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Inscriptions are considered to be an important primary source to identify the place names and their significance. The place names themselves are of much value to trace the historical tradition of a nation. In Sri Lanka the place names were taken into account as a historical source since the mid 19th century A.D. Most places in the island are identified on the basis of regional language, culture and geophysical set up with either Tamil or Sinhalese. But on account of linguistic unity certain common characteristics are traceable. On the basis of such similarities some argue that the Tamils migrated and Tamilised the names which are Sinhalese settlements (Kannangara 1984: 32-33, Velupillai 1918) and another section of scholars present the reversal of this thesis (Gnanaprakasar 1952: 27-35). To enhance such propositions the annals told in Buddhist literature regarding the Tamil-Sinhalese antiquities, the Buddhist vestiges the primeval nature of Tamil, the common forms of Sri Lankan and Tamil place names in the Indian mainland are cited as reasons. But several of the place names prevalent in Sri Lanka are traceable in the most ancient Brahmi inscriptions of the island dateable to pre- 3rd century B.C. These short inscriptions are important among the sources to trace the history of the island. Being the most dependable datum, the present article makes an attempt to trace the origin of some place names.

More than 1500 Brahmi inscriptions have been discovered in Sri Lanka. Quantitatively such a huge collection has not been reported from any part of South Asia. Most of these records talk about the donation of land, water reservoir, sluice, cave, rock-cut bed, money, food, grains etc to the Buddhist monks and their *śaṅga* (the congregation). The inscriptions are very brief. The names, caste *(vaṁśa)*, titles, professional status, job, religion and class of the donors are mentioned in many of the records. Besides they talk about the place, district and province while noting the geographical details (Paranavithana 1970, 1983, Karunaratne 1984). Thus the Brahmi records are valuable to obtain details of language, scripts, culture and society in addition to the place names in circulation. The place names are after certain denominations as follows: village 33%, individual 14%, cities 13%, ponds 16%, vegetation and natural setting 4%, religion 3% and so on. The place names need not be supposed to have continued in the original format through the ages. They could have been corrupted due to linguistic usages, cultural adjustments and political changes. In most cases the common and special name-suffixes continued to be the same. In the ancient Cankam literature, more than 300 place names are found. All these names need not be supposed to have existed in later times in the same original form. But the common and special suffixes help to access the links with the later names. Several such cases have been reported in case of the Cankam place names and the later names occurring in Pandian inscriptions (Subbarayalu & Vedachalam 1996: 137-42). Such a methodological approach fits in the Sri Lankan tradition also. But such a kind of historical approach in respect of the Sri Lankan place names is not known to have been undertaken yet. Dr. Ragupathy has studied and published of Tamil names in 87 inscription. *Epigraphica Zeylanica*, edited by Karunaratna, The present article takes into account the common and special suffixes of place names from 1384 inscriptions and analyses their significance.

Aṭi

The suffix, *aṭi*, is found in Brahmi inscriptions which is the termination of place names: e.g. Aba-*aṭi*, Nacadaka-ati. Some say *aṭi*, in Sanakrit means a water channel or canal (I.C 1970: No.1215). *Aṭi*, is a Dravidian word (Ta. Ma. *aṭi*, Tu, Ka, *aḍi*, Te. adugu) which means a place, from where one hailed, habitation, cave, footprint, foundation

and so on (*D.E.D*, No. 61, *T.L*, 1:46). This word is not known to be associated with later Sinhalese place names. In several contemporary Tamil place names it appears as a common suffix (Table-1). In Sanskrit the word *aṭi*, which means a habitually wandering mendicant.

Kuṭi

This word denotes the settlement (*I.C.* 1970: 501, 663, 1017, 1031, 1175, 1983: 44). Some have given wrong readings (*I.C.* 1970:1017). For instance *kuṭi* in Ambaran inscription is given as a Buddhist building (*I.C.* 1970: 1175). *Kuṭi* is a Dravidian word (Ta.Ma. *kuṭi*, Ka. *guḍi*, Te. *guḍika*, *D.E.D.* No.1374). In Tamil it means family, clan, house, settlement, city and so on (*D.E.D.* No.1374). In Cankam literature it is not only a common suffix of place names but also stands for a human settlement. In course of time it stood for a caste (Sivathamby 1971:25-46). An inscription from Anuradhapuram talks of one descendant of the *Parumaka* of the *Parumaka* clan (*Parumaka abhayaha puṭa parumaka guṭiha*, I.C. 1970.Nos.1138, 1140). In this notation *parumaka* is the Prakritised form of Tamil *Perumakan*. In more than 375 *Brāhmī* inscriptions this title has been employed. It is likely to denote an influential personality in society. In *Caṅkam*, *vēl* and *vēl-kuṭi* were in usage which might have had a reflection on the Sri Lankan Tamil tradition of *Perumakan* or *Parumaka*. *Kuṭi* as a habitation continues even today like *Karaikkuṭi* and *Kaṭṭankuṭi* (Table 2). in *Maṭṭakkaḷappu* and Puttalam where Tamils live in huge numbers.

Kōṭṭai

This Dravidian word may have its root in *kōṭu* which is a Tamil word (Ka. *Kōṭṭe* Ma, *Kōṭṭa*, Te. *Koṭa*. D.E.D.1831) which means fort, castle, measurement of capacity, abundance, plenty, and so on. It occurs in a record of the 2nd century B.C. in the Gekalai district. Paranavithana (1970:778) reads it as KotayaVelu and gave the meaning General Velu of the fort, besides linking *koṭaya* with the Sanskritic word *kosṭika*. Veluppillai (1980:13) linked the Prakrit word *koṭaya* with the Tamil *koṭṭai* and read Velu as *vēl* so as to make *Kōṭṭaivēl*. The redoubling conjunctions in literature appear in inscriptions also (Mahadevan 2000: 159). So *kōṭaiyavēl* will have to be read as *Kōṭṭai-vēl*. *Koṭṭai* refers to the living place or reigning seat of a king (Chatterji 1952: 159). *Vēl* in ancient Tamilnadu was the title of a leader of a clan. It is the equal of *rājā* in Sanskrit (Thapar 1995). The *Vēl* of Sri

Lankan *Brāhmī* records is identified with a ruling chief (Pushparatnam 2000: 49). The *Mahāvamsa* (XIII: 69, Paranavithana 1970: XXIV) makes a note of *Vēl-nātu*, country of the *Vēl*. The *Yālppāan* Lexicon (T.L, VI: 3842) gives the meaning of one who rules the earth to the word *Vēl*. So *Kōttai-vēl* is supposed to mean the land which was under the jurisdiction of a *Vēl*. In later times as in Tamil Nadu the same word stands for race, clan, individual and a special name suffix.

