

Undāna may, therefore, mean 'kind or humane'.⁷⁸

17. *Vailinaka*⁷⁹ (No. 43, L. 5) :

The name is formed by adding suffix 'ka' to *Vellana* which means 'going, moving about, shaking, rolling (of a horse)'.⁸⁰ *Vellana* is also a sort of rolling pin with which cakes, *chappatis*, etc., are prepared.⁸¹ The name denotes the habit of rolling or moving about of the child. In modern times also names like *Bellana* (*Vellana*) are given. It may refer to the baby being fat. It can refer to a person's changing temperament.

18. *Vampiyaka* (No. 52, L. 20) :

It should be read as *Vappiyaka*. It is the name of a king in the *Rājatarāṅgiṇī*.⁸² *Vappa* is the Prakritised form for *vapra* meaning 'a rampart, any shore or bank, mound, hillock'⁸³ or the field.⁸⁴ *Vappia* also means 'field'⁸⁵ to which the suffix 'ka' has been added. We have similar names such as 'Kedāranātha' meaning 'owner of the field'.

19. *Viśva* (No. 43, L. 9) :

Formed from the \sqrt{vis} to pervade, it means all-pervading or all containing, omnipresent. It is applied to Viṣṇu or Kṛṣṇa.⁸⁶ We have many similar names, e.g., Viśvakarman, Viśvanātha and Viśvadatta.

Miscellaneous

1. *Ādityabandhu* (No. 52, L. 20) :

The first part is *Āditya* meaning 'the deity Sun,; *bandhu* means 'a relation or friend'. So the whole means 'a friend of god Sun'. We have many examples of names with *bandhu* as the second part, e.g. *Dīnabandhu*, *Viśvabandhu*, *Vedabandhu*, etc. We have also names with *Āditya* as their first part such as *Ādityanātha* and *Ādityanārayaṇa*.

2. *Dāmarudra* (No. 43, L. 6) :

Dāman means 'garland'⁸⁷ and *Rudra* stands for Śiva. The whole literally means 'Rudra having a garland'. The names with the first word 'dāman' were popular in ancient times.⁸⁸ We also find *dāman*-ending names in ancient literature.

3. *Īśvaracandra* (No. 43, L. 6) :

Īśvara literally meaning 'powerful (capable of doing)' is often used as a synonym for Lord Śiva.⁸⁹ *Candra* means 'the Moon'. The whole will literally mean 'the Moon of Lord Śiva,