strong traditions as well as places sacred to the memory of the Pāṇḍavas. These are Bhīma-kī-dugrī, where Bhīma is said to have lived, the hill where Kichaka's place was situated, the Ban Ganga, which was brought into existence by Arjuna with his arrows and the marks of the feet of Kurus and the hooves of the cattle pilfered by them.

Bairāṭh formed a part of the Mauryan Empire. Two Aśokan inscriptions¹ have been found within a mile of the town. The Bairāṭ Rock Inscription which is a much damaged version of the Pūpnāth-Sahasrām edict discovered in 1871-72 by Carlleyleñ about a mile to

the north-east of Bairāṭ. This edict is engraved on a block lying separately, but immediately below the hill locally known as Bhīm-kī-ḍuṅgrī. It is inscribed on the eastern face and near the lower end of the rock. Another inscription is the Calcutta- Bairāṭ Rock Inscription. The block which bears this very interesting and valuable record is now preserved in Calcutta by the Asiatic society of Bengal. It was discovered in 1840 by Captain Burt 'upon a hill lying adjacent to' Bairāṭ, the town near which some years later originally lay near the shrine of Hanūmān below the rock known as *tōp* or "cannon", on the first or lower platform on the summit of the hill.

The ancient Buddhist remains found on Bijar-kī-Pāhāri are taken to be the remains of two Buddhist monasteries and circular temple. Daya Ram Sahni found in Bairāṭh many fragments of a stone umbrella of Aśokan workmanship. Other objects found in and around the temple were terracotta hood of a snake, a terracotta figure of a dancing girl or Yaksha with the left hand on the left hip and the right on the thigh.² It all goes to prove that Bairāṭh is quite an ancient city and was a seat of Buddhist culture³ and religion since Aśoka's times in 3rd century B.C.

Bairāṭh is the modern representative of the capital of Po-Li-Ye-to-lo of the Chinese pilgrim Hiuen Tsiang who visited this town in 634 A.D. According to him the capital

was 2 miles in circuit, and the place possessed eight Buddhist monasteries.⁴ The town is situated on a mound of ruins about one and a half km. in length by three-fourth km in breadth.

In the beginning of the 11th century Mahmūd of Ghazni invaded the country and sacked the town, which is said to have remained more or less deserted for about 500 years. It was rehabilitated about 500 years ago most probably during the reign of Akbar (1556-1605 A.D.). Abul Fazl in *Ain-i-Akbari* mentions it as having very profitable copper mines.

Inside the southern wall of the courtyard of Jaina temple at Bairāṭ is built in a large inscribed slab⁵ of 40 lines. The inscription dated [Vikrama 1644 ?], Śaka 1509, Phālguna śu.2, [Sunday] corresponding to 1588 A.D., February 18, belongs to the reign of Akbar of Timurid family. This inscription begins with an adoration to *guru* Hiravijaya-sūri. It mentions Bhāramalla who received the governorship of many villages from the Pātsāha's subordinate Tōḍarmalla and Bhāramalla's son Indrarāja who received the governorship of *Vairāṭ-draṅga* and his brother Ajayarāja. Indrarāja built the temple of Vimalanātha called Mahōdaya-prāsāda and also Indra-vihāra and installed many images including those of Pārśvanātha,

Chandraprabha and Ṛishabhadēva bearing the names of his father, himself and his brother respectively. Akbar is mentioned as worshipped by the 14 *Chhatrapatis* and numerous *Maṇḍalādhipatis* and also apparently as the lord of the *maṇḍalas* of Kaśmīra, Kāmarūpa,... tāna (probably Mūlatāna), Kābila (Kabul), Badakaśā (Badakshān), Dhillī, Marusthalī Gurjjaratrā, Mālava, etc. The record described as *Indra-Vihāra-prāsāda-praśasti*, was composed by Paṁ (i.e. *Paṇḍita*) Lābhavijayagaṇi and was written on the stone by *Paṁ*. Sōmakuśala-gaṇi.

A white marble slab built into the back wall of a Idgah (an open enclosure surrounded by a high wall with hexagonal masonry pillars at the corners) contain a Persian inscription. According to the inscription in the reign of the king Nuru-d-Din, a man named Mulla Khawaja built at Bairāṭh a beautiful Idgah in 1613 A.D. This date falls in the reign of the king Nuru-d-Din Jahangir (1605-26 A.D.), the son and successor of Akbar.

A mint was also started at Bairāṭh by Akbar and copper coins of Jahāngīr, Shāh Jahān (1628-58 A.D.) and Aurangzeb (1659-1707 A.D.) bearing the mint name of Bairāṭh are wellknown. The site of the mint is said to be in the middle of the present town.

Thus we see that the place name Virāṭa known from the time of Mahābhārata, was called Bairāṭ, Vairāṭa or

Bairāṭh in later periods of history without any major change.

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PLACE-NAMES OF THE DISTRICTS AND TALUKS OF GUJARAT

Rasesh Jamindar

The State of place-names in Gujarat

Considering that though the Onomastics is a science by itself, unfortunately, it has yet to get due recognition from scholars across varied disciplines. Without doubt, though it is certainly a very useful non-traditional and un-conventional source material for reconstructing history of any given time of any given region especially of our multi-faceted, multi-lingual, multi-coloured and multi-religious country; teachers of modern history in Gujarat, and they certainly outnumbered indoligists and archaeologists, who definitely use this source-material, do not consider this material worthy of employing for they do not have perspective of understanding the usefulness and utility of onomastics, onomasthesia, onomasiology, onomasticon and onomastology. Those who have indological back-ground and archaeological aptitude do appreciate this science and use it frequently. There are few teachers of architecture, Liguistics and Social-anthropology who are immensely inclined to employ this science of Onomastics in their research.

As such knowledgeable and knowable teachers enthusiastically dared to start an organisation way back in 1957 in Vaḍodarā - Gujarat namely *Gujarāt Sthalanāma Saṅsad*. The pioneers were stalwarts like Professor B.J. Sandesara, R.N. Mehta and the reputed Archaeologist indologist and Sanskritist. Ten lectures were delivered under the auspices of this organisation during 1957 and 1963. These lectures in Gujarati were published in a book-form as *Gujarat Sthalanāma Saṅsad Vyākhyānmālā* in 1965. Though not associated with this organisation but who has done remarkable and inspiring work independently is none other than the known indologist and grammarian Professor H.C. Bhayani and under his esteemed guidance and consultation the Gujarat Sahitya Academy has published a book called *Gujarat Grāma-Nāma-Suchi* in 1996 which is based on the earlier work *Nakshāmāñ Gujarat*, a compendium of place names of Gujarat with necessary information regarding geography, topography, agriculture, rivers, mountains, economy, etc., of each district as preamble in 1973 and reprinted in 1999 by the *Gujarat Rājya Grantha Nirmāṇ Board*. This publication is a brain child of its first Director Professor I.J. Patel, the versatile educationist of our country. Under the guidance of this author and so also of visiting faculty Professor R.N. Mehta nearly 40 dissertations were prepared on place-names of Gujarat by the post-graduate students of

the Department of History and Culture of the Gujarat Vidyapith, founded by Mahatma Gandhiji in 1920 in the wake of non-cooperation movement, between 1985 and 1994. This author has completed his project of *Gujaratgāṇā Gāmanāmono Sārthakosh (2003)* supported by the Gujarat Rajya Abhilekhāgār, which is yet to see the daylight. But it was Professor H.D. Sankalia who has given a special status to the study of place-names prominently and premierly in forties of the 20th century. Of course, his is not the separate study to offer us; but he certainly took the laudable initiative by giving some of profuse appendices in two of his works on Gujarat, namely, the *Archaeology of Gujarat (1941)* and the *Studies in the Historical and Cultural Geography and Ethnography of Gujarat (1949)*. Thus he showed the direction specifically and offered its usage as a research source tool for writing the cultural history of our country. Recently, the centre for environmental planning and technology institute of Amdāvād (now a deemed university known as the CEPT University) has purposefully introduced a course on 'Settlements and Place Names' since 2007 for its third semester students of the masters programme in architectural and settlement conservation. This author teaches this course since then. Courtesy Professor R.J. Vasavada of this University.

With this brief preamble on the state of the scattered studies on place-names of Gujarat, here in this article this

author desires to analyse the names of district and taluk headquarters. There are now 25 districts and 223 taluks. Before discussing them let me here briefly introduce the profile of cultural trends of Gujarat history.

Mosaic of Gujarati Culture

In spite of the synthetic fabric of our nation's cultural unity, every one of her regions from remotest times, has developed and possessed socio-cultural traditions of its own. It is this synthesis, of these separate and diverse social and cultural traditions subsisting in different parts of our country and at the same time possessing distinctive individualities, that constitutes the mosaic of *Bhāratīya Saṁskṛuti*,¹ Gujarat is no exception to this and hence this overview.

Gujarat has been the most earliest times a busy field of actions, reactions and interactions of many ethnic and linguistic forces in our sub-continent. Wave after waves of nations and races and more so faiths have swept over its face with their peculiar social, cultural and political institutions; creeds and cultures, languages and dialects as varied and variegated as themselves. But during all these phases and processes, *Sanskrit* remained a backbone factor across the time.²

Generally, Gujarat represents the territories that actually comprised the *Gujarat* from the Chaulukya

period and the territories known in the earlier period under different names such as *Ānart*, *Lāṭa*, *Aparānt*, *Saurāshṭra* and *Kachchha*. *Ānart* forms present day north Gujarat, while *Lāṭa* that of central and southern Gujarat. These boundaries of Gujarat have been found varying throughout the course of history.

First Known use of Gujarat

Gujarat derives her name from Prakrit *Gujjarātt* i.e. *Gūrjara Rāshṭra* in Sanskrit, meaning thereby the 'land of Gūrjaras'. The Gūrjaras are believed to be an immigrant tribe, who entered our country alongwith Hūṇas and settled in Rajasthan. The Gūrjaras, since called *Arbudes*, passed through Panjab and settled in some parts of Mt. Arbūdā. These areas came to be known in due course as *Gujarat*, a name which became popular around the 10th century A.D. It is noteworthy, however, that no Gujarat chronicler, with exception of *Āchārya* Hēmchandrasūri and his commentator Abhayatilaka Gaṇi, used the word *Gūrjarātra*. The familiar terms in the chronicles are *Gūrjarabhūmi*, *Gūrjaramaṇḍala*, *Gūrjaradharitrī* and *Gūrjaradharā*; the last one being used even during the Muslim period by Sanskrit writers. It may, therefore, be concluded that during the 12th century A.D, the word *Gūrjarātra* and some of its variants were in use to denote

a part of Gujarat, but the only form sanctioned by Hēmchandrāchārya was Gujarātra.³

Profile of Geographical Divisions

Following is the birds eye view survey of each district having how many Taluka-head-quarters and number of villages therein:⁴

1.	Amdāvād	11	546
2.	Amrēli	11	615
3.	Āṇand	8	350
4.	Banaskaṇṭha	12	1244
5.	Bharuch	8	657
6.	Bhāvnagar	11	790
7.	Dāhod	7	693
8.	Dāṅgs	1	311
9.	Ġāndhīnagar	4	291
10.	Jāmnagar	10	698
11.	Jūnāgaḍh	14	923
12.	Khēḍā	10	612
13.	Kachchha	10	886
14.	Mahēsāṇā	9	593
15.	Narmadā	4	552
16.	Navsārī	5	374
17.	Pañchmahāls	11	1201
18.	Pāṭan	8	517
19.	Porbandar	3	182

20. Rājkoṭ	14	844
21. Sābarkaṇṭha	13	1372
22. Surat	12	852
23. Surēndranagar	10	650
24. Tāpī	2	315
25. Vaḍodarā	12	1548
26. Valsād	5	450

Analysis of the names of districts

1. Amdāvād: This name is derived from *Ahmadābād*, which was named after its founder Ahmadshah. (Ahmad = a muslim name of a person + Ābād = populated, prosperous, fertile land, settlement, etc.) That is this settlement is named after its founder, who was no other than the mighty Gujarat Sultān Ahmadshah who founded this city on 4th February, 1413 A.D. This city is located on both the banks of river Sābarmatī. It was the capital of the Gujarat Sultanate from 1413 to 1573 A.D. and again the capital of the state of Gujarat from 1st May, 1960 to 1st May, 1970. Since 1970 Gandhinagar is the permanent capital of this state. Amdāvād is the cultural pivot of Gujarat from every angle. Its historicity is very wellknown and interesting. By any reason, Amdāvād is a complex and integrated city which has the potentials to attract any scholar of any discipline to study one's own interest and concerned area to one's satisfaction. So to say Amdāvād

is a city by itself. It is known for Muslim architecture ever since.

2. Amrēli: (Amar = immortal + lli = a derivative form of *Pallī* = a small village). It is believed that this name is also derived from Sanskrit word *Amarvāl* = a kind of parasitic twiner or plant i.e. *Cuscuta hyalina*. This plant is generally grown on trees and hedges. Another meaning of this name comes from *Ām* = mango + *Rel* = abundance. A settlement having many mango trees around or a settlement near *Amarvāl* or an immortal village. This is a historical place and houses a good historio-cultural museum. Many western Kshatrapa coins have been unearthed from this place. The museum here has nearly 1000 coins from Punchmarked coins to Baburi dynasty and Princely states.

3. Āṇand: (*Āṇa* is derived from Sanskrit *Ājñā* and Prakrit *Āṇā* = order, command, permission, proclamation, authority + *Ada* = a derivation from Sanskrit word *Sadma* = house, residence) a settlement founded by some authority. It is also believed that this name has been derived from one saint. *Āṇadabābā*, whose hut is there. *Āṇand* is known world over as *Amūl Āṇand*, a milk dairy, Agriculture University is also here. This centre is a hub of education also. Formally, a Taluk headquarters under the Kheda district, now is a district headquarters. *Āṇand* means joy, delight.

4. **Banaskaṇṭha:** (Banas is a name of a river + Kānthā = river bank or seashore). Hence, this district is located or situated on the banks of river Banās. This district is one of the three districts of the northern part of the main land Gujarat. Pālanpur is the district headquarters. Many weapons have been unearthed of the late stone age from the valley of Banas river. In *Mahābhārata* and *Padmapurāṇa* there is a mention of river *Parṇāshā*. It is believed that this Parṇāshā or Bārṇāshā is this Banas river. Jaina sources call it Bannāsā. *Parṇāshā* > *Varṇāshā* > *Bārṇāsha* > *Banas*.

5. **Bharuch:** Originally it is called *Bharukachchha*. On the northern bank of river Narmada this town is situated. This is a very historic city. Religiously, it is the sacred place both for Buddhist and Jaina faiths. In *Periplus* it is called Barygaza. It is a port on the bank of river Narmadā. Bharukachchha is also mentioned in the cave-inscriptions of Ushavadāta, the son-in-law of the Western Kshatrapa king Nahapāna. It was *Āhār* then i.e. the district head-quarters. Hence, from *Bharukachchha* it has become *Bharucha*. (Bhar = deep valley, tide, it is used both as prefix and suffix in Gujarati + Ucha = a derivative term of Kachchha = tortoise, border, border region, marshy land). A settlement on the river bank or near a tortoise land or marshy land. Bharuch is the head-town of the same district.

6. **Bhāvnagar:** (Bhāv = a short derivative of the person name Bhavsinhji, a ruler of Bhavnagar state + nagar = residence). A city founded by the mahārāja Bhavsinhji and hence it is named after him. He was a very popular and benevolent ruler of this state - a princely state. It is a port and hub of educational activity. Bhavnagar University is located here. Another meaning of *Bhāv* is love or affection. Bhavsinhji himself was very affectionate ruler.

7. **Dāhod:** (Dā is derived from Do = two + Had = border). Hence, a settlement situated at the point where two borders meet. Dāhod is a historical place and some inscriptions have been found here. Two borders of Gujarat and Rajasthan meet at this place. Hence, it is Dohad > Dāhod. It was formerly in the Pañchamahā district.

8. **Ḍāṅgs:** (Ḍāṅga means long and strong stick, mountainous region full of trees and bushes, a hilly area). Hence, this district is known as Ḍāṅgs. It is the smallest district of the state of Gujarat. This district has only one taluk.

9. **Gāndhīnagar:** (Gandhi = a person's family name, a grocer + nagar = a settlement). Here Gandhi means Gandhiji, the father of our nation. Now this is the

permanent capital of the state of Gujarat since 1970. It is named after Gandhiji. Hence, it is a settlement named after (Mohandas Karamchand) Gandhi. This district has four Taluks. It is about 30 kms from Amdāvād.

10. Jāmnagar” (Jām is a short term of a person. Jām is so named after the rulers who styled themselves as JAM. Jām Saheb a ruler of Jāmnagar state + nagar). The district head quarters of Jāmnagar is named after the erstwhile ruler of the princely state which was then and now known as Jāmnagar. He was a very benevolent king. Though he was popularly called Jāmsāheb, his original name was Diguijaysinhji. Under the stalwartship of Sardar Patel when Union state of Kathiāwāḍ was organised on 15-2-1948, Jāmsāheb administered the oath as the first ever president i.e. *Rājpramukh*. But later on when this union was renamed as ‘Saurāshṭranuñ Samyukta Rājya’, Jāmsāheb was designated as life long president.

11. Junāgaḍh: (Junā = old + Gaḍh = hill-fort, fort) A fortified settelement. *Junā* is a derivation of Sanskrit word *Jīrṇa* = very old. This historic city is situated at the foot of Girnār mountain. Hence, Junāgaḍh formally was known as *Girinagar*. On the way to Mt. Girnar from present day Junāgaḍh there is a protected archaeological monument known as ‘Aśokan Rock-Edict’. This rock

which was originally located on the bank of *Sudarshan* reservoir, consists of three most important inscriptions of Aśoka, Rudradāman and Skandgupta. It was the capital of the Western Kshatrapas. The people of Junāgaḍh and many villages around it fought for the freedom from Muslim rule under the banner of the 'Ārzi Hakūmat'. It was an unique merger programme during our national freedom struggle.

12. **Kheḍā:** (Kheḍ is derived from Sanskrit word *Kheṭak* = small village). Hence, it is a settlement of farmers then. It is a very historic place and known for *Kheḍā Satyāgraha* during freedom movement fought under the leadership of Sardar patel. *Kshetra* > *Khetta* > *Kheṭak* > *Kheḍ* > *Kheḍā*.

13. **Kachchha:** (Kachchha means tortoise, border, border region marshy land). It is a border region and a peninsula of the state of Gujarat. This term is mentioned in the *Gaṇapāṭa* of the grammer book *Asṭādhyāyī* of Pāṇini. It is also mentioned in the rock inscription of Rudradāman at Girinagar. It is a historic region and cultural pivot of the Gujarat state. World-known Dhoḷavira, an important archaeological site, is located in this district. Kachchha seems to be a museum by itself and hence attracts any researchers of any discipline for interesting studies.

14. **Mahesāṇā:** (Mahes is a derivative of Sanskrit term Mahisha = buffalo. Mahes is a Prakrit derivation of Mahesh = God Śiva + Āṇā = settlement indicative term). A settlement of farmers. It is one of the districts of north Gujarat. Dudhasagar dairy is located here. The entire district is known for cattle-breeding, earlier and now.

15. **Narmadā:** Narmadā is a very holy and known river in our country. It is the life-line for Rajasthan, Madhya Pradesh, Maharashtra and Gujarat. This recently carved out district was originally a part of Bharuch district. It is a name of a newly carved district but it is not a place-name as such. Towns and villages are located on and near the bank of this river. Hence, this name.

16. **Navsārī:** (Nav = nine + sari - a term derived from Sanskrit *shārī* = a kind of game to be played with the help of piece or dice). This means a settlement having the shape just as chess. Earlier it was named as Navsārikā or Nagsarikā as mentioned in copper-plate inscriptions dated 731, 821 and 1074 A.D. Nav = Nine and Sārika means a kind of bird. Nāg = Cobra or hooded serpent, *Cobra de Capello*; an aboriginal tribe in Eastern India. This place is situated on the south coast of the river Purṇā. Formally, it was the head quarters of the taluk Navsārī, now it has become the district centre. It is difficult to say whether this settlement was near sārīkas residence or that of cobra.

17. **Pañchamahāls:** (Pāñch = five, assembly of arbitrators usually consisting of five persons, jury + mahāl = small Taluk, sub-division of a Taluk. May be a settlement of five families in the beginning. Unfortunatley, Pañchamahāls is not at all a settlement by itself. This name has nothing to do with any sort of habitat. Yet it is the name of a district covering five mahals or taluks. Obviously, this is the only district-name which is without habitat of that very name.

