CHAPTER - VI

4.0 PERSONAL NAMES:

This Chapter furnishes about personal names which influences for formation of place names.

A place-name generally derived into joining of two words, i.e., specific and generic. The specific stands for the proper name of the place while the generic may be taken, in a very lose way, to suggest the mode of settlement which the place-referred to happens to be. Different scholars have given different names to these parts. "In our study of place-names we will have to distinguish between the two component parts which go to form a place-name. One of those component elements, which is usually the generic in Nalgonda district place-names, is some general term meaning Island, river, hill, dwelling Fort or city as the case may be.

This element in place-names have decided the name. In this way Dr. Y. Balagangadhara Rao states that regarding place-names, name should decide by the meaning of the generic element.

He had given importance and generic may be set up the place-name. In his opinion of the place-name study will depend upon the generic meaning. Which will also set up the location after that conform the place-name. Generic is base to form and give certain name of the place.

In the following pages the second element of the place-name is referred to as generic or suffix. In this introduction to the detailed study of the suffixes.

Only the important and general characters of the generics as a whole are discussed since all the important features of each suffix are discussed while dealing with them individually.

The Personal names are examined with regard to time, place and society. Even after the change of place the society may not after its naming process. By the change of a particular name in a particular region, we can acknowledge the life of people of a certain region concerning of their religion, culture and philosophy:
1. Cultural ethnography, diffusion and spread of races and cultures.

2. Personal and place names of a society are known by Surnames and Suffixes.

3. Social stratification and caste system could also be gleaned through a systematic study of personal names.

Works of P.V. Kanne¹, V.S. Aggarwal², Prof. T.R. Sharma³, H.D. Sankalia⁴ have extensively dealt with the study of personal names; these scholars have classified the personal names as follows:

The study done by the above scholars, in many respects, on the extant literature on the naming patterns, shows the following gradual changes.

1. **Vedic Period:** In usage two names are given to a person in Vedic Period, one was a secret name which was familiar to parents only. Subsequently three or four names are also found to persons. To Vedic literature the names given to a persons were his own earthly name and one or more other names articulated from his father or grand father's name or from his gotra or from nature.

2. **Sutra Period:** To name a child during the Sutra Period, people used to follow the extensive rules, normal or general procedures and rituals which were to be conducted by the Brahmin priests⁵.

According to the Gobila Grhyasutra the naming celebration under the title of Namakarana used to be conducted generally on the 10th or the 100th day of the birth of a child. Brahmin Priest will follow the rules used for naming a child on the basis of the

1. P.V. Kane, "Naming a Child", in IHC, Vol.15 (1936), P.224-44.
2. V.S. Aggarwal, CPNPBK, 1947
3. Prof. T.R. Sharma, PGNI, Delhi, 1978 P.302
4. H.D. Sankalia, SHCGEG, Poona, 1949
ritual texts that a Kshatriya in Varman, and the that of a Vaishya in Gupta etc. It also says or shows that the name of girl should be of or even syllables and should end in taddhita suffix. Manavya Grihya Sutra states that naming should not be derived of a deity.

As far as the Parasara and Baudhayana Grihya sutras are concerned, they show that the child should be given two names one is to show the Nakshatra at birth and the other one is at Namakarana on 10th or 12th day after a great ritual celebration. It further states that the name of a Brahmin should end in Sharman, Kahatriya in Varman, and Sudra in Bhritya. The upgiven in Parasara and Baudhyanaka Grihya sutras were enlarged by Manu. An upaveda should be joined indicating sharman and also protection in the name of a king. In the name of Vaishya an upaveda indicating prosperity must be joined. He also further adds new facts about the name proper that the name of Brahmin, is to signify “Mangala” of a Kshatriya ‘strength’ of Vaishya ‘wealth’ and of sudra ‘lowness’. This is how Manu expanded the rules and made them to be in practice during that time regarding the naming pattern and also how the social system existed.

4. Nibhanda period: If we vividly diagnose medieval Jyothish works, there it is possible to draft other way of illustrating names from Nakshatras. For instance, Aswani as Chu, Che, Cho, la, is described to spot each Nakshatra. Hence any one of these letters acquaintly be used for denoting the child genesis in that particular Nakshatra. Even so late a work as the Dharma Sindhu (A.D. 1790) disapproves of names not warranted by the Smritis.