Matai

Few of the 2nd and 1st centuries B.C. *Brāhmī* inscriptions in Sri Lanka give the place names *Mati, Mada, Madake* (I.C. 1970.Nos.1174, 663, 873). These are the equivalents of *matai* in Tamil. Paranavithana (1970:117) places this word on a par with the Pali *malaka* and gives the meaning highland. In Dravidian languages the same word is used : e.g. *matai, mata, mita* in Tamil, *mada* in Telugu, *mituva* in Malayalam and *madake* in Kannada. All these give the same meaning (*D.E.D* Nos.3801, 3810). They stand for a small sluice of a canal or stream, hole, aperture, shutters of a sluice, dam by which the flow of water in a canal is obstructed and so on. In Andhradesa inscriptions of the 10-11th centuries give several names with the suffix, *mada* (Ramachandramurthy 1985:277). In contemporary Sri Lanka also several place names end with *madai* (Table 4) which is proof of the fact that the ancient *Brāhmī* records give this meaning and not otherwise.

Pāti

This word occurs in *Brāhmī* inscriptions since the 3rd-2nd century B.C. (e.g. *Pātibanakuta*, I.C. 1970.Nos.501, 663,340,1031). Paranavithana (1970:113) considers it as of the Aryan languages (*prati* in Sanskrit and *pāti* in *Pāli*). But it is an Dravidian word, Ma. *Pāti* (part of a village), Ka. *Pādi* (settlement, village, hamlet), Te. *Pādu* (village, place name suffix). *Pāti* in Tamil stand for a city, village, hamlet, pastoral village (*D.E.D* No. 3347). The *Yālppana* Lexicon gives the meaning *nādu* (T.L.V. No. 2593). Popular since the Cankam age, it was placed on a par with *nādu* during the *Cōla* period (e.g. *Malai-nādu, Vānakō-pādi* etc. in Subbarayalu 1973:77,1982: 272).

Titti, Pitti

A common place name termination that found in *Brāhmī* inscriptions through the centuries, (e.g. *Supadtti*. I.C. 1970.Nos. 252,

443, 713, 973), It appears in the contemporary Pali literature also (M.V. XXV: 34). *Titti* is a Dravidian word which gives several meanings. e.g. Ta. *titti* (raised ground, bank, elevation, window), Ka. *didde* (wicket, a hole expressly made for egress or ingress), Te. *diddi* (a small door, wicket, postem or back door, *D.E.D*. 2631-2633). Contemporaneous Tamil place names in Sri Lanka include this suffix in the meaning of hill, highland, sand dune and so on. The Sri Lankan Tamil employ the words *titti*, *pitti, putti* in a synonymous sense. In *Brāhmī* inscriptions *titti* and *pitti* are of the same meaning (e.g.Punapitti, I.C. 1970.Nos.115, 1217, 1218)/The Sigiriya inscription belonging to 7-8th century A.D. mention Kalpiti, as a place name of Sri Lanka. This place name was identified by Nicholas with the present place name *Kalpitti*, of Puttalam District. Its later day prevalence is suggested by a Sinhalese inscription of the 7th century A.D. (E.Z .VII: 71, Nicholas 1962:90). The contemporary Sinhalese place names with *pittiya* as termination and the Tamil *pitti* could be viewed in the context of the *Brāhmī* notation of *ditti* or *pitti* (Table 6).

Kātu

The words *kātu, kāte* and *kāti* (I.C. 1970:107.Nos. 1142,67, 1118) Vis-a-vis place names appear as special terminations. Paranavithana (I.C.1970: 107) considers it as a Sanskritic word and links with the meaning 'having done, having made. Tamil in word *kati-kate-katu. Kātu* (D.E.D.102. No.1206. Ta, Ma. *kātu* Ka,Te.ka(u) means fertility, abundance, proximity, place and hamlet and that was in usage since the time of Tolkappiyar who talks of *Māyōn (Visnu)* as god of the *mullai* (forest zone) tract of land: *Māyōnmeya kāturai ulakum (Tolkappiyam, Akattinai 5)*. Place names noted in Cankam literature appear with the termination *kātu* (See *Akam*.13, *Narrinai* 142, 221). In Sri Lanka the place names with *kātu* suffix are after the local convention of personal names, society, religion, tree and natural setting. A 12-13th Sinhala inscription indicates *Ramukkādu* as a one of the place name of Sri Lanka (Nicholas 1962:197, 217).

Nātu

An inscription of 1st century B.C. from Puttalam district notes *Bata Suma-nātu* (I.C.1970.No.1075)/ Paranavithana read it as *Bata-Śumanaha-lene*, meaning a cave resort dedicated to one *Bata-Śumanaha*, by reading the letter *tu* as 'ha'. *Śumanaha* as a personal name appears

in few inscriptions but other forms such as *Śuma, Śumaya,* and *Śumaha* (I.C. 1970.Nos. 632, 260, 775, 104, 190, 680) were also known. So Sumanaha will have to be read properly as *Śumanatn.* The termination *'tu'* is perfectly in agreement with several other *Brāhmī* inscriptions. as read Paranavithana. So the word will have to be read as *Bata-Śuma-nātu.* The meaning is the cave of Baratava of the *Śuma-nātu.*

The words *nata* and *nada* considered as a Sanskrit word meaning actor or dancer (Paranavithana 1970:113). Some consider that *nātu* comes from the root *nat, nata* (Seneviretna 1993: 74). The word *nata* usually appears in conjunction with fitler *Kapati* and *makan* (e.g. Gapati- *nata,* Gapati-*nada,* Marumakan (N)- *nata,* I.C.1970. Nos.376, 642, 1005, 1010). Gahapati or Gapati is a title equal to the Tamil *kutumpikan.* The *Tirupparamkunram* inscription in Tamil Nadu records the *Īlakkutumpikan* (Mahadevan 1966). Another suffix, *makan,* might have taken origin during days when kingdoms and the ruling families got themselves stabilized. In *Cankam* literature these were under the jurisdiction of minor chiefs or clan leaders (e.g. *Vēl-nātu,* Subbarayalu 1978). Against this background, the name *Kapati-nata, Kapati-nada* may be treated as the land, *nādu,* of the chief Kapati *(Kapati-nādu).*

The country name Tamil Nadu (Ta, Ma, *nādu, D.E.D.* No.3012) had given various meanings meaning a living space or *nādu,* the information after clearing the forests to create a country *(Puranānūru* 49). During the Pallava period it stood for *Sabhā* and during the Cola period it stood for the living habitat of the agricultural population, called *vēllānvakai.* (Subbarayalu 1973: 34-35). A 11th century *Cōla* inscription mentions *Kōttūr- Nādu* of Sri Lanka (Pathmanathan 1978). During days of *Nallūr-rājadhāni* in Sri Lanka (post 13th century A.D.) its integral areas such as *Pallavarayankattu* and *Ponnavedi* were called *veli-nādu* (foreign or outlying region) (Table 6). Even though *nādu* means a country, in certain circles in Kerala and Tamil *Nādu* (Kollimalai) and north Sri Lanka (e.g. *Mattuvil- nādu),* the same word denotes a city or village (Pushparatnam 1993).

