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<td>Assamese</td>
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<td>MISHRA, C P 2002: 3)</td>
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<td>( Höhle, Grotte )</td>
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<td>Spanisch</td>
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<td>Pakistan</td>
<td>(Alt-) Griechisch</td>
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<td>COURT, C A (1839 map)</td>
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</table>

1 South Asia = Pakistan, Bharat (India) einschließlich Andaman & Nikobar Islands, Nepal, Bhutan, Bangladesh, Sri Lanka, Maldives (Malediven)  
2 al-kubba (Arabic), the vault; cfr. → alcoba (Espagnol), → alcôve (Française), → alcove (English), → Alkove (Deutsch).  
3 al-kubba (Arabic), the vault; cfr. → alcoba (Espagnol), → alcôve (Française), → alcove (English), → Alkove (Deutsch).  
4 al-kubba (Arabic), the vault; cfr. → alcoba (Espagnol), → alcôve (Française), → alcove (English), → Alkove (Deutsch).  
5 al-kubba (Arabic), the vault; cfr. → alcoba (Espagnol), → alcôve (Française), → alcove (English), → Alkove (Deutsch).  
6 Andhar Maha Pahar (Sanskrit), Big-Hill Rock Shelter (Englisch), Großberg Halbhöhle (Deutsch)  
7 Ramayana = »the story of Rama and Sita and their conflict with Ravana is one of India’s best known epics« (LOONEY PLANET, India 2005: 1111), a probably 4th century BC epic in verses, ascribed to the sage Valmiki (Balmiki), tells the life and adventures of Rama, the Prince Ramachandra of Ayodhya (Oudh), whose spouse Sita got abducted by the demon king Ravana before she is set free after many adventures and a long battle.  
8 kaba ang (Khasi, noun), synonymous with "ka snur; ka jingpdang" (SINGH 1920: 67), »a chasm« (SINGH 1920: 67), ang (Khasi, verb), »to open; to crack« (SINGH 1904: 1); »to gape« (OLDHAM 1859 appendix C: lxiv). "ba ang" (Khasi, adjective) »agape« (BLAH 2007: 7).  
9 »Grotte; άντρον (MENGE, H 1910 ed. 1974, 2: 166).  
10 COURT, C A (1839 map) indicates »Antro Roustam« at a location where Kashmir Smats, a cave reputed to lead to »Kashmir« (Srinagar), lies on the Paja Hill above the Swat Valley in Buner district, North-West Frontier, Pakistan.
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<td>ayeeghikee</td>
<td>India: Nagaland: Mokokchung</td>
<td>Ao (Naga)</td>
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<td>Blockbalme</td>
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<td>SHB 5, Fruhwirth</td>
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<td>Frankreich, Chartreuse</td>
<td>Lismonde</td>
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<td>Schweiz, Jura</td>
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<td>Lakshman Bangala (15)</td>
<td>India: Chhattisgarh: Surguja</td>
<td>Hindi, Mahratti</td>
<td>BALL, V (1873b: 246); YULE &amp; BURNELL (1886 edited by CROOKE 1903: 128-129)</td>
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<td>beher (rock temple, man-made cave)</td>
<td>India: Maharashtra</td>
<td>Marathi</td>
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<td>Behia Izia</td>
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<td>bhilam</td>
<td>Dattatreya Bhilam (16)</td>
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<td>Webspeak</td>
<td>sanctuaryasia.com (17)</td>
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<td>bhoira</td>
<td>Cochacha ka Bhoira</td>
<td>India: Gujarat</td>
<td>Gujarati</td>
<td>ADYE, E H (1917: xxi); CRAVEN, S A (1969: 27)</td>
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</table>

11 »… Peak Cavern at Castleton … was originally known as "The Devils Arse" in older times and has recently been re-christened as such by its new owners for the purpose of attracting more visitors. The fist part of the cave is a show cave (Brooks, Simon J 2001.08.30 personal correspondence).  
12 ashram »spiritual community or retreat» (LONELY PLANET, India 2005 glossary: 1105).  
13 The Atri Muni Ashram at Gopeshwar (N30°25': E079°20' nima.mil/geonames accessed 16.11.2003) or »Gopeshwar« (BÄUMER 1988: 69, 78 note 19), Gopeshwar, and »Gopswar« (ATKINSON 1882, 12: 326) is a cave reputed to have been used as a troglodyte retreat by legendary sage Atri. It is entered »through a small opening, which, once passed, leads one into a large cave with alcoves in it« (mosaicindia.com/abode-of-god/caves.html accessed 22.12.2004)  
14 bangala (BALL 1873) or "bangla" (Hindi, Marathi) and bungalow (Anglo-Indian), »the most usual class of house occupied by Europeans in the interior of India« (YULE & BURNELL 1886 edited by CROOKE 1903: 128-129)  
15 Lakshman Bangala (BALL 1873b: 246) is a sarcastic Anglo-Indian version of "Lakshman's Bungalow": A rectangular, man-made rock chamber (2.85 m by 2.55 m by 1.05 m) situated »high up on the face of sandstone« on Ramgarh hill (Surguja district, Chhattisgarh state) »… to get to it over the rocks one has to use both hands and feet. A portion only of the side of the entrance remains standing. I saw no sign of any inscription near it« (BALL 1873b: 246).  
16 The Nagarjunasagar Tiger Reserve (Nagarjunasagar Srisailam Wildlife Sanctuary) above the left (north) bank of the river Krishna Ganga upstream of Srisaim / Srisailem (N16°05': E78°52') »… contains a number of geo-morphological features e.g. rock shelters and cave temples such as… Dattatreya Bhilam …« (sanctuaryasia.com/projecttiger/nagarjunasagar.doc accessed 2005.01.06).  
17 sanctuaryasia.com/projecttiger/nagarjunasagar.doc (accessed 2005.01.06).
bhoiru  Bhoiru ka Bhoiru (cave at Bhoiru)  India: Gujarat  Gujarati  GEBAUER (2005b); WATSON (1884), 8: 399.
bhuier  India: Kerala  Konkani  ABRAM (2001): 352
bhuyar  India: Goa  Kannada  several local informants at Consua village near Verna, South Goa, 25.01.2007 personal communication
bhuvar  India: Karnataka  Marathi  sorry: source lost
bil  Vasupujya Bil (18)  India: Bihar: Bhagalpur  Bihari  HINDOO TRAVELLER (1824: 152)
bila  (cave, hole, pit, opening)  Sanskrit, vedic (19)  Rig Veda (20); KALYANARAMAN (1998)
bilam, bilamu  Akkamahadevibilam (21)  India: Andhra Pradesh  Telugu  z.B. der Ort & Tempel "Pedda Ahobilam" (N15°08': E078°43');
bollum → billam  Belum Guhalu (23)  India: Andhra Pradesh  "Anglo-Indian" Sanskrit, etc.  FOOTE, R B (1884a: 33).
bime  Bime des Enfants  Frankreich, Aube  Chabert
bir  Bir Adnaniya  Algerien, Jordanien
Böcc  El Böcc at Pilat  Schweiz, Tessin
bocca  → Gaumukh [24] (Maul, mouth)  Italy  Italian  TOSI (1669, 1: 6) after ALI YAZDI (1454)

18 At an unspecified location somewhere »at« (inside or near) the town of Bhagalpur (N24°53': E086°55' Bihar) and »in front of that temple (now only a brick room) « [there remain two out of four pillars] in front of the feet of Vasupujya Tirthakara [sic! qua: Tirthankar]. At the bottom of the pillar, on the left hand, is a bil, or hole, into which it seems a man can pass: the Jain pilgrims, after worshipping the sculptured feet of Vasupujya Tirthakara, proceed to the mouth of that hole, and cast into it, cocoa-nuts [Cocos nucifera], cardamoms [Elettaria cardamomum], nutmegs [Myristica sp., conf. angustifolia], sweetmeats, &c. It is said that there are many Jain images in that cavity, and that all the ancient sages were accustomed formerly to go into the cavern to visit those images. On the east and north of the temple of Vasupujya are two tanks, and between them is a mango grove, where the pilgrims encamp (HINDOO TRAVELLER 1824: 152 after an unspecified Oriental Magazine --not seen).
19 vedic -- The oldest of the Vedic texts were written in "Vedic" (preclassical) Sanskrit (related to Old Persian). Later texts were written in classical Sanskrit.
20 Rig-Veda  «... the oldest of the Vedic texts, was composed over 3000 years ago. Within its 1028 verses are prayers for prosperity and longevity as well as an explanation of the universe's origin. The Upanishads, the last part of the Vedas, reflect on the mystery of death and emphasise the oneness of the universe» (LONELY PLANET, India 2005: 63).
21 Akkamahadevilam near N16°08': E78°51': 850 m asl (Everest 1830, M. Narayana Reddy 1984.08.22 Mss or near N16°07': E78°52' (unspecified map datum, probably Everest 1830, SRINIVASULU 2004a: 4): »A relatively large, daylight-lit entrance vault (70 m wide, 35 m high and 30 m horizontally deep) gives access to four distinct, joint controlled rift cave passages, on average 2 m to 4 m high. A fifth cave passage leads to a low and broad cave chamber in the Nagarjunasagar Srisailam Wildlife Sanctuary on the Nagarjuna Plateau above the right (north) bank of river Krishna (Kistna), about 180 km along roads south of Hyderabad (N17°22'31": E78°28'26" WGS84) and about 16 km upstream (west) from Srisailam Hydro Electric Project and temple.
22 Bilam, the village called after the cave (and spring), is indicated near N15°06'40": E078°07'30" (Everest 1830) on SURVEY of INDIA sheet 57-i / 4 (edition 1984).
23 A «... cave near the village of Bilam (Bollum of sheet 76) ... » was described to me by an intelligent native as of some size and interesting as forming the source of a fair sized perennial stream» (FOOTE, R B 1884a: 33).
24 bocca »Non hà così certa la sua scaturigine il Gange [→ Gaumukh], mentre alcuni dalle stesse montagne di Naugract [Kashmir] gli danno la mossa, & altri riconoscendo da più remoto clima il principio vogliono, che nasca da i monti della Scitthia [Karakorum], e che passando per l'angustie dalcune montagne, che di lontano fano sembianza con la sommità loro del capo d'vna Vacca, adorati perciò da quei superstiziosi Gentili con molto venerazione, sporge quasi dalla bocca, di quell'animale in vn'ampio stagno» (TOSI 1669, 1: 6).
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<td>Bengali</td>
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<td>Tyler, Andy [Andrew Peter] 2001.10.11 personal correspondence</td>
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<tr>
<td>bokka</td>
<td>( hole, orifice, aperture, pit )</td>
<td>India: Andhra Pradesh</td>
<td>Telugu</td>
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<td>Buco Cattivo (Loch, hole)</td>
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25 [bouche] = Mund(höhle) f; (Tier) Maul n; Schnauze f; Rachen m; Öffnung f; Eingang m; Loch n; (Vulkan) Schlund m; meist pl (Fluß) Mündung f; tech Mundstück n; ... « (WEIS & MATTUTAT 1974: 108) cf. [bouche] → dahan.

26 The cave Gugeshwar Mahadev [near the village of Dhading Gajauni N27°48': E84°52'45" in Tanahun district, Bagmati zone, Nepal] ... In the Tamang language the site is called Papi Brewa Darma Brewa. One can recognise the Sanskrit terms papa (bad) and dharma, in this case the opposite» (STEIN 1988: 16 note 42).

27 [Buqueyrois]. The word implies something dug out, as opposed to redoubts, which would be built up. «(SEWELL 1900 edited 2004: 242 note 1). (Sanskrit, Hindi, Gorkhali / Nepali, etc.) »Hindu-Buddhist moral code of behaviour« (LONELY PLANET, India 1997: 1141); »word used both by Hindus and Buddhists to refer to their respective moral codes of behaviour« (LONELY PLANET, India 2005: 1107); »for Hindus, the moral code of behaviour or social duty; for Buddhists, following the law of nature, or path, as taught by Buddha« (LONELY PLANET, India 2009: 1209).
Lexem; plural [altern.]

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büs
Büs del Quai
Italien, Lombardei
 Courbon

buse
Buse dai Pagans
Italien, Friul
fiuili

buso
Buso de la Rana
Italien
Courbon

cabana
(Hütte, Haus, Heim)
Occit
Expl Causse

caitya [ → chaitya ]
India, Sri Lanka
Pakrit, Hindi, etc
LAW, B C (1976: 195)
cetiya garha [ → chaitya ]

- cabane
- ( Hütte ? )
Frankreich
Courbon

- caborne
- caborne de Menouille
Frankreich, Jura
Courbon

caula
- ( Grube, Höhle, Höhlengang, Keller )
Portugiesisch
Portugal
Portugiesisch

- cave
- Little Neath River Cave
Englisch
Courbon

- cavern
- Bagshaw cavern ( 31 )
Englisch
Courbon

- caverna
- caverna de Damas
Spanisch
Visser, Courbon

- caverna, cavernas
- Caverna del Salvans
Italien, Friul
fiuili

- caverna
- ( Höhle, Schlucht )
Portugiesisch
Portugal
Portugiesisch
Panchout

- cavern ( 32 )
- caverne du Puits qui chante
Frankreich
Französisch
Visser

29 1. »Cave. natural hole in the ground, large enough for human entry. This covers the enormous variety of caves that do occur but eliminates many artificial tunnels and rock temples incorrectly called caves. The size criterion is arbitrary and subjective, but practical, as it eliminates narrow openings irrelevant to explorers but very significant hydrologically, that may be better referred to as proto-caves, sub-conduits or fissures. A cave may be a single, short length of accessible passage, or an extensive and complex network of tunnels as long as the hundreds of kilometres in the Flint Mammoth Cave System. Most caves are formed by dissolution in limestone but sandstone caves, lava caves, glacier caves and tectonic caves also occur. Marginal candidates for the name cave include riverbank undercuts and → rock shelters of various origins« (LOWE & WALTHAM 1995: 8).

2. »Cave. 1. A natural underground room or series of rooms and passages large enough to be entered by a man; generally for by solution of limestone. 2. A similar artificial opening of natural hole in the ground, large enough for human entry. This covers the enormous variety of caves that do occur but eliminates many artificial tunnels and rock temples incorrectly called caves. The size criterion is arbitrary and subjective, but practical, as it eliminates narrow openings irrelevant to explorers but very significant hydrologically, that may be better referred to as proto-caves, sub-conduits or fissures. A cave may be a single, short length of accessible passage, or an extensive and complex network of tunnels as long as the hundreds of kilometres in the Flint Mammoth Cave System. Most caves are formed by dissolution in limestone but sandstone caves, lava caves, glacier caves and tectonic caves also occur. Marginal candidates for the name cave include riverbank undercuts and → rock shelters of various origins« (LOWE & WALTHAM 1995: 8).

3. »The government nature conservation agencies in the UK have decided on a … definition in respect of sea caves (which we survey for cave life) - "Cavea can vary in size, from only a few metres to more extensive systems, which may extend hundreds of metres into the rock. No definition for caves states what the lower size limit is for a cave, there may be tunnels or caverns with one or more entrances, where vertical and overhanging rock faces provide the principal marine habitat, large overhangs, blowholes that include enclosed fully shaded areas and archways that support 'cave' biotopes. At which point does a large crevice or overhang count as a cave? For the purposes of a survey, a pragmatic approach must be adopted and a cave must be large enough to get a surveyor fully into the cave, turn round and exit without damaging the attached flora and fauna". I have tried convincing them that permanent absence of light is the most important biologically relevant factor for defining a cave. They do not seem to regard this as important and some of them continue to regard fully illuminated hollows and rock overhangs as « (Harries, Dr. Daniel B (Edinburgh, 2008.06.06 personal communication).

1955 - Cave. Synonym for a cave or cave chamber, usually of larger dimensions (LOWE & WALTHAM 1995: 9).

1970 - »Cavern … A cave, often used poetically or to connote larger-than-average size" (MONROE 1970 edited 1972: K5).

1924 - »At the inner end of the entrance passage is a spacious caverna« (KEMP & CHOPRA 1924: 5).

1839 - KITTOE, Lieut. Markham (1838a, 1838b, 1839a) used the term "cavernum" consistently to designate a natural cave in distinction from the word »cave« which he applied to man-made excavations (rock chambers, rock temples).

1783 - The man-made rock temples of Elephanta on the island of Gharapuri (cave-town) represent »… a set of enormous excavations, all of which are made in solid rocks, and … [contain sculptures] most curiously cut from the same substance with the Caverna themselves »…« (HUNTER, William 1877).

Bagshaw Cavern könnte weniger bekannt sein als Carlsbad Caverns (USA, New Mexico) – übrigens hinreichend beschrieben (ohne Nennung des Namens) im "Stiller" (Max Frisch), lesenswert.

Thte Sanskrit »... mot guha "cavere" ... est régulièrement traduit par k'ou« (LEVI, S 1915: 80) into the language of the Han Chinese.

chaitya or chapel caves "The finest, loveliest and most exquisitely artistic cetya-ghara among all the lenas of eastern India" (DUTT, S 1962: 140).

chaitya (Sanskrit), a form of cetiya (Pali), "Buddhist temple" (LOONEY PLANET, India 1990: 910; 1993: 1069); "Buddhist temple. Also prayer room or assembly hall" (LOONEY PLANET, India 1997: 1140).

chaitya or chapel caves, layanas or dwelling caves, and sattras or dining caves (IMPERIAL GAZETTEER 1907-1909, 18: 411).

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<tr>
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<th>Land / Region (Lindenmayer)</th>
<th>country: state: district [hdg]</th>
<th>language(s)</th>
<th>Quelle (Lindenmayer)</th>
<th>source / memo (Gebauer 27.11.2012)</th>
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<td>choffar</td>
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<td>chourum</td>
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<td>chula (43)</td>
<td>Bhim Chula (44)</td>
<td>India: Maharashra</td>
<td>Marathi, Hugme (45)</td>
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<td>SALUNKE, Ravi (2003: Panchgani Town Map):</td>
<td>»Bhim Chula (Devils Kitchen)«</td>
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<tr>
<td>ciodar (46)</td>
<td>Ciodar des Paganis (47)</td>
<td>Italien Friaul</td>
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<tr>
<td>cofa (49) [→ cove]</td>
<td>(cave, chamber)</td>
<td>Old England</td>
<td>Old English (50)</td>
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<tr>
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<td>Spanien, Lugo</td>
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<tr>
<td>cova, f.</td>
<td>(Höhle)</td>
<td>Portugal</td>
<td>Portugiesisch</td>
<td></td>
<td>WOLLHEIM da FONSECA (s.a.) 1: 139; 2: 148</td>
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<tr>
<td>cova</td>
<td>Cova de Cirac</td>
<td>Frankreich, Östl. Pyreniäen</td>
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<td>Fritsch</td>
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<td>cova, m.</td>
<td>(große Höhle)</td>
<td>Portugal</td>
<td>Portugiesisch</td>
<td></td>
<td>WOLLHEIM da FONSECA (s.a.) 1: 139</td>
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<tr>
<td>cove (51) [→ cofa]</td>
<td>(sheltered recess in a mountain)</td>
<td></td>
<td>unidentified</td>
<td></td>
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<td>colv, m.</td>
<td>(52)</td>
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<tr>
<td>covincha, f.</td>
<td>(Löchelchen, Löchlein)</td>
<td>Portugal</td>
<td>Portugiesisch</td>
<td></td>
<td>WOLLHEIM da FONSECA (s.a.) 1: 139</td>
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<tr>
<td>crypt</td>
<td>crypt (54)</td>
<td>Middle English (55)</td>
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</tr>
</tbody>
</table>

41 chindi (KRAMER, K-H 2007: 37), chhind (de.wikibooks.org accessed 2010.11.14), »Keller, Untergeschoß, Basements« (German) cellair; a room below ground level in a house; basement, the floor of a building partly or entirely below ground level.