THE VIEW OF PANINI ABOUT NAMES IS AS FOLLOWS:

1) Gotra names mentioned in Chapter IV, Pada 1 of Astadhyayi, Eg. Gargya
2) Patronymics eg. Upagu’s son called as Aupageya.
3) Names derived from localities, where a person or his ancestors lived.
4) Personal names proper.

1. P.V. Kane, Op. Cit, P.4
2. Sumati Mullay, HGCED, Poona, 1972, P.235
3. Ibid. P.236
Panini observed that changes in naming pattern from period to period show change of beliefs, social customs and society as such. The study of personal names embody a lot of feelings underlying them. They give us insight into the culture, political and social organisation, religion, various varas and castes existing in that age.

A keen study of the inscriptions for personal names give us an idea of the following, as expressed by H.D. Sankalia.

1) The religious forces prevailing at certain periods.
2) The names and their relation to laws on naming and caste, religion of the people and professions.
3) The original habital of certain present day castes and their probable ethnic origin.
4) The probable origin of certain surnames.

4.2 THE NAMES OF WESTERN CHALUKYA KINGS:

The Western Chalukya kings appear to have assumed titles at the time of ascending the throne, by which they became popular and called in the inscriptions as such. All these names show strong influence of sanskrit in naming the persons.

1. Taila-II: He had direct connections with the Nalgonda Region, a solitary inscription of his time dated Saka 917 copied in the village, Jammikunta, Huzurabad Taluk adjoining Nalgonda District. ¹ He is knows with the title Ahavamalla. His name means great conqueror. The suffix “Malla” denotes valor. Taila may be his pet name with which he became popular.

2. Sathyasraya: He assumed the title irivbedamga which means wonderful, among those who pierce in attack. His actual name Sathyasraya denotes that he stands for truth. Often he is mentioned with two of his names. Both the suffixes of Asraya and Malla are popular South Indian suffixes. His name is known from two inscriptions, in Nalgonda District. ²

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¹ APARE, No.17 of 1966
² APDGND., P30
3. **Jayasimha-II:** He is known with the title Jagadekamalla, which means most valorous in the world. Both these suffixes simha and Malla denote power and valor, which are supposed to be the characteristics of a Kshatriya. Jaya means victory and his name on the whole means, victorious lion.

4. **Someswara-I:** He assumed the title Trailokyamalladea which means most valorous in three worlds. His names show the suffixes Eswara, and deva which denote god. It shows the popularity of naming after gods in early medieval Andhra Pradesh. Soma stands for Shiva. His name was mentioned in the Kzipet inscription, dated A.D. 1090. ¹

5. **Vikramaditya-II:** He assumed the title Tribhuvanamalla. His name Vikramaditya was popular and found in the names of kings throughout India. Aditya is also very popular suffix found in the names of kings throughout India attached with other names also. The title Tribhuvanamalla represents most valorous in three worlds. He started Chalukya-Vikrama era with his name, which was never used widely.

6. **Someswara-III:** He assumed the title Bhulokamalla. Though he assumed the title Bhulokamalla, he appears to be more acquainted with arts than arms. He is the author of much acclaimed “Manasollasa”. The name Someswara is already explained. Bhulokamalla means most valorous in the world.

4.3 **NAMES OF KAKATIYAS:**

1. **Prola-II:** Prola-II is the founder of the Kakatiya Dynasty.

2. **Beta-II:** It is the family name of Kakatiyas, known as betapudi which shows the influence of place names in deriving surnames.

¹. *Andhra Pradesh Distric Gazettee Nalgonda Districit., P.30*
3. **Rudradeva**: He is represented by an Akunuru village. Seven 22 inscriptions belonging to him have been found. His name shows clear influence of Saivism. Rudra is another name for God Siva and Deva is the denomination of God.

4. **Ganapatideva**: Thirty epigraphs of his reign are found in Nalgonda District. His name is a straight derivation from the name of Lord Ganapati, the son of Shiva. He is worshiped in India since long and Ganapati is seen worshiped along with various Avatars in Nalgonda. For instance the villages namely, Ganapur, Ganapavaram came after his name.

5. **Rudra Devi**: She assumed the male name of Rudradeva. Her epigraphs appear in a field near the tank at Husband. It records certain gifts to the God Rudreswara. It also clearly represents the influence of Saiva faith. Here also we can find that the place name Rudraram, came after his name.