Kōtu

This *Brāhmī* word means top or summit and highland (e.g. *Gotakabojhiyane, paduvasagota,* I.C. 1970:Nos. 990, 1215). It is the equal of *kōtu* in Tamil (Samuel Livinstone 5-6, Ta. *Kotu,* Te, Ma, Ka.

Kodu). In *Cankam* literature, it offers various meanings such as sumit of a hill *(Puram12-14),* hill *(Cilampu.* 11.20), highland *(Maturai.* 266), corner *(Patirru.* 31-12), *pakkam* 'side' *(Puram.* 164) and so on. The *Kuruntokai* (24) notes a place called *Atankotu.* A 4th century inscription of the Pallavas notes the name, *Cellirekakota.* The *kota* of this name is likely to be a Prakrit form of the Tamil *kotu.* Even today in Kanyakumari district and Kerala place names ending with *kōtu* is not uncommon, e.g. *Tiruvitānkōtu.*

Āvi, Vāvi

More than 14% of the place names in inscriptions end with *āvi* and *vāpi* (e.g. Upal-avi, Punapitikav-avi, kala-avi, Kumpa-avi, Kubil-avi, I.C.1970.Nos.1132, 1151,1217, 1218. I.C.1982.14). In contemporary *Pāli* sources also these terminations occur (M.V. XXVIII: 39). *Vāvi, āvi* and *vēvi* are synonymous words which refer to a place with water resources. They are the equals of the Tamil word, *āvi* ((Ta.Ma.Te.*āvi,* Ka. *āvi, āviri,* avari. D.E.D.Nos.333-336). During the *Cankam* period, the word *āvi* was in usage. It continued as a place name suffix in Sri Lanka during the later ages also. It was known in Sinhala as *āvi* and *āviya* and in Tamil as *āvi.* Among the Sri Lankan Tamil place names it may be found popularly in the *Vanni* region. Examples are *Mallāvi* (mal + *āvi),* *Nirāvi* (nir+*āvi),* palavi (pal+*āvi),* *kallāvi* (kal+*āvi)* and so on. (Table 10).

Kam, Kāmam

These two are very common place name suffixes down to the contemporary period. An inscription of the 1st century A.D. in the Tirukonamalai district makes a note of *Vēl-kama.* In this record several Prakrit words are found Tamilised which leads Paranavithana (1983: 112-13) to conclude that the scribe of the record must have been a Tamilian. *Vēl* was a name connected with a minor chief in ancient Tamil Nadu (e.g. *Vēl-nātu, Vēl-ūr*) and so such a name in Sri Lanka might denote the influential person or leader of a community after whom the village or city was named. The 'kama' of the record corrupted into 'kamam' and continued to denote place names as revealed by Cola inscriptions and Portuguese documents. The Sigiriya inscription belonging to 7-8th century A.D. record 'kam' and 'kamuva' as place name suffix (e.g.Tamankam, Valigam). The Valigam that was identified by Nicholas may be the present place name *Valikāmam* of

Jaffna peninsula (Nicholas 1962:84-85). The same place name was denoted as the Valigomu in 13th century Pali literature. Cola inscriptions of to 12th century noted Vallikamam as a place name of northern Sri Lanka (Nilakanta Sastri 1958: 368-69). Contemporary names supporting the identification are Cunnakam, Mallakam, Panankamam, Valikamam, Virankamam, Tampalakamam etc.

The similarity between the Tamil *kāmam* and Sinhalese *Kama* and *kamuva* has resulted in two types of interpretations. Some consider these originally Sinhalese names which were later Tamilised due to Tamil immigration (Kannangara 1984:32-33). Others consider the root of the words to be Tamil (Sameul Livingstone 6). In support they cite a grammatical rule in *Tolkāppiyam* (Col. *ati.* 355).

In a few of the *Brāhmī* inscriptions of the 3rd century B.C. these words are deployed as place name suffixes and so the origin pre-dates that of the Sinhalese. These words are also considered to take their root from the Sanskritic *grāma* which is supposed to have corrupted into *kirāmam* in Tamil (Ramachandramurthy 1985:243-245). *Kāmam* was not only popular in Sri Lanka but also in parts of South India. Andhra Pradesh inscriptions of the 10th-11th centuries A.D. give names of *pittugāmam, Punnagāmam, Nandigām* (Ramachandramurthy 1985: 245). All these evidences support the notion that these were of antiquarian usage among the Sri Lankan Tamils.

Karai

Kara is another common suffix in place names of the *Brāhmī* records (e.g. Kubakara, Tabakara, and Citakara. I.C. 1970.Nos.74, 350). *Kara* is a Prakritised form of the Tamil word, *karai.* It stands for *katarkarai* 'beach' and *nīrkkarai* meaning bunds of water reservoirs, territorial boundary, saree (female garment), brim, place, gulf and so on (T.L II: 767, cf. Ta, *karai*, Ma, Te, Tu. *kare,* D.E.D. 91: 1087). As a place name usually it denotes a living settlement, close to the sea. The golden charter of Vallipuram notes the place name, *patakara* in northern Sri Lanka (I.C.1983.No.53). Scholars who investigated this record in later time said the name was *Batakara* (since in Tamil 'pa' could be replaced by 'va') instead of *vatakara* and identified it with a forerunner of the modern *Vatamārachchi.* In fact the letter *'ta'* is not to be found in the record. What is found is 'ta'. It might be either 'ta' or 'ti' and might