42 chink (English; noun) a narrow opening or crack, typically one that admits light: “a chink in the curtains”; 2. a narrow beam or patch of light admitted by such an opening (New Oxford American Dictionary 2005, 2nd edition).

43 chula (Hindi), literally ‘stove’ (German Herd, [Küchen-] Ofen) but also advertised (SALUNKE, R 2003: Panchgani Town Map) as ‘kitchen’ (German: Küche, nicht Küche = Kasten, Gefängnis).

44 Bhim Chula, near (±3.1 m) N17°55'14.9": E073°48'16.5" / UTM 43Q N1981830 E373386: 1336 m asl (WGS84, Gebauer H D 2007.02.13 GPS Garmin 12), at the very edge of the locally south-east facing cliff limiting the southern part of the »Table Land« adjacent east of the town of Panchgani (N17°55’: E73°49’) on the Western Ghats (Sahyadri Range) in the Javli taluka of Satara district (Maharashtra State, India).

45 Hugme, introduced by RUSHDIE (1999: The ground beneath her feet), is a nickname for the mix of vernacular languages (Hindi, Urdu, Gujarati, Marathi, and English) spoken in the city of Bombay (saffronised: Mumbai).

46 ciodar could so etwas im Sinne von Anhang, Anhängsel, Appendix, Erweiterung heissen.


49 cofa (Old English) chamber, cave; of Germanic origin; related to Kohen (German) pigeon, pen (New Oxford American Dictionary 2005): »Kohen, m. (pig) stay« (MESSINGER & RÜDENBERG 1974: 2: 338).

50 Old English, the language of the Anglo-Saxons (up to about 1150), a highly inflected language with a largely Germanic vocabulary, very different from modern English. Also called Anglo-Saxon.

51 cove (noun) 1 a small sheltered bay. 2 a sheltered recess, esp. one in a mountain. 3 Architecture a concave arched molding, esp. one formed at the junction of a wall with a ceiling (New Oxford American Dictionary 2005).

52 covil »Höhle, f; Lager (wilder Thiere, Hasen, Kaninchen u.w.s.), n.«; – da ladrões »Raubhöhle, Diebeshöhle, f.; Hütte, f.; ein verdächtiges Haus, n.; eine Kneipe, f.« (WOLLHEIM da FONSECA, D A E (s.a.) 1: 139).

53 Ulavalagondi Crevice (N15°20'00": E078°08'30" Patapadu village, Banganapalle taluk, Kurnool district, Andhra Pradesh) appears to have been named from honour of a person.

54 undercroft (noun) the crypt of a church. Origin (late Middle English) from under- along with the rare term "croft" (crypt) from Middle Dutch “crofte”; cave, from Latin “crypta" (New American Oxford Dictionary 2005).

55 Middle English, the English language from c. 1100 to c. 1470.
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<tr>
<td>crofte</td>
<td>cave (56)</td>
<td>Middle Dutch</td>
<td>no instance of use is recorded so far</td>
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<td>cropte</td>
<td>La Cropte</td>
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<td>Bigot</td>
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<td>Crôs</td>
<td>Occitan</td>
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<tr>
<td>cûc</td>
<td>(natural sacred temple cave)</td>
<td>Cambodia / Cambodge</td>
<td>Khmer</td>
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<td>cueba di Noordkant</td>
<td>Niederländische Antillen</td>
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<tr>
<td>cueva</td>
<td>cueva del Mylodon</td>
<td>Spanisch</td>
<td>Courbon</td>
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<td>cunnus</td>
<td>Cunnus Diaboli (58)</td>
<td>Italien, Italienisch</td>
<td>WILFORD, F (1801: 502)</td>
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<td>cuvel</td>
<td>Schweiz, Unterengadin</td>
<td>Europa, Vatikan, etc.</td>
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<td>cuves</td>
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<td>Spanien, Santander</td>
<td>Courbon</td>
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<tr>
<td>dara</td>
<td>Dara-ki-Chettan (Cave at Chettan)</td>
<td>India: Rajasthan: Mandsaur</td>
<td>Rajasthani Hindi</td>
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</table>

56 crofte (Middle Dutch), cave, from Latin “crypta” (New American Oxford Dictionary 2005).
57 crypt (noun) an underground room or vault beneath a church, used as a chapel or burial place; [anatomy] a small tubular gland, pit, or recess. Origin (late Middle English) in the sense “cavern” from “crypta” (Latin) from κρυπτε (krupte, Greek, a vault), from κρυπτος (kruptos, Greek), hidden.
58 WILFORD, F (1801: 502): The …place of worship at Delphos, was that of the earth, in a cave called Delphi, an obsolete Greek word synonymous with ‘yoni’ in Sanskrit, for it is the opinion of devout Hindus that caves are the symbol of the sacred yoni. This opinion prevailed also in the west, for perforations and clefts in stones and rocks were called Cunni Diaboli by the first Christians who always bestowed the appellation of devils on the deities of the heathens … One of the seven wonders of the peak in Derbyshire is called by a coarser name still … The cleft called Guhya-sthan in Nepal answers fully and literally to the coarse appellation bestowed upon the other in Derbyshire by the vulgar … « The latter »… could be a reference to Peak Cavern at Castleton which was originally known as “The Devils Arse” in older times and has recently been re-christened as such by its new owners for the purpose of attracting more visitors. The fist part of the cave is a show cave» (Brooks, S J 2001.08.30 personal correspondence).
The dargah (dare (Lexem; plural [altern.]...)

The dargah is a venerated saint's tomb, which can be a natural cave or a man-made rock chamber. It is a place of access (shrine). Such a venerated tomb may be installed not only in a modified natural cave (temple cave) but also in a man-made rock chamber (cave temple).

The dargah may play a significant socio-religious (F) and economic role.

60 GUPTA & SHARMA (s.a. circa 2004) seem to have confused cliff faces as such with inaccessible niches high up in exposed cliff faces as they report «Goncho-dare (Steep rock cliffs of the canyon) ... believed to be the natural habitats of gonchos or evil spirits. The gonchos are believed to carry away people and lead them over steep precipices and inaccessible rock cliffs. They however do not cause any harm to their victims» (obviously after DIRECTOR … (s.a. circa 2003) who saw to have «mysterious sites of Balpakram» (also: Balphakram) advertised, including «rock cliffs ... the natural habitats of gonchos, the evil spirits who like to take away people from their homes. These gonchos lead their victims over steep precipices and inaccessible rock faces without causing any physical harm» which would be difficult because the "goncho" carry not people away but the souls of the dead.

61 dargah, literally 'door place' (A) or 'threshold', the 'place of access' (B) or 'entrance to a sanctified place' (C) in the shape of a venerated tomb (D), mausoleum (E), or cenotaph of Muslim nobles and saints (pir) at a place of pilgrimage (ziarat, ziaratgah). Tombs of venerated saints, whether actual or empty, may exist in their bare shape or are architecturally adorned. In the former case they are called 'mazar' (tomb), 'turbah' (heap of dust) or 'makam' (place); in the latter 'mazār', 'ziyaratgah' (place of visit or pilgrimage) or 'dargah' (a place of access, shrine). Such a venerated tomb may be installed not only in a modified natural cave (temple cave) but also in a man-made rock chamber (cave temple).
Lexem; plural [altern.] Beispiel (Bedeutung) Land / Region (Lindenmayer) country: state: district [hdg] language(s) Quelle (Lindenmayer) source / memo (Gebauer 27.11.2012) p. 10
deshik Besh Deshik Turkmenistan Turkoman LAESSOE, F de (1886)
dheera (70) Parewa Dhand (pigeon hill) Nepal East Pahari (Gorkhali) TIC 9-1993 DUCUZAUX, B (1994d)
dhar, dharma Sahastra Dhaara (71) India: Uttarakhand: Dehra Dun Sanskrit, Hindi, etc. HERBERT, J D (1825: 389)
dhuis Dhuis de Leuchey Frankreich, Haute-Marne ASE
ding ?? Namkha Dinh Tibet Hima
do Akka-do Japanisch Courbon
dobhakol [→ kol] (74) Garo Gebauer


67 »The "Pandavachem deul" was 50 m away from the grotto at the back of the Chapel [dedicated to St. Sebastian, on Varde Valaulikar Road, Margao, Goa], which [the deul = a cave ascribed to the Pandava' brothers] is the entrance leading to the underground caves and tunnels. These caves and tunnels were built by the Pandavas …« (stsebastianaquem.com/history.html accessed 2008.02.17).

68 »dham »holiest pilgrimage places of India« (LONELY PLANET, India 2005 glossary: 1107) is a little misinterpretation of Char Dham (char = 4), the four ancient temples that mark the spiritual sources of four sacred rivers, the Yamuna (Yamunotri, Jampaati, Yamnotri N31°01': E078°27': 3165 m), the Ganges (Gangotri N30°59': E078°56': 3042 m), the Mandakini (Kedarnath N30°44': E079°04': 3584 m) and the Alaknanda (Badrinath N30°44': E079°29': 3133 m).

69 gupta, Sanskrit, Hindi, Bengali, Gorkhali, etc., etc.: hidden, secret, unseen, rectum. Guptadharam is indicated as »Guptadharam Cave« is indicated on the Survey of India toposheets 63-P (edition 1985) and 63-P/13 (edition 1975), positioned near (±50 m) N24°45'24"E:083°48'30" (WGS84, Gebauer, H D 1998.12.06-07 GPS Garmin 4) , and also reported as Gupeswar Gupta, Gupta Cave near Budoker, Gupta Cavern, Guptasvera Cave, Gupteshwar, Gupteshvar, Gupteshwar, Gupteswar, Gupteswar, Gupteswar, Gupta Banaras, Gupta Khoh, and Suggi Koh.

70 Ein Missverständniss? "parewa" [junge] Taube; "dhan" Reis, Wohlstand, Reichtum, Besitz, Eigentum, Geld; « Beruf; "dhandhali" Chaos; "dhandh, dhandha" ?????; aber "danda" Berg, Hügel, Bergzug; Strafe, Bestrafung

71 Sahasradhara (Hindi) or "surasar dhaara" (Sanskrit) literally »thousand doors« (Tausend Tore) or gates, entrances, passages – hence caves, also »sansar dhara« (dripping passage), has been recorded, transcribed, edited and finally printed as

Sahasradhara


Sahasradhara

BOSE (1976: 148); Breitenbach, S F M (2005.12.01 Mss)

Sahasradhara


Sansa Dhaara

HAMILTON, A (1828, 2: 502)

Sansa Dhaara

HERBERT, J D (1826)

Shahastra Dhaara

KUBASSEK, J (1981: 38)

Shahastra Dharadara

Prakash, Ravi (a.i. Mss in CRAVEN, S A 1969)

Shadadara Sulphur Springs

WILSON, J M (in: DURRANT et a. 1979: 36 note 1)

72 Bhamani Dhaar (SWIFT 1982: 186) or Bhaman Dhaar (DUCLUZAUX, B 1993d: 53) is indicated as »Bamani Dhaar (camping ground)« near N30°43': E079°36' on AMS sheet NH44-06 Nanda Devi (US02 series, 1958 edition): Rather a rock shelter than a cave (unidentified dimensions, unidentified shape, unidentified orientation) represented by a massive slanting rock with a walled entrance sheltering a dry, straw-covered floor.

Bhotia

An inhabitant of Bhot, the Indian borderland of North Almora, North Garhwal, North Tehri, etc.« (PRANAVANANDA 1949: 207 appendix 1).«

73 The inhabitants of the Indian borderland in the [western part of the Indian] Himalayas. The people of Darma (from Khela up the Dhauli-Garga), of Chudans (from Dhauli-Ganga up to Bindakot), and Byans (from Bindakot up to the Lipu Lekh and Lamiya pass), of Chhangu [Chyangiru] and Tinker (on Nepal borders), and of Johar (from Tejam up to Kungri-bingri pass) in North Almora, the people of Niti and Mana side in North Garhwal District, and the people of Nilang on the northern extremity of Tehri Garhwal State are called Bhottas. The Bhottas of Mana are also called Marchhas and of Nilang, Jads. That part of the country they inhabit is called Bhot. The Tibetans are called Huniya. These Bhottas are Hindus by religion and Kshatriyas by caste; all their names end in Singh» (PRANAVANANDA 1949: 98).
Lexem; plural [altern.] | Beispiel (Bedeutung) | Land / Region (Lindenmayer) | country: state: district [hdg] | language(s) | Quelle (Lindenmayer) | source / memo (Gebauer 27.11.2012) | p. 11
---|---|---|---|---|---|---|---

donay | (76) | India: Karnataka | Kannada | | BUCHANAN, F (1807, 1: 64) | | 76

dong | Soliao Dong | Chinesisch | China | Han Chinesisch | COURBON | BARBARY, MAIRE & ZHANG (1991: 229) | 77

dora | Bagda Dora | India: Uttar Pradesh | corrupted Bhojpuri ? | | DRAKE BROCKMANN, D L (1911, 27: 264). | | 78

Douix | Douix de Darcey | Frankreich, Haute-Marne | | | | | 79


duwar || || || || || 82


duwar | Patal Dwari (84) | Nepal | | | | | 84

duwar | Patal Dwari | Nepal | | | | | 85

duoix | Douix de Darcey | Frankreich, Haute-Marne | | | | | 86


duwar | Patal Dwari (84) | Nepal | | | | | 88

duwar | Patal Dwari | Nepal | | | | | 89

duwar | Patal Dwari | Nepal | | | | | 90

duwar | Patal Dwari | Nepal | | | | | 91

duwar | Patal Dwari | Nepal | | | | | 92

75 » … most of these tight caves were referred to as "swara dolo" or porcupine dens« (RUBINSTEIN, J 1988a: 10) -- in the vicinity of the village of Lali (N29°39'55": E083°10'20" on the Survey of India toposheet 63-P/01 (edition 1970) in the Chakia Reserved Forest.

76 » … large cavities, locally called donay« (BUCHANAN 1807, 1: 164) possibly represent rain water storage tanks in the open air on a certain »Ramagiri« (identified), a hill somewhere in the vicinity of Bangalore (N12°59’: E77°35’).

77 »Faquere's Rock [N27°52’: E096°22’] is excavated into a hollow of the Deo Dowar. … The Faquere's Rock is three-peaked … the middle is the highest, and it is perforated: the eastern presents a sugar-loaf appearance« (GRIFFITHS, W 1836 in WILCOX, R 1873 edited 1909, 1978: 111-114; 1837: 329) and GRIFFITHS, W (1847: 21-26).

80 »musakó duór (n.) — Mauseloch (de.wikibooks.org/wiki/Nepali accessed 2010.11.14), mouse hole.

66 **dwar** (dvār), literally a »door« (gate, entrance, etc.; in German: Tor, Tür). In a figurative and metaphoric sense, "dwar" is applied to mountain passes or tight passages between boulders, rocks and –more relevant for underground activists– to squeezes in caves or other 'fitting' obstacles (A). The multitude of dwar provide attractive, if not regenerating (B) ordeals for pilgrims and are normally used as testing devices for the size of one's virtue (or sins) if the penetration is not sublimated into a completed rebirth (C). Any conduct that conforms with the values regulating society, allows the penitent to pass through without difficulty, however corpulent he or she may be. Some dwar seem to be penetrable only by very young people or extremely slim built persons but fortunately there exist comfortable ones as well. (D) Needless to say that people all over the world are fond of playing with almost too tight gaps (E).

**BUFFETRILLE, K (1994d: 9-10) lists five distinct passages of limited space, which indicated to the pilgrim and tourist visiting Shiva Mandir Gufa / Ma ra li ka kar tse (Maratika Phug) at Halsei / Halesi (Khotang district, Nepal):**

1) Pap dwar (door of sins), a narrow passage beneath a rock in the lower part of the cave. One who is a great sinner in the eyes of Shiva will not be able to get out, but one who has only small sins will get purified of them in this squeeze.

2) Dharma dwar (door of Dharma), a tight space between two calcite columns (stalagnates) in the upper part. Conduct in conformity with Dharma allows the penitent to pass through without difficulty, however corpulent he may be.

3) Garbo dwar (womb door), an upright, narrow slot. Passage through this squeeze allows one to know whether one's mother has behaved badly in her live, and whether she has or has not kept a child in her womb for ten (lunar) months (counting the first missed period as one months of pregnancy).

4) Karma dwar (door of Karma), a squeeze between a pair stalagmite-stalactile columns, the penetration of which enables the pilgrim to obtain human rebirth.

5) Durga dwar (gate of heaven) is a hole high up in the apex of the cave chamber's ceiling. It is said to have been made by Shiva (Hindu) or Padmasambhava (Buddhist) and it is accessible as soon as having expiated all sins.

**Karma dwar** (door of Karma), a squeeze between a pair stalagmite-stalactile columns, the penetration of which enables the pilgrim to obtain human rebirth.

**From Vedic symbolism it becomes clear that the cave is considered as the 'womb of the mountain' (in Sanskrit – »garbha) and the place of spiritual rebirth. The "return to the mother's womb" is often indicated by the narrow entrance (compare – »yoni) to some sacred caves (BÄUMER 1988: 69). This becomes quite obvious when pilgrims penetrating the sanctuary of the – mother goddess Bibi Nani at Hindalaj (Las Bela district, Balochistan) – »roll stark naked on the rough pavement« (WILFORD 1851: 258). HEDIN, S A (1909-1912a, II: 170) translates into the German »Prüfstein« (testing stone) and TAFEL, A (1914, 1: 310) into »Tugendlocho« (virtue-hole). In Tibetan: – »bdal yam, – »sdig lam.


D.1 HEDIN (1909-1912a: Transhimalaja - Leipzig, II: 170) erwähnt bei der Schilderung seiner Reise um den Kailâs herum den Dikpakarnak (Dikpa Karnag, sDigs pa dKarnag), den »Prüfstein für Sünder«. Unter diesem riesigen, flachen Granitblock befand sich ein enger Tunnel, durch den nur sündlose oder Menschen guten Gewissens hindurchkriechen könnten, während Schurken stecken blieben. Tatsächlich blieb ein Begleiter von Sven Hedins im Tunnel stecken und musste an den Beinen herausgezogen werden. Unweit von dieser Höhle befand sich ein weiterer Prüfstein, aus drei aineandere gelegten Steinblöcken bestehend, zwischen denen man hindurch kriechen musste; hier sei jedoch die Öffnung so weit, dass sogar ein kleiner Yak hindurchkriechen könne.

D.2 HEDIN (1907 edited 1881, II: 195-197): »dkla-pa-karnak, or a test-stone.«

D.3 KITTOE (1847b: 968-969): On »the hill called Burrum Jooeen [Brahmayoni, Gaya district, Bihar, India] … properly Bruhm Jain … are masses of some pilgrims and others force themselves, believing that none but true born can accomplish the feat, in other words, those who fail are considered bastards.«

D.4 MATEER, [Reverend] Samuel (1871: 170-171) is said to mention a »ceremony of the "golden womb" (passing through the yoni) at Trevandrum« (Trivandrum, Kerala, India) and MATEER (1883: 209) is said to relate to »temples and rites resorted to by barren women« (not seen – indicated by Manfred Moser 2006:9.09.2006 personal correspondence) after one GODLAND, R (1907: p.12) noted (undersigned by Manfred Moser, p.12 etc.): Bibliography of sex rites - page 399).


AFGHANISTAN: Karokh

BHUTAN: Dosum (East Bhutan); Gom Kara Phug (Tashigang); Rta mgs (Thimphu); Sku rje Lha Khang (= Kurje Lhakhang or Vajra Phug, Bumthang district).

GHANA: A monastery of the Benedictine order at Bamberg, has a king's grave with a hole. Crawling through is a remedy against back aches (STIRRITMATTER 2005).

