

Studies in Indian Place Names

(BHĀRATĪYA STHALANĀMA PATRIKĀ)

VOLUME EIGHT



PUBLISHED ON BEHALF OF
THE PLACE NAMES SOCIETY OF INDIA

BY

GEETHA BOOK HOUSE : PUBLISHERS : MYSORE

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(*Bhāratīya Sthalanāma Patrikā*)

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EXECUTIVE EDITOR

S. P. TEWARI

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M. J. SHRMA

P. VENKATESAN



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IIIrd Ku. Si. Haridasa Bhat Shastipoorti Endowment Lecture
to be delivered by Shri N. Sethuraman, Kumbakonam.

FOREWORD

We have great pleasure in placing the 8th Volume of the *Journal of the Place Names Society of India* in the hands of Scholars. With the publication of this volume, the Society has successfully brought out one annual issue for every year of its existence.

I take this opportunity to express, on behalf of all the Members and Office-Bearers of the Society and also on my own behalf our deep sense of gratitude to Prof. D. Javare Gowda, Founder-President of the Society, who continues guide us in all all our activities in his capacity as our Chief Patron. The 8th Volume has been printed neatly for which we are very much thankful to our publishers M/s. Geetha Book House, and the Printers M/s. Mysore Printing and Publishing House, particularly to Shri M. Sathynarayana Rao of the Book House and Shri G. H. Rama Rao of the Printing House.

We are indeed very happy that the third lecture in the Ku. Si. Haridasa Bhat Shastipoorti Endowment Lecture Series is being delivered this year by Shri N. Sethuraman, one of our Patrons and a leading Scholar in the field during the 8th Annual Conference of the Society to be held at Tirupati (20-22 December, 1986) with Prof. V. S. Pathak, Head of the Department of Ancient History, Culture and Archaeology, Gorakhpur University, Gorakhpur as the General President. We express our thanks to Prof. G. N. Reddy, Vice-Chancellor of the Sri Venkateswara University, Tirupati, for inviting us to hold our 8th Annual Conference under the aegis of the Department of Telugu Studies of the Sri Venkateswara University.

I am happy that the academic activities concerning the study of Place Names is on the increase. Prof. Puthusseri Ramachandran, President, PLANS, Trivandrum has held a National Seminar on Place Names in June 1985. Dr. Y. Balagangadhara Rao, one of our Vice-Presidents, whose services in the cause of Place Names Studies is well known has hosted a U.G.C. sponsored National Seminar on Onomastics in Nagarjuna University for five days in January 1985. These are, hopefully, forerunners of even greater activities in the days to come.

Mysore
6-10-1986

K. V. Ramesh
President

PREFACE

With the completion of this volume, the Society has successfully brought out one annual issue for every year of its existence. This journal contains the gems of learned papers contributed by the scholars from different parts of the country. My thanks are due to all of them.

The Seventh Annual Conference of the Society was held between 22 and 24th February, 1986 at Gorakhpur. The papers presented there form the main bulk of this issue of the journal. I take this opportunity to put on record our grateful thanks to the authorities of the Gorakhpur University and the organisers who made the conference a grand success. Besides the deliberations of usual type, the prominent feature of this conference was the special lecture on the Place Names and personal Names: an Anthro-po-Historical perspective, delivered by Dr. K. S. Singh, Director-General, Anthropological Survey of India, New Delhi, being the second of the series of Ku. Si. Haridasa Bhat Shastipoorti Endowment Lectures. We are quite hopeful of bringing out this lecture in the form of a monograph possibly before we meet for our Eighth Annual Conference at Tirupati.

Credit for the Society's smooth and successful functioning and many other activities goes to our Chief Patron and the President, whose elderly guidance and encouragement have always been with us. Thanking my colleague Shri P. Venkatesan for the trouble he has taken in seeing the matter of the journal through the press amounts to thanking one's own self.

Mysore
6—10—1986

S. P. Tewari
Executive Editor

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1.

PRESIDENTIAL ADDRESS

N. SETHURAMAN

Learned scholars and friends,

I am extremely happy to be present here on this occasion of the Seventh Annual Conference of the Place Names Society of India. I am thankful to the members of the Executive Committee of the Society for their kind gesture in electing me as the General President of this session. While I deem it a great honour and privilege done to me, I am also fully aware of the responsibilities cast on me in conducting the sessions. I trust that with the co-operation of the fellow delegates and other friends I will be able to discharge my duties to the satisfaction of all.

This conference is held under the auspices of the Department of Ancient History, Culture and Archaeology of the Gorakhpur University. The learned scholar Dr. V. S. Pathak, the Head of the Department, has taken personal interest and made excellent arrangements. Dr. V. S. Pathak, his staffs and students are already known for their hospitality and generosity when they successfully conducted the Ninth Annual Congress of the Epigraphical Society of India held in March 1983. Therefore it will not be difficult for them to score another victory in holding this session with all success.

I am not a new comer to the Gorakhpur University. Three years ago I came here and participated in the Ninth Annual Congress of the Epigraphical Society of India. I presented my paper "*Two Jaṭāvarman Sundara Pāṇḍyas of accession 1303 and 1304*". In that paper, in the process of reconstructing the chronology of some of the Pāṇḍya kings, I dealt with in detail

how astronomy and mathematics can be applied in the investigation of inscriptions supported by literary evidence from Sanskrit poems. The paper was very much appreciated by the researchers and my friends — the epigraphists — in Tamil Nadu affectionately call it "*Gorakhpur Paper*", a unique distinction which I always cherish because on some day I may disappear but the name "*Gorakhpur Paper*" will always remain permanent in the epigraphical research circle in Tamil Nadu.

The study of the place names and personal names is a fascinating subject and it is popular in the foreign countries. In our country this subject did not draw much attention till 1977 when Professor Javare Gowda laid the basic foundation for the formation of the Place Names Society of India. Dr. K. V. Ramesh, Prof. K. S. Haridas Bhat, Dr. S. P. Tewari, Sri M. N. Katti and other learned friends also contributed their services in making this Society a strong unit. The society is growing in strength and in the past eight years it has done useful and meaningful services. It has brought out seven volumes which contain scores of articles written by scholars from all over India.

My association with the society starts from its very beginning. I entered in it as an ordinary member and later I became one of the patrons. Most of the delegates assembled here know me very well and on many occasions I had the pleasure of meeting them in the various conferences held at different places. However for the information of other friends, particularly the students who have assembled here, I would like to make a brief introduction about myself. I come from Kumbakonam, a well known commercial town in Tamil Nadu. It is situated on the south bank of the sacred river Kāvēri. In the ancient days, Kumbakōṇam was a hamlet of "Paḷayārai", the capital city of the great Chōḷas. The historic antiquity is the only inheritance of mine, otherwise I have nothing to boast about myself.

During my college days I was very much interested in Chemistry. In the year 1950 I joined the Madras Institute of Technology, Madras and specialised in the advanced technology of automobile engineering. In the year 1953, I joined the Hindustan Motor factory at Calcutta. Later in accordance with the wishes of my father I took up the responsibility of running

our family business, namely bus transport. In the year 1962 I went to England and had intensive training in diesel engines and bus body building. This helped me in introducing new types of bus bodies in Tamil Nadu. Buses were nationalised and so I turned my attention towards other business fields. I am now a dealer for tractors and cars which supply my daily food and bread. This is my brief history of course up to this date.

Yet I have my own eccentricity which is not uncommon among some of the businessmen. My personal interest is epigraphy, applied astronomy with special reference to epigraphy, study of place names, historical literature etc. When I made deep researches in these subjects I was able to bring out scores of new findings and discoveries, which are very well known.

The most important discovery is the definition of the regnal year. Earlier scholars thought that the measure of one year of ruling of a king was equal to that of a calendar year. In order to find the accession dates of the kings they made the reverse calculations on the distinct understanding that a regnal year contained 365 days. I made intensive research and found that the Hindu kings counted their reigns on the basis of their accession star.¹ Number of records establish this age old custom. For example, suppose a king ascends the throne on a day of star Rēvatī in the *Pūrva paksha* in the month Makara, his second year commences in the next year from the day of the same star Rēvatī in the *Pūrva paksha* in the month Makara. The regnal year is based on the star in which the moon stood at the time of coronation of the king. It is of a lunar measure and each regnal year varies from 354 to 385 days depending upon the occurrence of the accession star in the successive years. In order to find the accession date of the king the above formula of lunar measurement must be applied in all the reverse calculations.

Application of regnal year theory

The discovery of the measure of the regnal year (of lunar reckoning) is a major break through in the epigraphical research. It helps us in identifying several kings who had same

names but who existed in the same or different periods. It also helps us in identifying the hitherto unknown kings who had same names. As a sample case I would like to mention here the Pāṇḍya kings who ruled from 1000 to 1700 A.D. in the extreme south of the Indian peninsula. In the course of 700 years, scores of kings existed. They had only six names often repeated. These names were Kulaśekhara, Parākrama, Sundara, Śrīvallabha, Vira and Vikrama. Sometimes the brothers had same names. Father and son also had same name. They had only two titles-either Māṇavarman or Śaḍaiyavarman. If the father is a Māṇavarman the son will be a Śaḍaiyavarman. At a time there will be 3 or 4 or 5 even 12 kings. They were related each other.

The above six names were bestowed on them at the time of coronation. These are the *abishēka* names and not the personal names. The name given to the prince at the time of birth is not known. We know only the royal names which are quoted in the records.

Only a few had *praśastis* or epithets. The problem is how to identify the kings who had same names and who existed in the same or different periods. For example from 1000 to 1400 A.D. there were forty seven kings with six names. Among them twenty two were identified by Kielhorn, Swamikkannu Pillai and Robert Sewell. This was the position in 1922. In my recent researches I identified the rest.³

Earlier scholars identified the kings with the help of *praśasti* and epithet. Most of the kings could not be identified because such evidences are not available. The records supply astronomical date. When they did not agree with the known kings, scholars suggested correcting the regnal years of the month or the *tithi* etc. They never anticipated that some more kings could have existed with same names.

Having found the measurement of the regnal year, I applied the Indian calendar system and this helped me in identifying the kings who had same names and who existed in the same or different periods. I have explained the methodology in my book "*Medieval pāṇḍyas*" and "*Imperial Pāṇḍyas*" and also in my papers presented in the various conferences.

A known name need not belong to the same identity. For example in the 13th and 14th centuries there were three Māṇavarman Sundara Pāṇḍyas and eight Śaḍaiyavarman Sundara Pāṇḍyas. Similarly in the same period there were six Māṇavarman Vikramas and two Śaḍaiyavarman Vikramas. I can enlarge the list but that is not the purpose of my talk. What I would like to impress here is that the *Indian calender system helps us in identifying the kings who had same names but who existed in the same or different periods.*

If the astronomical data do not agree with a known king, we have to lookout for a new king who would have had same name. For this purpose we want evidence and historicity. In that context astronomy requires internal as well as external support which could be either an historical event or *any name with a date.* I quote below a sample case.

Śaḍaiyavarman Parākrama Pāṇḍya came to the throne in 1315 A.D. In the year 1319, Khusru Khān, the general of Alāuddin Khilji of Delhi invaded Tamil Nadu. Parākrama Pāṇḍya defeated Khusru Khān and adopted the title "*Vāḷāl vaḷi tirandān*" which means 'he who opened the way with his sword'. The name *Vāḷāl vaḷi tirandān* has a date. That date is 1319 A.D. If we find this name in any record we can immediately conclude that the record was engraved after 1319. In the 14th century, coins bearing the name "*Vāḷāl vaḷi tirandān paṇam*" were in use. They are frequently referred to in some of the Pāṇḍya records. The name of this coin helped me in identifying Māṇavarman Śrīvallabha of accession 1308, Śaḍaiyavarman Śrīvallabha of accession 1308 A.D. Śaḍaiyavarman Rāja Rājan Sundara Pāṇḍya of accession 1310 A.D. The records of these kings were discovered seventy years ago. *They also supply astronomical data but the kings could not be identified.* The name of the coin "*Vāḷāl vaḷi tirandān*" mentioned in their records place the astronomical data beyond 1319 A.D. Thus the name of the coin and astronomy helped me in identifying the kings.

I can quote many examples but this not the occassion for it. What I would like to inform the scholars assembled here is that my reference to the definition of the regnal year and the application of the Indian calendar system are not out of

accept in the context of the purpose for which we have met. *The study of the personal name is a different subject. The identification of the persons who had same names is extremely difficult.* Here the Indian calendar system helps us in identifying the persons who had same names. It also helps us in the reconstruction of the chronology of the kings who had same names but who existed in the same or different periods.

Place Names

In Tamil literature the *Dēvāram* hymns of the three Śaivite saints Tiruñjāna Sambandar, Tirunāvukkarāṣar also called Appar and Sundara Mūrthy offer ample scope for the study of the place names in Tamil Nadu. The poems also refer to some of the sacred places in Kerala, Andhra, Karnataka, North India and Ceylon. Sambandar and Appar were contemporaries and they existed in the middle of the 7th century. Sundara Mūrthy lived in the first half of the 8th century. These three celebrated saints are the most popular and foremost poets among the sixty popular and foremost poets among the sixty three śaivite saints called *Nāyanmārs* (devotees). The trio are often referred to as *Mūvar Mudalis* (the three chiefs). In their poems they mention 275 places dedicated to Lord Śiva (*Śiva Kshētras*). Among them two hundred and sixty six are in Tamil Nadu, one is in Kerala (Tiru-Añjai Kalam) two are in Ceylon (Kēdiśvaram and Tricoṇamale), one is in Karnataka Kōkarṇam, one is in Andhra (Śrī Śailam) and four are in the Himālayas.

In their poems *Kshētrakōvai* and *Tiruttaṇḍakam*, the saints furnish a comprehensive and complete list of the sacred places. Sundara Mūrthy goes a step further and mentions the names of the *nāḍus* (districts) in which some of the *Kshētras* were situated. Those places exist even today. The lists given by the saints and the entire *Dēvāram* poems of eight thousand and two hundred and ninety verses (written in seven volumes) supply valuable data for research in the study of those places. The inscriptions engraved on the stone walls of the temples of those places, especially those which are situated in Tamil Nadu, reproduce the same names of the places, the temples, deities and the goddesses as mentioned in the poems. The names mentioned

in the stone records are in total agreement with the poems. A comparative study of the poems and the stone records reveal that in those days the *Dēvāram* poems were the basic sources and they were religiously followed by the kings who caused the inscriptions to be engraved on the walls of the temples.

In the 7th and 8th centuries i.e., in the days of the three *Nāyanmārs* namely Sambandar, Tirunāvukkaraśar and Sundara Mūrthy, the temples mentioned in their poems were in brick structure. There was no separate shrine for the goddess. The saints being pious devotees praise lord Śiva and his consort Umā. They describe the god and the goddess in different names.

From the 9th century onwards the kings started converting brick temples into granite stone buildings. It took more than three hundred years to complete this process. From the eleventh century the kings started constructing separate goddess shrines within the premises of the main temple. While doing so they called the goddess shrines in the same names in which the saints described the goddess in their poems. When the temples were built of stone the kings caused the inscriptions to be engraved on the walls.

For ought we know in this. The *Dēvāram* hymns are earlier. The stone records are later. These records follow verbatim the same names mentioned in the poems. In the 13th century Chōlas disappeared and the Pāṇḍyas emerged victorious. In the 14th century the Pāṇḍyas became weak due to the Muhammaḍan occupation of the Madurai city. The Vijayanagar empire drove out the Muhammaḍans and brought the whole of Tamil Nadu under their control. The Pāṇḍyas retired to Tirunelveli District, the extreme southern tip of the Indian peninsula.

The Vijayanagar kings came from Karnataka and their mother-tongue was Kannaḍa. During their reigns the names of some of the places and the temples were changed. The change was not deliberate but it was only accidental and a need of that hour. Yet they retained the old concept and translated the Tamil names into Sanskrit. Scores of such examples can be quoted. For want of time and space I quote below a few cases only.

The ancient name of my town Kumbakōṇam was Kuḍa-mūḱku and it is situated in the Kāvēri delta. In Tamil the delta is called Kuḍanāḍu. This is quite obvious because a delta is like a triangle and is usually in the form of a *kuḍa* (pot). A poem in *Perun-togai* calls the Chōḷa king Vikrama "Kuḍa-Kāvēri-nāḍan". (Lord of the Kāvēri delta). Sambandar, the foremost among the Tamil saints, calls this "Kuḍa-mūḱku". In Tamil *mūḱku* means nose or tip. "Kuḍa-mūḱku" means the town situated at the tip of the pot like delta (delta town). In the *Dēvāram* poem lord Śiva, the presiding deity of this town is called "Kuḍa-mūḱkin-Iḡai (Śiva) who is pleased to reside here with His consort Vaḷar maṅgai (goddess of prosperity)³. The names of the town, god and goddess are to be treated geographical in character since the concepts behind these names are based on the delta and its flourishing prosperity.

The place name Kuḍa-mūḱku is found in the inscriptions and it continues to appear till the end of the 14 century. Later the Tamil name Kuḍa-mūḱku was translated into Sanskrit and the town was called Kumbakōṇam. An inscription which comes from this town belongs to the Vijayanagara king Viruppaṇṇa Uḍaiyār and it is dated Wednesday the 25th October 1385 A.D. This is the earliest record in which this town is called Kumbakōṇam.⁴ The name of the god *Kuḍa-mūḱkin-Irai* was translated into Sanskrit and He is called "Kumbhakōṇattu Īśar" or "Kumbēśvarar". The name of his consort Vaḷar maṅgai was also translated into Sanskrit and She is now called "Maṅgaḷāmbika". The Sanskrit translations have not altered the theme of the Tamil names. In the days of the *Nāyanmārs* certain places had Sanskrit names also. Tiru-Nāgēśvaram, Kachchi Ēkambam (Ēkāmbariśvara of Kāñchīpuram), *Kachchi Anēka Taṅgapatam* (Kāñchīpuram) are such examples.

Nature

In the ancient days man worshiped nature as God. Trees, tanks, rivers, mountains etc., were worshipped and considered sacred. The *Dēvāram* poems mention many such places dedicated to Lord Śiva.

The sacred places Tiruppanandāḷ (Palmyra tree), Tiru-Ālañ-kāḍu (banyan tree), Tiru-veṇṇāval (Jambu tree), Tiru-Maṅkal (Plantain tree), Tiru-Iḡumbulai (in the name of a herbal plant which is a very good medicine for dog bite rabbies disease), Tiru-Iḍai-Maṅudūr (Madyarjunam-liṅga in the middle of the Arjuna tree) are some of the sacred places called in the name of the trees and plants.

In Tamil “*Āru*” means river, “*Turai*” refers to a place situated on the bank of a river, “*Turutti*” means a place situated in between two rivers (not island). Many sacred places associated with the rivers and their names with the suffix either “*Āru*” or *Turai* or *Turutti* are mentioned in the *Dēvāram* poems. For example, Tiru-Aiyāṅu (Pañchanadi), Tiru-Iḍaiyāru, Tiru-Ālan-tuṅai, Tiru-Māntuṅai, Tiruppalāttuṅai, Tiruppūnturutti etc., are sacred centres, the names of which are associated with the nearby holy rivers.

In Tamil, “*Malai*” means mountain. “*Kunram*” mean hill. Enkoi-malai, Māṇikka-malai, Tiru-aṇṇā-malai, Koḍuñ-kunṅam, Tirupparañ-kunṅam are important śaivite centres and the adjoining mountains of these places are considered sacred and worshipped.

Five Elements

Nature consists of five elements namely earth (*Prithivi*) water (*Appu*), fire (*Agni*), air (*Vāyu*) and space (*Ākāśa*). These are called *Pañchabūtas* (five elements). Sacred places in the names of five elements are called *Pañchabūta Kshētras*. *Dēvāram* poems refer to these places dedicated to Lord Śiva.

The Lord of the Tiruvārūr city is called “*Puṅṅu-Iḍam-Koṇḍār*” i.e., the lord whose abode is earth. The Sanskrit name is Vānmiki-Nātar, in Tamil *Purru* refers to the earth and it represents the first element and the god of this place is called in the name of “*Purru*” (*Prithivi*).

Tiru-Ānaikkāval or Ānaikkā near Tiruchirāppaḷḷi is a sacred śaivite centre. It is situated in the island in the middle of the big Kāvēri river. The *Dēvāram* hymns call this place in two names, namely, Tiru-Ānaikkāval and Tiru-Veṇṇāval. According to the *Purāṇic* story it is said that Lord Śiva of this place gave

protection to an elephant and so the place was called Tiru-Ānai-Kāval. *Tiru* means sacred. *Ānai* means elephant and *Kāval* refers to the protection given to an elephant by the lord of this place. Tiru-Ānai-Kāval means the sacred place where the elephant was given protection.

Tiru-Veṇṇāval is another name of this place. It means "sacred white jambu tree" which is the *sthala-vriksha* of this place. Saint Sambandar states that the very tree is Lord Śiva.⁵ The Tamil names Tiru-Ānai-Kāval and Tiru-Veṇṇāval are found in the inscriptions of the Chōlas, Pāṇḍyas, Hoysalas and the Vijayanagara kings. The former name is still retained and the latter disappeared in due course. In the *Sthala-Purāṇa* of this place the Tamil names Tiru-Ānai-Kāval is translated into Sanskrit as Gajāraṇyam. *Gaja* means elephant and *Āraṇyam* means forest. The change in the inner meaning of the name needs some explanation.

Tiru-Ānai-Kāval is the full name. The abridged form is Tiru-Ānai-Kā. In Tamil *Kā* refers to forest also. In the result, in the *Purāṇic* legend of the later times the Tamil name *Kā* was translated as *Āraṇyam*. Tiru-Ānai-Kā was called Gajāraṇyam in Sanskrit. The *Sthala-Vriksha* of this place is the sacred tree Tiru-Veṇṇāval, the white Jambu tree. Fittingly the Sanskrit name Jambukēśvaram is given to the temple.