18. **Pāṭaṇ:** (Pāṭ = flat ground, long piece of land, small pond for cattle to drink water, royal throne, seat of wood, plank, whole piece of cloth, weaving together cloth for two or more pieces, long pieces of cloth, long rectangular piece of wood to sit upon, + Āṇ = indicative of habitat, proclantion, order, taboo). A settlement having any of these characteristics. Possibly, this term is derived from Sanskrit *Pattan* or *Paṭṭana* and Gujurathi word *Paṭṭaṇ*. Their meaning is big city, big town or a big village open in all directions.

It will be worth noticing here that places or towns or settlements located on the eastern shore of our country have *Paṭṭaṇam* as their suffixes and such places situated on the western coast of our country have the term *Bandar* as their suffixes. eg. Vishākhapaṭṭaṇam for the first and Porbandar for the second.

The original name of present day Pāṭaṇ was Aṇahilwāḍa Pāṭaṇ. It was the capital city of Gujarat since its inception in 746 A.D. till the establishment of Ahmadabad as the capital of Gujarat in 1413 A.D. *Pāṭaṇ* is thus a very common name affiliated to many towns of our country. Hence, to have a different and special identity of this town and more so, its separatedness from *Prabhās Pāṭaṇ* i.e. *Sōmnāth*, it is generally called as *Siddhāpur Pāṭaṇ*.

19. **Porbandar:** (*Por* = derived from *Poḷ* and *Poḷ* is derived from *Pratoli* = a settlement + *Bandar* = a suffix used generally for the settlement on the western coast). This means a settlement on the sea-shore. *Bandar*, is a Gujarati term, means port, harbour, port-town. *Par* > *Pur* > *Parā* > *Purā* > *Por* are all synonyms i.e. having the same meaning like *Ūr* > *Ar* > *Or* > *Orā* > *Var*, etc. eg., *Peshāwar*, *Lahor*, *Sikor*. *Lahor*, etc. *Porbandar* is a native place of Mahatma Gandhiji, the father of our nation.

20. **Rājkoṭ:** (*Rāj* = King, form of *Rājā* or *Rājya* as first word in a compound + *Koṭ* = wall of a fort, wall erected for defence). A fortified settlement built by a king.

21. **Sabarkaṇṭha:** (*Sābar* = a short form of river *Sabar* + *mati* + *Kaṇṭha* = river bank, *ghāṭ*, sea-shore). This is a district name only and not a settlement at all. All

settlements in this district are near or on or near by or in proximity of the bank of river Sabarmati. Hence, it is called by this name. Sabar is a derivative form of Sanskrit term *Shvabhra* = broad, deep, hollow in land or mountain or ravine or valley. In Gujarati it is called *Kotar or Bhekhad* (steep, rock, over hanging).

22. **Surat:** It is one word. Located on the river-bank of Tāpī. This is a historic and cultural city. Since 16th century A.D it has become a economic hub. It is a fortified city. British authority has established their ever-first *Koṭhi* = a business centre. From 16th century A.D. Surat has become a port-town of western India, which has attracted many European travellers and commercial trading companies. Most importantly Tapī river has shaped this city's contour quite often by its flood-course.

23. **Surēdranagar:** (Surēdra = a name of a person + Nagar = a town, a city). This means a city built by a person known as Surēdrabhai. Surēdra means Indra, king of gods.

24. **Tapī:** A name of a river in south Gujarat. It is a newly formed district and there is no habitat of this name. It is named after this river. All villages and towns were originally in Surat district. Earlier this river was known as Taptī. Taptī being a sacred river this name has

been given to this district as all habitats are on the bank or in the proximity of this river.

25. *Vaḍodarā*: (*Vaḍ* = banyan tree, big, great, senior + *odorā* = a small habitat). Originally this city was established near banyan tree. *Vaḍ* is derived from Sanskrit *Vaṭ* and *Padrak* means a small settlement. Earlier it was *Vaṭpadrak*. Before independence this city was the capital town of the erstwhile *Vaḍodara-rājya* ruled by Gaekwāds i.e., Baroda state. It is historio-cultural city of the state of Gujarat. It is situated on the bank of river *Viśvāmitri*.

26. *Valsād*: (*Val* = derived from *Palli* = a small habitat + *sād* is a derivative from Sanskrit term *sadma* = residence, house, settlement). *Palli* is derived from Sanskrit *Padrikā* = a small village. *Palli* > *Valli* > *Val*. *Sād* = settlement indicative term. *Sād* is derived from *Sāg* = teak tree or teak wood. In short a settlement near teak trees. *Sād* > *Sād* > *Sadma*.

Conclusive Note:

The foregoing analysis shows that suffixes of all district names represent the form of habitat differently. *Nagar* is the suffixes of four districts and *Kaṇṭha* that of two districts. The suffix of *Amdāvād*, *Āṇand*, *Dāhod*, *Valsād* and *Vaḍodarā* have the same meaning and same root. Rest of the suffixes vary from place to place. Most

importantly, there are six such district names which are only in names and they do not represent as place - names. They are: *Banaskaṇṭha*, *Kachchha*, *Narmadā*, *Pañchmahāls*, *Sabarkaṇṭha* and *Tapī*. Banās, Narmadā, Sabar and Tapī are names of rivers. Kachchha means tortoise and pañch means five. Another meaning of pañch is assembly of arbitrators usually consisting of five persons.

Notes and References

1. For more details see Rasesh Jamindar's article on 'cultural contours of Gujarat and its contribution in the making of National Heritage', *Bulletin of the Chunilal Gandhi Vidya Bhavan*, Vol. 28, pp. 34-49, 1985, Surat and by the same author, 'Agricultural Economy of Gujarat; Aspects and Appraisal upto 1300 A.D.' pp. 702-709 of the *History of Agriculture in India*, vol.5, Part I, (ed.by Lallanji Gopal and V.C. Srivastava) published by History of Science, Philosophy and Culture in India project, New Delhi, (General editor of the series D.P. Chattopadhyaya).
2. See M.R. Majmudar, *Cultural History of Gujarat*, Popular Prakashan, Mumbai, 1965 (only relevant chapters).
3. For more discussion on the origin of the word Gujarat see A.K. Majumdar, *Chaulukyas of Gujarat*, Bharatiya Vidya Bhavan, Mumbai, 1956, pp. 17ff.; *Epigraphia Indica*, Vol. II,

p.42. The first known reference to the name of this region appears in *Ābūrāsa*, written in 1233 A.D. and the first known use of the word *Gurjar Desha* is found in Kshēmēndra's Sanskrit work *Auchityari Auchityarichāracharchā* (c.997 A.D.)

4. I am grateful to Professor Anjana Vyas and her research associate Kum. Darshana Raval of the CEPT University for furnishing me the required data immediately.

PLACE NAMES OF PUDUKKOTTAI REGION IN TAMIL NADU-A STUDY

S.Rajavelu

Place names generally have some cultural significance and meaning. The origin of a place name is based on several factors such as physical, cultural, ethnographic and religious features. The identification of old place names with modern ones is difficult indeed due to the cultural and linguistic changes. The meaning of place names would be useful for understanding their cultural context. In this connection, the lexicon, dictionaries may help us to understand the meaning of a particular usage. However, these dictionaries also sometimes are very difficult to rely upon as they generally provide for the common usage rather than the inscriptional place names. So, the interpretation of the old name of the places is to be understood as provisional and not final and they need further corroboration from a first hand knowledge of the place itself (Sankalia 1969:80)

In this paper, an attempt has been made to classify the inscriptional place names of Pudukkottai region and understand their significance, their role in the political set up, etc. In total 386 villages are found in the inscriptions

of Pudukkottai region.

4.1.1 Classification

Attribute prefix

Primarily the place names may be classified on the basis of the individual segments. The names in Pudukkottai fall into either two-segment category or three segment category. Broadly they fit into the pattern attribute + stem + locational suffix (Subbarayalu 1986:137-141). Occasionally we come across the 'attribute + stem' pattern in this region. They have only two segments. The following table shows a few example of this pattern.

TABLE - 4 (i)

Name of Village	Attribute Prefix	Meaning of the Attribute	Ref.No
Chir̥uayal	Chir̥u	small	IPS 245
Kīl̥aikkur̥ichchi	kīl̥	east	IPS 709
Kīl̥attaniyam	kīl̥	east	IPS 49
Mēlaimuri	mēl	west	IPS 559
Mēlaitaniyam	mēl	west	IPS 275
Mēlūr	mēl	west	IPS 459
Neḍuvāśal	neḍu	long	IPS 451
Perumpayan	peru	big	IPS 215
Perumpuli	peru	big	IPS 175

Name of Village	Attribute Prefix	Meaning of the Attribute	Ref.No
Perunturāi	peru	big	<i>IPS</i> 336
Pudukuḍi	pudu	new	<i>IPS</i> 772
Puduvayal	pudu	new	<i>IPS</i> 196
Tirumeyyam	tiru	sacred	<i>IPS</i> 340
Vaḍamadurai	vaḍakku	north	<i>IPS</i> 297

It may be seen that the attribute segment in these cases is connected with the quality of the places such as sacredness or honoured status of a particular village, it or its temporal and spatial context.

Three segment villages of this region are shown in Table 4.2. The earliest village that we come across in the early phase of this region is referred to in the Sittaṇṇavāśal inscription (*IPS* 1). It mentions the village Tenku. 'chiru' pōchil, which is a good example for the three-segment village. Here the prefix 'tenku' denotes the location of the village, that is, south and the middle portion, 'chiru' shows the size of the village and the suffix pōchil means entrance. Thus the village name has two attribute segments; the second attribute 'chiru' acts as the stem portion of the village name. The following villages have three segment names: attribute + stem + location suffix or attribute + attribute + locational suffix.

TABLE-4(ii)

Name of Village	Attribute Prefix	Meaning of the Attribute	Ref.No
Alāgiyamaṇavāla-nallūr	alāgu	beauty	IPS 198
Chiruchunaiyūr	Chiru	small	IPS 350
Chirukaḷattūr	-do-	-do-	IPS 198.
Chirukuriḥchivayal	-do-	-do-	IPS 750
Chirupallūr	-do-	-do-	IPS 198
Chiruvayalagaram	-do-	-do-	IPS 786
Chiruveṅkuṅṅam	-do-	-do-	IPS 95
Kilchiruvēli	-do-	east	IPS 456
Kilmānanallūr	kil	-do-	SIIXIX,243
Kilnelveli	-do-	-do-	IPS 584
Kilāiārrūr	-do-	-do-	IPS 592
Kilāikkuruntanpirai	-do-	-do-	IPS 395
Kilāippuduvayal	-do-	-do-	IPS 198
Kilatayanallūr	-do-	-do-	IPS 86
Mēnelveli	mēl	west	IPS 295
Mēlmānanallūr	-do-	-do-	IPS190
Mēlaiḥkurundanpirai	-do-	-do-	IPS 395
Neḍuṅkiriakkudi	neḍu	long	IPS 138
Peruviḷattūr	peru	big	IPS 19
Peruṅchēlviālattūr	-do-	-do-	IPS 589
Peruṅkarraikkudi	-do-	-do-	IPS 364
Peruṅkāvēr	-do-	-do-	IPS 590
Peruṅkōliyūr	-do-	-do-	IPS 228
Peruṅkorraikkudi	-do-	-do-	SIIXIX,442
Peruṅśēvūr	-do-	-do-	IPS 546
Śrī Parāntakanallūr	Śrī	holy	IPS 126

Tirumaṇanchēri	tiru	-do-	IPS 377
Tirunalakkunṇam	-do-	-do-	IPS 34
Tiruttenpērai	-do-	-do-	IPS 818
Tiruvēṭpūr	-do-	-do-	IPS 27
Tiruvenkaivāśal	-do-	-do-	IPS 195
Tirukkōṭṭiyūr	-do-	-do-	IPS 341
Tirukkuḷampūr	-do-	-do-	IPS 722
Tirukkōḷakkuḍi	-do-	-do-	IPS 269
Tirukkuṇṇakkuḍi	-do-	-do-	IPS 559
Tirukkuṇṇampūr	-do-	-do-	IPS 516
Tirukōkarṇam	-do-	-do-	IPS 590
Tirumuttunṇam	-do-	-do-	IPS 536
Tirunāvalūr	-do-	-do-	IPS 250
Tiruneḍuṅkaḷam	-do-	-do-	SII.XXVI.729
Tirunerkuṇam	-do-	-do-	IPS 672
Tiruperumandar	-do-	-do-	IPS 105
Tiruppālaikkuḍi	-do-	-do-	IPS 799
Tiruppālaṅkarai	-do-	-do-	IPS 277
Tiruppēraiyūr	-do-	-do-	IPS 263
Tiruttavatturai	-do-	-do-	IPS 1094
Tiruvaraṅkuḷam	-do-	-do-	IPS 294
Tiruvidainēri	-do-	-do-	IPS 443
Tiruvōttikallayil	-do-	-do-	IPS 246
Tirukkoḍuṅkunṇam	-do-	-do-	IPS 341
Vaḍamayilāpūr	vaḍakku	north	IPS 108
Vellainallūr	vellai	white(bright ness)	IPS 25

As stated above, it is evident that the attribute segment provides some information on the location, sacredness of the village and the size of the village. It

is also interesting to note here that the spatial variations like big and small help us to determine the population of the village indirectly. For instance, among the villages Peruñchunaiyūr and Chirusunaiyūr were located in nearby areas. The village Peruñchunaiyūr, 'big' might have had more population and also big in size than the village Chirusunaiyūr, 'smaller' Sunaiyūr. It is also interesting to note that Peruñchunaiyūr was administrated by the *ūr* whereas Chirusunaiyūr was a *brahmadēya* and administrated by the *sabhā*. The religious centres generally had 'Tiru' or Śrī as a prefix. It is found that such 'tiru' prefixed place names increased in the 12th century and later.

The stem portion in the place name seems to denote the origin of the place as well as the physical or human features of the particular region. Fauna and flora, topographical features, persons and titles, legendary and purāṇic names are found as the basis of the stem portion of the place names. Generally, the stem portions are rich in variety. These may be classified under six major headings as follows: The references for the villages mentioned below can be had from the village Appendix.

4.1.1. (a) Place Names denoting Flora and Fauna

Flora names are very common. The following place names have trees and plant names, which functioned as proper names of the villages.

TABLE-4(iii)

Name of the Village	Named after
Iluppaikkudi	<i>Bassia longifolia</i>
Nedunkiraikkudi	<i>Amarantus gangeticus</i>
Neriñjikkudi	<i>teribulus terrestris</i>
Veṭchikkudi	<i>Izora coceihnea</i>
Veṭchiyūr	scarlet <i>Izora</i>
Konṛaiyūr	Indian laburnum
Paṇankudi	<i>borassusfla bellifer</i>
Paḷankudi	<i>ficus religiosa</i>
Puṅgankudi	<i>Trijugate leaned-Soapnut</i>
Pūvālaikkudi	
Koṛaik kuṛichchi	<i>sedges and bushes</i>
Paṇaiy-ūr-	
Kulamaṅgalam	<i>Palmyra</i>
Ālattūr	<i>ficus religiosa</i>
Tiru nāval ūr	<i>Eugenia jambolana</i>
Mullai Vāśal	<i>jasminum sambac</i>
Nel vāyil	abode of paddy
Nel vēli	rice fields
Kīl nelvēli	estern rice fields
Mī nelvēli	western rice fields
Tiruneṛkunṛam	sacred rice hill
Kalli-vayal	<i>buphorbia</i>
Maṅkudi	<i>Mangifera indica</i>
Pul vayal	<i>Pennisetum bypholdeum</i>

Konṛaiyūr	<i>Indian laburnum</i>
Mankōmpūr	<i>Mangifera indica</i>
Tenkanpāḍi	<i>cocus nucifera</i>
Kiḷi kkuḍi	Parrot
Kiḷi nallūr	parrot
Śiṅga maṅgalaṃ	lion
Puliyūr	tiger
Puli valaṃ	tiger
Tiru veṅkai-vāyil	gate of the tiger
Peruṅ Kōḷiyūr	cock
Āṇaiyūr	elephant
Sēvalūr	cock

4.1.1 (b) Place names after persons and royal title

We get many place names after persons and royal persons

TABLE-4 (iv)

Village Name	Named after
Chempiyan Viḷakam	Chōḷa title
Kaṇṇanūr	a person Kaṇṇaṅ
Muttaraiyar kuṛichchi	Muttaraiyar
Ātanūr	a person Ātaṅ
Vempanūr	Vempaṅ
Sāttanūr	Sātaṅ
Kīranūr	Kīraṅ
Vīrānārāyaṅapuram	Pāṇḍya king Vīraṅārāyaṅaṅ

Kulaśekhāra puram	Kulaśekhara Pāṇḍya
Rājēndira Chōḷa puram	Rājēndra Chōḷa
Rājasundari puram	the queen Rājasundari
Sundarapāṇḍiya puram	Sundara Pāṇḍya
Śrīvallabha puram	Pāṇḍya king Śrīvallabha
Kulōttuṅgachōḷa puram	Kulōttuṅga Chōḷa III
Teluṅgukulakālapuram	the title of Rājāraja I- Teluṅgukulakāla
Virapāṇḍya nallūr	Virapāṇḍya
Yugavīra chōḷa nallūr	the title of Rājāraja I
Sēndavaṅ maṅgalam	Sēndaṅ
Paravili maṅgalam	a lady name
Jakadēkavīra- chaturvēdimāṅgalam	the title of a king
Rājanārāyaṇa=chaturvēdi- maṅgalam	the title Rājanārāyaṇa probably of Parāntaka Chōḷa I
Chōḷātana vīratuṅga- maṅgalam	a Chōḷa king
Kor̥ra maṅgalam	king title kor̥ran
Tribhuvanamādēvi- chaturvēdi- maṅgalam	the queen Tribhuvana- mādēvi
Kumāra maṅgalam	Kumāran
Uttamaśīla maṅgalam	the creator Irukkuvēl chief Iraśīnkan Uttama śīlan
Vikramakēsari chaturvēdi maṅgalam	Bhūti Vikramakēsari
Virudarājaṅ kuṛichchi	Kulōttuṅga I's title Virudarāja

Mūlaṅ kuḍi	a person
Ugandanāyaṅ kuḍi	chief Ugandarāyan
Viśaiyapālar kuḍi	a chief Viśaiyapālar
Gōpālakkuḍi	a person Gōpāla or deity
Peruṅkoṅṅan kuḍi	the general title of the king
Kumāran Cēndan kuḍi	a person
Vāṇādarāyan kōṭṭai	the chief Vāṇādarāyan
Kulandairāyan kōṭṭai	the chief Kulandarāyan
Araśa maṇavāḷa nallūr	the tital of a chief of Parākrama Pāṇḍya Amarakkōṅṅār who created this <i>brahmadēya</i> in his name Araśa maṇavāḷaṅ
Alichi kuḍi	a poet Alichi
Kurundan Pirai	a person Karunāḍaṅ
Kulipirai	a queen name Kūrai ¹
Tēṅṅan kuḍi	the legendary king Tēṅṅan ²
Kāraiṅyūr	the sacred place Kāraikkāl ³
Araśamīkāmaṅ nilai	the place stayed by the king's sailor
Sundarachōḷa puram	Rājarāja's father Sundara- chōḷa.

4.1.1 (c) Place names after Geographical factors

Nature and Geography play an important role for naming the place. Water resources, soil, land, position of village, hills are the basic forms of naming the village in this category. The following villages are named after

the natural features and geography.

