CHAPTER IV

CULTURAL GEOGRAPHY
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(In the previous chapter an attempt has been made to identify and locate the territorial divisions that occur in the inscriptions on the modern map of Coastal Andhra Pradesh.) Like wise classification, analysis and identification of the place names mentioned in the epigraphs will enable us to understand their origin and significance. Innumerable instances of place names, which have been transformed beyond recognition with the changing conditions during the centuries are available. Several place names, get corrupted due to the changes in political, social economic conditions of the region. A close study and classification of the place names of the region in question also reveal the influence of the flora and fauna, and other natural geographical features on naming of the places of inhabitation during the period preceding the 13th century.

However, one must bear in mind that the classification and analysis of the place names and the explanation of their significance are not as easy as they appear to be. H.D. Sankalia has expressed the difficulty in clear terms. "Classification of names according to their name contents is indeed difficult. The meanings which the dictionaries-Sanskrit and Prakrit suggest, have also their limitations. Very often a
name has more than one meaning. What its exact connotation is, can probably be understood only by a personal visit to the place. For example Munda-sthala may be after the old non-Aryan tribe of the Múndas or Kóis, which inhabited this area or it may be after Síva, as Munda is one of the names of this god. But this meaning can be verified and proved correct, if there are even ruins of the temple, of Síva who was called so.

The limitations referred to are that the dictionaries may not be giving ancient usages or usages as old as the inscriptive name itself. They at times record the meaning given by later works.

So the interpretations suggested here are to be understood as provisional and not final. They need further corroboration from other sources, but particularly from a first hand knowledge of the place itself. ¹

Normally all place names consist of two parts, the name proper or specific and generic. The generics in Telugu place names denote, usually, the pattern of settlement. This element in names is called the 'Grund-wort' by Forstemann and the 'substantial element' by Issac tylor.² In the following lines an attempt is made to classify the genesis of the inscriptive place names, explain their etymology and meaning and to discuss their geographical distribution.

Most of the generics that are noticed in the place
names referred to in the inscriptions are classified into the following groups taking their meaning into consideration. However it must be noted that the meaning of some generics is not known in the present state of our knowledge.

I. Generics which denote city, or town or village.

II. Generics which denote some sort of settlement, enclosure and resort.

III. Generics which denote fields, plains and types of soil.

IV. Generics denoting water resources.

V. Generics denoting streets and roads.

VI. Generics indicating mountains, hills, forts, a rock or a stone.

VII. Generics suggesting a wooded region or a garden.

VIII. Generics denoting trade centres.

IX. Generics denoting religious places.

X. Miscellaneous generics.

I. Generics denoting city, town or village

Grāma

Grāma has a wide distribution as a generic of place names. It meant primarily a tract of land cultivated by one set of people who generally lived together at a central spot within the tract. It occurs frequently from the Rigvēdic period onwards and appears to denote a village and it suggests that the principal occupation of the people was agriculture. It is
found used in Prakrit form Gāma also in most of the districts of Coastal Andhra Pradesh.

The following are some examples for the place names with the generic grāma and its variants.

1. Bheṇḍi-grāma, Dūba-grāma (Srikākulam dist.)
2. Niva-grāma, Taru-grāma (Vīsākhapatnam dist.)
3. Naṇḍī-grāma (Krishna dist.)
4. Naṇḍi-grāma or Naṇḍi-gāma (Guntur dist.)
5. Nakara-gāma, Paratāla-gāma (Srikākulam dist.)
6. Kambhāmpāḍu-grāma (Nellore dist.)

NOTE: In the case of Kambhaṁpāḍu-grāma the expression grāma is used to denote the meaning 'village'. The actual generic of the place name is - pāḍu.

Kudi (Gudi)

The generic Kudi is a variant of gudi, a Dravidian word. Gudi means a house or abode, a home, family lineage or a town. But in Telugu the word is restricted to the meaning of 'temple'. However as a generic it might have had all the meanings stated above.

1. Nada-kudi (Guntur dist.)

Khandi

Khandi a Sanskrit word which means 'a piece' 'a part', 'fragment' 'portion' and perhaps as a place it connotes a
small village. Its distribution is confined to Viṣākhapatnam, East Godāvari, and Krishna districts only.

In the records under survey, we first get this generic from the Eastern Chālukyan record, in the place name Kā-kāndī-vaḍa, modern Kāokināda of the East Godāvari district.

Examples: Tamara-khundi (Viṣākhapatnam dist.)
Kā-kāndī (Gunṭūr dist.)

Gondi and gundi are variants of Khandi.

Example: Ori-gondi or Origundi (Gunṭūr dist.)

Nagara

This generic is found widely used throughout the country. As a Telugu place name ending it is noticed in the early epigraphs of Andhra Pradesh. E.g. Kalinga-nagara (Srikakulam dist.). The meaning of the word nagara is 'a city' or 'town'. According to Wilson the word nagara originated from Sanskrit word naga meaning a mountain and signified "having houses as lofty as mountains". However this seems to be a fanciful explanation.

Another possibility is its association with merchant guilds, that is nakaramu - which must have been used as place name ending denoting a place of merchantile activities. For the first time in Taittiriyasamhitā the word nagara was used in sense of a town.
According to Pānini *nagara* as a place name ending was used both in the eastern and western divisions of India. Two specific names of the eastern cities are mentioned as *Mahanagara* and *Navanagara*.³

Another form of this generic *nagari* is also met with as a place name ending in the epigraphs. The earliest reference to this generic is found in the place name *Kalinga-nagari*, (modern Mukhalingam, Srikakulam dist.)

The following are some examples.

1. Jananātha-nagari (East Gōdvāri district)
2. Mottūpalli-allas *Veḷa-nagara, Tāmara-nagara* (Guntūr dist.)

**Puramu**

The generic *Puramu* is a Sanskrit word which occurs in the *Rigveda* and signifies 'a rampart' 'a fort' or strong hold' *Pura* is stated to connote a town containing a large building and extending to not less than one *kos* in length.⁹ However in Telugu place names this generic is not restricted to its actual meaning 'a city' and it came to simply denote any habitation. Sumati Mulay observes, "the meaning of 'pura' went on growing and broadening like the lives of the people who were facing the new era of civilization. It was a common place name ending in Panini's *Ashṭādhyāyī*.¹⁰

We find number of place names ending with the generic
**Puramu** or its variants, *puri*, *vuramu*, and *voramu*, in the Coastal Andhra Pradesh from the 3rd century onwards. It may be noted that the place names ending with *vuri/vuramu* occur in the inscriptions from the 10th century onwards.

Example: 1. Danta-pura, Siha-pura, (Srikakulam dist.) Sri Kūrma-pura.
2. Bhoga-pura or Bhōga-puramu, Datta-pura, Vardhamāna pura (Viśakhapatnam and Vizianagaram dist.)
3. Pishta-pura, Raśmahāendra-puramu (East Godāvari dist.)
4. Ayana-puramu, Vēngi-pura (West Godāvari dist.)
5. Brhat-kāńchil-pura, Chōdapāndya-puram (Krishna dist.).
6. Amara-pura, Dhanada-pura (Guntur dist.)
7. Dasana-pura (Prakasam dist.).
8. Nell-uru-pura (Nellore dist.).
9. Dantta-vūra or Dantta-vuramu (S.a.) Danta-pura (Srikakulam dist.).
10. Dharma-voramu (Vizianagaram dist.).
11. Jananātha-vurambu, Sankku-Bhīma-vuramu (East Godāvari dist.).

Danta-pura Danta-vura, Bhīma-puramu Bhīma-vuramu, Danta-voramu Danta-vuramu Danta-puramu.
Puḻolu (Poḻu)

This generic owes its origin to the Tamil word puḻal which means a 'tube', 'any thing hallow' and 'an aqueduct'. Hence the place name with this generic may suggest water resources. The word puḻal as a generic had undergone certain phonological changes and the various stages are as follows:

Puḻal, Puḻolu, Puḻolu plōlu, plōlu, prōlu, vrōlu, brōlu.

This generic with its different forms, occurs in the inscriptional place names in the Coastal districts.

Example: 1. Bhima-prōlu or Bhima-vrōlu (East Godāvari dist.)
2. Bhaṭṭi-prōlu or Bhaṭṭi-vrōlu (Guntur dist.)
3. Chēṁ-brōlu (Gunṭūr dist.)
4. Goṭṭi-prōlu (Krishṇa dist.)

It may be noted here that there are a few place names with the generic puḍol which is related to puḻol in the Nellore dist.

Example: Nāga-puḍol.

II. Generics denoting settlement; enclosure and resort

Kaṭṭa

Kaṭṭa signifies a raised structure of earth, a place for resting in front of a house or a village. This generic occurs very rarely in the inscriptional place names.
Example: Vara-kattā (Srikakulam dist.)
Appi-kattā (Guntūr dist.)

Kuduru

Kuduru is a Dravidian word meaning 'to become settled', 'established' etc. In Kannada and other South Indian languages it means to settle and to arrange.

Thus it is obvious that kuduru is used as a generic in the place names in the nominative sense meaning 'settlement'. This generic is noticed in the epigraphs of the East and West Godāvari, Guntūr and Prakasam districts, from the 11th century onwards.

The following are the few examples for the place names with this generic:

1. Naḍa-kuduru
2. Rā-kuduru
3. Mulu-kuduru
4. Kada-kuduru (Nellore dist.)

Kuppa

Kuppa means a heap, a pile, collection, and assemblage. However as a place name generic it seems to have been connected with the Dravidian word kuppam which means 'a village', a small village of fishermen' and other low caste people. Further kuppam denotes a village along the coast.
Fishermen's slums along the Madras city beach are even to-day called *kuppams*.

The following is the example referred to in the inscription with this generic.

1. Tāṇḍi-kuppaka, Doṁba-kuppāka (Srīkākulaṁ dist.)

Pāka

*Pāka* is a Telugu word which means 'a hut', 'a hovel'. However, as a place name generic this is related to the Tamil word *pākkam* which means 'a sea side village' or 'a town'. Hence it can be surmised that the generic was used in the connotation of a sea-side habitation or settlement.

This generic is also found as pāka, bāka, bānkka, mānkka, pāka, vāka, due to certain phonological changes.

The following are the few place names with this generic and its variants.

1. Murra-pāka (Viśākhapatnam dist.)
2. Rā-pāka (East-Gōdāvari dist.)
3. Vē-vāka (Krishna dist.)
4. Ārum-bāka (Gunṭūr dist.)

It must be noted that if this generic *pāka* occurs in a region which is not close to the sea, it denotes simply a village. In this case the meaning of the generic should be taken as 'a hut'. 
According to Caldwell the word *palli* is identical with Dravidian word *palli* which is added to various names of places in the south.\(^{14}\)

P. Setu Pillai suggests that "the Buddhists and Jains employed the term Palli to denote their holy places. The monastries of the Jaina monks and hermitages of the Jaina ascetics were known as *maṭavāra palli* and *ārvora palli*. Thus *palli* was not merely a place of practicing religious austerities but was also a theological seminary."\(^{15}\)

According to Monier-Williams the word *palli* is derived from the Sanskrit word *pāl* or *pall* meaning 'to go' 'to move' etc.\(^{16}\)

While dealing with the generics of place names of Gujarat, H.D. Sankalia suggests that there seems to be no reference to the suffix *palli* in the early Sanskrit literature but it occurs in the early Prakrit literature. In the *Uttaradhyāna sūtra* and other Jaina canonical texts *palli* is used as a village of wild tribes.\(^{17}\)

T. Burrow, and M.B. Emeneau suggest that the word *palli* is a Dravidian word, which means, 'hamlet', 'small settlement' of jungle tribes, 'abode'; 'village' etc.\(^{18}\)

The word *palli* is comparatively a widely used generic in the South Indian Place names. This fact lends support to the theory that Sanskrit *palli* may be a loan word from the Dravidian language.
However in course of time, **palli** lost its original meaning and hence all the place names having this generic need not be taken to denote Buddhist or Jaina centres. Some place names with this suffix may also denote coastal villages. Hence it can be presumed that the generic **palli** is a common place name terminal as **uru**.