The God of this place is called by two names, namely the lord of Tiru-Ānai-Kāval (Gajāraṇyam) and the lord of Tiru-Veṇṇāval (Jambukēśvaram). Naturally we can expect two shrines dedicated to the goddess. The inscriptions of the Pāṇḍyas and the Hoysalas mention two shrines of the goddess namely "Vaḍivai Maṅgai" (Soundarya)—the beautiful goddess and "Akhilāṇḍa Nāyaki"—the mistress of the world.⁶ Saint Appar says that the Lord of Tiru-Ānaikkā is pleased to reside here with His consort Vaḍivey Maṅgai.⁷ The temple dedicated to this goddess is mentioned in the inscriptions. Unfortunately that shrine is not found today. The other goddess shrine Akhilāṇḍa Nāyaki also called Akhilāṇḍa Īśvari exists and it is situated in the fourth *prākāra* of the temple. Unfortunately the verse of the *Dēvāram* poem which should have mentioned the name Akhilāṇḍa Nāyaki is lost. However a reference

made by Saint Appar supplies the clue. He says that the lord of this place rules the whole world—“*Anaittu-Ulagum-Ālvān.*”⁸ The consort of the lord of the universe is naturally called Akhilāṇḍa Nāyaki.

In this temple there is a natural spring in the central shrine. It never dries out and the *liṅga* is always surrounded by water. Saint Appar refers to this spring and calls the god the lord of *Śelun-tirai* (spring).⁹ Water is the second element of the *Pañcha Bhūtas*. The abode of the lord of the spring (water) is called Appu Kshētra. Today the town is called Tiru-Ānaikā in the name of the elephant and the temple is called Jambukēśvaram in the name of the sacred tree.

The town Tiru-Aṇṇāmalai is in North Arcot District in Tamil Nadu. The huge Śiva temple is at the foot of a big hill of approximately 2000 feet in height. This hill represents Lord Śiva. The *Māhātmya* states that in days of yore there arose a dispute between Viṣṇu and Brahma as to their relative superiority. In the course of heated controversy, there ascended a huge flame which was no other than Lord Śiva. He appeared in that form to convince Brahma and Viṣṇu that there was yet one superior to them. At that time Brahma took the form of a swan and flew up above, to discover the top of the flame. Viṣṇu became a *Varāha* or boar and tore the earth with his powerful tusk and tried to discover the base of the flame. Both Brahma and Viṣṇu failed. This incident is said to have taken place on the night of the fourteenth day of the dark fortnight in the lunar month Māgha and as such that day which is known as *Śivarātri* is considered specially important for the worship of Śiva. Brahma and Viṣṇu wanted to worship Śiva. Lord Śiva acceded to their wish and He is said to have appeared in the form of a bright fire on the day of full moon and star Kṛitika in the Tamil month Kārttikai and that day accounts for the importance of the Kārttikai festival in Tiru-Aṇṇāmalai when a huge flame is lit on the top of the 2000 feet high hill. This hill is considered as sacred fire *liṅga*. It is called Agni Kshētra. *Aṇṇā* means elder brother or Father or the most superior. *Malai* means mountain. Tiru-Aṇṇā-malai means the sacred most superior (holy) mountain and it represents lord Śiva.

The lord of this temple and the hill are praised by the saints in the *Dēvāram* hymns.

The sacred centre Kālahasti in Andhra Pradesh is called *Vāyu Kshētra*. The central shrine is a small room. It is very narrow and there is absolutely no movement of air. In the centre of this room the *liṅga* is installed. In front of the *liṅga* there are twenty oil lamps put up in the form of a garland. Among them the flames in nineteen lamps do not flicker but in only one lamp the flame is always flickering. It is said that this is due to air which is considered another sacred manifestation of Lord Śiva (Vāyu-liṅgam) and so this called Vāyu-Kshētra. The name Kālahasti is associated with some other *purāṇic* story and it has nothing to do with Vāyu (air). This temple is also praised in the *Dēvāram* poems.

The fifth element is space — *Ākāśa* (ether). This cannot be represented in any form or shape. Space exists everywhere and in it everything exists. It is extremely difficult to describe what space is but it will not be difficult to understand what it is. The famous Chidambaram temple is called *Ākāśa-Kshētra*.

Śiva liṅga is worshipped in the *Mūlāsthāna*. There is a separate shrine for the goddess Śivakāmi. In the *chit Sabha* the bronze images of Lord Naṭarāja and His consort Śivakāma-sundari are worshipped. On the right side of Lord Naṭarāja there is a screen. When we want to offer our prayers, the screen is removed and we see nothing. Yes, there is nothing except the space. The space "*Ākāśa*" (ether) is worshipped.

In Tamil literature and in the inscriptions the temple of Naṭarāja is called Tiru-Chiṛṅambalam. *Tiru* means sacred. *Chit* is knowledge. *Ambalam* means the theatre where Lord Naṭarāja is pleased to dance. The cosmic dance of Lord Naṭarāja is the basic concept of Tiru-Chiṛṅambalam. His theatre is the entire universe and fittingly the sacred place is called Chidambaram in Sanskrit. Saint Tirumūlar (7th century) in his *Tirumandiram* (*Āgāmas* in Tamil) says Chidambaram.

Graveyard

Graveyard is the place where Lord Śiva is pleased to reside and dance (Rudra Bhūmi). It is called *Māyanam*. Śiva Kshētras

known as *Mayānam* are mentioned in the *Dēvāram* poems. Tirukkachi Mayānam (Kāñchipuram), Tiru - Nālūr - Mayānam (near Kumbakōṇam) and Tiru-kaṇṇavūr-Mayānam (in Tanjore District) are frequently praised by the saints. In her poem *Tiru-Ālaṅkāḍu Padikam* (22 verses) Kāṇṇaiyār states that the sacred Śiva Kṣhētra Tiru-Ālaṅkāḍu (vaṭṭarāṇyam-forest of banyan trees) is a Mayānam.¹⁰ She says that when Lord Śiva dances here, Bhūta gaṇas sing and play the musical instruments, Lord Śiva who dances here is called Aṇḍa-muṇa-nimirndu-āḍuvār (*Ūrdhava Tāṇḍava*).¹¹ The bronze image of Naṭarāja of this temple is in the style of *Ūrdhava Tāṇḍava*. Fittingly an inscription which comes from this temple belonging to Kulōttuṅga Chōḷa III, year 36, corresponding to 1210 A.D., calls this image 'Aṇḍa-muṇa-nimirndu-arujina-nāyanār (Urdhava Naṭarāja).¹²

What is a graveyard? Kāṇṇaiyār says that in the graveyard called *Mayānam* the ghosts and the Bhūta gaṇas sing and dance around the corpses. In the graveyard the plants *Eṭṭi*, *Elavam*, *Ēgai*, *Śūrai*, *Kārai*, *Kaḷḷi* and *Vākai* grow in abundance.¹³ She says that the place where Lord Paraman (Śiva) wearing the clothes made of the leather of the deer and tiger is pleased to dance - is called *paḷḷi-īdam* (resting place).¹⁴

“*Paḷḷi-īdamum-aduvē āgap-paraman āḍumē*”

Paḷḷi-īdam (resting place) - is that place

where Paraman (Śiva) dances.

Kāṇṇaiyār defines that the *mayānam* is *paḷḷi-īdam* (resting place) and it is the temple of Lord Śiva. *Dēvāram* poems refer to many places whose names end with the Tamil word 'paḷḷi'. Tiru-kāṇṇaiyār-Paḷḷi, Mahēndra-Paḷḷi are some of the famous śaivite centres in Tamil Nadu. The three saints Sambandar, Appar and Sundara Mūṛthy composed poems praising Lord Śiva and His temples situated in these *paḷḷis*. In his poem *Kṣhētra Kōvai*, saint Sambandar states in clear terms that these *paḷḷis* are the temples where Lord Śiva—with the ashes of the graveyard smeared over his body—is pleased to

reside.¹⁵ In his *Tiru-Nari-Paḷḷi Padikam* (11 verses) Sambandar states that in this sacred *paḷḷi* which is the *śudū-kādu* (graveyard) the abode of Lord Śiva, the plants *Kārai*, *Kūhai*, *Mullai*, *Vākai*, *Kaḷḷi* and *Śūrai* are found in abundance.¹⁶ Kāraikkāl Ammaiyār and Sambandar mention the same plants which grow in the graveyard. In the *Dēvāram* poems *Paḷḷi* is referred to in the context of a graveyard.

In Tamil '*paḷḷi*' also refers to a Jaina centre. The three celebrated saints Sambandar, Appar and Sundara Mūrthy were staunch opponents of Jainism. In the poems they condemn the Jains in harsh terms. This prompted the earlier scholars to surmise that the śaivite sacred places whose names were with the suffix *paḷḷi* were Jaina centres where the temples dedicated to Śiva existed. This surmise no longer holds good. The saints, being the opponents of the Jains, would not state that their dear lord was pleased to reside in a Jaina centre. We must see in which context the place name *paḷḷi* is used. If it is a śaivite centre, *paḷḷi* refers to the graveyard (*mayānam*), the abode of Lord Śiva. Otherwise it can be treated as a Jaina centre provided it has no connection with śaivite tradition and customs. The place name *paḷḷi*—the abode of Lord Śiva—throws new light on some historical events which we shall see somewhere below.

Kārōṇam

My home town Kumbakōṇam is famous for the *Mahāmakam* festival which comes off once in twelve years. The festival is celebrated on the day of full moon and star Makha, in the solar month Kumbha (Tamil month Māṣi) when the planet Jupiter is in Simha (Leo). It draws lakhs of pilgrims from all parts of the country. On the day of the festival a bath in the *Mahāmakam* tank is considered very sacred. The tank is situated in the centre of the town and covers an area of twenty acres. It is believed that the *Dēvis* of the nine sacred rivers of India meet together in the tank on the day of *Mahāmakam* festival. There are twenty natural springs in the tank and they are the perennial source of water throughout the year. The Vijayanagar emperor Kṛishṇadēvarāya witnessed a *Mahāmakam* festival

at Kumbakōṇam. An inscription coming from Nāgalāpuram (Chittur District, Andhra Pradesh) states that in the śaka year 1445 (1524 A.D.) the emperor visited the village Nāgalāpuram on his way to Kumbakōṇam to attend to the *Mahāmakam* festival.¹⁷ A record coming from Kuṇṇālam (near Kumbakōṇam) states that Kṛishṇadēvarāya made gifts to the temple on the occasion of the *Mahāmakam* festival.¹⁸

On the south bank of this tank there is a big Śiva temple called Kāśi Visvanātha—a modern name. The ancient name of the temple was Kārōṇam. Unfortunately the inscriptions of this temple were lost during renovation. A record coming from the nearby Nāgēśvara temple belongs to Rājādhi Rāja Choḷa I year 36, corresponding to 1054 A.D. The record mentions the temple of Kārōṇam Uḍaiyār (Kārōṇa svāmin).¹⁹ In his great epic *Periya Purāṇam*, saint Śēkiḷār (1139 A.D.) states that the temple of Kārōṇam is situated near the *Mahāmakam* tank. The local *Māhātmya* (Sanskrit) states that it is the temple of “Kāyārōhaṇa-Svāmi”.

Sometime around 650 A.D. saint Sambandar visited the Kārōṇam temple at Kumbakōṇam. He praises the lord in ten verses. In the eleventh verse he states that any devotee who recites these verses will not have rebirth.²⁰

Another Śiva temple by the same name Kārōṇam exists at Nāgapattinam, a sea port which is at a distance of sixty kilometers south east of Kumbakōṇam. The temple contains many inscriptions engraved in the reigns of the Choḷa kings who ruled in the 11th, 12th and 13th centuries. In the records the god is called Kārōṇam Uḍaiyār (Kārōṇa Svāmin).²¹ The local *Sthala Purāṇa* states that the name of this temple is Kāyārōhaṇa svāmi.

Sambandar visited the Nāgapattinam Kārōṇam temple also. He praises the god Śiva of this temple in ten verses. In the eleventh verse, Sambandar states that the devotee who recites these verses will go to the heaven in person.²²

Karaiyā Uruvāgi Vāṇaḍaiyar

(with his body not destroyed, the devotee will go to the heaven).

The two temples at Kumbakōṇam and Nāgapattinam are called Kārōṇam in Tamil which is the abridged form of Kāyārōhaṇa in Sanskrit. Sambandar states that the devotee of Lord Śiva of Kārōṇam will not have rebirth and he will go to the heaven in person (his body not destroyed). Why should he state like that? What is the meaning of Kārōṇam or Kāyārōhaṇa? Under what circumstances the Kumbakōṇam and Nāgapattinam temples were called by these names? We get the answers in Gujarat.

The *Vāyu* and *Linga Purāṇa* state that Lakuliśa was the twenty eighth incarnation of Māhēśvara and he was the founder of the *Pāśupata* sect of Śaivism. Lakuliśa established his institution of the *Pāśupata* school at Kāyāvarōhaṇa in Gujarat.²³ The place is identified with the modern Kārvān near Baroda. An inscription of Chandra Gupta II, dated 380 A.D. confirms that Lakuliśa existed in the first half of the second century.²⁴ Lakuliśa had four disciples namely Kuśika, Kaurusha, Gargya and Maitrēya who propagated the *Pāśupata* Philosophy throughout the length and breadth of the country and established their schools in many places.

At Kārvān where the first *Pāśupata* institution was established by Lakuliśa there is a temple called Lakuliśvara. In the central shrine there is a *liṅga* with the portrait figure of Lakuliśa (with two hands in human form) carved on it. The local *Māhātmya* calls this Kāyāvirohan. Inscriptions call this Kārōhan. The *Vāyu* and *Linga Purāṇa* state Kāyāvarōhaṇa.

I was perplexed by these Sanskrit names. I consulted the learned Sanskrit Pandit Sri G. R. Ramachandra Sastri, Principal, Raja Veda Kavya Patasala, Kumbakōṇam. His explanation is given below.

- 1) Kāyāvirohaṇa = Kāya +
Avirohaṇa = The body does not come again.
There is no rebirth.
- 2) Kārōhaṇa = Kāyārōhaṇa
= Kāya = + Ārōhaṇa = The body goes up = The devotee
goes to the heaven in person,
his body being not destroyed.

- 3) Kāyavarōhaṇa = Kāya +
Avarōhaṇa =

The body comes down = The god has no form or shape. For the sake of the devotee the god ascends down in human form which evidently means *Avatāra*. It is to be noted with interest here that Lakuliṣa is said to be the incarnation of Lord Śiva.

To sum up

- 1) The devotee of Kārōṇa does not have rebirth.
- 2) The devotee of Kārōṇa goes to the heaven in person with the body.
- 3) For the sake of the devotee the god of Kārōṇa comes down in the human form.

Adverting to temples of Kārōṇam at Kumbakōṇam and Nāgapattinam, we get the first two meaning in the verses of Sambandar. The third meaning is found in the poems of the contemporary saint Tirunāvukkarāṣar *alias* Appar. He visited the Nāgapattinam Kārōṇam temple. He praises the Lord Śiva in eleven verses and mentions various sacred places where Lord Śiva is pleased to reside. At the end of each verse he says that Lord Śiva (who resides in those places) can be always seen with the naked eye, in the Kārōṇam temple.²⁵ He repeats this statement eleven times (*Ēkādaśa*). A remarkable striking feature is that the Sanskrit names of the place were suggested in Gujarat in the second century and the philosophical concept behind these names is found in the Tamil poems of 650 A.D. Here is an outstanding example of how religion preserved the unity of our culture.

The general results of our investigation clearly indicate that the *Pāśupata* philosophy which Lakuliṣa established in Gujarat in the second century reached the distant places in the Tanjore District in Tamil Nadu and the saint Sambandar and Appar of 650 A.D. explain this philosophy in clear terms. The study of the place name Khārōṇam in Kumbakōṇam and Nāgapattinam

reveals that *Lakulīśa-Siddhānta* of the *Pāśupata* school was much understood and appreciated in Tamil Nadu. As we shall see below the *Pāśupata* school continued to exercise its influence in Tamil Nadu till the end of the 12th century.

Sepulchral temples

Elsewhere above I referred to graveyard, the *mayāna*. The saints said that it was the very place where Lord Śiva was pleased to reside. In Tamil it was called *paḷḷi-idam* (resting place) of the Lord. It is His temple.

Sepulchral temples raised over the mortal remains of royal personages are known.²⁶ In Tamil they are called *paḷḷipaḍai*. “*Paḷḷi*” means resting place. “*paḍai*” is a structure or a construction over it. This name as we have seen above is derived from the poems. Such a temple is a graveyard and it is the abode of Lord Śiva.

Vira Pāṇḍya who ruled from 938 to 959 A.D. built a sepulchral temple over the mortal remains of his elder brother Sundara Pāṇḍya. The temple was called “*Paḷḷi Paḍai Sundara Pāṇḍya Īśvaram*.” The god (Śiva *liṅga*) is called *Dēvar* or *Bhaṭṭārar*. Records state that the temple was under the management of a *maṭha* (*maḍam*) of the *Mahāvrittins* the ascetics of the *Pāśupata* sect.²⁷ (The temple exists at *Paḷḷimaḍam* in Ramanathapuram District, Tamil Nadu).

At *Toṇḍaimān-Āṅṅūr* (*Toṇḍmānād*) Near *Kālahasti* (Chittur District, Andhra Pradesh) *Parāntaka Chōḷa* (907-954) built a sepulchral temple over the mortal remains of his father *Āditya Chōḷa*. This temple was also under the management of the *Mahāvrittins* of the *Pāśupata* school. The inscription of this temple states—in clear terms that the name of the temple is *Paḷḷi paḍai Śri Kōḍaṇḍa Rāma Īśvaram alias Ādityēśvaram*. The name of the god (Śiva *liṅga* installed over the body) is *Vākiśvara Paṇḍita Bhaṭṭārar*.²⁸ *Kōḍaṇḍa Rāma* was the surname of *Āditya* in whose name the temple was built. The name of the *Śiva liṅga* called “*Vākiśvara Paṇḍita*” attracts our attention. It is a known fact that the names of the *Pāśupata* śaivites end in *Rasi* or *Paṇḍita*. The temple was also under the management of the *Paśupatas* “*Mahā-vrittins*.” These

facts prompt us to surmise that probably prior to his death Āditya Chōla should have been conferred *Śiva Dīkshā* by some *Pāśupata* teacher and after the initiation into the *Pāśupata* faith, the king would have been called "*Vākīśvara Paṇḍita*."

At Mēlpāḍi (North Arcot District, Tamil Nadu) Rāja Rāja Chōla I (985–1014) built a sepulchral temple over the mortal remains of his grand father Ariṇjakai Chōla. The god (Śiva liṅga of this temple) is called Mahādēvar of the Paḷḷi paḍai Śri Ariṇjakai Īśvaram." A record of Rājendra Chōla (son of Rāja Rāja Chōla), year 9, corresponding to 1021 A.D. states that this temple was under the management of the *Pāśupata* teacher Lakuliśvara Paṇḍita, the head pontiff of the *maṭha* attached to the temple. (The temple exists even today at Mēlpāḍi and it is called Chōlīśvara temple).²⁹

Pañchavan Mādēvi was one of the queens of Rājendra Chōla I. When she died a sepulchral temple was built over her mortal remains. The inscription coming from this temple belongs to Rājendra Chōla, year 7, corresponding to 1019 A.D. The record calls this temple "Paḷḷi paḍai Pañchavan Mādēvi Īśvaram" and the god (Śiva liṅga) is called "Mahādēvar. The record states that the temple was under the management of a *maṭha* whose pontiff was the same *Pāśupata* teacher Lakuliśvara Paṇḍita. The temple exists at Rāmanāthan Kōil, about six kilometers south west of Kumbakōṇam.

A record of Rājendra Chōla I coming from Kaṇḍiyūr near Tanjore is in his 6th year corresponding to 1018 A.D. It mentions the grants made as *Āchārya-bhōga* to the *Pāśupata* teacher, Lukuliśvara Paṇḍita, the head pontiff of the *maṭha* in that village.³⁰ The same *Pāśupata* teacher Lakuliśvara Paṇḍita figures in the inscription of the western Chāḷukya king Jayasīma II—dated 1035 A.D. The record comes from Belagami, Karnataka.³¹

At Tiruvorriyūr near Madras there was a *Pāśupata maṭha* called *Mayāna maḍam*³² (the religious institution was in the name of a graveyard). The *maṭha* was most popular from 958 to 1200 A.D. The head pontiffs of this *maṭha* were called "Chaturānana Paṇḍitas" (Chaturānana Paṇḍita I, II, III and so on).³⁴

One remarkable striking feature which we could see in the Tamil records is that the *Pāśupata* teachers (also called *Kālamukhas*) and the *Mahāvrittins* belonging to the same doctrine were not only managing the affairs of the sepulchral temples but were also doing the regular and routine services. The orthodox *Śivabrāhmaṇas* and *Śivāchāryas* were absent. Whereas in other temples which were built in accordance with the *āgamic* rules the orthodox *Śivabrāhmaṇas* or *Śivāchāryas* were doing the regular services and the *Pāśupata* śaivites are not found doing those services even though they visited them frequently and worshipped the god. The *māṭha* of the *Pāśupatas* was also in the name of the graveyard. This phenomenon as far as my research reveals is found in Tamil Nadu only. Curiously in his Tiruviḷimiḷalai poems saint Tirunāvukkaraśar *alias* Appar (7th century) says (*Dēvāram* 6-50-2).

“Lord Śiva of Ēkambam of Kāñchīpuram, in his *Pāśupata* form, (*avatāra*), with the ashes (of the graveyard) smeared over his body, wearing the garland of bones and white skulls and with the sacred cord of hair (of five threads *Pañchavati*) is the lord of the *mayāna* of the *śavas* (the corpses).”

General formula

The study of the place name “*Paḷḷi paḍai*” (sepulchral temple) and its association with the *Pāśupata* śaivites prompts us to draw a general outline of a formula to the effect that the presence of the *Pāśupata* śaivites in a particular area in Tamil Nadu, could help us in discovering a hitherto unknown sepulchral temple or a *māṭha* in the name of graveyard. This formula need not be rigid. At any rate we can apply it in Tamil Nadu, with confidence, and if we succeed it is well and good. If we fail, we do not lose anything! In my case I made a maiden attempt and to my great surprise I succeeded in discovering the probable last resting place of Rāja Rāja Chōḷa the great (985-1014 A.D.). My experience is this.