TABLE-4(v)

Village Name	Named after
Vayalakam	paddy field
Taṇṇīr kuḍi	water
Marudaṅkuḍi	the tiṇai land division of classical age-Marudam
Suṇaiyakkuḍi	a spring
Kaṅkuḍi	Stone or rock
Pālaikuḍi	the Pālai tiṇai
Tirukkunṛakkuḍi	a hillock
Kaṅkurichchi	the stone temple ⁴
Samudram	a lake
Perunturai	a water source
Poygai	the pond
Nīr paḷaṇi	water
Iṭaiyārrūr	a river
Gūḍūr	a stone or rock
Kunṛattūr	the hills
Kunṛanallūr	the hills
Pillattup paṭṭi	pit or low tract
Sirukaḷattūr	a harvesting land
Kūgai-Kuḷattūr	a tank
Peruṅsuṇaiyūr	large spring
Poṅvilainta kaḷatūr	a fertile land
Sirusuṇaiyūr	a small spring
Kaḷaṇi vāśal	a cultivated field

Neḍuvāśal	the entrance
Kīlappuduvayal	paddy filed
Puduvayal	paddy filed
Chīru vayal	paddy
Kuḷai or kūgai Kuḷattūr	
Sēnkirai	derivation of Sēnkarai meaning red bund
Teṅkāṭṭūr	forest place ⁵
Paṅṅai	garden land
Malaiyūr	ram

4.1.1 (d) Place Names after Religion, God, Goddess

Some place names were named after the Gods and Goddess of that place and some place names denote a particular sect. The villages are:

TABLE-4(vi)

Village Name	Named after
Chellikuḍi (a) Chērapāṇḍya-chaturvēdimāṅgalam	the goddess of wealth Selvi, a temple of Vīralakshmi here still in worship by the Kurumbars
Tīṭumaṅaimalai or Tiruppaḷḷimalai	the hill-abode of Jains
Ponnamarāpati	Golden city of the Gods
Perunselvi Ālattūr	the goddess Mahālakshmi

	Perunselvi
Tirumeyyam	the principal deities Satya girīśvarar (Śiva and Satyamūrti, Viṣṇu) Meyyam means truth or the Sanskrit word Satyam
Malaiya kōvil	the hill temple
Tirupperumandar	the main deity of the place
Dēvi maṅgalam	the goddess
Īaiyūr	god
Dakṣhiṇa kailāyam	name of Kailash
Aṭaiviśvaram	the deity Īśvara of the place
Lakṣhmaṇa Pāṇḍura paṭṭi	the Rāma's brother Lakṣhmaṇa
Vaikuṇṭha nallūr	heaven Vaikuṇṭham
Kōvil nallūr	the temple of the place
Tirugōkarṇam	the principal deity Gōkarṇīśvara

4.1.1 (e) Place names after merchant guilds, profession and castes

A few villages have certain guilds, caste, tribes and profession as their names. The following are a few place names influenced by the above. They are:

TABLE-4 (vii)

Village Name	Named after
Aiññūrruvap perunteru	the famous medieval merchant guild
Aiññūrruva nallūr	the famous medieval merchant guild Aiññūrruvar
Dēsiuganda paṭṭanam	Nānādēsi merchant guild
Maḷavar māṇikkam	Jewel of the Maḷavar tribe
Maṛava Madurai	Maṛava community
Tachchaṇ nemili	stone mason or sculptor
Uḷakkuḍi	plough or cultivation
Iṭaiyappaṭṭi	shepherds
Iṭachchi vayal	lady cowherd
Ariyakkūḍi	the Āriyan probably brahmins
Vēdiyan kuḍi	Brahmin well versed in vēdic rituals.

4.1.1 (f) Place names after fort

There are a few place names, with reference to the forts of the place. They are Kōṭṭaiyūr and Kōṭṭaikkuḍi (*IPS* 220, 829). Pudukkōṭṭai, the present headquarters of the district meaning a new fort.

4.1.2. Suffix

The suffixes or generics of the place names usually indicate the type as settlements. The Tamil literary tradition classifies the land into five types (*tiṇai*). They are *Mullai* (forest-pastoral tract), *Marudam* (agricultural tract.-paddy field), *Kuṟiṇṇi* (hilly tract), *Neydal* (coastal tract) and *Pālai* (arid/desert tract). The settlements in each of these tracts took peculiar name suffixes. For instance, the habitation in the pastoral area got the name *pāḍi* (*Divākaram and Piṅgaḷa Nikaṇṭu* 543, p.82). The village in the hilly tract was referred to as *kuṟichchi* (*Divākaram and Piṅgaḷa Nikaṇṭu* 521, p.80).

All the suffixes noticed in the place names of Pudukkottai region are given in table 4 (viii) arranged according to periods. The suffixes of the place names are more useful for the classification of settlement pattern of the villages.

There are sixty-five varieties of suffixes found in this region. Some of them are found frequently. The percentage of each suffix shown in the last column gives a fair idea of the distribution of suffixes in this region. The *ūr* ending villages had maximum percentage (27.68) and was followed by *kudī* (18.01). *Maṅgalam* and *nallūr* villages were 7.52 % and 5.91% respectively. *Puram*

villages figured in 4.56% cases.

Table-4(viii) shows the occurrence of suffixes by period wise and the number of repetitions of each suffix. Some of the villages in the Pudukkottai region do not have any suffix or attribute segments except the stem portion. Comparatively they are very few. They are 1. Cheyyanam, 2. Ēnādi, 3. Kuḷal, 4. Poykai, 5. Turuma, 6. Sakkudai, 7. Śrī. Gōvindam, 8. Ātambar, 9. Vankaram, 10. Sar, 11. Niyamam, 12. Matippan, 13. Pannai 14. Koḍumbai

TABLE- 4 (viii)

Frequency of suffixes in Pudukkottai region

S.No	Suffixes	Pallava	Chōḷa	Later	Pāṇḍya Vijayanagara		%
		upto -850	850-985	Chōḷa 985-1280	1280- 1336	and Late 1336-1800	
	Agam	—	—	1	—	—	0.27
	Āmbūr	—	—	2	—	—	0.54
	Ambalam	—	—	—	—	1	0.27
	Andai	—	1	—	—	—	0.27
	Āṇḍar	—	1	—	—	—	0.27
	Aṇi	—	—	—	—	1	0.27
	Ār	—	1	1	1	1	1.07
	Āru	1	—	—	—	—	0.27
	Ataki	—	—	—	—	2	0.54
	Chēri	—	—	1	—	—	0.27

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Churam	—	—	—	—	1	0.27
Ēri	—	—	—	2	1	0.8
Il	2	—	1	1	—	1.07
Kā	—	—	—	1	—	0.27
Kāl	—	—	1	—	—	0.27
Kalam	—	—	—	1	—	0.27
Karai	—	—	—	1	—	0.27
Kirai	—	—	—	—	1	0.27
Kōṭṭai	—	—	—	—	3	0.8
Kōvil	—	—	—	1	1	0.54
Kuḍai	—	—	—	1	—	0.27
Kuḍi	4	7	27+1	20+1	14	18.01
Kuḷam	—	—	1	1	—	0.54
Kuḷi	—	—	1	—	1	0.54
Kurram	2	—	1	2	1	1.61
Kuppai	—	—	—	1	—	0.27
Kurichchi	1	—	3	3	3	2.68
Malai	—	—	2	1	1	1.07
Mandai	—	—	—	1	—	0.27
Maṅgalam	—	1	14	10	3	7.52
Māṇikkam	—	—	—	1	1	0.54
Nagaram	—	—	1	—	1	0.54
Nallūr	—	1	9+1	8	3	5.91
Nemili	—	—	—	1	—	0.27
Neri	—	—	—	1	—	0.27
Nilai	—	—	—	1	1	0.54
Pāḍi	—	—	1	1	—	0.54
Paḍu	—	—	1	—	—	0.27

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Pālai	—	—	—	—	1	0.27
Paḷaṇi	1	—	1	—	—	0.54
Pali	—	—	1	—	—	0.27
Paḷli	—	—	—	1	-	0.27
Pāṭi	—	—	1	—	—	0.27
Paṭṭaṇam	—	—	1+	—	1	0.54
Paṭṭi	—	—	—	—	8	2.15
Payan	—	—	1	—	—	0.27
Perunteru	—	—	1+	4	—	1.34
Pirai	—	—	—	1	1	0.54
Pūḍi	—	—	—	—	1	0.27
Pulai	—	—	1	—	—	0.27
Puli	1	—	—	—	—	0.27
Puram	—	—	5	4	8	4.56
Puravi	—	—	—	—	1	0.27
Pūśal	1	—	—	—	—	0.27
Śilai/talai	—	—	1	—	—	0.27
Taniyam	—	—	2	—	—	0.54
Tanki	—	—	—	1	—	0.27
Teru	—	—	—	1	—	0.27
Turai	—	—	—	1	—	0.27
Ūr	10	3	39+2	38	11	27.68
Valam	—	—	—	1	—	0.27
Vāśal/vāyil	—	—	2	4	1	1.88
Vāyal	—	—	3	5	3	2.95
Vēli	—	—	—	3	1	1.07
Viḷākam	—	—	1	—	—	0.27

The above suffixes of place names can be classified and grouped according to their meaning, to understand the general nature of the place. The suffix portion is generally based on the following features. (i) City, or town, or village, (ii) some sort of settlement, (iii) fields, plains, and types of soil, (iv) water resources and (v) physical features such as hills and mountains, forts, rock or stone.

4.1.2 Agricultural Settlements

4.1.2. (a) *Ūr*

The suffix *ūr* is the common denomination for all types of settlements. Mostly these are found to be very old agricultural settlements. According to Tamil grammatical traditions, *ūr* is a settlement in the marutham land (Sethuppillai 1946:30). There are 13 *ūr* villages until 985 and during the time 985-1280, we get 41 more and after that 49 are added to the list. The less number during pre -985 times may be attributed to less number of inscriptions. That is same names should have existed already. In any case settlements within suffix increased in post -985 times and by the 14th century the number became stable.

4.1.2 (b) *Kuḍi*

The next frequently mentioned suffix *kuḍi* is also more

or less synonymous to the suffix *ūr* denoting a general kind of agricultural village and shows a similar tendency over time. *Kuḍi* may mean a settlement of people who had blood relations with each other or people who were related to each other. Two inscriptions from Ālaṅkuḍi village of *Pāṇḍya* period datable to c.1400 refers to the families of various *kuḍies* settled in the village. They were referred to as Nāḍālvār kuḍi (*IPS* 592), Puṅṅavadaraiyar kuḍi (*IPS* 592), Ulakkuḍi, Ugandaraiyar kuḍi, Viśaiyapālar kuḍi, Paṅṅiyūr nāḍālvār kuḍi, Piḷḷairiyar kuḍi (*IPS* 642). It is interesting to note that the term *kuḍi kāḍu* which occurs frequently (nearly 41 inscriptions, literally meaning *kāḍu* of *kuḍi*).

4.1.2 (c) Commercial Settlements

The suffixes *nagaram*, *perunteru*, *teru* denote the settlement of mercantile groups. *Nagaram* generally means a city or town. From the available inscriptional evidences, the merchant group of people mostly occupied the *Nagaram* ending place names. The *Nagaram* settlement was also referred to as *perunteru* or simply *teru* (*IPS* 404,363, *SII* *xxiii*: 434,302; *viii*: 402). Most of the merchant cities were named after the king's names or title. For instance, the merchant town Araśanārāyaṇa perunteru is named after the title Araśanārāyaṇa (*IPS* 363). Some were named after the merchant group, e.g.

aiññūruvar perunteru (IPS 404). The merchant villages had a second name or double names suffixed either with the word *puram* or with *paṭṭanam*. The merchant city Chēra Nārāyaṇa puram had another name *pudutteru* or *Vāraṇavāsi perunteru* (IPS 302).

4.1.2. (d) Eleemosynary settlements

The suffixes *akam*, *agaram*, *nallūr*, *chēri*, *māngalam*, *il*, *kōttai*, *kuppaṭi*, *paṭṭi*, *pākkam*, *paḷli*, *paṭṭu*, *pāḍu*, *pāḍi*, *pati*, *kōvil*, *neri*, *kuḍai* and *karnam* of this region denote some sort of settlement and enclosure of a village. Some of the important suffixes are discussed below in this category. Besides, the above frequent suffixes, there are some other suffixes, which are not prominent, but require some consideration. Suffixes such as *vēli*, *vāyal*, *kuḷi*, *ēri* and *kuḷam* relate to places situated in some what fertile areas which are considered altogether. They are uniformly distributed from 10th century AD onwards. The suffix *vāyil* means the entrance. Though from the context, it is not clear what this refers to. It may be suggested that it was some peculiar gateway to the entrance of a particular village and formed the name of the village. For example, *veṅkai vāyil* may be derived from the fact that there was a *veṅkai* tree at the entrance to that particular village. *Kuṟichi* and *Kuṟram* terms are two related to hilly region. According to early Tamil tradition, *kuṟichi* is the village

in the *kuṛiñchi* (mountain) region. *Kuṇṇam* means hill. Sethupillai considers that these are the settlements of *kuṛavar* in the Saṅgam period. He connects the *kuṛiñchi* land to the *kuṛichi* tract. (Sethupillai 1946:6). It is to be remembered here that the suffix *kuṛichi* is never met with in the Saṅgam literature. (Subbarayalu 1986). In Pudukkottai though there are some places near the hillocks, some *kuṛichi* do not seem to have association with hills.

One significant suffix, which is found in the Vijayanagara inscriptions, is *pattī*. Obviously, *pattī* places came into existence during the Vijayanagara period. These places might have been related to pastoral activities.

Maṅgalam / Nallūr

It is generally believed that *maṅgalam* and *nallūr* were the settlements of brahmins and the villages connected with temples. Usually royal names were added to the prefix of *maṅgalam* and *nallūr*. The meaning of them, signify the auspicious settlement. The growth of these villages was parallel to each other (Subbarayalu 1986:139). Though, these suffixes were attributed to brahmin settlements, some of the villages in Pudukkottai region is not so. They are Ollaiyūr maṅgalam, Rāśiṅgamaṅgalam, Satyamaṅgalam, Pullamaṅgalam, Sēnda maṅgalam,

Amaṇallūr, Mēlmāna nallūr, Kiḷmāna nallūr (*IPS* 309,491,928,267, 171, 84, 190, *SII* xix:243). It is common that the villages suffixed with *maṅgalam* and *nallūr* were administrated by *sabhā*. In contrast, the above villages were administered by *ūr*. It clearly indicates that the non-brahmanical villages also had the suffix components *maṅgalam* and *nallūr* along with their proper name. It seems, *maṅgalam* and *nallūr* suffixes were more frequent only during 9th century A.D. The brahmanical settlements in this region had the suffix component *chaturvēdi maṅgalam*. Vikramakēsari *chaturvēdi maṅgalam*, Aḷagiyamaṇavaḷa *chaturvēdi maṅgalam* Vēṭkūr Malaiyadhvaja *chaturvēdi-maṅgalam* Udayadivākara *chaturvēdi maṅgalam* Madhurāntaka *chaturvēdi maṅgalam*, etc. It is interesting to note here that the earliest brahmadēya, Vēṭkūr (500 AD) did not have those suffixes. It continued its status as brahmanical settlement upto 11th century A.D. But only during 9th century AD the village had an *alias* name Malaiyadhvaja *chaturvēdi maṅgalam*. So the names *maṅgalam* and *nallūr* would have enjoyed the prominence only during 9th century AD in this region. Interestingly, the *brahmadēya* Chirraiyūr (500 AD, modern Chittūr;) retained its old name without change.

4.1.3 Change of place names

Some place names in this region also were changed during the course of the time. Changing religious and commercial activities, the linguistic and language influences were among the important causes. The best example is the sacred village Kuḍumiyāmalai. In the inscriptions, this place is referred to as Tirunalak- kuṅṅram in Tamil and as Śikanallūr in Sanskrit. One may immediately come to a conclusion that the main deity Kuḍumināthar was the equivalent of the Śikanāthar in Sanskrit. But, it may not be so. The Śikanallūr probably was assigned from the name of the village Śikarainallūr (modern Sēranūr), which is very close to Kuḍumiyāmalai. The Śikarai denotes the hill (śikaram). Hence, the name of this village is derived from the geographical feature and it is not connected with the puranic tradition as mentioned in the later inscriptions. The other language influence can be seen in the name of the village Tiru Gōkarṇam, which was later changed as Śrī Gōkarṇam.

The influence of commercial activity in the change of village names can be seen from the following example. The place Muniyandai was a busy commercial centre from 9th century onwards. Due to linguistic and commercial influence, this village name got changed to *sandhai* (market) (*IPS* 840). Where as, the present village

Nārttāmalai is a corrupt form of Nagarattār malai, a centre for merchant groups. While the present village Irumba nāḍu, for which the derivation of the name could not be ascertained, due to linguistic influence for the same village, Śrī Parāntaka nallūr of the Chōḷa period was called Śrī Pirāntaka nallūr during Pāṇḍya period (*IPS* 376). Due to phonetic and linguistic influences some of the villages had their name changed. They are Ilañjavūr > Ilanjar; Irāchachiṅgamaṅgalam > Iraśiṅga maṅgalam, Iḍaiyārrūr > Iḍaiyāttūr, Mērtaniyaṅ > Mēlattaniyam, Nelvāyil, Nelvāśal, Vīrar Pūśal > Rāppūśal and Vaṭa mayilāppur > Māṭa mayilāppūr (*IPS* 198, 491, 841, 127, 199, 564, 252, 89, 639)

The geographical influence is found in the name of the village Paḷankarai located on the bank of river Vellār. The meaning of *Paḷam* in Tamil and *Purātana* in Sanskrit is similar and *karai* is bank in Tamil. The village name influenced the name of the god itself, as the main deity is Punrāṇapuriśvarar (*IPS* 343). Some of the village names attached to the temples had the honorific prefix 'tiru'. In due course they were dropped. For instance, Tirupēraiyyūr, Tirup- pūvālaikkūḍi are now called as Pēraiyyūr and Pūvālaikkūḍi respectively (*IPS* 263, *SII* xxii: 148).

The present Maṇava Madurai has some interesting evidence. The inscription of Māṇavarmaṅ Kulaśekhara

Pāṇḍya I (1311 AD) refers to this village as Samamaṅgala nallūr *alias* Chōḷa śikhāmaṇi nallūr (*IPS* 420). The phrase Chōḷa śikhāmaṇi indicates that this village existed during the time of Chōḷas as a *brahmadēya*. In the inscription of Vīra Pāṇḍya (c. 1500 AD), it is found, that, this village name was changed as Mangilya nallūr (*IPS* 611). This was a *brahmadēya* settlement administered by the *sabhā*. During Vijayanagara period, this village lost its *brahmadēya* status and was named as Vaḍa Madurai (*IPS* 723). The Maṛava community finally occupied this place and the name of the village was changed to Maṛava Madurai.

4.1.4 Double Names

In Tamil Nadu, Pallavas practised renaming the villages after the royal titles (Rajavelu 1994). However, the old name was also retained. The succeeding monarchs adopted this. So, a few villages, in Pudukkottai region also have two names. The advent of *brahmadēya* and mercantile activities, led to renaming of old villages after the titles or personal names of the royal throne. Vēṭkūr *alias* Malaiyadhvaja chaturvēdi maṅgalam and Nagarattūr malai *alias* Teluṅgakulakālapuram are the best examples.

4.1.5 Creation of new villages

Inscriptional evidences show that the kings and their

subordinates created new settlements from time to time. Especially from the names of the villages, one can find the exact period and founder of the new settlements. The inscriptional phrase *nam āraṇ pēṟāl koḍutta* or *vaitta* indicates that the village was created in the name of the creator or in his ancestor's name. Double named villages could be an exception as these villages were the former settlements. The new settlement implied certain privileges to certain class of people. The creation or renaming the existing place names affected the socio-economic status of the village. At times the tenure or ownership of land within the village was shifted to new settlers.

A part of Chirraiyūr also known as Kallivāyal (present Kallippaṭṭi) was donated in 500 AD (Subbarayalu 1990:A vanam). Again in 992 the Irukkuvel chief donated same place as *dēvadāṇa* to the temple Tiruvagattīśvaram at Chirraiyūr (IPS 26).

A royal order (*kōnēriṇmaikoṇḍāṅ*) of the king Kulaśekhara Pāṇḍya datable to c.1300 AD refers to the creation of *agarahāra*, in the name of the king as Kulaśekhara *chaturvēdimāṅalam*, around the temple of Aḷagapperumāl at Kārayūr (IPS 584). The newly created *agrahāram* consisted of wet (*nañcey*), dry (*puñcey*) habitation area (*nattam*), pond (*kuḷam*) and well (*kiṇaru*).

Another inscription from Ādanūr of Parākrama Pāṇḍya (1322 AD) records the creation of agrahāra in the name of Ōṅkaranātha *chaturvēdimāṅgalam* at Sāraikkūḍi by Tirumēṇi Aḷagiyār of Sūṛaikkūḍi (*IPS* 623). The new settlers received all the facilities in the village.

Total number of villages

The total numbers of villages mentioned in the inscriptions of this region are 386. The period wise distribution is given below-

TABLE - 4 (ix)

Pallava (up to A.D 850)	Chōla (A.D.850- 1250)	Pāṇḍya (A.D.1250- 1336)	Vijayanagara and late (A.D.1337- 1800)
12	154	138	82

From the above analysis of the place names, it can be inferred that the suffix part of the most of the modern place names can be traced back to a very early period.

The settlement in this region was gradual and a number of new villages were formed during the time of Chōlas and the succeeding periods. The maximum number of *ūr* and *kūḍi* suffixes during the Chōla and Pāṇḍya periods show that the agrarian form of settlements got expanded. While in the Vijayanagara

period the suffix *puram* was more prominent than the previous periods. They confirm that the commercial, industrial based villages came into prominence from 15th century onwards.

Considering, various categories of place names, there are clear instances of some place names influenced by the temple of the village. The sanctity and sacredness influenced the prefix term *tiru* or Śrī. The spatial variations like size and location of the village is traced from the prefix of the villages. The study of stem portion gives the clue about-the geographical and other characteristics of the village. Place names containing personal names or epithets of the kings and the officials are found in large in the *brahmadēya* and mercantile villages and cities.