NEPAL: Bishanu Narayana Gupha (Godavari, Bhaktapur district); Chhango Gupha (Khumalung, Sankhuwasawa district); Gaheswori Gufa (Pashupatinath, Kathmandu Valley); Guru gSang Phug Dwar (Lajung, Dhaulagiri zone); Sankhu Cave no.3 (Marpa's cave at Sankhu, Vajrayogini, Kathmandu valley); Shiva Mandir Gufa / Maratika kartshe (Halesi Cave, Khotang district).

PAKISTAN: Hinglaj Gufa (Las Bela, Balochistan).

TIBET: Bar-dö Phrang (Kongpo Mountain, Zeling); sDigs pa dKar nag (the B/W-Rock, black & white rock, Kyirong); Jingka Caves (Tsurphu kora); R'o Pampar Gompa (Kyirong); Tschégîr fisung Gompa (?).
(87) dzong [Dzong]: literally: nest, fortress, castle; in cases a troglodyte hermitage retreat; meditation cave.

(88) dzong Kongma (at Dzongkhul N33°34': E76°40': 3750 m asl, Zanskar). A modified natural, sacred cave or rock shelter (temple cave) which contains statues (Naropa, Vajradhara) and, among other frescoes, a painting (by Zhadpar Dorje, son of Drupchen Nawang Tsering) which shows Milarepa, the Tibetan Buddhist song writer, poet and teacher, singing (right hand at his right ear) in a cave --the rare case of a cave painting depicting the painting of a cave.

(89) fome (from 'gala' = rock + 'ge' = house, hut (SARASIN & SARASIN 1908); literally 'rock house'; rock shelter (DERANIYAGALA, P E P 1965a: 144), an inhabitable cave or rock shelter (SARASIN, F 1939: 151).


(91) foran Foran di Landri: Italien, Friulig

(92) foramen; Foramen Ramtschandi (at Dzongkhul N33°34': E76°40': 3750 m asl, Zanskar). A modified natural, sacred cave or rock shelter (temple cave) which contains statues (Naropa, Vajradhara) and, among other frescoes, a painting (by Zhadpar Dorje, son of Drupchen Nawang Tsering) which shows Milarepa, the Tibetan Buddhist song writer, poet and teacher, singing (right hand at his right ear) in a cave --the rare case of a cave painting depicting the painting of a cave.

(93) fovea, foveae: pit, underground passage, foramen (from 'gala' = rock + 'ge' = house, hut (SARASIN & SARASIN 1908); literally 'rock house'; rock shelter (DERANIYAGALA, P E P 1965a: 144), an inhabitable cave or rock shelter (SARASIN, F 1939: 151).

(94) foxt (at Dzongkhul N33°34': E76°40': 3750 m asl, Zanskar). A modified natural, sacred cave or rock shelter (temple cave) which contains statues (Naropa, Vajradhara) and, among other frescoes, a painting (by Zhadpar Dorje, son of Drupchen Nawang Tsering) which shows Milarepa, the Tibetan Buddhist song writer, poet and teacher, singing (right hand at his right ear) in a cave --the rare case of a cave painting depicting the painting of a cave.

(95) fovea, foveae: pit, underground passage, foramen (from 'gala' = rock + 'ge' = house, hut (SARASIN & SARASIN 1908); literally 'rock house'; rock shelter (DERANIYAGALA, P E P 1965a: 144), an inhabitable cave or rock shelter (SARASIN, F 1939: 151).

(96) fovea, foveae: pit, underground passage, foramen (from 'gala' = rock + 'ge' = house, hut (SARASIN & SARASIN 1908); literally 'rock house'; rock shelter (DERANIYAGALA, P E P 1965a: 144), an inhabitable cave or rock shelter (SARASIN, F 1939: 151).
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<tr>
<td>gara</td>
<td>(hollow, pit)</td>
<td>Bangladesh</td>
<td>Bengali</td>
<td>KALYANARAMAN (1998: 1718)</td>
<td></td>
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<td>gara</td>
<td>(hole)</td>
<td>India</td>
<td>Hindi</td>
<td>KALYANARAMAN (1998: 1718)</td>
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<tr>
<td>gara</td>
<td>(hole, cave)</td>
<td>India: Orissa</td>
<td>Orya</td>
<td>KALYANARAMAN (1998: 1718)</td>
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<tr>
<td>garb</td>
<td>Garb du Diab</td>
<td>Italien, Ligurien</td>
<td>liguri</td>
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<td>garbasso</td>
<td>O Garbasso</td>
<td>Italien, Ligurien</td>
<td>liguri</td>
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<td>garbha grīha</td>
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<td>Garbo de Premunea</td>
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<td>liguri</td>
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<td>garh, garhi</td>
<td>(100)</td>
<td>India: Madhya Pradesh</td>
<td>Hindi</td>
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<tr>
<td>garha, cfr. → gurha</td>
<td>Pandeb Garha</td>
<td>India: Bihar, Orissa</td>
<td>&quot;Anglo-Orissi&quot; (oops!)</td>
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<tr>
<td>garta</td>
<td>(hole, cave, grave)</td>
<td>Pakistan</td>
<td>Brahui</td>
<td>KALYANARAMAN (1998: 1718)</td>
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<tr>
<td>gavi</td>
<td>Sīri Gāvi Gangaśarāha (102)</td>
<td>India: Karnataka</td>
<td>Kannada</td>
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<tr>
<td>gavi</td>
<td>Yerra Zari Gawi</td>
<td>(103)</td>
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<tr>
<td>gavi</td>
<td>(cave, hole, cell)</td>
<td>India: Kerala</td>
<td>Tulu</td>
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<tr>
<td>gawi [→gavi]</td>
<td>Munagamanu gawi</td>
<td>(104)</td>
<td>India: Andhra Pradesh</td>
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<tr>
<td>ghar</td>
<td>ghar Bolan Baba</td>
<td>Arabisch</td>
<td>West- &amp; Zentralasien</td>
<td>Inv.spel.du Maroc, Courbon</td>
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98 **garbha grīha**, literally ‘womb house’; innermost sanctified chamber, holiest, sanctum sanctorum of any Hindu temple or sacred ‘cave’ (natural templecave or man-made rock-cut ‘cave’ temple). In Christian Latin: adytum. Access is often restricted (→ dwar) by limited size and / or unlimited conventions.

99 In the Hindu world, each mountain with a cave is a map of the universe. Essentially, the cave represents the womb (Latin: *uterus*; German: Gebärmutter; French: matrice) from which space, light, man and cows emerged. The mountain, which is representative of the cosmic Mount Meru, supports the heavens and shelters man. The same vertical axis provides a temple: The garbha grīha at the centre is an unadorned space. This provides a residence for the deity to which the temple is dedicated (STEIN, Rolf A. 1988; MOOKERJEE, Ajit 1988: 12, 32; LONELY PLANET, India 2001: 71).

100 →**garh** ↔ *fort* (LONELY PLANET, India 2005 glossary: 1107).

101 Die obsoleten Schreibweisen *garha* (KITTOE 1838a) und *gurha* (KITTOE 1839a) kann man getrost ganz weit hinten auf dem obersten Regalbrett ablegen. Das Objekt selber, die Höhle (ich nix gesehe), sei *natural cavern* (KITTOE 1838a: 438) *large cleft in the rock forming a kind of cavern* (KITTOE 1838b: 683) *cave* (KITTOE 1839a: 369) *cavity* (KITTOE 1839a: 369) *mere cleft in the rocks* (KITTOE 1839a: 369)


103 Yerra Zari Gawi (Telugu), Red Cliff[Face] Cave, Rote-Felswand-Höhle.

104 Several *smaller parallel fissures are observable in the cliffs on each side, one of which has formed the cave called by the native guides Pandi Gawĩ (NEWBOLD, T J 1845b: 409) at Gandikota (Gaudikota, George Fort N14°49'20": E078°16'55" Everest 1830) in Cuddapah (Kadapa) district, Andhra Pradesh state.
105 ghar [ghara] (105)  
ghara, ghare, ghari sind, ich sag jetzt mal: "schlampige" Transliterationen von ghar-a-, ghar-e-, ghar-i-Dingsbums. Die vokalen Suffixe machen aus dem "ghar" an sich eine "Höhle im" (z.B. im Hirseberg), "Höhle des" (Herrn Gamshuber), "Höhle vom" (Löcherberg), etc.

106 The Pedda Garhi is one of those singular fissures through the sandstone, like that of Ganjudotta [Gandikota N14°48': E078°17'], cleaving the rock diagonally across the line of stratification from the summit to the base. The sides are precipitous rocky façades, narrowing rather abruptly, as the traveller advances southerly, into a fissure two or three yards wide, with salient and re-entering angles. At the base of the western cliffs are pools filled with the clear water, which drips in a perpetual rain from seams in the disrupted stratified rocks which have a dip of about 8° to the north-east. The precipice on the left, or on the north-east, distils no water. Here we see one of the very few illustrations observed in Southern India of the theory of springs. The water evidently percolates through the porous strata capping the higher adjacent summits to lower impervious beds, where collecting it follows the dip of the strata, and finds an exit in the fissure which has broken off the continuation; between the rocks on the right and those on the left, the latter are of course perfectly dry (NEWBOLD, T J 1845c: 503-504).

107 "gharr" and "gharry" are exclusively Simon J Brooks' private language and created offhand to distinguish between the Balochi (Farsi / Persian, Pashtu, etc) word "ghara" (mountain, fortified mountain) and the similar "ghar" (retreat, hide-out, cave). At a closer look, we can't have a hole without something around it -- just as we can't have a mountain without a cave -- even if we have to settle with a fabulous one.

108 ghat (Sanskrit, etc.) bedeutet (1) landing place on a river; (2) bathing steps on the bank of a water reservoir or river; (3) pass up a mountain; (4) mountain range, especially applied to the Western and Eastern Ghats. The term "ghat" derives from the Sanskrit "ghatta" (to rub) and generally refers to steps descending to water --where people usually bathe / take baths. Certainly the Western Ghats with their high peaks, wide passes and undulating hills falling to the coastal flats, fulfill these descriptions.

1515 "In 17 more days they arrived at Gurgawn [Gurgaon N28°28': E077°02']". During these 17 days the ghâts were passed, and great heights and depths were seen amongst the hills, where even the elephants became nearly invisible (Amir Khusru, in: ELLIOT 1867-1877, iii: 86).

1553 The most notable division which Nature hath planted in this land is a chain of mountains, which the natives, by a generic appellation, because it has no proper name, call Gate, which is much as to say Serra (BARROS, J de 1778, Dec. I.iv. iv. cap. vii in YULE & BURNELL 1886 ed. 1903: 368).
The inadvertendly funny »gobbe« (near ±20 m N22°53'45": E082°53'27": 790 m asl, Everest 1830, estimated after Survey of India sheet 64-J/13 edition 1980 and BALL 1873b: 243), »the natives call it "Muni gobfar" « at his ease» (DALTON 1865: 24), the »Shimlababa Gofar« (i.e. Martand N33°45': E075°13') near the village of Bawan (N33°46': E075°13'): Bhamajo Cave, cave sacred to Bhima Devi, and the cave for the first time from Nepal in Gandaki Province Bimalnagar, Sidda Ghupa [sic! qua: Siddha Gupha] (Monk Cave), 750 m … (Csorba 1998)« (ADHIKARI, H 2009: 9).

The »gora« (deep hole in the ground) or Tunnel Rock, a natural curiosity which, like some logan-stone in England, impressed the people much more than the scenic magnificence of the country. A torrent rushing down the mountain-side has encountered a hollowed chamber of sufficient capacity to allow of a man sitting in it a »hollowed chamber of sufficient capacity to allow of a man sitting in it at his ease« (DALTON 1865: 24). »the natives call it "Muni gobfar" « (duCLUZAUX 1993d: 53)

« A place called Bagh Ghara [Bagh Ghara], or Tiger's House, where it was believed that a tiger was in the habit of dwelling. The place was picturesquely situated on the banks of a small stream, the trees growing on each bank of which joined their branches together above, and were further bound together by a number of large creepers. The tiger's den was under an overhanging ledge of rock. It looked a likely place enough, but if ever inhabited by a tiger the proprietor on this occasion was not at home» (BALL, V 1880 edited 1985: 147).

Goopah (→ gopha) Sali Goopah (120) Nepal or Tibet: Kyirong Anglo-Pahari KIRKPATRICK (1811: 304)

gop [→ gopha] Soorie Goopar (121) India: Jammu & Kashmir "Anglo-Kashmiri" NEWALL, D F (1866: 222 item 14)
goph (cave, hole) India: Jammu & Kashmir Kashmiiri KALYANARAMAN (1998)
gopuh Goorukhnath Gopuh (123) India: Uttarakhand obsolete [anonymous] Description of a Famous Pagoda (1820)
gourg Gourg de l'Antre Frankreich, Bas-Rhin global Chabert RATHJENS, C (1957: 284,)
grava grava dei Gatti Italien, Apulien global Courbon


grot Holländisch Thematische filatelie 2

grot Grot of the Seven Rishis (127) England: manor house English, poetical MASSON, C (1842, 2: 191)
grotta, grotte Grotta della Due Doline Italienisch Courbon

grotta, grotte Grotta della Due Doline Italienisch source / memo (Gebauer 27.11.2012) p. 17

grotto, grotto Grotto of Oberon (126) England: drawing room English, antiquarian WILKINS, C (1799: 167-168)

118 «... a Goopa, Oorah, or cave ...» (KIRKPATRICK 1811: 304). «... there is a Goopa, or natural cave, in which travellers put up. This sort of cave is called among the Purbutties, Oorah» (KIRKPATRICK 1811: 309).

119 Mount Deorali (north of «Versor» or Yarsa N28°00'15": E078°10'00" Rasuwa district, Bagmati zone, Central Nepal Region) is one of the peaks of Himma-leh (literally: Snowy Mountains, i.e. the Himalaya, literally: Abode of Snow), and is among the loftiest of them. The road passes below it, at the distance of about 3 ghurries [one hour and 20 minutes = three times the 60th part of a 24 hour's day] from the summit, and of course far below the region of snow. There is a Goopa, or cave on the side of it, in which travellers rest ...» (KIRKPATRICK 1811: 303-304).

120 «Salis-coral (or goopah)» is said to lie at a travelling distance of «7 ghurries» (about three hours north or north-east) from «Kussah-goombah» (KIRKPATRICK 1811: 321).

121 Soorie Goopar (NEWALL, D F 1866: 222 item 14) = Surya Goopar, Cave of the Sun.


123 Goorukhnath Gopuh (DESCRIPTION OF A FAMOUS PAGODA 1820), the Gorakhnath Gupha at Haridwar (N29°58": E078°10").
Lexem; plural [altern.] | Beispiel (Bedeutung) | Land / Region (Lindenmayer) | country: state: district [hdg] | language(s) | Quelle (Lindenmayer) | source / memo (Gebauer 27.11.2012) | p. 18
--- | --- | --- | --- | --- | --- | --- | ---
grotto, grotto | Kasabergsgrotton | Finnisch, Schwedisch | Courbon
Grotte, Grotten | Anton-Vökl-Grotte | Deutsch | NOHB
Grotte; grottes | Grotte de la Luire | Französisch | Courbon
grottella, grottellli | Grotticella della Carogna | Italienisch | fSr

grotto, grottoes (128) | | | | | | | |
Grube, Gruben | Atzgrube | Österreich | NOHB
gruta | gruta da Almonda (Mandelhöhle) | Mexiko | mexican Spanish | Courbon
gruta | (Berghöhle, Grotte) | Portugal | Portugiesisch | WOLLHEIM da FONSECA, D A E (s.a.) 1: 257, 2: 130
grutta; grutte | sa gutta e Montes Logos | Italienisch / Sardisch | Courbon

gu | U Hmin Gu (130) | Burma (Myanmar) | Burmese | LAUMANNNS, M (2010)
gua | Gu Terangair | Malaysia

Gubel (131) | | | | | | | |
gudi, gudiya (132) | Karunagalakudi (133) | | | | | | |
gufa → gupha | | | | | | | |
gufa | Mahendra gufa | Nepal | East Pahari (Gorkhali) | MURARI BASLI (1994.03.26)
guh (135) | (hiding place, cave) | South Asia | Sanskrit, Rig Veda | TURNER (1966: 4220)


129 Nek Chand Rocky Grottoes (N30°44'14": E076°47'14" WGS84) is an artificial tourist attraction made from reinforced cement concrete combined with scrab and junk that represents »interconnected rocky grottoes« (MONROE, W H 1970, 1972: K9) in addition to »canyons, waterfalls, archways and walls« (LONELY PLANET, India 2005: 223).

130 »In einer "sort of cliff, rising abruptly from the plain" sind sie alle, aber kleine Höhle mit Buddhastatuen und große Höhle dahinter passt nur auf die Farm Caves: Khayon Gu ist die kleine und Saddan Gu ist die Große« (Dr. Helmut Steiner 2012.11.26 personal correspondence).

131 »Durch Erosion erweiterte, baltantige Konglomerathöhle (Gubel)« (KNAB, O 1990: 17).

132 gudi. Hindu temples are known by different names in different parts of the Indian subcontinent, depending upon the language. The word mandir or mandira is used in many languages, including Hindi, and is derived from a Sanskrit word, mandira, for 'house' (of God by implication). Temples are known as aṣayān or koivi in Tamil, as devavāhana or gصدي in Kannada, as gudi, devalayam or kovela in Telugu and mandir in Bengali, as kshetram or ambalam in Malayalam.

133 «Karun» is reminiscent of the savoury fruit "karunda" (Carissa carandas), the "carounder" of Mrs. [Begum] Meer HASSAN ALI (1832 letter 13) and «Karunda» of William Crooke (1927 editor of HASSAN ALI, [Mrs.] B. Meer 1832 letter 13 note 30). "Gat" is suspected to signify a rock or rocky hill.

134 «Khori means cave (Gufa) and thus Shiv Khori denotes Shiva’s cave» janvisharma.onsugar.com/search/camping%20trip (dated 2010.03.08 accessed 2010.12.23).

135 guhya (adjective, preclassical "vedic" Sanskrit: Mahabharata, Rig Veda) is the same as the Pāṇini "gujha" (TURNER 1966: 4222) and translates as »secret« (KALYANARAMAN 1998) while "guyye" is the Sanskrit word for the visible part of the female sexual organ (Latin: cunnus; vulva; German: Scheide). Nota bene: "goe" (Sanskrit) darkness.
Lexem; plural [altern.]  | Beispiel (Bedeutung)  | Land / Region (Lindenmayer)  | country: state: district [hdg]  | language(s)  | Quelle (Lindenmayer)  | source / memo (Gebauer 27.11.2012)  | p. 19
---|---|---|---|---|---|---|---
guha  | Billam guha  | Indisch [136]  |  |  | Courbon  |  |

guha (137) (138)  | Sonbhandar Guha (139)  | South Asia  | Sanskrit  |  |  | BALFOUR, E 1885 ed; BALLATNYE 1848; BEAL, S 1883-1884 ed; 1981; BUDDHIST SHRINES IN INDIA 1956; BURGESS, J & FERGUSSON, J 1880; CURAISHI, M H 1989 etc; KITTOE, M 1847a; KURAISHI, M H 1939 etc; KURASHI, M & GOSH, A 1958; STEIN, Marc Aurel 1901; STRASSER, R 1991. |
guha; guhalu  | Belum guhalu  | Indisch  | India: Andhra Pradesh  | Telugu  | Courbon  | Prapanchan ... (1983.03.30) |
guhye  | Guhya-sthan (142)  | Nepal  |  |  |  | WILFORD (1801: 502) |
gul  | Manjung-gul  | Koreanisch  |  |  | Courbon  |  |
gull (143)  | ? (Hangabriskluft)  | United Kingdom  | English  |  |  | WALTHAM & LOWE (1995: 18) |
gumpha (144)  | Sita Gupta Gumpha, Nashik  | India: Maharashtra, Orissa  | Pakrit, etc.  |  |  |  |

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136 Indisch ist so wenig eine Sprache wie "Europäisch" nur dass es auf unserem kleinen europäischen, randständigen Kontinenten, dem allerkleinsten der ganzen Welt, natürlich weniger Sprachen üblich sind -- wo auf unseren Geldscheinen zweierlei Schriften lesbar sind (EURO / EYKO) zeigen indische Geldscheine zehn verschiedene Schriftarten für 14 dieHauptsprachen (nebshindi und English: Assamese, Bengali, Gujarati, Kannada, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Tamil, Telugu und Urdu), welchen nicht nur den 18 "constitutional languages" (Amtsprachen) genügen müssen sondern auch den anderen, mehr als 1600 gesprochenen Sprachen und Dialekten.