Discovery

Aruḷmoḷivarman *alias* Rāja Rāja Chōḷa the great came to

the throne in 985 A.D. Inscriptions state that in his 25th year corresponding to 1010 A.D., Rāja Rāja adopted the title *Śiva-pāda śēkharan* which means he who carries on his head the sacred feet of Lord Śiva.³⁵ Rāja Rāja died in 1014. A.D. In the reigns of his successors he was called “Śri Rāja Rāja Dēvar and Śri Śiva Pāda Śēkhara Dēvar”—obviously a mark of respect.³⁶ With this information let us see the inscriptions coming from the village Udaiyalūr. This village is situated about six kilometers south of my home town Kumbakōṇam. In the last October, I happened to go this village in connection with my tractor selling business. The beautiful Kailāsanātha temple of this village attracted my attention and so I entrusted the business affairs with my manager and visited the temple. This temple contains many inscriptions engraved in the reigns of the Chōḷa kings who ruled in the 11th, 12th and 13th centuries. The inscriptions of this village were copied in 1927 and reported in *A.R.Ep.*, under serial numbers 303 to 315 but the full texts are yet to be published. When I visited the temple, curiosity prompted me to read the inscriptions *in situ*. Some of them are either damaged or in fragments. Among the available records whose readings are very clear and in full form the earliest belong to Kulōtuṅga Chōḷa I (1070–1122 A.D.) and the rest his successors. In the inscriptions the temple is called Śiva-Pāda-Śēkhara-Īśvaram, situated in the village Śiva-Pāda-Śēkhara Maṅgalam, in Tirunaraiyūr Nāḍu, a sub division of Arumolīdēva-vaḷa-nāḍu. The temple, the village and the vaḷa-nāḍu are called in the names of Rāja Rāja the great.

It is evident that after the demise of Rāja Rāja the village was founded in his name and the temple was built in his surname. From the records we can infer that the temple was built in accordance with the *āgamic* rules in honour of the great king and it is not a sepulchral temple.

In the inscriptions the village is called *dēvadānam* and also a *Māhēśvara-sthānam*. The former is understandable but the latter name *Māhēśvara-sthānam* is rather peculiar because in the Tamil Inscriptions, this is the only place (in Tamil Nadu) where, for the first time, the term *Māhēśvara-sthānam* is used. The literal meaning is “the place of the devotees of Lord

Śiva". The *Māhēśvara-sthānam*, in its literal sense is not used in other śaivite centres. It is found in this village only and at the same time the village is also called a *dēvadānam*. This shows that *Māhēśvara sthānam* mentioned in this record points out to something else. Adverting to the inscriptions, a record of Kulōtuṅga Chōḷa I, year 49, dated 1119 A.D. states that the *Māhēśvara-Perun-darīśanattār* (*Māhēśvaras* of the great *darśana*, the *Pāśupata* ascetics made gifts to the Kailāśanātha temple.³⁷ This information shows in clear terms that the *Pāśupata* śaivites were in this village and that is why the village was also called *Māhēśvara-sthānam* — the place of the *Māhēśvaras* of the *Pāśupata* school.

The place name *Māhēśvara-sthānam* and the presence of the *Pāśupata* śaivites "*Māhēśvara-Perun-darīśanattār*" in this place prompted me to look out for a sepulchral or a memorial temple. I succeeded in my attempt but instead of finding the exact location of the temple I could only find epigraphical evidence. Nevertheless let us see what it is.

On the south bank of the tank of this village there is a small goddess shrine called Pāl-kulattu-Amman (local village goddess). In the front *maṇḍapa* of this shrine there are four stone pillars of same size and shape (circular). One of them bears an inscription³⁸ of Kulōtuṅga Chōḷa I, year 42, corresponding to 1112 A.D. It states that the big sacred *maṇḍapa* in front of the sacred temple (*tirumāligai*) of Śrī Rāja Rāja Dēvar *alias* Śrī Śiva Pāda Śekhara Dēvar, who was pleased to stand in the village Śiva Pāda Śekhara Maṅgalam, was in a dilapidated condition and so it was repaired by three devotees. The relevant passage of the record in Tamil reads,

“Śrī Śiva Pāda Śekhara Maṅgalattu eḷundu-aruḷi-ninra-
Śrī Rāja Rāja Dēvarāna Śrī Śiva Pāda Śekhara Dēvar
tiru-māligai-munbil-periya-tirumaṇḍapam-jīraṇittamaiyil”.

Rāja Rāja died in 1014 A.D. Ninety years later Kulōtuṅga Chōḷa states that Śrī Rāja Rāja Dēvar *alias* Śrī Śiva Pāda Śekhara Dēvar was pleased to stand in a temple in this village. From this statement it can be easily inferred that the said temple was

dedicated to Rāja Rāja. The word '*Paḷḷi paḍai*' does not appear in the records. However the phrase "eḷunduaruḷi-niṅṅa Śrī Rāja Rāja Dēvar *alias* Śrī Śiva Pāda Śekhara Dēvar"—emphasising the sense of immortality—prompts us to surmise that it should be either a sepulchral or a memorial temple in which the portrait statue of Rāja Rāja (who was pleased to stand) would have been installed and worshipped. The name "Śiva Pāda Śekhara Dēvar" (Dēvar-lord-who carries on his head the sacred feet of Lord Śiva) clearly indicates that prior to his death Rāja Rāja should have been conferred *Śiva Diksha* by his *Guru*.

In his *Tirumandiram* (Āgamas in Tamil) saint Tirumūlar (7th century) states that when a person, who in his life time had *Śiva Diksha*, dies the body should not be cremated but buried.³⁹ Tirumūlar gives a vivid and elaborate description as to how and where the body should be buried and a *līṅga* installed over the same. This is called *ātanma* (*āyatana*?) and the tomb or *samādhi* built there is called *Guhai*. Tirumūlar says that regular services should be conducted in the *samādhi* temple and the *guru* (whose body is buried there) should be worshipped as God.

Memorial shrine called *dēvakula* with a royal galary of portrait statues of the deceased is also mentioned in the *Pratimā Nāṭaka* of Bhāsa. (For further details please refer to page 4 of *Epigraphia Indica* Volume XXI).

Mathura Pillar inscription of Chandra Gupta II dated 380 A.D. refers to the construction of a shrine called *Guru-āyatana* dedicated to two *Pāśupata* teachers. It is said that in the shrine two images of *līṅgas* with the portrait sculptures of the deceased carved on them, were installed and worshipped. The *līṅgas* were called in the names of the late *gurus*. The *āchārya* who was no more and who was worshipped as god (in the form of a *līṅga*) was called "Bhāgavat". This shrine was also built by a *Pāśupata āchārya* by name Uditāchārya in memory of his teachers of the *Pāśupata* school.⁴⁰

In Tamil, the temple is called *Kōyil*. *Tirumālīgai* means a palace or a holy shrine in which the statues or the metallic *vigrahas* (images) of gods are installed and worshipped. A *Tirumālīgai* in the context of a place of worship could be an annex within the bigger complex of a temple premises or a

separate building. Curiously the Udaiyalūr temple inscription states that Śrī Rāja Rāja Dēvar *alias* Śrī Śiva Pāda Śekhara Dēvar was pleased to stand in the Tirumāḷigai. This statement prompts us to surmise that a statue of Rāja Rāja in a standing posture should have been installed and worshipped.

All these informations point out that a memorial temple dedicated to Rāja Rāja Chōḷa existed in the village Udaiyalūr and in that temple a portrait statue of Rāja Rāja was installed and worshipped (either with a *liṅga* or carved on a *liṅga* or a separate statue). Śiva Pāda Śekhara was the *Dikshā nāma* and no wonder his statue was worshipped as god “Dēvar” and it reminds us “*Bhāgavat*” of the Mathura pillar inscription mentioned above. Our surmise is also justified by the presence of the *Pāśupata* śaivites in this village and the name *Māhēśvara-Sihānam* attributed to it.

The pillar on which the above inscription is found and also the adjacent three pillars of same size and shape belonged to that memorial temple which stood in the name of Rāja Rāja and which disappeared in the later years. It should have been built by his son Rājendra Chōḷa (1012-1044 A.D.) The fragments of the inscriptions of Rājendra and his sons are available on the basement of the Viṣṇu temple which is of a later origin. Probably these records should have been engraved on the walls of the memorial temple and when it went into ruins the slabs containing the fragments found their way to the new Viṣṇu temple. These records are yet to be copied. The other records including the pillar inscription are reported in the *Archaeological Report on Epigraphy*, year 1926-27. Since the full texts were not published the above information escaped the attention of the earlier researchers. There are some more inscriptions and they are also to be copied. I trust the concerned department of the Central and State Governments will launch a project in this village and bring out fresh materials. Careful survey, investigation of the inscriptions found in every nook and corner and scientific exploration will certainly bring to surface at least traces of the memorial temple dedicated to Rāja Rāja the great and it will be an outstanding discovery of this decade.

Cultural Osmosis

In the beginning of my speech, I mentioned the Indian calendar system and its importance in identifying the persons who had same names but who existed in different periods. I referred to the Tamil poems which offer ample scope for the study of the place names. I also referred to two temples called Kārōṇam in Kumbakōṇam and Nāgapattīṇam, in Tamil Nadu. In the process of investigating the origin of their names, we landed in Gujarat and met the *Pāśupatas* who exercised their influence in Tamil Nadu till the end of the 12th century. Similar influence in Tamil Nadu by the śaivites of the *Gōlaki maṭha* of Bengal is also known. From the beginning of the 11th century the *Gōlakis* of Bengal started coming to Tamil Nadu and established their branches in different places. Their *maṭhas* flourished till the end of the 16th century.⁴¹ The place name studies of these *maṭhas* are really interesting and the inscriptions supply valuable data. The studies prove that the cultural osmosis was encouraged throughout the country and the people wherever they lived gladly received and cherished the truths coming from any quarter.

It is not my intention to utilise this occasion to propogate the old religious philosophies nor do I intend, and it is also too late, to take up the cause of the *Pāśupatas* and *Gōlakis*. I am putting these facts before you with a specific purpose. It is this. “**The National outlook**”.

Early in the 12th century a great king called Gōvinda Chandra ruled in Kanauj in Uttar Pradesh. All of you will be surprised to know that his Sanskrit *Praśasti* which begins with “*Akunthōt-kanṭha Vaikuntha*” etc., is engraved in full form-verbatim-on the west wall of the huge Śiva temple called Bṛhadiśvara, at Gaṅgaikoṇḍachōḷapuram⁴² which was once the administrative capital of the great Chōḷa kings of the Tamil country. This village is situated about thirty kilometers north of my home town Kumbakōṇam. The record belongs to Kulōtuṅga Chōḷa I, year 41, corresponding to 1111 A.D. The record proves that Gōvinda Chandra undertook a long journey, went to the distant south, probably on a pilgrimage, stayed as a guest with the Chōḷa king Kulōtuṅga, who, in turn, honoured the great king

of Uttar Pradesh by engraving his Sanskrit *praśasti* 'Akunthot-kanṭha' etc., on the wall of the Gaṅgaikoṇḍachōḷapuram temple.

We must remember here that the distance between Kanauj and Gaṅgaikoṇḍachōḷapuram is approximately 2000 kilometers but that was a big matter for the North and South in the 12th century.

Such kind of influences were not in one-way traffic. Śaṅkarāchārya was born in Kerala and his teachings spread throughout the length and breadth of the country. His *maṭhas* were established at Śrīṅgeri (Karnataka), Kāñchipuram (Tamil Nadu), Dwāraka (Gujarat), Haridwār (Uttar Pradesh) and Pūri Jagannath (Orissa). The stories of the sixty three Tamil saints were written by Śekkiḷār in 1139 A.D.—in chaste Tamil poems called *Periyapurāṇam*. They became popular among the *Vīra Śaivites* of Karnataka and Maharashtra and were written in Kannaḍa language also. In the year 1532, in the reign of the Vijayanagara emperor Achuta Dēva Rāya, the stories of the sixty three Tamil saints were written in Sanskrit called *Śiva Bhakti Vilāsa*.⁴³ One of the sixty three Tamil saints was Śiruttoṇḍar. In Karnataka and Maharashtra Śiruttoṇḍar is called Śiriyala Seṭṭi. In Maharashtra a festival is observed in his name on the day of *Pūrva Paksha Shasṭi* in the month *Śrāvaṇa* in a queer fashion by the ladies of the household.⁴⁴ The pious ladies may not be knowing that Śiriyala the hero of the festival, existed in 660 A.D. and lived in Tiruchenkāṭṭāṅkuḍi in Tanjore district, Tamil Nadu. Āṇḍāl was the daughter of Periyālvār who lived in Śrivilliputtūr near Madurai in Tamil Nadu. She wanted to marry Lord Viṣṇu-Raṅganātha of the Śrīraṅgam temple. Her wish was granted and the Lord married her. Āṇḍāl existed in early 9th century. Her poems in chaste Tamil verses are very popular in the Vaishnavite Tamil literature. Kṛishṇadēvarāya, the Vijayanagara Emperor, who ruled from 1500 to 1530 A.D. was much moved when he heard the story of Āṇḍāl at Śrivilliputtūr. He wrote her story in excellent Telugu verses and it is called "*Amukta Mālīka*". In 1954, when I was working in Calcutta, I visited Mathura on the banks of the sacred river Yamuna and Ayōdhya on the banks of the sacred river Śarayu. There to my great surprise I saw

two huge South Indian temples dedicated to Lord Raṅganātha and Lord Rāma. The priests were South Indian *brāhmaṇas*. You all know well that recently, under the auspices of the Śaṅkarāchārya of the Kāñchipuram Maṭha, a replica of the Chidambaram temple called Uttara Chidambaram was built at Satāra in Maharashtra State.

Conciusion

Friends, I am afraid, I have talked too much and the time has come for me to stop talking and start listening to others. Before concluding, I would like to make some suggestions particularly for the sake and benefit of the research students. I am making them out of my own personal experience. The researcher should approach the subject with an open mind and involve himself with dedication. It is alwas better to do the research in a happy mood. Problems should be faced with boldness and courage and should not be skipped over. When things are not clear, he should approach the scholars and experts in the field for necessary clarification. It is not possible for any researcher to know all the languages. In such cases, he can consult the scholars in those languages. Investigation of a particular subject and the result obtained thereon will throw light on another subject. It is a chain reaction. Known facts will help us in exploring the hitherto unknown areas.

The general results obtained from the studies of the place names and personal names done on regional basis should be pooled together on a national level. Exchange of views and truths coming from all quarters of the country will help us in the promotion of national integration. In that context, I would like to state here, that the Place Names Society of India is contributing in larger measure, second to none, and thus serves our beloved motherland, the great Bhārata. JAI HIND.

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maṇḍapa of the local Viṣṇu temple. In 1954, when renovation was done to the Viṣṇu temple, all the four pillars were removed and erected in the *maṇḍapa* of the local goddess shrine.

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2.

PLACE NAMES AND CHRONOLOGY IN ANDHRA PRADESH

P. V. PARABRAHMA SASTRY

The origin of most of our place names is traceable to pre-historic period ; but due to the changing socio-political influences, they lose their actual significance and do not yield to any sensible derivation at present. In some cases, they lead to misinterpretations also. Buddhism with its sacred language Pāli ruled over Andhra for about a millennium upto the sixth century and similarly Brāhmanism with its Sanskrit language. Both these languages simultaneously transformed innumerable place names into the present forms. In this regard the role of Sanskrit is more effective, in the sense some religious belief or legend was strewn around the place name. Some such tales are found in the local records gathered by the surveyors of Colonel Mackenzie. It is needless to say how much change has been brought about in the nomenclature of the administrative and other terms during the Muslim and British periods. In the known historical period itself we notice several place names changing in such a way that the real significance of the name is lost beyond all recognition. More often several changed names mislead the researchers to wrong conclusions. Epigraphical references to old names help us sometimes, not always, in arriving at right conclusions.

As in the case of related subjects of research, chronological outlook in studying certain place names certainly leads us to right conclusions. In this brief paper I would like to draw the attention of the research students to the point how some place names and the chronological aspect are inter-related.

Our study of Indian place names in general pertains chronologically to five phases, viz., 1. Pre-historic 2. Proto-historic 3. Early historic 4. Muslim period and 5. British period. Nomenclature may differ but the period wise classification and approach of study involves these factors. Let us consider these aspects with particular reference to some of the names of places in Andhra.

1. Pre-Historic Phase

In our context it is the period when migrations of racial and language cultures settled in some regions and places long and long ago. As remnants of that remote age we have some names of hills, rivers and regions which do not seem to have undergone any change till now. Nallamala, Velikoṇḍa, Taṭikoṇḍa etc., among the hills, Penna, Goda or Gola Musi, Mānēru, Ēlēru etc., among the rivers, Kaliṅga, Teliṅga, Aniga, Vaṅga etc., among the regions and Vēṅgi, Vēlaṅgi, Chollaṅgi, Relaṅgi, Annaṅgi, Munnaṅgi, Poraṅki, Tāḍaṅki, Vellaṅki, etc. among villages can be taken as examples of this phase. The names *Gōdā* or *Gōlā* for the river *Gōdāvari* are to be examined whether they are the original names of the Pre-historic phase. Penna is the name of a river in general in the sothern languages like *ēru* in Telugu. *Kanha-beṇṇa* is the Prākṛit name for *Krishṇavēṇi*. Both *Krishṇa* and *Kanha* have no relevance in our present investigation of the Pre-historic names. We have to satisfy ourselves with the interpretation that the water in the river is generally black in colour flowing like *jāḍā* of a lady and hence its name as *Krishṇa-Vēṇi* in Sanskrit and *Kanha-beṇṇa* Prākṛit. But was it *Nalla-ēru* or *Nalla-beṇṇa*, meaning black river, in the Pre-historic age? We have no evidence to confirm. But like naming hills as *Veligoṇḍa*, *Nallagoṇḍa* and *Erragoṇḍa* after their colours, it is not improbable that the rivers too had their local names according to their colour.

Coming to the names of the regions, *Aṅga*, *Yaṅga*, *Kaliṅga* and *Teliṅga* are in two pairs, of which *Kaliṅga* and *Teliṅga* are concerned to Andhra. Scholars have offered more than one interpretation to these names. Some are purely of literary interest like *Kalim gahanam gacchati iti Kaliṅgam*, and *Ke*

liṅgam asya asti iti Kalingam, a bird with a tuft on its head, and the region in its shape is said to be resembling it. In classical Sanskrit of course, any word can be interpreted in some way or other. Kalinga appears as the name of king in *Mahāvamśa*. Such fanciful imaginations do not serve our purpose. The origin of these words seem to be of Pre-historic, the significance of which is obscure. Indologists like Sylvain Levi and Przy-luski have tried to trace the 'glin' ending word with a Tibetan origin,¹ which also does not seem to be a sound argument. The aboriginal people, Savaras, some say, still using 'ing' to denote residence or land in general. This is some-what nearer to the names of the said regions. It is still ambiguous whether these names refer to tribes or regions or both.

Tiliṅga was not so much extensively used as *Kaliṅga* in the early references. It is only in the 14th century that Vidyānātha the celebrated author of *Pratāparudrayaśobhūṣaṇa* sanskritised the word as '*Triliṅga*' and connects it with the three Śaira shrines as Śrīśāila, Kālēśvara, and Drākshārāma. The idea gained wide currency in the latter period. The word appears as *Tiliṅga* or *Teliṅga* in the inscriptions from the tenth century onwards only. Allusions to the word are also noticed in the *Brahmāṇḍa* and *Vāyu Purāṇas*.² Telagas or Teluṅgas are noticeable as a sect of people in the Andhra region. As a language the term 'Tenuṅga' is known from the time of Nannaya, i.e., 11th century A.D. It also occurs in the early work on prosody named *Kavijanāśyara* of Malliya Rechana, who according to the present writer flourished at Vēmulaṇḍa in the middle of the tenth century A.D., as a companion of the Jaina scholar Jinavallabha younger brother of Pampa kavi. In spite of all these points, we are ignorant about the original significance the words Telugu or Tenugu either in ethnical or territorial sense.³

Laṅka is another well known place name, definitely of pre-historic origin. It appears in classical Sanskrit, in *Rāmāyaṇa* context as the name of Rāvaṇa's city. The modern name Śrī-laṅka for Ceylone obviously seems to have been borrowed from *Rāmāyaṇa*. In the Prakṛit inscriptions it is Tambapāni-dīpa.⁴ The Tamil records mention it Ilam. In classical Sanskrit it is

called as *Simhala dvipa* and as *Laṅka* in the astronomical works to refer to the approximate position of the prime meridian. In other Indian languages it does not seem to have such a wide usage as in Telugu. Several villages with names having the suffix 'laṅka' are noticeable in the *Krishṇa-Gōdāvari* deltas. Even the land strips within the river limits particularly in the delta areas are called 'Laṅkas'. Its usage in other parts, if any, is in a limited sense. Its popular usage in the Telugu speaking country suggests the antiquity of at least a section of the Telugu people and their language. On the basis of the survival of this Pre-historic word in Andhra and its absence in other parts, there seems nothing wrong in supposing that *Vālmiki* himself borrowed this word from the then *Teliṅga* and that this land was associated with the epic story of *Rāma*. We do not know how many times the sea waves changed the entire topography of the coast and the mouths of the rivers.