6. **Prataparudra**: He is represented by Epigraphs in Nalgonda District. The prefix Pratapa means power while the suffix Rudra indicates the influence of Saiva faith.

   So from the study of these names, it can be concluded that the Kakatiya rulers were staunch followers of the Saiva faith, which they patronised.

   Persons were not there in society without holding names, like that societies are not there without the presence of language. All are accepted that personal names started in Antiavity days. Various societies exposes their language, cultural traditions and beliefs hidden in the personal names pattern.
Types of Personal Names

- Pet-names
- Aliases
- Nick-names

- Pen-names
- Awardu-names
- Given-names

The following classification available in the Encyclopaedia Britannica, there is more acceptable division here I mention under.

I. Given - Names:

Above mentioned given names appeared in the society. They are followed certain influential factors, i.e.,

1) Father and mother had given names to their children after three months from the date of Birth.
2) Elders of the child.
3) Elders of the same caste.
4) Teachers, relations.

Above said people were more responsible for the given names. These were different from society to society.

Given - names are different between civilized society to uncivilized in uncivilized society, those are tribal totem, magical spell environment.

Again another aspects are also influenced more for the formation of given names, they are

1. Divine - names.
2. Religious traditions
3. Superstitions

1. Ketu Viswandha Reddy, Cadapa Ura perlu, P.29
4. Ethical aspects
5. Work is worship
6. Caste
7. Memory of Ancesters
8. Fashions.

These are all connected for given names in civilized societies.

Every Parents have required about their children to be good for that purpose in given names. In some societies opprobrious names are also existe in given names. Some societies child hold given names in which exposes the meaning about superstitions and taboos. People from english societies are also hold opprobrious names in the given names. They are:

Filth,
Coward,
Worthless etc.

People of Andhra were also holding the opprobrious names in the given names. for example:

Tikkaiah,
Musalaiah,
Pentaiah,
Dibbaiah etc.

II. PET NAMES¹:

These names have been given by parents, relatives, friends, of a particular man in the society. At the childhood days generally called

¹. Ketu Viswandha Reddy, Cadapa Uria perlu, P30
them as petnames. Fifty percent of the people in the society hold the petnames. In Indian society majorities were called lovely names. Tame names are nothing but pet names. Class and wealthy people are holding the Tame names. Such names shows especially the closeness of them.

eg:- Bulli
    Bujji
    Chinni
    Chitti
    Chintu
    Bablu
    Hany
    Nani
    Bannu

III. ALIASES:

Every person must hold a name which had given by his parents, but the same person who called by the people in the society with other name. So that such a person holding of two names called as Aliases. On other context first name was given by his parents that name was unknown by the people in the society. The second name was very much popularised with a person that is also concluded as Aliases.

Aliases is word which means a person holding two names one is the original names, other will be the doublecate or popular name.

eg:- Satyamurthi Aliases Sivasagar

IV. TO-NAMES/NICK-NAMES:

Some people in the society called by their friends with nick-names. Such names had given by the people with their works.

eg:- Kalidasa used to call by the people as his nick-name about Vedavyasa.

Kokondavaru calls Veeresalingam by name Veerigadu.

1. Ketu Viswandha Reddy, Cadapa Urla perlu, P.30
2. Ketu Viswandha Reddy, Cadapa Urla perlu, P.30
V. PEN-NAMES:

Poets were used called by the people in the society with their Pen-names. Such names are actually come out of their popular writings.

eg:- Bujjibabu = Siva Raju Venkata Subba Rao
Arudra = Bhagavatula Sankara Sastry

VI. TITLES-NAMES:

Great personalities of the Indian Society obtained awards by the Indian Government. Such people recognised with their titles.

eg:- Mahatma
Lokamanya
Sardar Patel
Gaddar
Desoddaraka
Kala Prapurna

VII. ACRONYMS:

Some people in the society popularised by the short cut names, those names are exposed with their name starting letter. The following names are holding short-cut-names which came existed with their starting letter.

eg:- Sri, Sri = Srinivasa Rao
GORA = Goparaju Ramachandra Rao
CNAREY = C. Narayana Reddy
KO, KU = Kodavaganti Kutumba Rao

This type of given names not only in personal names. But also with the institutions. The following examples are mentioned below:

eg:- VIRASAM : Viplava Rachayatala Sangam
IRSA : Ikyarajya Samithi
ARASAM : Abhyudaya Rachayatala Sangam
UNESCO : United Nations Educational Scientific and Cultural Organisation
W.H.O. : World Health Organisation

VIII. **(Surnames / Family names)**:–

All are holding a same name in a society when we wanted to find a person to recognize with his surname. In a particular situation may be occurred anywhere will solve a problem easy with surname.