As a Telugu place name generic **palli** is an ancient one which occurs as early as 3rd century A.D. and has a wide distribution.

Examples: 1. Arisa-velli, Ōmbara-velli (Srikkakulam dist.)
   2. Anuka-palli, Tella-valli (Vishaya)
      (Visakhapatnam dist.).
   3. Chinta-palli, Vāna-palli (East Godāvari dist.)
   4. Āru-velli, Gundla-palli (West Godāvari dist.)
   5. Eddana-palli, Vīra-valli (Krishna dist.)
   6. Ākuraju-palli, Čača-palli (Gunṭūr dist.)
   7. Mānya-palli (Prakasam dist.)

**Parru/Pattu**

(Para, pariti, para, barru, baru, varru, varti, paṭlu batla)

The word **parru**, **pattu** is related to the Dravidian word **parru**. In Tamil parru means village, resting place and portion of a country which consists of many villages and **pattu** means hamlet or small town. Hence it is apparent that the place names with the generics **parru** and **pattu** denote places of inhabitation.
Examples: 1. Kōm-bāru (Srikākuḷam dist.)
   2. Jamma-parru, Tōnta-parru (East Gōdāvari dist.)
   3. Kaluchum-barru, Oddi-parti (West Gōdāvari dist.)
   5. Kūki-parru, Potum-barru (Krishṇa dist.)
   6. Ala-partl, Bhāva-pattu, Krop-parru (Guṅtūr dist.)

In Tamil-nāḍu there are many villages with the appellation pāttu in their names and in these instances also pāttu is obviously a later form of parru.\(^2\)

Pūṇḍi

In this context it is interesting to note that some of the Eastern Chalukyan charters have the expression pūṇḍi Sahitamugānu while recording the endowment of a village as an agrahara to the brahmanas. Here it means that the village along with a hamlet i.e., (pundi) in which the people like washermen, potterer, barber, lived. Thus the people of a hamlet would serve the people of the village to which it was endowed as agraharam. Thus this generic originally denoted a hamelt, a small village in case the agrahara to which it was attached lost its original status and became a common village.

Examples: 1. Maradla-pūṇḍi (Viśākhapatnam dist.)
   2. Beṇda-pūṇḍi, Nelu-pūṇḍi. (East Gōdāvari dist.)
   3. Challa-chintala-pūṇḍi (West Gōdāvari dist.)
   4. Jakkama-pūṇḍi (Krishṇa dist.)
5. Ammala-püṇḍi, Kārem-püṇḍi (Guntūr dist.)
6. Raya-püṇḍi (Prakasam dist.)
7. Rāvi-püṇḍi (Nellore dist.)

Sthala (Tala/dala)

Sthala seems to connote a settlement. Place names with this generic were mentioned in Panini’s *Ashtādhyāyī*.

As a place name ending probably it denotes a mere habitation and it occurs rarely in Andhra Pradesh.

Examples:
1. Enuṅgu-dala (East Godavari dist.)
2. Enamaṅ-daḷa or yenamaṅ-daḷa (Krishṇa dist.)
3. Emma-duḷḷa-6000, Māvun-daḷa (Guntūr dist.)

Vāṭa

(Vāṭaka, vāṭika, vāḍa, pāḍa, vāṭi, āla, vāḷa, āḍa)

According to Monier-Williams the root word for this word in Sanskrit vṛt which indicates, a temporarily enclosed place, such as garden plantations, or an enclosure, or a village consisting of boundary trees. Vāṭa means a street or a row of houses.

This generic with its other forms is noticed in the place names from the 2nd century A.D. not only in the region under question but also in the other regions of India.

Examples:
1. Allāṭa-vāḍa, Dlṛgha-vāṭa (Srikākulam dist.)
2. Dimili-vāḍa, Gō-vāṭaka (Viśakhapāṭnam dist.)
3. Dugga-vāḍa, Kākāṅḍi-vāḍa (East Gōḍāvari dist.)
4. Tāṇḍi-vāḍa, Palla-vāḍa-palli (West Gōdāvari dist.).

5. Kanchyāra-vāḍa, Vijja-vāṭika, or Vijaya-vāḍa (Krishnā dist.).

6. Danna-vāḍa or Dannāḍa Dubb-āḍa (Guntūr dist.)

7. Drōn-āḍi (Prakasam dist.)

NOTE: In the case of Palla-vāḍa-palli the expression palli is used to denote the meaning 'village'. The actual generic of the place name is vāḍa.

Vidū

Vidū, a Dravidian word, is used in the sense of a settlement 'habitation', 'dwelling', 'camp', 'house', 'mansion' and 'residence'.

Examples: 1. Kuru-vidū (Visākhapāṭnam dist.)

2. Kolani-vidū (West Gōdāvari dist.)

3. Konda-vidū (Guntūr dist.)

4. Adidam-vidū (Prakasam dist.)

III. Generics denoting field, Plain and Types of soils

Chēdu

The Dravidian word chēdu means 'muddy land' or 'wet soil'. In other cognate languages it means mud, slush, mire, wet soil, soft clay and dirt.
The following are the examples of the place names with this generic.

Examples: 1. Kanran-chēdu
2. Kārami-chēdu (Prakasam dist.)
3. Kuri-chēti (Guntūr dist.)

Gummi

Gummi means mud, deep mud, mire, stinking etc. A lone reference of this generic is found in the place name Talu-gummi in an inscription from the Krishna district. It can be presumed from the meanings given, that this generic is used to denote a village characterised by swampy soil.

Pola (Polamu)

Pola is a Dravidian word, signifying arable land, rice field, corn field, a plough field and pasturage. Thus it is clear that the Telugu word polamu the other formant of pola as a place name terminal connotes an agricultural village. But pola is mentioned only once in a 13th century record from the Guntur district, viz; Uppola. Here the meaning of the place name is 'a place where salt is manufactured' Uppu (salt) Polamu (a vacant space) in the sense that salt is manufactured as rice is grown in a paddy field.

IV. Generics denoting vicinity of water

Needless to say that water is a primary necessity for any human being. That is why right from pre-historic days
we find human settlement very near to the water resources like rivers and tanks. Naturally the words denoting water resources became the generics of the place names. In the following lines the generics which have bearing upon water resources are discussed.

Chelama (Chelamu)

In Telugu chelamu means, 'a hole' or 'a pit' dug for water in the dry bed or a rivulet etc. It occurs only once in an inscription from Nellore district. Pāla-chelama (modern pali-cherla-pādu).

Cheruvu

Cheruvu; meaning a tank is found as place name generic as early as the 5th century from the West Godavari district. From the 11th century onwards the Sanskritization of this generic viz; amudhi, Samudram, Samudra, and tajāka are found.

The following place names are few examples with this generic.

Examples: 1. Tāmara-cheruvu, or Tāmara-cheru (Srikākulam dist.).
2. Māra-cheruvu, Nīda-cheruvu, (Visākhapatnam dist.)
3. Chen-cheruvu, Telki-cherlu (West Godavari dist.)
4. Kānch-cheruvu (Krishna dist.)
5. Mahadevi-cherla, Rompi-cherla (Guntur dt.)
6. Krotta-cheruvu (Prakasam dt.)

It is interesting to note that the other Sanskrit form Samudramu which is found in the Rayalaseema region of the state did not gain currency in the Coastal Andhra Pradesh.

Dōna

Inscriptions from the Guntur dt. belonging to the 12th and 13th centuries mentions some place-names with this generic. The word dōna in Telugu means 'a pool on a hill' in Kannada dōne or donē means 'a small natural pond in rocks, hole etc.'.

E.g.s: Kottiya-dōna, Uvvamu-dōna (Guntūr dt.)

Eru

A few place names from the Coastal dts. of Andhra Pradesh have the generic ēru, which means 'a river' in Telugu and Kannada. This generic had a wide distribution.

A close examination of the place names ending with this generic prove that it has not undergone major phonological changes through the centuries. However, this generic is used in its genetive forms ēra and ēri.

The earliest occurrence of this generic is noticed in the place names Gēnd-ēru, and Kanth-ēru. Both are identical with modern Kant-ēru in the Guntur dt.

1. Khōli-ēra (Srīkākulam dt.)
Gadda

The rivulets that flow through the Visakhapatnam district have the appellation gadda. Eg. Beendi-gadda, Varahala-gadda, Garibula-gedda, Otti-gadda, Pedda-gedda. Hence the word gadda gedda in the Visakhapatnam dialect of Telugu denotes a rivulet or a small stream.

It may be noted here that the generic gadda in the districts other than Visakhapatnam and Srikakulam denotes a mass of earth and in its extended meaning denotes a habitant.

Examples: 1. Naange-gadda (Krishna dist.)
2. Jonnala-gadda (Guntur dist.)

Gundamu (Kundamu)

This generic is derived from Sanskrit kunda meaning 'a water pond', 'a hole in the ground for preserving water', and 'a pool'. Only one place name Jakkula-gundamu is found with this generic. This is mentioned in an inscription from Palkollu, West Godavari district (1294 A.D.).

Guhta (Kunta)

Along with the generic gundoimu we have to consider an almost similar generic guhta/kunta. The word guhta/kunta means in the Dravidian languages, 'pond', 'pool', 'pit', 'hole' 'deepness' and depression. The generic gundai found in the place names of Nellore district betrays Tamil influence.
Examples: 1. Gurinda-gunta, Namali-kunta (Krishna dist.)
   2. Erram-guntalulu, Vaḍḍagi-kunta (Guntur dist.)
   3. Chiṁta-guṭa, Irun-gundal (Nellore dist.)

Kōdu (gōdu)

Kōdu is a Telugu word meaning a 'rivulet', 'branch of a river'. In the Dravidian group of languages it means, bank of a stream or pool, branch of a tree, canal etc.

Examples: 1. Bonttala-kōdu (Visakhapatnam dist.)
   2. Muni-gōdu (Gunṭūr dist.)
   3. Punnun-gōdu (Nellore dist.)

It is interesting to note that the above places are located very near water sources.

Kolanu

Kolanu means 'a tank' or 'a lake' in Telugu and as a generic it has wide distribution in the area with which we are concerned. The earliest occurrence of the generic is in the place name Kōru-kolanu, modern Kōrakkollu (West Gōḍāvari). In almost all the South Indian Languages the word kolanu or its variants mean, tank, reservoir, lake, pond and pool. Thus the place names ending with this generic denote the vicinity of a water source.

Examples: 1. Kōru-kolanu, Pāla-kolanu (West Gōḍāvari dist.)
   2. Aduva-kolanu, Tāmara-kolanu (Krishna dist.)
3.  In-kolanu (Guntur dist.)

4.  Ravula-kolanu (Prakasam dist.)

Mada

Mada or Madava are Telugu words signifying a small opening of a channel into a field and a small dam for stopping water. The variants of mada in the cognate languages mean, a small sluice of a stream, shutters of a sluice, flood gate, and a dam to stop water.

Gundii-mada, modern Gundii-mada in the Guntur district, was the earliest reference with this generic in the coastal districts. Madla, the plural format is found in the place name Inu-madla, modern Inu-mella in the same district.