Second Phase :

The second phase in place names pertains to the Neo-lithic and Megalithic periods when cattle breeding and agriculture were practised, metal industry with copper and iron was known and trade contacts with other parts of the country were well established. Some villages were named basing on these aspects. *Torrūru*, *Goḍlaviḍu*, *Turimiḷḷa* and the like were named after cattle ; *Vaḍla pūḍi*, *Vaḍḍamānu*, *Varikuṇṭa*, *Jonnalagaḍḍa*, *Aḷlagadda*, *Aḷlapāḍu* *Korrapāḍu* and *Ganturu* were some of the villages named according to the crops cultivated in those places. *Jonnagiri* or *Jonnaguḍi* near *Erraguḍi* where a complete set of *Ashoka's* Rock Edicts are discovered is believed to have been Prakritised as *Sonnagiri* or *Suvarnagiri* in Sanskrit, which is the sothern capital of that emperor's dominions. Some names like *Cherukura* might have been comparatively of a later origin. *Dhamnakaḍa*, the original name of *Dhānyakaṭka* is the name of the well known historical town *Dharaṇikōṭa* near *Amarāvati*. Interestingly, this place has changed its name at least four times. It was a fort town in the said three names a fact, which is also supported by the ruined extensive mud rampart. In *Vēmareḍḍi's* *Amarāvati* inscription of the fifteenth

century it is mentioned as Dhānyavāṭi. The place is named after *dhānya* i.e. some grain, paddy, millet etc. But according to the late M. S. Sarma Dharāṇi Kōṭa represents the place as a centre for the study of Dharanis; the Buddhist *tantras*. All these references are subsequent to second century B.C. and not earlier. What might have been its earlier name? It cannot be said that the place was not a habitation site in that earlier period. If we take metal industry to the criterion in naming the villages, the best example we find the name of Chebrolu, an ancient town near Guntur, with its known antiquities datable to pre-Christian era. It is called Tambrapuri, that is, copper town, in the medieval inscriptions found there. In Telugu and Tamil we still use 'Chembu' for a copper or brass tumbler. So 'Chem' in the indigenous language is equal to *tāmra* in Sanskrit. There are other ancient villages like Chandaluru, Chandavaram, Chandavolu and even Cheṇṇerla which might have acquired their names from copper or brass smiths. Archaeologists have to find out any such antiquarian evidence at these places in this regard. The place names provide them a definite indication which pertains to even chalcolithic period. The copper ore available at Agnigunḍala near Viṇukonḍa might have been brought into use for the industry at more than one place. Similarly, villages like Kañcherla, Kanchrla palem, indicate the smiths' industry of the Kancharis. Even Kamma—ratha, one of the old territorial divisions covering the copper towns said above in Andhra dēśa might have got its name after the metal industry at several places. The early Pallava copper plate charter of Kumāravishṇu of about the sixth century A.D. refers to Kavachakāra-bhōga as a subdivision in it. The division was perhaps predominantly inhabited by the manufacturers of metal armours for the use of warriors.

Several trade centres and trade routes if properly investigated date back to a remote antiquity. In fact trade contacts between regions were much earlier than religious and political contacts. I give one very important example in this aspect. It is about Vijayavāḍa. We all know, it is the biggest traffic centre by road and rail at least in Andhra desa. It was not politically greater than other towns of ancient or medieval or

modern times. It is not even a district head quarters. Some Eastern Chalukya kings made it their capital town, for some time. Otherwise it remained a traffic centre only, through the ages and remains so even to-day. It is a meeting place of not less than six, grand routes, one from Kaliṅga, one from Kōsala-Vidarbha, one from Kuntala, one from Mahārāshṭra, one from Drāviḍa and lastly one from the sea trade through Krishṇa mouths. The five railway lines merging at this place are not a new design of the Britishers. They followed almost the ancient trade routes. Coming to the place name of this central place, both Vijayavāḍa and Bejawada appear in the E. Chalukya records. Some inscriptions connect it with the story of Vijaya, i.e. Arjuna's penance to acquire Pāśupatāstra from the god Mallēśvara of Indrakīla mountain. One of these interestingly gives us mixed story with certain Pecchavāḍa Kaliyama boy, and his son Trikoṭi bhya a re-born yakṣa, who is said to have helped Arjuna in performing penance. This record though in Sanskrit language, giving the place name in its original form indicates that the old name was still in usage at that time. It is obvious that Pecchavada is near to the word Bejjavāḍa and has been later Sanskritised as Vijayawada with the above epic story. So we can reasonably take it to be the original name. Now we have two alternatives to explain the original words Peccha or Bejja. In the first case, the narrow passage of the Krishṇa river between two hills forming *bejja*, that is a deep hole-like passage, might have given the name Bejjavāḍa to the place in very ancient period. In the second alternative, we have to consider the linguistic feature that *Pa* and *Ba* have interchangeable phonetic tendency with *Va*. So the words Peccha or Bejja are the other forms of Veccha, a familiar word in Telugu, which means shopping transaction. Bejja-wada, therefore was the name of the place where business activity was the main criterion. It is likely, the complete name might have been *Vecchāla-vāḍa* or *Pecchāla vāḍa* and in the Sanskrit record it has been stated as Pecchavada and also Bejjawada. Caravans consisting of some hundreds of *Sarthavahas* moving from place to place with their goods on bullock carts used to carry on large scale trade in those days. Veccha-vada or Bejja-vada was

such a big centre of trade activity, in the pre-Christian era. The second part of the name *vāḍa* seems to denote a place of commercial activity. It is given by the traders of all parts and used in othes parts also. Having pitched their camp on this river side town, the traders used to send word to all surrounding market towns of smaller size like Nagaram, Gañjam, Kuduru, Dhaninvada etc., from where local merchants used to bring their goods for sale and purchase new goods from the caravan traders. Penukoṇḍa near Tanuku must have been another such big trade centre. In Peda-Konduru on the Krishna bank about ten miles from Bezawada where in course of excavating Pati matti we find even now large *pataras* of grain i.e. grain storing pits in which damaged grain seeds come out. This was perhaps one of the feeder markets where grains were purchased and stored either by merchants or government levy collectors for the purpose of export by the river in the navigable season.

Third Phase :

Now we enter into the historical period. The two gaint languages Prakṛit and Classical Sanskrit enter the field of place names. Very conveniently and ingeneously, respective religious missionaries twisted, translated and transformed numerous place names. Just now we have seen how Vijayavāḍa, with its epic tale came out of Pechchavāḍa. Dharāṇi Kōṭa or Kannāla-kota has nothing to do with Dhamñakadaor Dhānya-kaṭaka. Dharāṇi-kōṭa is the place were Dharacis, that is Buddhist tantras were practised. We have a village near Cumbham, Prakasam district, named Piṭakāyala-guḷlu. It is actually Piṭakāla-guḷlu, where Buddhist Piṭakas were studied. Temples with early architectural features are still seen there in a diladpidated condicion. Potāllaṅka in the Krishna delta got its name from Prakṛit word *Pota*, meaning big size ship. This served in those days of Buddnism as an interior port where big ships from the sea could come and anchor. Buddhist pilgrims from foreigh countries visiting Bhaṭṭiprōlu, Ghaṇṭasāla and Amarāvati were using this interior port town.

Bāpaṭṭa is a well known town where Bhava Nārāyaṇasvami is the presiding deity. It is called in the inscriptions as Bhava-paṭṭu and in some records as Prempalli. Its antiquity from the temple architecture is believed to be of Chōḷa period, 10th-11th centuries, Few Buddhist vestiges are also noticed here. It resonably strikes us whether the place got its name after Bhāvavivēka, one of the great Buddhist exponents of Madhyamika, School, who flourished in the fifth century some where in this area. Pempalli might have been its earlier name, the meaning of which is not certain. It might have been the corrupt form of Perumbalḷi that is big Buddhist colony,

The name of Ghaṇṭaśāla is interesting. In the early Prākṛit records we notice it as Kaṇṭaka-śola or Kaṇṭaka-śela. Some ambitious students connect it with the story of Kaṇṭaka, the horse on which Buddha is said to have left the palace. The second part of the name i.e. śela gives us a clue in finding out the truth. 'Sela' in Telugu means thorn(s) after which we have villages named as Selapadu, Muḷḷa-pudi and the like. Kaṇṭaka is mere translation of 'sela'. Duplication of meaning perhaps they did not mind in retaining both the words. Chandavōlu has become Dhandavrōlu and interestingly in English it is written as Thandavolu. It is belived that the wealthy guild leader and merchant named Kubiraka who appears in the Bhaṭṭiprōlu casket inscription was a resident of this place, owing to which it was named as Dhanadavrōlu, Kuberaka meaning small Dhanada. But the original name Chandavōlu survived the thirst of Sanskritisation.

In this phase some original names have been lost totally. Maṅgalagiri for example, is a clear Sanskrit name. Some word like Jatara-Koṇḍa, or Tirumala-Koṇḍa or even Nallamalai (Nalla meaning auspicious) might have been its original name. Phani-giri a Buddhist site in Suryapet taluk. It is nor easy to know its original name. Pushpa-giri near Cuddapah is called as Pupha-giri in Prākṛit records. But the actual village near it is Chintala-Putturu. It is said that Mukhaliṅga got its name from the Mukkaliṅga or Modo-Kaliṅga, a Telugu original for Triliṅga. Some hill gods of pre-historic period have become Brahmanical gods. Appaṇṇa of Simhāchala, is called Appala

Narasimha, Panakayya of Maṅgalagiri is called Panakala Narasimha. It is believed that the god of Ahobila is originally called Obayya and latter Sanskritised as Ahobala Narasimha. The Buddhist Siri Pabhata near Nāgārjunakoṇḍa and Sri Parvata, the present Śrīśaila have their origin in the word Nalla-malai. Piṭhāpuram has its story from the early centuries of the Christian era. It is known that Pistapura is mentioned in Samudra Gupta's Allahabad inscription of fourth century and Pulakesin's Aihole inscription of seventh century. The local god now worshipped is Kukkuṭeśvara, a name which reminds us the Buddhist Kukkuṭārāma near Rājagriha. It is also called Pāda-Gaya Kshētra upto which the feet of the demon Gayaśura are believed to have extended. People perform *śrāddhas* to the *Pitrī-dēvas* here also as they do in the famous Gayā-kshētra in the north. This feature again reminds us Buddha-Gaya and Viṣṇu Gaya at Bihar. Added to this the place is also called Puruhūtikā-pura and Piṭhikāpura in the classical works and is described to the *Pīṭha* or abode of the goddess *Puruhuti*, one of the eighteen Śaktis. It has Jaina vestiges also in the village in the form of some seated Jaina Tirthankaras. In spite of all the said religious antiquities, we are at a loss to know the actual name of the place in the Pre-Christian age. In some cases Sanskritisation does not go away from the original name. Kotappa a hill god again, perhaps originally Koṇḍappa has become Kōṭeśvara without much twisting. Most of the Sanskritised place names are religious centres. Vyāghreśvara in the East Gōdāvari district is a Śaiva holy place. With the same meaning we have Pulivarrū in the Repalle taluk with its original name. Dakaremi has been Sanskritised as Daksharamam with the story of Daksha. Another village of a similar name Dakiri in Gudivada taluk remains unnoticed.

Some say that Pallinadu got that name because of many Buddhist colonies called *pallis* in the region. But *Palli* needed not be hamlet of the religious sects of the Buddhists or Jains. There are several *Pallis* where no such vestiges are noticeable, eg. Vangapalli, Edlapalli. Some scholars on the other hand say that *Pāli* means Buddha dharma and not a particular langu-

age. Pāli-nāḍu might be the original name, indicating that Bauddha dharma flourished, in the region.

Muslim Period

We all know that several villages have been renamed during the Muslim rule all over India. Prayag has become Allahabad. In Andhra also we find such changes in several cases. To cite few, Orugallu has been re-named as Sultanabad, but the name did not continue long. Vādapalli, near Miryalaguda is named as Wazirabad. Manukota near Khammam is named as Mahabubabad. Palem is named as Mahbubnagar after Mahbubali Padushah, The I/VI Nizam. Many examples can be given like this. Some places still retain their old names. For the purpose of history all these changes are very important. In this class we can also find some transformed names. Amara-bad for example, a town on the hills in Acchampet taluk has its earlier name as Amaravati in the Kakatiya records. It is in the general usage called Amaradi, perhaps nearer to some other earlier name, because the place is associated with stone age antiquities.

British Period

All of us know how mispronunciations and wrong spellings of place names in English mislead us in determining the actual significance of the same. Very few of us know the original names of a good number of the modern towns like Bombay, Madras and so on. Of course corrupt usage of the old names was there in all ages. One funny example I give you, corrupt usage of the English name gives rise to wrong sense. Our Madrasi friends perhaps know the bridge named after Hamilton, its founder, took its corrupt form Ambaṭṭan bridge in the mouths of the local people. Later the municipal authorities translated it into English as Barber's bridge. The mistake has been realised and again named as Hamilton bridge.

Telugu names also at times record such wrong forms. Chimakurty, a village in the Prakasam district, has its original name as Simakurti, which means a meeting place of the boundaries of two or more villages. Since long it has been

pronounced is Chimakurti. Our clever sculpter who built the local temple in the late medieval period represented a story in sculpture, which explains how few ants are being tied up in their necks with a rope perhaps, to mean that even ants worshipping that god are forcibly taken to heaven. It has become a permanent legend and the village name remaining as Chimakurti for ever, in the records, usage and sculpture. What more do we need for its study in the wrong direction?

Conclusion

From the foregoing observations we notice that the study of place names in Chronological aspect reveals phase wise evolution of certain cultural traits in a region. Let us not be misled, as often we do, that the original name has its origin in Sanskrit or Prākṛit. It can be never like that, when the place with the antiquities of pre-historic age indicate a pre-Sanskrit name. Many of the sites of the historical period when excavated yield a number of antiquities of the pre-historic period or at least a pre-historic site in its neighbourhood. Vijayawada cannot be taken to be the original name when its geographical position suggests for it an antiquity of a long past, before the dawn of Sanskrit or Prākṛit in the region. As in other fields of research, place names also must be studied in the light of phase wise changes and it must be also a problem oriented research. The name Dhamna Kada is to be examined how the place is connected with grains. Similarly, how Pātarlapadu in the Nalgonda district got its name? We have to give some reasonable interpretation to the name, using corroborating evidence if available. It must have been a place where government officers used to collect the levies in the form of grain and stored them in large *Pataras* or storage pits for the purpose of selling at the time of demand. This gives us the idea about the way how government in the medieval period used to collect the grain levies at a central place and sell them when traders come to purchase. Other-wise government could not dispose of the huge quantities of grain collections as levy from the farmers.

Place name study should co-operate with the archaeologists and historians in locating the routes through which racial

cultural, religious and political movements took place in the past. Every place name has some meaning in its origin. Finding out the age of the place names must be our objective. Then only our research will have a place in the history.

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3.

SANGVI — A PLACE NAME STUDY

H. S. THOSAR

'Sāṅgavi' is a place name which is found very commonly in its present form or variants all over India. Its occurrence at a considerable proportion in place names is indicated in the names from Maharashtra. Out of the total of 40,000 place names in the state there are about 250 names of this category.¹

The present writer noticed this fact while studying the place names from the Marathwada region of the Maharashtra State. The study yielded interesting results regarding the etymology of the name 'Sāṅgavi'.²

The present place name is also mentioned in inscriptions from Maharashtra which indicates its antiquity.³ But scholars have expressed different opinions about the origin of the place name. Dr. S.G. Tulpule has sought its origin in the Buddhist Dharma-saṅgha,⁴ where as the Late V. K. Rajvade has opined that 'Sāṅgavi' is the Tadbhava of Sanskrit 'Sāṅgamika'; meaning a place situated near or at the confluence of two or more rivers.⁵ Dr. Sumati Muiay has also expressed the same view.⁶ According to Dr. Shobhana Gokhale 'Sāṅgamika' denotes an administrative division.⁷

Shri Rajvade's views regarding the origin of place names have been described as one sided and mostly in favour of Sanskrit origin.⁸ But in this case his view appears to be realistic because it is corroborated by epigraphic, literary and factual evidences.

The place name 'Sāṅgavi' is mentioned in two Yādava inscriptions.⁹ The present equivalents of the inscriptional places are situated at the junction of rivers.¹⁰ This topographical

situation of the identified villages provides a clue to ascertain the exact meaning and origin of the word 'Sāṅgavi'.

On the basis of the topographical situation referred to above, the situations of the place names of this category were examined on the survey maps. The result was that 95% of villages with this name content were found located at the junction of rivers or streams. Following are such examples from Maharashtra.

Sl. No.	Place Name	Taluk	District	Names of the Rivers
1	Sāṅgavi	Jamkhed	Ahmednagar	Two rivers
2	Sāṅgavi	Shrigonda	"	Bhima & Ghod rivers
3	Sāṅgavi	Sangamner	"	Pravara & Two Streams
4	Sāṅgavi Kh.	Pathardi	"	Two Streams
5	Sāṅgavi Bk.	"	"	"
6	Kolsāṅgvi	"	"	"
7	Milsāṅgvi	"	"	"
8	Singve Keshav	"	"	Four Streams
9	Singve	Ahmednagar	"	Two Streams
10	Sāṅgvi	Kopargaon	"	Godavari & tributary
11	Singva	"	"	"
12	Sāṅgvi	Parner	"	Two Streams
13	Singve	Nevasa	"	"
14	Sāṅgvi	Akola	Akola	Three Streams
15	Sāṅgvi	Murtijapur	"	Purna & tributary
16	Sāṅgvi	Balapur	"	Two Streams
17	Singoli	"	"	"
18	Sāṅgolā	"	"	"
19	Sāṅgvi	Akola	"	"
20	Sāṅgva Kh.	Daryapur	Amraoti	Chandrabhaga & tributary
21	Sāṅgva Bk.	"	"	"
22	Sāṅgludā	"	"	Two streams
23	Sāṅgvi	Chandur	"	Kholad & Bembli

Sl. No.	Place Name	Taluk	District	Names of the Rivers
24	Sāwangi	Aurangabad	Aurangabad	Kham & Tributary
25	Lādsāwāngi	"	"	Two streams
26	Bazar Sāwangi	Khuldabad	"	"
27	Sāwangi	Jafrabad	"	Purna & Khelna
28	Sāwangi	Jalna	"	Girija & Stream
29	Sāwangi	Ambad	"	Dudhna & Stream
30	Rale Sāngvi	Patoda	Beed	Sindphana & Stream
31	Sāngvi	Kaij	"	Manjra & Stream
32	Kedar Sāngvi	Manjlegaon	"	Sindphana & Kundalika
33	Sāngvi	Ambajogal	"	Manjra & Stream
34	Mahāsāngvi	Patoda	"	"
35	Sāngvi	Ashti	"	Sina & tributary
36	Phulsāngvi	Gevrai	"	Sindphana & Stream
37	Sānglood	Malkapur	Buldanu	Two Streams
38	Sāngvā	Khamgaon	"	Purna & tributary
39	Sāngvi	Chikhli	"	Penganga & tributary
40	Sāvghod	"	"	"
41	Sāngvi	Sirpur	Dhulia	Two Streams
42	Sāngvi	"	"	"
43	Sāngvi	"	"	"
44	Sāvangi	Gondia	Bhandara	Two rivers
45	Sāngvi	Chalisingaon	Jalgaon	"
46	Sāngvi	Jamner	"	"
47	Sāvkhed	Pachora	Jalgaon	Titur & Tributary
48	Sāngvi	"	"	"
49	Sāngvi	Parola	"	Two Streams
50	Sāngvi Kh.	Yaval	"	Injal & Stream.
51	Sāngvi Bk.	"	"	Two Streams
52	Sāngve	Raver	"	"
53	Sāvkhod Kh.	"	"	"
54	Sāvkhod Bk.	"	"	"
55	Sāngavli	Karjat	Kolaba	Ulhas & Stream
56	Sāngurli	Panvel	"	Two Streams.

Sl. No.	Place Name	Taluk	District	Name of the Rivers
57	Tisangi	Bavada	Kolhapur	Three Streams
58	Sāngulvadi	"	"	Shukra & tributary
59	Sāngshi	"	"	Kumbhi & tributary
60	Sāvangi	Ramtek	Nagpur	Two strerms
61	Savangi	"	"	"
62	Sangvi	Deglur	Nhnded	Manjra & Lendi.
63	Sāngvi	Mukhed	"	Lendi & stream.
64	Sāngvi	"	"	Manar & Stream.
65	Sāngvi	Biloli	"	Godavari & Stream.
66	Sāngvi	Chandor	Nasik	Two Streams.
67	Singve	"	"	"
68	Sāngvi	Malegaon	"	Three Streams.
69	Sāngvi	Sinnar	"	Godavari & Stream
70	Sāngvi	"	"	"
71	Sāngvi	Igatpuri	"	Two Streams
72	Sāngvi	Niphad	"	"
73	Sāngvi	"	"	"
74	Singve	Nasik	"	"
75	Sāngvi	Ahmedpur	Osmanabad	Manar & Stream.
76	Path Sāngvi	Bhoom	Osmanbad	Two rivers.
77	Bhikar Sāngvi	Omega	"	"
78	Javli Sāngvi	Nilaga	"	Terna & Sream.
79	Sāngvi Ghugi	"	"	Manjra & Girija.
80	Sāngvi	Osmanabad	"	Terna & Stream.
81	Sāngvi	Partur	Parbhani	Godavari & Tributary.
82	Sāngvi	Jintur	"	Purna & tributary.
83	Sāngvi	Pathri	"	Dudhna & tributary.
84	Sāngvi	Parbhani	"	Purna & Tributary
85	Sāngvi	Gangakhed	"	Godavari & Tributary
86	Sāngvi	Baramati	Pune	Nira & Stream
87	Sāngvi	Maval	"	Mulamutha & Stream
88	Sānguradi	Khed	"	Indrayani & Stream
89	Sāngavada	"	"	Pavana & stream
90	Sangvi	Bhor	"	Nira & Stream
91	Sāngvi	"	"	"

Sl. No.	Place Name	Taluk	District	Names of the Rivers
92	Sāngvi	Bhor	Pune	Nira & Stream
93	Sāngvi	Haveli	"	Mulamutha & stream.
94	Sāngeli	Savantvadi	Ratnagiri	Three rivers.
95	Sāngve	Kankavli	"	Two streams
96	Sāngve	Sangame-shwar	"	"
97	Sāngvi	Koregaon	Satara	Krishna & tributary
98	Sāngola	Khanapur	"	Two streams
99	Sangvi	Khanpala	"	Nira & tributary
100	Sāngvi	Phaltan	"	"
101	Sāngvi	Javli	"	Two rivers
102	Sāngvi	"	"	Four rivers.
103	Sāngvi	Karmala	Sholapur	Bhima & tributary
104	Sāngvi	Pandharpur	"	"
105	Sāngvi	Akkalkot	"	Bori & tributary
106	Sāngvi	Mohol	"	Mohol & tributary
107	Sāngā	Bhivandi	Thana	Two rivers.
108	Sāngā	Vada	"	"
109	Sāngod	Kalyan	"	"
110	Sāvangi	Hindganghat-Vardha		Vardha & tributary
111	Sāvangi	"	"	"
112	Sāvangi	"	"	"
113	Sāvangi	"	"	"
114	Sāngvi	Kelapur	Votmal	Penganga & tributary

In this way almost each and every district in Maharashtra has confirmed the view.