People holding a problem on other context is to recognize from family to the other family, In that situation Surnames also need to help a lot to do so. Surnames are having relations with the given-names. More or less In personal names lasted given names due to that they called people by their surnames.

**Eg:** Viswanatha Satyanarayana - Viswanathavaru
Gurajadappa rao - Gurajadavaru

In Telugu Peoples Surnames are holding place – names, caste names, personal names, racial – names etc., appears to be in it.

Such Surnames are changed due to their customs and traditions.

**Eg:** Surnames of Telugu Country women is to be married when female surname automatically changed. Due to Indian society dominated by male in the family. For the occurrence of these changed surnames by the influences of Socio-Cultural aspects are more.

IX. **Racial Names.1:**

Social Character names of racial classes. Simple it is known as collective nouns.

**Eg:** Negro, Red Indians, : Names of tribes Brahmana, Velama, & names of caste
Bhardwaja, vistarukulu : Sign names

Place Names: (Geographical, Topographical designations)

1. **Keta Viswanatha reddy, Cadapa Urlaperlu P.32**
Each and every place must hold a name with which I can decide a particulars place from toher places it came explain about two relations between Origin of a place and human society. These places are also informs us by our surrounding physical features like hills, hillocks, Mountains, deserts, forests, ranges, palatines, lands, boundaries and geographical divisions (for instances Nadu, Mandalam, Rashtram Desam and Continent etc.,)

X. **Names of institutions.1:**

Place – names emerged when the civilization, administrative developments are root cause to born the institutions regarding, educational, social, political institutions etc.,

**Eg:**

British Standards institutions,
Oxford University.
Acharya Nagarjuna University,
Telugu Academy. Etc.

XI. **Titles.2:**

Names are related with the plays, films, Novels, Stories, Ballads, etc., These are also influences names for emerging and existed in it.

**Eg:**

Paradise lost
Mahabharatam - epics
Mahaprasathanam

Abhijnana sankutalam - plays
Hamlet

Chivaraku Migiledi
(By Buchbabu) - Novels
Clysses

2. Ketu Viswanatha reddy, Cadapa Urlaperlu, P.33.
Qutubminar
Paisa - Towers
Malleswari
Battelship Potmkin - Cinemas
Fadher Panchale

Above mentioned names had roots to origins of personal and place-names in any where in India. Those were also strongly influenced to denote different place – names along with personal names. In this Chapter Probably explaining personal name being fascinated to birth the place – names. Every scholar in this filed must hold the knowledge about personal names. Which has to give an Idea to the formation and development of the Particular place name in every where, not only in Nalgonda district but also entire world.
The following is a list of Personal – names found in an inscriptions.

In this chapter mainly concentrate on personal – names which are found in an inscriptions of Nalgonda district. Personal-names Majority influences for formation of place-names. Personal-names hold a lot of importance to origin and change the place-names in period of time. Personal-names plays a Crucial role for the emergency and occurrence of place-names will be existed. For instance during the reign of Kakatiya Kings in Telangana region some of the Particular Caste persons like ‘reddys’ who have been maintain as a commander for their state army. Reddis community right from the beginning first time emerged under Kakatiyas reign.

After some time these Reddies migrated some other places in Andhra region and became as kings. Their Inhabitation led to form their separate settlements that a place being name after a reddy caste. Eg:- Anna Reddy Gudem.