It is interesting that the generic mada/madla occurs in the place names of the Guntur districts only.

Madugu (Maduvu)

As a generic of a place name it is noticed for the first time in the records of the Guntur district of the 10th century. Eg. Köradla-madugu.

Maduvu in Telugu denotes a pond, tank, lake, pool, or collection of any liquid in a pit etc. Madugu is the variant of maduvu. In Kannada it has the same meaning.

Examples: 1. Gō-maduvu, Māra-pūdi-maduvu (Guntur dist.)

2. Köradla-madugu (Nellore dist.)
NOTE: In the case of Mārapūdi-maduvu, the expression 'pūdi' is used to denote a hamlet of the main village (q.v.) The actual generic of the place name is maduvu.

It is a point of interest that the generic maduvu in inscriptive place names is replaced by madugu, in the modern names. E.g. Mārapūdi-maduvu, Mārapūdi madugu.

Nūyi (Nūntula)

Nūyi which means 'a well' in Telugu is found as a place name generic in an early inscription assignable to the 7th century A.D.

Nūntula which is the possesive case form of nūyi occurs in an inscription assignable to the 13th century A.D. E.g. Rāvi-nūyi (Guntūr dist.).

It is significant to note that no other place name is found with this generic in the Guntūr district. It may also be noted that this generic is not found in any other district in the Coastal Andhra Pradesh.

Padiya

This generic occurs only once in the Nellore district, in the place name Chaduru-padiya (Chandra-padiya, Nellore district) referred to in an inscription dated 1102 A.D. This word is of Dravidian origin, meaning, tank, pond, pool, pit, agricultural tract and a small pit containing water. Thus this
generic denotes the village situated in the vicinity of a good water resource.

Révu

Révu or réva a Telugu word means a landing place, port, harbour, or a ford, a ferry, and a sea port. This word as a place name ending is found in the Coastal Andhra Pradesh for the first time in the Chikkulla plates of Vikramendravaram of the Vishnukundin dynasty, which refer to the place name, Rāvi-reva, an unidentified place. It is obvious that the villages having this generic in their names must have been situated at the ferry points of the rivers or rivulets.

It is observed that the word réva for révu is used probably to suit the Sanskrit language, employed in the Charter.44

Examples: 1. Batta-révu (Visakhapatnam dist.)

2. Duggi-réla-pūdi (Guntur dist.)

NOTE: The contracted form of révula (plural form of révu in possessive case) as generic in some place names of the 12th century are noticed, in the Guntur dist.

Toru

Toru and its variants as place name endings are found in the 5th, 8th, 10th and 12th centuries in Visakhapatnam, West Godāvari and Guntur districts. This is the certain form
of the Telugu word *doruvu* which means a big well, pond and a river. In other Dravidian languages it gives the same meaning.\textsuperscript{45} The forms *dorta* and *dorti* found in the place names as generics, are the possessive case forms of *doruvu* of which *dorr* is its short form.

Examples: 1. Mēru-toṇati (Vิṣākhapatnam dist.)
   2. Manda-dorr (West Gōḍāvari dist.)
   3. Veil-dorr (Guntur dist.)
   4. Prān-dorr (unidentified)

**Vādi**

*Vādi* is a Tamil word meaning a way, channel, head of a channel.\textsuperscript{46} As a place name generic it occurs in the Uttaramerur inscriptions. The generic *vādi* occurs only in one place name Kuru-vādi, an unidentified place in an inscription from Bhairavakōṇa, Udayagiri taluk, Nellore district. As this district lies on the border of the Tamilnadu state, the generic *vādi* in the place name Kuru-\textsuperscript{47}vādi possibly betrays Tamil influence. Thus the name of the village indicates that it was situated in the vicinity of a water resource, preferably a channel.

**Vāgu**

Like *vādi* a lone reference of this generic is found in the place name Dantaya-vāgu which occurs in the Santabommāli plates of the Eastern Gāṇga king Indravarman (585 A.D.). In
Telugu, vāgu means a rivulet or a stream.\textsuperscript{48}

Vāya

According to C.P. Brown vāyi means a valley or hollow, through which a stream sometimes runs,\textsuperscript{49} and the word vāya is related to this.

Examples: 1. Tāḍa-vāya or Tāḍu-vāya (Krishna dist.).
   2. Pāla-vāya (Guntur dist.).
   3. Kāṭra-vāyi (Nellore dist.)

Dr. S.S. Ramachandra Moorthy rightly observes that vāyi in Kāṭra-vāyi, (modern Kāṭrā-vāyi, Nellore dist.) "is probably the corruptive form for vāya. The form vāyi may be a derivative of Sanskrit vāpi (Vāpi > bāvi > vāvi). But the modern form of the place name viz; Kāṭrāya, probably Kāṭra-vāya, Kār-āya, does not seem to support this. Further it may be observed that as a place name generic the indigenous word nūyi is the only term found and not the tadbhava word bāvi or its any irregular form even in a single instance.

V. Generics denoting Streets and Roads

Chērī and Dōva (trōva)

The generic chērī is found as an independent word in Telugu language except in place names as generic.

Kērī/gērī in Kannada means a street or a road.\textsuperscript{50} And
cheri is a derivation of this form. The format is found used as an independent word as well as place name generic in Kannada and in other cognate languages also this means a town, village, street, village street, and lane.\textsuperscript{51}

Examples: 1. Hon-jeri (cheri, jeri) (Visakhapatnam dist.)
2. Vallu-cheri (Guntur dist.)
3. Vellai-seri (cheri, seri) (Nellore dist.)

The place names Vellai-seri and Kuruva-seri betray Tamil influence and interestingly they are found only in the Nellore district.

Dova

In Telugu, dova is a colloquial form derived from trova, tova, dova. \textit{Sabdardaratnakaramu} gives the meaning of trova as 'a way', and 'a path'. Its sanskrit equivalent patha is found in a territorial division namely "Andhra-patha".\textsuperscript{52}

The generic dova is found only in one place name Pasu-dova (unidentified).

VI. Generics indicating mountains, hills, or rock, or stone, and forts.

Banda

Only one place name Bikki-banda, with this generic is
found in an inscription dated 1108 A.D. *Banda* means 'a rock' or 'a slab' of stone. Thus the generic denotes a village having a rocky landmark.

**Giri (Salla)**

*Giri* or *Salla* both are Sanskrit words signifying a mountain or a hill and are synonymous with the Telugu word *konda* (q.v.). The word *giri* occurred as a place name ending in a considerable number of place names as early as 2nd century A.D. and *salla* and its other forms occur in only one place name, *Kaṭṭaka-salla*. It is interesting to note that the generic is found in different corrupt forms in one and the same place name.

Examples: 1. *Kaṭṭaka-salla* (Krishṇa dist.)

2. *Vēla-giri* (Guntūr dist.)

**Kal (gal)**

The distribution of this generic is restricted to only Guntūr and Nellore districts. Even in these districts only five place names with this generic are found, four in the former and one in the latter.

The word *kal* or *kallu* in Dravidian languages means stone. It is interesting to note that *kallu* in modern Telugu is found only as a suffix as in *uppu-gallu, sanni-kallu*. In some of the place names of early period also it is found as a generic as well as specific. Thus it has no independent
usage in Telugu. However in other Dravidian languages it continued to be used as an independent word.

As a place name ending it was in use since a long time. While explaining the significance of this generic Dr.S.S.Ramachandra Moorthy rightly observes that "it is possible that the places with 'kal' suffix in their names were the habitants of primitive man who might have chosen them as their abodes because of the existence of stones in abundance with which they made their tools".57

From the above discussion it can be said that the places located on a rocky soil or in the vicinity of the big rocks or boulders had this generic in their names.

Examples: 1. Kālava-rāyi (Visakhapatnam dist.)
2. Bādi-rāla (West Godavari dist.)
3. İdupu-gallu (Krishna dist.)
4. Čeh-m-gallu, Kurn-galu (Guntur dist.)
5. Neduñ-gall (Nellore dist.)

Konda (Konra)

The generic konra occurs as early as in the 4th century A.D. in the place name Tāṇ̃̄ri-konra from the Guntur dist. The word denoting a hill, is a derivative of the Dravidian form kunram which is retained as such in Tamil. Its variant gonram, as a generic is noticed as early as in the 6th century in the place name Rē-gonram. By the 10th
century A.D. *konra* was changed into *konda* and was widely used. In other South Indian languages also it means, a hill and a mountain.\(^5\)

Examples: 1. Appi-konda, Rāma-konda (Visākhapatnam dist.)
2. Penu-konda (West Godāvari dist.)
3. Gutti-konda, Tanri-konra (Guntūr dist.)
4. Mani-gonda (unidentified)

**Mēdu (metta, miṭṭa)**

The word *mēdu* is not found as a generic in the place names but its variants, namely, *metta, matu, maṭi, mēta*, were recorded.

In Telugu the word *mēdu* or *miṭṭa* means an elevated place or a mound. In other Dravidian languages also this word denotes a mound, hillock, rising ground, heap and a heap of earth.\(^5\)

Examples: 1. Kānu-maṭṭi (Visākhapatnam dist.,)
2. Gudi-mēṭa (Krishṇa dist.)
3. Peranā-miṭṭa (Prakasam dist.)
4. Kamala-metta (Unidentified)

**Mirulu**

We find the generic *mirulu* only once in the place name Kolli-mirulu in a 13th century inscription.
This generic must be the corrupt form of mirrulu which is a nominative plural of mirpu.

Rāyi

Rāyi means the same as another Telugu word kallu, a stone. This generic is confined to the dts. of Visakhapatnam, West Godaari and Nellore in the Coastal Andhra Pradesh.

Tippa

Tippa, a Dravidian word, signifies a hill, mound, elevated ground and heap. In Telugu, it stands for a mound or a raised place. Only one place name, viz., Vēmu-tippa (unidentified) is found with this generic in an inscription from Anigaṇḍlapādu, Krishna dt. The generic denotes a village near a mound.

Kōta

The earliest reference to the generic kōta occurs in the inscriptions of the 12th century onwards. It occurs in place names of the Guntūr and Nellore only

Kōta is a Telugu word meaning 'a fort'. Kaṇjeruvula Kōta (modern Pedda-kaṇcherla, Guntūr dt.) and Nellore-Kōta (modern Nellore - Nellore dt.) may be cited as examples with this generic.

VII. Generics suggesting wooded region

It is noteworthy that only very few generics of the place names denoting garden, leaves, trees and forests are available in the Coastal Andhra Pradesh.
Kādu

This word is of Dravidian origin and means forest, jungle, wood, wilderness and cementry. Dina-kādu (unidentified is the only place name found with this generic in Coastal Āndhra Pradesh).

Mrānu

Kāku-mrānum (modern Kākumānu, Guṇtūr dt.) is the only name available with the generic, mrānu, Mrānu or mānu means 'a tree', 'wood' or the 'trunk of a tree'. This place name is obviously after the tree kāku-mrānu which is same is kānu, bot: Anamitra cuculas

Padra

This generic is a corrupt form of Sanskrit word patra signifying a leaf and a leaf of a tree. It appears only once in Punnāga-padra mentioned in an Eastern Chāluksyan inscription.

Vana

Vana is a sanskrit word, it means a forest, wood and a thickest of trees. It occurs as place name generic in only on place name Hattara-vana (Srīkākęlām dt.) mentioned inan Eastern Gāṇga inscription. Thus the generic indicates that the region was covered with forest and even to-day a large area of this dt. is covered with a thick forest.
VIII. Generics denoting trade centres

Though the generics *nagara* and *pattana* initially indicate commercial activities of the concerned places and consequent urbanization, it must be noted that in course of time they have lost their original import and now signify merely a larger habitation.