Sāngvi, Sāngvā, Sāvangi, Sāngavali, Sāngoli, Sānnolā, Sāngshi, Sāngurdi, Sāngurli, Sāngod, Sāngulvādi, Sāngā, Sāngi, Singvā, Sānglood, Sāngavadā, Singoli, Sāngeli and Sāvkhed are the variants of this place name where the suffixes are found different at different places but the main content of the name is the same.

We may get more variants of this place name which have changed their form completely. The *Līlācharitra* of Chakradhara

mentions one place name Sāṅgavakheda which was been indentified with Savkhed in Gaṅgapur taluka of Aurangabad District.¹¹ The village is situated at the confluence of the Godavari and the Shivna. Here Sangama has changed into 'Sāva'. Thus epigraphic, literary and factual evidence has confirmed the view of Shri Rajvade.

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SOME EPONYMOUS LEGENDS OF JAMMU REGION ANALYZED

Y. B. SINGH

The life pattern of early Ārya Janas did not provide much scope for the permanent habitation settlements and therefore place names are very rarely mentioned in the early Vedic texts. Economic reasons apart the said peculiarity was perhaps because of two reasons. In the first place plenty of land did not make the people territory conscious. Secondly the purpose of Vedic hymns is of a kind that does not require place names at all. For, the authority of God to his followers is atleast universal if not beyond universe and limitless, whereas place names do always convey a feeling of some geographical limit. Nevertheless the work of great grammarian Pāṇini suggests that by his time Āryan people became fully aware of the importance of place names. Perhaps the shift of the economic base from cattle to agriculture had activated the process of permanent settlements.

Among other sources importance of *Ashtādhyāyī* is immense for the history of Madradēśa which included present day Jammu without any doubt.¹ It was the hilly terrians and hill forts of Jammu from where illustrious Madra Janas had defended their realm from the onslaughts of foreigners and the imperial powers of Madhyadēśa and earned the qualitative name Durgara i.e., people living in forts which in turn gave birth to present nomenclatures Dogra and Duggardesa.² The reason is that Śākala the metropolis of Madras and the Chief centre for Vedic studies had been eclipsed by the foreigners from the days of Cyrus I in general and those of Demetrius I of the Indo-Bactrian Greek line in particular.³ And, therefore, the authors

of Purāṇic belt never wrote in detail about that region. Rather they started condemning ways of living of foreigners of that place but continued to call them Madras as they lived in areas which was earlier known as Madradēśa.⁴ Yet the Jammu under Madras went on showing its military vigour from time to time atleast till the rise of Samudragupta.⁵ Various places of Jammu, as shown elsewhere, were inhabited by those Ārya Janas who lost their hold over the land of *Sapta-Sindhu* and *Pañchanada*. In course of their settlements they gave names to places which still carry traces of their remote eponyms like Sāmbā and Kṛimachi with slight variants. Later on when Purāṇic Brahmanism became dominant such names of places were provided explanatory legends which attempt to connect them with Purāṇic heroes. The present paper proposes to analyze two such later traditions deep-rooted among the people.

Before we deal with the problem it is necessary to present the political backdrop of early Āryans for the proper understanding of the said settlements. Śibi Auśinara conquered almost whole of Punjab except the North-West corner. Later, as tradition has it, his empire was divided by his four sons and there emerged four offshoots viz the Vṛishdarbhas, the Sauvīras, the Kekayas and the Madrakāras of Śākala with whom we are concerned at the moment.⁶ Madras, as per scanty references at our disposal, had to go through division after division of their territory and by the time of Pāṇini four Madra principalities were formed.⁷ One such division had occurred due to the marriage of Sālva prince Satyavān and Madra princess Sāvitrī.⁸ Accordingly offsprings of Sāvitrī-Satyavān the Sāvitrīputrakāḥ and Sālva soldiers of Satyavān known as Sālvasenayaḥ had also settled in the land around Sialkot and Jammu watered by Āpagā (Aik) Bhidyā (Bai) and Uddhyā (Ujh).⁹ The possibility expressed here is not without any base. As discussed elsewhere Jammu became the centre of Madras particularly of Madrakāras (the Madra Soldiery) after the matrimony of the royal houses of Madras and Sālvas.¹⁰ Since the Madra soldiers failed to tolerate supremacy of Sālvas they moved towards Jammu.¹¹ Further the Madras and Sālvasenayaḥ are always enumerated alongwith Trigartas of Jalandhara and

Kangra region.¹² Still further Eastern Madras are associated with Śākala. Moreover Sāmbā was connected with Multan due to trade which flourished till recently.¹³ Thus in view of the aforesaid political geography only the area around Bai and Ujh appears to be the place where Sālvasenayaḥ alongwith Sāvitrīputrakāḥ could have had a chance to settle. With this conclusion when we trace the origin of the place name Sāmbā we come to a Rishi Sāmba mentioned in *Varṇasabrāhmaṇa*. Since Śārkarākshya the patronymic of Rishi Sāmba is found as a name of a scholar belonging to Sālva people perhaps it is Rishi Sāmba who is to be taken as the eponym of Sāmba.¹⁴

During the Purāṇic phase when people forgot Rishi Sāmba the place was connected with Sāmbā son of Lord Kṛishṇa though *Mahābhārata* in spite of interpolations nowhere mentions him.¹⁵ In this context, therefore, the trade relations between Multan the traditional seat of Madras and Sāmbā till the recent partition of the country, the fact that Uśīnaras were also the scion of Anu Jana who were closely related with Yadu Kula to which Lord Kṛishṇa belonged and the Madra settlements identified on the basis of Pāṇini should be taken as the facts on whose basis Purāṇic legend was formulated perhaps in early medieval phase when various Rājputra clans settled in Jammu region.

Another place of the region where Āryan people had settled and provide a name to that after facing political debacles in Panjab seems to be Kṛimachī also pronounced as Kiramachī and Kṛimchi.¹⁶ At present people of the place take it as the head quarters of Kichaka, the commander of King of Virāṭa and ascribe the construction of early medieval temples of that place of Pāṇḍavas. And, thus suggested the derivation of Kṛimachī from Kichaka.¹⁷ The trend in Dogri the language of the region, on the other hand, is to drop the sound of *ra* and not to include it. Geographically too it is difficult to relate Kichaka with Jammu region as *Mahābhārata* the source for the legend places him in the Rajasthan.¹⁸ Nor the place can be connected with Kanishka as suggested by a scholar.¹⁹ For, the derivation of Kṛimachī or its variants is not possible either from 'Kanishka' or from 'Kushāṇa'.

What appears possible, therefore, is that when Śibi Auśinara conquered the entire Punjab, descendants of the other sons of Uśinara and few other Ārya Janas migrated towards Jammu and settled therein. One such people were Kṛimi who had earlier lived at the city of Kṛimila.²⁰ Thus when they moved to jammu area the place where they lived become famous as Kṛimila or Kṛimi in due course of time. Formation of Kṛimachi from the word Kṛimi is quite possible. Kṛimi people and their king Vāsu are referred to in *Mahābhārata*.²¹ The river related to them was the Ikshumālavi and is enumerated alongwith Dēvikā the Gaṅga of Jammu region.²² Perhaps it also became famous as Kṛimi river for its association with Kṛimi Janas.

Coming to the reasons for which later tradition had associated Kṛimachi with Kichaka a villainous Character of *Mahābhārata* it should be noted that many Aryan People like Sālvas were classed as demons in later years because of their favour Duryōdhana at the time of the Great war.²³ Accordingly the river Ikshumālavi or Kṛimi was also given at some stage present qualitative name of Bhūti (well being, Prosperity) as it was the only source for the water required for agriculture as well as for the survival of 'being.' Interestingly the place is still known for sugarcane which was always treated as a cash crop.

The two cases of Sāmbā and Kṛimachi thus clearly show the system of and reasons responsible for the changes in eponyms the trend which is very common in India. What is more interesting in these cases is the information about the Purāṇic eponymous legends which were imagined when people forgot about the original Vēdic eponyms.

Notes and References

1. Y. B. Singh, "From Glory to Gloom: The case of the Madra Jana" Published in *Gulab Bhavan Research Series*, Vol. II, No. pp. 29 ff.
2. *Ibid*: *Archeological Survey of India's Annual report* for the year 1902-03, p. 258; G. A. Grierson, *Linguistic Survey of India*, Vol. IX pt. i, p. 637; Kalhaṇa *Rājatarāṅgiṇī* (English Translation by Sir A. Stein) Vol. II, p. 432.
3. H. C. Raychaudhri, *Political History of Ancient India* pp. 240-41, S. Chattopadhyay, *Early History of North India*, p. 41,

4. *Mahābhārata*, B. 27.71 ff (Critical edition Poona).
5. J. F. Fleet, *Corpus inscriptionum Indicarum*, Vol. III p. 8.
6. R. C. Majumdar (ed), *The Vedic Age*, p. 283.
7. V. S. Agrawala. *Pāṇini kālīna Bhāratavarsha* (Hindi), pp. 67, 73, 81.
8. *Ibid*, p. 73.
9. Pāṇini, *Aṣṭādhyāyī* 111. 1, 115; V. S. Agarwala *India as known to Panini*, p. 73.
10. V. S. Agarwal, *op. cit.* (Hindi), p. 73.
11. There was fertile land in between Sialkot and Jammu whereas in between Sialkot and Lahore there was a dense forest till recently. See *Imperial Gazetteer of India*, Vol. XXII, pp. 326-27.
12. H. C. Raychaudhuri, *op. cit.*, pp. 64.
13. C. E. Rates, *A Gazetteer of Kashmir*, p. 328. the bark *Deobasa* tree used by women folk to redden their gums had a very good market in Multan.
14. A. A. Macdonel and A. B. Keith, *Vedic Index*, vol II 374, 440.
15. It is surprising as few portions of *Mahābhārata* belong to a very late date.
16. For details see *Ancient Temples of Krimachi* (M. Phil.) dissertation submitted by Miss Anita under my supervision at Jammu University (P.G.D. History), pp. 1-32.
17. *Ibid*.
18. H. C. Raychaudhuri, *op. cit.* p. 67.
19. Anita, *op. cit.* pp. 1-32.
20. R. C. Majumdar (ed), *The Vedic Age*, pp. 283 ff. Y. B. Singh "Some reflections on the early Jana settlements of Jammu region", Published in *Gulab Bhawan Research Series*, April—October, 1983, pp. 5ff.
21. *Ibid*, *Mahābhārata* (Gita Press, Gorakhpur) V. 74.13.
22. S. Sorensen, *An Index to the names in the Mahābhārata*, p. 326.
23. V. S. Apte, *The practical Sanskrit-English Dictionary*, p. 984; while fighting for the cause of Duryōdhana Sāvitrīputrakṣ were killed in course of Mahābhārata war.

ONOMASTICS OF SIKH PERSONAL NAMES

AJMER SINGH

Onomastics is a science of study of origin and forms of proper names of persons and places.¹ It is a synthesis of different studies of various social and linguistic sciences. Significantly the geographers, archaeologists, epigraphists and linguists are entering into this field of onomastics. The societies and associations of place-names are actively engaged in different parts of India and abroad. Unfortunately, the northern region of India does not have any such society so far. Hence the study of place names and proper names in this region, is still awaiting a break-through.

The study of names can reveal many aspects of cultural history of a particular area. While the place names preserve the history and culture of the people, the personal names project the psyche of the people. The study of names can bring to light certain factors responsible for the bonds of people bearing a particular type of names. The socio-cultural characteristics of personal names are most significant for the study of psyche of the people.

The personal names, as in any country are partly controlled by conservative forces partly by forces of change. Obviously, the names having unagreeable and odd meanings seldom survive.

Because the country people are still in shackles of old beliefs and superstitions, they tend to preserve old traditional names whereas urban people are for new and fascinating names.

"The human experience of the world," according to Dr. R. N. Mehta," is socialised and accumulated in the names that indicate varieties of forms and actions. These names, therefore develop

a rich heritage of linguistic-culture of any people and explain to them different existing forms".² The study of sikh personal names is an attempt to analyse the peculiar characteristics found in them. While discussing the specific nature of sikh personal names, it is to be noted that Sikh tradition tends to give masculine and powerful demonstrative character to its proper names, thereby reflecting its martial character.

The Baisākhī day of 1699 was the most significant day in the history of Punjab, especially for the Sikh religion. This was the first time in the history of mankind when any religious leader of the world could proclaim to his followers to follow a set pattern of naming.³ At this time Guru Gobind Singh ordained his adherents to affix the words 'Singh' (lion) and 'Kaur' (kunwari < kumārī—princess; a name of goddess Durga) with the names of males and females respectively after being baptised (amrit chhakna). This ceremony is considered to be the second birth of a sikh.⁴ According to Manu Samhita, a Hindu (Brāhman, Kshatriya and Vaishya only) takes a second birth after completing certain "Samskāras" and he is called 'Dvij', the twice-born.⁵ According to Brewers Dictionary of Phrase and Fable, there is a popular belief, that "the lions whelp is born dead and remains so, for three days, when the father breathes on it then it (the whelp) receives life,"⁶ This is the second birth of the cub. Apparently there is no relationship between the popular belief related by Brewer and the incident of birth of Khālsa and "Baptism". Probably the aforesaid popular belief was working unconsciously in the mind of the great Guru. But as the great Guru wanted to give a psychological boost to an inert people he adopted many methods including this name pattern.

According to Samhitas, the shūdras were debarred from certain rituals, but the Tenth Guru, removed all distinctions of caste and creed and offered 'amrit' to the five beloved ones (Pañj Piārās) irrespective of their castes namely Daya Rām, Dharam Dass, Mohkam Chand, Sāhib Chand and Himmat. In the Sikh History they were the first to be baptised and renamed as Dayā Singh, Dharam Singh, Mohkam Singh, Sāhib Singh and Himmat Singh. The Guru was the Sixth to be baptised

and renamed as Gobind Singh from Gobind Rai. Sikhism, like the Catholic Church, disapproves pet names and nicknames at baptism.

The names of a region in general reflect the characteristics of its language. Therefore the Sikh personal names are, obviously, a part and parcel of the Punjabi language having Sanskrit and Perso-Arabic word-stock assimilated in it. These names are either single word-stock assimilated in it. These names are either single words, or compound words having two or more elements. Most of the Sikh names are either prefixed with Bal-, Dev-, Dil-, Dhan-, Dharam-, Gur-, Jas-, Kul-, Mahā-, Nir-, Param-, Ran, Sarb-, Sukh-, etc., or suffixed with -dev-, indar, -jit, -jot, -kañwal, -want etc. Certain infixes like -b-, -j-, -m-, -v- or -w- are added in between the two elements to effect eloquence as in Dal (b)indar, Har (j)-indar, Sukh (m)indar, Bal (w)indar etc. The sikh names are mostly form Sanskrit and Perso-Arabic word-stock. Certain names are synthesis of both Sanskrit and Persian or Arabic elements, for example Gur(skt.) + Bakhshish(per.), Gur(skt.) + Iqbal (Ar.), Gul (per.) + Wan (skt.) etc. The suffix "ā" is frequently affixed to the words to make "augmentative" names, which is a typical character of Sikh names. For instance :—

Gaṇesh + ā — Gaṇeshā Singh
 Haṇs + ā — Haṇsā Singh
 Jeṭh + ā — Jeṭhā Singh
 Mot(i) + ā — Motā Singh
 Muṇsh(i) + ā — Muṇsha Singh
 Wasākh + ā — Wasākā Singh etc.

During the later half of 12th century, the Church in Europe, protested against the heathen names and insisted upon the use of biblical and saintly names.⁷ Though the Sikhism was not that much rigid on the use of Sikh religious vocabulary many names from the Hindu mythology are retained. Many synonymous names of 'Krishna' are still in vogue among the Sikh masses, as—Gopāl Singh, Kanahiyā Singh, Kāhan Singh, Kishan Singh, Manmohan Singh etc. Similarly other mythical names from the Purāṇas form an important part of nomencla-

tures of the Sikhs, for example, Bishan Singh (Bishan < Vishṇu), Brahmā Singh (< Brahmā), Gaṇēshā Singh (Gaṇēshā < Ganesha), Janmejā Singh (Janmejā < Janmejaya), Parduman Singh (Parduman < Pradyumn), Rām Singh (Rāma), Raghbir Singh (Raghbir < Raghuvīra), Sarwan Singh (Sarwan < Shrawan < Shrawan), Shiv Singh (< Shiva) etc.

Many epithets of God, prevalent in Punjabi are use as Sikh names, as Anañt Singh, Beant Singh, Bhagwān Singh, Īshar Singh (< Īshwar), Jagadīsh Singh, Kartār Singh, Khudā Singh, Narain Singh (< Nārāyan), Parameshar Singh (< Parameswar). Names of the Sikh Heroes continue to be borrowed in personal names from the Sikh history, for instance :

Ajit Singh	(Elder son of Guru Gobind Singh)
Fateh Singh	(Yonger son of Guru Gobind Singh)
Gobind Singh	(The Tenth Guru of the Sikhs)
Jujhār Singh	(Son of Guru Gobind Singh)
Khaṛak Singh	(Son of Mahārājā Ranjīt Singh)
Nānak Singh	(From Guru Nank Dev)
Nau Nihāl Singh	(Son of Prince Khaṛak Singh)
Ranjit Singh	(Mahārājā Ranjīt Singh) etc.

Similarly the names from the Indian history like 'Ashoka' and 'Alexander' are preserved in 'Ashok Singh' and 'Sikandar Singh'.

Even the vocabulary relating to the royal courts and positions is acquired for Sikh names, as :—

Darbārā Singh	(< Darbār—Royal court)
Hazūrā Singh	(< Hazūrā—an address to monarch)
Wazir Singh	(< Wazir—court minister) etc.

Similarly the words denoting the kingship are also used in personal names, as Bhūp Singh, Bhupindar Singh, Nripindar Singh, Rāe Singh, Rājā Singh, Umrāo Singh, etc.

Many words meaning wealth and property, the major human concerns, are adopted for naming among Sikhs, as :—

Daulat Singh	(< Daulat—wealth)
Dhan Singh	(< Dhan—money)
Khazān Singh	(< Khazānā—treasure)

Lābh Singh	(< Lābh—profit)
Milkhā Singh	(< Milkh—estate)
Nidhān Singh	(< Nidhān—treasure) etc.

The English people picked up words for precious stones and metal for naming their children viz., Beryl, Ruby, Opal, Coral etc. Similarly the Sikhs have also used such vocabulary for personal names, as :—

Hirā Singh	(< Hirā—a diamond)
Jawāhar Singh	(< Jawāhar—a jewel)
Kundan Singh	(< Kundan—pure gold)
Motā Singh	(< Motī—a pearl)
Lāl Singh	(< Lāl—a ruby)
Nagīnā Singh	(< Nagīnā—kind of precious stone)
Ratan Singh	(< Ratna—a gem)
Swaran Singh	(< Swarna—gold)

The vocabulary showing good qualities virtues and individual traits of human beings are also used in Sikh names, as :—

Ajai Singh	(< Ajai—invincible)
Bahādar Singh	(< Bahādar—brave)
Balwant Singh	(< Balwān—sturdy)
Dayā Singh	(< Dayā—kindness)
Diāl Singh	(< Dayal—gracious)
Jassā Singh	(< Yash—glory)
Jodh Singh	(< Yodhā—a warrior)
Manohar Singh	(Manohar—attractive)
Nirbhai Singh	(< Nirbhai—fearless)
Piārā Singh	(< Pyārā—beloved)
Sajjan Singh	(< Sajjan—virtuous) etc.

To become a general, colonal or a Major in army is considered to be a pride in a family. A Sikh family aspires for the highest rank in army and therefore such names from army ranks, etc., as :—

Jarnail Singh	(< Jarnail—a General)
Karnail Singh	(< Karnail—a Colonel)
Mejar Singh	(< Mejar—a Major)
Faujā Singh	(< Faujā—an army man)

Rasāl Singh	(<Rasāldār—an officer in cavalry) or other ranks, like.
Nāib Singh	(<Nāib—a deputy)
Sakattar Singh	(<Sakattar—secretary)
Subā Singh	(<Subedār—a rank in native military)
Zail Singh	(<Zaildār—incharge of a revenue territory)
Zaildār Singh	(<Zaildār— - do -

The animal world offers the words for its stronger species as names among the Sikh, as :—

Baghel Singh	(<Baghelā—a cub of tiger, a tiger's whelp)
Gajindar Singh	(<Gajinder—an elephant)
Kehar Singh	(<Kehar<kesari—a lion)
Kesar Singh	(<Kesar<kesari—a lion)
Mirgindar Singh	(<Mirgindar<mrigindar—a lion)
Nāhar Singh	(Nāhar—a lion)
Sardul Singh	(Sardul<Shardul—a lion)
Sher Singh	(<Sher—a lion) etc.

The Punjabi names of birds like eagle, parrot and swan are also used in Sikh nomenclatures, as :—

Bāj Singh	(Bāj—eagle)
Hañsā Singh	(<Hañs—swan)
Totā Singh	(<Totā—parrot)

The flora of a region generally attract the people living around. People select their names from the plants, trees and flowers. The Sikh names are also having many names from the flora vocabulary, as :—

Chandan Singh	(<Chandan—sandalwood)
Chambā Singh	(<Chambā champā—Michelia Champacca)
Gulāb Singh	(<Gulāb—rose)
Gendā Singh	(<Gendā—Tagetes erecta)
Kanwaljit Singh	(<Kanwal<kamal—lotus)
Kikkar Singh	(<Kikkar—acacia)
Kesar Singh	(<Kesar—saffron)
Padambir Singh	(<Padam<padm—lotus)
Pushpindar Singh	(<Pushp—flower)
Phoolā Singh	(<Phool<phull—flower) etc.

Even the personal names among the Sikhs from the words meaning extract of flowers, like 'Attar Singh' and 'Phulel Singh' are current.