rightly be read as *Batakara* or *Batikara. Paranavithana* (1983:49-54) who read it *Batakara* is right. The 'Bata' and 'Barata' of the Sri Lankan *Brāhmī* inscriptions are considered to be Paratavar (Malone 1969: 224-240, Seneviratne 1985:49-54, Sitrampalam 1993:112, 520). So *Batakara* means the land where the Paratavar lived. The inscriptions, which refer to *Barata,* are mostly found in north and north-west Sri Lanka which point has been emphasised by Seneviratne (1985:49). The reason for such a kind of concentration maybe that the *Paratavar* lived close to the sea from where it was easy for them to embark on voyages for fishing. In the present case the inscription has been found at Vallipuram which is on the seashore and so it is pertinent to treat *Batakara* as a land which was populated by the *Paratavar.* A Sinhala inscription found in Mannar of the 9th century A.D. revealed a place name *Utukara* which mean *vatakarai* in Tamil. Another Sinhala inscription of 12th century A.D. exposed a place name *Muttukara* (Nicholas 1963:71-72). In contemporary Sri Lanka several villages on the seacoast end with the place name suffix *karai.* These villages are famous since the immortal past as revealed by the archaeological evidences (Table 12).

Kal

Kal is a typical Dravidian word (Ta.Ma. Ka. kal,Te. *kala, kallu,* Ka. kallu, D.E.D.Nos.333-336). As in Andhra Pradesh Sri Lankan *Brāhmī* inscriptions and *Pali* literature 10% of the place names end with the termination *kal, kala, kalla* (e.g. *Kalyani, Karajikagala, Mayahala,* I.C. 1970.Nos. 577, 472,1203). The words stands for rock, boulder, cave (natural or rock-cut), hill (granite), distance and so on (T.L.II: 1092). In *Cankam* literature the word stands for boulder or rock (*Malaipatu.* 191), hill (*Patirru.* 8423). Primeval place names are supposed to end with this suffix since in prehistoric human culture natural caves and stone implements played a vital role as places of sojourn and weapons for hunting and domestic utility (Ramachandramurthy 1985:256). This ancient suffix in Sri Lankan tradition found a place in Sinhalese place names with the word *kala* or *kalu* and *kal* in Tamil. A 7-8th inscription of Sigiriya notes the place name *Matarakal* (Nicholas 1962:190). Another place name *Edukal* belonging to 12 century A.D. mention in *Pāli* literature (C.V. 47:46). (Table 13).

Kiri

In Andhra Pradesh (e.g. *Vēlagiri, Dhanagiri,* Ramachandramurthy 1985:242) and Sri Lanka (*Acagiri, kadagiri, girivaje,* I.C.1970.Nos 406, 91, 1233) the suffix giri appears especially in *Brāhmī* records. In later Tamil usage it appears very popularly (e.g. *Kailacagiri, Pushpagiri, Civagiri, Puvanagiri*) in Tamil Nadu. The word means hill, hillock, boar, slave and so on (TL II 927). In medieval Sri Lanka this word appears as not only a common suffix but also special suffix for which there are several clues in inscriptions and literature (Nicholas 1962: 209-223). It may be noted here that to a Siva temple at *Nilāveli in Tirukōṇmalai* district which is in *Tamil* and *Grantha* characters certain donations were made by people hailing from *Uragirigama* and *Girikandagirigama* (Pathmanathan 1998:17-18)/ In contempoary Sri Lanka, both in Tamil (e.g. *Kulatigiri, Kappangiri, Girimunai*) and Sinhalese (e.g. *Rajagiri, Giribattu*) vocabulary *giri* is a place name suffix. It is a case of Sanskritic impact on not only Sinhalese but also Tamil culture.

Kuṭā

Kuṭā is another example traceable in inspirational sources (e.g. *Maru-kuṭa, Paṭibnakuṭa,* I .C. 1970.Nos.656, 1031, 501). It is of Dravidian origin (*Ta, kuṭā, Ka.kuḍu, kuḍa, kuḍi, Te. kuḍuvali* .D.E.D. No.1709). In Tamil it denotes a territory which is surrounded on three sides by the sea, i.e. a gulf or excavation, corner or bend. (T.L. II: 967). It is linked with place names in *Cankam* literature (Malaipatu. 501). In contemporary Sri Lanka most of the suffixes ending with *kuṭa* (e.g. *Yalkuṭa-*natu) are on the sea coast, especially the gulf province. (Table 15).

Kuḷi

Kuḷi is another suffix and of particular attraction is *pakinikuḷi* (I.C. 1970:276). The place name *kalapiṭi-kuḷi* appears in an inscription from Sigiriya dated in the 7th century A.D. Another place name *Elenakuḷi* belonging to 12-13th century is mentioned in *Pali* literature (Nicholas 1962:90). The suffix *kuḷi* and *kuḷi* might be a Prakrit form of the Tamil *kuḷi* (Ta. Ma, Ka. *kuḷi,* Te. goyyi. D.E.D.1522, T.L.II: 1032). In Tamil *kuḷi* means a pit, water reservoir, well, demarcated agricultural land, land measure and so on (TL II: 1032). In Sinhalese it is *kuliya* and in Tamil *kuḷi* (Table 16).

Vayal

An inscription of the 1st century A.D. from *Gekalai* district at *Yaṭṭakalana* notes the place name *Calivaya* (I.C. 1970:No.794). In this name vaya is the termination which is derived from the Tamil *Vayal* and Prakritised. *Cali* is a Tamil word which means paddy. So *Calivaya* is the *paddy* field *(vaya=vayal)*. In *Cankam* literature the phrase, *Calinellio (Maturai. 8)* occurs. On this basis, it is suggested that there existed places called *Caliyūr* and *Nellūr. Nellūr* is now in Andhra Pradesh (Alavandar 1984: 134). On this basis it might be suggested that the *Calivaya* of the Sri Lankan *Brāhmī* inscriptions is a corrupt form of *nelvayal.* Even though *nelvayal* is associated with agricultural avocations, it was more closely connected with place names in Sri lanka since ancient times (Table 17).

Maṭu

This is a Dravidian word (*Ta, Ma, Ka. maṭu, Te. maṭuku.* D.E.D. 307:3869) which occurs as a place name (e.g. *maṭṭugama,* I.C.1970. No.837). In Tamil it means a pond, water reservoir, pit or river band and so on (T.L.V.3024). This type of place name is rare in Tamil Nadu (Bhagavati 1991: 113) whereas widespread in Sri Lanka (Table 18).