In this context it may be noted that *nakaramu* (a variant of nagaramu) was often found in the inscriptions of the medieval period in the sense of a merchant guild. The word *pattanamu* interestingly denotes only a town situated on the sea coast.

Modern Kalinda-pattana, Visakhapattna, Machilipattana and Krishna pattana may given as examples for places located on the seashore and serving the shipping industry. Hence *nagara* may be considered as commercial centre in interland well connected by both river and road network, while *pattana* was a place serving mainly maritime trade.

IX. Generics denoting religious place

In the following lines the generics which betray the influence of religion on naming a place are discussed.

- Aramamu

In Sanskrit *arama* means 'a garden', 'a grove'. In the early references *arama* denoted a Buddhist or a Jaina
centre cf. *basadi* and *pall*. With the decline of these heterodox religions the five *āramas* viz; Drākshārāma, Kumar-āramamu, Kṣīr-ārāma, Sōma-ārama, and Amarā-rāma came to signify *salva-kṣetras*.

Agrāhāramu, Chaturvēdi Maṅgalam

From the inscriptions we know that there existed scores of agrahāra villages in the ancient and medieval periods. These agrahāra villages were given to Brahmaṇa donees who were engaged in the six duties viz; yagana, yajāṇa, adhyayana adhyāpana, dāna, and pratigrāha, as tax free gifts. In addition to brahmin agrahāra villages, vaisya agrahāra villages were also rarely, referred to in inscriptions.

Chaturvēdi-maṅgalam is another generic which was in use from the Chōla period onwards and which denotes the same meaning as agrahāram and is found only in the southern part of India. The significance of this generic is explained thus: "As the first part of the name of each one of the villages of this class is a sure indicator of the name of the king or chief that founded the village and thus points also to the time when it came into being. The second part testifies to the attainment in the vedic lore of the donees of the village. We are enabled to say from the names of chaturvēdi- maṅgalam preserved in the inscriptions that in different parts of South India that there were a large number of Vedic
scholars from the 7th century down to the 13th century.

Agrahāra and Chaturvedi maṅgalkam occur as place name generics very rarely in the Coastal Andhra Pradesh. The following place names with these generics are found in the inscriptions.

1. Andōraka-agrahāra (Srikākulaṁ dist.)
2. Akkanna-agrahāra (Visākha paṭanam dist.)
3. Uttamagānga vālsya-agrahāra (Visākha paṭanam dist.)
4. Aaiyana-pura-agrahāra (West Gōdavari dist.)
5. Rajendra chūḍa-chaturvedi maṅgalkam (East Gōdavari dist.)
6. Rajamalla-chaturvedi-maṅgalkam (Nellore dist.)

Tīrtham

The Sanskrit word tīrtham signifies 'a holy place', a place of pilgrimage, a shrine dedicated to some holy object especially on or near the bank of a sacred river. There is only one place name with this generic in the Coastal Andhra Pradesh (8th century).

X. Generics signifying location

The generics which generally indicate the geographical location of the place were iki, kara, karru, and kuruva.

Iki

The word iki occurs as a place name generic as
early as the 5th century A.D. from the Guntur dt. namely Kod-iki (Koh-iki, Guntur dt.) and occurs in the subsequent periods right down to the 13th century. The generic was used in the same name in different forms in different forms in different periods as follows:

Kod-inki, Koh-eki, Konn-eki, Kod-ahki

It is interesting to note that this generic continued to occur in the inscriptions through nine long centuries from the 5th to 13th, in the name of villages in all the Coastal dt.s. under survey.

Example: 1. Kod-eki, Konnangi (Srikakulam dt.)
2. Vell-aki (Visakhapatnam dt.)
3. Pod-ahgi (West Godavari dt.)
4. Pur-ahkki (Krishna dt.)
5. Kon-inki (Guntur dt.)
6. Adu-ahki (Prakasam dt.)
7. Jalad-ahki (Nellore dt.)

The above said villages with this generic lay along the eastern coast. Hence it can be surmised that the generic may mean 'side' or 'shore'.

Kara

The word *kara* in Dravidian languages means 'shore', 'bank'. As a place name generic it occurred in an inscription dated 446 A.D. in the place name Paddu-kara,
(Paḍugu-pāḍu, Nellore dist.). After the lapse of six centuries it again appeared in the place name Paḷangara. (Paḷangara, Vīṣākhapatnam dist.). Only three places, one each from the Nellore, Krishna and Vīṣākhapatnam, have been noticed with this generic in the inscriptions. They are Padduk-kara, Konda-kara, Paḷan-gara. However in the first two place names kara is replaced subsequently with other generics pāḍu and āru. Only in the place name Paḷan-gara, it is retained in its original form to this day.

Karru

Karru is a word signifying the village on the bank of a pond. It is found only in one place name Inun-garru in an inscription of the 12th century coming from the Guntur dist. In another inscription the same place was referred to as Inu-gartti-puri. Here gartti is the generic form of karru.

Kuruva

The word kuruva occurs only once in the place name Baḷḷi-kuruva, from the Guntur district, in an inscription dated 1142 A.D. S.S. Ramachandra murthy opines that "since there is no word like kuruva or kurva in Telugu, this place name generic is probably to be considered as related to the Tamil word kurai which means 'a small island'. As this generic does not appear in any other place name of the region, its significance is not clear."
XI. Miscellaneous group of generics

Gānu, kūta, muti, muṭra, nāḍu, pāḍu, pēṇṭa, puṇṭa, and tenki generics are grouped into a miscellaneous group.

Gānu

The word gānu appears to be the earlier form of gandli which means 'a pass' or 'a gap'. As a place name ending it is limited to the districts of the Guntur and Nellore only in the Coastal Andhra Pradesh.

Examples:
1. Veli-gandla (Guntur dist.)
2. Veli-gandla (Nellore dist.)

NOTE: Gānu is the genetive form of ganru.

Kūta

Kūta, a Sanskrit word means 'a summit or peak of a mountain', 'any projection' or 'prominence', 'end', 'corner', 'a heap', 'mana', 'multitude', 'a house' and 'dwelling'. Perhaps the place names with this place name generic connote villages formed on a higher elevation. A lone reference to this is available in an inscription dated 1261 A.D. from the Guntur district in the place name Mandara-kūṭi (present Mandaram, Guntur dist.)

Mutra

The word mutra or mutru is mentioned only twice in
the inscriptions of the 12th and 13th centuries respectively in the same place Konda-muṭra, Konda-muṭru (Kondra-mūṭla, Guntur dist.).

In Telugu there is no word muṭra and hence it is difficult to specify the meaning of this place name generic.

Nāḍu

Nāḍu or nāṇḍu is an appellation found not only in the names of the territorial divisions but also in the individual place names. As an individual place name generic its earliest reference is found in the place name Ākulamanāṇḍu, in an inscription belonging to 935-47 A.D. and it is noteworthy that this generic occurs in the place names of the Krishna district only.

In all the Dravidian languages nāḍu means, country, district, locality, earth, land, village, cultivated land and settled area.77

Thus it is clear the word nāḍu is used in a wider sense to indicate both country, province, and village.

Ākulamanāṇḍu, and Tāḍi-nāḍu are two place names from the Krishna district.

Pāḍu

Pāḍu is a Telugu word meaning waste, desolate, dismal, dreary, neglected, ruined and dilapidated.78 the word pāḍu in the other Dravidian languages also signifies
ruin, waste, to become useless, void, desolation, vain, abandoned and destruction. Hence the word as a place name generic connotes a village which is formed on the site of a ruined or deserted village.

Examples: 1. Boḍḍa-pāḍu (Viśākhapaṭṭānam dist.)
2. Donṭula-pāḍu (West Gōdāvari dist.)
3. Buḍḍa-pāḍu, Rāvula-pāḍu (Krishna dist.)
4. Brammani-pāḍu, Gunda-pāḍu. (Guntur dist.)
5. Rāvi-pāḍu (Prakasam dist.)
6. Aluvula-pāḍu (Nellore dist.)

Pēṇa

The earliest occurrence of the word pēṇa as a place name generic is noticed during the 11th and 12th centuries in the place name Kōraḍla-pēṇa in the Viśākhapaṭṭānam district and is confined to the place names of that district only.

Pēta is a Telugu word signifying a part of a big town and a row. In Kannada the word pēṭe, pēnte denotes a marketing town or a big bazar in a town. In other cognate languages also it gives the same meaning.

Puṇa

Puṇa is a Telugu word meaning an alley, path, by way, a raised path and a broad ridge between two paddy
fields. The word is also used to indicate a road for cattle. Only one place name with this generic which is referred to in the Cheṭuvu-mādhavaram plates of the Eastern Chālukya king Kali Vishnuvardhana. The place name is Chīnta-guṇṭa-puṅṭa.

S.S. Ramachandra Murthy suggests that this place name generic connotes a village formed near a path (for cattle) leading to a pond (guṇṭa) having tamarind trees (chīnta) in proximity.

Teṇki

The word Teṇki as a place name generic occurs only in one place name from the Guntur district in an inscription of the later half of the 12th century.

The exact meaning of this word is obscure. But it seems to signify a place, house, home and a covert.

Examples: 1. Nūt-teṇki (Guntur dist.)

The suffix teṇkki in the place name Nūt-teṇki (Nuti-teṇki Nūt-ṭeki (colloquial) modern Nūtakki, Guntur dist.) may denote a village having a well nearby.
### XII. Distribution of the generics

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<tbody>
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<td>West Godavari</td>
</tr>
<tr>
<td>Krishna</td>
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<tr>
<td>Guntur</td>
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<table>
<thead>
<tr>
<th>PARRU (pattu)</th>
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<tr>
<td>Srikakulam</td>
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<tr>
<td>East Godavari</td>
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<tr>
<td>West Godavari</td>
</tr>
<tr>
<td>Krishna</td>
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<tr>
<td>Guntur</td>
</tr>
<tr>
<td>Name of the district</td>
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<tr>
<td>---------------------</td>
</tr>
<tr>
<td>Visākhapatanam and Vizianagaram</td>
</tr>
<tr>
<td>East Godāvari</td>
</tr>
<tr>
<td>West Godāvari</td>
</tr>
<tr>
<td>Krishṇa</td>
</tr>
<tr>
<td>Guntūr</td>
</tr>
<tr>
<td>Prakāśam</td>
</tr>
<tr>
<td>Nellore</td>
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**STHALA (tula/dalal)**

<p>| | |</p>
<table>
<thead>
<tr>
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<tr>
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<td>Krishṇa</td>
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<td>Guntūr</td>
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**VĀTA (vāti) kṣetra**

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<td>Name of the district</td>
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**GUNTA (kuṇṭa)**

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<thead>
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**KODU (gōḍu)**

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**KOLANU**

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**MĀDA**

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<table>
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<table>
<thead>
<tr>
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<table>
<thead>
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<table>
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<tr>
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### Vāya

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<td>Nellore</td>
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### Chēri

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<td>Gunţūr</td>
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### Hāndā

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<tr>
<td>Gunţūr</td>
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### Giri, Sāila, Konda

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<td>Krishna</td>
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<tr>
<td>West Godavari</td>
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<td>Krishna</td>
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<tr>
<td>Gunzur</td>
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<tr>
<td>Nellore</td>
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### MEQU, METTA, MITTA, MIRULU

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<td>Krishna</td>
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<td>Gunzur</td>
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### KOTA

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<tbody>
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### MRANU

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<td>No. of place names with the generic</td>
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<tr>
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<td><strong>NAGARAMU and PATANAMU</strong></td>
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<tr>
<td>Visakhapatnam</td>
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<tr>
<td>East Godavari</td>
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<tr>
<td>Guntur</td>
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<td>East Godavari</td>
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<tr>
<td>Guntur</td>
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<tr>
<td>East Godavari</td>
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<td>West Godavari</td>
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</tr>
<tr>
<td>Nellore</td>
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<td><strong>TIRTHAM</strong></td>
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**KARA**

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**KARRU (garru)**

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<tr>
<td>Nellore</td>
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<td>No. of place names with the generic</td>
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### PUNTA

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### TENKI

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Classification of Names

We have to analyse and classify the specifics, the names proper or the first part of the names to understand their cultural significance. However, one must bear in mind that the classification of names is a matter of not a little difficulty. The more we probe into the subject, more often than not, we are confronted numerous problems. The meanings which the lexicons of Telugu, Tamil and Sanskrit suggest have their limitations. They may not be giving real ancient usages or usages as old as the inscriptional name itself. They at times record the meanings given by later works.