**Personal – Names :**

1. Indravaraman - Vishnukundins King 566 (A.D.)
2. Krishna II - Rashtra Kuta King 907 (A.D.)
3. Ayyannayya - (Mahasamsthadhipati) Rashtrakuta 972 (A.D.)
4. Aggalayya - (Ranadhira/Narnuadidhavala)
   (Jainafait/Western Chalukyas(Kalyara) 1034(A.D.)
5. Kommanayya - (Western Chalukyas (Kalyana) – 1047 (A.D.)
6. Trailokyamalla someswara - W.Ch. (Kalyana) 1056 (A.D.)
7. Lakshmidarayya - W.Ch. (Kal) (Minister) 1074 (A.D.)
8. EruvaBhima - W.Ch. (Kalyana) 1077 (A.D.)
9. Nandisuri - disciple 12th (A.D.)
10. Padmaprabhamuni - disciple 12th (A.D.)
11. Sidhantadevamunimeghachandra- disciple 12th (A.D.)
12. Madhavendu - disciple 12th (A.D.)
13. Ambika - disciple 12th (A.D.)
14. Jayachandra Suri - disciple 12th (A.D.)
15. Nemichandradeva - disciple 12th (A.D.)
17. Mailambika - Tonday’s wife - 1124 (A.D.)
18. Mallachoda - Kandurchoda - 1128(A.D.)
19. Gokarnachoda - Kandurchoda - 1191 (A.D.)
20. Maraya -
21. Ganapayya -
22. Veluribollaya redid - 1173(A.D.)

CLASSIFICATION OF PLACE-NAMES BASED ON THEIR MEANINGS

Personal names roof cause for the formation of place names. This is also main Point-which led to origin the place names. Place names emerged through the migration of people where people inhabitation. This chapter plays a crucial role for emerging the place names.

1. Personal names indicant of masculine gender :

1. Ayya + Nayya
2. Aggala + Ayya
3. Eruva + Bhima
4. Gokarna + Choda
5. Ganapa + Ayya
6. Indra + Varman
7. Jaya + Chandra + Suri
8. Krishna
9. Kanduru + Bhima + Choda
10. Kommana + Ayya
11. Lakshmichandra + Ayya
12. Madhavendu
13. Malla + Choda
14. Marayya
15. Nanduri + Suri
16. Nemi + Chandra + deva
17. Padma + Prabha + Muni
18. Sidhanta + deva + muni + Megha + Chaudra.
19. Tri + Lokya + Malla + Somesvarma
20. Veluri + bolla + Ayya + redid
2. Personal Names influenced by feminine gender:—

1. Lakshmi + dharayya
2. Padma + Prabha + Muni
3. Madhavendu
4. Ambika
5. Mailambika

3. Indicant of Geographical features:—

1. Kommana + Ayya = Kommanayya
2. Eruva + Bhima = Eruvabhima

4. Indicant of flora:—

1. Kommana + Ayya = Kommanayya
2. Padma + Prabha + muni = PadmaPrabhaMuni

5. Indicant of Fauna:—

1. Nandi + Suri = Nandisuri
2. Gokarna + Choda = Gokarnachoda
3. Ganapa + Ayya = Ganapayya

6. Indicant of Caste:—

Eg:— Veluri + bolla + Ayya + Reddi = VelurbollaAyyareddi

7. Indicants of Religion:—

Eg:— Aggala + Ayya = Aggalayya
Ambika
Indra + Varman = Indravarman
Ganapa + Ayya = Ganapayya
7. Structural classification personal – names

This chapter deals with structural classification of personal-names. The aim of this chapter is to identify by Constituent of personal – names in Nalgonda district and to study their inter relationship. As a general rule, all personal – names are nouns. A few of them contain a single element and are called simple sees. But most of the Personal – names are phrases. They are endocentric constructions having a common noun, ‘Ayya’.

The following Personal names are noun phrases or nominal compounds. Hence classified as under follows.

1. Simple sees
2. Noun Phrases

8. Simple sees : :-

The Personal names which posses single free Morphemes are called simple sees :

Eg : Krishna
    Ambika
    Maraya
9. **Noun Phrases:**

Personal – names with two or more morphemes are the noun phrases. All the Personal – names in Nalgonda district. The noun phrases may be classified as under follows, they are

1. Possessive Phrases
2. Locative Phrases
3. Adjectival Phrases

Above mentioned classification is based on the relation between specifics and genesis of the personal – names. Since the premiums section of the chapter is devoted to the study of personal – names.