137 guha, more often than not applied to a natural cave or rock shelter, but also to modified natural caves (temple caves) and to man-made rock temples. Occasionally anything housing a religious object or feature, and even a suitable hiding place (preferably of a deep mystery) and thus the "heart" or "core", and anything of sort of innermost. The term "guha" is, by the way, etymologically related to the German adjective "geheim" (hidden, secret, secreted) and the English noun "cave".

138 "Le mot guha "cave" ... est régulièrement traduit par k'ou" (LEV, S 1915: 80) into Han Chinese.

139 Sonbhandar Guha ... Bharat (a.k.a. India): Bihar state: Nalanda district: Deccan plateau region: Rajgir area: Vaibhara (Vaihiba, Vaibhagiri, Vehbha, Webhara) girl (hill, parvat, parbat).

140 Rallaran (?) is disputable -- a hapax legomenon, of which the one and only instance of use is recorded by WILSON, J M (1988), who positioned the "Cave of Rawana, Rawanaella or Rallaran Guhava" near "4° 51' 19"N 81° 03' 23"E: altitude about 1000m" but this is merely an almost correct copy of the position for the other "Cave of Rawana Ella Cave of Rawana Ella Cave (Ravana Ella Cave) 6° 51' 19"N 81° 03' 23"E: attitude 1.050 m (altimètre)" (STINATI & AELLEN 1981: 459). On the other hand, "Rallaran Guhavaha" (WILSON 1988) seems to be the same cave as the likewise derangedly spelled "Rattaran Sihaa" (sic!) and "Ravana Ella (sic) Cave" (AGRAWAL 2007) on the Ella Rock.

141 "The pilgrims can also view Akale Guhe (cow cave), Haralayya Chilume, a hot water spring [humbug!], and also Rudrakshi Mantapa Gavi" (hindu.com/2005/02/15/stories/2005021504170300.htm. accessed 2006.12.26).

142 Guhya-sthan: »The cleft called Guhya-sthan [i.e. Guhyeshwari Gupha] in Nepal [Kathmandu valley, Pashupatinath] answers fully and literally to the coarse appellation bestowed upon the other in Derbyshire by the vulgar ... « (WILFORD 1901: 502) -- and the latter » ... could be a reference to Peak Cavern at Castleton which was originally known as "The Devils Aree" in older times and has recently been re-christened as such by its new owners for the purpose of attracting more visitors. The fist part of the cave is a show cave (BROOKS, S J 2001.08.30 personal correspondence)."

143 gumpha = "hidings" (KALYANARAMAN 1998); Verstrek; z.B. sowas, wo Saddam Hussein seine letzte Stunde "in Freiheit" verbrachte. In Maharashatra, "gumpha" is applied to Sita Gumpha (once a natural cave, still near ±6.7 m) N20°00'27.4": E073°47'46.8": WGS84 in the city of Nasik) that has been used as a hide-out. In the Khandgiri - Udayagiri area (Orissa, near ±2km N20°16': E085°47', however, "gumpha" denotes man-made monastic rock chambers and hermitage retreats, e.g. Ananita Gumpa, Bagh Gumpa, Ganesh Gumpa, Hathigumpa, Lakshmi Gumpa, Majapuri Gumpa, Navamuni Gumpa, Patal Gumpa, Pavana Gumpa, Rani Gumpa, Sapa Gumpa, Satghara Gumpa, Tantupa Gumpa. 

144 Waltham & Lowe 1995: 18)
matsya gundam (145) Indien India: Andhra Pradesh (146) atti (147) FRANCIS, W (1907: 285); GLENNIE, E A (1951b), CRAVEN, S A (1969)
gupha Bangladesch Bengalii cave, ravine, pass (TURNER 1966: 4204; KALYANARAMAN 1998)
gupha Dwarpal Gupha, Raigir India Sanskrit BANERJI, R D (1906)
gupha Sattapanna Gupha (148) India Pali Mahavastu (ca. 200 BC - 400 AD) book 3
gupha Gaurishankargupha (149) India Hindi DAYAL, P (1907 for 1906)
gupha Chhyangru Gupha (150) Nepal East Pahari (Gorkhali) PRANAVANANDA (1945 ed. 1949: 119)
gupha Dandu Gupha (?) India: Gujarat Gujarati Scherzer, Uwe (1991.11) personal correspondence
gupha Mandir Gupha (151) India: Maharashtra etc. Marathi PANDE, B M (1999)
gupha (hermit's cave) India: North India Lahnda KALYANARAMAN (1998)
gupha (hermit's cave) India: North India Lahnda: West Pahari KALYANARAMAN (1998)
gupha Chakra Tirtha gupha Nepalesisch (152) Courbon

Matsya Gundam (Survey of India, 1:50'000 series toposheet 65-J/12 edition 1982) oder »Machha Gundam« (FRANCIS 1907: 285) ist keine Höhle sondern ein von einem überschaubaren Bergsturz gestauter Tümpel (gundam) im Machheru (Telugu = Fisch Fluss) und eigentlich »Manche Gundam« heißt: Pool sacred to Mancha-Amma / Mancha-Mata, the ancient "Indian" tribal snake goddess responsible for "fertility" (prosperity, welfare); »The goddess is variously called Nagamata, Mancha-Amma und Mancha-Mata. It is argued that the correct form of the deity's name is Mancha, which tends to be phonetically rendered as Manasa; hence the orthographic form is changed to Mansa- Amma or Mansa-Mata. The southern Mansa Mata became Mansa or Manasa in Bengal« (JAIN 2004: 340).

Matsya Gundam (N18°09'52": E082°37'37":870 m asl, Survey of India 65-J/12 edition 1982), falling on AMS sheet: NE44-08 Vizianagaram (U502 series, 1963 edition) and on Eicher Goodearth (2007: India Road Atlas) map: 96 B4, lies «... on the Machheru near the village of Matam» (FRANCIS 1907: 285) in the the Mudugula Kondas (EICHER GOODEARTH 2007: India Road Atlas- map 96 B4) and about 75 km in a direct line approximately NW from the district headquarters Visakhapatnam (N17°42': E083°18).

Es war GLENNIE (1951b) gewesen, welcher diesen Bergsturz fälschlich als Höhle interpretierte indem er FRANCIS, W (1907: 285) in the the Mudugula Kondas (EICHER GOODEARTH 2007: India Road Atlas- map 96 B4) and about 75 km in a direct line approximately NW from the district headquarters Visakhapatnam (N17°42': E083°18)."(sic!)" Es ist keine Höhle sondern ein von einem überschaubaren Bergsturz gestauter Tümpel (gundam) im Machheru (Telugu = Fisch Fluss) und eigentlich »Manche Gundam« heißt: Pool sacred to Mancha-Amma / Mancha-Mata, the ancient "Indian" tribal snake goddess responsible for "fertility" (prosperity, welfare); »The goddess is variously called Nagamata, Mancha-Amma und Mancha-Mata. It is argued that the correct form of the deity's name is Mancha, which tends to be phonetically rendered as Manasa; hence the orthographic form is changed to Mansa- Amma or Mansa-Mata. The southern Mansa Mata became Mansa or Manasa in Bengal« (JAIN 2004: 340).

Beispiel (Bedeutung) Land / Region (Lindenmayer) country: state: district [hdg] language(s) Quelle (Lindenmayer) source / memo (Gebauer 27.11.2012) p. 20

Lexem; plural [altern.]

gundam Matsya gundam (145) India: Andhra Pradesh (146) atti (147) FRANCIS, W (1907: 285); GLENNIE, E A (1951b), CRAVEN, S A (1969)

gupha Bangladesch Bengalii cave, ravine, pass (TURNER 1966: 4204; KALYANARAMAN 1998)

gupha Dwarpal Gupha, Raigir India Sanskrit BANERJI, R D (1906)

gupha Sattapanna Gupha (148) India Pali Mahavastu (ca. 200 BC - 400 AD) book 3

gupha Gaurishankargupha (149) India Hindi DAYAL, P (1907 for 1906)

gupha Chhyangru Gupha (150) Nepal East Pahari (Gorkhali) PRANAVANANDA (1945 ed. 1949: 119)

gupha Dandu Gupha (?) India: Gujarat Gujarati Scherzer, Uwe (1991.11) personal correspondence

gupha Mandir Gupha (151) India: Maharashtra etc. Marathi PANDE, B M (1999)

gupha (hermit's cave) India: North India Lahnda KALYANARAMAN (1998)

gupha (hermit's cave) India: North India Lahnda: West Pahari KALYANARAMAN (1998)

gupha Chakra Tirtha gupha Nepalesisch (152) Courbon
Lexem; plural [altern.]  Beispiel (Bedeutung)  Land / Region (Lindemayer)  country: state: district [hdg]  language(s)  Quelle (Lindenmayer)  source / memo (Gebauer 27.11.2012)  p. 21

hälet  Lämmlhalet  Schwedisch  Courbon 212
hang  Hang Bo Nau  Vietnam
Haus  Haus  BRD: Württemberg: Ostalb  Deutsch  Höhlenkataster Schwäbische Alb Nr. 7225 / 8
hellir  Stephenshellir  Isländisch  Courbon
Höhle  Teufelshöhle (159)  Deutsch  Courbon
hol  Mbao Hol  Solomon Islands  Courbon
hol  Niederl.
hola  Okshola-Kristiholo  Norwegisch  Courbon
hole  ????  BRD: Württemberg  Deutsch (154)  Courbon
Höfe  Höfe des Prometheus (160)  Preußen  Deutsch  RITTER, C (1817: 799)
holest  Dunderholet  Norwegisch  Courbon
holla  hellay  Luxemburg  Courbon
holuca  Sof Omar holuca  Äthiopien  Courbon

153 gupta, Sanskrit, Hindi, Bengali, Gorkhalli, etc., etc.: hidden, secret, unseen, rectum. "goe" (Sanskrit) darkness; anklingend in "[Erz-, Höhlen-] Gang" (Deutsch).
154 JUBERTHIE, DECU, CAZALS & LEBRETON (2001: 1785) refer not only inadvertently to an Gupeswar Gupta (Chief Shepard's Asshole) instead to the Gupeswar Gufa / Gupha (Hidden God Cave) but also increase confusion by referring to an unspecified »GLENNIE (1959) a explore la Gupeswar Gupta (Gupta = Grotte) (24°45’N: 83°46’E) et sa faune.« Actually however, it was GLENNIE, E A (1959: 27-31, 1969: 109) who reports having explored what he called the »Gupeswar Cave« (N 24°45’10”: E 83°45’40” Everest 1830) and this "Hidden Lord Cave" (gupta [hidden] + ishwar ["Lord", an other name for Shiva]) is currently locally known as »Guptadhama« (hidden holy place of pilgrimage) and lies close to (±50 m) N24°45’24”: E83°45’30” (WGS84).
155 "bullshit" (English, noun) is a Spielart inhaltsloses Geredes, das keinerlei Beziehung zur Wahrheit hat. Ob das was der Sprecher sagt, stimmt oder nicht, ist egal, es geht ihm höchstens darum, die Floskel geäußert zu haben. FRANKFURT, Harry G. (2005: On Bullshit.- Princeton, NJ: Princeton University Press. ISBN 0-691-12294-6): »It is impossible for someone to lie unless he thinks he knows the truth. Producing bullshit requires no such conviction. A person who lies is thereby responding to the truth, and he is to that extent respectful of it. When an honest man speaks, he says only what he believes to be true; and for the liar, it is correspondingly indispensable that he considers his statements to be false. For the bullshitier, however, all these bets are off: he is neither on the side of the true nor on the side of the false. His eye is not on the facts at all, as the eyes of the honest man and of the liar are, except insofar as they may be pertinent to his interest in getting away with what he says. He does not care whether the things he says describe reality correctly. He just picks them out, or makes them up, to suit his purpose.«
156 Die seltsamen Schreibweisen garha (KITTOE 1838a) und gurha (KITTOE 1838a) kann man vermutlich getrost weit hinten auf dem unzugänglichsten (Goethe: unzulänglichsten) Regalbrett ablegen. Auch »paunch« (KITTOE 1839a) anstatt »panche« (Fünf) und »pandra« (KITTOE 1839a) an Stelle von »Pandav« (der Familienname fünf legendärer Brüder im Mahabharata Epos) ist, naja, interessant. Auch »Forey« (KITTOE 1839a) ist, nicht grün und weiss, plangeförmig und was leckeres in der Gemüsebrühe sondern bezeichnet die Stadt Puri (N19°48’: E085°51’) im Bundesland Orissa, Indien –wo man, frau & kind freilich auch recht leckere Happen futtern kann.
157 Chandika Guwa (according to a Hawk ministrant at Yana 2002.12.11 personal communication) a modified natural temple cave dedicated to Chandika, also Chandi Amma (Mother Moon) near (±25 m) N14°35’24.5": E073°44’32.0’: 330 m asl (WGS84, Gebauer H D 2002.12.11 GPS Garmin 12) at Yana in the Motigudda Hills, Uttar Kannada (North Canara, Kannara) district, Karnataka, Bharat (India).
158 German, (noun), related to "haard" (Dutch), "hearth" (Old English), and "hearth" (English), the floor of a fireplace; the crackling blaze on the hearth -- the area in front of a fireplace; they were sitting around the hearth; used as a symbol of one's home: he left hearth and home to train in Denmark; the base or lower part of a furnace, where molten metal collects.
160 Höle des Prometheus bei den Paropamisaden (Cavern of Prometheus in the country of the Paropamisades / Paropamisos range of mountains) identified RITTER, C (1817: 799) with the man-made rock chambers at Bamiyan (Bamiyan, Afghanistan).
Hon Coc Vietnam
Hong Luon Vietnam
Himalayan Hotel (161) Pakistan / India: Kashmir sportsman's English KNIGHT (1863 Diary: 1860 September 5)
Hong Thich Vietnam

Himalayan Hotel (161)

At the time F. and I left the "cave-hotel," the whole of the coolies, Rajoo, the three goats, and the two sheep, had all gone on ahead, as also the "Invincible One," the sepoy (KNIGHT, W H 1863 Diary: 1860 September 5).

Istri (162) = ? me not know. SIFFRE (1975: 18, 29) translates the French »Istripura« as »femme morte« (dead woman) but WILSON (1988: 22) »… as City of Women for, according to legend each of the numerous interconnected large chambers was the private home of one of the wives of an ogre [raksha? yakka?] who maintained a vast harem.«

Istri Gallena / Istri gal-lena= Felsenhöhle des / Stone-Cave of Istri (Sinhala: Istri, the name of a demon; gal = Rock; lena = cave)

Istri (162) / Istri gal-lena (163)

Jameos del Agua Canarische Inseln Spanisch Jantschke
Jaskinia jaskinia Zimna Polnisch Courbon
Jaskyia jaskynia Strateniska jaskyna Tschechisch / Slowakisch Courbon
Jeskyne javoricske jeskyne Tschechisch / Slowakisch Courbon


The Khasi word "jing" is »… employed to create a verbal noun out of a verb: for instance, take the verb "bam", to eat; if we prefix "jing" we have "jingbam", food. "Bat", to hold; "jing-bat", a handle« (GURDON 1906: 210). pdang (Khasi, verb) »to crack« (SINGH 1910: 153); »to chaps« (SINGH 1920: 66). "kaba pdang" (Khasi, noun) is synonymous with "kaba phot" and one of the words for »a chap« (SINGH 1920: 66).

Kadde Coocha also: Kaddi Coochar (Mooch Mountains), better: Kode Gujar (Bamustar Mash) ±150 m N29°27'35": E066°43'42" WGS84. The Balochi speaking Chiltan Adventurers' expression "kadda" is suspected to represent a variant of the Brahui "kode" (cave) and their Quetta citizen's "coochar" or "coochar" obviously stands for "gajar" (goat grazer, shepherd).
167 "kahl" (according to Waltham, a buissy corrupter of place names) apparently refer to "qaf" and thus to the deeper regions of Sufi mystics where Qaf is a kind of non-place, utopia, eu-topos, perhaps in the sense of yonderworld, only quite distinct, off-set, and not far from what Tibetans call "bardo", an intermediary stage (e.g. between death and re-birth), a "dead-point" where force is useless and power makes no sense because the direction in which way the future continues is undecided. Nota bene

a eine ganze Sire im Quran (Koran) heisst so (natürlich die irgenwo in dem Mitte. Auch die Erzählerin Schehrezad hebt in der 500sten Nacht an die Erzählungen aus Tausendundeine Nacht zu erzählen)


c Mr. Finn told me he has heard of some wonderful caves, with pillars and inscriptions, near Kahf -- that is, within the Persian frontier -- which he hopes to visit (SIMPSON, William. 1886: 97 in LAESSOE, F de 1886: Discovery of caves on the Murghab. - Journal of the Royal Asiatic Society [of Great Britain and Ireland]. ISSN 0035-869X, 1356-1633 (London), New Series, vol. 18, (article no. 6): 92-102.

d "kahl" literally winding sheet; coffin: »The dead body of a Mussulmaun … is placed in a kuffin (coffin) and conveyed to the place of burial, with parade suited to the rank he held in life« (SIMPSON, William. 1886: 97 in LAESSOE, F de 1886: Discovery of caves on the Murghab. - Journal of the Royal Asiatic Society [of Great Britain and Ireland]. ISSN 0035-869X, 1356-1633 (London), New Series, vol. 18, (article no. 6): 92-102.

168 kala (Sanskrit, etc.) = dunkel, schwarz (Adjektiv, maskulin). Gewiss gibt es irgenwo auf dem indischen Subkontinent eine Höhle oder einen Höhlenteil welcher "Finsteres Loch" genannt wird aber auch dann ist nicht "finster" sondern "Loch" ein anderes Wort für Höhle. Zugegeben, ich kenne »Fester 145« nicht (so angestellt unidentifizierbar) aber ich vermute --Vorsicht: Hirngespinst-- dieses "kala" ist nicht Sanskrit ist sondern kala- oder kaling mied transkribiert anstelle von --> kaley (Unterschlupf, Versteck, Festung, Burg, Zitadelle) und damit ein Wort aus einer persischen Sprache (Farsi, Pashtu, Urdu, etc).

199 kalyah (Pashtu from Arabic, Farsi), literally fort, citadel, has been used to designate not only inhabitable caves and rock shelters but also nicely bombable bunkers declared as "caves". The word can be seen transliterated, spelled and edited or eventually printed at latest as

galeh iccom.org/English/iran/09 (accessed 25.05.2004);
galeh YULE & BURNELL (1886: 483);
galeh YULE & BURNELL (1886: 483);
galeh YATE, C E (1888);
galeh BAHMANIYAR, Mir (2004: 11); CUMMINS, C (2002.01.15); HADDEN (2002: 11);
galeh MOORCROFT & TREBECK (1841, 1842-1844);
galeh [Mrs. Meer] HASSAN ALI, B. (1832 letters 2, 9, 11);
galeh VIGNÉ, G T (1840: 114);
galeh lonelyplanet.com/destinations/middle_east/afghanistan/attractions.htm (accessed 25.05.2004);
galeh MOORCROFT, W & TREBECK, G (1841, 1842-1844);
galeh LONELY PLANET, India (2005: 1110).