So, the interpretations suggested here are to be understood as provisional and not final. They need further corroboration from other sources, but particularly from a first hand knowledge of the place itself.

When the specific of a place name gives two or more meanings it becomes almost impossible to decide the intended connotation without a personal visit to and a detail enquiry about such places. It is still more difficult to come to any definite conclusion regarding the meaning of the place name when the places cannot be identified.

H.D. Sankalia classified the names into seven different groups. Sumati Mulay classified them into twenty two groups while S.S. Ramachandramurthy classified them into nine branches.
However, in the present work, keeping in view the data available in inscriptions and the difficulties afore said, an attempt is made to classify and identify the places district wise.

The place names available are classified as follows:

I. Place names after natural geographical features.

II. Place names signifying flora.

III. Place names denoting fauna.

IV. Place names denoting religious features.

V. Place names denoting ethnological features.

VI. Place names of historical significance.

VII. Place names of commercial character.

VIII. Place names after famous cities.

IX. Miscellaneous.

1. Place names after natural geographical features

   Natural geography plays an important role in influencing the place names. They can be categorized into four sub-divisions.

   a) Place names which reveal the geographical and physical features like mountains, hillock, rocks.

   b) Place names suggesting proximity of water.

   c) Place names suggesting soil.
d) Place names descriptive of the position and location of the village.

a) Names after Mountains, Hills, Rocks

Srikakulam

Konda-n-ūru (Konda =Telugu word for hill)

Krishna district

Kaṇṭaka - Sāila
Konda - Kara
Konda - Kanchi
Konda - Palli

Konda - ūru

Guntur district

Kall-ūru (kallu =a rock)
Konda-cherup-ūru
Konda-dina
Konda-mudi
Konda-muṭra
Konda-samī

Prakasam district

Konda-muṇjal-ūru

Thus the classification shows that konda i.e., hill or mountain is more widely used word as name proper in the Krishna, and Guntur dts., only. It is significant to note
that more words denoting hill or mountain or rocky surroundings occur as generics in the place names rather than as the specifics.

b) Names suggesting nearness of water

Although quite a good number of the place names denoting different kinds of water resources are available in the inscriptions under survey, there are more generics of this group than the specifics. Very few names having the specifics denoting water resources are available in the inscriptions. They are,

Srikakulam dist.,

Kođ-uru
Koll-uru
 catégorie

West-Godavari dist.,

Aru-veli (Aru = river)
Kolanu

Krishna dist.,

Kadala-palli
Kadala-puri
Nentala-kod-uru
Guntur dist.,

Guntûru
Kan-jeruvu-la-kôta
Kalankalûru
Koli-pâru
Koli-mîrulu
Koll-ûru
Muriki-nûniti-pâdu
Nûd-enki (Nûd, corruptive form of nûyi = well)
Nûtula-pâru
Pañka-taṭaka-pura
Utta-pallı

Prakâşam and Nellore dist.,

Cheruva-n-ûru
Irûn-gûndîai
Kadâya-nûnti
Utta-k-ûru

The following places are unidentified.

Koll-ûru and Nûtula-pâdu

It is interesting to note that only the Guntur dt., has a number of places, which are indicative of water resources, like āru = river, cheruvû or taṭaka = tank, gunûta, kaḍa, Kadâya, kolanû, Koḍû, kollû, nûyi or nûti utta or ûta.
c) Place Names denoting different types of land

Besides the names indicating hilly regions or water sources, there are a few inscriptive place names denoting different types of land. It may be noted that their number is comparatively small.

The following types of soils are indicated by the specifics in place names.

1. Red soil
   i. Chep-brolu (Guntur dt.,)
   ii. Erra-guttulu (Guntur dt.,)

2. Saline soil
   i. Uppala-padi (Guntur dt.,)
   ii. Uppala-padi (Nellore dt.,)

3. Lime soil
   i. Chavita-puri (Krishna D.t.,)

4. Sandy soil
   i. Iska-palli (Guntur dt.,)

5. Dusty soil
   i. Duvu-uru (Nellore dt.,)
   ii. Duvu-padi (Unidentified)

   (Duvu is a corrupt form of duvva which means dust)
d) Place Names descriptive of the position and location of
the villages.

There are a few names which contain the first part
indicating the location or condition of the village.

Egs. 1. Divi and Dvipamu (Krishna dt.,) (divi = island)
2. Veli-dorré, Veli-gandla, Veli-varti (Guntur Dt.,)
   (Veli-out side)
3. Veli-gandla (Nellore dt.,)
4. Veli-gandla, Veli-volu (unidentified)

There are a few inscriptional place names which
signify the size or shape of the place. The first part of
the place name suggests bigness or length respectively. The
examples are boghat pedda, penu, peru and dirgha, and
nidü.

Egs. i. Brihat-kouli (Srikakulam dt.,)
ii. Brihat-kanchi-pura (Krishna dt.,)
iii. Pedda-dikarémi (East Godavari dt.,)(pedda=big)
IV. Pedda-vippa (West Godavari dt.,)
V. Pedda-maddali (Krishna dt.,)
VI. Pedda-galidi-parru (Guntur Dt.,)
VII. Pedda-ganjamu (Guntur Dt.,)
VIII. Pedda-vipparu (Guntur Dt.,)
IX. Pedda-muru-gulla (Nellore Dt.,)
X. Penu-m-barti (East Godavari Dt.,)(Penu=big)
The following place names, are unidentified:

Pedapalli, Pedda-daravalli, Pedda-veligaiglru, Penu-bungi,
Penun-balli, Penu-barru, and Peru-m-palli.

The first part of the place names which suggest smallness in size are buduma, koda, kondruka, kuchi, and pina or pinna.

i. Budumuru (Vishakhapatnam dt.,) (small village)
ii. Koda-manchali (West Godavari dt.,)
iii. Koda-mupporru (West Godavari dt.,)
iv. Koda-nilida-purru (Guntur dt.,)
v. Kondruka-vilanga-vada (Visakhapatnam dt.,)
vi. Konduka-pundi (West Godavari dt.,)
vii. Kuchi-pundi (Krishna dt.,)
viii. Kuchi-pundi (Nellore dt.,)
ix. Pina-malliuru (Krishna dt.,)
x. Pina-Gajjamu (Guntur dt.,)
xii. Pina-Kranku-pago (Guntur dt.,)
The following are yet to be identified.

Kondika-muňjalûr and Pinna-palli

II. Place Names signifying flora

There are several inscriptional place names indicating the names of trees, plants, creepers, vegetables, grains and forests. The place names belonging to this category can be divided into the following sub-divisions.

a) Place names after trees or plants.
b) Places named after the parts of trees or plants.
c) Place names after flowers.
d) Place names after grains or cereals and spices.

The following trees and plants are known from the place names of the Coastal Andhra Pradesh. The most common are chînta (=Tamarind, *Tamarindus indica*) Mâmiţi (= Mango-Mangi fera foetida) and TăĎi (Palmyra, *Borassus flabellifer*), Râvi (Pippal, *Ficus religiosa*) and Maddi (Terminalia arjuna) in that order.

The others are Alli (a water plant, *Nymphaea alba*) Benda (Hibiscus esulentus) Bürugu (Silk cotton - *Salmalia*, Malabarica) ChaĎdra (Acacia sandra) Cheruku (Sugar cane - *Saccharum obbicinarum*) Gâra (Balanites oegiptiucaw) Gâtti or Gotti (Zozyhu xylopyrus) Gôngu or Gôgu (Hibiscus cannabinus) GummaĎi (Cucurbita maxima) Gurinda, Gurugunji (Arbus
precatorius) ținta or ita Phoenix sylvestries) ippa (Bassia precatorius) ippa (Bassia latifolia) Jammi, (Prosopis spicegera Juvvi, (Ficus infectoria) Kāku mānu, (Pongamia glabra) Kaṁba (Ficus bengalensis) Nārīkēla - (Coconut - Cocos nucifera) Nimma, (Lime - Citrus lemon vavacida) Pasupu (Turmeric - Curcuma langa) Patti (Cotton-Gossypium hebecium) Ponna, (Rottleri tinctoria) Vāṅga, Vaṅkāya, (Bringal, (Solanum Melongena) Vēpa, Vēmu (Margosa-Melia zadirachta).

a) Places named after trees or plants.

Srikākulam district

i) Ipp-illī
ii) Sarakkara-vāṭāka
iii) Tāla-grāma

Vizianagaram and Visākhapatnam district

i) Jammu or Jammi
ii) Ponna-diya

East Gōdāvari district

i) Chint-e-kūru
ii) Chint-pallī
ti) Jamma-pāṟṟu
iv) Māmini-vāḍa
v) Māviṇi-vāḍa
V. Ponna-vaḍa
VI. Tāṅṭali-parthi

West Gōdāvari district

i. Chail-chintala-pūṇḍī
ee. Cheraka-vaḍa
iii. Madd-ūru
ivy. Māvunul-ūru
v. Tāḍi-nāga
vi. Tāṇḍ-ēru

Krishna district

i. Tunul-umula
ii. Nu-chchiñtalu
iii. Nēla-marri
iv. Nima-geḍa
V. Pasupu-barru
VI. Pedda-Mudduli
VII. Rāvula-pāḍu
VIII. Tāḍa-vāya
IX. Tālu-gummi
X. Venu-palli

Guntūr district

i. Chandr-ūru
ii. Charak-ūru
iii. Charuku-m-balli
IV. Ikshu-palli
V. Chintala-pudi
VI. Chinta-palli
VII. Chintta-paddu
VIII. Chiru-Mamidi
IX. Garla-paddu
X. Garal-uru
XI. Gongula-paddu
XII. Gurindla-la
XIII. Inta-mukkala
XIV. Kraku-mahu
XV. Kunti-maddi
XVI. Maddi-revula
XVII. Marripaddu
XVIII. Mavindi-paddu
XIX. Narikedupum-bundu
XX. Pasavu-vemula
XXI. Patti-paddu
XXII. Uru-nuntula-paddu
XXIII. Ravipuddi
XXIV. Ravuru
XXV. Tadepalli
XXVI. Tadi-konda
XXVII. Tadla-palli
XXVIII. Tandi
XXIX. Tandi-konda
XXX. Vemula
Prakasam End Nellore district

i. Chinta-gunta
ii. Maddi-padu
iii. Ravula-kolanu
vi. Tadi-uru

The following places are yet to identified.

Chintala-pundi, Chinta-volu, Garla-padu,
Juvvi-Kunta, Maddi-cherva, Maddi-uru, Ponna-gama,
Ponna-torra, Ravi-padu, Ravi-rova, Tadi-kolanu, and
Venula-ilipu.