Notes and References

1. Kurai was a legendary queen who had a head ornament shaped like crescent (*pirai*)- *A Manual of Pudukkottai State*, Vol.II, part II, (ed.), Venkatarama Ayyar, K.R. pp 1157-58, (Pudukkottai, 1944)
2. This place named after a legendary king *Tamaṅṅ* who, when he went to war left his wife a flower and a piece of turmeric root, telling her that since they were mysteriously connected with his life, the flower would fade and the turmeric turn black

the moment that he dies. The Rāja Tomana did not turn for a long time; the flower faded and turmeric turned black. Rāṇi prepared to perform *sati*. Suddenly God appeared in front of her and showed her husband alive. The place where she prepared *sati* is still called Māṅgalyam kātta *ūr*. (Land that preserved wife hood).

3. Birth place of Karaikkal Ammaiyar. Since the temple-deity is called Tīrumaṅgaṅiśvara. It is well associated with the Karaikkal Ammai and the local tank is named after the saint Karaikkal Ammai as Ammaiyār Ūraṇi: *A Manual of Pudukkottai State*, Vol II, part.II, p. 1147, (Ed.,) Venkatarama Aiyar, K.R., (Pudukkottai, 1944)
4. This name is derived from the temple name Tirukkaraṅḷi-Īśvaram- uḍaiyar. Karaṅḷi became Kaṅḷurichchi. The present name of the village Tirukkaṅḷai is a corrupt form of Tirukkaraṅḷi.
5. Local legend says that Rāvaṇa's chariot passed through the forest when he was abducting Śītā. Hence, this place was called so.

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EPONYMS OF ĀNDHRA MĀDHVA BRĀHMAṆAS - A STUDY

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This paper profess to focus on some of the salient aspects of the sect in reference to the subject under consideration. Earlier particular as well as referential observations pertaining to the same are noticed and further in-depth investigation is felt ubiquitous.

Mādhvas the adherents to the *dviṭa* (duality) school of religio-philosophy as profounded by the celebrated pontiff of that order - Madhvāchārya (1238 - 1318 AD) as such owe their name to him. Chronologically, they may be considered rather as a penultimate entrants (followed by Gōlkoṇḍa Vyāpāris) into the Āndhra Brahmanical fold as Śāṅkarāchārya (7th Century) the espounder of the Advaita (non-duality) and Rāmānuja (1017 -1137 A.D) the preceptor of Viśishṭādvaita (qualified non duality) preceded Madhvāchārya. This time factor reflected in the conversion or adoption of this new order as attested by such surnames which were also prvalent among the other Āndhra Brahminical sub-sects.

At this juncture, an elaboration with regard to the names / titles of Madhvāchārya will be in context and

relevant. Āchārya - the suffixed element is an honorific generally meaning a teacher. The original name as given to him by his parents - Vēdavati and Madhyagēha - was Vāsudēva meaning the son of Vasudēva i.e., one of the names of the divine Kṛishṇa. The name Vēdavati like Āryāmba (Ārya = respectable; Āmbā = universal mother) mother of Śaṅkarāchārya appears to be more a reverential address than an actual name. Śivaguru, the name of the Śaṅkarāchārya's father also appears to be of the same genre. More interesting is the name Madhyagēha (Madhya = middle; Gēha = house) father of Madhvāchārya. It recalls to one's mind a Telugu surname Naḍimiṅṭi (Naḍimi = middle; iṅṭi = house) existing among the Vēgināṭi sect of Āndhra Brāhmaṇas e.g. Naḍimiṅṭi Sarvamaṅgalēśvara Śastry (1750 -1839), author of many scholarly works including 'Śabda Mañjari' - a basic text for the learners of the Sanskrit language.

Vasudēva was rechristened as Pūrṇa Prajña (ability in all its completeness) by his *guru* while the former was initiated into the fourth stage of the Sastric Hindu way of life i.e., Sanyāsāśrama. On his ascending the principal seat of the Maṭha he was given another name Ānanda-tīrtha. Tīrtha, Giri, Paṇḍita, etc., are some of the usual suffixes adopted by those who enter Sanyāsāśrama as per the conventions of their respective religious orders. The principal element in the name i.e., Ānanda means bliss

or happiness attributed to the quality of his teachings or preachings. The popular name Madhva when correctly split results in Madhu+va. While Madhu means nectar or sweetness 'va' signifies or symbolizes tīrtha or Āmnāya or Upadēśa. In substance and essence the name is justified as his teachings are melliferous and their observance ensures eternal happiness.

Infact, the name Madhva occurs in Valīthaddha Śūkta of Ṛigvēda (1 141-1,2,3) and generally taken to mean the three forms of Agni. But Madhvāchārya in his own interpretation considered them as representing Hanuma, Bhīma and Mādhva. He is considered as an incarnation of Mukhya Vāyu (chief air) or Prāṇa (life). Vāyu is essential for sustaining the *prāṇa*. No wonder, one comes across personal names like Mukhya Prāṇa Rao among the Āndhra Mādhva Brāhmaṇas.

Madhvāchārya earned the epithet 'Anumāna tīrtha' having won over many scholars in religious- philosophical disputations. In one such encounters, on his return from Badari he sojourned to Bengal, Orissa and Āndhra. While in the Kaliṅga - Āndhra region he won over Sōbhana. bhaṭṭu and Śyāma Śastry who were until then were ardent Advaitis. After Madhvāchārya these two inherited the mantle of the chief priesthood at Uḍupi. Śyāma Śastry, now Narahari tīrtha, functioned as a regent to

Narasimha-II (1279-1305 A.D) of the Eastern Gaṅga dynasty and exerted influence during the reign periods of Anaṅga Bhīma, Vīra Narasimha and Bhānudevā- I and was thus responsible for recruiting several Āndhra Brāhmaṇas to the Madhva Sampradāya or tradition. This process of proselytization could be noticed in the prevalence of the same surname (of the Madhvas) among other Brāhmaṇa- śakhās as is illustrated hereunder. Further, they are originally place names also shared by other Āndhra Brāhmaṇa - śākhās (marked within the brackets) and are indicative of their intra - conversion of faith, besides indicating their original habitants, which at some instances are beyond the confines of the present state of Andhra Pradesh and emanated from the states of Karnataka and Maharashtra.

Amgara (KN; KV; VY), Adaṁki (AD; AN), Aripirāla (KK) - Guḍivāḍa Tq. Krishna Dt., AP. Bedakōṭa, Bhuvanagiri (Tel), Chilukūri (V; AN), Chōḍavaram (Pu) - (AN; VY), Dēvarakoṇḍa (Tel; VY), Dhilli (VY), Inugaṅṭi (Tel.) - Bapatla Tq., Gobbūri (Tel. K.VY) Markapur Tq. Prakasam Dt., AP, Anakapalli Tq. Visakhapatnam Dt., AP., Kandukūri (PN; N; VY; LN; AN), Koṇḍavīḍu (VP), Munagala (AN); Paṁdraṅgi (AN), Rompicherla (VY), Suśarla (KN; Ve, Tel; VY), Sarvēpalli (Pan; AN), Tāḍuri (AN), Uppulūri (V; AN).

Place Names that have become Surnames exclusive to Mādhvas

Adharapurapu, Adekki, Ārchaṭu, Ārani, Chintāmaṇi bhaṭṭiya, Chemjeri, Chavadavaram, Dāmojivarapu, Daḷavāyi paṭṇam, Daultabādu, Gurramkoṇḍa, Gowḍavarapu, Gowḍagalige, Gōṭuri, Gundukurti, Gundlakurti, Hoballa, Halambaram, Irurti, Ivali, Ingaram, Kalyāṇi, Kandarāda, Kānukurti, Kākuḷavarapu, Kollarapu (Kolhapur), Kakkirēla Kavalivarapu, Koṇḍupaṭṭa, Kambam, Lakhaṇigām, Mārēmaṇḍa, Mōsaikaṇṭi, Muddavarapu, Morusupalli, Ongūri, Nandagiri, Nāgulapāṭi, Naḷacheruvu, Nippaṇi, Nētragaṇṭi, Puttege, Sondūru, Taḍikapalli, Tāḍuvāyi, Tātikōṭa, Tirumalasangamam, Tiruvelli, Tēkumalla, Taṇjāvūru, Udgāvi, Ulugundam, Uppulūri, Vedurlamūḍi, Vanaparti, Vellūri, Vennavalli, Vēmugaṇṭi, Yudurti.

Personal Names that have become Surnames.

Some of them are also found in other brāhmāṇa sub-sects (as indicated in the brackets).

Abbā pantula compare Abba rāju in AN and Abbāvarjula in AD; Chakrapāṇi (GV); Murāri (There is also such a place name in Peddapuram Tq.); Mūrṭi (There is Mūrṭivāripalle in Chandragiri Tq, Chittoor Dt.); Śamji (correctly Śhyamji); Śālvapantula (AN) originally a dynastic name of Vijayanagara;

Dhūmaḷrāvu; Drōnmamrāju (GV; AN); Dharmāji; Gangu; Kuppambhaṭṭa(KV); Paranēni; Varadarājula; Yasentaravu (correctly Yaśvantarāvu).

Religious Connotation:

Ādyātmikabhaṭṭaru (SV); Bōḍi; Dharmadādi, Maṭṭam; Madhvapāṭi; Madhvāchāryula; Mahamkāḷi (Tel; AN); Paṭri (Tel); Kshirasāgara; Hārati; Pannāla/Panyāla (KN; Tel).

Professional Connotation:

Ṭaṅkasāla; Dastrāju; Sabnēsu/Sabnavēsu; Fārshi; Huṇḍi; Sāraṅgu; Rāyabhāri (Rāyabhāram AN); Sāmudrikam; Kambāri.

Talents:

Vīṇa Pantam; Kaḷānidhi; Kavige; Kāsula

Flora:

Chikkudukāyala; Parigi; Uppu; Ummeṭṭala; Kaṭṭe; Alāsi;

Miscellaneous:

Dokka compare Kannada Dokke = Water; Kaliki;

Lōkam; Lambu; Paḷḷē; Chaṭṭi

Names of Special Interest :

Ambarukhāna; Daḍēsāgar; Kharidēhāl; Mudumbār;
Pīkhāna; Rōjukurṭi, Rōjukhirḍu; Sharāf Khana.

To sum up, as only a cursory survey could be made here. This entity which has a wide data base deserves to be treated at a micro level study with an interpretative exposition that is likely to provide an interestingly instructive religio-social and cultural matrix. The same theory and application holds good as a viable study for the other śākhas not only of the Brāhmaṇas but also in respect of any other caste inclusive of their sub-groups irrespective of the regional geographical boundaries.

Abbreviations

AD	Ārama Drāviḍa
AN	Āruvēla Niyōgi
KN	Kāsalanāṭi
KK	Karaṇa Kamma
Tel	Tēlagaṇaya
N	Niyōgi
V	Vydīki
PN	Pradhamaśākha Niyōgi
VY	Vēlaṇṭi Vyḍiki

VE	Vēgināṭi
GV	Gōlkoṇḍa Vyāpāri
LN	Liṅgadhāri Niyōgi
SV	Śrī Vaishṇava
PaN	Pākaṇṭi Niyōgi

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KUNṚATTŪR - NĀḌU- A STUDY

K. Panneerselvam

The territorial division called KunṚattŭr-nāḍu existed during the Chōḷa period.¹ It is roughly comprises of the present southern portion of Tirukkoyilur Taluk of Viluppuram district in Tamilnadu. It is situated on the southern bank of the river Gaḍilam.

KunṚattŭr-nāḍu has the boundaries such as Dāmar-nāḍu in the north, Paraṇṇūr- kūrṇam in the south, while Mēlūr -nāḍu, Kurukkaik -kūrṇam formed the eastren and western boundaries respectively.

The Nomenclature

Etymologically it may be explained thus. The expression KunṚu means hillock. Even today we can see the hills in this area.

Origin and Developament

The territorial unit KunṚattŭr-nāḍu was called probably after the name the village KunṚattŭr². Most

likely this territorial division came into existence during the time of the Chōla king Parāntaka-I (907-55A.D). Kuṅṅrattūr -nāḍu is mentioned for the first time in an inscription of Rāshṭrakūṭa king Kṛishṇa III.³ It refers to this nāḍu in an inscription dated in his 19th year (958 A.D). After Kṛishṇa III's victory over Parāntaka I in the battle at Takkōlam in 949, A.D the Rāshṭrakūṭa king occupied the territories in and around the Tirumuṅaippāḍi-nāḍu region. Kuṅṅrattūr-nāḍu seem to have come under the occupation of Kṛishṇa III at that time. After the decline of the Rāshṭrakūṭas in 966 A.D., the Tirumuṅaippāḍi-nāḍu and its territories came into the hands of the Chōlas.

Kuṅṅrattūr-nāḍu in Tirumuṅaippāḍi- nāḍu

The name Tirumuṅaippāḍi-nāḍu might have been coined after the chieftaincy of Muṅaiyar. It roughly comprised the modern Tirukkoyilur taluk and the adjoining places of Viluppuram district. It occupied the area between the rivers south Peṅṅai and Gaḍilam. That Kuṅṅrattūr-nāḍu had been in Tirumuṅaippāḍi-nāḍu from the time of the Chōla ruler of Parāntaka-I⁴ and continued to be included in the sub-division till the 27th regnal year

(1012 A.D) of Rājarāja I. During the reign of his successor Rājēndrachōḷa I, Tirumuṇaippāḍi-nāḍu was included in Rājēndrachōḷa-vaḷanāḍu.

Kuṅṛattūr-nāḍu in Rājēndrachōḷa-vaḷanāḍu.

Rājēndrachōḷa- vaḷanāḍu consisted of Tirukkoyilur and Viluppuram taluks of Villupuram district, Cuddalore and Vriddachchalam in Cuddalore district, Tiruvannamalai in Tiruvannamalai Taluk and Bāhūr in Pondichery. The territorial set up of Rājēndrachōḷa - vaḷanāḍu, might have been created by Rājēndrachōḷa-I. This is mentioned for the first time in a record of his 24th regnal year (1036.A.D) from Tribhuvanai in Pondichery.

One of his successors Kulōttuṅgachōḷa I renamed the division Rājēndrachōḷa-vaḷanāḍu as Gaṅgaikoṇḍachōḷa vaḷanāḍu after one of his titles.

Kuṅṛattūr-nāḍu in Gaṅgaikoṇḍachōḷa- vaḷanāḍu

The name Gaṅgaikoṇḍachōḷa- vaḷanāḍu is mentioned in the 11th regnal year inscription (1081 A.D), of Kulōttuṅga I. *Gaṅgaikoṇḍachōḷa* was a title of Kulōttuṅgachōḷa I. Meanwhile Kuṅṛattūr-nāḍu might

have been transferred to Gaṅgaikoṇḍachōḷa-vaḷanāḍu during his 11th regnal year (1081 A.D.). But we come to know that this small division came to be called Gaṅgaikoṇḍachōḷa-vaḷanāḍu only from the time of Kulōttuṅgachōḷa-I's, 49th regnal year (1119 A.D). Kuṇṇattūr-nāḍu was in Gaṅgaikoṇḍachōḷa-vaḷanāḍu from the 11th regnal year of Kulōttuṅgachōḷa I, and continued till the 8th regnal year (1126 A.D) of his son and sucession Vikramachōḷa as recorded in the inscription of these two rulers. Subsequently Gaṅgaikoṇḍachōḷa-vaḷanāḍu in which Kuṇṇattūr- nāḍu was included came to be called Rājarāja - vaḷanāḍu.

Kuṇṇattūr- nāḍu in Rājarāja - vaḷanāḍu.

It has been pointed out earlier that the Rājarāja-vaḷanāḍu which itself had replaced the Rājēndrachōḷa-vaḷanāḍu and Gaṅgaikoṇḍachōḷa- vaḷanāḍu extended upto both sides of the river south Peṇṇai. By the 6th regnal year (1124 A.D) of Vikramachōḷa they were amalgamated to form a new territorial division. The Kuṇṇattūr-nāḍu which was under the control of Vikramachōḷa continued to

remain so till the decline of the Chōḷa empire during the time of Rājēndrachōḷa III.⁶

Conclusion

This *nāḍu* comprised of several villages such as Iḍaikkulattūr (958A.D)⁷. Āṙṙūr (1022 A.D)⁸ Kuṅṛattūr (1055 A.D)⁹, Āḍaṅṅūr Vāḍkkai (1074 A.D)¹⁰ Kīḷiyūr, Kulamaṅgalam *alias* Vīrachōḷanallūr (1119 A.D)¹¹ Thirunarunkoṅṅrai¹² and other villages.

Notes and References

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2. *A.R.Ep.*, 1940, No. 321
3. *S.I.I.*, Vol,VII, No, 984
4. *Ep.Carn.*, Vol.X, kl.112
5. *S.I.I.*, Vol. VII, No, 984
6. *Ep.Carn.*, Vol.X, kl. 112
7. *A.REp.*, 1940, No.321

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8. *S.I.I.*, Vol. VII, No.876
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KŌVILŪR - A PLACE NAME STUDY

N.Pankaja

Kōvilūr is located in the Paṭṭukkōṭṭai Taluk of Thanjavūr district. This place was sung by the Nāyaṅmārs in the Tēvāram hymns. It has yielded a good number of Chōḷa inscriptions. The Śiva temple at this place is presently called Mantrapuriśvara temple. The deity here is referred to as Uśāttāṅam-uḍaiyār.

The earliest record from this place belongs to the reign of Chōḷa king Vikramachōḷa dated in his 5th regnal year (1123A.D.). It refers to this place as Sākkāṅam alias Kēraḷakulāśani- chaturvēdimāṅgalam, a *brahmadēya* in Puṛaṅkaṅmbai- nāḍu in Rājēndrachōḷa- vaḷanāḍu. Kēraḷakulāśani is an epithet of Kulōttuṅga I. This village is called Uśāttāṅam. It consists of two components namely Ushas + tāṅnam or sthāṅnam. Ushas means twilight in morning dawn (i.e., punmālai). Variant names for this place are Sāttāṅnam and Sākkāṅnam. It is interesting to note that the rathakāra groups had come and settled down in the area nearby this place. The kuḍiyiruppu

consists of kollar, tachchar, etc. This place is also known to have had the residents of the other communities like vaṅṅār, nāvidar, paḷlar, paṛaiyaṛ as revealed by a record of the King Perumāl Sundara Pāṇḍyadēva (13th century A.D.)

In a record of 13th century Sāttāṅṅam is considered as one of the boundaries of the lands donated to the deity Uśāttāṅṅam-uḍaiyār. Along with this, the name Kalyāṅṅapuraṅṅaṅṅaśōḷapuram is included as a boundary. Probably the villages closer to Sāttāṅṅam are Uppūr and Kalyāṅṅapuraṅṅaṅṅaśōḷapuram. It may be suggested that the latter name had some connection with the place Kalyāṅṅapuram, brought as a booty by an earlier Chōḷa king Rājādhiraṅṅa I (12th Century A.D.).

While referring to the deity Subrahmaṅṅya enshrined to the west of the *prākāra* in the temple of Uśāttāṅṅam-uḍaiyār, the record of Rājaraṅṅa (13th century A.D.) further calls for attention to an *agara* (*agrahāra*) called Peruvāḷḷyutandaperumāl-chaturvēdimāṅṅalam in Puṛaṅṅkaṅṅambai-nāḍu. The expression *peruvāḷḷy* indicates the rebirth given, probably to the *mahāsabhai* of the place and the deity was known as Peruvāḷḷyutandaperumāl.

This place named after the deity seems to be none other than Uśāttāṇam. This name also occurs in another record of the same king wherein a prince Purōśaikkudaiyār is said to have set up a goddess image in this temple.

In a record of Rājēndra III dated 1249 A.D. the place is mentioned as Uśākkānam *alias* Kēraḷakulāśani chaturvēdimāṅalam. Here if the term is taken as *kāṇam*, it indicates gold. It may be suggested from this that the early morning rays of the Sun normally appears in golden colour and reddish in nature.

The place Uśāttāṇm has relationship with the *nagarattār* of Mummuḍiśōḷapuram in Purāṅkaṅambai-nāḍu. It is evident from the record that the place was a mercantile center during the late Chōḷa period.

A record of Rājēndra III dated 1256 A.D. refers to an agreement issued by the *tāṇattār* of the Śiva temple at Śāttāṇam *alias* Kēraḷakulāśani- chaturvēdimāṅalam, which is recorded on stone by Viṭaṅkaṅ *alias* Vaḷavatoṅga- āchāriyaṅ, who had the right of *Śirpāchāriya-kāṇi*. The *Śirpāchāriyas* or the sculptors were related to this temple and the place, on account of the fact that they received their wages for the repair works carried out in this temple.