The names of the months (Indian lunar calendar) have also contributed towards Sikh personal nomenclatures, as :—

Chet Singh	(<Chet <Chaitra)
Wasākhā Singh	(<Vaisākha)
Jeṭhā Singh	(Jeṭh <Jyeshṭha)
Sāwan Singh	(<Sāwan <Shrāvaṇa)
Maghar Singh	(<Magghar <Mārgashīrsha)
Māghī Singh	(<Māgh)
Phaggaṇ Singh	(<Phaggaṇ <Phalguṇa)

The months like 'Hārḥ (Ashāḍh)', 'Bhādon (Bhadrapada)', 'Assū (Ashvin)', 'Kattak (Kārttik)' and Poh (Pausha)' could not find their place in sikh personal names. Similarly the days like 'Maṅgal (Tuesday)' and 'Buddh (Wednesday)' could only be included in the personal names of 'Maṅgal Singh' and 'Budh Singh'. The other days could not get a place in Sikh personal names.

Some personal names are adopted from the names of countries and cities. For example :—

Ajmer Singh	(<Ajmer City)
Bharatindar Singh	(<Bhārat—India, a country)
Chamkaur Singh	(<Chamkaur Sāhib, a town)
Kashmīrā Singh	(<Kāshmir, a state)
Kābul Singh	(<Kābul, a city)
Lahorā Singh	(<Lāhore, a city)
Panjāb Singh	(<Punjāb, a state)
Pishourā Singh	(<Peshāwar, a city) etc.

The names of Celestial bodies are also borrowed for naming the children among the Sikhs, as :—

Chandā Singh	(<Chand <Chandra—the Moon)
Indu Pāl Singh	(<Indu—the Moon)
Mehtāb Singh	(<Mehtāb—the Moon)
Prithvi Singh	(<Prithvi—the Earth)
Sūraj Singh	(<Sūraj <Sūrya—the Sun)
Tārā Singh	(<Tārā—a star) etc.

The number vocabulary of Punjabi has also given a few number of names for the Sikh nomenclatures, as :—

Dasaundhā Singh	(<dasaundh—the tenth part of earnings)
Hazārā Singh	(<hazār—a thousand)
Karorā Singh	(<karor—a crore)
Lakhā Singh	(<lakh—a lakh)

The colour vocabulary of Punjabi could give only two names to the Sikh nomenclatures, as :—

Kālā Singh	(<Kālā—black)
Lāl Singh	(<Lāl—red)

The name is always auspicious and significant. But in some cases, especially in villages, if a child whose birth is belated or who is born after the parents had sustained the loss of many children, an awkward or repulsive name is given. Although Sikhism does not believe in such superstitions, still there are some families in the countryside who give such unagreeable nomenclatures to their children in order to frighten away the disease or death. A few names are :—

Chūhar Singh	(<Chūhrā—sweeper)
Fakīr Singh	(<Faqīr—a mendicant)
Garīb Singh	(<Garīb—poor)
Kālā Singh	(<Kālā—black)
Ruldā Singh	(<Rulnā—to be uncared)
Rohī Singh	(<Rohī—wilderness) etc.

Certain synonymous names are also prevalent in Sikh personal names. For example :—

Achint / Bachint	(carefree)
Ajaib / Bachittar	(strange)
Bagīchā / Gulzār	(garden)
Chanda / Mehtāb	(moon)
Dhan / Daulat	(wealth)
Jhanda / Nishān	(flag)
Taihal / Sewā	(service) etc.

Though the list of Sikh personal names is constantly growing, certain names borne by previous generations are

losing popularity. Such names are not liked by the educated people. A few examples of such names are :

Bijlā Singh	Ghullā Singh
Belā Singh	Jiwā Singh
Bhallan Singh	Kundā Singh
Gāgā Singh	Malkhān Singh
Ghīlā Singh	Būjhā Singh
Ghuddā Singh	

Ever since the man evolved language he started giving names to the things and human being around him. Each generation has contributed towards the enrichment of name vocabulary by adding new elements. The Punjab remained under influence of Islam for about eight hundred years during which the Persian language occupied a respectable place in court. A large number of Persian and Arabic words became an important part of Punjabi language. But, it is an interesting fact that a very few words from the Perso-Arabic word-stock could find a place in vocabulary of Sikh personal names. The analysis of these names revealed another factor of adoption of names from Hindu mythology only. The names from Islamic history and mythology are not favoured altogether. The names from colour vocabulary of Punjabi are also limited to two only. In spite of being composite in cultural bonds and secular in social approach, the Sikh personal names, significantly reveal special characteristics of their own.

Notes and References

1. Webster's Third New International Dictionary, Vol. II, P. 1577.
2. Mehta, R. N., Place Names and Understanding the past, Studies in Indian Place Names, Vol. III, Mysore, 1982.
3. The naming ceremony in a Sikh family begins in the presence of Śri Guru Granth Sahib. The Cue for the name is picked up from the first letter of the Shabd (called Wak) recited from the Holy Granth, opened at random. The name to be chosen for the child should start with that letter.
4. Guru Shabd Ratnakar, Mahan Kosh, Encyclopaedia of Sikh Literature, Language Department, Punjab, Patiala, 3rd Ed, 1974, P. 353,

5. V. Raghavan, *The Manu Samhita, the cultural Heritage of India*, Vol. II, P. 346.
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GLOBAL ANCIENT PLACE NAMES RELATED TO THE ARYANS

RAI G. N. PRASAD

Introduction

Manu, in R̥igvēda 8/52/1 is regarded as the son of Vivaṣvāna, the first sacrificer and preparer of Soma, is a very important person in the Vedic lore and remembered as our father in R̥igvēda 10/100/5. Śatapatha Brāhmaṇa and Purāṇas relate Manu Vaivaṣvata with a flood-event with which the present Vaivaṣvata Manvantara began. According to the Semetic sources (Genesis of Bible), the name of the person who escaped this disaster is 'Noah' or more correctly 'Nuh' as in Arabic which is clearly a contracted form of 'Manuh', the nominative form of Manu. The name of Manu as the beginning ruler, is also found in the myths of Agyean province of Mediterranean sea-islands. The Odessy epic of Homer states that the one among the ninety cities of Crete, was ruled by king, 'Minos'. Egyptian myths also place the king 'Mena' or 'Menes', as the first ruler of first dynasty over Egypt after flood. In a number of accounts, the post-flood genealogies of kings often related to the Sun-god viz., Vivaṣvāna (Hindu Vēdas and Purāṇas); Vivanhvant (Iranian Avesta); Re or Ra (Egyptian); Ūtu (Sumerian) and Inti (Inca rulers of Mexico).

All the royal lineages of Hindu-Āryans are traced back to the mythical Manu Vaivaṣvata. He is said to have nine sons :

Manor Vaśvaśvatasyaṣan putrā vainava tat samāḥ |
Ikṣvākus caiva Nābhāgo Dhṛṣṭah Śaryātir eva ca ||
Nariśyantas tathā Pramsur Nābhāgodistha eva ca |
Karūṣaś ca Pṛsadhraś ca Navaite Mānavāḥ smṛtāḥ ||

1. Ikṣvāku 2. Nṛga or Nābhāga 3. Dhṛṣṭa 4. Śaryāti 5. Nariṣyanta 6. Prāṁsu 7. Nāgbhāgodiṣṭha 8. Karūsa 9. Prādhra. And also a daughter named Ilā or an eldest son Ilā who was turned into a woman Ilā-Sudyūmna. Therefore, including the Ilā-Sudyūmna, Manu Vaisvaśvata had ten sons and thus divided the whole Earth into ten portions.³ These ten portions of earth probably excluded the eleventh one, i.e., the North polar region, belonging to the gods under the leadership of Indra and also the twelfth one, the South polar region of the demons led by the king Bali.⁴

Manu Vaivasvata : The Philosophical Interpretation

Philosophically speaking, a human entity can only be interpreted as a highly specialised aggregate of the biological cells. This concept, if further generalised logically, may give the result that the whole world of the human civilization during a particular time-span may be interpreted as a single organism having a common way of living ; thinking and achieving his physical and spiritual goal. Astronomically speaking, a Mahā-yuga cycle of 182, 640 Sāvana years, the Sun's orbit around the more massive star Kaśyapa, in his local star group, is divided into 14 Solar-mansions, the Manvantaras, just in the same way as we divide the lunar-orbit around earth into 27 lunarmansions i.e., Nakshatras. The seventh manvantara of (8508 B.C.—3492 A.D.)=12,000 years to which we all belong, is known as the Vaivaśvata manvantara and human civilization belonging to this solar-mansion, i.e. Homo sapiens of geological Holocene epoch, may wholly be designated as the Manu Vaivaśvata were not the human-persons but any-thing else yet to be discovered.

World Map for Ancient Civilization

Russian Scholar's Studies

The Russian researchers N. Goncharov, Makarov and Morosov of Moscow University worked out on a map of the world (Figure I) which would include all the important ancient cultural centres⁵. According to the map, many ancient cultures did not inhabit chance locations or areas but were settled precisely on the focal-points of this system. This was true of

Indus culture of Ireland and Easter island ; of Peru and Kiev, the mother of Russian cities. Take a closer look at the focal-points of the double pentagonal net-work : the enormous rich southern part of Africa ; Alaska and Canada and many other sites. In connection with these recent discoveries, I should point out Plato, the ancient Greek philosopher, had already said in his Timaeus that if we look at the earth from the above it would resemble a leather-ball made of twelve parts.

Ivan Sanderson's Studies

Ivan Senderson established a network of twelve magnetic anomalies at 72° longitude interval around the world between 30° - 40° latitudes, centered more precisely at 36° North and South latitudes (Figure 2), making five in northern hemisphere, five in southern hemisphere and including two more : the north and south poles⁶. Surprisingly, these twelve vortices of electromagnetic aberrations, suggested by the theory of Ivan Senderson coincide exactly with the focal points of 12 pentagons on the globe drawn by the Russian scholars for ancient cultural sites. It shows that the variations in not only the main dipole magnetic field but also in the magnetic anomaly centres of earth play a vital role in the distribution and migration of human cultures on the globe.

Ten sons of Manu Vaivasvata were the ten Civilization Centres

Now, we can easily equate the ten focal-points of the pentagonal on globe depicted by the Russian scholars for the ancient cultural centres and also with the ten magnetic anomaly points of Ivan Sanderson. These ten human civilization centres were probably more or less a permanent feature in other manvantaras also, because, Dr. P. L. Bhargava, the eminent Vedic scholar says : "Out of these ten sons assigned to Manu, only four viz. Sudāṃna, Ikṣvāku, Prāmsu and Śaryāti were kings or founders of the royal dynasties. Of the rest.....are mere the names and seem to have been included in the list to make up the ten, in order to bring Manu Vaivasvata in the line with other Manus in the cosmological system, the number of the sons of none of whom is far from ten."

If we examine closely the two maps, reproduced here, then we find that actually the five or six civilization centres are presently situated under the deep ocean water having almost no human civilization. Some of them may have left their foot-prints on the neighbouring islands or elsewhere?

Real place names related to the ancient Aryans

Ilā-Sudyūmna Centre : The Soma Kula Aryans

Ilā-Sudyūmna was said to be the eldest son-daughter twin, i.e. Kimpuruśa, of the Manu Vaivaśvata, who according to Purāṇas created the lunar-race i.e. the Soma-kula Āryans and often designated by the term 'Aila' dynasty⁸. On the maps of globe, which one, out of the ten points, really related to the Ilā-Sudyūmna centre is still shrouded in the mystery of ignorance but tentatively we can choose the point, situated, now somewhere under the present Mediterranean sea water (36° N, lat. & 02° E. long. $\pm 4^\circ$))

The relics of the immigrants may be found in the Mediterranean sea islands viz. Cyprus, Malta, Sicily, Sardinia, Crete etc. and also on the neighbouring lands viz. Greece, the coasts of France, Spain, Canary islands, North Africa, and migrated even upto the famous 'fertile-crescent' including the Sumerian City-States of Asia-minor and Kurus of Bhārata. This equation is based on the following fragmentary clues :

1. Purāṇas often designated this lunar dynasty by the term 'Aila' while ancient Babylonian kings-list WB 444 began their genealogy from the king 'Alulim'⁹.

2. The composite name Ilā-Sudyūmna, the eldest son-daughter hybrid of Manu Vaivaśvata of Purāṇas is also found in this king-list as 'Ilta-Sadum'¹⁰

3. The 'Sumer' title of the Sumerians culture may be derived from the Purāṇic term 'Sōma'.

4. Rāmāyaṇa says that the Ilā was the king of 'Balhi' or Balhika'.¹¹ The Babylonian kings-list also gives the term 'Balih' as a king name, two generations before the Ilta-Sadum, rather than the place-name.

5. Prof. L. A. Weddle thought the Indus script was akin to Sumerians and the authors were Āryans. He claimed that he

found names of Vedic-gods and epic heroes of India in the Summerian seals.¹² According to Dr. S. R. Rao, a thorough analysis of compound signs shows that there are 40 basic signs and 22 pictures in Harappan script of (2500–1900 B.C.) which made spectacular progress in the direction of economy and simplifications by dropping pictures and ultimately evolved a linear alphabetic system of 22 signs, designated as late Harappan script of 1900–1500 B.C. The Semetics (1400–1100 B.C.) borrowed a majority of them (17 out of 22 signs)¹³ (Figure 3).

Ikṣvaku Centre : The Surya Kula Aryans
Original Central Place of Ikṣvakus

The next son of Manu Vaivaśvata was named Ikṣvāku. Ikṣvāku was the progenitor of the Solar-race or Sūrya-Kula Aryans with his capital at Ayōdhya. Ikṣvāku had 100 sons, of those fifty, chief of whom was Śakuni, were kings of Uttara-patha and forty-eight others chief of whom was Vasati, were rulers in Dakṣhinapatha. Vikukshi, the eldest son, succeeded Ikṣvāku and reigned in Madhya-dēśa at Ayōdhya¹⁴. According to the other Purāṇic version, Ikṣvāku's eldest son Vikukshi had fifteen sons who were kings north of Mēru and the 114 others were kings south of Mēru¹⁵.

Purāṇic tradion tells us that in the centre of 'Jambudwipa' there stands the mountain Mēru and the land south of it, is known as Bhārata-varsha. Mount Mēru can be equated with the geographical 'Pamir-knot', the centre of the Eurasia continent. In persian language, 'Pamir' is called 'Pie-meer' which means the foot of the meer (Sanskrit : Pāda-Mēru or Meru-Pāda)¹⁶. From this focal-point four Purāṇic rivers—(i) Vakṣu (Oxus or Amu-darya); (ii) Sita (Chinese 'Si-to' or Tarim-Yarkanda); (iii) Bhadrāsoma (Indus river from Pamir to Arabian-sea) and (iv) Alakananda (Indus river from Pamir to Mansarōvara lake and including the Brahmaputra upto Assam-Bengal) — originated. Therefore, the original Madhyadēśa including his capital Ayōdhya was probably in the vicinity of Pamir-knot (30°–40°N. lat.). Uttarapatha i.e., north of the Mēru, thus means the Soviet-Asia (north beyond the 40° N, lat.)

and Dakshinapatha means the Bhāratavarsha (south beyond the 30°N. lat.).

We possess a number of sites having the corrupt words for Ikśvāku viz. Ishkuman (37°N & 74°E+1°) i.e., Ikśvāku-Manu in Gilgit agency of India¹⁷ and Issyk-kul i.e., Ikśvākukula in Kirgiz of Soviet-Central-Asia (42°30' N, 77° E)¹⁸. Through ages, due to the climato-logical and other variations, this Ikśvāku civilization spread over a vast territory of Russia and India in the form of Indus civilization from the border of Iran upto the Western U.P. of India. Dr. S. R. Rao on the basis of the analysis of Indus script, concluded that the proto-Aryans of whom the Harappans form a large group had occupied, in the third millenium B.C., a vast territory extending from Kabul river to the bank of Saraswati river. Natural calamities forced the late Harappans to move eastwards the Gaṅga-Yamuna doab and westward into the Oxus-valley (Turkemia, U.S.S.R.) where late Harappan sites are found¹⁹.

Indus City Harappa: The Capital of a Ikśvāku

Taking into account of the views of those scholars, who equate the Indus city Harappa with the Ṛigvēdic term Hari-Yupia²⁰, we may say, with a considerable degree of certainty, that the Harappa might be once flourished as the one of the important city, if not the capital city, of Aikśvāku.

According to the passages of Ṛigvēda, the king Abyavarti, the son of king Chāyamāna, was explicitly the descendent of the king Pṛthu and the king Pṛthu was definitely the fifth descendent of king Ikśvāku²¹. Aikśvāku dynasty king Abhyavarti was related with the city Hariyupia in war with the sons of Varshikha. Therefore, the Indus valley was certainly the original home of the Sūrya-kula Aikśvākus, named as Sindhu Dvīpa, after the Aikśvāku king Sindhu-dvīpa, 4th or 6th descendent from the Bhagiratha²².

Kushanas: The Real Descendents of Aikśvāku King Kusa.

The Indian archaeological evidences of the Kushāṇa age show that while the Kharosthi inscriptions use the legend Kusana, Khusana, etc., the Greek legends on the coins of these rulers

Kosano, Kusana, etc. In the Patañjar inscription, we have the form 'Maharayasa Gusanasa' and in the Texila Silver Scroll inscription 'devaputrassa Khusanasa.' S. Konow points out that the word Kushān, etc., are Iranian in form with the genitive plural suffix of āna. denoting an ethnic name. In India this form is again represented in the genitive as in Kuśānasa. So the base is "Kvśa", coming evidently from the name of the dominant group in the original home. When the Yuen-chih came to India, they were however, a mixed race and the Mahā-Bhārata epic, with singular accuracy, uses the more general term 'Tuśāra'. This shows further that there were evidently in India more tribes of the Yueh-Chih stock than the ruling one designated as 'Kuśa.'

I believe that Kuśānasa were definitely the real descendents of the Rāma's son Kuśa. We know that the original central place for the ancient Ikṣvāku was situated in the vicinity of 36° N. lat. & 74° E. long. $\pm 6^\circ$. According to the Purānas, Kuśa was the successor of the ancestral capital of Ikṣvāku. In Mahābhārata epic,²⁰ we find that the blind king Dhṛtarāstra, after hearing an account of the Jambudvīpa, asked Sañjaya to describe the four dvīpas—Śaka, Kuśa Kṛauñch, Sālmali. While the name of the first dvīpa, viz. the Śaka-dvīpa, refers to the home of the Śakas, the second dvīpa Kuśa, "reminds us of a famous race which, according to Kumārata and Baron A. Von Steel Holstein, gave India the powerful emperors of Kaniska's line."²¹ Recent researches tend to show that "since the fourth century B.C., at the latest, the Chinese knew barbarians in the north-west under the name Kusha-Yueh-chih. The Kusha were the dominant group. The tribal name was Togar (or the like)."²² So Kuśadvīpa appears to be really the homeland of the Yueh-chih-Kuśānasa.

Let us now discuss briefly the location of Kuśadvīpa. In Purānas, of course, there is much confusion regarding the position of Kuśadvīpa. Mahābhārata epic places it to the north of Mēru.²³ According to the Chinese sources, the Yueh-chih-Kuśānasa living in outer Mongolia, being attacked by the Hiung-nu fled to the north-west and drove out the Śakas from their home-land in the Ili river basin. From the direction given,

the home-land of the Yueh-chin-Kuśānasa would appear to have been to the south-east of the Śaka-land. But the only clue that the Mahābhārata epic account furnishes to the position of Kuśadvīpa is that Mount Kumuda also ran through it.²⁴ In the Geography of Ptolemy, Mount Komedal is placed both in Sogdiana and the Śakai which is described as bounded on the west by the Sogdiani, on the east and north by Sakythi. It is difficult to determine how far Ptolemy's account of Central Asia is within the mark, but if it is to be believed, that both Śakadvīpa and Kuśadvīpa are to be located within the area extending from the Oxus to the Ili river, though such an inference goes against the observations of Strabo noted above and also the direction of the Chinese accounts. In other words the Mahābhārata epic does not know the exact original home of the Yuehchih-Kuśānasa, but only their adopted home after they had settled in a part of Śakaland.²⁵

Prof. B. Ogel says "that the travel accounts of famous Chinese traveller Chang Chien is the best source of Kuśāna history and the history of Central Asia. The Kuśāna kingdom had been established after a great migration of people. The reason for the troubles was the coming of Yueh-chih to Sogdiana. I do not want to speak here about the old history of Yueh-chih but their migration to Sogdiana from Issyk-kul is a very important event. In 125 B.C., Chang Ch'ien came to Issyk-kaal, but he could not find the Yueh-chih. Yueh-chih went to Sogdiana before 125 B.C."²⁶ The relation of the Yueh-chih-Kuśānasa with the place name Issyk-kul which sounds 'Ikśvāku-family' in our language, shows a better possibility that the Kushanasa were the real descendents of Aikśvāku king Kusha, the son of Rāma, who migrated from the Madhyadēsa upto the north of the Bactria during the warmest climatic optimum just after the beginning of dvāpara yuga. If this theory is correct then, the return migration of Kuśānasa was at least the second. The first migration of the Kuśa dynasty towards south was taken place during 1000-700 B.C. when the Aikśvāku cities viz. Ayōdhya and Srāvasti of present day were initially built, due to the increasing cold weather of Kali.

Egypt : The Western Fringe Area of Surya Kula Aryans

If we look closely at the double pentagoan system map of globe, drawn by the Russian scholars, Egypt is found to be situated on the western fringe of the pentagoan allotted to the Ikṣvāku culture. According to the tradition, Ikṣvākus situated around the Mount Mēru. Thus the term 'Mēru' plays an important role in their lives. When the Greeks saw the singular tombs of the Pharohs, they noticed that they were shaped like the flour and the sesame seed cakes called Piramys and so they beptized them Pyramids, despite the fact that the Egyptians had always called them 'mer' i.e. the model of mount Mēru.²⁶

Just like the Ikṣvākus, Egyptians also related themselves as the descendents of Solar diety Ra or Re. The Egyptian flood survivor king was named as Surid. The word 'Surid' might have been derived from the Sanskrit word 'Surya.' The first king of the first Egyptian danasty after flood was named as 'Mena' or 'Menes' which phonetically resemble with our 'Manu.' The old Persian records identified the Kuśa or Kushiya, the descendant of the Ikṣvāku king Kuśa with the Egyptian areas. From the Hamādāna inscription of Darius, Kusha seems to denote a region in the south-western part of the Achaemenian Empire: it may be Ethopia or Egypt. Egyptians gave about 330 solar dynasty kings from Menes upto the invasion of Alexander to Egypt, whereas Pliny's account give only 154 kings from the father Bachhus (Manu Vaivaṣvata) upto the coronation of Chandragupta Maurya, contemporary to the Alexander's invasion to India, i.e. a missing atleast 200 kings in our Purānic lists.