170 Borak Kalay 33.150833, 68.605833 (N33°09'03": E068°36'21") --Qalat district: Zabol (Zabol, Zarlul) province: Afghanistan-- is one of the apparently nice to bomb "cave" items in Afghanistan represented by "an underground passageway or chamber, or cavity on the side of a cliff (ftp://ftp.nga.mil/pub/bgs_data/Designations.html accessed 28.05.2004) which are listed on nima.mil/geonames (accessed 04.10.2003), wayhoo.com (accessed 02.01.2004, 25.05.2004), and http://gnpswww.nima.mil/geonames/GNS/index.jsp (accessed 25.05.2004).

Lexem; plural [altern.] Beispiel (Bedeutung) Land / Region (Lindenmayer) country: state: district [hdr] language(s) Quelle (Lindenmayer) source / memo (Gebauer 27.11.2012) p. 24

kandara (hole, cave) India: Pakrit KALYANARAMAN (1998: 1715)
Kammer Abstiegskammer Österreich NÖHB
kandara Kapatokandara (173) India: Bihar: Nalanda Pali Rig Veda; KALYANARAMAN (1998: 1715)
kapelle Geweiinkleppelle Österreich SHB 1
kaverna Ungarn Ungarisch KÖSA (1996: 9): »grotto« (Englisch), »caverne« (Französisch), »kavem« (Magyar)
Kaverne Doischlahm, etc. Deutsch KÖSA (1996: 9): »grotto« (Englisch), »caverne« (Französisch), »kavem« (Magyar)

171 COON (1957a, 1957b: 234, 237-239) translates »Kara Kamar« (Farsi / Persian: dark loin) into US-American »black belly« (English: dark womb, French: matrice obscure, German: literally: Dunkelkammer, düstere Gebärmutter, Latin: uterus niger, Sanskrit: kala garbha ghira). DUPREE (1972: 7), possibly thinking of the Farsi / Persian "kamarband" (waste-band, loin-band, girdle; the Anglo-Indian's cummerbund) pointed out to him, translates "kara kamar" into »black belt« and explains (DUPREE 1972: 7 note 17) that Kara Kamar is »a common name for many caves and rock shelters in Afghanistan, so called because of the blackened interior walls, caused by numerous nomadic camp fires over the centuries.«

172 "…Vibhuti Kanaja (Store-house of Vibhuti) … It is said that the Sharanas used to store Vibhuti here. To bear witness to it there are white chalk stones. They are heaped in lots[sic! probable qua: mounds] in the centre of the cave. the stones have taken that shape. And these mounds[sic!] of stones which are pale white are called the Store-house of Vibhuti« (HIREMATH 1983b: 5).

173 »Kapotakandara, the Pigeons Grotto« is an unidentified »cave mentioned in the Tipitaka as being in the vicinity of Rajgir [N25°02': E085°25'] but exactly which on...« (buddhanet.net/e-learning/pilgrim/pg_10.htm accessed 29.09.2003).

174 Afghanistan: Ein paar höhlenkundliche Details finden sich in GEBAUER, H D (2004): Resources on the speleology of Afghanistan. - Berliner Höhlenkundliche Berichte. ISSN 1617-8572 (Berlin: Michael Laumanns / Speläoclub Berlin), vol. 14. 167 pages, location maps, 17 cave plans, 698 bibliographical references). Oldham, Tony F (2004.10.19 e-mail <tonyfoldham@hotmail.com> newsletter "September 1" 2004): »Released right on the same day when Afghanistan has held its first democratic elections! The up-to-date standard reference on karst and caves of Afghanistan. All the known 278 Afghan caves and numerous man-made rock-chambers are presented in detail on the basis of nearly 700 bibliographical references. Extensive annotation with about 770 footnotes. With a very extensive list of references and alphabetical name register, and with a cave list, according to provinces. In English. SB £15.00 post free.«

175 »Karan Chopar [Bihar: Gaya district: Barabar Hills], a single-chamber-structure with a vaulted roof and simple opening in the rock face lies to the north of this cave. This cave was chiseled in the 19th regal year of Ashoka. Early inscription refer it as Supriya Cave [Sanskrit: Pleasant Cave] while later inscriptions call it with various names like Bodhimula (root of intelligence), Didar Kandara (cave of the poor) etc.« travel.indiamart.com/bihar/caves/barabar-caves.html (accessed 2002)
Lexem; plural [altern.]

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--- | --- | --- | --- | --- | --- | ---

kaw [→ khua, → kua]  |  (hole, burrow, cavity, hollow)  |  India: Mizoram  |  Mizo  |  LORRAIN (1940: 273)  |  176

kaw-rawng [kaw-rawn]  |  India: Mizoram  |  Mizo  |  LORRAIN (1940: 240)  |  176

kaya  |  Ural'skaja  |  Russisch  |  Courbon  |  nicks Baustelle mainz → Du, Franz, besser wisse  |  176

Kehle  |  Heimkehle  |  Ossiland ?  |  176

keller  |  Eiskeller  |  Österreich  |  SHB  |  176


khan, pl. khani  |  Pachikhani (176)  |  India  |  Hindi  |  KALYANARAMAN (1998: 1717): mine, quarry, abundance  |  176


khana  |  Kafar Khana N36°16': E067°58'  |  Afghanistan, Usbekhistan  |  Usbekhi  |  COON (1957: 231); LINDBERG (1961: 11-12)  |  176

khana  |  Budh Khana  |  Pakistan: NW Province  |  176

khaneh  |  Azdar Kaneh N34°22'50": E070°09'45"  |  Afghanistan: Nangarhar  |  unidentified  |  LINDBERG, K (1958 published 1963)  |  176


khi → ki  |  Mongzu Khi (Eagle's Cave)  |  India: Nagaland  |  Ao (Naga)  |  Moyanungsang Imchen (Longkhum Village Council Headman) and T. Tadong Imchen (Longkhum Village Council Member) 2002.12.28 personal communication  |  176


kho  |  (cave hole)  |  India: Assam  |  Assamese  |  KALYANARAMAN (1998: 2195)  |  176

khol  |  Vikramkhol N21°40": E083°40'  |  India: Orissa  |  Oriya  |  CHAKRAVARTI, N P (1936); MOHAPATRA, G C (1982)  |  176


khong ??  |  Phi Khong Koi  |  Laos  |  176

khop  |  (hole, cave)  |  India  |  Hindi  |  KALYANARAMAN (1998: 2195)  |  176


177 Samuch Khappa or » Samotch Khapah (LINDBERG 1958:137, 1961: 25) near Badel (N34°46'13.0": E070°58'22.0") is also found garbled as » Grotte Khapa, Badil (JUBERTHIE & DECU 2001: 1747) and » Grotte Samotch Khapah« (JUBERTHIE & DECU 2001: 1747).  |  177

178 On the hill above the village Bhuili is an old ruined fort and a signal tower. There is also a cave, locally called Kho, in the hill which contains two illegible inscriptions on the rock inside« (DRAKE BROCKMANN 1911: District Gazetters of the United Provinces of Agra and Oudh.- volume XXVII [27]; Mirzapore District.- page 281) quoted by Glennie, Edward Aubrey (undated, circa 1948 Mss: Preliminary Record) and GLENNIE (1959: 31).  |  178
khua [→ kua] | NOT a cave (183) | India: Mizoram | Mizo (Lushai) | pronounce: quá; a hole "where one can look through from both sides" (Betty Chhackchhuak, Shillong 2001.04.26 personal communication). »lung khua« = Lochstein :-
khul | Khul (184) | India: Mizoram | Baite (Mizo) | BAITE, J (1978) online (185)
khulung | Baduli Khulung N26°12.5'E: E092°50' | India: Assam | Assamese | "baduli" = bat (MAHANTA 2001.04.22).
khurung | Siemi Cave, Haflong | India: Assam | Cachari | CHOUDHURY, P C (1959: 55) a hole, pit, cavity, excavation, mine, quarry; the place (LORRAIN 1940: 270); a cave (187)
khurung | Saisidungkhur (186) | India: Meghalaya: Jaintia H. | Hmar (Mizo) | »the hell« (SINGH, N 1904: 142; BLAH, E 2007: 149); »an infernal abyss; the hell« (SINGH, N 1904: 39, 142)
khudai pateng nliamra | inexistente, Hirmegespinst (188) | India: Meghalaya: Khasi Hills | Khasi |
khudai pating nliamra | → khudai pateng nliamra | India: Meghalaya: Khasi Hills | Khasi | BHATTACHARYYA (1996: 16)

179 Nاغت’ai, the girl, ended up in Sestlong Khopa after she was thrown into the water –as decided by the counsel of all the old men– to make the flood * recede: »Sestlongkhopa is a cave, and in it was Nagt’ai, unable to escape. Her mother tried to help Nagt’ai out by pulling her through the entrance by means of a bamboo, but Nagt’ai said it hurt too much« (GHOSH & GHOSH 1998: 36-37). * The Great Flood drowned the whole earth except of Pheupi (N22°38’: E093°03’, the Blue Mountain of the Britishers), which the Lakhers call Leparang (Old Earth) because it never was covered by the Great Flood.
180 Kanchi ko Khop at the village of Dharok (N26°07’30”: E083°12’), near Tamghas (Gulmi Tamghas) has been corrupted into a »Grotte de Dhurkot« (DUCLANIAUX 1993b) and is best described in (Gorkhali) in the magazine report ATTRACTION OF GULMI (1988.07.29) Gorkhapatra: A Nepali Weekly (Kathmandu: Gorkhapatra Samsthan), 29 July 1988.
181 khor, khorí (Sanskrit, etc.), literally »farm, farmstead« oder (Aussiedler-, Bauern-) Hof, (Land-) Gut, (An-) Pflanzung, Plantage. Eine Geschichte ist die, daß Shiva (fast wie "Schiwasser" aber ohne -sser, gell), der "Zerstörer" (natürlich nicht der Erde oder des Lebens sondern Zerstörer der Illusionen, Täuschungen, Fehl- und Vorurteile) leidenschaftlich gern kiff, säuft und auch sonst alles schluckt was Spießbürger schlimm finden bloß weil es einem das Gehirn rauschtaut. Deshalb hat dieser Herr S. auch sein privates Hausgärten wo er den Eigenbedarf an antimonischen Heilkräutern hegt, nämlich den lieben Hanf (Cannabis sativa) und auch, auweia, Stachelkopf (Datura stramonium) und letzterer löst erfahrungsgemäss tiefschürfende Psychose aus und ist damit ganz genau das denkbar falscheste für nicht hundertprozentig aufgeräumte Leute. Deswegen sind Shivas Unheilkräuterbeete für Menschen Leute unsichtbar, es sei denn die ausserwählten Zuschauer haben divayadrast, göttliche Spezial-Augen, -Sicht, supernanäme Beobachtungsgabe, usw.
182 STEIN, R A (1988: 22) has never been anywhere close to Shiv Khori (Ransoo, Ransu, Ranshu N53°08’: E074°37’) but anyhow decided that the "swayambhu" (literally: self-arisen; in cases of natural but often installed by man) lingam there simply is »doubless a stalamagite.«
183 khau-khurh (noun, Mizo) is synonymous with "thlán khár" and is the name of »the recess or loculus made at the bottom of a Lushai [obsolete; Mizo] grave to receive the corpse; the pieces of wood, bamboo or stone with which this recess is closed to prevent the earth from coming into contact with the body when the grave is filled in« (LORRAIN 1940: 251). khau-khurh (verb, Mizo) or "khaukhrhurh teng" means »to place the pieces of wood, bamboo, or stone in position at the bottom of a Lushai grave in order to close the recess or loculus containing the corpse; to close the recess or loculus of a Lushai [Mizo] grave« (LORRAIN 1940: 251).
184 »Songza and Zahong once lived together in the subterranean world ... when Zahong decided to come to the Chungkha (the above world), But, the door of the Khul (Cave) was closed by a great serpent called Gulheopi. Zahong cut the serpent into three pieces with his sword and thus he came out of the Khul. Many people followed and came out after him, among them were Chongthu, the progenitor of the Thadous. It was because he [Zahong] opened the door of the Khul for many - that, he was called Zahong (Za = many, or hundred, Hong = open, open for many people)« (BAITE, J 1978).
186 Saisidungkhur, near (±21 m) N25°13’01.9”: E092°31’11.0” (WGSS4).
188 Literally: The nine steps / ladders / generations hole. The Khasi numeral "khyndái" is »the 9, nine« (NISSOR SINGH 1904: 39); "ka pateng" is »a joint; a link« (NISSOR SINGH 1904: 152), and "ka niama" is »an abyss; a hole« (NISSOR SINGH 1904: 142).
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198 The Ao “ngate longk” translates as “mother of all holes” (Imma Longkumer, Mokokchung, 2002.12.29 personal communication).


191Maharastra. Devil’s Kitchen (Panchganj) or »Bhim Chula « (MAHABALESHWAR & PANCHGANI 2006) near (±3.1 m) N17°55'14.9": E073°48'16.5" (WGS84).

Tamil Nadu: Devil’s Kitchen (Kodaikanal) or »Guna Cave« (near ±250 m N10°12'40": E077°28'15" WGS84), »This is again a stupid thing [that] happened after a Tamil film --Tamil Nadu is devastated by cinemas and cinema fellows.« At Kodaikanal, the pillar rocks are extremely popular among the tourists --right from the origin of Kodaikanal. Once a Tamil film was shot in this location and the name of the film was ”Guna” … So the useless cinema fellows gave the name Guna Caves. Of course it is an interesting place to visit …» (RAHMANN, R 1936: 41-42).

192 »Koben (German) pigeon, pen: of Germanic origin; related to --> (Old English) chamber, cave« (New Oxford American Dictionary 2005); »Koben. m. (pig) stay« (MESSINGER & RÜDENBERG 1974: 2: 338).

193 »kod«, animal’s den is probably allied to the Hindi ‘khat’, a precipitous hill-side, deep valley, ravine. This is from the Sanskrit ‘khatra’, an excavation, allied with the English ‘court’ (online: dsal.uchicago.edu/dictionaries/hobsonjobson accessed 2005.03.08): 481).

194 »Kodi Ghara « (Matora), better: Kode Lundli (Matora) near N30°01'15": E066°57'00" (WGS84). The leading elite of the Chilan Adventurers’ Association, Quetta, who is generally far above trivial matters like accuracy, correctness or precision, forwarded the cave name »Kodi Ghara« where “ghara” (Farsi / Persian, Balochi etc.) means cave and “kode” the same. Consider »khud, kudd; precipitous hill-side, deep valley, ravine. Probably allied to the Hindi ‘khad’ and the Bengali ‘khadda’, a pit. This is from the Sanskrit ‘khatta’, an excavation, allied with the English ‘court’ (Source / memo (Gebauer 27.11.2012) p. 27).”

195Kohbara (near ±25 km N24°00": E085°30’): »This … rock art site is called 'kohbara' by the local Munda and Oraon tribals, whose mud houses come to within a few hundred yards of it« (IMAM 2001).


198”koil” (DUPUIS, J 1958) appears to represent a short form of the Tamil “kovil” (temple). On the other hand, Anglo-Indian’s “koil” (in Urdu: coel), is the name of the »brain-fever bird« or black cuckoo (Eudynamys orientalis).

199 »Les grottes d’Allikkuli, connues des paysans de la région sous la nom de Mannasi Amman Koil (sanctuaire de Mannasi Amman)« (DUPUIS, J 1958) near (±1 km) N13°17'30.0": E079°50' (hdg).
The existence of a subterranean passage nearly 7 ft (2.1 m) deep along the road approximately south from Dhar town (N22°36': E075°18') and on the southern rim of the Vindhyan range north of the Narmada river.

The cleanest, most airy of them is known as 'Draupadi Kuti' (Hindi) (accessed 16.11.2003) or near N22°21': E075°26': 25 km along the National Highway NH33 approximately south-east from Hazaribagh / Hazaribag (N23°59': E085°21') in the upper reaches of the Damodar valley.

En Birmanie, aussi beaucoup de pagodes sont appelées kutha fort, fortification, fortified place (the English 'court'); also applied to a natural cave or a man-made rock chamber used in times of social insecurity.


Birmanie: Some motifs of the 'Bhim Kothari'. Some motifs are identified as that of the Pandavas of the 'Mahabharata' fame, for a long period during their exile of 12 years. The cleanest, most airy of them is known as 'Draupadi Kuti'. En Birmanie, aussi beaucoup de pagodes sont appelées kutha (Hindi) (accessed 16.11.2003) or near N22°21': E075°26': 25 km along the National Highway NH33 approximately south-east from Hazaribagh / Hazaribag (N23°59': E085°21') in the upper reaches of the Damodar valley.

* Not to be confused with the other Mandu (N23°48': E085°28') in Hazaribagh / Hazaribag district (Jharkhand), falling on AMS sheet NF45-01 Ranchi (1962 edition) and on EICHER GOODEARTH (2007: India Road Atlas) map 59 E4, and situated about 25 km along the road approximately south from Dhar town (N22°36': E075°18') and on the southern rim of the Vindhyan range north of the Narmada river.

200 AA (1898) review of «LECLERQ (Jules), Les temples souterrains de Ceylan (Bull. Acad. roy. de Belgique, 3° série, t. XXXV, n° 5, p. 729-738, (1898). — Chez les bouddhistes de Ceylan, les caves furent les prototypes des temples.

En Birmanie, aussi beaucoup de pagodes sont appelées koo (Hindi) fort, fortification, fortified place (the English 'court'); also applied to a natural cave or a man-made rock chamber used in times of social insecurity.

201.» — AA. (1898) review of «LECLERQ (Jules), Les temples souterrains de Ceylan (Bull. Acad. roy. de Belgique, 3° série, t. XXXV, n° 5, p. 729-738, (1898). — Chez les bouddhistes de Ceylan, les caves furent les prototypes des temples.

En Birmanie, aussi beaucoup de pagodes sont appelées kotha (Hindi) fort, fortification, fortified place (the English 'court'); also applied to a natural cave or a man-made rock chamber used in times of social insecurity.


203 room; a part or division of a building enclosed by walls, floor, and ceiling; space that can be occupied or where something can be done (not enough room to swing a cat).

204 Friends holidaying at Mandu Fort proceeded (apparently in June 2006) from the »small artifice called Jali Mahal ... to Saat Kothadi, a small diversion from the main road. A temple inside a [relatively] small cave [unidentified dimensions, unidentified nature, unidentified character, unidentified peculiarities] is located here and a mini cascade flows here when the rains are in. We did not have the patience to walk down the cave. In any case, the aunty who gave us all this info also told us that nothing was good that time.