Chinta and Mamidi seem to be very popular and
common in all the districts except in Srikakulam,
Vizianagaram and Vissakhapatnam.

A lone name after ippa tree is found only in the
Srikakulam dist., This shows that even in the olden days
the region was covered with forest, as ippa trees usually
grow only in the forests.

It is interesting to note that the Gunjur dist., has
numerous place names after trees and plants. This region is
known for agricultural production and Chinta groves. Even
to-day agriculture is the main occupation in this region, both
on account of adequate rain fall and black soil.92

b) Places indicating gardens, parts of trees or
Plants
It is significant that only a few place names are available denoting gardens, parts of trees or plants.

Srikakulam district

i. Tanjá-da

East Godavari district

i. Tontta-parru

ii. Vallūru (vall = creeper)

West Godavari district

i. Vallūru

Krishna district

i. Jide-pūndli

Guntur district

i. Chivuru-pādu (chivuru = sprout)

ii. Dōnki-puru

iii. Jide-pūndli

iv. Vadda-māni (mani = trunk of a tree)

v. Vallūru

Nellore district

i. Vallūru

The following places remain unidentified.
Aku-palli, (āku=leaf), Chella-podaru (Podaru=a bush),
Gaddi-padu (gaddi=grass), Niḍu-mānu and Tīgala-Palli (tiga= a creeper).

c) Places named after flowers

Strangely enough there are a very few identified inscriptive place names denoting flowers in the coastal region.

Sriakulam district

1. Tāmara-cheruvu (Tamara=lotus)

Visakhapatnam district

1. Kaluva-chēḍu (Kaluva=water lily)
2. Tāmara-Khandī

Krishna district

1. Tāmara-kolam

Guntūr district

1. Kalva-kuru

Kaluva-chēḍu, Mogalu-cheruvu (mogalu =Skt. ketaki) and Tāmara-vāda are the places referred to in the inscriptions which could not be identified.

It is significant to note that the pūvu and vīru, which mean a flower in general are found as specifics of
place names. Place names with the term viri are found especially in the early inscriptions. The following are the identified places with these specifics referred to in the inscriptions.

**Guntur district**

1. پُ-وَاُدا
2. وَِرِي-پَاَرَا
3. وَِرِي-پَاَرُ

**Nellore district**

1. بِرِي-پَاِرُ
2. وَِرِي-ْيُرُ

The following inscriptive place names are unidentified.

پُوُVIN-ْعُر، وَِرِي-پَاِرِتِي وَ وَِرِي-پَاَِلِعُ.

d) Places named after Oil seeds, grains, cereals and spices

**Srikakulam district**

1. Eرَانْدَا-پَأُلِي (Eرَانْدَا=caster)
2. Yَاَوَاَيَا-ْيَاَتِِلِکَا (Yَاَوَاَيَا=grain)

**Visakhapatnam district**

1. يُونَا-ْگِرِي (يُونَا=maize)
East Godavari district

i. Kandl-Kuppa (Kandl = red gram)

Krishna district

i. Sanaga-padu

Gunjur district

i. Dhanya-ghaṭa or Dhanyaṅka-pura (mdn. Amarāvatī)

ii. Jonnala-gadda

iii. Jonna-prāḷūru

iv. Korra-parru

v. Vadlam-būṇḍī

Prakasam and Nellore district

i. Miriyam-palli

ii. Nell-ūru, or Nell-ūru-puri (mdn. Nellore Town)

The following place names are yet to be identified. Kandi-Kommu, Vaḍla-kōṭa, Vaḍla-Kurru, Vaḍl-ūru, and Var-vāḍu.

III. Place Names denoting Fauna

The names of the animals, birds, and reptiles contributed their names to place names. Of the animals cows, bulls, buffalos, goats and sheep and wild animals like the elephant, tiger, lion, deer, jackal and monkey have been represented in the place names. Interestingly the boar occurs only once in the name of territorial division.
a) Place names after domestic animals

Srikakulam Dist.,

1. Go-madu (govu = Cow)

Visakhapatnam Dist.,

1. Go-vatakake

Krishna Dist.,

1. Eddana-palli (eddu = Ox)
2. Elamandali (Probably related to enumu = buffalo)

Guntur Dist.,

1. Ala-parti (ulu avulu = cows)
2. Ala-padu
3. Enama-dale, Yenamam-dale (emma is a corrupt form of Kannada emme or Telugu enumu)
4. Gadjida-parru (gadida = donkey)
5. Go-maduvu
6. Go-vada, Go-vatika
7. Koda-galidi-parru (galidi same as gadida)
8. Peda-galidi-parru

Unidentified places:

Ala-paka, Edla-palli (eddu, edlu = Oxen) Yacli-uru
b) Place names after wild life:

**Srikakulam Dist.**,  

1. Siha-pura  
   or  
   Siṁha-pura  
   or  
   Siṅgha-pura  

- siha and singha are corruptive forms of Siṁha = lion

**Vizianagaram dt.**,  

1. Chingga-pur'irnu (Chingga is corruptive form of slnha = lion)

**East Godavari dt.**,  

1. Chingga-puramu (Chingga is corruptive form of slṁha = lion)

-  

2. Enuṅgu-dala (enugu = elephant)³³

**West Godavari dt.**,  

1. Atti-li (atti > hasti = elephant)

**Guntur dt.**,  

1. Pull-kallu (pull = tiger)

2. Pull-puḍu

The following places are unidentified:

Attī-pūṇḍi, Nakka-vāda and Pull-varru.
e) Place names denoting birds

Krishna Dist.,

1. Chiluka-pundi (Chiluka = Parrot)
2. Namili-kuṇṭa (Namali = Peacock)

Prakasam and Nellore Dist.,

1. chiruka-pati-kampanamu
2. Sri-suka-grāma (Suku = Skt. word, parrot)

It is interesting to note that birds do not contribute much to the naming of the places.

c) Places named after reptiles

Krishna dist.,

1. Nāvul-ūru (nāgu > nāvu = serpent)
2. Pāmb-arru (Pāmu = Serpent)

Guntūr dist.,

1. Balli-kurva (balli = Lizard)
2. Pāmula-pādu

Prakasam dist.,

1. Nagula-uppala-pādu or Nāvula-uppala-pādu
Nellore dt.,

1. Nāga-pudol
2. Nāgula-vanamu

We find only names after snake and lizard in the districts located to the south of the Krishṇa River. It is interesting to note that there is no reference to place names after the reptiles from the districts that lay on the north of the Krishna. It may also be noted that the place names having nāga as specific may denote serpent worship.

IV. Place names after Religion

Some places were simply named after god in general, deva while others signify different religious sects viz., Saiva, Vaishṇava, Buddha and Jaina.

(a) Place names influenced by Saivism

Visakhapatnam dt.,

1. Viśākha-paṭṭana (Viśākha is the name of Kārtikeya Son of Śiva)

East Godavari dt.,

1. Kumārā-mamu (kumara is the epithet of Kārtikeya)

Krishna dt.,

1. Nāndl-grāma (nāndl is the vāhana of Śiva)
We find only names after snake and lizard in the districts located to the south of the Krishna River. It is interesting to note that there is no reference to place names after the reptiles from the districts that lay on the north of the Krishna. It may also be noted that the place names having nāga as specific may denote serpent worship.

IV. Place names after Religion

Some places were simply named after god in general, deva while others signify different religious sects viz., Saiva, Valshnava, Buddha and Jaina.

(a) Place names influenced by Saivism

Visakhapatnam dt.,

1. Visākha-pattana (Visākha is the name of Kartikeya Son of Siva)

East Godavari dt.,

1. Kumārā-mamu (kumara is the epithet of Kārtikeya)

Krishna dt.,

1. Naṇḍī-grāma (naṇḍi is the vāhana of sīva)
Guntur dt.,

1. Lingamu-pāḍu (linga phallic form of siva)

Prakasam dt.,

i. Tripurāntakam (tripurāri is the epithet of siva)

ii. Komaru-prōlu (Kumāra/komara)

iii. Kandu-kūru (kanda/skanda = kumāra svāmi)

The following places are yet to be identified:

Lingama-kūnta, Lingama-kurru and Visavanātha-pattanamu

(b) Place names influenced by Vishnu and Vishnavism:

Srikakulam dt.,

i. Hari-vētaka

ii. Sri-kūrma-pura

East Godavari dt.,

i. Sri-purushottam

Guntur dt.,

1. Anantā-rāmamu

ii. Bhava-pattana

iii. Vaikuntha-vuramu

Nellore dt.,

1. Veligandla alias Marga-nārayana-puramu

Narāyana-vēri is yet to be identified.
(c) Place names after goddesses.

Vizianagaram dt.,

1. Nāmka-paṭaka (Nukālamma = a village deity)

Vishakhapatnam dt.,

1. Kakati-khandi
2. Sri-pura
3. Sri-puram

East Godavari dt.,

1. Dugga-vāda (Durga)
2. Kākandi (Kakati-khandi-vada)
3. Sri-puram (sri)

West Godavari dt.,

1. Padminiya-agrahamāra (padmini, epithet of goddess)

Krishna dt.,

1. Duggiya-pūndi

Guntur dt.,

1. Dge, Dugge, Duggi, Deya, Duggya-pattana, Dugge-rāla-pūndi (Durga) Duggi-rāla, Duggama-pūndi
2. Kākandi
3. Mahadevi-cherla (mahādevī)
iv. Siri-puram
v. Siri-pūṇḍi
vi. Siri-pura

Prakāśam dt.,

i. Amma-pūṇḍi (amma - honorific used for goddess)
ii. Muchchala-gudi (Mutyalamma - a village goddess)

The following places remain unidentified:
Ama-la-pūṇḍi, Durgamma-pūṇḍi, Sri-vrūla and Sri-puramu

It is curious that the place names after goddesses are not found in the Nellore dt., though the worship of mother goddess was popular in the region, during the period with which we are concerned.96

The names after the goddess Lakshmi begin with sri or siri

(d) Place names which betray the influence of vedic gods and other gods in general:

Some places had been named occasionally after vedic gods such as Indra, Sun, Moon, Agni, Varuna and Yama. The following are the inscriptive place names identified with certainty.

Srikākulam dt.,

i. Soma-vātaka (sōma = chandra i.e., moon)
Vizianagaram dt.,

1. Surala-ka (*suralu* = gods)
2. Yāmī-vaṭaka (*yama* = god of death)

Visākhapatanam dt.,

1. Davāndī
2. Deva-pura

West Godavari dt.,

1. Sūrya-narāyaṇa-puram (*sūrya* = sun)

Krishṇa dt.,

1. Sōmavuramu
2. Vēlp-ūru (*vēlpu* - general word used to denote god)

Guntūr dt.,

1. Dēvaramu-palli
2. Vēlpu-n-ūru
3. Vēlp-ūru

Prakasam dt.,

1. Chandr-ūr (*chandra* = moon)

Nellore dt.,

1. Dēvaramu-palli

The places Aggl-jāla (*agni-jvala* = flames, name after fire god), Deva-vuramu, Sōma-palli, Some-palli and Vēlp-pur
are yet to be identified)

The identified names are very few and none of them is from the East Gōdāvari and Guntur dts.

(e) Place names which betray religious beliefs:

We find a few place names after the Telugu word guḍī (temple)

Visakhapāṭnam dt.,

i. Guḍī-vāḍa

East Gōdāvari dt.,

i. Guḍī-vāḍa

ii. Kudī-vāḍa (Kudī = guḍī)

West Gōdāvari dt.,

i. Guḍī-pūḍi

ii. Guḍīla-pallī (guḍī- lu = temples)

Krishpa dt.,

i. Guḍī-metta.