This place was therefore associated with the *rathakāra* group, one of the *pañchavarṇas* according to epigraphs and *dharmasāstra*. They belong to one of the social groups like *kollar*, *tachchar*, etc.

It is learnt from a record of Rājarāja III dated 1226 A.D., that not only the deity but also the village accountant (*ūrkaṇakkaṇ*) came to be called after the place Śākkāṇam as Sākkāṇam Uḍaiyāṇ Uttamappiriyaṇ. This shows that the personal name was influenced by the place name.

In a 13th century record, there is mention of a hamlet of Uśāttāṇam called Namban̄kurichchi, in which name the suffix *kuṛichchi* indicates a hill. Probably Uśāttāṇam was surrounded by some hillocks. This was a *kāṇipparru* village as evident from another record of 1256-57 A.D. The lands of the village were granted as *maḍappura-iṛaiyili* to Vānarāyaṇ- maṭha.

The place Uśāttāṇam is connected with a town called Mummuḍiśōlapuram by a path known as Jaṇanāthaṇ-pā dai. The Mummuḍiśōlapuram, a mercantile town is also mentioned in another record dated 1274 A.D. The merchants of Mummuḍiśōlapuram served as benefactors

of the temple not only by granting lands but also by setting up of images.

In Suttavalli-chaturvēdimangalam in *Purākaṛambaināḍu* was included a hamlet known as Siṅgalāntanallūr where from lands were given to the temple at Uśāttāṇam. This hamlet like Namban̄kur̄ichchi was close to Uśāttāṇam during the late Chōḷa period.

A record of 14th century mentions that the *nāṭṭavar* obtained lands from the *sabhaiyar* before granting the same to a Śaiva teacher called Paripūr̄ṇa śivāchāriyār. It is interesting to note that the place Uśāttāṇam had taram lands to the west of Mahēdrappērēri to the east of Gaṇḍarādittaṅ vāyttalai (head sluice of the channel called Gaṇḍarādittaṅ) to the south of Valāvandanallūr etc. This indicates the fertility of the lands that were available in the Uśāttāṇam village.

Kōvilūr is mentioned by the name Uśāttāṇam. It was a chaturvēdimangalam wherein Brahmins resided. In earlier times it was a settlement of the brāhmaṇas and hence the suffix chaturvēdimangalam was added to the core expression Kēraḷakulāśani which occurs first. Later on the suffix *ūr* has been coined to the prefix part

kōyil, meaning the place of residence i.e., temple. The expression *ūr* here indicates the settlement.

It may be inferred from the above records that the name *Uśāttāṇam* alias *Kēraḷakulāśani- chaturvēdi- maṅgalam* continue to remain in use till about the 14th century or so. This was a place of religious significance and social importance as revealed from the benefactions made to the temple by different social groups and the involvement of religious teachers for the growth of the place and the temple.

Notes and References

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K

Kabbahalli (Gun); Kan + Kan; N+; Kabba(u) +; A village where sugar cane is grown; FLN. Kabbali (91/1610); Kambali (92/9th).

Kachuvinahalli (Hun); Kan + Kan; Adj+ suf + N; Kach(ch)u < Karchu < Kalchu + (vin)a + halli; a village near where water in which raw rice has been washed, flows (?); MN

Kaḍabūru (Gun,Nan); Kan + Kan; N + ; Kaḍab(u) + ūru; A village famous for a kind of cake boiled in steam; MN.

Kaḍajatti (Nan); Kan + Kan ; N + N; Kaḍaja + (h)atti; A village full of wasps (?); FAN.

Kaḍakoḷa (Mys); Kan + Kan; Adj + N; Kaḍa + koḷa; Last tank near wich the village is situated; GPN. ~ Kaḍegadde (Heg); Kaḍemanuganahalli (Hun).

Kaggala (KRN, Gun 127/15th); Kan + Kan; Adj + N; Kar/Kag + kala: A village of black or hard floor or field. ~ Kaggere (KRN); Kaggundi (pp); GPN.

Kaggalibōre Kāvalu (KRN); Kan + Kan; + Kan; N + N; Kaggali + bōre +; A raised ground where the tree mimosa sundra Roxb grows; FLN.~ Kaggalūru (Nan 381/16th); Kaggalipura (CRN, Mys 99/1694,KRN 117/1741).

Kakkarahatti (Nan 281/13th); Kan + Kan; N + Suf + N; **Kakka** + ra + **hatti**; a village of this caste; EN.

Kaligowdanahalli (Guṇ) Kan + Kan < Skt + Kan; N + N + Suf +; **Kali** + **gowda** + n(a) +; A village founded by a warrior, hero; PN. ~ **Kaliyūru** (TNP).

Kalkere (PP); Kan + Kan; N +; **Kal** +; A village where tank has been built with stone; GPN. ~ **Kalkunda** (Nan 254/1017); **Kalukunda** (246/1527); **Kalkuṇike** (Huṇ); **Kallahalli** (Guṇ), KRN, Huṇ 38/12th, 40/1276, Mys 1/1822, Nan); **Kallambālu**=**Kallamma** + **bālu** (Heg 76/16th, 74/1211, 73/1738); **Kallūrunāganahalli** (Mys 109/11th).

Kallināthapura (Mys); Kan + Skt + Skt + Skt; N + N +; **Kalli** < **Kali** + **nātha** +; After the God, **Kallinātha**; RN.

Kalmahalli (Nan); Kan < Skt + Kan; N +; **Kalma** < **Kālamma** (?) +; FPN (?).

Kaḷabūchanahalli (Huṇ); Kan + Kan + Kan + N + N + Surf +; **Kaḷa** < **Kaḷla** (?) + **būcha** + (n)a +; The fish worm (?); PN.

Kaḷale (Nan 359/13th, 25/18th) SX; Kan; A village where tender bamboo shoots are available [butter milk]; FLN. ~ **Kaḷile** (Guṇ) [Vēṇupuri, Gaz]; **Kaḷalavāḍi** (Mys.)

Kaḷasūru (Heg); Kan < Skt + Kan; N + N; **Kaḷas(a)** < **Kalaśa** + **ūru**; A prominent village; MN (A vase, a dome).

Kaḷastavāḍi (Mys); Kan < Skt + Kan; N + Suf + N;

Kaḷasta < (Kaḷasada) (?) + V(P) āḍi ; (A vase, dome);

Kaḷlipura (CRN, Guṇ, TNP); Kan + Skt; N + ; Kaḷli + ;
A village where milk-hedge grows in plenty; FLN.

Kamarahaḷli (Guṇ); Kan < Skt + Kan; N + ; Kamara < Kammāra + ; A village of blacksmiths; EN. ~ Kamaravāḍi (CRN); Kamaravalli (Mys); Kammāravalli (263/1685).

Kambipura (PP); Kan + Skt; N + ; Kambi + ; A village where iron bands/clubs are made; MN. (A thick bamboo).

Kampalāpura (PP 117/9th, 118/1174, 119/1687); Kan + Skt; N + ; Kampalā < Kampaṇa + ; The headquarters of a district; GPN.

Kandāgāla (Guṇ, Heg, Nan); Kan < Skt + Kan; N + N; Kandā < Skanda + g(k) āla; After Lord Subrahmaṇya; RN. ~ Kandēgāla (PP) ; Kandadagāla (Heg 160/1520) [Skandagiri - Gaz]; Kandāgala hosahaḷli (Guṇ).

Kandalike (Heg); SX; Kan; N+ Suf ; Kandal(a) + ike; A village where new shoots (?) are found; FLN.

Kaṇagāla (Huṇ) ; Kan + Kan; N + N; Kaṇa + gāla; A battle field; HN [A thrashing floor] [could it be derived from Kaṇagile ? = fragrant oleander].

Kanakanahaḷli (Heg); Skt + Kan; N + Suf + ; Kanaka + (n) a + ; A village named after a golden man; PN.

Kaṇēnūru (Nan 141/1337); Kan + Kan; N + Suf + N; Kaṇe < Kaṇeya + (n)a + ūru; After a Bowman, archer; PN. ~ Kaṇeyaūru (146/1337).

Kaṇṇyanapura (Guṇ); Kan + Skt; N + Suf +; Kaṇṇiya + (n)a +; A sooth sayer; PN. ~ Kaṇṇivūru (149/1417); Kaṇṇyanaguṇḍi (Heg).

Kanuganahalli (KRN); Kan + Kan; N + Suf; Kanuga + (n)a +; A dreamer's village (?); PN.

Kannahalli (TNP); Kan + Skt + Kan; N + ; Kanna < Kṛṣṇa +; PN. ~ Kannāyakanahalli (TNP); Kannamangala (Yal 71/13th); Kaṇṇāgāla (Guṇ 228/1315); Kannēgāla (Guṇ); Kaṇṇavagāla (CRN 173/14th).

Kaṇṇūru (Kol); Kan < Skt + Kan; N + ; Kaṇṇ(a) < Kṛṣṇa +; PN. [Eye]. ~ Kaṇṇanūru (56/1408;) CRN 274/1485).

Kanchanahalli (TNP, Heg); Kan < Skt + Kan; N + Suf +; Kancha(u) < Kānsya + (n)a +; After a man who deals with brass metal. ~ Kanchugāra Koppalu (KRN); Kanchinakere (Kol).

Kaṇḍeyyanapālya (Kol); Kan + Kan; N + Suf +; Kaṇḍeyya + (n)a +; After a swordsman. ~ Kaṇḍegowḍanahalli (Reg).

Kappaḍihanta (KRN); Kan < Skt + Kan; N +; Kappaḍi < Karpaṭa +; A village where a religious mendicant in patched clothes live; RN.

Kappasōge (Nan); Kan + Kan; Adj + N; Kappa(u) + sōge; A village where black palmleaves are found; FLN.

Karaḍihalla (CRN); Kan + Kan; N + ; Karaḍi +; A gorge haunted by bears; FAN.

Karakālamādahaḷli (Guṇ); Kan + Kan + Kan < Skt + Kan; Adj + N + N; Kara (i) + kāla + māda < Mahadēśvara +; After a black legged māda; PN. [May refer to the Chōḷa king Karikāla] [Named Chennanañjarāyapura by Chennanañjarāja Oḍeya].

Karakānahalli (Mys); Kan + Kan; N + Suf + ; Karaka + (n) a + ; After a black man [Hailstone (Skt) ?]; PN.

Karangūru (Huṇ); Kan + Kan; N + N; Karang(u) < Karaku + ūru; A village where charcoal is available; MN.

Karigaḷa (Heg); Kan + Skt; Adj + N; Kari + gaḷa < gāla ; Black neck (?). ~ Karigaḷli (Nan 250/9th); Karimuddananalli (Huṇ) ; Karinañjanapura (CRN).

Karlapura (Nan); Kan + Skt; N+; Karla < Kaḷalu +; a village where brackish or saline soil is found; GPN.

Karṇakuppe (Huṇ); Skt + Kan; N + N; Karṇa + kuppe; After one of the heroes of Mahābhāratā; MN.

Karōhaṭṭi (TNP); Kan + Kan; Adj +; Karō < Kareyuva +; A pen or a village where milch cows are gathered [May be a pen for calves].

Karpūravalli (KRN); Skt + Skt; N + N; Karpūra + valli < valli; A village where thick leaved lavender is grown ; FLN.

Kartāḷu (KRN); Skt + Kan; N + N; Karta < Kartṛ + āḷu < bāḷu; A village belonging to the master; PN. ~ Karattāḷu (69/1767, 70/12th cen). [Kar + tāḷu : black palmyra (?)]

Kasuvinahalli (Nan); Kan + Kan; N + Suf; Kasuv(u) + (in)a +; A village with fertile soil/a grass with fragrant soil; GPN.

Kaṭṭavādi (CRN); Kan + Kan; N + ; Kaṭṭa < Kāṭaṇṇa +; After a forester, a huntsman; EN. [Kaṭṭa = a building]. ~ **Kaṭṭanāvādi** (310/1237 ?, Yaḷ 65/1737); **Kaṭṭnālu** (KRN); **Kāṭanālu** (115/15th); **Kāṭavālu** (Heg); **Kāṭanahalli** (KRN 15/15th) ; **Kāṭūru** (Nan 164/1231); **Kāṭṭūru** (Nan 156/1198, Heg 16/1670).

Kaṭṭavādi (Yaḷ); Kan + Kan; N + ; Kaṭṭa(e) +; A village which has a tank, embankment; GPN. ~ **Kaṭṭeyāla** (Nan 212/639); **Kaṭṭevādi** (CRN 5/1878); **Kaṭṭepura** (Heg); **Kaṭṭemanuganahalli** (Heg 5/9th, 4/1264); **Kaṭṭehuṇḍi** (Heg); **Kaṭṭehuṇṣūru** (Heg).

Kavuḍavādi (Yaḷ - Gaz); Kan + Kan; N + ; Kavuḍa(i) (?) +; A village where quilted rugs are used for bed or covering (?); MN.

Kayyamballi (TNP); Kan + Kan; N + N; Kayyam < Kayyamma + b (-h)alli; After a woman who churns; PN.

Kāḍahalli (CRN, TNP 15/1622); Kan + Kan; N + ; Kāḍa +; After that name [Forest man]; PN. ~ **Kāḍanahalli** (Mys); **Kāḍasūru** (Heg); **Kāḍavaḍḍaraguḍi** (Hun).

Kāgalavādi (CRN 159/1425, 177/1570); Kan + Kan; N + ; Kāgala +; crow (?) FAN < Kāgaḍi = a cradle suspended from the roof (?)].

Kāhali (Nan 212/1639); Kan + Kan; VN + ; Kā ; Kāpa +; Guard - like village; HN (a forest). ~ **Kāpahalli**

(248/1514).

Kākanakōṭe (Heg); Mal + Kan; N + Suf +; Kāka + (n) a +; After a man from Malabar area; PN. ~ Kākanahalli (KRN).

Kālanahuṇḍi (CRN 403/17th); Kan < Skt + Kan; N + Suf +; Kāla + (n) a +; After a black man (Yama); PN. ~ Kālēnahalli (KRN); Kāletimmanahalli (PP).

Kāmagowḍanahalli (Huṇ); Skt + Kan < Skt + Kan; N + N + Suf +; Kāma + gowḍa + (n) a +; After a person who has adopted the name of the God of love; PN. ~ Kāmanahalli (PP), Nan 317/1762); Kāmēnahalli (KRN); Kāmagere (Koḷ 62/1354, 57/1366); Kāmahalli (Nan).

Kānikere (CRN); Kan + Kan; N + Suf +; Kān + i +; A village near the forest tank; GPN. ~ Kānūru (PP).

Kāragahalli (TNP); Kan + Kan; N +; Kāraga < Kāruga (?) +; After a blackman [< Kāraka = torment, torture?].

Kārāpura (Heg); Kan + Skt; N +; Kār(ā) +; Cloudy, rainy village; NN.

Kārehuṇḍi (Heg); Kan + Kan; N +; Kāre +; A village where spinous shrub webera tetandra wild grows; FLN. ~ Kārepura (Nan); Kāravura (169/1114).

Kārle (Guṇ) SX; Kan; N + Suf; Kār + le; A cloudy rainy place (?).

Kārya (Nan); SX; Kan (vide Kārehuṇḍi above ~. skt, working place Kāreya (282/968, 283/12th)

Kebbēpura (Heg, CRN, Guṇ); Kan + Skt; N + ; Keb < Kem + bay +; A village with red soil field; GPN.

Kelasūru (Guṇ); Kan + Kan; N + N; Kelasa + ūru; A village with different occupations [Kelasi = a barber]; MN. ~ Kellasūru (28/1029); Kelasūrupura (Guṇ).

Kellūru PP, Yaḷ 71/13th); Kan + Kan; N + N; Kell(a) + ūru; A village noted for fibre; MN. Kellamballi = Kellamm(a) + balli ? (CRN); Kellahalli (CRN); Kellupura (Nan).

Kelaganahalli (PP); Kan + Kan ; Adj + Suf +; Keḷagu + (an)a +; A village at the lower side, downwards [Keḷava = An old man ?].

Kembal (Nan); Kan + Kan; Adj + N; Kem + b(p) al; A village the soil of which is like red tooth; GPN. [Kem + bāl = red field].

Kempanahalli (Huṇ) ; Kan + Kan; N + Suf + ; Kempa + (n) a + ; After a red man; PN. ~ Kempanapura (TNP, CRN 143/1169, 145/991, 146/1018).

Kenchalagūḍu (Mys); Kan + Kan; N + Kencha + la + ; After a red woman; PN. ~ Kenchanagōḍu (203/18th); Kenchanahalli (KRN, Heg 149 1379).

Kengāki (CRN 317/18th ?) Kan + Kan; Adj + N; Ken + g(k)āki; A village where red common spinous shrub grows; FLN. ~ Kengāḍūru (Koḷ 11/1514).

Kerehalli CRN 351/1275); Kan + Kan; N + ; Kere + ; A village by the tank; GPN. ~ Kereyūru (Huṇ).

Kesare (Mys); SX; Kan; A village situated on a miry soil; GPN. ~ Kesarekere (PP 50/17th).

Kestūru (KRN, CRN, Yaḷ 21/16th, 23/1319); Kan + Kan; N + N; Kesara + turu; Any miry place where thorny shrub grows (?) ; GPN. ~ Kesaraturu (Koḷ 85/1678); Kesavattūru (11/1654); Kesavatūru (7/1512).

Kēḍaga (KRN 77/1377 ?); SX; Kan; One who ruins or is ruined (?) PN.

Kērgalli (Mys); Kan + Kan; N + N; Ker + g(h)alli; A village which looks like a wall (?) ; MN.

Kētahalli (CRN, Heg, TNP); Kan + Kan; N + ; Kēta + ; After a low, vile, wicked god of that name; PN. ~ Kētihalli (CRN 379/1668, 380/1531; Kētupura (TNP); Kētanahalli (Heg 14/1332) [Kētagowḍa of Tagaḍūru converted the old settlement of 'Valike' into an agrahāra and named it Kētanahalli in 1322, Gaz]; Kyātanahalli (Heg); Kyātamāranahalli (Mys); Meṇasinākyātanahalli (TNP); Kātanahalli (Heg 48/1255).

Kilagere (CRN, Guṇ 308/1425); Kan + Kan; N + ; Kila + ; lower tank ? ~ Kelligere (Guṇ 306/1318).

Kilālīpura (CRN); Kan < Skt + Skt; N + ; Kilālī < Kīlār < Kshīrāgāra (?) + ; A village with a milk dairy; CN. [Kīlāla = a blazing flame ?].

Kiragasūru (CRN, TNP 16/1749); Kan + Kan + Kan; Adj + Adj + N ; Kira + ga(ho)s(a) + ūru; Small new village HN ~ Kirīgusūru (TNP 35/15th); Kiridā (gā)

sūru (34/1564); Kirugusūru (TNP 68/10th); Kiruvusūru (142/12th).

Kiru denotes smallness or young age and it generally precedes the village name. Kirugunda (Nan 191/1170); Kirajāji (Huṇ); Kirālu (Mys); Kiranelli (PP); Kirisoḍlu (Huṇ); Kirangūru (PP, Huṇ 35/1091).

Kittūru (PP 142/12th, 144/1008, 143/12th; Heg 123/1079, 126/1672); Kan + Kan; Adj + N; Kiri (du) + ūru; Small village [< Kirtipura] [Another name Ananta Kīrti mahānagara (Heg 123/1079)].

Kīlanapura (Mys); Kan + Kan; N + Suf; Kīla + (n)a + ; After a small man; PN.

Kīlāsapura (PP); Skt + Skt; N + ; Kīlāsa + ; A heavenly abode; RN.

Koḍagahaḷli (TNP); Kan + Kan; VN + ; Koḍaga(e) + ; A gifted village; RN.

Koḍasōge (Guṇ); SX; Skt; < Kuṭajaka; The village where small three cluytia colina Roxb grows, FLN. ~ Koḍesige (Heg); Koṭasōge (136/1516); Koṭṭasōge (149/1417).

Kokkanahaḷli (CRN); Kan + Kan; N + Suf; Kokka < Konga (?) + (n)a + ; The village of an outcaste; PN.

Kollēgowḍanahaḷli (Heg) ; Kan + Kan < Skt + Kan; N + Suf + ; Kollē + goḍa + (n) a + ; After a pole dancer, a rope dancer; PN.

Koḷavige (Huṇ); SX; Kan; N + Suf; Koḷavi + ge; A village

where a blow pipe/A bamboo tube is made; CN.

Koḷatūru (TNP); Kan + Kan; N + N ; Koḷat(a) < Koḷata + ūru; a new village; MN. ~ Koḷattūru (TNP 104/1260) (Another name Pratāpahariharapura TNP 17/1749).