Easter Island : Another Aryan Centre

Besides the Ilā-Svdyūṃna centre of Mediterranean sea and the Ikṣvāku centre of Pamir-knot, we find also a definite clue for the existence of the third Aryan centre of civilization, the Easter island. It is a small island situated in Pacific Ocean 27°S lat. & 109° W. long.) and is really a mirror-image of the Indus city Harappa (30 to 35°N & 72 to 72.58°E) and Mohenjodaro (27.5°N & 68°E) i.e. situated just on the opposite point of the globe.²⁷ The Easter-island alphabet, a series of curling lines and half picturers on wooden tablets, is an outstanding

instance of a written language being lost when a culture deteriorates. This Easter island script, however, shows a surprising resemblance to the Indus valley script used in the large cities of Mohenjodaro and Harappa (Figure 4). A comparison of the Easter Island script and Indus script offers rather convincing visual evidence that they are related, but since the Indus script has not yet been fully deciphered either, the mystery of their relationship and their meaning is deep as ever.²⁸ Therefore, on the basis of the two maps reproduced here for ancient Aryan cultural centres and of the similarity of the script of Easter-island, Indus-valley and Sumerians, we can say with certainty that it was the Aryan culture but to which son of the Manu Vaivasvata, the Easter-islanders belong, it is not known to us. We may simply guess, without any concrete evidence, that it may belong to Narisyanta.

Plates

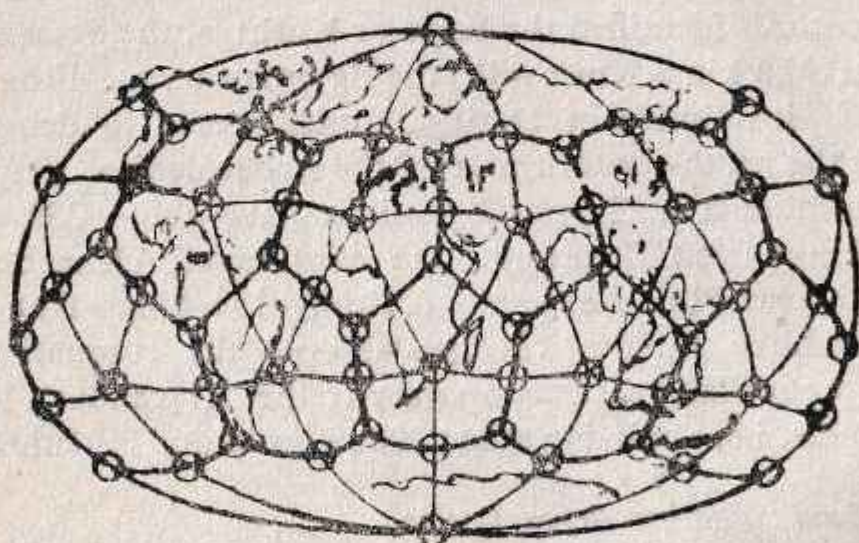


Figure 1:—When Russian scholars transferred religious sites from all over the world to a globe, they thought it looked like a football made of 12 pentagons.

(Courtesy : Sputnik 9/1974; reproduced on pp. 188 of Daniken's Signs of the Gods ?).



Figure 2:—Twelve sections of the world, vortices of electromagnetic aberrations, as suggested by the theory of Ivan Sanderson. The two areas not shown on this projection are at the poles. The area to the east of Japan corresponds to the Devil's Sea, the Japanese equivalent of the Bermuda Triangle.

(Courtesy : Berlitz, C., The Bermuda Triangle, pp. 125, Avon Book, New York, 1975).

Figure 3:—Please see next page.

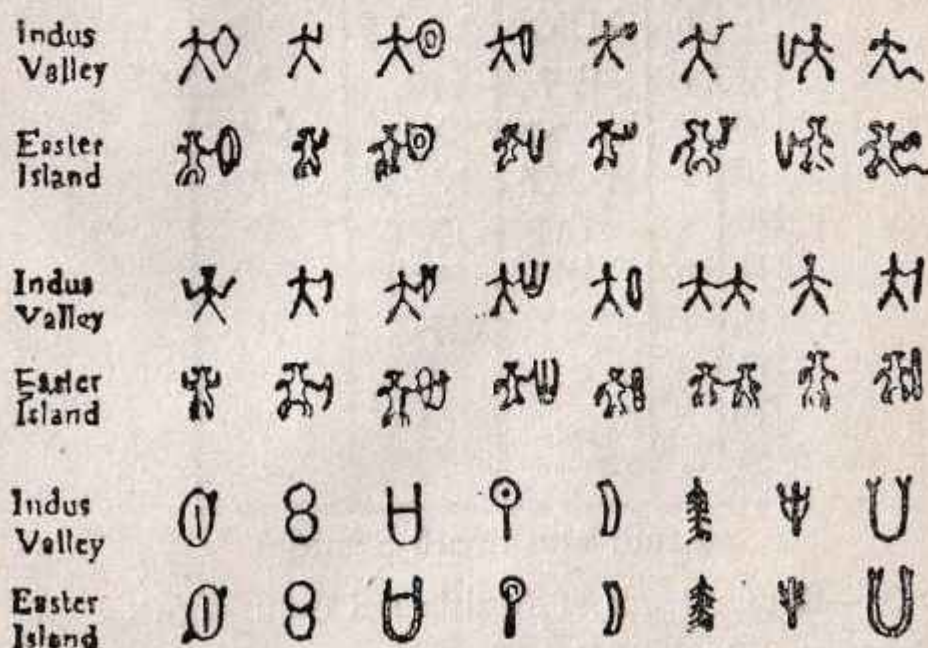


Figure 4:—Comparison of examples of Indus Valley and Easter

Island scripts, showing extraordinary similarity although the centers of their use were separated by thousands of miles.

(Courtesy : Berlitz, C., The Mystery of Atlantis, Panther Books, England Page 150, 1977).

No.	Phonetic value	Old North Semitic signs	Harappan signs	Late Harappan signs
1	b	□ 9	□	□
2	g	^ 1	^ ^ 7	^
3	d	0 Δ	Δ Δ	Δ 0
4	h	3 7	4 7 E	4
5	w	Y Y	Y	Y
6	b	⊞ ⊞	⊞ H H H	⊞
7	th	⊙ ⊙	⊙ ⊙	⊙
8	k	∨ ↓	↓ ↓	↓
9	n	4 4	1 1	1
10	s	7	7	7
11	i (ay)	o o	o	o
12	p	> 0 0 0	0 0 0 0	0 0
13	r	9 9	b	b
14	sh	W W	W	W
15	t	+ X 1	X 1 X	1
16	δ	∩ °	∩ ↑	↑
17	h	ψ °	ψ 8	
18	m	3 °	X X	X
19	a	K < 4	U	U
20	i	(18th -	λ	λ
21	f	13th c BC)	λ	λ

* Indicates South Semitic

Figure 3:—Resemblance of Semitic and Indus signs.

(Courtesy : Rao, S. R., Was the Indus Script Phonetic ?, pp. 25, Science Today, March 1982)

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SOCIO—ECONOMIC STATUS AND IMAGES THROUGH SISTU KARANA SURNAMES IN KALINGANDHRA, ANDHRA PRADESH

J. BALAGANGADHARAM

Introduction

In India, surnames began to acquire a new dimension in meaning, because of the rigidity of the caste system, the close corrolation among the caste, occupation and the place. The study of surnames helps us to analyse the migrations and immigrations of a caste, and the socio-economic status changes of a particular caste and the pspchology of the people.

When we make an exhaustive study of migrations and immigrations of certain castes in the eastern coastal area, we come to know that surnames of Sistukarana or Patnayak community are playing a great role in this regard.

Area of the study

This area, in which most of the Sistukarana families are residing since a long time, is popular as 'Kalingāndhara' with much of its historical heritage, consisting of present Gajam (in Orissa), Srikakulam, Vizianagaram and Visakhapatnam Districts in Andhra Pradesh.

Sātavāhanas, Chālukyas, Eastern Gaṅgas, Kākatīyas, Redḍy kings, Hampi Vijayanagara kings and the kings of Jayapur ruled over this land for a number of years.

About Sistukaranas

At first, the pañchagouḍa Utkala ārya brāhmin caste of this Sistukaranas were the inhabitants on the banks of Gaṅga,

immigrated through Utkala to this land i.e., the present eastern coastal area of Andhra Pradesh, along with the Kalinga Gajapathi kings as ministers, military officials, paṇḍits, teachers, rājagurus, clerks, village officers and also as writers and announcers of the royal orders.

They are well known as *Karaṇas*, *Siṣṭukaraṇams* and *Paṭnāiks* among the native people. The history, literary evidences and the local records give us the titles which they have awarded, the royal services which reveals their loyalty, efficiency and the highest reputation which they have enjoyed. Their surnames indicate the persons, places, titles and through light on their past-glory, their fall, and the present state of their caste.

The Surnames of Sistukarana caste

Originally, this Utkala Brāhmin caste has no surnames. The need for specific identification made this immigrant caste to adopt the system of surnames.

In this given data of 120 surnames, there are 76 surnames, which are formed out of place names and 27 out of personal name denoters and 10 others. In this case, some proper-names such as the personal and place-names, titles over a period of time became the surnames.

Surnames out of personal names

The role of personal names as surnames in a particular community is a matter of understanding. Usually, the names of the leaders of such a community, the names of the persons who helped and caused for their new settlements and better life, and the names of the persons who acquired great fame to his community and area are names by which the surnames have been formed. Often it is also possible for the people to adopt the names of their military bases and the names of their royal representative who has to represent their problems to the court and the man who took the land from the king for cultivation or as a royal gift on behalf of his people, are the names by which the surnames have been formed.

If we detect the correct reasons for the origin of these

surnames based on the personal names some historical factors can be established. We can categorise them as follows

Personal names as surnames

Pratapa Rao	Uddanda Rao
Madda Rao	Murahari Rao
Rathi Rao	Gaja Ganta Rao

Ordinary personal names without any caste-suffixes

Kuppannagari	Sadasivuni
--------------	------------

Through the surname of this type, i.e., without any caste denoting suffix, reveals the popularity and the power of this persons and the highest density of his caste around him.

Surnames representing the caste

Patnayakuni Patruni and Choudary

Surnames of Occupation and the Status

Mantri :	Behara
Mantri :	A Minister
Behara :	a business man from Bihar
Behari :	Behari in Telugu

Father's name as Surname

Radhakrishna Gopeenatho Patnaik. This is only one example for this types; such families with the surname 'Radhakrishna' are from Jayapur.

Surnames with grammatical changes

Kuppannagari	Kottina
Simhwapu	Allini
Patruni	Neladi

Kuppanna is a personal name. "Garu" a suffix representing the respect, Garu + e = Gari

'ē' = a karaka suffix

The density of the grammatical changes can be seen on the surnames, which based on the personal names, only a few

cases among the Surnames based on the place-names, but most of the place names have been taken as it is without any change.

Desya forms

In addition to some tatsama and vikritic forms, there are some desya forms such as :

Jaddu	Boddu
Singu	Jaggu
Po:lu	Yellu
Po:tu	Ka:si

Some peculiarities of the personal names and titles

A close observation of these personal names and titles as surnames reveals some peculiarities which are quite interesting. Usually, the personal names of Andhras consist of

Surname + Name + with or without suffixes which reflects the caste of person bearing.

Jayanti + Balagangadhara + Sarma

In this case there are some personal names bearing the surname denoting the caste, and the name with two caste suffixes such as

1. Surname + Personal name + Caste suffix + Caste suffix.
RAGHUPATRUNI + CHANDRASEKHARA + RAO + PATNAIK
PATNAIKUNI + RAMA + RA:O + PATNAIK
2. Short-form of the personal name + Title as Surname—
Na:gu + Mahanti—'Nagu' for Negeswara
Jaggu + Mahanti—'Jaggu' for Jagannatha
Kanthi + Mahanti—'Kanthi' for Neelakantha

3. Suffixes ;

There are some suffixes like ra:o, swa:my, mu:rty, prasad and ba:bu etc., which based on the Telugu culture ; and there are suffixes like patna:iko, pa:tro:, da:so etc., with the origin of Orissa language and the culture. :

Surnames indicating the place

Place-names as surnames play a vital role in the reconstruc

tion of the social history; and help us to understand the migrations and immigrations of certain castes.

Classification of surnames based on the place-names :

A. *Tatsama forms :*

- | | |
|--------------|-----------------|
| 1. Vantara:m | 5. Ma:na:puram |
| 2. Nandiga:m | 6. Prdma:pura:m |
| 3. Amara:m | 7. Raja:puram |
| 4. Garbha:m | 8. Narasipuram |

B. *Desya forms :*

- | | | |
|---------------|-------------|-------------|
| 1. Bondapilli | 4. Kura:da | 8. Madapa:m |
| 2. Vuddavo:lu | 5. Po:la:ki | 9. Pakki |
| 3. Donka:da | 6. Arasa:da | 10. Bodda |
| | 7. Magada | |

C. *Forms with Karaka and Oupavibhaktika endings :*

- | | |
|-------------------|------------------|
| 1. Veeraghatta:pu | 4. Nadaku:ri |
| 2. Raie:t | 5. Lr:ve:ti |
| 3. Sadasivuni | 6. Kuppannaga:ri |

But no example for the suffix 'ti' the oupavibhaktika form. So many surname forms adopted the place names without any change in the form.

D. *The Place-names based on the Personal and Professional names as surnames :*

- | | |
|-----------------|---------------|
| 1. Sarayavalasa | 2. Bantupilli |
|-----------------|---------------|

E. *Surnames out of place which have historical importance :*

- | | |
|-------------------|---------------|
| 1. Nandiga:m | 4. Baliwa:da |
| 2. Sa:lihunda:pu | 5. Banupilli |
| 3. Veeraghatta:pu | 6. Vuddavo:lu |

F. *Surnames out of forts and natural formations :*

- | | |
|---------------|-----------------|
| 1. Tattiko:ta | 6. Kottu |
| 2. Ko:takki | 7. China Gudaba |
| 3. Ra:yagada | 8. Godaba |

- | | |
|-------------------|------------------|
| 4. Kondavalasa | 9. Mandavakuriti |
| 5. Ko:tagandre:ti | 10. Khaspa |

G. *Surnames relating the places of other states and languages :*

- | | | |
|-----------|------------|--------------|
| 1. Khaspa | 2. Noupada | 3. Ra:yagada |
|-----------|------------|--------------|

H. *Place-names reflecting the nature of soil as surnames :*

- | | | | |
|----------|------------|-------------|----------------|
| 1. Re:ga | 2. Re:gidi | 3. Lo:cherl | 4. Kalle:palli |
|----------|------------|-------------|----------------|

I. *Place-names as surnames with hydronomic elements :*

- | | |
|--------------|----------------|
| 1. Gandre:ti | 3. Lo:cherla |
| 2. Rompilli | 4. Kalle:palli |

J. *Place-names denotion the trees, birds, forest and animals as surnames :*

- | | |
|------------------|-------------------|
| 1. Re:gulavalasa | 5. Ma:vidipalli |
| 2. Karakavalasa | 6. Vedullavalasa |
| 3. Rottavalasa | 7. A:rikito:ta |
| 4. Mulagavalasa | 8. Chilakalapalli |

K. *Two Place-names as a single surnames :*

- | | |
|----------------|--------------------|
| Pakkilo:cherla | Pakki and Locherla |
|----------------|--------------------|

The Suffixes :

- | | | | |
|------------|------------|----------|-----------|
| 1. Palli | 2. Villi | 3. Pilli | 4. Ko:ta |
| 5. Ghada | 6. Valasa | 7. Vo:lu | 8. U:ru |
| 9. Bhadra | 10. Wa:da | 11. Ga:m | 12. To:ta |
| 13. Khandi | 14. E:ru | 15. A:da | 16. Pada |
| 17. Puram | 18. Cherla | 19. Anki | 20. Angi |

Among all these suffixes, GHADA, PADA, KHANDI, GA:V and BHADRA are the suffixes which have an origin of Oriya language and the influence of the place-names of Orissa.

KHASPA : 'KHASPA' means a market-place, so, the people with the surname 'Khaspavāru' means the family which is residing nearby Khaspa or the people with business relations.

Other Surnames

There are some surnames without any clear context and

origin, like DABBIRU, SIMHIWA:PU, NEELA:DI etc., but it can be possible to trace out the references and contexts of surnames like Boddumahanti Polu Mahanti, Choudhuri, Pratapa Rao and Gajaganta Rao etc.,

1. *Boddu Mahanti*

There are some places like Boddam etc., which reveals the Budhistic contexts of those places. So, 'Mahanti' is a royal employee, probably, the officer in-charge of certain places and temples.

2. *Polu Mahanti*

'PO:LU' from 'PRO:LU' means a town. So, the 'Polu Mahanti' is a local administrator. So, the people with this surname are the people with highest civilisation.

3. *Chowdari*

'Choudari' which means a wealthy men might have been from the neighbouring Bengali Language.

4. *Changes of Surnames*

There are some cases of Surname changes, once a person from the Kuppili family, drove away the enemies single handedly and awarded a title 'Prataparao' for his courage by the Kings of Bobbili. Onwards, the family of Kuppili adopted this title of 'Pratapa Rao' produly as their Surname.

5. *Gajaganta Rao*

Once a person from the family of 'Baggam' controlled and tied a bell to the royal elephant which turned wild and created a bubub. So, the people adopted the title 'Gajaganta Rao' which was also awarded by the Kings of Bobbili.

Some titles and Surnames

Among all those, the titles like MANTRI, MAHANTI, PATRUNI and PATNAIKUNI etc., are the tittles of which the surnames have formed. Those surnames based on the personal names having 'Rao' as suffix are the tittles of courage and wisdom awarded

by the Kings of Bobbili, "Rao" as a personal name ending suffix, is a vikritic form of 'Rajan' of 'Raya' from Sanskrit which means a king, has entered into Telugu via Marathi language. 'Rao' as a Surname can also be seen among Bobbili Velama Kings in A.P. It may be said that the title 'Rao' as a personal name ending was acquired by this caste persone, from the Bobbili Samstanam for their Royal services.

While the title 'Mahanti' and 'Mantri' are denoting the royal services of high rank, the titles like 'Patruni' stood for the common royal services which they have rendered.

But 'Patnaik' is no doubt reveals the educational background of a person, who has to play a greater role at the time of Pattabhisheka of a King.

Origin and titles of Sistukaranas

PADMA, KU:RMA, BRAHMA:NDA, VISHNU and BHAVISHYAT Puranas NA:DISA:STRA, CHANAVYUHA BRIHANNARADIYA and PARASARA SMRITI etc., gave references about the origin, traditions customs and some titles of this caste which are indicating their efficiency and ability.

As per Prasara Smriti, Bhavishya Kurma Puranas ¹they are born with the spirit of 'CHITRGUTA MAHARSHI' and were appointed by 'DE:VE:NDRA' to assist the kings in the affairs of administration on the earth. ²Because of their good character and loyalty they became the ministers to certain kings.

There is one story in PARA:SARASMRITI about the origin of this caste— ³while appointing CHITRAGUTA MAHARSHI to maintain the accounts of Kayasthas i.e., the papa-punya accounts of Jeevas for punishment, BRAHMAN released the need for the same designations on the earth; immediately he collected the spirit of accountancy from Chitragupta and the Brahminical spirit of Parasara Rishi added it to his spirit of light from his own left eye⁴ created the first human being of this caste namely CHITRAGUPTA SISTUKARANA.

Titles and their Lexican Values

SISTACKARANA, PATNAIK, PATRA, MAHO:PA:TRA SARMA, DA:SA, PONDITO, DHIMANTO, MOMANTO MONTRI, GUPTO, BINICO, NA:YAKO,

MAHA:PRASASTO etc., are the titles of which Sistakarana became symbol of caste and Patnaik became a name for the caste as well as Surname. PA:TRUNI, MAHANTI, and MANTRI are the titles which remained as Surnames only. Etymological study of these titles reveals the efficiency of the people in such a field of knowledge; as—

1. *Sistakarana*

A. In Sanskrit 'Karana' means an 'instrument' and one of the five senses of the man.

'Sista' is meant by a training given in a particular way or a control over. 'So the word 'Sistakarana' means a man who controlled his five senses as well as his mind.

B. ⁵The Brahmin who is superior to all the Brahmins.

C. ⁶The Man who is an able administrative instrument in the hands of the king.

2. *Naik and Patnaik*

There are some controversialities about the meaning of Patnaik. According to some opinion the word Patnaik is A. from PA:THANA:YAKA.

PA:THA=to teach and NAIK—NA:YAKA

⁷a learned man. So the word Patnaik means a learned teacher.

B. In some other opinion this Patnaik is from PATTU NAIK. PATTU=a Crown, a royal showel and the royalty of power.

As per one theory the patnaiks got this title because of their manual labour services at royal courts: They are the Patnaiks who holds the royal showel when the king enters into the court and exists. This may not be correct, because there is not even a singal evidence available for their manual sarvice and no doubt the caste of Patnaike were respected for their intellectual services only by the kings of Orissa; So the meaning of Patnaik can be decided as—

PATTA=a crown or the symbol of royal power.

Nayaka—Naik=a learned man or a royal teacher.

So the word means that—

"an able learned man as a royal teacher who trained a man

from his boyhood to the status of the Kingship for his nation and has to crown him at the time of Pattabhisheka."

The words from Telugu such as Pattabhisheka, Pattapu Rani, Pattaputenugu etc. are supporting this theory as Patta means a thing related to power.

3. *Pa:tro and Maha:pa:tro*

⁸The man who is capable enough for royal services.

4. *Sarma-Datta*

⁹They are called as 'Sarma' because they used to teach the secrets of war field technics to the royal persons and as they are ready to sacrifice their lives for their king they are called as Datta and Raja Dutha which means an adopted person by the King.

5. *Da:Sa*

¹⁰The man who worships God as a King and himself a servant to Him.