Guntur dt.,

i. Cherla-guḍī-pāḍu

ii. Guḍī-pūndi

iii. Guḍī-vāḍa
It is interesting to note that no place name after guḍi occurs in the districts of Srikākulaṁ and Vizianagaram.

The following place names betray religious beliefs:

**Srikanṭalaṁ dt.,**

1. Vānkalī-kiṅkā⁹⁷

**Kṛṣṇapura dt.,**

1. Mukti-grāma (mukti = salvation)

**Guntur dt.,**

1. Amara-pura
2. Amrīta-pura, Amutun-ūru (amrita)
3. Atuk-ūru⁹⁸ Vijaya-pura

**Prakāśam dt.,**

1. Dharma-vuram

**Nellore dt.,**

1. Atuk-ūru
(f) Places influenced by Buddhism are found very scarcely in the coastal dts., of Andhra Pradesh:

Srikanṭakulam dt.,

i. Pālu-ra

ii. Danta, Danta-pura

iii. Siddhārthaka

Visākhapatnam dt.,

i. Ārama-tīrtham

Guntur dt.,

i. Buddha-pūndī

Unidentified place: Sri Buddhāmu.

(g) Place names influenced by Jainism:

Very few place names were influenced by the Jainism in the Coastal Andhra Pradesh.

Vizianagaram dt.,

i. Nānda-pālanga

Visākhapatnam dt.,

i. Nandl-vardhamāna-puram (named after Vardhamāna mahāvīra)

Krishnap dt.,

i. Nāndi-gāma
(h) There is only one place, Daksha-râma in the East Godâvari dt. which appears to owe its name to the great sage Daksha.

(i) Among the puranic personalities only Arjuna and Drôna seem to have lent their names to this group.

Krishna dt.

i. Arjuna(sya)-puri

ii. Vijaya-vâjika, Vijaya-vâda (Vijaya is the epithet of Arjuna)

Prakâsam dt.

i. Drôna-di or Drôn-âdula

V. Place names denoting Ethnographical Features:

A few villages have certain caste, tribes and profession as their names. The names of three major castes brahmana, râcha (kshatriya) and setji (vaisya) figure in some of the inscriptive place names.

The following are a few place-names influenced by brahmana caste.

Guntur dt.

i. Brahma-palli (brahmana)

ii. Brammani-pâdu

unidentified place: Mandde brahma-palle.
(i) However it is possible that these villages could have been named after Brahma, the first of the Hindu trinity. But we may note that the god Brahma according to purāṇas was not eligible for worship.

(ii) The places Rāja-vōlalu of East Gōdāvari dt., Raja-vrōlu of the Guntur dt., and Rācha-gōna (raja) and Rāchcha-vēmu of the Prakasam dt., must have been named after kshātriya caste.

(iii) A place called seṭṭi-vāḍa in the Visākhapatnam dt., is undoubtedly named after the vaisya caste.

(iv) The following place names denote certain castes, tribes and professions.

Visākhapatnam dt.,

i. Nāpita-vātaka (nāpita = (skt. word = barber)

Visākhapatnam dt.,

i. Chāki-vāḍa (chākali (Tel. word) = washerman)

ii. Odda-āḍā

iii. Odda-vāḍi (mdn. Oddadi)

iv. Kummarā-palli (kummarā (Tel. word) = potter)

West Gōdāvari dt.,

i. Odda-paṭṭi

ii. Oddi-paṛti
Krishna dt.,

i. Golla-pundi (golla (Tel. word) = shepered caste)

ii. Jakkam-pundi (jakkula tribe) 

iii. Kunchyana-Vada

Guntur dt.,

i. Odda-gunta

ii. Odda-velli

Nellore dt.,

i. Gola-undi or Golla-pundi

The place names which are unidentified:

Bolarinda-vallu (boyala = brahmin) Brahmana-rajarla, Jakkula-gummu, Uppara-palli and Upparallu-palli.

It may be noted here that although the above mentioned places denote certain caste and tribes that may not be found today in the same villages, these villages must have been originally inhabited by and named after them. The classification may be out of social context as no village is found anywhere exclusively inhabited by a particular professional community. Even in the ancient times people of different professions and artisans were found in every village as their services were always required. However it can be presumed that a few homogeneous artisans or professionals or tribes must have founded a settlement to which, later on other castes and groups could have migrated.
VI. Place names of Historical Significance:

Place names with historical significance noticed in the inscriptions of the coastal region of Andhra Pradesh are of great value for the student of political history. A number of places were named after kings, queens, princes, royal epithets, dynasties, chiefs or officials and historical events. Naming the places after kings or historical events are not restricted only to Andhra but is found throughout the country.

Hence a deep and careful study of such place names would bring quite interesting and otherwise unknown historical facts to light.

(a) Sattenapalli is one place name which is named after the royal dynasty. This is referred to in the inscription from Amaravathi, Sattenapalli taluk, Guntur dt. Taking the provenance into consideration, it may be presumed that this place owes its name to the late Satavahanas, who ruled from Dhānyakāṭaka and had probably established a township and named it after their family. Originally it might have been known as Satavāhanapalli.

(b) Places named after ruling kings, queens, princes and epithets of the kings:

The earliest occurrence of the place being named after a king can be dated back to about 3rd century B.C. The place Dhanadapuri (mdn. Chandavolu, Guntur dt.,) appears to have
been named after the ruler called Dhanada. The Bhattī-prōḷu
inscription\textsuperscript{107} about 3rd century B.C. mentions a king named
Kubēraka. Dhanada, being a synonym of Kubēra it may be
presumed that these two are identical. Further it is said that
there was a king called Dhanada who founded Dhanada-pura.\textsuperscript{108}
Thus it is possible that Dhanada-pura referred to in the
inscriptions owes its name to a king.

The next earliest place named after a king is Vijaya-puri
(mdn. Vijayapuri, Guntur dt.) the famous Buddhist site.
This might have been named after the Sātavāhana king,
Vijaya Śātakarni. This is the only inscription of Sātavāhana
family discovered in Nagārjunakonda.\textsuperscript{109}

The Mattōpāḷu plates\textsuperscript{110} of the king Danādaravarman of
Ānanda gōtra, refers to Kandurapura. It is considered to be
a place, named after the founder of the Kandura.\textsuperscript{111}

Subsequent to the chiefs of the Ānanda gōtras, the
Eastern Chalukyan kings contributed their names to the
places in the Coastal Āndhra Pradesh.

The place Sarvasiddhi (mdn. Sarvasiddhi,
Visakhapatnam dt.) appears to have been named after the
epithet Sarvasiddhi endowed to the Eastern Chalukyan kings
Jayasimha I and Jayasimha II.\textsuperscript{112} However it is not possible to
determine who lent this epithet for naming of this place.

Another such instance of naming a place after a king is
Niravadyaprōḷu or Niravadyapura (mdn. Nidadavōlu, East
Godavari dt.) referred to in the inscriptions of the 9th to 13th centuries must have been named after the epithet niravadya of Jayasimha II of the Eastern Chalukya dynasty.

Kokkilipundi, an unidentified place referred to in the Chelluru plates, might have been named after Kokkili, the Eastern Chalukyan king who ruled during the 8th century A.D.

The place name Sila (mdn. Sila, East Godavari dt.) which is referred to in an inscription dated 1116 A.D. possibly owes its name to the queen, Sila of Kali Vishnuvardhana of the same dynasty.

Eastern Chalukyan king, Bhima I, who ruled between 692-921 A.D. lent his name to the place Bhima-pralu, which is also referred to as Chalukya-Bhima-puri, Chalukya-Bhima-varam and Chalukya Bhima-varam in inscriptions (mdn. Bhima-varam, East Godavari dt.). The same place is also referred to as Rajanarayana-Bhimaramu and Rajanarayana-puramu after the epithet Rajanarayana of Rajarajanarendra, 1019-61 A.D.

The village Mummaqi (mdn. Mummaqvaram, East Godavari dt.) owes its name to the epithet Mummaqi-bhima of the Eastern Chalukyan king Vimaladitya.

The epithet of Rajmahendra of Rajarajanarendra (1019-61 A.D.) was given to the place name Rajmahendra pattana. It has been suggested elsewhere that this place was named
after the same epithet of the king Amma I of the same dynasty. To support this view the available evidence is not sufficient. However, two inscriptions from Panchadhārāla\textsuperscript{117} attests the theory that it was Rājarājanaṅārendra who established and named the place Rājamahendrapattana after his epithet.

Chronologically subsequent to the Eastern Chalukya dynasty, it was the Chōlas who succeeded them and contributed much to the place names in the Aṇchra country.

The place Jananāṭhapuramu (mān. Dakšāram, East Godāvari dt.) seems to have been named after the title janāntha of the Chōla king Rājarāja I.

Thambal-yur alias Jayangondasola-chaturvyutimanāgalam, (mān. Tummuru-Nellore dt.) is another place named after another epithet Jayangondasola of the king Rājarāja I.

Singalānantapura was another name of Suralūru (mān. Sullurpējā, Nellore dt.) referred to in an inscription\textsuperscript{118}, which is obviously named after the epithet Singalāntaka of Rājarāja I who won the battle against the king of Śimhala.

The place name Kalidindi alias Madhurāntaka-nallur, (mān. Kalidindi-Krishna dt.) was another place named after the title madhurāntaka borne by Rajendra I\textsuperscript{119}.

Ghanta-sāla alias Sūla-pāndyapurum (mān. Ghantasāla, Krishna dt.) reveals interesting fact that the title chōla-pāndya, was by Rajendra I, on the prince
Jātravarman Sundara Pāṇḍya, on the occasion of the appointment of the latter as the viceroy of the newly annexed Pāṇḍyan territory.120

Kanṭhanārayaṇa puram (mdn. Gandavaram, Nellore dt.) *alias* Kulottungasālapuramu was another place named after the Kulottungachōḍadevā I. Kulottungachōḍapāṭṭana was another name of Viśakhapāṭṭam given by the same king after his subjugation of the region.

Viśayavaḍa was referred to as Rajendrasālapuram after the second name of Kulottunga I.

Chiṇḍamū is an unidentified place referred to in an inscription from Drākṣharāma and belonging to the reign of Kulottunga I.121 *Rajendra-bhaṭṭa-chaturvedimaṅgalam* after the second name of the king.

The place name Rajamāṇikka-varamu *alias* Prēmpalli (mdn. Bāpaṭṭa, Guntur dt.) might have been named after Rājarāja II.122

A Tamil inscription from Chāppilapalli123 Venkaṭagiri, Nellore dt., refers to Nagapuḍöl (mdn. Nāgavōlu, Nellore dt.) as Rajamalla-chaturvedimaṅgalam, after the title of Chōla king, Rājarāja III (1216-46 A.D.)

Bhōgāpuram (Viśakhapatnam dt.) was given a second name Vikramagāṅgavīrāṇapēṭṭa after the epithet Vikramagāṅga of the king Anūtvarmachōḍagāṅga of the Eastern Gāṅga dynasty.124
Kakatiyas became the supreme power after the Chōlas in Andhra. Some of the villages appear to have been named after them.

Temadata alias Gaṇapa-vuramu (mdn. Gaṇapavaram, Guntur dt.) referred to in the inscriptions was obviously named after Kakatiya Gaṇapati. It is strange to note that subsequently the original name was dropped and the second name became popular and was retained.

An inscription from Gangavaram refers to the village as Chalamartiganapuramu. It was apparently, formerly called after the title Chalamartigaṇḍa of the same king.

Some of the villages in the Prakāśam and Nellore dts., named Gaṇapavaram or Gaṇḍavaram or Rudravaram or bearing similar names might have been so called after the Kakatiya kings, since they were credited with clearing the forests and construction of new villages.