205 to walk down a non-stoic nature, non-stoic character, non-stoic peculiarities (IMPERIAL GAZETTEER 1907-1909, 17: xvi).
Lexem; plural [altern.] | Beispiel (Bedeutung) | Land / Region (Lindenmayer) | country: state: district [hdg] | language(s) | Quelle (Lindenmayer) | source / memo (Gebauer 27.11.2012) | p. 29
---|---|---|---|---|---|---|---
k'ou-hiue | Kouang Ts'ing-leang chan tche | China, Wou-t'ai | | | | |
krang (210) | Krang Mahabon (211) | Meghalaya: Jaintia Hills | Lakadong Khasi | Khasi | Gebauer | | |
krem (212) | Krem Mawsmai (213) | Meghalaya | Khasi Hills | Khasi | Gebauer | SINGH, N (1904: 46, 1920: 63, 222); BLAH (1966: 45)
krem | Krem Mawsmai | Meghalaya | Khasi Hills | Khasi | Gebauer | ALLSUP, F W (1934: 63-65); OLDHAM, T (1856: 138)
[k] krem [ka] kroh | Riat Kroh, Mawsiang | Meghalaya | Khasi Hills | Khasi | Gebauer | no instance of use is recorded so far
[k] kroh | Riat Kroh, Mawsiang | Meghalaya | Khasi Hills | Khasi | Gebauer | |
ku | Kogun Ku (Kawgon Gu) | Burma (Myanmar) | | Burmese | Gebauer | BLUME, F (1846, 1850)

210 The standard Khasi "krang" means "to bore, to undermine" (NISSOR SINGH 1904: 46) and we can safely assume that the Synteng (Khasi) noun ka krang corresponds to something like a "cave area" or even "the karst" 211 "Cave at Lakadong [village]" (Krang Mahabon): »A hole in the rock leads into a large cavern about 78 feet long [23.8 m], 30 feet broad [9.1 m] and 30 feet high. At the further end is another arched opening, which is the entrance to another magnificent hall of beautiful proportions, and almost as regularly formed as if cut out of the rock. The hall is exactly 56 feet wide [17 m], about 80 feet long [24.4 m] and 60 feet high [18 m]. It is oval in shape, and the entrance and exit are arched, and much lower than the roof, as well being narrower than the width of the hall. The roof is perfectly flat and oval, the sides are perpendicular and even. Passing through this hall, you come to a long passage about 40 feet wide [12.2 m] and 30 feet high [9.1 m], which after about 200 feet [61 m] suddenly slopes down into the ground at an angle of about 30 degrees. The natives would go no further. Steam issues from the passage here, and the heat of the air is very great. Like all the other rooms, this very beautiful cave has evidently been formed by the falling in of the rocks over the limestone« (RINGWOOD 1876:01.29 in ALLEN 1905-1906, vol. 10 part 1: 9-10).

212 The standard Khasi [ka] krem (noun, feminine) has been translated as cave (NISSOR SINGH 1904: 46; NISSOR SINGH 1920: 63). cave; cavern (BLAH 1966 ed. 2007: 45) cave; hole (NISSOR SINGH 1920: 63, 222) den (BLAH 1966 ed. 2007: 74)

213 Die Krem Mawsmai (near ±9 m N25°14'40.7": E092°08'52" / UTM N2792646 E371564: 1221 m as), Cave [at the] Stone [of the] Oath (Schwurstein-Höhle) is ein hervorragend gut getroffenes Musterbeispiel für eine Höhle die "krem" heisst. Erstmal erwähnt, aber auch nicht mehr, wird die Höhle nahe des Dorfes von Mawsmai (welches vermutlich nach der Höhle benannt ist –meist ist's ja grad andersrum) bei Thomas OLDHAM (1856 edited 1859, page 138: »... large caves ... [with] polished marble like sides ... near Mawnluh [Krem Mawkhlyrdop, Mawmluh village] and near Mawsmai [Krem Mawsmai] at opposite sides of the ridge« während die klassische Höhenbeschreibung der »Mawsmai Cave« von ALLSUP (1934: 63-65) bis heute unübertrifftet ist.

214 ka k'it kynnok (Khasi, noun) is a contraction of "ka 'ten kynnok, kten kynnok" and designates "a imitative; a word collocation" (NISSOR SINGH 1904: IV.4); »a double word« (GURDON 1906: 211 note).

GURDON (1906: 211-212 note): »The Khasis are exceedingly fond of using double words (ktin kynnoh) which add much to the finshish and polish of a sentence. ... It is one of the great difficulties of the language to learn how to use such double words correctly.«

215 kruptos (krupto, Greek, a vault), from kruptos (kruptos, Greek), hidden.
lacuna, lacuna (lacunae; A language, from Latin); lacunal, lacunary, lacunate, lacunose (adjectives). Origin (mid 17th century) from “lacus” (Latin), lake (New Oxford American Dictionary 2005).

216 KALYANARAMAN (1998) lists
kua, kuva (Hindi) well
kua, kuva (Bihari) well without masonry lining
kua (Oriya) well

217 »Rulchawm Kua ... It is commonly believed that a huge snake used to reside in this cave with its body curled up near the entrance. … by mutual arrangement with the villagers [rul, the snake] received one human being daily by turn offered to him as his food from the families of the village … « (CHATTERJI, N 1979: 15-16).

218 al-kubba (Arabic), the vault; cfr. → alcoba (Espagnol), → alcôve (Française), → alcove (English), → Alkove (Deutsch).

219 The Samanar-kudagu, 'cave of the Jains' ... « (pudukottai.org/places/narttamalai/03narttamalai.html, accessed 2008.06.01) on Narthamalai / Narttamalai, a hill near N10°34': E078°47', is one of numerous low caves and rock-shelters … formed apparently by the weathering out of lenticular masses of more perishable rocks» (FOOTE 1879: 145).

220 Samanar (saharana) is the Tamil name for the Jain (Jaina) community (Vijaya Sherry Chand (Indian Institute of Management, Ahmedabad, Gujarat) online: iimahd.ernet.in/~vijaya/sit.htm, accessed 2008.06.01).

221 »Jambulingam Kughai. When I visited the Kalakad sanctuary [Kalakkad Mundanthural Tiger Reserve, N08°25': E077°10' to N08°53': E077°35'], my guide showed me a distance hill rock - about a day's walk, a dark spot. He said to me that, it is an entrance to a cave - which was used by an earlier Robinhood like thief called Jambulingam« (FOOTE 1879: 145).

222 «On the west side of the [Chobar] gorge are several meditation caves [N27°39'00": E085°17'48"]. An enclosed overhang froms a kuti where Goraknath himself (or one of his lineage) is reputed to have meditated. Rwa Lotsasa is also said to have meditated in one of these caves. Behind the caves is a labyrinth of tunnel [cave passages] that penetrate to an underground lake [water table]. There are no images within. One of the tunnels [cave passages] that are now bricked up [filled by collapse debris] leads up to the Athibhath Temple of Karunamaya / Macchhendranath in the Co Bahal of Chobar Village high up on the ridge. Ganesh dug it after he had been omitted from a meeting of the gods at the Bahal. Leaving his Jalavinaayaka residence at the south end of the gorge, he arrived enraging at the centre of the convention and demanded an explanation of the slight» (DOWMAN 1981: 269-270, plate 17 illustration 33 after MENGE (1937 ed. MÜLLER 1961: 203): Höhle.}

223 lacuna (English, from Latin) cavity, esp. in a bone (New Oxford American Dictionary 2005).

224 lacuna (English, from Latin, noun); lacunal, lacunary, lacunose (adjectives). Origin (mid 17th century) from "lacus" (Latin), lake (New Oxford American Dictionary 2005).
The two chief caves are a chapel or chaitya and a dwelling cave or layana. (IMPERIAL GAZETTEER 1907-1909, 7: 140-141).

The Pandu Lena or Buddhist caves are of three kinds: chaitya or chapel caves, layanas or dwelling caves, and sattras or dining caves. (IMPERIAL GAZETTEER 1907-1909, 18: 411).

During this march we passed several caves in gneiss called by the Lepchas L'haps, into which they, with solemn faces assured us, their Lamas can with a lighted candle in the hand, travel subterraneously from one mountain to another --no one besides the Lamas possessing this faculty. (SHERWILL 1853: 612).

The standard Khasi "ka 'liew" is a contraction of "ka thliew" and means »a hole« (NISSOR SINGH 1904: 117) or »a hole, a pit, a depression« (NISSOR SINGH 1904: 227) while "u khlaw" (noun, masculine) as such means »a tiger, a leopard« but "ka khlaw" (noun, feminine) is »a jungle« (NISSOR SINGH 1904: 32).
230 kut machar (Kaiman C. Hiwot Passah, Jowai, November 1995 personal communication) as such makes no sense unless it is perhaps a loose reference to a stronghold associated with "all the maternal uncles combined" who are the "big heads" (reponsible men) in the matrilineal society of the Synteng speaking Pnar people living in the Jaintia Hills of Meghalaya. The standard Khasi "ka kut" and Synteng Khasi "ka kot" (noun, feminine) has been translated as fort (NISSOR SINGH 1904: 52; 1920: 190; BLAH 1966 ed. 2007: 109).

fortress (NISSOR SINGH 1920: 190; BLAH 1966 ed. 2007: 109)

stockade (NISSOR SINGH 1904: 52)

stronghold (NISSOR SINGH 1920: 501).

In case "ma" is a Khasi lexem, it may derive from [ka] "ma" (a contraction of "ka thma", noun, feminine) a battle; a campaign (NISSOR SINGH 1910: 126)

[u] má (address, masculine) used in case of addressing the maternal uncle (NISSOR SINGH 1904: 126)

má (adjective) translates as »dangerous, frightful« and ma− (prefix) is »used with the personal pronoun to emphasize it, as, "manga" (it is I), "maphi" (it is you), etc« (NISSOR SINGH 1910: 126).

Last but not least, K.C.H. Passah's "char" is even more difficult to interprete than "ma" as there is no letter "c" in the standard Khasi alphabet. The strange "char" may, however, derive from the Synteng Khasi "jar" (noun, feminine), » or to "ka jar" (noun, feminine), » a net (prefix) is » (NISSOR SINGH 1904: 99).

Since Bengali influence in the area cannot be ruled out, K.C.H. Passah's "machar" may echo -but this is probably too far fetched- an aspect of Mancha Amma or Mancha Mata, the pre-Hindu 'Indian' tribal snake goddess responsible for 'fertility' (abundance, power, prosperity, welfare): » The goddess is variously called Nagamata, Mancha-Amma and Mancha-Mata. It is argued that the correct form of the deity's name is Mancha, which tends to be phonetically rendered as Manasa; hence the orthographic form is changed to Mansa-Amma or Mansa-Mata. The southern Mansa Mata became Mansa or Manasa in Bengal (JAIN 2004: 340).

231 A cave locally known as »Kut Machar« (Kaiman C. Hiwot Passah, Jowai, 1995 November) has not been identified till today (27.11.2012). Nevertheless, HDG surmises that "machar" may have been meant to say "Manar", the abandoned settlement site of Old Shnogrim (N25°20'44": E092°31'58": 1014 m asl WGS84) on Lum Manar (a hill rising from the interfluve between the streams Wah Arlein / Wah Shikar in the north and Wah Rulo / Wah Ticha in the south) on the eastern side of the Shnogrim Ridge. The wasted site of the abandoned village of Manar was pointed out at a location which lies at a distance of 1.7 km in a direct line east-southeast from the current village of Shnogrim (N25°21'08": E092°31'04": 1140 m asl) but vertically 120 m lower down.
mandapam (239)
Mahishamardini Mandapam (240)
India: Tamil Nadu
Tamil
BUCHANAN, F (1807, 1: 11, 15); LONELY PLANET, India (2005: 954)

mandapam
Periya Mandapam (241)
Sri Lanka: Jaffna
Tamil

mandi (242)
Mirza Mandi (243)
India: Bihar: Gaya
Webspeak
travel.indiamart.com/bihar/caves/nagarjuna-caves.html (accessed 2002.05.21)

mandir (244)

mangsr (245)
Khangkhui Mangsor
India: Manipur
Journalse? Webspeak?
LALIT, P (1996)

mantapa (= mandir) or mantsapam – porch or pillared hall, especially of a temple (IMPERIAL GAZETTER 1907-1909, 25: xviii)

mandapa – a raised platform with decorative pillars (LONELY PLANET, India 2005: 1109 glossary)

mandapa – pillared pavilion, a temple forechamber (LONELY PLANET, India 2005: 1109 glossary)

mandapam – a raised platform with decorative pillars (LONELY PLANET, Sri Lanka 2003: 294 glossary).

There are two distinct kinds of buildings confused by Europeans under the name Choultry. The first is that called by the natives Chaturam, and built for the accommodation of travellers. These … have in general pent roofs … built in the form of a square enclosing court. … The other kind are properly built for the reception of images, when these are carried in procession. These have flat roofs, and consist of one apartment only, and by the natives called Mandapam. … Besides the Chaturam and the Mandapam, there is another kind of building which by Europeans is called Choultry; in the Tamil language it is called Tany Pandal, or Water Shed … small buildings were weary travellers may enjoy a temporary repose in the shade, and obtain a draught of water or milk. » (BUCHANAN, F 1807, 1: 11, 15).

Mahishamardini Mandapam (Loney Planet, India 2001: 960, 2005: 954), officially listed as the «Mahishamardini rock-cut Mandapa» (asi.nic.in/asi_monu_alphalist_tamilnadu.asp accessed 2008.05.31) at Mamallapuram (N12°37'35": E080°10'20") in Kanchipuram district (Tamil Nadu state), is dedicated to the Hindu goddess Durga (inaccessible) as an aspect of Kali. Having killed the "asura" (demon) Mahisha, she earned the epithet Mahishamardini, may enjoy a temporary repose in the shade, and obtain a draught of water or milk. » (CEYLON TRAVELLER 1974: 248; 1983: 250)

The Khangkhui Limestone Cave, locally known as Ankampokal (or muth). -- A chapel or small temple, also a sect establishment (IMPERIAL GAZETTER 1907-1909, 25: xviii)

Anklimath (249)
Ankalagi Mutt
India: Karnataka
Kannada?
HIREMATH, P (1983b)

Ankli Math
Sri Lanka: Galle
Journalse? Webspeak?
CEYLON TRAVELLER (1983: 250-251)

quirky suite of dark subterranean apartments, which appear to have been excavated, then completed with masonry, and afterwards stuccoed. They have probably been the habitations of devotees, who … would appear to have been worshippers of Shiva» (HAMILTON 1828, 1: 407).
maw pei | ? (Lochstein) | India: Meghalaya | Khasi Hills | Khasi

mgharet | mgharet el Roueiss | Libanesisch | Courbon

morai | ? (cleft, crevice, subterranean water-course, pool) | India: Tamil Nadu | Tamil

mukh (mouth) | Gaumukh (cow mouth) | North India: Uttarakhand | Sanskrit, etc.

muki [→ mukh] | Jualamuki (Flammen-Maul) | India: Himachal Pradesh | Sanskrit, Hindi etc.

murai | India: Tamil Nadu | Tamil

murai cu | large mountain cave, cavern, den | India: Tamil Nadu | Tamil

dMyal Yam → dwar | Tibet, Nepal, Bhutan | Tibetan

Source / memo (Gebauer 27.11.2012) p. 34
Lexem; plural [altern.]  Beispiel (Bedeutung)  Land / Region (Lindenmayer)  country: state: district [hdg]  language(s)  Quelle (Lindenmayer)  source / memo (Gebauer 27.11.2012)  p. 35

naur [palace]  Raja Lalat Indra Kesari Naur (252)  India: Orissa: Khorda  unidentified  STIRLING, A (1825)

nath  Amarnath Goffar  Kaschmir  atti  Sanskrit. mara = Tod; anara = "unsterblich"; nath = 'protection' (253); protector, patron, ruler (254); Lord / god; epithet of male gods (255), mostly of Shiva, hence a lingam (256)


ninga  Ninga Manguenje (Bat Cave)  Mosambik: Aldeia Massanza  unidentified  Laumanns, Laumanns, Laumanns et al


Nische  Ausbruchsnische  Österreich  NÖHB


252 Raja Lalat Indra Kesari Naur ( Palace of King Lalat Indra Kesar ) is a group of »caves« (man-made rock chambers) excavated from Udayagiri (Sunrise Hill) in the Cuttack - Bhubaneswar area (Khorda district, Orissa). »… a sort of open court formed by a perpendicular face of sandstone rock, about forty feet [12.34 m] in height, with shoulders of the same projecting on either side. Rows of small chambers have been excavated in each face, arranged in two stories, and divided by a projecting terrace … the rude and miserable apartments of the palace are now occupied by byragis and mendicants of different sects …« (STIRLING, A 1825: 313).

253 The term natha appears in Sanskrit (Vedic) literature as a new word meaning protection (Athaarva Veda XI 1.5: nathavid = finding help; Atharva Veda XII 3.27: nathakama = seeking help; Panchavimsha Bramana: Vedic Index I, 444, note 1: natha- vindu = procuring protection) —Schirmherr, Aufpasser, Blockwart.

254 In the Taiteyra Bramana, the word natha means protector, patron, lord (WILLIAMS, Monier: Sanskrit English dictionary).

255 For example Goraknath; the patron god Bhaivā, called simply Nath (The Lord) …« (KOSAMBI 1982 edited 1983, 1992: 124) but also the Buddhist's Avalokiteshwara (Avalokiteshvara), e.g. in the Maharajalena (Dambulla Galge, Matale, Sri Lanka). Compare the temple of Jagannath, Lord of the Universe, at Puri (N19°46’: E088°51’) in Orissa, "India" (Bharat) 1311 … the Rāi had fled with his Rānis; but had left two or three elephants in the temple of Jagannāth (Amir Khusra in: ELLIOT, H M 1867-1877, iii: 91).


1616 »The chief city called Jekanat« (ROE, Thomas 1616 edited 1899, 2: 538).

1632 »Vnto this Pagod or house of Sathen … doe belong 9,000 Brammines or Priests, which doe dayly offer sacrifice vnto their great God Iaggar« (GLADWIN, Francis 1783: Ayeen Akberi.- edition of ABUL FAZL i ‘ALLAMI 1590: Ain-i Akbari).

1794 »Gentoo, a native Indian; Jagannaut, the Gentoo pagoda ; Pagoda, an Indian temple« (Dean MAHOMET 1794 letter 16).

1825 »Jagannath« (STIRLING, A 1825: 324).

2005 »nath – the Lord (Jain)« (LOONELY PLANET, India 2005: 1110).

258 »In one of caves [on Sandhill hill, Madanpur area, Daya district, Bihar state], called Sita Thapa [Sita's Penance], there are still located some old sculptures with a few words of insignificant inscriptions here and there. The chief Lingam of Shiva is named Sandheshwara Natha « (DAYAL, P 1907: 25).

CHITRAKOT (s.a., circa 2002), a booklet of 45 colour postcards, contains one titled »Shree Gupt Godawari Ram Darbar / Gupateshwar Nath Shankarjee« which shows the lingam put up in the lower Guptagodavari Gufa (±200 m N25°05’54”: E080°46’08” WGS84) near Chitrakoot / Chitrakut (Madhya Pradesh state, India).
The Greek words 'parneyam', a regular Sanskrit derivative of 'parna', signifying the leaf of a tree, a feather and a wing. Its derivative 'parnasa' signifies anything made of leaves, such as baskets, hats, penns, coops, huts, etc. In the north-west parts of India, in the Pastoo language, it is pronounced 'purna' and 'purna' in the plural. Hence 'purna' or 'purna' ... [is] the root of the Greek and Latin words 'pinna' and of the Saxon and English words pen, fin, pin, pen ... 'Parnica' is another regular derivative, sometimes used in composition, as well as 'parnaca'; and, as in the first ages, mankind either lived in 'gobas', caves, or in huts built of branches and leaves ... these huts were 'parnasas' or 'parnacas', 'fornaces' and 'fornices'. The Greek words 'pomeiori', 'pomenea' and 'pom' seem to be derived from 'parneyam', a regular Sanskrit derivative (BAYNES 1941.11.15 Mss). Prostitutes were thus called in Greek for the same reason that fornication is derived from fornix (KIRKPATRICK 1811: 304), especially an inhabitable "cave" (rock shelter): ... the root of the Greek and Latin words 'pinna' and of the Saxon and English words pen, fin, pin, pen ... 'Parnica' is another regular derivative, sometimes used in composition, as well as 'parnaca'; and, as in the first ages, mankind either lived in 'gobas', caves, or in huts built of branches and leaves ... these huts were 'parnasas' or 'parnacas' and 'parnica's, 'fornices' and 'fornices'. The Greek words 'pomeiori', 'pomenea' and 'pom' seem to be derived from 'parneyam', a regular Sanskrit derivative (BAYNES 1941.11.15 Mss). Prostitutes were thus called in Greek for the same reason that fornication is derived from fornix (KIRKPATRICK 1811: 304), especially an inhabitable "cave" (rock shelter): ...
**Lexem**; **plural [altern.]**

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273 The Khasi noun "ka patok" (BLAH, E 2007: 86) or "ka photon" (SINGH, N 1920: 142) is synonymous with "ka --slung" (BLAH, E 2007: 86) and one of the words for »a dungeon « (BLAH, E 2007: 86).
Lexem; plural [altern.] Beispiel (Bedeutung) Land / Region (Lindenmayer) country: state: district [hdg] language(s) Quelle (Lindenmayer) source / memo (Gebauer 27.11.2012) p. 38  

dp'u [ → phug ] kah do san dp'u [ kahdo gSang phug ] India: Sikkim Tibetisch WADDELL, L A (1895: 256-257 note 2)  

ka phatok no instance of use recorded (274) India: Meghalaya Khasi SINGH, N (1920: 142).  


phug Dung Phok (Ghost Cave) Bhutan: Bumthang Tibetisch Kencho Wangdi: online: kuenselonline.com (accessed 2011.02.27).  


phuc (228) Padmasambhava sGrub Phug (281) Tibet Tibet, India, Nepal, Bhutan Stein 11 "phug" ist korrekt. DAS, Sarat Chandra (1902: 823)  

phuk → phug Tibet, Nepal, Bhutan fast Tibetisch WHITE (1909 edited 1984): »Pyak Che Phuk« (112),  

274 The Khasi noun “ka phatok” (SINGH, N 1920: 142) or “ka patok” (BLAH, E 2007: 86) is synonymous with “ka → slung” (BLAH, E 2007: 86) and one of the words for »a dungeon« (BLAH, E 2007: 86).  