Koḷḷēgāla (Koḷ 2/11th, 4/13th; Kan + Kan; N + ; Koḷḷē(a) +; A deep place / gorge; GPN. [Pillage, Plunder] ~ Koḷgegāla (1/1569); Koḷāgāla (Yaḷ 145/1703, Nan 316/1761); Koḷḷāgāla (TNP 16/1749; CRN 291/1744, Nan 319/1761); Kollāgāra CRN 291/1744); Koḷḷāgāra (Yaḷ 71/13th) ; Kōḷigāla (Nan 32/1053, 34/1063); Kōḷagāla (Heg 33/1053).

Komārabīḍu (Mys 210/1223, 211/1167); Kan < Skt + Kan; N + ; Komāra < Kumāra +; After Skanda, son of Śiva; RN. ~ Komārapura (Yaḷ); Kumārabīḍu (Mys 207/1121, 209/1414).

Kongahalli (Nan, Koḷ 87/12th) ; Kan ? + Kan; N + ; Konga +; After an inhabitant of Kongu-nāḍu; EN. ~ Kongarahalli (Koḷ) ; Kongalli Kāval (Nan).

Koppa (PP); SX; Kan; A small village on a raised land; GPN. ~ Koppalu Kāḷahunḍi (TNP).

Korlahosahalli (PP); Kan + Kan + Kan; N + Adj + ; Korla < Koḷale + hosa +; After a kind of millet; FLN.

Koṭaganahalli (CRN 258/1523); Kan + Kan; N + Suf + ; Koṭaga < Koṭṭiga + (n) a +; After a man who lives in a shed; PN.

Kottalavādi (CRN 310/1303); Kan + Kan; N + ; Kottala

+; A village with bulwark, a bastion ; HN.

Kottēgāla (Huṇ, Heg, TNP); Kan + Kan; N + N; Kottē < Krotta < Koḷata + gāla; A new village; MN. ~ Kottāgāla (Now 295/1514; Heg 12/1670) Kottagāla (Heg 12/810); Kottavalli (PP 71/1586); Kottamangala (Heg 15/9th); Kottanūru (Koḷ, Guṇ 49/14th, 48/18th).

Koṭṭige Kāval (Huṇ); Kan + Kan; N + ; Koṭṭige + ; A village exclusively meant for open; a barn; MN.

Kōchanahalli (Mys); Kan + Kan; N + Suf +; Kōcha + (n)a+; After a perverse, foolish fellow; PN.

Kōḍahalli (Guṇ) ; Kan + Kan; N + ; Kōḍa < Kōḍu + ; A village on the top of a hillock; GPN. [Kōḍi + An outlet of a tank].

Kōḍihalli (Guṇ 134/1521; PP 71/1586); Kan + Kan; N + ; Kōḍi +; A village situated near the outlet of a tank; GPN. ~ Kōḍi Chāmanahalli (Heg); Kōḍimōḷe (CRN) Kōḍiugane (CRN).

Kōhala (Heg); SX ; Kan ? ; [Kōhala = Any intoxicating drink, a musical instrument; Kohala = a water lily]. ~ Kohaṇa (19/15th).

Kōgilavāḍi (PP) ; Kan < Skt + Kan; N + ; Kōgila(e) < Kōkila +; A village after a cuckoo; FAN. ~ Kōgilūru (KRN); Kōgiyūru (41/10th).

Kōḷuru (KRN); Kan + Kan; N + N; Kōḷ (i) + ūru; After a fowl; FAN. [Kōḷ] = havoc, plunder ?] ~ Kōḷiyūru (43/12th).

Kōmalāpura (PP 47/11th, 46/17th); Skt + Skt; N + ; Kōmalā +; After a delicate beautiful woman; FPN.

Kōṇagahaḷli (TNP); Kan + Kan; N + Suf +; Kōṇa + ga(?) +; After a male buffalo ? ; FAN.

Kōṇanahosaḷli (Huṇ) ; Kan + Kan; N + Suf + N + Adj +; Kōṇa + (n)a + hosa + haḷli; After a male buffalo; FAN. ~ Kōṇanūru (Nan); Kōṇūru (Nan 152/1312); Kōṇanūrupura (Nan); Koṇasūru (PP); Kōṇegowḍanahaḷḍi (Heg).

Kowlanaḷli (PP); Skt + Kan; N + Suf +; Kowla + (n)a + ; After the worshipper of active power or Kālī; PN. [Kōla = devil dance, a boar] ?

Kuḍakūru (PP 92/997) ; Kan + Kan; N + N; Kuḍa (i)k(e) + ūru; A village where small earthen pots are made; EN. [Kuḍu = uneven or hilly land ?]. ~ Kuḍuvūru (93/16th).

Kuḍinīrummuddanaḷli (Huṇ 32/1669); Kan + Kan + Kan + Kan; Adj + N + N + Suf + ; Kuḍi + nīru + mudda + (n)a + ; Muddanaḷli where drinking water is available; PN.

Kuḍugi (Heg); SX; Kan; That which is bent [simple iron scraper (?)]

Kudēru (CRN 72/1578); Kan + Kan; N + N; Kud (ir) + (h)ēru; A village where there is a granary; MN; DIPN [Boiling]. ~ Kudihēru (104/1413); Kudihēru (73/1409)

Kukkarahaḷli (Mys); Kan + Kan; N +; Kukka + (r)a +;

A village where the particular community lives; EN.

Kukkūru (TNP); Kan + Kan; N +; Kukku +; A village where herons or cranes are found in large numbers; FAN.

Kulagāṇa (CRN 322/1216); SX; Kan; < Kollāṇa; Play, performance ?; [Kula + gāṇa = a set of Jains]. ~ **Kolagāṇa** (Gaz); **Kollana** (CRN 343/1173); **Kollāṇa** (341/12th).

Kullūru (CRN, Huṇ); Kan + Kan; N +; Kullu < Kuḷḷu < **Kuruḷ** After cakes of dried cowdung; MN. (The whole, open, expanded].

Kuḷya (Heg); SX; Kan; < Kuḷḷu < **Kuruḷ**; After cakes of dried cowdung (?); MN.

Kumachahalli (CRN); Kan + Kan; N + N; Kumach < Gumacha < Gubbachchi; After a sparrow ?; FAN.

Kumbārahalli (Mys); Kan < Skt + Kan; N +; Kumbāra < Kumbhakāra +; After pot makers; EN. ~ **Kumbra-halli** (Nan).

Kuṇagalli (Kol); Kan + Kan; N + N; Kuṇa < Kuṇiha + g(h)alli; A village famous for dancing; MN. [Kuṇuku = a play, a sport] ~ **Kuṇangil** (CRN) 187/1207); **Kuṇagahalli** (Guṇ); **Kuṇagihalli** (214/1380).

Kuṇigalu (Heg); Kan + Kan; N + N; Kuṇi + g(k)allu; After a stone with a hole; GPN. [Dancing stone ?]

Kundakere (Guṇ); Skt + Kan; N +; Kunda +; A village in the vicinity of a hill; GPN. [A kind of jasmine].

~ Kundūru (Heg 81/1218, 83/1180); Kundutūru (112/9-10th, 114/1087, 117/1137); Kundaruhalli. (pp).

Kunnapaṭṇa (Heg); Kan < Skt + Kan; N +; Kunna < Kṛishṇa ; [A man with severed hands]; PN.

Kuntanahalli (TNP); Kan + Kan; N + Suf +; Kunta + (n)a +; After the user of a lancer; PN. (A village where one sat ?). ~ Kuntūru (Kol 11/1154, 9/1544); Kundattūru (10/10th).

Kuppahalli (KRN); Kan + Kan; N +; Kuppa +; A village on a raised ground; GPN. ~ Kuppūru (Mys 224/1173); Kuppalūru (Mys); Kuppe (KRN); Kuppēgāla (Mys); Kuppēkoḷagaṭṭa (Huṇ); Kuppehanta (KRN).

Kupparavalli (Nan) Kan + Kan; VN + N; Kuppara + v(b)alli; After a jumping creeper; FAN. [A village which is reached by jumping]

Kupya (TNP) ; SX; Kan; A base metal. [A bottle - like vessel]HN.

Kurahatti (Nan); Kan + Kan; N + ; Kura (i) +; Sheepfold; FAN. ~ Kurahatti hosūru (Kol); Kuripatti (CRN 126/791); Kurahatti (Nan 328/1662); Kurihuṇḍi (Nan).

Kurnigāla (Heg, Gaz) ?

Kurubahalli (KRN); Kan + Kan; N +; Kuruba +; A shepherd's hamlet; EN. ~ Kurubārahalli (Mys 225/1497); Kurubūru (TNP); Kurībūru (16/1749, 287/1343); Kurubarahosahalli (Huṇ).

Kuṭṭavāḍi (Huṇ 32/1669); Kan + Kan; N +; Kuṭṭa < Koṭṭa +; A cow pen or a granary; MN.

Kūḍanahaḷli (Mys); Kan + Kan; N + Suf +; Kūḍa + (n); a +; After a man in company; PN.

Kūḍlāpura (Nan 322/1148); Kan + Skt; N +; Kūḍlā < Kūḍalā +; A town at the confluence of rivers ~ Kūḍalāpura (324/11th); Kūḍalūru (Koḷ 55/1398); Kūḍlūru (CRN, TNP, Huṇ).

Kūgalūru (Nan 370/11th); Kan + Kan; VN + N; Kūgal + ūru; A village at a calling distance (Kūga) + A stone which makes sound when beaten].

Kūtanahaḷli (Mys); Kan + Kan; N + Suf +; Kūta < Kōta + (n) a +; After a low caste tribe; PN. ~ Kūtanapura (CRN 300/1511); Kūtanūru (Guṇ).

Kūrgahaḷli (Mys); Kan + Kan + Kan; VN + N + N; Kūr + g(k) al + haḷli; After a sitting stone; GPN. [Kūrige = a sowing machine]. ~ Kūrgallu (PP); Kūragallu (28/1339, 31/1532, 32/ / 1453).

L

Lakkasōge (Heg); Kan < Skt + Kan; N + N; Lakka < Laksha + sōge; A village noted for lakhs of peacocks; FAN.

Lakkikuppe (KRN), Kan + Kan; N +; Kan < Skt + Kan; Lakki +; After the shrub or small tree *Vitex negando* Lin. FLN. (Lakki < Lakshmi] ~ Lakkūru (Guṇ. 112/1665); Lakkīpura (Guṇ).

Lakshmaṇāpura (Nan, Heg, Guṇ 149/1417, 112/1665); Skt + Skt; N + N; After Lakshmaṇa; RN.

Lakshmīpura (KRN, Kol, PP, Mys); Skt + Skt; N + N; Lakshmī + pura : After the goddess Lakshmī; RN. ~ Lakumīpura (Guṇ 149/1417).

Lalitādripura (Mys); Skt + Skt + Skt; N + N + N; Lalitā + (a) dri + pura; A beautiful mountain town; GPN.

Lanke (Heg); SX; Skt; After the name of a female evil spirit; FPN.

Lāṅkere (Huṇ); Kan + Kan; N + Suf + ; Lāṅa + (n) a + ; After a kind of reed or a horseshoe or one who shoes horses; PN. ~ Lāṅandēvanahalli (KRN).

Liṅgāmbudhi (Mys 205/1828); Skt + Skt; N + N; Liṅga + ambudhi; A village in the vicinity of the tank named after the god, Śiva; RN. ~ Liṅganapura (Kol, CRN); Liṅgāpura (PP); Liṅgēnahalli (Heg).

Lokkere (Guṇ) ; Kan + Kan; N + N; Lok < Lakki + kere; Vide Lakkikuppe; FLN. ~ Lokkalli (Huṇ 32/1669); Lokkanahalli (Kol).

This is in continuation of the earlier article which had appeared in *PNSI*, Vol. XXVIII, pp 189 ff.

Dictionary of Indian Personal Names

Late Madhav N. Katti

K

Kadiramma, ಕದಿರಮ್ಮ, कदिरम्म

W/o Venkaṭayya, EL 20; (4) (b) Amma; (5) Kan. + Kan.; (6) Kadir + amma (> Kadiramma) = The Goddess of ray of light/fire; (7) Kadir means ray ; Kadiramma may be a synonym for Jyōtir Lakshmi; Chandramma; to be more accurate a variant of it (Kadir + amma < Chadir + amma < Chandir + amma < Chandra + amma); May be a variant of Kadru, the wife of Kāśyapa and mother of Nāgas.

Kadirayya, ಕದಿರಯ್ಯ, कदिरय्य

S/o Kullayya, EL 20; (4) (b) Ayya; (5) Kan. + Kan.; (6) Kadir + ayya; (7) For Kadir (q.v.) see ante; 'Ayya' an honorific title, see ante; (8) The word Kadirayya suggests that the name is synonymous with Chamdrayya. Tangadir means Chandra (the moon) and bengadir means Sūrya (the Sun). Therefore the name may be a synonym of Sūrya (Ravi) + ayya.

Kālachika, ಕಾಲಚಿಕೆ, कालचिक

S/o , Kempasetṭi, EL 23; (4) (b) Chikka; (5) Skt. — Kan.; (6) Kāla + Chika (< Chikka); (7) Kāla = Śiva; Rudra; may be a contraction of Kālapriyanātha (the lord Śiva); Yama, the lord of death. Therefore 'Kāla' is a synonym with Yama or Java (Javara); 'Chika' means small or younger.

Kālamma, ಕಾಳಮ್ಮ, ಕಾಹಮ್ಮ

S/o , Javarēgauḍa, EL 29; (4) (b) Amma; (5) Kan. + Kan.; (6) Kāla (< Kala) + amma or Kali + amma > Kālijamma > Kālamma; (7) For Kāla and Amma see ante. It can also means Kālī i.e. Durgā.

Kālamma, ಕಾಳಮ್ಮ, ಕಾಹಮ್ಮ

W/o , Mahādēvaiah, Eḍahalli; (2) Kāla; (4) (b), (5), (6) and (7), see ante.

Kālanāyaka, ಕಾಳನಾಯಕ, ಕಾಹನಾಯಕ

S/o , Marināyaka, EL 23; (4) (b) Nāyaka; (5) Kan. + Skt.; (6) Kāla (< Kāla) + nāyaka; (7) For Kāla see ante; Nāyaka = leader or it may indicate the community viz. Bēḍa/Vyāda; Lambāḍa/Lamāni.

Kuṇḍi Kālanāyaka, ಕುಂಡಿ ಕಾಳನಾಯಕ, ಕುಂಡಿಕಾಹನಾಯಕ

S/o , Late Pāpanāyaka, EL 23; (4) (a) Kuṇḍi; (b) Nāyaka; (5) Kan. + Skt.. + Skt.; Kuṇḍi + Kāla (< Kāla) + nāyaka; (7) Kuṇḍi name of the village; Kāla = Yama; Kāla, the leader (nāyaka); For nāyaka see ante; (8) The name of the village Kuṇḍi is prefixed to person's name to distinguish him from others of the same name.

Kālappa, ಕಾಳಪ್ಪ, ಕಾಹಪ್ಪ

S/o , Siddēgauḍa, JP 30; (2) Kāla; (3) Ānjanēya; (4) (b) Apa; (5) Kan. + kan.; (6) Kāla + Appa; (7) For Kāla and appa see ante.

Kalāvati, ಕಲಾವತಿ, कलावति

D/o Chaluvēgaḍa, EL 20; (5) Skt. + Skt.; (6) Kalāvati (< Kalā + vati); (7) Name of Durgā (in Tāntrik initiation); Name of a daughter of Kāsirāja; A devotee of Dūrvāsa-muni, who was a bhaktiparāyaṇe; Name of an apsaras; The name of the Viṇa of Tumbura, the dēvagāyaka; Name of a Rāga.

Kaḍakoḷada Kālayya, ಕಡಕೊಳದ ಕಾಳಯ್ಯ, कडकोद कालय्य

S/o , Kālayya, JP 30; (2) Kāḷa; Chaudayya; (3) Kāḍaṇṇa; (4) (a) Kaḍakoḷada; (b) Ayya; (5) Kan. + Skt. + Kan.; (6) Kaḍakoḷada (Gen. sing. of Kaḍakoḷa) Kāḷa + ayya; (7) Kaḍakoḷa is a village name; For Kāḷa and Ayya see ante; (8) The name of the village viz. Kaḍakoḷa , from which the person originally hailed is prefixed to the name of the person to distinguish him from others of the same name.

Kāli (Oḷḷebudḍa), ಕಾಳಿ (ಒಳ್ಳೆಬುಡ್ಡ), कालि (वोळ्ळेबुड्)

D/o , Chikkayya, EL 29; (2) Kāli; (4) (a) Oḷḷebudḍa; (5) Skt. (Kan.); (6) Oḷḷebudḍa / Kāli; (7) "Oḷḷe budḍa" = Small water - snake; Kāḷi/Kāli = Name of mother goddess Pārvati or Durgā

Kalpanā, ಕಲ್ಪನಾ, कल्पना

W/o Kṛiṣṇegaḍa, Marṭikyātanahalli; (5) Skt.; (6) Kalpanā < Kalpana (from the r. Klṛip); (7) An imagination (Kalpanā-śakti = power of forming ideas); Name of a Kannaḍa actress after whom children are named.

Kalpanā, ಕಲ್ಪನಾ, कल्पिनी

S/o , Sōmanāyaka, EL 23; (2) Kalpa; (5), (6) and (7) see ante.

Kalyāṇavva, ಕಲ್ಯಾಣವ್ವ, कल्याणव्य

S/o , Javarēgaḍa EL 29; (2) Kalyāṇa(i); (4) (b) Avva; (5) Skt. + Kan.; (6) Kalyāṇa (Kalyāṇi < Kalyāṇy) + avva; (7) Beautiful; Auspicious; good fortune; Happy; name of a rāga; Name of Lakshmi, Sarasvatī and Pārvatī; 'Avva' an honorific title indicating mother (like amma).

Kalyāṇakumār (a), ಕಲ್ಯಾಣಕುಮಾರ್(ರ), कल्याणकुमार (र)

S/o , J. Pāpēgaḍa, EL 20; (4) (b) Kumar; (5) Skt. + Skt.; (6) Kalyāṇa + kumāra; (7) For Kalyāṇa see ante; 'Kumār' = son; a youth; crown - prince, see ante; (8) 'Kumār' is used as a fashionable terminative in Karnataka after the names of 'Rājakumār', 'Kalyāṇakumār' and 'Udayakumār' etc., the cine artists.

Kāmākshi, ಕಾಮಾಕ್ಷಿ, कामाक्षि

S/o , Chikkahaidegaḍa, EL 20; (5) Skt. + Skt.; (6) Kāmā + akshi (aksha); (7) A form of Durgā; The presiding deity at Kāñchi in Tamilnad; Name of Tantra; Name of district sacred to Durgā in Assam.

Kamalā, ಕಮಲ, कमला

D/o , Ramēgaḍa, JP 30; (5) Skt.; (6) Kamalā (< Kamalā); (7) Kamala means lotus (red lotus) ; Name of Lakshmi (Goddess seated on a lotus); Name of Dākshāyaṇi; of one of the mothers in the retinue of

Skanda; (8) 'Kamali' is a variant of 'Kamalā'.

Kamamma, ಕಮಲಮ್ಮ, कमलम्म

W/o, Gōvinda, VA 21; (4) (b) Amma; (5) Skt. + Kan.; (6) Kamala + amma; (7) For Kamala and Amma see ante.

Kāmini, ಕಾಮಿನಿ, कामिनि

W/o, Aṅṅayya Śeṭṭi, EL 23; (5) Skt.; (6) Kamin + i (ini) (Feminine of Kamin); (7) A loving or affectionate woman, Desirous, fond; A kind of spirituous liquor; May be a contraction of 'Śiva Kāmini i.e. Pārvatī.

Kanka(ā), ಕನಕ(ಕಾ), कनक (का)

D/o, Śivaṅṅa, VA 21; (5) Skt., (6) Kanaka (ā) < Kanaka; (7) Gold; May be a contraction of 'Kanaka Durgā'.

Kāntā, ಕಾಂತಾ, कान्ता

W/o, Śivaprakāsha, EL 23; (2) Kanti; (5) Skt.; (6) Kāntā (< Kanta/Kānti); (7) Wish; Dear; contraction of either Sūryakānta or Chandrakāntā (stones); Name of Kṛishṅa or Skanda.

Kāntāmaṅi, ಕಾಂತಾಮಣಿ, कान्तामणि

W/o, Nāgarāju, EL 23; (4) (b) Maṅi; (5) Skt. + Skt.; (6) Kāntā + maṅi (7) A jewel among the women.

Kāntamma, ಕಾಂತಮ್ಮ, कान्तम्म

D/o , Shambulingappa, EL 23; (4) (b) Amma; (5) Skt. + Kan.; (6) Kāntā + amma; (7) For Kāntā and Amma see ante.