Malai

A Tamil word (Ta. *malai,* Te. *mala,* ka. *male,* D.E.D 314: 3882) in *Brāhmī* records and *Pāli* literature it gets corrupted into *mala, Malaya* (I.C. 19 70. No.1113a, M.V.VII: 68,XXIV: 7,XXIII: 21, XXIII: 62). These mean hill or hillock and are linked with both place and personal names. Paranavithana reads the name in Anurathapuram inscription as *"Valamalaya"* (e.g. *Vala-malay,* I.C 1970: No. 1113A) taking it to be a northern *Brāhmī* character and not Tamil-*Brāhmī.* But in that record the letter *'l'* occurs which is typical of Tamil - *Brāhmī.* So the word will have to be read as *Val-malai* and obviously *malai* stands for a hill or hillock as is the case with other Dravidian languages which add other meanings such as highland, plateaus, forest and so on. The place name *Val-malai* occurred in 7-8th century inscription of Sigiriya (Nicholas 1962:111). A Tamil inscription of 11th century A.D. found at *Manankēni* in eastern province notes the place name suffix *'malai'* (Pathmanathan 2000:66). The Kollimalai of modern Tamil Nadu is identified with the ancient *Kolli,* noted in *Naṟṟinai* (265) and *Kuṟuntokai*

(34) (Alavandar 1984:126-128). In modern Sri Lanka few names are after malai as in Tamil Nadu (Table 19).

Talai

The word, *tala*, in *Brahmi* records (e.g. *Talaca* (i.I.C.1970. No.113) and contemporary *Pali* literature (e.g. Ambathala, MV XIII: 20) means water, land and hilly region. Paranavithana (1970: 109) links this word with the Sanskrit *Sthala* and *Pali* thala or elu-tala. According to Burrow (1968: 320), the Dravidian etymologist, it is a Tamil loan word in Sanskrit. It is *talai* in Tamil, *tala* in Telugu and Malayalam and tale in Kannada. All mean summmit, best, the high born, leader, top, tip, crown and so on (D.E.D. 2529, TL III: 1774). Later Sri Lankan place names end with the suffix *talai* (Table 20). The Sigiriya inscription notes the place name *parattala* (Nicholas 1962:197). Inscriptions of the 10th century A.D. in Sinhalese give the names, *Mannittalai, Mannittale* (E.Z. II: 5, 185). These places have not been identified so far. It might refer to *Mannittalai*, a historically famous place in northern Sri Lanka (Pushparatnam 1993).

Toṭuvai

In *Brahmi* inscriptions and *Pali* literature the word, *tota*, occurs which means river, sea, harbour and so on (I.C. 1970:86). This word could be linked with the Tamil *totu* (Ta. *totu*, Ma. *totuka*, ka. *todu*. Te. *tottu* D.E.D. 2865) which means touch, unite, congress and so on. From this root, the place name *totuvay* (*totu* touch' or 'reach') and the Sinhalese word for harbour, *tota*, appear (Ragupathy 1991). In Sri Lanka, *totuvāy* is a common place name suffix for those close to the maritime pass way. (Table 21).

Nakar

In ancient Sri Lanka about 10% of the place names end with this termination. It was also very popular in most parts of South Asia. A Dravidian terminology (Ta. Ma. *nakar*, Te.*nagaru*, Skt. *nagara* D.E.D. 2943), in Tamil it means a city, palace, temple, castle, ritual mandapa, wife and so on. (T.L. V: 2124, D.E.D.No.2943). The *Puranānūru* (23) talks of *netunakar*, maybe a city with tall buildings. Dispute prevails regarding the origin of nakar or nagara as to whether it is Dravidian or Indo-Aryan. Even if the root is in Indo-Aryan stock of words, the Tamil word meaning house (= nakar) is supposed to be Dravidian (Nachimuthu 1984:169-187). In Sri Lankan *Brahmi* inscriptions in addition to *nagara*, the Tamil words *nakar* and *nakari* appear. Examples are *Nāka-nakar* (I.C. 1970. No. 1129), *Siva-nakar, Angana-nakari*(I.C. 1983 No. 21). The difference between the Sanskrit and Tamil words is in the middle alphabet 'ga' and 'ka', e.g. *Nāga-nagar* and *Nāka-nakar*. Even though the Nagas were associated with several communities in Sri Lanka, it is with the Tamils that it dominates as a personal name and place name. This point will have to be emphasised (Table22).

Paṭṭinam

In few *Brahmi* inscriptions *pata* and *patana* appear (e.g. *Macapatana* I.C. No. 1174). These might be the equals of what contemporary *Pali* texts note as *pattina*. In ancient Tamil it was spelt as *pattinam* which is found in *Cankam* literature. This usage continues today (e.g. *Nakapattinam, Chennaipattinam*). Common to Dravidian languages (Te. *pattu*, Ma. Ka. *patti*, Skt. *pattna*, D.E.D. 3199) in Tamil it means a city close to the sea, small city, village and so on. According to Burrow, it is a Dravidian word which has its root in *pat* and *patti*. The *pattina* appearing in *Pali* literature is mostly in connection with the Tamils inhabited areas. Examples are *Mahatirthapattina, Jambukolapattina, Musolipattina* etc. (Table 23). In later times also several places in north Lanka ended with the suffix *pattinam*. So it is from the root, *pattinam*, that the *Brahmii* and *Pali* sources derived the words *patana* and *pattina*.

Puram

Pura in Sinhalese and *puram* in Tamil are the words used today in Sri Lanka to denote place names. In Tamil *puram* means the best city, village, metropolis, house, tower and so on (T.L. V: 2270). It was also in use as *puri* (Sethupillai 1956:49-50). Places which are away from the sea-shore were called so. Mostly this word, *pura*, is associated with Sinhalese dominated places and so it is opined that the Sinhalese settlements were later occupied and Tamilised (Kannankara 1980). But in fact this word appears in the 3rd-2nd century B.C. inscription (I.C. 1970) and is anterior to the *Pali* sources. In the inscriptions of Andhra Pradesh also this word appears contemporaneously. Later it became *puramu* in Andhra (Ramachandramurthy 1985:32). Certain place names, ending with puram, existed

in Tamil Nadu during the *Cankam* period. The seat of the Second Tamil *Cankam* was at *Kapatapuram* which means there could have been other such place names in those times.