276 Hath Phor (OUSELEY 1848: 66) und Hathphor (BALL 1873b: 244-245; 1880 edited 1985: 327; BURGESS 1905: 197-199; DALTON 1865: 26) or »Hathipol« (IMPERIAL GAZETTEER 1907-1909, 21: 176). OUSELEY (1848: 66-67): »Hath Phore … a very singular tunnel … whether artificial or natural, I cannot determine …« BALL (1873b: 244-245, almost identical in BALL 1880 edited 1985: 327): »Hath Phor … I sought in vain for evidence of its being artificial. I can only attribute its origin to the trickling of water through crevices in the sandstone. There is not trace, however, of any slip or dislocation of the strata, such as is a usual cause of such phenomena. The stream having found its way through an immense mass of sandstone has been at work for ages enlarging the passage, and the present result is a tunnel 160 paces long, and, as Col. Dalton has described it, 12 high and 8 broad, but it varies in places in both dimensions.«  


278 Bar do'i Phrang (Pathway of the Intermediate State [of Conscousness]), a sDg lam (dwar) on the circumambulation route around Kongpo mountain in the yar klungs gTsang po (Yarlung Tzagpo), Zetang (Tsetang province): »A narrow gap between two rocks through which visitors should attempt to crawl. … « a successful passage through this cleft could assure one an easy passage through the bar-do« (RAMBLE, C 1997: 183).  

279 Dechen Phug: bde chen phug: Great Bliss Cave, Great Happiness Cave, Große Freude Höhle  

282 Die bewohnbare Zutrut Phug (Miracle Cave, Wunderhöhle; Foto in SNELLING 1963 ed. 1990: 359) am Berg Kailash findet sich, vermutlich unter anderem, auch als
die bewohnbare Zutrut Phug am Berg Kailash

1904 Zutulphu, Jamdulphu of the maps (SHERRING 1906: 278-281)
1935 Zutrut Phug (TUCCI 1937)

283 An anonymous Cave is indicated near (±2.5 km) N27°37'30": E088°22'30" on the tourist guide map "Sikkim" (1995, on scale 1: 200,000) about one or two kilometers NNW of the village of Zutrum Phug (N27°37': E088°22'45") and above the west (orographically right) bank of the Umram Chhu, at an approximate linear distance of 5 km approximately north-west of Sakkyong (Sakyang, Sakyong N27°34': E088°24').

284 An anonymous »Caves« is indicated near (±2.5 km) N27°37'30": E088°22'30" on the tourist guide map "Sikkim" (1995, on scale 1: 200,000) about one or two kilometers NNW of the village of Zutrum Phug (N27°37': E088°22'45") and above the west (orographically right) bank of the Umram Chhu, at an approximate linear distance of 5 km approximately north-west of Sakkyong (Sakyang, Sakyong N27°34': E088°24').

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286 An anonymous »Caves« is indicated near (±2.5 km) N27°37'30": E088°22'30" on the tourist guide map "Sikkim" (1995, on scale 1: 200,000) about one or two kilometers NNW of the village of Zutrum Phug (N27°37': E088°22'45") and above the west (orographically right) bank of the Umram Chhu, at an approximate linear distance of 5 km approximately north-west of Sakkyong (Sakyang, Sakyong N27°34': E088°24').

287 An anonymous »Caves« is indicated near (±2.5 km) N27°37'30": E088°22'30" on the tourist guide map "Sikkim" (1995, on scale 1: 200,000) about one or two kilometers NNW of the village of Zutrum Phug (N27°37': E088°22'45") and above the west (orographically right) bank of the Umram Chhu, at an approximate linear distance of 5 km approximately north-west of Sakkyong (Sakyang, Sakyong N27°34': E088°24'.
with solution pockets and cave entrances, collectively referred to as Chakhu Bhakhu Pwa (Gupha or orar Chakhu Bhakhu Pwa (mountain) in a in frequently layered and mica rich arenaceous mudstone that dips by about 5 or 10 degrees to the east.

The legend is that these people belonged to a tribe called Tlau Milu Puk, Mamte Milu Puk, Mampui Chogyel I do not know how to translate the name of the »… (DUVAUCEL 1821 edited 1828), » (SCOTT 1828), aber auch » (unspecified coordinate source): 505 m asl (cave survey). MAPS: Survey of India sheet: 83-C/08, quadrangle: 9.14 Sielkan; AMS sheet: NG46-10; Eicher Goodearth (2007: India Road Atlas) map: 46 B4. Sielkan Pouk (n.) Öffnung, Loch (de.wikibooks.org/wiki/Nepali  accessed 2010.11.14) but » (KRÄMER, K-H 2007: 106) but » (WALTERS 1832; WALTERS, CAMPBELL & TERRANEAU 1828), » (HAMILTON 1828), und » (FISHER 1828; WALTERS 1830), » (Bhuvan Cave heisst « (GEBAUER, CHHACKCHHUAK & SOOTINCK 1999).}

291 Chogyel is vermutlich Yeše Tsogyal / Yeše Tsogyal (757*-817†, Ye Shes mTsho rGyal, Yeishes mtshorgyal; Königin / Prinzessin des Sees der Weisheit), die Gefährtin (consort) des Guru Rinpoche Sambhava (755*-797†) --ich kenne nur fünf verschiedene Himalayanähöhlen, welche mit ihr assoziiert werden aber sie wird bis zum heutigen Tag als dakini verehrt. 292 Milu Puk, Mamputi (N22°31'55": E092°51'00 Everest 1830) »In this small cave many complete human skeletons were stored. It is stated that when the cave was first discovered the skeletons were found lying in a straight line on the floor of the cave covered with clothes. Judging from the skeletal remains some skeletons appear to be of children … No anthropological study has been carried out here.« (MIZORAM DISTRICT GAZETTEER 1989: 373). Milu Puk, Mamputi (N22°37'30": E092°56'15 Everest 1830) »… is a big cave situated near the village Mante in Lunglei district … In this cave a big heap of human skeletons was found … The legend is that these people belonged to a tribe called Tlau …« (RAY 1993: 15). Milu Puk, Sažatlang (N22°58'01.7": E092°44'15.4" WGS84): »A west facing, 27 m wide and up to 1.7 m high cave entrance gives access to the shallow, daylight-lit rock shelter of Milu Puk (skull cave), which is formed on Sažatlang (mountain) in a in frequently layered and mica rich arenaceous mudstone that dips by about 5 or 10 degrees to the east« (GEBAUER, CHHACKCHHUAK & SOOTINCK 1999).

306 ratha → rock-cut Dravidian temple (LONELY PLANET, India 2005: 1111) in the sense of a man-made monolithic rock-temple (rock chamber used for religious purposes), excavated from one single boulder.

307 Pidari Ammam Ratha (Mother Pindari Cave temple) at Mamallapuram (N12°37'35": E080°10'20" Everest 1830), Kanchipuram district, Tamil Nadu: »Two small, monolithic temples« (Archaeological Survey of India, Chennai Circle (undated): Alphabetical List of Monuments - Tamil Nadu - no. 61 online: asi.nic.in/asi_monu_alphabetist_tamilnadu.asp (accessed 2008.05.31).

308 Sky Rift (no. 298) →Sky Rift (near ±1 km N30°45'30": E077°46'45" Everest 1830). So called because on a misty day the sky can be seen through a dangerous looking hole in the ground. … consists of a large pothole from which there is a deep drop down. … consists of a large pothole; the depth of the floor from the hole is 160 ft [49 m] or five ladders and might have passages leading off. Home of very large bats (Glennie, E. A 1946.08.01 Mss: Bodhyar area potholes).

309 Rock shelter Any natural rock alcove, overhang, undercut, coping rock or very short cave, where the horizontal extension from the drip line (entrance) to the furthermost interior point (back wall) is smaller than the entrance width or height.

Höhlenfrösche – sorri: Forscher! betrachten die Welt durch eine andere Brille als Archäologen welchen ein sonniges Felsdach ohne menschliche Hinterlassenschaften als schnöde Höhle (barren cave) gilt während eine brav nachweislich als niche, revetted recesses oder fully recessed recesses geachtet. - New Delhi, March 26: *Deep inside a limestone cave* in the forested hills of the Kanger Valley National Park in Chhattisgarh, scientists have stumbled across a prehistoric human shelter holding the remains of fire, millets and wild grass. … inside the cave in Bastar district. …» (MUDUR, G S 2007.03.27).

300 Gurmaljangal Rongkol (literally "stone cave") is in massive rock as "rong" is the Garo word for stone and "kol" designates house, home, den, lair, cave) in the "jangal" (uncultivated terrain, Dschungel) near the village of Gurmal. 301 COCKBURN, S J (1887: 31) identifies »Cheta Mata-kan Roseya« or [Mother] Sita’s Window Cave, the man-made rock chamber at Pabhosa village (N25°21': E081°20') near Kosambi (Khairagarh pargana, Allahabad district, Uttar Pradesh state) with the »Dragon’s cave« (i.e. Nagdwar) of CUNNINGHAM’s (a.i.) not seen. - Archaeological Survey Reports, Vol. XXI, part I, page 2. At least the former seems to be the same as the curious item no. 11 «Sita-ki-Raoi» (sic! quæ: Sita ki Rasoi?) managed by the Archaeological Survey of India (undated): Alphabetical List of Monuments - Uttar Pradesh, Lucknow Circle online: asi.nic.in/asi_monu_alphabetist_uppradesh_lucknow.asp (accessed 2008.05.31).

Cheta, a variant of Sita (Seetha); originally the »Hindu goddess of agriculture; more commonly associated with the Ramayana« (LONELY PLANET, India 2005: 1111), the Hindu believer’s much adored housewife par excellence, an all bearing consort of male heroes, losers and saints.

Mata – literally ‘mother’, The Woman [emphatically]. The Mother Goddess, or Honoured Lady , hence Woman simply, das »ewig Weibliche«.

kan, ke, ki, etc. (conjunction) signifies the genitive case. Somehow, the word »roseya « windows (COCKBURN, S J 1887: 31) or »rasoi« (asi.nic.in/asi_monu_alphabetist_uppradesh_lucknow.asp accessed 2007.11.24) seems to be related with the English (Latin) word *recess* for a hollow space inside something [the concrete block has a recess in its base]; a small space created when part of a wall is further back from the rest [two recesses fitted with bookshelves], alcove, bay, niche, nook, corner, hollow, oriel [in German: Erker]; 2. (usually recesses) a remote, secluded, or secret place [the recesses of the silent pine forest: the deepest recesses of the cave: innermost parts/reaches, remote places, secret places, heart, depths, bowels]; figurative: the dark recesses of his soul. Origin, in the sense of withdrawal, departure (mid 16th century) from *recessus* from *rectedere* (Latin), go back.

302 In der Sprache der Khari (Mehalaya), welche wie das Kambodschanische eine Sprache aus der Mon-Khmer Sprachfamilie ist, bedeutet das Verb *rung* to enter (NISSOR SINGH 1904: 176), to penetrate (NISSOR SINGH 1920: 371; BLAH 1966 ed. 2007: 219).

303 Samotch Nayak N34°59'00": E068°48'37": 2150 masl.
<table>
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<td>communication</td>
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<td>Afghanistan: Nangarhar</td>
<td>unidentified</td>
<td>MASSON (1842-1844, iii: 190): »ascetical residences« (troglydote hermitage retreats)</td>
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<td>samûch</td>
<td>Kajari tangi, Tatang</td>
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<td>sarang</td>
<td>Kala Deo Sarang</td>
<td>India</td>
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<td>GEBAUER (2008)</td>
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<td>saroong</td>
<td>Nursing Durwaza (305)</td>
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<td>sattra → chhatri</td>
<td>»dining cave« (306)</td>
<td>India</td>
<td>Maharashtra</td>
<td>IMPERIAL GAZETTEER (1907-1909, 18: 411)</td>
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<tr>
<td>Scheuer</td>
<td>Grosse Scheuer</td>
<td>BRD, Württemberg, Ostalb</td>
<td>Schwäbisch Deutsch</td>
<td>Höhlenkataster Schwäbische Alb: 7225 / 7</td>
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<tr>
<td>shelter → rock shelter</td>
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<tr>
<td>silavesman</td>
<td>poetry, lyrics (307)</td>
<td>India</td>
<td>Sanskrit</td>
<td>KALIDASA (400): Meghaduta.- 1.25. LÜDERS (1904, 1905) interprets both &quot;silavesman&quot; and → darigrih as »Lustgarten« (1904: 455) or »pleasure resort« (1905: 199).</td>
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</table>

304 Sang-e Surakh, Alishang: Laghman province: Alishang (Alishing) district: Hindu Kush region: »Ali Cheng« (LINDBERG 1958) or Alisang, 'Alisheng area: Kouh Chigui / Chiqui N34°47'01": E070°06'36" (WGS84) Sang-e Surakh, Chahardeh: Nangarhar province: [Jalalabad] Batu Kot (Chahardeh, Chardeh) districts: Hindu Kush - Kabul rud region: Chahardeh - Koh Sang Surakh road NEAR (±5 km) N34°23': E070°40' Sang-e Surakh, Muhammad Agha: Logar (Lowgar) province: Muhammad Agha district: Logar Rud (Lowgar River) valley area: Sang / Sang-e / Sange Surakh Ghar N34°13'44": E069°27'53" (WGS84) Sang-e Surakh, Gulran: Herat (Hirat) province: Gulran district: Kuh-e (Koh-e, Kohe) Sang (Sang-e, Sange) Surakh N35°16'04": E061°05'42" (WGS84) Sang-e Surakh, Pashtun Zarghun: Herat (Hirat) province: Pashtun Zarghun district: Hindu Kush - Siah Koh (Paropamisos) region: Sang (Sang-e, Sang-i) Surakh, near (±5 km) N34°08': E062°14'2" (WGS84) 305 »five Kamhow heads had been brought into Manipur and offered up, as usual in such cases, in the hole on the north side of the Nursing Durwaza [Nursing Darwaza], called "Suroon", to the presiding deity … The hole is most sacred, and it is said that few Manipuris even are allowed to see it« (MCKENZIE 1884: 171). 306 »Nasik … 20° N and 73°47' E … the Pandu Lena or Buddhist caves … are of three kinds: chaitya or chapel caves, layanas or dwelling caves, and sattras or dining caves« (IMPERIAL GAZETTEER 1907-1909, 18: 411). 307 KALIDASA (400): Meghaduta.- 1.25 praising (the mountain) Nichairgiri narrates how «vah panyastriratiparimalodgaribhir agaranam uddaman prathayati silavesmabhir yauvanani» (the mount which, by its stone houses, exhaling the amorous fragrance of venal women, betrays the dissipated youth of the cities).
There lived a woman named Ren [note A] who roamed and lived in the woods. She would eat of the wild berries and fruits growing in the forest with the bears and khungs [note B] who would not harm her as they were too scared of her [note C]. To supplement her diet and in times of scarcity of food in the jungle, she would very often break into the village huts and eat whatever food there was in the kitchen. This continued on a regular basis which enraged the villagers to find their kitchens raided and robbed of whatever meagre food they had. So one day they lay in wait and captured her. As they were adverse to the idea of killing her, they bound her hands and feet and threw her into a cave. But she managed to escape and start tormenting the villagers again. They caught her again, bound her hands and feet and threw her into another cave. Again she escaped. This went on for a couple of times. Finally the villagers threw her into a deep shaft from which she could not escape. Since then nothing more was heard of her. This cave is now known as Krem Mren or Krem Maren.

The Khasi double word or binominal imitative "u ren" has been translated as » trous dans la pierre« (LINDBERG 1961a: 24) in the sense of an inhumanly cruel, violent, or depraved person: brute, savage, barbarian. On the other hand, we have been told that "u ren" is the word for a dungeon (BLAH, E 2007: 86).

A The Khasi word "ïren" or "maren" (Kharpran Daly, Brian D 2002.03.13 Mss: Krem Mren) is not listed by SINGH, N (1904: 129, 133) but seems to signify a dungeon in the Khasi Hills; an asylum for the insane. Some other authorities have translated it as the Khasi word "mrád" is Khasi for a dungeon (SINGH, N 1904: 133).

B "u khung" (Khasi, noun), Zoologically: Carnivora: Feloidea: Viverridae: Paradoxurinae: Arctictis binturong (Raffles 1821: 253); race in India: Paradoxurus albifrons (F. Cuvier 1822: 44, 48). It is sometimes compared to a bear. Its average head-and-body length is usually between 60–97 cm, and weight typically ranges between 9 and 20 kg or more. Its body is covered with coarse black fur. The tail, bushy and fully prehensile, can act as a fifth hand and is nearly as long as the animal's own length at 50 to 84 cm. The binturong is one of only two carnivorans with a prehensile tail (the other being the kinkajou) (i.e. Srinagar), recorded as a sea monster (GURDON, P R T 1906, page 172: How the Dog came to live with Man).

308 ka slung (Khasi, noun) » a look-up in which lunatics are confined in the Khasi Hills: an asylum « (SINGH, N 1904: 205); » a dungeon « (BLAH, E 2007: 86).

309 » There lived a woman named Ren [note A] who roamed and lived in the woods. She would eat of the wild berries and fruits growing in the forest with the bears and khungs [note B] who would not harm her as they were too scared of her [note C]. To supplement her diet and in times of scarcity of food in the jungle, she would very often break into the village huts and eat whatever food there was in the kitchen. This continued on a regular basis which enraged the villagers to find their kitchens raided and robbed of whatever meagre food they had. So one day they lay in wait and captured her. As they were adverse to the idea of killing her, they bound her hands and feet and threw her into a cave. But she managed to escape and start tormenting the villagers again. They caught her again, bound her hands and feet and threw her into another cave. Again she escaped. This went on for a couple of times. Finally the villagers threw her into a deep shaft from which she could not escape. Since then nothing more was heard of her. This cave is now known as Krem Mren or Krem Maren. How the Dog came to live with Man.

So far, I saw Kashmir Smats [WGS84 N34°25'40": E72°21'40" / N34.427778°: E72.333333° / UTM 43S N3813061 E245796], the cave [with a tunnel leading to] Kashmir [i.e. Srinagar], recorded as Kashmir Smats, Kashmir Smas, Kashmir Sum, Hazar Samuch (1839: 312). It seems to signify a great cave of Kashmir Ghar, CUNNINGHAM (1871: 44, 56); Kashmirth-Ghir, BROOKS (1900a: 3, 1900c: 3).