Kāntarāja, ಕಾಂತರಾಜ, कान्तराज

S/o , Nāgēndraswāmi, EL 23; (4) (b) Rāja; (5) Skt. + Skt.; (6) Kānta + rāja (7) For Kānta and Rāja, see ante.

Kānti, ಕಾಂತಿ, कान्ति

D/o , Basamma, JP 35; (5) Skt.; (6) Kānti [< Kānta < Kam(r)]; (7) See ante.

Kanyākumāri, ಕನ್ಯಾಕುಮಾರಿ, कन्याकुमारि

W/o , Venkaṭaramaṇēgaṣṭa, EL 20; (5) Skt. + Skt.; (6) Kanyā + Kumāri ; (7) Name of a Tīrtha in South India - Cape comorin; The youthful goddess, Durgā; Name of a river, where Pārvatī is said to have performed penance.

Kariamamma, ಕರಿಯಮ್ಮ, करियम्म

W/o , Siddu EL 29; (4) (b) Amma; (5) Kan. + Kan.; (6) Kari + amma; (7) Kariamamma (Kariyamma) s.a. Kariyavva - The name of a house - hold - goddess; a kind of Śakti; there is no image of her, but she is considered to reside in the niche of a wall of a room, where a cocoanut is kept for her. The black dame. The goddess living in the Karilakki - the black trifolia Lin; (8) A village goddess; there is a temple for the goddess Kariyamma at Haḷēbiḍu [Vide findspot of the ins. No. 324. Ep. Carn. Vol. 9 (1990) , p. 306, 731].

Karibasava, ಕರಿಬಸವ, करिबसव

S/o , Late Mādappa, JP 30; (4) (a) Kari; (5) Kan. + Kan.; (6) Kari + Basava ; (7) Kari means black and Basava means bull i.e. black bull; variant of the name Basavēśvara.

Karigaḍa, ಕರಿಗೌಡ, करिगौड

S/o , Late Kāḷegaḍa, JP 2; (2) Kari; (4) (b) Gaḍa ; (5) Kan. + Kan. ; (6) Kari + gaḍa ; (7) For Kari and gaḍa see ante; (8) Kari in Sanskrit also means elephant. However in the context Kari only means black.

Karagamma, ಕರಗಮ್ಮ, करगम्म

D/o, Late Chikkagōpālaiah, Eḍahalli; (2) Karaga; (3) tuḷasamma; (4) (b) Amma; (5) Kan. + Kan. ; (6) Karaga + amma; (7) Karaga Tbh. of Karaka, a festival; a kind of water - jar; Karagamma is the goddess of the Karaga - festival.

Karigi, ಕರಿಗಿ, करिगि

D/o , Chikkayya, EL 23; (5) Kan.; (6) Karika > Kariga + i (Karigi is the feminine form of Kariga); (7) A black female; Kariga = Vishṇu (i.e. Śyāma; Nīla - mēgha śyāma; 'Karigi' means Lakshmī.

Karināyaka, ಕರಿನಾಯಕ, करिनायक

S/o , Late Chikkatammanāyaka, EL 23; (5) Kan. + Skt. or Skt. + Skt.; (6) Kari + nāyaka ; (7) Kari = black (in Kan.); Elephant (in Skt.); Nāyaka = Leader / of the Nāyaka community, see ante.

Kariṇēśa, ಕರಿಣೇಶ, करिणेश

S/o , Basavarāju, EL 23; (4) (b) Īśa; (5) Skt. + Skt.; (6) Karin + a + Īśa (> Kariṇa + Īśa, Kariṇaḥ + Īśa); (7) Kari means elephant and Īśa - lord; It literally means lord of elephants. Probably the word occurs in the sense of Gaṇēśa, who has the head of an elephant; (8) The formation of the word is defective Karin + Īśa would become Kariṇīśa (Kariṇīśa). The word Kariṇēśa could be derived from Kariṇa + Īśa (i.e. Kariṇaḥ Īśa, the lord of elephants) or Kariṇi + Īśa, the lord of female elephant. But the intended meaning appears to be Gaṇēśa.

Kariya, ಕರಿಯ, करिय

S/o , Venkaṭēśa, EL 20; (5) Kan.; (6) Kariya < Kariga (< Karika); (7) Kariga means Viṣṇu, see the word Karigi, ante.

Kariyappa, ಕರಿಯಪ್ಪ, करियप्प

S/o , Sūrina Siddappa, El 23; (4) (b) Appa; (5) Kan. + Kan.; (6) Kariya + appa (< Kari + appa); (7) For Kariya and appa see ante.

Kariyayya, ಕರಿಯಯ್ಯ, करियय्य

S/o , Late Doḍḍanarasayya, EL 20; (4) (b) Ayya; (5) Kan. + Kan.; (6) Kariya + ayya; (7) For Kariya and ayya see ante.

Karṇakumār, ಕರ್ಣಕುಮಾರ್, कर्णकुमार

S/o , N. Īśvara, EL 23; (4) (b) Kumār; (5) Skt. + Skt.; (6) Karṇa + Kumāra; (7) Karṇa = Ear; The son of god

Sūrya through Kunti, known for liberality; "Kumāra" a fashionable terminative in Karnataka State; see ante.

Kārtik, कार्तिक, कार्तिक

S/o , Chikkahonnēgaḍa, VA 21; (5) Skt.; (6) Kārtik(a) from Kṛittikā; (7) Name of a month according to Indian Alamanac (October-November); Krittikā is name of a nakshatra; Skanda ; Name of a Jain saint "Svāmi Kārttikēya", who is an author of "Anuprēksha"; (8). The consonantal ending of the name indicates North Indian influence.

Kārtika, कार्तिक, कार्तिक

S/o , Mādēva, VA 21; (5) Skt.; (6) and (7) see ante; (8). The person was born in the month of Kārtika.

Kastūri, कस्तूरी, कस्तूरि

D/o , Gōvindēgaḍa, JP 30; (5) Skt.; (6) Kastūrī/ Kastūrīkā; (7) Musk; Perfume supposed to come out of the naval of musk deer; The plant Hibiscus Abelmoschus; (8) The lady with this name Kastūri is supposed to have a pleasant, delightful temperment/behaviour.

Kaṭṭaṇṇamma, ಕಟ್ಟಣ್ಣಮ್ಮ

W/o , Kempanaṅjappa, EL 23; (4) (b) Amma; (5) Kan. + Kan. ; (6) Kaṭṭaṇṇamma < Kaṭṭāṇi + amma; (7) Kaṭṭāṇi = a necklace; 'Amma' an honorific title see ante; (8) Kattana also is synonymous with Pattana in which case Kaṭṭanamma may be taken as the deity of the township (nagara-dēvatā).

Kavitā, ಕವಿತಾ, कविता

D/o , Vīrabhadrappa, JP 35; (2) Kavitā (5) Skt.; (6) Kavitā (< Kavi); (7) Kavitā means poetry/poem/poesy.

Kaviṭa, ಕವಿತಾ, कविता

D/o , Boregaṇḍa EL 20; (2) Kavitā; (3) Kavi; (5), (6) and (7) see ante.

Kāvēri, ಕಾವೇರಿ, कावेरि

D/o , Venkaṭarāmayya, JP 30; (5) Skt.; (6) Kāvēri (< Kavēra); (7) Kāvēri is the name of the river taking its birth at Talakāvēri in Coorg Dist. of Karnataka; Daughter of Yavanāśva and wife of Jahnu changed by her father's curse as one of half of Gaṅgā, also called ardhagaṅgā (according to legend); (8) the word Kāvēri appears to be a Dravidian name. Kāva + ēri (in Kannada) means a protecting steep hill (ēru). As the river is protected by hills until she descends to the plains, she must have been named as Kāvēri. In course of time the legend must have been created as referred to above.

Kāvyaśrī, ಕಾವ್ಯಶ್ರೀ, काव्यश्री

D/o Krishṇasvāmi, VA 21; (5) Skt. + Skt.; (6) Kāvya + śrī; (7) The treasure of poetry.

Kelladēvamma, ಕೆಲ್ಲದೇವಮ್ಮ, कल्लदेवम्म

D/o , Chikkamādayya, JP 30; (2) Dēva; (4) (a) Kella; (b) Amma; (5) Kan. + Skt. + Kan.; (6) Kella + dēvi (dēva) + amma; (7) Dēvi means goddess; dēva means god; 'Amma' means mother, an honorific title, see ante;

Kelladēvi is a local goddess; (8) Kēlladēvi is the family deity of the person.

Keṁpadēvamma, ಕೆಂಪದೇವಮ್ಮ, ಕೆಮ್ಮದೇವಮ್ಮ

W/o , Sāmbapa, JP 35; (2) Keṁpadēva; (4) (a) Keṁpa; (b) Amma; (5) Kan. + Skt. + Kan.; (6) Keṁpa (Kempu) + dēva/i + amma; (7) Keṁpu means Ruby (Padmarāga, Māṅikya); Coral, Aruṇa; Red (colour); Keṁpadēvī may be a synonym of Māṅikyadēvi.

Keṁpāmaṇi, ಕೆಂಪಾಮಣಿ, ಕೆಮ್ಮಣಿ

W/o , Mādappa, VA 21; (4) (a) Keṁpu; (5) Kan. + Skt.; (6) Keṁpā) (< Keṁpu) + Maṇi; < Keṁpu = red; maṇi; precious stone, jewel; pearl; Keṁpu-maṇi = Excellent ruby, see ante.

Keṁpamma, ಕೆಂಪಮ್ಮ, ಕೆಮ್ಮ

W/o , Mādappa, VA 21; (4) (a) Keṁpu; (b) Amma; (5) Kan. + Kan. ; (6) Keṁpa (Keṁpu) + amma; (7) It is a contraction of "Keṁpadēviyamma" (> Keṁpadēvamma > Keṁpamma > Keṁpi) Vide : Keṁpadēvamma ante; (8) The name Keṁpamma consists of a prefix and suffix.

Keṁpamma, ಕೆಂಪಮ್ಮ, ಕೆಮ್ಮ

W/o , Keṁpappa, VA 21; (2) Keṁpa; (4) (b), (5), (6) and (7) See ante.

Keṁpammṇaṇi, ಕೆಂಪಮ್ಮಣ್ಣಿ, ಕೆಮ್ಮಣ್ಣಿ

D/o , Sāmbapa, JP 35; (2) Keṁpa; (4) (a) Keṁpa;

(b) Ammaṇṇi; (5) Kan. + Kan.; (6) Kempa (Kempu) + Ammaṇṇi; (7) For Kempu see ante; Ammaṇṇi - an affectionate appellation for a female see ante; (8) See ante.

Kempanaṅjamma, ಕೆಂಪನಂಜಮ್ಮ, केमनञ्जम्म

W/o Late Naṅjappa, JP 35; (2) Kempanaṅja; (4) (a) Kempa; (b) amma; (5) Kan. + Kan. + Kan.; (6) Kempa (Kempu) + Naṅje (naṅju) + amma; (7) Kempu means red; Naṅju means poison. Since Lord Śiva swallowed poison, he is known as Naṅjuṅḍa; 'Amma' means mother, see ante; Naṅjamma means wife of Śiva (Naṅjuṅḍa); (8) 'Kemnnaṅjamma' is a variant of 'Kempanaṅjamma'.

Kempanaṅjapa, ಕೆಂಪನಂಜಪ್ಪ, केमनञ्जप

M, El 23; (4) (a) Kempa; (b) Appa; (5) Kan. + Kan. + Kan.; (6) Kempa + Naṅja + appa, see ante; (7) For Kempanaṅja and appa see ante.

Kempanṇa, ಕೆಂಪಣ್ಣ, केमण

S/o Huchchappa, VA 21; (2) Kempa; (4) (a) Kempa; (b) Annā; (5) Kan. + Kan.; (6) Kempa + Aṇṇa; (7) 'Aṇṇa' means elder brother and it is also used as an honorific title; for Kempa and aṇṇa see ante.

Kempappa, ಕೆಂಪಪ್ಪ, केमप

S/o Late Nāgaṇṇa, VA 21; (2) Kempa (4) (a) Kempa; (b) appa; (5) Kan. + Kan.; (6) Kempa(u) + Appa; (7) For Kempa and appa see ante; 'Appa' is an honorific title.

Keṁparāju, ಕೆಂಪರಾಜು, ಕೆಂಪರಾಜು

S/o Shivanṇa EL 23; (4) (a) Keṁpa; (b) Rāju; (5) Kan. ; Tel.; (6) Keṁpa + rāju; (7) For Keṁpa and rāju see ante; (8) The name ending rāju indicates the influence of Telugu.

Keṁpasiddamma, ಕೆಂಪಸಿದ್ದಮ್ಮ, ಕೆಂಪಸಿದ್ದಮ್ಮ

W/o Venkaṭarāmagauḍa JP 30; (4) (a) Keṁpa; (b) Amma; (5) Kan. + Kan. + Kan.; (6) Keṁpa + Sidda (< Siddha) + Amma; (7) For Keṁpu, Sidda (< Siddha) and Amma see ante.

Keṁpasetṭi, ಕೆಂಪಸೆಟ್ಟಿ, ಕೆಂಪಸೆಟ್ಟಿ

S/o , Keṁpasetṭi, EL 23; (4) (a) Keṁpa ; (b) Setṭi; (5) Kan. + Kan.; (6) Keṁpa(u) + setṭi (< Śrēshṭhi); (7) For Keṁpa and setṭi see ante.

Keṁpēgauḍa, ಕೆಂಪೇಗೌಡ, ಕೆಂಪೇಗೌಡ

S/o , Hūlegauḍa, EL 29 ; (2) Keṁpa; (4) (a) Keṁpa; (b) Gauḍa; (5) Kan. + Kan.; (6) Keṁpa (u) + ē + gauḍa; (7) Keṁpu see ante ; 'E' a particle of emphasis ; Gauḍa the chief officer of a village; Name of a community see ante; (8) In Mysore area 'gauḍa' generally indicates a community.

Keñchamma, ಕೆಂಚಮ್ಮ, ಕೆಂಚಮ್ಮ

W/o , Mañchanāyaka, EL 23; (4) (a) Keñcha ; (b) Amma; (5) Kan. + Kan.; (6) Keñcha + amma; (7) a village goddess ; Brahma's wife (Sarasavati ?) vide :

'Hiriya Bommanu Keñcha' (FK : KED. p. 396); 'Amma' an affectionate appellation for a female, see ante.

Keñchanāyaka, ಕೆಂಚನಾಯಕ, केञ्चनायक

S/o, Chikkapāpa, EL 23; (4) (a) Keñcha; (b) Nāyaka; (5) Kan. + Skt.; (6) Keñcha + nāyaka; (7) Keñcha = Red; Brahma; Gold; A rustic, Named after the village goddess Keñchamma the contraction of which is Keñcha; 'Nāyaka' may either indicate the leader or a community, see ante.

Keñchappa, ಕೆಂಚಪ್ಪ, केञ्चण

S/o, Late Basappa, VA 21; (4) (a) Keñcha; (b) appa; (5) Kan. + Kan.; (6) Keñcha + appa; (7) For Keñcha and appa see ante; (8) the name is made of the prefix Keñcha and suffix appa.

Keñchi alis Sāki, ಕೆಂಚಿ / ಸಾಕಿ, केञ्चि / साकि

D/o, Mahalinganna, VA 21; (5) Kan.; (6) Keñchi (< Keñcha < Keñchamma); (7) See ante; (8) Sāki appears to be a shortform of Sākamma.

Keṅgaṅṅamma, ಕೆಂಗಣ್ಣಮ್ಮ, केण्णम्म

W/o, Lingarāju, EL 23; (4) (b) Amma; (5) Kan. + Kan.; (6) Keṅgaṅṅa + amma (< Keṅḍagaṅṅa + amma); (7) Keṅgaṅṅa or Keṅḍagaṅṅa is a synonym of Śiva, the possessor of a flaming eye; There was a Vīraśaiva saint by name Keṅḍagaṅṅa-svāmi after whom people are named to have his favour; 'Amma' is an honorific title. Thus it may mean Pārvati i.e. the Śakti of Śiva.

Kemnañjamma, ಕೆಂನಂಜಮ್ಮ, केनञ्जम्म

D/o , Nañjappa, JP 35, (2) Kemnañja; (4) (a) Kem; (b) amma; (5) Kan. + Kan. + Kan.; (6) Kem + Nañja + amma (< Kempa + nañja + amma); (7) For Kempanañjamma see ante.

Keṇḍamma, ಕೆಂಡಮ್ಮ, केण्डम्म

D/o , Mādappa, VA 21; (4) (b) Amma; (5) Kan. + Kan.; (6) Keṇḍa + amma (< Keṇḍa + gaṇṇa + amma); (7) Keṇḍagaṇṇa means Śiva, amma see ante; (8) 'Keṇḍamma', 'Keṇḍagaṇṇamma' and 'Kengaṇṇamma' all are variants, which mean Pārvatī

Keṇḍagaṇṇasvāmi, ಕೆಂಡಗಣ್ಣ ಸ್ವಾಮಿ, केण्डगण्णस्वामि

S/o , Kṛishṇappa, EL 20; (4) (b) Svāmi; (5) Kan. + Skt.; (6) Keṇḍagaṇṇa + svāmi; (7) Keṇḍagaṇṇa means Śiva, the possessor of sparkling eye; (8) Named after Keṇḍagaṇṇaswāmi, a Viraśaiva saint, for whom there is tomb located near Gaddige belonging to H.D. Kote Taluk, Mysore Dist.

Kiraṇa, ಕಿರಣ, किरण

S/o , Timmaiah, VA 21; (5) Skt.; (6) Kiraṇa (< Kir(r).) scatter, to pour out); (7) Kiraṇa means rays (May be either of Sun or Moon) ; Name of a river; the Sun.

Kīrti, ಕೀರ್ತಿ, कीर्ति

D/o , Gaṇēsha, EL 20; (5) Skt.; (6) Kīrti [< Kīrt(r)]; (7) Fame, renown etc.; Fame personified as daughter of Daksha and wife of Dharma; Name of one of the Mātṛikās.

Kṛishṇa, ಕೃಷ್ಣ, कृष्ण

S/o , Gōvinda - ayya, Eḍahalli; (5) Skt.; (6) Kṛishṇa (<Kṛish(r.) = to become master of; to over power; to draw power to ones self; to attract; (7) Kṛishṇa can mean a powerful attractive person; Kṛishṇa of dark black complexion; Epic hero of Mahābhārata; an incarnation of Viṣṇu; son of Vasudēva and Dēvaki; Indra ; A contraction of 'Kṛishṇa Dvaypāyana' the name of Sage Vyāsa; the author of Mahābhārata; (8) It is possible that original meaning of Kṛishṇa was a powerful attractive person; subsequently it got the meaning of dark, black etc. because Kṛishṇa was dark in his complexion.

Kṛishṇagōpāla, ಕೃಷ್ಣಗೋಪಾಲ, कृष्णगोपाल

S/o , Gōpāli, Eḍahalli; (3) Kṛishṇa; (4) (b) gōpāla; (5) Skt. + Skt. + Skt.; (6) Kṛishṇa + gō+pāla (> Kṛishṇa + gōpāla); (7) Kṛishṇa is the great epic hero of Mahābhārata and gōpāla means herdsman (go = cow; pāla = keeper); Cowherd Kṛishṇa (or Kṛishṇa the cowherd).

Kṛishṇamma, ಕೃಷ್ಣಮ್ಮ, कृष्णम्मा

W/o , Mādēvegauḍa EL 20; (4) (b) Amma; (5) Skt. + Kan.; (6) Kṛishṇa (a) + amma; (7) Kṛishṇa = Draupadi; The name of river Kṛishṇā, after which many women are named as Kṛishṇā. A name of Durgā; 'Amma' an honorific title, see ante.

Kṛishṇappa, ಕೃಷ್ಣಪ್ಪ, कृष्णप्प

S/o , Late Marigauḍa EL 20 ; (4) (b) Appa; (5) Skt. + Kan.; (6) Kṛishṇa + appa; (7) For Kṛishṇa and appa

see ante.

Kṛishṇarāja, ಕೃಷ್ಣರಾಜ, कृष्णराज

S/o , Late Mariyappa, JP 30; (4) (b) Rāja ; (5) Skt. + Skt.; (6) Kṛishṇa + rāja; (7) For Kṛishṇa and rāja (< rājan = king) see ante.

Kṛishṇaswāmi, ಕೃಷ್ಣೇಗೌಡ, कृष्णस्वामि

S/o , Mādēgaḍa. VA 21; (4) (b) Svāmi; (5) Skt. + Skt.; (6) Kṛishṇa + svāmi; (7) For Kṛishṇa see ante; Svāmi = Lord; (8) The suffix is also spelt by some as 'swamy'.