That the *puram* was not confined to any region and was a pan-South Asian usage needs no clarification. The root of the word is said to be either Dravidian or Aryan. Some say it pre-dates both these cultural layers. In Sri Lanka the word was used since time immemorial. A Tamil coin found in south Lanka, dated in the 2nd century B.C., refers to *Cata-naka -aracan* of *Tisapura* (Pushparatnam 2001:56-57). Tamil literature of the 10th century A.D. notes *Cinkapuram* as the capital of the Tamil rulers. The *Cōla* inscriptions of the 11th century refer to the capital Rajapura *Mātōttam* in northern Sri Lanka (Indrapala 1971:10-18). Some of the historically antique places are now called *Aracapuram, Culipuram, Mavitta-puram, Vallipuram* and so on. These are solid evidences of the Tamil place names with *puram* suffix which persisted in usage since the remote past.

Palli

This word is mostly associated with the Buddhist-Jain settlements in Tamil *Brāhmī* inscriptions and *Cankam* literature (Mahadevan 1966). In Sri Lankan *Brāhmī* inscriptions instead of the word *palli, lene* appears which is Prakrit. *Letne* means a cave in Marathi. It is *gumpha* in Oriya. *Guha* is Sanskrit. An exceptional example of *palli* appears in a 1st century A.D. inscription from Kurunakal district. Paranavithana (1970~97. 115.No.1202) considers it a habitation of the Buddhist monks and considers the word Pali. But *palli* (Ta. Ma. Ka. Te. *palli* D.E.D. 3309) is a Tamil word. Its root is found in *pallam* 'pit' which was dug to bury the dead (Raghupathy 1987:211). In later times the word came to denote a small village, middle- class city, Buddhist-Jain temple, royal place, working palace, dens of animals, school, road and so on (TL IV: 2552). Down to this day, *palli* is a place name suffix.

Ūr

It is a significant place name suffix in ancient times (Ta. Ka. Ma. *ūr*, Te. *ūru*. D.E.D 57: 643). Not only in the Dravidian states of South India, it was also popular in Southeast Asian countries like Sumatra. *ūr* means a village, city, place, habitation and so on. *Cankam*

works provide evidences of *ūr* as human settlements in the past. Contemporaneously it was widespread in Sri Lanka e.g. *Kubure, Jabukura* in *Brāhmī* inscription (Kubu-ure, I.C.1983.No.8), in Pali *Sallura* (*salt+ura*) (M.V. XXXVII: 47). An example from early Sinhalese inscription is *Kumbur* (kum +ur, Dias 1983: 10). The word ura was a place name suffix in Andhradesa in the 2nd centuryA.D. (Ramachandramurthy 1985:347). *Brāhmī* inscriptions of Tamil Nadu notes the place name suffix *ūr, ūru* (Pannerselvam 1972:178). *Ure, ūr* and *ura* as noted above were all place name terminations. These are the Prakrit and Pali corruption's of the Tamil word *ūr*.

The Sigiriya inscription refers to a place *Tanatura* in the 7th-8th century A.D (Nicholas 1962:197). An inscription from Anurathapura of the 9th century A.D. refers to *Kumaraganattu-Perūr* (Pathmanathan 2000:47) and another record from Jaffna fort of the 11th century notes (Nal) *ūr* (Indrapala 1971:52-56). These are Tamil inscriptions. A Sinhala record, dated in A.D. 1200, notes the place name, *Pilikambura. Kurunti* as a place name is noted in the 13th century which was located in the *Kalingamākan* fort in northern Sri Lanka. This place is also noted in *Pāli* sources. Nicholas (1962:87) identified this place with *Kuruntan- ūr* in Tamil province of Mullaithtivu. In contemporary Sri Lanka several place names end with *ūr* (Table. No.26).

Katavai

Kata is a suffix in a considerable number of *Brāhmī* inscriptions (e.g. *Anikata, Uparikada, Kati*. I.C. Nos. 77, 1099, 841, 867, 830). The same place name suffix is noted in the Tamil *Brāhmī* inscriptions (Pannerselvam1972: 178). Late Sri Lankan *Brāhmī* inscriptions notes the place name suffix *katavaya* (I.C.1983. No.14). It can be read as *katavai* in Tamil. Paranavithana (1983: 37) gives the meaning *katu* 'forest' to this word. In Malayalam it gives the meaning common market, assembling at periodical intervals, maybe a week, i.e. weekly market or convened at a given time (D.E.D.No. 958). In contemporary usage *Katuva* and *kata* in Sinhalese and *katavai* in Tamil are found (e.g *kikkatuva, Vakalkata* on Sinhalese, *paraiyakatavai, Nattuvakatavai* in Tamil). *Katavai* has its root in *kata* which means path, threshold, ladder, wooden bridge and so on (T.L. II: 662). *Pāli* literature refer to the *Kalingamākan* forts of northern Sri Lanka which flourished in the

13th century A.D. of which a place name is identified with the modern *lluppakkaṭavai* by Nicholas (1962:82-83). That *kaṭavai* was a place name suffix has been proved with early settlements (Ragupathy 1987:211) (Table.No.27).

Vil

It is *vil* in Tamil and *vila* in Sinhalese (Table -28). It has been long since believed that the Sinhalese *vila* is the source of Tamil *vil*, supposed to have been Tamilised (Kannankara 1980). But even before it was associated with Sinhalese, it appears in the ancient Tamil *Brāhmī* inscriptions of the island. Since most of the inscriptions were published and edited by Paranavithana, he was of the opinion that *vila* was Sanskrit and read them on the basis of this formula (e.g. Vilagama, Rakavil, Badivila, and I.C.1983: 52- 53, No.38). In fact these inscriptions are mixed with several Tamil and Dravidian words and so *vila* could as well be read as *vil* (e.g. Vil-gama, Raka-vil, Badi-vil). Vil in Tamil means (cf. Ta. *vil*, Ma. *vil*, *villu*, Te. *vilu*, *villu*, Ka. bil, D.E.D.No. 4449). It is on this basis that several proper names originated; e.g. *Villan, Villi, Villavan, Villōr*.

An inscription of the 12th century A.D. from Padaviya in eastern Sri Lanka records the gift of an *'eṛimaṇi'* to a Siva temple by the inhabitant *Venkāṇan* of *Kōṭavil* (Pathmanathan 2000:64-65). This place might be the modern *Kōṇavil* in the *Pōnakary* district in northern Sri Lanka (Pushparatnam 1993:76). The *Pallavarāyaṇpeṭṭai* inscription of Rajadhiraja II *Cōḻa* records a number of places taken by his army in northern Sri Lanka which were *Vallikgamām, Māṭōṭṭam, Pulachchnṛy, Maṭṭivāl* (vil) and so on (Sastri 1958:368-369). Of these *Maṭṭivāl* (vil) might be identified with *Maṭṭivil- naṭu* in Ponakary district. Very close to this location in the southward direction there is another place called Pulachchery of the *Cōḻa* record and these further confirm our identification (Pusparatnam 1993:76-77). Further south is found *Māṭōṭṭam*.