There are several other names: Kashmur Sumasuto (Kharpran Daly, Brian D 2002.03.13 Mss: Krem Mren), the Great Cave of Kashmir, recorded as Kashumiro Sumasuto, Kashmir Cave, Kashmir Ghar, Kashmir Smats, Kashmir Smas, Kashmir Sum, Hazar Samuch (1904: 172), whilst "mrád" is Khasi for a dungeon (SINGH, N 1904: 133).
312 Spelunca, dux & Trojanus tandem
deveniunt, prima & Tellus & pronauba Juno
Dant signum fulfere ignes & concius aether.
Connubiis summogqui ulularunt vertice Nympae ...«


314 Suggi Khoh (TURK, F A 1947: 71): »... Guptasvera cave (named Suggi Khoh on the map) on the Kaimur plateau, Shahabad district, Bihar, India.«

315 The »enclosed« (walled off) garden named in honour of »Sri Krishna Vatika is also one of the most interesting as well as adventurous venue available in Munger [also: Munger, Monghyr N25°23': E086°28'] as it has two “Surangs” (tunnels). Some efforts in the past had been made to pass through the tunnels also known as Mir Kasim's Surang but these have only proved to be life taking.« (munger.nic.in accessed 2005.12.19).

316 CAMMIADE (1926: 175): »In the village of Kottala the caves [Billa Surgam] are called Bajivargam Gavi by some and Bajigam Vanka by others. Gavi in the local dialect means a cave and vanka means a water-course and has reference to the stream issuing from the caves. Bajivargam and Bajigam seem to be corrupt variants of Billa Surgam which itself is compounded of the Telugu word billam meaning a cave and the Sanskrit suranga which also means cave.«
Lexem; plural [altern.] Beispiel (Bedeutung) Land / Region (Lindenmayer) country: state: district [hdg] language(s) Quelle (Lindenmayer) source / memo (Gebauer 27.11.2012) p. 45

surangam »infiltration channel« (317) India: Kerala Malayalam through cave (grotte tunnel; Durchgangshöhle), literally: hole, aperture, cave. MASSON (1842-1844, 3: 168-169): »aperture, for some distance through the rock.«
surakh Ghar Sri Tigheg (Lahghan) Afghanistan: Kabul Pashtu

Suttaterra Suttaterra de su Predangiu Sardinien Meghalaya: Jaintia Hills Khasi, Synteng BECHER & FRANK (1999); FRANK & BECHER (1998); FRANK, JANTSCHKE & MÜLLER (1999); KHRAPRAN DALY (1999.03.14, 1999.03.15, 2006).
synrang (318) Synrang Pamiang (319) Meghalaya: Jaintia Hills Khasi, Synteng

sziklaoudo Inotai-sziklaoudo Ungam Meghalaya: Jaintia Hills Khasi, Synteng

taarkhanah → tahkhana N Africa, W Asia, S Asia Arabic, Farsi, Urdu, etc.
tahkhana [cfr. → khana] N Africa, W Asia, S Asia Arabic, Farsi, Urdu, etc.

Mrs. Meer HASSAN ALI, B. (1832 letter 19)

William Crook (1917) editor of HASSAN ALI (1832 letter 19 note 11). Man-made undergrounds (320) or cellars (321), subterranean apartments (322), subterranean levels (323) and suites of rooms (324) or even parts of palaces (325), excavated to be used for

1898 »Conjeevaram town [Kanchipur N12°20': E79°43', now in Tamil Nadu state] ... A scheme for the supply of good drinking water was begun in 1895-96 and completed in two years at a total cost of Rs. 2,56,000. The water is obtained from the subterranean springs of the Vegawati river, in the bed of which an infiltration gallery, 330 feet long, 12 feet deep, and 8 feet broad, has been constructed. The water flows into a reservoir built at the end of the gallery, and hence passes into a well through a steel pipe. From this well it is pumped into the town by two steam engines which are worked by turns ... « (IMPERIAL GAZETTEER 1907-1909, 10: 378).

317 Surangam — horizontally worked wells in northern Kerala, excavated to "mine" water; man-made »tunnels« (one entrance only: adits) or »infiltration gallery« (IMPERIAL GAZETTEER 1907-1909, 10: 378).

320 indyahills.com/mp/mandu.html (accessed 2008.03.18): In the Champa Baoli at Mandu « (Champa Baoli) at Mandu, the »subterranean levels« (LONELY PLANET, India 1997: 789).

321 CROOK, William (1917 editor of HASSAN ALI 1832, letter 19 note 19): »an underground cellar.«

322 BECHER & FRANK (1999); FRANK & BECHER (1998); FRANK, JANTSCHKE & MÜLLER (1999); KHRAPRAN DALY (1999.03.14, 1999.03.15, 2006).
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<td>Japan</td>
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<td>Italy, Ligurien</td>
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<td>Italy, Emil-Rom</td>
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</table>

**HAMILTON, W. (1828, 1: 630):** »Extensive subterranean dwellings with windows opening into the great ditch,« including apartments into which the zamindar's family resorted during the intensity of the hot monsoon, at Hathras / Hatras Fort (Aligarh, Uttar Pradesh).

Mrs. Meer HASSAN ALI, B. (1832, 19): »Intended as a retreat from the intense heat of the day; such as is to be met with in most great men's residences in India.«

**IMPERIAL GAZETTEER** (1906-1909, 12: 441): Two underground levels below Man Singh Palace (also: Chit Mandir) used in hot weather (Gwalior, Madhya Pradesh).

**BROSSET, A. (1961: 426):** Bats (Hipposideros lankadiva Kelaart 1850), »Au nombre de 5 à 6.000, ils occupaient le Champa Baoli, un puits avec des retraits souterraines, où se retirait autrefois le harem pendant les heures chaudes«

**WARD, P. (1991b, 1992: 226):** »Thousand Cells (Hazar Kothri), actually seven in number, hewn underground in such a way as to posit the existence of hundreds more« (Bidar Fort, Karnataka).

**LONELY PLANET, India (1997: 789):** Inside the »Champa Baodi« (Champa Baoli) at Mandu, the »subterranean levels featured cool wells and bathrooms and it was obviously a popular hot-weather retreat«

**BUCHANAN, F. (1807, 1: 53):** »... no prisoner ever returned« from Chapala Drug (Bangalore district, Karnataka).

**Gopalakrishna & Choudhari (1977: 5):** Dilapidated fort (Kandar, Ahmadnagar or Pune / Poona, Maharashtra).

**Kail (1966-1967):** Underground dungeons (Sudhagarh / Sardargarh, Udaipur, Rajasthan).

**Lonely Planet, India (1999: 848; 2003: 731):** »The caretaker may show you the room where Sleeman trapped some of the thuggee leaders« (Sankari Drug, Salem district, Tamil Nadu).
tham
Tham Nam Lang
Thailändisch
Phratet Thai (Thailand)
Thai
Caves of North-West Thailand, Courbon
tham
Tham Nam Non
Lao PDR (Laos)
Lao
LAUMANNS & PRICE (2010, 1: 14, 110-111, 133)
than
Ban Than
Vietnam
Courbon
thliew / thliw
[’liew, tliw]
India: Meghalaya: Khasi H.
Khasi
KHURDON, P R T (1906: 116, 161, 169)
thmar
Thmâr Sâr
Kambodscha
soweit ich erinnere: thmar / thamar sar = weisser Elefant; roung = Höhle
tliw → ’liew
[thliew]
Tliw U Symper
India: Meghalaya: Khasi H.
tykhana → tahkhana
Internet
Websspeak
indyahills.com/mp/mandu.html (accessed 2008.03.18)
toca
Toca do Boi
Portugiesisch
Panchout
tol [→ daul] (336)
Hathi Tol (337)
India: Madhya Pradesh
unidentified: Munda?
JACOBSON, J (1980: 74)
toltira (338)
Nepal
unidentified “Nepali”
“natural cave or rock shelter (Oliver Knab, Zürich, Switzerland, November 1989 personal correspondence)
Toul
Roc’h Toul
Frankreich, Finisterére
Nord-Ost Neuguinea?
Chabert	
trauc
traouc del calel
Frankreich, Tarn
Fankreich
Française
FÜRTIG, T (1991)
Tugendloch [→ dwar] (339)
» Tschégr Fisung Gompa «
Tibet
Deutsch
TAFEL, A (1914, 1: 310)
u Lha Hyawa Rhangjyung U
Nepal: Dhaulagiri zone
West Bengal
VINDING, M (1992)
uainh
Uamh Cinn Ghlinn
Gälisch
Logan
ubuwumo
ubuwumo bwa Musanze
Ruanda
Oldham
der [→ odar] (339)
Uder Dhunga (cave rock)
Nepal: Gandaki zone
East Pahari (Gorkhali)
CENTRAL SERVICE MAP (1989) sheet 38 Tanahun
1: 125'000; sheet 40 Kaski 1: 125'000 grid square 71D4
335 “Ki thliw kiba long kum ki pukri” or »the holes which are like tanks« (Nissor Singh, undated ca. 1900 MS in: GURDON 1906: 169) in the side of the hill U Symper (near ±500 m N25°22’10” E091°35’25” WGS84) represent »numerous holes in the rocks at the base of the Symper hill« (GURDON 1906: 116) or »large hollows in the sides of U Symper« (SHADAP SEN 1981: 211).
336 tol [daul], perhaps an »elephant training camp« as “hathi” (Sanskrit, Hindi etc.) is an »elephant« and “tol” is a »Sanskrit school« (Imperial Gazetteer 1907-1909, VI: 122, XIII: 220, XVIII: 281).
337 Hathi Tol (N23°19’: 77°37’ JACOBSON, J 1980: 74 table 2), die »rock art site « (Felsbildstelle), about 5 km WSW from Raisen (N23°20’: E77°48’), Madhya Pradesh state, is one of the »Major Rock Shelter Groups « in the »Bhimbetka - Bhopal area « (JACOBSON, J 1980: 74).
338 tolira (Knab 1989), a hapaxlegomenon, is disputable and, perhaps, deriving from → tol combined with → dwar but this mere guesswork.
undercroft (noun) the crypt of a church. Origin (late Middle English) from under- + the rare term udiar (preclassical "vedic" Sanskrit: Rig Veda): belly.

vatuk (Hindi), same as odyar, cave.» (PRANAVANANDA 1949: 211). Cfr. → wodar, → wodyar, → wudar

udiar [→ udiyar] → (342) India: Uttarakhand Central Pahari (Kumaoni)

udiyar [→ udiyar] → (343) India: Uttarakhand Central Pahari (Kumaoni)

udyar [→ udyar] → (344) India: Uttarakhand Central Pahari (Kumaoni)

undercroft (noun) the crypt of a church. Origin (late Middle English) from under- + the rare term udiar (preclassical "vedic" Sanskrit: Rig Veda): belly.

udiar (340) Sani Udhyar (Gold Cave) [341] India: Uttarakhand Hindi

udiar (340) Sani Udhyar (Gold Cave) [341] India: Uttarakhand Hindi

udiar (340) Sani Udhyar (Gold Cave) [341] India: Uttarakhand Hindi

udiar (340) Sani Udhyar (Gold Cave) [341] India: Uttarakhand Hindi

udiar (340) Sani Udhyar (Gold Cave) [341] India: Uttarakhand Hindi

uvelcroft crypt of a church (345)

ural [→ ooral] (346) Nepal: Rasuwa Germanised Anglo-Pahari

vanku cave (347) India: Tamil Nadu Tamil

vanku cave (348) India: Tamil Nadu Tamil

vanku hole of rats, snakes etc., cave (349) India: Kerala Malayalam

vault underground room (350) no instance of use is recorded so far

wodar [→ udyar] → (351) Saniodhari (Hindi), same as odyar, cave.» (SHARMA, M M  & SINGH, A 1994: 145-146). no instance of use is recorded so far

wrighty [→ wodar] → (352) India: Uttaranchal Bhotia

wrighty [→ wodar] → (353) India: Uttaranchal Bhotia

wrighty [→ wodar] → (354) India: Uttaranchal Bhotia

wrighty [→ wodar] → (355) India: Uttaranchal Bhotia

wrighty [→ wodar] → (356) India: Uttaranchal Bhotia

wrighty [→ wodar] → (357) India: Uttaranchal Bhotia

wrighty [→ wodar] → (358) India: Uttaranchal Bhotia

wrighty [→ wodar] → (359) India: Uttaranchal Bhotia

wrighty [→ wodar] → (360) India: Uttaranchal Bhotia

wrighty [→ wodar] → (361) India: Uttaranchal Bhotia

wrighty [→ wodar] → (362) India: Uttaranchal Bhotia
<table>
<thead>
<tr>
<th>Lexem; plural [altern.]</th>
<th>Beispiel (Bedeutung)</th>
<th>Land / Region (Lindenmayer)</th>
<th>country: state: district [hdg]</th>
<th>language(s)</th>
<th>Quelle (Lindenmayer)</th>
<th>source / memo (Gebauer 27.11.2012)</th>
<th>p. 49</th>
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<tr>
<td>woor (352)</td>
<td>Imselvara Cave</td>
<td>India: Kashmir</td>
<td>Kashmiri</td>
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<td>RADCLIFFE, E (1906: 313-314)</td>
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<td>wudar [→ wodar]</td>
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<td>India: Uttarakhhand</td>
<td>Bhotia</td>
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<td>HERBERT, J D (1825: 366)</td>
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<td>yan</td>
<td>Lian Tan Yan</td>
<td>China</td>
<td></td>
<td>Zorzin</td>
<td>BALFOUR, E (1885 edited 1968, 2: 802-803); DOUGLAS, J (1893, 2: 232-233, 240); MACMUNN, G F (1931: 164; 1933: 99)</td>
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<tr>
<td>yoni (353)</td>
<td>Garbh Yoni (354)</td>
<td>China</td>
<td></td>
<td>Sanskrit, etc.</td>
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<tr>
<td>Zocca</td>
<td>Zocca d'Ass</td>
<td>Italien, Lombardei</td>
<td></td>
<td>natura</td>
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<td>zong</td>
<td>Chundong Zu Zong</td>
<td>Taiwan</td>
<td></td>
<td></td>
<td>SPLEUNCA 12-1983 18</td>
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</tbody>
</table>

352 woolar is the Kashmiri word for lake (GERVIS 1954: 30).

353 yoni (Sanskrit), cunnus (Latin), Scheide (Deutsch), the visible part of the female sexual organ. Cfr. → garbh.

354 BALFOUR, E (1885 edited 1968, 2: 802-803): »Malabar Hill [N18°57': E72°48'], in Bombay Island« and the »Malabar Point [N18°57': E72°47'], in Bombay, has the ruins of a very ancient black stone temple, and has many fragments strewn about with a variety of images sculptured on them. Below the point, among the rocks, there is a cleft esteemed very sacred, where the believing Hindu obtains regeneration or a second birth. He comes to the spot and deposits all his clothing, then, passing through the aperture [dwar], he is supposed to be born again, and ablution in the tank and gifts to the priests complete the washing away of his sins.«

DOUGLAS, J (1893, 2: 232-233, 240): A »stone cleft« is regarded as yoni and known to regenerate persons passing through it.


MACMUNN, G F (1933: 99): »… at Malabar in Bombay a great cleft in the rock is known as The Yoni, and through it pass barren women desirous of child who travel far and wide to do so …«

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[AA] BUDDHIST SHRINES IN INDIA

BRIGGS, George Weston


-- part 1: »Des zweyten Bandes, erster Thell, welcher die Abhandlungen des Herrn Anquetil mit zwolf Charten und Planen enthält« [treatises of Mister Anquetil with twelve charts and plans].
-- part 2: »Des zweyten Bandes, zweyter Thell, welcher Beschreibungen von Nadir Shahs und der Pattanen Einfallen in Indien, nebst historischen Untersuchungen, vermischten Anmerkungen und 7 Kupertafeln enthält« [on the invasions by Nadir Shah and by the Patans, historical investigations, and diverse annotations].

357 Online: books.google.de/books?pg=PA137&dq=latitudo%20geographica&sig=elDWjpTDcirY8701ZhtDORyRes&id=XNYBAAAAAYAAJ&hl=de&ots=RlKOIkthIQ&output=text (accessed 2011.12.02)
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2005b: Resources on the speleology of Rajasthan, Gujarat, Punjab and Haryana (India), including the Union territories Daman & Diu, Dadar & Nagar Haveli, and the municipalities Delhi and Chandigarh.- *Berliner Höhlenkundliche Berichte*. ISSN 1617-8572 (Berlin: Michael Laumanns / Speläoclub Berlin), vol. 19. 67 pages, 5 location maps, 12 cave plans, 6 colour and 2 monochrome photographs, glossary, bibliographical references (on pages 49-64).

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359 [Lama] Anagarika Govinda is one pseudonym of HOFFMANN, Ernst Lothar (1898-1985); alias WANGCHUK, Anangavajra Khamsum.
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HÜGEL, Carl [1796-1870]
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360 The Swedish "grotta, grottan" (cave, caves) is translated into the English "grotto, grotoes" while "hollow" is applied to rock shelters.
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[AA] KHARPRAN DALY, Brian D


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[AA] MAHABHARATA

1000 BC to 500 BC (circa). In Sanskrit. Thought to have been composed some time around the 1st millennium BC (before current), the Mahabharata focusses on the exploits of Krishna. By about 500 BC the Mahabharata had evolved into a far more complex creation, with substantial additions, including the Bhagavadgita (where Krishna gives advise to Arjuna before a great battle). The story centres on conflict between the Pandavas (heroic gods exiled to forest and sheltered in caves) and Kauravas (demons). Overseeing events is Krishna (an incarnation of Vishnu) who has taken on human form. Krishna acts as charioteer for Arjuna, the Pandava's military expert for long-range missile tactics (bow and arrows), who eventually triumphs in a great battle with the Kauravas. The Mahabharata, at about one thousand verses, is in fact mankind's longest work of literature; eight times longer than the Greek epics Iliad and Odyssey combined. Online: gutenberg.org

MAHANTA, Bhisma Durlov


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MOOKERJEE, Ajit


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<td>[AA] PRAPANCHAM …</td>
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<td>1983.03.30: Prapancham loone podavaina Belum guhalu.- Andhra Pradesh (Hyderabad, Andhra Pradesh, India), March 30th.</td>
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<tr>
<td>RAPER, [Captain] F V</td>
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<td>1812: Narrative of a survey for the purpose of discovering the sources of the Ganges.- <em>Asiatic Researches</em> (London: J Cuthel; J Walker; R Lea; Lackington, Allen &amp; Co; Otridge &amp; Son; Longman, Hurst, Rees, Orme &amp; Brown; J Faulder; Scatcherd &amp; Letterman; E Cox; J Asperne; J Mawman; J Murray; Black, Parry &amp; Co; E Lloyd; J Ebers), vol. 11, (article no. 10): 446-563. Folded map.</td>
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<td>[ AA ] RIGVEDA</td>
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<td>RISLEY, Herbert Hope</td>
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<td>1884: The Gazetteer of Sikkim.- not seen</td>
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<td>1928: The Gazetteer of Sikkim.- not seen</td>
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Das Padma Thang-yig war auch die Quelle für die durch Grünwedel (siehe dort) veröffentlichten und für die Erstellung eines Lexikons der Leptscha-Sprache (Róng) so wichtigen Leptscha-Texte aus Sikkim, vornehmlich für das Ta-shes-chen. Ihnen sind zahlreiche Anmerkungen bemüht. Das Padma Thang-yig (so die tibetische Bezeichnung) ist neben dem von B. Laufer teilweise übersetzten bKa’-thang-sde-lnga (Leipzig 1911) die wichtigste Quelle zu Padmasambhava und seinen zahlreichen Anmerkungen bemüht.


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