The villages named after the chiefs of the minor dynasties are discussed in a chronological order.

Two inscriptions from Krishnapattanam refer to the place name Kollatturai alias Gaṇḍa gōpāla pattana and the temple of Manumasiddēśvara. The place Kollatturai can be identified with the findspot. It is possible that this village might have been named after Vijayaganḍagopala alias Manumasiddhi II, a Telugu chōḍa chief of Nellore.
Anuṅgurājupalle situated in Palli-nādu (mdn. Alugurāju-palli, Guntur dt.) might have been named after the Haihaya chief, Anugurāja who ruled over Pallināḍu (1135-46). Beta I or Beta II of the same family might have lent their name to the place Beta-puri, (mdn. Beta-pūḍi, Guntur dt.) situated to the south of Nāḍikudi on the bank of the Krishna).

Two inscriptions of Keta II the Kōṭa chief (1182-1213 A.D.) give a list of villages named by this chief after his brother and parents. The villages Ammalapūṇḍi (mdn. Pedda Ambaṭīpūḍi, Guntur dt.) was given a second name Chōḍa-varamu after his brother Chōdaraju, while Kōgallu (mdn. Kōgantīpālem, Guntur dt.) was given another name Sabbāṁbika puram after Sabbāṁbika, the mother of the chief. Three villages Tāḍi-vāya, Ginji-pāḍu and Chall-gāra (mdn. Tāḍu-vāya, Ginjupalli and Challagarige respectively, all in Guntur dt.) were also referred to as Bhimavaramu, named after Keta Bhīma II, father of Keta II.

Sārangapura, an unidentified village referred to in the Darsi plates, seems to have been named either after the prince Sārangadhara, son of Madhana, the lord of Addaṇki or his grand father Sārangadhara.

The Matsya chief Arjuna is known to have ruled over the region corresponding to the present Vizianagaram and Visakhapatnam ds., during the 13th century A.D. A village Drubbidi (mdn. Dibbāḍa, Visakhapatnam dt.) was endowed to a certain brahmana as an agrahāra after renaming it as
Jayantārayana after his father.

(b) Places named after the official designations:

A solitary instance of a place named after an official designation is found in the place name Bhandāri-palli (mdn. Bandāripalli, Guntur dt.) Bhandāri is a Sanskrit word signifying 'treasurer'.

VII. Place names of Commercial Character:

There are no place names which clearly indicate the commercial character. As discussed earlier, the place names with the generics like pāṭṭana and nāgara are considered as places of commercial importance. The places with the generic pāṭṭana in their names are located in the coastal region and hence they indicate the sea trade. Nāgara is known to denote a city of commercial importance.

VIII. Place names after famous cities:

It is significant to note that a few places were named after places of religious importance. The idea behind naming places after the famous religious centres is obviously to attribute the sanctity of those great religious towns to small and otherwise unimportant places.

Brihat-kāñchi-pura, Penugāñchi-prōlu and Konda-kāñchi are the places referred to in the inscriptions which are named after the famous city Kāñchi-puram.
Another place name Appikoṇda in the Visākhapatnam dt. reminds us of the fact that both the god Nṛśimha and his abode Simhachalam in the Visākhapatnam are known as Appana and Appana-kōnda respectively. It is further interesting to note that the place name in question viz., Appikoṇda lays in the same dt.

IX. Miscellaneous place names:

There are some place names which signify different characteristics and hence cannot easily be accommodated in the above classification. Such names are discussed under this group.

(a) Very few place names are found in the inscriptions indicating aesthetic sense and superstitions. They are:

Aesthetic Sense

East Godāvari dt.
   i. Chitra-vāda

Krishṇa dt.
   i. Jayanthi

Prakāsām dt.
   i. Chanda-lūra (chenda or chanda = beautiful)

Nellore dt.
   i. Chenn-ūru (chennu = beautiful)
Unidentified places: Mangala-vilasa-pura.

**Superstitions**

**Gun†ur dt.,**

i. Dayala-reyuru or Dayyala-reyuru or Dayyala-revuru

(b) Only one metal viz., gold lent its name to the names of the places.

**Krishna dt.,**

i. Paydu-mukkala (pasidi, pahindi, payidi, paidu=gold)

**Gun†ur dt.,**

i. Pahindi-padu

ii. Suvarna-pura (*suvarnam* = gold)

**Nellore dt.,**

i. Pahindi-mukkala

ii. Payindi-padu

Unidentified places: Pahindi-palli, Pamidi-palli and Vasu-vataka (*Vasu* = gold)

(c) Places named after colours:

**East Godavari dt.,**

i. Vella (*Vella* = white)

**Gun†ur dt.,**

i. Velant-uru or Vellant-uru
ii. Vella-vāṭṭi

Unidentified place: Vellala.

Two other places, Nalla-ballī and Nalla-palli which are to be identified indicate black colour.

It is possible that these places might have been so named due to the colour of the soil of the region.

Thus a broad classification and analysis of the place names in the Coastal Andhra Pradesh, the meanings of which are quite intelligible, presents various patterns of naming of places covering different fields like geography, ethnography, religion, history and commerce.

Besides these names we find many more names which had undergone various phonological changes in a curious manner and as such, it is very difficult to attach any significance to them. A few examples are:

<table>
<thead>
<tr>
<th>Inscriptional</th>
<th>Modern</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dudru-pāka</td>
<td>Rudra-pāka</td>
</tr>
<tr>
<td>Ėnuṅgu-dala</td>
<td>Enamadala</td>
</tr>
<tr>
<td>Vīlla-vāṭṭi</td>
<td>Vidavalūr</td>
</tr>
</tbody>
</table>

We have a large number of place names after purely physical features. But amongst these it is strange that very few are indicative of hilly regions.

In a large number of place names, the generic suggests the nearness to water rather than the specific. All these names
are found in the dts., under survey. Obviously the region which is rich in water sources influenced the place names of the region.

These place names and their distribution suggest that the taluks located along the coast in the dts., of the East Godavari, Krishna, Guntur and Nellore had rich water resources.

In the Srikakulam, Visakhapatnam and West Godavari dts., and upland tks., of the other dts., names suggesting water resources are found but are comparatively fewer than those in the coastal region.

The names after colour of the soil may suggest the type of soil indicative of the fertility of the region which helps us in estimating the economic and agricultural potentiality and prosperity of the region.

Names descriptive of the places take much greater variety of characteristics. They include place names suggestive of the size as big or small describing the state of the place as new, old, ruined or rehabitated. Names after size are found in all the dts.

The largest number of place names next to the names indicating vicinity of water, in the Coastal Andhra Pradesh seem to be names after flora.

Chinta, Māmidi and Tādi are common in the place names in the dts., except in the Srikakulam, Vizianagaram and
Visakhapatnam dts., which are geographically contiguous. Place names after the bamboo and other important trees are not found in the coastal regions.

Maddi, Marri and Rüvi trees are found only in the place names of the Krishna, Guntur, Prakasam and Nellore dts.

In the coastal dts., especially in the Guntur, many names denote chintia trees.

Amongst flowers the names of which are not specified, viri and puvu are the only two words found used in the place names of the Guntur and Nellore dts.

Thus these place names give an idea about the flora of the Coastal Andhra Pradesh and the vegetation of the period under survey.

From the identification and analysis of the place names it seems that even in the olden days the doab of Krishna and Godavari and Lankas were very fertile and known for vegetation, agriculture and horticulture. This fertility continues to date and the region is known for its pastural life and agriculture.

Names of animals are comparatively few and there seems to be nothing special except that simha (lion) is found in the dts., that lay to the north of Godavari river. The place names after milch cattle may suggest the rearing of the cattle and pastural life of the inhabitants.
Amongst the names of the deities the Saivaite and Vaishnava predominate. Names after other deities seem to be very few. There are only a few references to names after Vedic and Puranic gods. No name is found after Indra and Ugrauna.

Names after Sūrya (sun), Chandra (moon) are not many. The latter occurs in more names in the region under study.

Place names containing epic names are very few. Two place names are after Arjuna, one after Vijaya and Drōna respectively.

There are clear instances of the places named after gudi (temple) in the inscriptions referred to. It is evident from these names that the temple influenced the social life of the people. There are no place names with gudi as specific in the Srikakulam and Vizianagaram dts.

Very few names seem to have been influenced by Buddhism and Jainism in the region. This tempts us to conclude that the heterodox religion lost its hold on the cultural and religious life of the people after 5th Century A.D.

A few place names seem to be after ethnological features, profession and occupation which may suggest the principal occupations of the inhabitants. The place names like Chāki-Lāda, Kanchayara-vāda, Nāpita-vāṭika, might have been named because the majority of the people were engaged in the professions or occupations concerned.
Place names containing personal names or epithets of the kings, queens and designations of the officials are found in large number in the Coastal Andhra Pradesh.
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35. DED p 115 No.1389.
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40. DED P 124 No.1518.
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42. Ibid-p 307 No.3809.
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49A. Ramachandra murthy, p 367 ff.
51. DED p 136 No.1669.
52. Sa.bdârdarâtanâkaram (1937 edn) p 378.
56. DED p 92 No.1091.
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59. Ibid. p 345 No.1451.
61. DED p 209 No.2641.
62. Ibid p 325.
63. Ibid-pp 101 ff No.1206
66. Ibid-p 490.
67. SII. Vil. X No.115.
73. JAHR. Vol. XVI pp 23 ff.
75. Sabdārda ratnākaramu p 222.
77. DED p 242 No.3012.
79. DED. p 274 No.3361.
80. Brown. CP. p 768.
85. Ibid, p 47.
88. Kondruka - corrupt form of kondūka = small.
90. Nēla, might be an adjective used to denote a banayan tree spread over the ground or a short one.
93. The modern name of this place is Enamadala that is after buffalo i.e. enumu.
95. Kākti applies to a goddess. Although as one of the various forms of Durga is not traceble in the Hindu mythology, it may be equated to one of the innumerable village goddesses, which are generally attributed to be the forms of Durga.
96. N.D.I. (in 3 Vols.)
97. Ōṃ the sacred syllable being the triliteral name of the hindu trinity.
98. Atukuru corruptive form of Atma.

99. Patula which might have been 'pallu' a Telugu word for tooth Sanskrit equivalent danta and according to tradition Buddha's tooth relic is preserved in this place.

100. The region was half of Kalinga in size according to Hiuen-tsang. The region of the Visakhapatnam district was influenced by Buddhism in the early period.

101. Probably odda/odde people who dig wells or do earth work.

102. Thurston, Edgar, Castes and Tribes of South India, Delhi - 1975 p 450.

103. Kanchagara Kamyakara Kanchyara i.e., Kanchari = Copper smith.

104. It may be noted that the word boya is to be derived from Skt. bhogi and this is related to the expression echabhoga. Thus boya was a brahmana who was enjoying agrahara or some gift land. bolu is plural form of boya.


111. Ibid p 328.

112. Venkataramanayya, N. The Eastern Chalukyas of Vengi (1950) P 64.


115. Ibid No.66.

116. JAHRS. Vol. III pp 156.

118. NDI. Vol. III pp 1315 ff.
120. JAHRS. Vol. XVIII p 73.
121. SII. Vol. IV No.1281.
123. NDI. Vol. III pp 1398 & 1401.
125. SII. Vol. VI No.204 and 205.
127. Ibid. pp 410 ff & 417 ff.
130. Modern Daivala - revuru - daivamu = God; quiet opposite to Dayyamu = ghost.
131. Reasons not known for this change.
132. Ñeñugu = elephant, enumu = buffalo.