In epigraphs *vila* or *vil* is mostly linked with ponds (Paranavithana 1983:53). According to Raghupati (1987-212) in ancient times water ponds were dug in the shape of a bow (semicircular) and on this account place names could have had the suffix *vil*. He gives several examples in modern Jaffna where such villages are fitted with ponds and thus justifies his claim (Table 28).

The *Yālppaṇa* Lexicon gives the meaning of *kukai* 'cave' to vil. (T.L.VI.3708). The archaic human cave settlements are supposed to have been bow-shaped and so it could as well provide a clue to the origin of the word. Place names appear with due credit to their literal sense and usage. The word *kōyil* (ko+ il, *Kō* 'king' or god and il 'house') originates with respect to usage.

Other place names:

Few other place names found in inscriptions will have to be examined with regard to their suffix. They are as follows:

1) *Pāy* (or *paya*, I.C.1970.No.455, 1199). This word mostly appears in the Jaffna place names (Table 29). In modern usage it means a mat (bedstead) but in those times it stood for a place; e.g. *Kōppāy* (*Kō* - 'king', *pay* 'place' and so king's p (a) lace (Raghupathy 1987: 212). At the said place the *Nallūr rajadhāni* king's palace is said to have existed.

2) *Kuḷam* (*kuḷa.*1970.No.538, 1983.No.34). This is a Prakrit corruption of the Tamil *kuḷam*. In the Vanni province most of the place names end with *kuṇam* (Table 30).

3) *Kummi* (Kumi.I.C. 1970.Nos.318, 712, 1228). It is the equivalent of *kumpi* in Tamil and *kummi* in Telugu (Ragupathy 1991, Ramachandramurthy 1984:247). The Tamil word *kumpi* means a cluster or heap, elephant and city (Ta. kumpi, Te. gummi D.E.D. 1456, T.L.II. 1002). The word *kummi* stands for a kind of dance which is performed by clapping the hands and a group of persons moving in a circle (T.V.II: 1002) In inscriptions this word denotes a cave and so *kumpi* might be the root. It appears in the place names of Andhra also (Ramachandramurthy 1984:247).

4) *Arai:* It is linked with the name of cave (Araka I.C.1970.No.75) It is considered to be a Prakrit form of the Tamil word *arai* (Ragupathy 1991). *Brāhmī* inscriptions of Tamil Nadu refer the place name suffix *arai*. eg. *Vēl-arai, Vēl-araiya* (Pannerselvam 1972:178)

5) *Taṇai* (Tana.C. 1970.Nos. 42,1149,1134,1137,1174). A Sanskritic word, it denotes pastures for the cattle *(taṇabhumi)* (Paranavithana 1970: 100). In northern Sri Lanka it is considered to be the Sinhalese *taṇai (Kuṭaṭṭaṇai, Nārantaṇai, Tampaṇai).* It could as well be compared with the *taṇa* in Brahmi inscriptions. (Table 31).

(Table) Ancient Place Names in Sri Lankan and South India

No.	Place Names in Brahmi inscriptions (e.g) (I.C.1970,1983)	Place Names Suffix & Prefix (e.g)	Ancient Place Names in South India Ta.,Te,Ma, Ka	Present Place Names in Sri Lanka (e.g)	District
1	Kanikaṉoṭi Nacadakaai (I.C.1970.Nos)	Aṭi, Aḍi	Makilaṭi, Caṭṭaṭi (Ta)	Aracaṭi, Vaṭiyaṭi, Neraviyaṭi (T)	Jaffna, Kelinochchi
2	Parumakaguṭi, Paṭibnōkuṭi, (I.C.1970.Nos1140, 1175 1983.No44)	Kuṭi,Guṭi	Kuruṅkuṭi Ālaṅkuṭi Cirukuṭi (T) Kolmagudi (Te)	Kāṟaikkuṭi Kāṅāṅkuṭi Komagudi (Te)	Puttalam Maṭṭakkaloppu
3	Koṭaya vēi (I.C.1970.No.778)	Kōṭṭai (Koṭaya,)	ChakKoṭṭai VaṭikKoṭṭai (Ta) Alayakōṭṭai (Ma)	ChakKōṭṭai Āṉaikkōṭṭai, Vaṭṭukōṭṭai	Jaffna
4	Maṭigabuṭi (I.C.1970.No663)	Maṭi, Maḍa (Maṭai)	Guṇḍi Maḍai Go-Maḍuva (Te)	Kāramaṭai Teniyaṉmaṭai	Jaffna Mannōr
5	Kasobahapaṭi, Paramakapa (I I.C.1970.No.349,1004, 1134)	paṭi (paṭi, paḍi)	Taṭikai pāṭi. Nulampa paṭi (Ta)	Vāṭi, Pala- Vāṭṭ	Jaffna
	Supadiṭi Padiṭṭi (I.C.1970.Nos.252, 443)	Tiṭṭi (Tiṭi)		Kanna ṭiṭṭi, Viroppiṭṭi	Jaffna Kelinochchi
6	Kaṇapeḍḍi Punapiṭṭi (I.C.1970.No.1218)	piḍḍi (piḍ(i) piṭṭi (piṭi)		Kalpiṭṭi, Cankuppiṭṭi	Puttalam Kelinochchi
7	upasakaḍi (I.C.1970.Nos) 1142, 867, 1118)	Kaḷu (kaḍu,ka (i)	Veṭṭuk Kōṭu, Iḷaikkōṭu (Ta)	Vālankōṭu Veṭṭukkaṭu Itaikkōṭu	Anurathapura, Jaffna Puttalam
8	Upasakanaṭa Gapaṭinaḍa (I.C.1970.Nos642,1005,1010,910,376)	nāṭu (naṭa,Nada)	Arakkanāṭu Kuṭanaṭu (Ta)	Moṭṭuvil naṭu, Kuṭanaṭu	Kelinochchi , Jaffna
11	Cemagama, VēikamC.1970.Nos.795-6. 1983.No.78)	Kāma, Kāmma (kam,gama)	Nantigāma Piṭṭugamam (Te) Maitakam, aturantak am (Ta)	PananKāmam Mallōkam. Tambalakākamam	Mannōr, Jaffna Tirukōnamalai
12	Kupakara, Tabakara, Citakara (I.C.1970.No.74,350)	karai (kara)	Vaṭakarai Ōṭakarai (T) Paddukara (Te)	Vaṭakarai Tikkarai	Jaffna Mullaittivu
13	Karajhikarakal(a) Dipigal (I.C.1970.Nos472,1225)	Kal,Gal (Kala,Gala)	Arakkal (M) Viirakkal (T) Pe(ekal (Te)	Mōlakal Kalmuṉai	Jaffna Maṭṭakkaloppu
14	Kada-giri (I.C.1970.No.284)	Giri	Vēlagiri (Te) Pushpagiri (Ta)	Navakkeri, Kaḷappiṉkeri	Maṭṭakkaloppu, Jaffna
15	Marukuṭō (I.C.1970.Nos.501,656,1031)	Kuṭō (Kuṭa)		Alaṅkuṭō Kalkuṭō	Puttalam Maṭṭakkaloppu
16	Baginikuli (I.C.1970.No.276)	Kuli (Kuli)	Torakkuli Cuṭṭakuli (Ta)	Attikkuli, Nāvaṭkuli	Mannōr, Jaffna
17	Salivaya (I.C.1970.No.794)	Vayal (Vaya)	Ōrivayal, Āktavayal (Ta)	Toṇṭamān Vayal, - Cōlaṉmōcēii vayal	Jaffna, Jaffna
18	maṭukasaliya, maṭugama (I.C.1970.Nos.662, 837)	maṭu	Anṭimaṭu, Konṭaikamaṭuvu (Ta)	Marutamaṭu Paṭamaṭu	Vavuniya Mannōr