10. **Possessive noun Phrases:**

The Structure of Possessive noun Phrases is analyzed as under follows,

**Eg:**

1. **Noun phrase**
   
   Noun  Noun
   Indra  +  Varman

2. **Noun phrases**
   
   Noun  Noun  Noun
   Kundur  +  Bhima  +  Choda

3. **Noun phrases**
   
   Eruva  +  Bhima
   Noun/Compound noun  Noun
4. 
Noun phrases

Nandi + Suri
Noun Noun

5. 
Noun phrases

Java + Chandra + Suri
Noun Noun Noun

6. 
Noun phrases

Malla + Choda
Noun Noun

7. 
Noun phrases

Vee lu + Bolla + reddi
Noun Noun Noun

8. 
Noun phrases

Noun + Adjective
Ganapa Ayya

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II. Noun Phrases indication Adjective:

1. Noun phrases
   Noun + Adj
   Kommana

2. Noun phrases
   Adjective
   Ayya

3. Noun phrases
   Noun
   Lakshmi + Durga + Raya'AYya

4. Noun phrases
   Mm + Adj

5. Noun phrases
   Nemi + Adj
   Chandra + Deva

III. Locative Phrase:

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1. **Noun phrases**

\[
\text{Tri} + \text{Lokya} + \text{Malla} + \text{Somesvara}
\]

**Adjective** **Adjective** **Noun** **Compoundnoun**

1. **Noun Phrase indicating God, and Caste**:

   \[
   \text{Eg:- Indra} + \text{Varman}
   \]

   Above noted example Personal – name Constituted with two units, first unit is specific which denotes the proparagus, regarding vedic religious God who hold prominence in those days worshiped if.
   
   God by name Indra had lot of Prominence

2. **Noun Phrase indicating Adjective**:

   **Noun Phrase**

   \[
   \text{Adjective} + \text{Adjective}
   \]

   \[
   \text{Ayya} + \text{Ayya}
   \]

3. **Nouns Phrase indicating Religion and Adjective**:

   **Noun Phrase**

   \[
   \text{Agala} + \text{Ayya}
   \]

4. **Noun Phrase Indicating flora and Adjective**

   **Noun Phrase**

   \[
   \text{Kommana} + \text{Ayya}
   \]
5. **Noun Phrase indicating Numerical, Personal and Religious:**

   **Noun Phrase**
   Tri + Lokya + Malla + Someswara

6. **Noun Phrase indicating Geographical and Personal:**

   **Noun Phrase**
   Eruva + Bhima

7. **Noun Phrase indicating Personal:**

   **Noun Phrase**
   Lakshmi + Dharayya

8. **Noun Phrase indicating fauna and Religion:**

   **Noun Phrase**
   Nandi + Suri

9. **Noun Phrase indicating Personal and Personal:**

   **Noun Phrase**
   Padma + Prabha + Muni

10. **Noun Phrase indicating Religious and Personal:**

    **Noun Phrase**
    Sidhanta + deva + Muni + Megha + Chandra.

11. **Noun Phrase indicating Religious:**

    **Noun Phrase**
    Lakshmi + Dharayya

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12. **Noun Phrase indicating Personal:**

   **Noun Phrase**
   Amba + Ambika

13. **Noun Phrase indicating Adjective and Religious:**

   **Noun Phrase**
   Jaya + Chandra + Suri

14. **Noun Phrase indicating Noun, Personal, and Religious:**

   **Noun Phrase**
   Nemi + Chandra + deva

15. **Noun Phrase indicating location, Personal and**

   **Noun Phrase**
   Kandur + Bhima + Choda

16. **Noun Phrase indicating colour and Personal:**

   **Noun Phrase**
   Maila + Ambika

17. **Noun phrase indicating Personal and dynasty:**

   **Noun Phrase**
   Malla + Choda

18. **Noun phrase indicating faunal and dynasty:**

   **Noun Phrase**
   Gokarna + Choda

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19. **Noun Phrase indicating Personal and God:**

   **Noun Phrase**
   Mara + Ayya

20. **Noun Phrase indicating fauna and Personal:**

   **Noun Phrase**
   Ganapa + Ayya

21. **Noun Phrase indicating Noun, Adjective and Caste:**

   **Noun Phrase**
   Veluri + bolla + Ayya + Reddi
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8. EruvaBhima.8 - W.Ch. (Kalyana) - 1077 (A.D.)

1. Inscriptions of Andhra Pradesh Nalgonda district Vol-I, P.ii.
2. Inscriptions of Andhra Pradesh, Nalgonda district, Vol-I, Piii.
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