Kṛishṇēgaḍa, ಕೃಷ್ಣೇಗೌಡ, कृष्णगौड

S/o , Late Marigauḍa El 20; (4) (b) Gauḍa (5) Skt. + Kan.; (6) Kṛishṇa + ē + gauḍa; (7) For 'Kṛishṇa' see ante; 'Gauḍa' indicates either the community or the office. See ante.)

Kṛishṇēgaḍa, ಕೃಷ್ಣೇಗೌಡ, कृष्णगौड

S/o , Saṇṇēgaḍa EL 29; (2) Kṛishṇa; (4) (b), (5), (6) and (7) see ante.

Kōkilā, ಕೋಕಿಲಾ, कोकिला

D/o , Marigauḍa Chōranahalli (VA 21): (2) Kōkila; (5) Skt.; (6) Kōkilā < Kōkila (from the r. Kuk onomot); (7) The Indian Cuckoo, whose musical cry is supposed to inspire tender emotions; (8) It is possible that the name is a short form of Kōkilādēvi (name of a goddess).

Kōmalā, ಕೋಮಲಾ, कोमला

S/o , Puṭṭasāmegauḍa, El 20; (50) Skt.; (6) Kōmalā < Kōmala; (7) It is from the r. mlai with prefix ku, Ku + mlai = easily fading away, to easily fade away, hence soft; tender, charming, beautiful; Name of a kind of date; water; Name of a Vṛitta.

Kōṇanūru-Nañjappa, ಕೋಣನೂರು - ನಂಜಪ್ಪ, कोणनूरु नञ्जप

S/o , Chinnappa, JP 35; (2) Nañja; (4) (a) Kōṇanūru; (b) appa; (5) Kan. + Kan, Kan. + Kan.; (6) Kōṇana + ūru Nañja (u) + appa; (7) Nañja is derived from Nañju which means poison. Since Śiva swallowed poison, he is known as Nañjuṇḍa. The above said person hails from the place named Kōṇanūru in Hassan dist. Therefore it is prefixed to his name; (8) Kōṇanūru may have been given the name because of its association with Kōṇa, male buffalo.

Kuḷḷappa, ಕುಳ್ಳಪ್ಪ, कुळळप

S/o , Late Saṇṇappa, EL 23; (4) (a) Kuḷḷa; (b) Appa; (5) Kan. + Kan.; (6) Kuḷḷa + appa; (7) Kuḷḷu is shortness; Hence Kuḷḷa is a short or dwarf person; Vāmana (who was a dwarf) an incarnation of Viṣṇu 'Kuḷḷa' is a synonym of Vāmana and 'appa' is an honorific title, see ante; (8) The name is made of combination of a prefix and suffix (viz. Kuḷḷa and appa).

Kuḷayya, ಕುಳಯ್ಯ, कुळय्य

M, EL 20; (4) (b) Ayya; (5) Kan. + Kan.; (6) Kuḷa (< Kuḷḷa) + ayya; (7) see ante.

Kuḷḷa Mādēgaḍa, ಕುಳ್ಳಮಾದೇಗೌಡ, ಕುಹಹಮಾದೇಗೌಡ

S/o , M, VA 21; (4) (a) Kuḷḷa; (b) Gaḍa ; (5) Kan. + Kan. + Kan.; (6) Kuḷḷa + Māda + ē + gaḍa; (7) “Kuḷḷa” means dwarf, see ante; “Māda” is a contraction of Mādēśvara and “Gaḍa” indicates either the community or the official position, see ante.

Kuḷḷamma, ಕುಳ್ಳಮ್ಮ ಕುಹಹಮ

D/o , Kuḷḷayya, EL 20; (4) (b) Amma; (5) Kan. + Kan.; (6) Kuḷḷa + amma; (7) For Kuḷḷa and amma, see ante.

Kuḷḷēgaḍa alias **Māgēgaḍa**, ಕುಳ್ಳೇಗೌಡ /ಮಾಗೇಗೌಡ, ಕುಹಹೇಗೌಡ/ ಮಾಗೇಗೌಡ

M, EL 20; (4) (b) Gaḍa; (5) Kan. + Kan.; (6) Kuḷḷa + ē + gaḍa; (7) Kuḷḷa = dwarf; ‘E’ a particle of emphasis; ‘Gaḍa’ indicates either a community or an office, see ante.

Kumāra, ಕುಮಾರ, ಕುಮಾರ

S/o , Chikkarāṅgaiah, Eḍahalli; (5) Skt. + Skt.; (6) Ku + māra; (7) Kumāra means a child, a prince, god Subrahmaṇya, son of Lord Śiva who is also known as Skanda, the god of war.

Kumāra, ಕುಮಾರ, ಕುಮಾರ

S/o , Muttayya, JP 30; (3) Māla, Yemmāḍi, Karivāya; (S), (6) and (7), see ante.

Kumāru, ಕುಮಾರು, कुमार

S/o , Venkaṭēgaṇḍa, VA 21: (2) Kumāra(u) (5) Skt. + Skt.; (6) Ku + māra > Kumāra > Kumāru, see ante; (7) Kumāru is derived from Kumāra, see ante.

Kumāramma, ಕುಮಾರಮ್ಮ, कुमारम्म

D/o , Gurubasappa, VA 21; (4) (b) Amma; (S) Skt. + Skt.; (6) Kumāra (Ku + Māra) + amma; It can also be derived from Kumāri + amma (7) For Kumāra and Amma see ante.

Kumāranāyaka, ಕುಮಾರನಾಯಕ, कुमारनायक

S/o , Pāpanāyaka, EL 23; (4) (b) Nāyaka ; (5) Skt. + Skt.; (6) Kumāra + Nāyaka; (7) For Kumāra and Nāyaka see ante.

Kumāri, ಕುಮಾರಿ, कुमारी

Ā/o , Dodḍatamma, EL 23; (5) Skt.; (6) Kumāri < Kumāra; (7) Feminine form of Kumāra; A contraction of Kanyākumāri (goddess) ; Durgā (8) 'Kanyākumāri' is a name of a Tīrtha (Cape Comorin).

Kuṇḍamma, ಕುಂಡಮ್ಮ, कुण्डम्म

D/o , Pāpaṇṇa, VA 21; (3) Dēvamma; (4) (b) Amma; (5) Kan. + Kan.; (6) Kuṇḍa (< Koṇḍa + amma ; (7) Kuṇḍa is hill; the female deity on the hill; Name of Śiva, Name of Durgā,; Name of certain mystical figures; Kundru is a 'Yōga position'; 'Kuṇḍa' is a variant of 'Kurudū' means blind; (8) The child lost one eye, which is incidental.

Kuṇḍi Kālanāyaka, ಕುಂಡಿ ಕಾಳನಾಯಕ, कुण्डि कालनायक

S/o , Fāpanāyaka, EL 23; (4) (a) Kuṇḍi; (b) Nāyaka; (5) Kan. + Kan. + Skt.; (6) Kuṇḍi + Kāḷa + nāyaka; (7) Kuṇḍi = water-pot (students water - pot); Kāḷa (< Kāḷa) = Yama the death-god; Kāḷa (< Mahākāl) = Īśvara; Kāḷa (< Kālī) = Durgā; 'Nāyaka' indicates either a community or the leadership; (8) In total it means Kālanāyaka the bearer of the water-pot.

Kuṇṇayya, ಕುಣ್ಣಯ್ಯ, कुण्णय्य

S/o , Late Doḍḍanarasayya, EL 20; (4) (b) Ayya; (5) Kan+ Kan(6) Kuṇṇa + ayya (Kuṇin < Kuṇi Gārgya - a saint); Kuṇāl + ayya > Kaṇayya > Kuṇṇayya (la > na); (7) 'Kunin' is a contraction of Kuṇi Gārgya, who was a Brahmarishi; 'Ayya' an honorific title; Kuṇāla was a son of Aśoka the great Buddhist king, who ruled upto Chitradurga district in Karnataka; 'Ayya' see ante.

Kuriaiah, ಕುರಿಯಯ್ಯ, कुरियय्य

S/o , Late Naraya Eḍahalli; (4) (b) Aiah; (5) Kan. + Kan.; (6) Kuri + aiah; (7) Kuri means sheep; For aiah see ante; (8) The person is a Kuruba gaḍa.

Kusuma, ಕುಸುಮ, कुसुम

D/o , Dēvarāja, EL 23; (5) Skt.; (6) Kusuma (< Suma, Ku + suma) ; (7) Flower, the moon; (8) The name of the lady is evidently Kusumā (the last word being shortened); 'Ku' is used in the diminutive sense. If 'Suma' is taken as the moon, Kusuma, flower which resembles the moon may have been given this appellation a small moon; originally

the name may have denoted a white flower and later generalised; Kusuma can be taken as moon on earth i.e. flower resembling moon. As an extended meaning the word Suma can also be the cause for the formation of the word Sōma (i.e. moon).

Kūsaṇṇa, ಕೂಸಣ್ಣ, कूसण

S/o, Dēvarājappa, VA 21; (2) Kūsu(a); (4) (b) Aṇṇa; (5) Kan. + Kan.; (6) Kūsu (a) + aṇṇa; (7) Kūsu means baby, child, and aṇṇa means brother, an honorific title. The person may have been given the name Kūsuṇṇa out of affection; (8) Kūsa is also a variant of Kūcha (< Kūchi-bhaṭṭāraka, a great Jain saint. If a Jain is named Kūsaṇṇa, it may be after the great saint).

L

Lakkayya, ಲಕ್ಕಯ್ಯ, लककय्य

S/o, Late Tammaṇṇayya, EL 20; (4) (b) Ayya; (5) Kan. + Kan.; (6) Lakka (< Lakshma < Lakshmi) + ayya; (7) Viṣṇu i.e. husband of Lakshmi; For ayya see ante.

Lachchakka, ಲಚ್ಚಕ್ಕ, लच्चक

W/o, Chikkaṇṇa, JP 30; (4) (b) Akka; (5) Kan. + Kan.; (6) Lachcha(i) + akka (< Lakshmi > Lakshmi > Lachmi > Lachchi) Lachchi + akka > Lachchiyakka > Lachchyakka > Lachchakka; (7) Lachchi Tbh. of Lakshmi, goddess of fortune, 'akka' = either sister, an honorific title, see ante.

Lakshamma, ಲಕ್ಷಮ್ಮ, लक्षम्म

P, VA 21; (4) (b) Amma; (5) Skt. + Kan.; (6)

Lakshmī + amma (Lakshmiyamma > Lakshmyamma > Lakshamma); (7) For Lakshmī and Amma see ante; (8) Lakshmī (<Mahā Lakshmī) a contraction which means Śakti, the Durgā.

Lakshamma, ಲಕ್ಷಮ್ಮ, लक्षम्म

W/o , Chikkaṇṇa, VA 21; Lakshmī; (4) (b) Amma; (5), (6) and (7), see ante.

Lakshmaṇa, ಲಕ್ಷ್ಮಣ, लक्ष्मण

S/o , Chikkarasanāyaka, EL 23; (5) Skt.; (6) Lakshmaṇa (< Lakshma); (7) Younger brother of Rāmachandra, the hero of Rāmāyaṇa; possessed of luck (fortunate, auspicious, prosperous) marks or traits (< Lakshma = auspicious marks).

Lakshmēgaḍa, ಲಕ್ಷ್ಮೇಗೌಡ, लक्ष्मेगौड

M, EL 29; (4) (b) Gaḍa ; (5) Skt. + Kan.; (6) Lakshma (< Lakshmī) + ē + gaḍa ; (7) Lakshma, auspicious/lucky marks; Lakshmī goddess of fortune, see ante; 'Ē' a particle of emphasis; 'Gaḍa' indicates either a community or the official position, see ante; (8) If the name is derived from Lakshma, it can be interpreted as 'the gaḍa possessing prosperous characters; if it is derived from Lakshmī, it would mean the 'gaḍa possessing wealth or devotee of goddess Lakshmī (the one blessed by Lakshmī) etc.

Lakshmi(ī), ಲಕ್ಷ್ಮಿ(ಶ್ಮಿ), लक्ष्मि(शमी)

D/o , Mādēsetṭi, Maratīkyātanahalli; (5) Skt.; (6)

Lakshmī (< Lakshma + i), see ante; (7) Goddess of wealth and wife of Vishṇu see ante.

Lakshmi, లక్ష్మి లక్ష్మి

W/o , Dēvaṇṇa, EL 23; (2) Jayalakshmi; (5), (6) and (7), see ante; (8) 'Jaya Lakshmī' (present name) means goddess of victory i. e. victory is personified.

Lakshminārāyaṇa, లక్ష్మీనారాయణ, लक्ष्मीनारायण

S/o , Mādappanāyaka, EL 23; (4) (a) Lakshmī; (5) Skt. + Skt.; (6) Lakshmī + Nārāyaṇa; (7) For Lakshmī, wife of Lord Vishṇu, see ante; Nārāyaṇa = Lord Vishṇu; indicates the presence of the two deities Lakshmī and Vishṇu (Nārāyaṇa); (2) Lord Nārāyaṇa together with goddess Lakshmī (Lakshmī-sahita Nārāyaṇa).

Lalita, లలిత, ललित

D/o , Dēvarāja, EL 23; (5) Skt.; (6) Lalitā (< Lalita < Lālitya); (7) Lālitya means grace, gentleness, etc.; Lalitā means gentle, charming, graceful; Name of Durgā; Name of a Gōpī identified with Durgā and Rādhikā; Name of a river.

Lalitāmbā, లలితాంబ, ललिताम्बा

W/o , Javarappa, VA 21; (2) Lalitāmba; (5) Skt. + Skt.; (6) Lalitā + āmbā, see ante; (7) Name of a mother goddess (Durgā > Śakti etc.), see ante.

Lalitāmbikā, లలితాంబిక, ललिताम्बिका

D/o , Tātayya, VA 21; (2) Lalitāmbika; (5) Skt. +

Skt.; (6) Lalitā + ambikā (< amba); (7) See ante.

Lalitamma, ಲಲಿತಮ್ಮ, ललितम्

W/o , Śivanañjappa, JP 35; (2) Lalita; (4) (b) Amma; (5) Skt. + Kan. ; (6) Lalita + Amma; (7) For Lalita and amma, see ante.

Latā, ಲತಾ, लता

D/o , Rāju, VA 21; (5) Skt.; (6) Latā (La + ta > ta). The etymology is not certain; (7) The word appears to owe its origin to la (which has a meaning of short, cutting, etc.) + ta (n. = crossing); Latā means creeper (of flora); indicates slimness of outline of a body; (which creeps from branch to branch crosses trees and creeps and hence a creeper ?) ; Name of an apsaras; daughter of Mēru and wife of Ilāvṛita.

Latāmaṇi, ಲತಾಮಣಿ, लतामणि

D/o , Jagadīsha, EL 23; (4) (b) Maṇi; (5) Skt. + Skt.; (6) Latā + maṇi; (7) For latā and maṇi see ante.
Lilamma, ಲೀಲಮ್ಮ, लीलम्

D/o , Śivaṇṇa, VA 21; (4) (b) Amma; (5) Skt. + Kan.; (6) Līlā + amma; (7) Līlā = God's amusement; grace, charm, beauty, etc.; Goddess Durgā; 'Amma' an honorific title, see ante.

Līlāvati, ಲೀಲಾವತಿ, लीलावति

D/o , Chikkaṇṇēgaḍa, EL 20; (2) Līlā; (5) Skt. + Skt.; (6) Līlā + vati; (7) A beautiful, graceful, charming

woman; Goddess Durgā, see ante; Name of a work by Bhāskarāchārya, the great Indian mathematician.

Lingamaṇi, ಲಿಂಗಮಣಿ, लिङ्गमणि

D/o , Late Mādappa, VA 21; (4) (b) Maṇi; (5) Skt. + Skt.; (6) Liṅga+ maṇi; (7) Liṅga = Lord Śiva (Śiva worshipped in the form of a phallus); Maṇi = A jewel, a gem, etc.; (8) 'Maṇi' as a suffix, indicates feminine gender viz. Nāgamaṇi, Prabhāmaṇi, Rājāmaṇi, Mōdāmaṇi, etc.

Liṅgarājappa, ಲಿಂಗರಾಜಪ್ಪ, लिङ्गराजप्प

S/o , Dāsappa, VA 21; (4) (b) Apa; (5) Skt. + Skt. + Kan.; (6) Liṅga + rāja + appa (Liṅgarāja + appa); (7) For Liṅgarāja and Appa, see ante.

Liṅgarāju, ಲಿಂಗರಾಜು, लिङ्गराजु

S/o , Aṅgaḍi Naṅjuṇḍappa, Edahalli; (3) Liṅgaṇa; (4) (b) Rāju; (5) Skt. + Tel.; (6) Liṅga + rāju; Liṅgarāja + u ; (7) For Liṅgarāja(rāju) see ante; (8) The suffix rāju indicates the influence of Telugu.

Liṅgarāju, ಲಿಂಗರಾಜು, लिङ्गराजु

S/o , Siddēgaḍa JP 30; (4) (b), (5), (6) and (7), see ante; (8) Baḍaku means lean, thin. Since the person was lean and thin he was nicknamed Baḍaku (i.e. Baḍakalu).

Liṅgarāju alias Siddu, ಲಿಂಗರಾಜು/ ಸಿದ್ಡು, लिङ्गराजु/सिद्धु

S/o , Gōvindēgaḍa ; (4) (b) Rāju; (5) Skt. + Tel. ; (6) See ante; (a) Siddu < Sidda (< Siddha) + u; (7) For

Līngarāju, see ante; Siddha = accomplished, successful, acquired, endowed with supernatural powers; For rāja ; see ante.

Līngarasaiah, ಲಿಂಗರಸಾಯ, लिङ्गरसय्य

S/o , Late Puṭṭayya, EL 23; (4) (b) Arasaiah; (5) Skt. + Kan. + Kan.; (6) Līnga + arasa + aiah; (7) For Līnga, arasa and aiah see ante (Arasaiah) = person of the great kingly nature).

Līngayya, ಲಿಂಗಯ್ಯ, लिङ्गय्य

S/o , Chikkayya JP 30; (2) Līnga ; (3) Dayyappa; (4) (b) ayya; (5) Skt. + Kan.; (6) Līnga + ayya; (7) for Līnga + ayya, see ante.

Līngēgauda , ಲಿಂಗೇಗೌಡ, लिङ्गेगौड

S/o , Marlīngēgauda EL 20; (4) (b) Gauda (5) Skt. + Kan.; (6) Līnga + ē + gauda; (7) Līnga (ē) and gauda see ante:

Lōkāmbā, ಲೋಕಾಂಬಾ, लोकाम्बा

D/o , Śivamallapa, EL 23; (4) (a) Lōka; (b) āmbā; (5) Skt. + Skt.; (6) Lōkāmbā (< Lōka + āmbā ; (7) Lōka = world, āmbā = mother, see ante; Lōkāmbā is mother of the world. May be a wife of Lōkanātha which means any great god, who is the lord of the universe; Lōkanātha = Brahma, Viṣṇu; Kṛiṣṇa; Śiva, Sun; Buddha, etc.; (8) Usually 'Lōkanātha' means Śiva, therefore Lōkāmba or Lōkāmba would mean Pārvaṭi.

Lōkamaṇi, ಲೋಕಮಣಿ, लोकमणि

D/o , Nañjuṇḍasvāmi, VA 21; (4) (a) Lōka; (b) Maṇi; (5) Skt. + Skt.; (6) Lōka + maṇi; (7) Lōka means world, maṇi means bead, a jewel, a gem and excellent etc. Lōkamaṇi means a gem of the world.

Lōkēśa, ಲೋಕೇಶ, लोकेश

S/o , C.M. Nāgarāju, VA 21; (4) (a) Lōka; (b) Īśa; (5) Skt. + Skt.; (6) Lōka + Īśa; (7) Lōka means world and Īśa is derived from Īśvara; Lōkēśa is the lord of the Universe, i.e., Lord Śiva; Lōkēśa may be a synonym of Lōkanātha.

Lōki, ಲೋಕಿ, लोकि

S/o , Miśē Saṇṇahullagaḍa EL 29 ; (2) Lōki; (5) Kan.; (6) Lōki < Lōka + Īśa (< Lōkēśa); (7) For Lōkēśa, see ante; (8) Lōki could be a short form of Lōkīśa (> Lōka + Īśa > Lōka + ī ś > Lōka + ī > Lōki) which is gramatically defective, as the correct form is Lōkēśa.

Lōkanāthamma, ಲೋಕನಾಥಮ್ಮ, लोकनाथम्म

S/o , Mādēgaḍa VA 21; (4) (b) Amma; (5) Skt. + Skt. + Kan.; (6) Lōka + nātha + amma (> Lōkanātha + amma); (7) Lōkanātha = Lord of the world, see ante.

* This is in continuation of the earlier article appeared in *PNSI.*, Vol. XXVIII, pp. 174 ff.