No.	Reference	Malai (Malaya)	Animala (Te) / Mutiramalai (Ta)	Kōnamalai, Kutiramalai	Place names
19	Valamalay(a)(i)(I.C.1970.No.1113a)	Malai (Malaya)	Animala (Te) Mutiramalai (Ta)	Kōnamalai, Kutiramalai	Kelinochchi, Mannōr
20	Tala'cadi, Mannitala (I.C.1970.No.113.)	Talai (Tala, Data)	Kujitalai, Cirutalai	Mannitalai; Kalantalai	Kelinochchi
21	Abatola (I.C.1970.Nos.309, 642, 860)	Tola (Toluvai)		Nallatanni lotuvāi, Kokkutoluvāi	Jaffna Mullaittivu
22	Nakanakar, Sivanakar, Angamanakary (I.C.1970.No.1129. 1983, Nos.38,21)	naka,nakary nagar,nagati	Kalinga-nagara (Te) Tirunaka r(Ta)	Kōrainakar, Punakar Punakary	Jaffna, Tirukōnamalai Kelinochchi
26	Kubure,Kumbur, Sallura(I.C.1983.No8, M.V.XXXVII;47)	Ūr(Ūre,Ūr, Ūra)	Kud-Ūra (Te) Pilavūr, Erukaottura Vayalūr (T)	Ujavanūr Nalūr Kuruntsiūr	Kelinochchi, Jaffna Mullaittivu
27	Anikata, Uparikata (I.C.1970.Nos.77,1099, 841)	Kata, Kada (katavai)	Kalakada (Te) Paankkata (Ta)	Paraya katavai, Ankana katavai	Jaffna
28	Vilagama,Rakavil, Bativil (I.C.1970. No.406,1983,no.38)	Vil (Vila)		Vilpattu Kōnavil, Cunnavil	
30	Atikulaha, Kulagama (I.C.1970.No.538. 1983.No.34)	Kulam (kula)	Pāia-kolanu(Te) Kulamurram (To)	Pandian Kulam, Konkurasan kulam	Puttalam, Kelinochchi. Mullaittivu, Vavuniya
31	Bumitana (I.C.1970.Nos.62,1149)	Tanai Tinai (Ta?a, Tina)		kulattanai, Narantanai	Jaffna, Jaffna
32	Pukarani (pondof Parumaka) (I.C.1970.Nos)	Pokkanai (Pukarani)		Pokkaivalavu, PuliyamPokkanai	Jaffna, Kelinochchi

6) *Pukarani:* It stands for a water reservoir in Brahmi inscriptions (I.C. 1970.N0.703). It could be compared with the Tamil words *pokkal* and *pokkanai* which are water sources (Table 32)

The foregoing study provides a broad basis for examining the place names in ancient Sri Lanka. All these inscriptions are in Prakrit of the Aryan stock. Prakrit was the lingua in all countries where Buddhism had established its hold. Its influence is discernible in Tamil Nadu also to an extent (Mahadevan 1968). So all names and places noted in these Prakrit charters could not be taken to be of the same language. Linguists are of the opinion that the pre-Dravidian and pre-Aryan peoples of the Indian subcontinent had borrowed words from the proto-Austroloid stock (Chateerji 1952, Burrow 1968, Caldwell 1981). More than 200 words from modern Sinhalese are identified with proto-Austrolid (Gunawardhana 1973). These aboriginal are supposed to have migrated to the island around 28000 B.C. from South India, particularly Tamil Nadu (Allchin 1960, Deraniyagala 1984). The Dravidians are supposed to have come around 800 B.C. for which archaeological evidences have been unearthed (Begley 1973: 190-196, Goonatilake 1981, Sitrampalam 1980, Seneviratne 1984, Ragupathy 1987). It is around these prehistoric settlements that most of the Brahmi inscriptions have been discovered. Several Tamil words appear verbatim in Therese records while some are Prakritised (Pusparatnam 2001). So the inscriptions are solid evidences of the Tamil settlements in Sri Lanka since time immemorial. These records present a case to relook at the present Tamil-Sinhalese place names in the light of Tamil-Sanskrit liaison in those times.

Abbreviation

C.V.	-	*Culavamsa*
D.E.D.	-	*Dravidian Etymological Dictionary*
D.V.	-	*Dipavamsa*
E.I.	-	*Epigraphia Indica*
E.Z.	-	*Epigraphia Zeylanica*
I.C.	-	*Inscriptions of Ceylon*
Ma.	-	Malayalam

Ka. - Kannada

M.V. - *Mahavamsa*

S.S.I. - *South Indian Inscriptions*

Ta. - Tamil

Te. - Telugu

T.L - *Tamil Lexicon*

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