6. *Mahanto*

¹¹A Man with a highest capacity to hold a responsible position.

7. *Gupta*

¹²The Man who safe-guards the royal secrets like a child in the womb.

8. *Maha-prasto*

¹³A man with highest reputation among people.

9. *Dhimanto*

¹⁴The man with such a brain which can sense the tendency of the king and acts upon it.

10. *Pondito*

A Scholar

11. *Binico*

¹⁵A musician with an ability of playing Veena.

⁴Ba' for 'Va'

Va ba ye : rabhoda :

12. *Montri*—a minister

To estimate the meanings of these titles, it is evident that most of them are representing the characteristics of this caste, such as loyalty, ability education, intellectuality and the reputation etc. by which the nation and the kings of Orissa required their services with highest regard and respect towards this people.

The presentness of the Past

Therefore it is an already established fact that the SISTUKARANAS are the immigrants along with Kalinga Gajapathi Kings as royal teachers, ministers, military officials, tax collectors and the announcers and the writers of the royal orders and enjoyed the life with full grace.

¹⁶As per the local records there are some diplomats who served as Diwans for Samstanas of this area. And also they owned a Jamindari namely the SIRLA:MkOTA Jamindari of Sri Pakki Venkata Rao Patnaik.

When those Jamindaries are under Golkonda Nawabi, Share Mohammed Khan is the royal representative of this area of Srikakulum Taqt. Afterwards, Sri Kuppili Kurmayya Patnaik became the "Sub Nowab" in 1640; for this area, as a Nizam's representative. Finally he handed over this area as "Dattamandala" to the English rulers. Due to their negligence towards English language and their administration they lost their original charm and status as royal persons.

In the period of transmission i.e., the period in between the muslim rule and the British rule this caste suffered a lot socially, economically and reduced to mere designations like clerks and village Karanams.

With the dismissal of Village Officers under the present Govt. of Andhra Pradesh lots of families have become helpless and their appeal to Government for the inclusion of their caste into the list of Backward Class for the educational and job reservations is yet to be considered.

Results of the Observation

The entire history of the Sistukarana Surnames can be

viewed under four different chronological stages. At first, the titles or the designations with a touch of Oriyan intonation such as Mantri, Mohanto, Potro, Potnoike etc. have played a greater role as specifics for Surnames.

As they do not have Surnames the native people used to call them with these symbols of royalty, after a course of time which became the Surnames. Gradually the conditions of new society compelled them to recognise and adopt the system of Surnames in this new land. In this stage of emigration, the number of families with these titles or designations are as small as the number of their surnames based on the titles among their total surnames. Probably they might have settled on those places which after a long time became their surnames. As they led a rich life under their kings they worked to establish their kingdom, never bothered about the relations with the Andhra people.

In this stage of migration, the job opportunities, transfers, the density of population and the need for new resources have made them to spread much further. In this condition they have to adopt their original places as their references. So some of their original place names have become their Surnames. As the number of the Surnames, which are indicating the places are higher than those of the Surnames based on those titles, the density of their population is also regarded much higher.

At this second stage, the titles have remained as titles only. The rise in the population has resulted a gradual economic downfall. The titles have changed into Telugu intension such as Patro became Patrudu and Mohanto — Mahanti, Patnaik — Patnaik. The motivation for good relations towards Andhras has developed upto certain level. With the down fall of the royal kingdoms some small kingdoms like Jamandaries have formed. Very few persons could get the royal patronage but many of the families have to seek other common jobs. So that many people have to seek new professions and new place to settle. Though the struggle for existence has resulted the poverty in such a way, the Surnames denoting the royal titles has remained as they are, representing the past glory of this caste which they have enjoyed in the royal

courts. The Surnames based on these personal names without any caste denoting suffixes in like "Kuppannagari" and 'Sadasivuni' etc., are revealing the popularity of such a person and the density of caste people around him with great reverence can be found. The Surnames with two caste denoting suffixes like 'Patruni Mahanti' etc., are revealing the competition in certain fields which they have to face; and the need for their identity among the royal person, with the rise of the struggle for existence, the relations between Karanams and Andhras have been much more developed.

In this period there are some Surname changes like Baggam to Gajaganta Rao and from Kuppili to Pratapa Rao happened.

At present few are rich and most of the Karanam families are very poor. In this condition the royal titles have still remained as Surnames only.

Today though of poverty is chasing them rapidly our Patnaiks and Mahantis are stabern with their heriditor wisdom which led them towards the path of balancey and stability instead of the fall and frustration.

Data of the Surnames of Sistu Karana Caste

I. The Surnames which corralates with the place names :—

- | | |
|---------------------|--------------------|
| 1. Aguru | 16. Kottu |
| 2. Donkaka Ampala:N | 17. Kottisa |
| 3. Amralayn Amara:N | 18. Kondavalasa |
| 4. Amiti | 19. Ko:Takandre:Du |
| 5. Arasa:Da | 20. Korla:M |
| 6. A. Rika To:Ta | 21. Khaspa: |
| 7. Ippili | 22. Gala:Villi |
| 8. Uriti | 23. Garbha:M |
| 9. Urla:M | 24. Gandre:Ti |
| 10. Karakavalsa | 25. Godaba |
| 11. Kavtibhadra | 26. China Gudaba |
| 12. Kalle:Palli | 27. Chilakalapalli |
| 13. Kuppili | 28. Jakkuva |
| 14. Ku:Rada | 29. Donka:Da |
| 15. Kottaki | 30. Tattikota |

- | | |
|-------------------|-------------------|
| 31. Tamarakhandi | 54. Mandavakuriti |
| 32. To:Nangi | 55. Mulagavalasa |
| 33. Naduku:Ri | 56. Makkuva |
| 34. Nandigaum | 57. Madapa:N |
| 35. Noupada: | 58. Ra:Yaghada |
| 36. Narasi Puram | 59. Ra:Je:Ti |
| 37. Pakki | 60. Re:Gulavalasa |
| 38. Pola:Ki | 61. Re:Gidi |
| 39. Pakkilochabla | 62. Rottavalasa |
| 40. Padma:Puram | 63. Rompilli |
| 41. Pedapenki | 64. Re:Ga |
| 42. Pontu:Ru | 65. Ra:Vipalli |
| 43. Bondapalli | 66. Ra:Ja:Puram |
| 44. Bho:Gila | 67. Lo:Cherla |
| 45. Bagga:M | 68. La:Ve:Ti |
| 46. Bantupalli | 69. Vautara:M |
| 47. Bho:Gula | 70. Va:Ndranki |
| 48. Bha:Su:Ru | 71. Veeraghattau |
| 49. Baliwa.Da | 72. Vuddavolu |
| 50. Ba!Dangi | 73. Vedullavalsa |
| 51. Magada | 74. Sarayavalasa |
| 52. Ma:Midipalli | 75. Santavurli |
| 53. Ma:Na:Puram | 76. Sa:Leeunda:M |

II. The Surnames based on the personal names

- | | |
|------------------------|--------------------------|
| 1. Prata:Pa Rao | 14. Choudari |
| 2. Madda:Rao | 15. Mantsi |
| 3. Rathi Rao | 16. Behara: |
| 4. Satemanta Rao | 17. Patna:Yakuni |
| 5. Uddanda Rao | 18. Ananta Patna:Yamunki |
| 6. Gajaganta Rao | 19. Kuppannaga:Ei |
| 7. Nurahari Rao | 20. Sada:Sivuni |
| 8. Radha:Krishna | 21. Simhwa:Pu |
| 9. Patruni | 22. Khaspa: |
| 10. Pa:Truni Mahanti | 23. Kottina |
| 11. Da:Modara Pa:Truni | 24. Allina |
| 12. Manipa:Truni | 25. Neela:Di |
| 13. Raghupa:Truni | 26. Pancha:Di |

27. Ma:Rkonda

29. Tye:Da

28. Dabbeeru

III. 'Mahanti' as Surname :

- | | |
|------------------------|-------------------|
| 1. Balara:Mamananti | 10. Po:Tu Mahanti |
| 2. Raghumahanti | 11. Yellu Mahanti |
| 3. Sekhara Mahanti | 12. Po:Tu Mahanti |
| 4. Singu Mahanti | 13. Durgu Mahanti |
| 5. Purusho!Tta Mahanti | 14. Jaddu Mahanti |
| 6. Na:Ra:Yana Mahanti | 15. Boddu Mahanti |
| 7. Na:Gu Mahanti | 16. Ka:Si Mahanti |
| 8. Jaggu Mahanti | 17. Ra:Ja Mahanti |
| 9. Kanthi Mahanti | |

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Sista:asta:vimsati gana:nam pu.raka:ra—
Sarwa sre:sto:bhavanti,
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Bhagawa:n da:sabha:ve:na Ke:chidda:se:ti ta:n vidu:
Bhavishya Purana
11. Maha:budhitaya te:tu Mahanto:ta:n nayi smruta:
Padma Purana
12. Matraku:kshim sama:sritya Gupto:yasma:t bhave:tyavai
Tasma:t gupte:ti na:ma:ni Loke:khya:ta:pratisthita:
Bhavishya Purana
13. Ke:tulo:ke:maha:khya:ta: Maha:pra:sastyata:m mata:
Padma Purana
14. Su:ta:skhatriya dharma:ni Dhimanta schaiva kirita:
Bhavishya Purana
15. Vecna:va:dana naipunya:t Vainiko:te:prakirtita:
Padma Purana
16. The names of those persons who worked as Diwans under certain
Samstanas in this area :—

Sl. No.	Name of Samastanam	Name of person worked as Diwan
1.	Madugula	Chakradhara Mahanti Lingayya Patnaik
2.	Anakapalle	Sekharamahanti Ananda Patnaik
3.	S. Kota	Patrunimahanti Krishnamahanti Patnaik
4.	Vizianagaram	Pakki Venkatanarasayya Patnayku
5.	Cheepurupalle	Kuppili Dallayya Patnayku
6.	Palakonda	Yellumahanti Parasurama Patro
7.	Bobbili	Patnayakuni Ramayya Patnayaku
8.	Saluru	Pakki Laxminarayya Patnayaku
9.	Pachipenta	Tyeda Chitteyya Patnayku
10.	Chemudu	Donkada Jayaramayya Patnaik
11.	Makkuva	Bhogilu Venkayya; Makkuva Neelayya Patnayak
12.	Parvatipuram	Palteru Appayya Patnaik
13.	Samgam Valasa	Makkuva Ramaswamy Patnaik
14.	Merangi	Bohara Dalayya Patnaik
15.	Jayapur	Radhakrishna Gopeenatha Patnaik
16.	Kurupam	Nadakuri Ramganaika Patnaik

BUDDHIST PLACE NAMES OF ANDHRA

A. VIZAYA DATTATREYA SARMA

In this paper an attempt has been made to study the influence of Buddhism on the place names of the Andhra region. Here, Andhra connotes the nine northern districts of Andhra Pradesh viz., Srikakulam, Vizianagaram, Visakhapatnam, East Godavari, West Godavari, Krishna, Guntur, Prakasam and Nellore. Buddhism obtained predominance in these parts as is well attested by its vestiges at numerous places such as Śālihuṇḍam (Srikakulam Dt.), Rāmatīrtham (Vizianagaram), Bojjanakoṇḍa (Visakhapatnam), Guṇṭupalli (West Godavari), Ghaṇṭaśālā (Krishna) and Nāgārjunakoṇḍa (Guntur) etc.

The Achyutāpuram grant dated 585-86 A.D. of the Eastern Gaṅga king Indravarman II (580-595 A.D.) records the grant of a field in the village Siddhārthaka identifiable with the present Siddhāntam village situated in the Srikakulam Tq., Srikakulam Dt¹. There are villages by name Siddhāntam in the Tanuku Tq. of the West Godavari² and Gudivada Tq. of the Krishna district also. The presumption is that the villages were originally named after the original name of the Buddha-Siddhārtha and Siddhāntam is its corrupt form.

"The existence of an old village site called Budhapāḍu to the south of Mahimalur in Atmakur Tq. (Nellore Dt.) is reminiscent of a Buddhist settlement in the past at that place.³ On that analogy the stamp of the Buddha is discernible on the following names of the villages: Buddhām (Bapatla Tq. Guntur Dt.)⁴ Budhanam (Gudur Tq., Nellore Dt.); Boddam (Srungavarapukota Tq., Vizianagaram Dt.); Boddam (Narasannapata Tq., Srikauulam Dt.); Buddha-varam (Gannavaram Tq., Krishna

Dt.); Bodda-vāra (S. Kota Tq., Vizianagaram Dt.); Bodda-valasa (Bobbilli Tq., Vizianagaram Dt.). Buda-vāḍa (Udayagiri Tq., Nellore Dt.); Boddana-palli (Nuzvid Tq., Krishna Dt.); Bodda-pāḍu (Patapatnam, Tekkali, Sompata, Narasannapeta and Srikakulam Tq's of Srikakulam Dt.) In this context, the place name suffix Pāḍu means the place laid waste signifying counter reformation movement.

Some place names are associated with the relics of the Buddha. Dantapura is the early capital of the Eastern Gaṅgas. According to the Jataka stories it was the capital of the Kaliṅga country. An inscription from Mukhaliṅgam tells us that Dantapura owes its name to a tooth (Danta) relic of the Buddha which has been enshrined at that place. Some scholars identified the present Dantavakṣunikōṭa in the Srikakulam Dt., with the ancient Dantapuram.⁵ The very name 'fort of Dantavakra'—a demon may be taken to suggest the abhorrence with which the later day counter reformists viewed the protestant establishment. Some hold the view that the original form of the present village name Mandasa (Sompeta Tq., Srikakulam Dt.) was Mañjuśha. The belief is that the village acquired such a name as one of the tooth relic of the Buddha was preserved in a Mañjuśha (box) at that place.⁶ Similar is the train of thought pertaining to Śālihuṇḍam (Srikakulam Tq., Srikakulam Dt.). Some scholars hold the view that its original name Śālipetika was infact salya-petika (box containing a bone presemably of the Buddha).⁷ The Kornī copper-plate inscription datated Ś. 1003 of the Eastern Gaṅga king Anantavarma Chōḍa Gaṅga Dēva mekaes a mention of Muṇḍa-parru.⁸ An ingeneous exercise was made to connect this with Śālihuṇḍam. The idea is that Śālihuṇḍam being the abode of the Buddhist monks who were all of clean shaven heads came to be referred as Muṇḍa parru.⁹ According to some scholars Dharaṇikōṭa (Guntur Dt.) obtained that name as some Dhāraṇas were enshrined there.¹⁰

Places were named after the Buddhist establishments. Rāmā-tirtham (13 km north-east of Vizianagaram) was also known as Ārāma Tietham. The baid hill there containing Buddhist and jain vestiges was known as Bodikoṇḍa now corruptde into Boḍikoṇḍa.¹¹ Sankaram a corrupted from of Sanghā-Arāma is

over two km from Anakāpalli (Visākhapatnam Dt.). There are two low contiguous rock hills running east and west which are locally known as the Bojjanna-Koṇḍa (a corruption of Buddhanna-Koṇḍa) or Liṅgāla-koṇḍa—actually a hill of the stūpas.¹² There is also a village by name Bojjanna-palli in the Rapur Tq., of the Nellore Dt. The mound under which the famous Amarāvati Stūpa (Guntur Dt.) awaited the apade of the archaeologist used to be referred by the common people as Deepāla dinne and Deepāla dibba. Dibba which in Telugu means a mound is considered as a derivative from dāgoba or Dātu-garbha (Chahitya). Deepa means artificial light. Taken together Deepāla dibba refers to the once luminous existence of a Mahā Chaitya at that place.¹³ Then there is a Deepāla dinne pālem (Sattenapalli Tq., Guntur Dt.). North of Attaluru and west of Panidam villages there is a mound sixty feet in circumference and eight feet in height. The village located on that mound has the name Deepāla dinna bālem.¹⁴

The famous Nāgārjuna-koṇḍa (Guntur Dt.) derived its name from the celebrated Ācharya Nāgārjuna. An inscription in the front of the temple of Mallēśvarasvāmy in the village Lām, situated at a distance of over 8 km north of Guntur, mentions the name of the village as Lāmu. The importance of this village as an old Buddhist centre and presumably as the abode of a Buddhist Lama could be noted."¹⁵

Piṭhāpuram (East Godavari Dt.) is one of the ancient cities of Āndhradēśa. "Pistapura or properly speaking Piṭṭāpura literally means the city of the bird. Pitta, in Telugu, means (a bird', and the city acquired the Piṭṭapura on account of its connection with the memory of an event recorded in the Jātaka stories. There is a celebrated temple of Śiva who is called Kukṇṭēśvara-mahādēva at Pistapura or Piṭhāpuram as it is today called. The Sthalamāhātmyam connects the shrine with Kvkuṭa, or a cook. There are two Kuguṭa-Jātaka stories, in the Jātaka legends (Cowel edn. Jatakas, Vol. III, p. 168, No. 383 and another in Vol. IV, p. 35, No. 448.). The interesting coincidence needs further examination."¹⁶ During the recent national seminar on onomastics at the Nagarjuna University a scholar suggested about the possible identification of the

Muchilinda-nagara of the Jātaka stories with Machilipatnam (Head-quarters of the Krishna Dt.).

The present name of Ghaṇṭaśāla (Divi Tq., Krishna Dt.) seems to have been the later colloquial development of the original and earlier name Kaṇṭakaśāila. The geographer Ptolemy of the second century calls this place Koṇṭakasayla... It may be interesting to note in this connection that the villagers call Ghōṭakam a piece of waste land extending to some acres, roughly one or two miles from the village. Ghōṭaka in Sanskrit means a horse. The original name Kaṇṭakaśāila seems to have some connection with Ghōṭaka (a horse). We know that the name of the horse of prince Siddhārtha (the Buddha of the later days) was Kaṇṭaka. It seems to me (writes Mallampalli Somasekhara Sarma, the doyen among the Andhra epigraphists/historians) that this Buddhist Kshētra was named after Siddhārtha's horse Kaṇṭaka. It might be that the area now called Ghōṭaka was once the place of the Buddhist Vihāra.

At Endraya-koṇḍa, situated 25 km north of Guntur and 10 km south of Amarāvati, remains of a Buddhist stūpa came to light recently. People refer to that place as 'Bhogaṁdāni Dibba or Meda (courtesan's house) and believe that Narukuḷḷa-pāḍu, a place nearby, was the site where there occurred much bloodshed (Narukuḷḷa in Telugu meaning killing) due to religious animosities.¹⁸ What was once a pious Buddhist establishment now came to be referred with an opprobrious name had in fact an historical precedent. The Māngallu (Nandigama Tq., Krishna Dt.) grant datable to c. 956 A.D. of the Eastern Chalukyan king Dānārṇava mentions Laṅjavāḍa and Vinayaguṇṭa as the southern and eastern boundaries of the gift village. "The word Loṅgiya-vāḍa literally means a locality inhabited by prostitutes. Probably it denote a Buddhist locality, as occasionally we notice such places being called so. Vinaya-guṇṭa is also reminiscent of Buddhism."¹⁹

In fine, the Buddhist place names of Andhra recorded equally both the lights and shades of that religion.

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9.

SUKKANPUNDI, A TRIBAL VILLAGE NAME REFERRED TO IN AN INSCRIPTION OF KONGU VIRA PANDYA (1265-85 A.D.)

P. VENKATESAN

It is proposed in the following sketch to study through an inscription of Vira Pāṇḍya about a place name called Sukkanpūṇḍi, referred to in an inscription dated in his 14th regnal year (1279-80 A.D.). I happened to copy the inscription in the course of my collection tour from the village Kīlūr in the terrains of the impenetrable *Bōdaimalai* mountain range in Rasi-puram Taluk, Salem District, Tamil Nadu. The village Kīlūr is situated on the top of the mountain, roughly 15 k.m. from the foot of the hill. This impressive, lofty mountain range, which is stretching east ward from Salem in the middle of the Salem-Attur Valley, has been the abode of some hill tribes from time immemorial and the scions of whom are still found living atop this mountain in three small villages, which are now called as Mēlūr, Kīlūr and Naḍuvalavu on account of the geographical position in which they are situated in the terrains. The name Mēlūr means a village situated in an elevated level, Kīlūr is a village situated in a low level and Nauḍuvalavu is a village situated in the mid way between these two, where the route takes a turn. Here we find that geography plays a crucial role in the naming of the villages. This nomenclature seems to be a popular connotation of the modern man, for the easy understanding of the common people.

While this being the intelligence of the modern man, which is probably responsible for this nomenclature, the mental makeup of the man in ancient times appears to be different,

which is seen illustrated in the inscription. As stated above the inscription is found engraved on a natural rock in the centre of a village, the present name of which is Kīlūr. But the inscription gives altogether a different name to this village, for the residents of whom it was intended to be engraved at that place during the reign of Koṅgu Vira Pāṇḍya. Śukkanpūṇḍi was the name of the village as recorded in the inscription, which was situated in *Karuṅgālimalai*. This *Karuṅgālimalai* is at present known as *Bōdaimalai*.

The object of the inscription is to record the decision arrived at by the members of the *Sabha*, *Nādu* and *Nagaram* of Rāṣipurappargu in respect of the collection of only an annual tax at the rate of one *Paṇam* per *Kuḍi* from the residents of Śukkanpūṇḍi in *Karuṅgālimalai*, on par with the tax rate viz., *Kollimalaimariyādi* paid by the hill tribes, living in the neighbouring *Kollimalai* mountains, since the 14th regnal year of Vira-Pāṇḍya, as the residents of Śukkanpūṇḍi deserted the village due to over taxation viz., *Ūrkadamai*.

The village name Śukkanpūṇḍi consists of two words viz., *Śukkan* and *Pūṇḍi*. The word *Pūṇḍi* in Tamil means a shrubbery or a garden, usually situated on the bank of a river or a stream. This word has been adopted for indicating the settlement of people in such places. A study of the place names ending with the suffix *Pūṇḍi* in the Tamil Country reveals that these places are invariably associated with water reservoirs, and the natural vegetation grown around it plays a crucial role in the naming of the village. These Pūṇḍis are mostly situated on the banks of some rivers or near some tanks. In the present instance also the village is situated on the bank of a perennial stream, which is the main source of water for potable and irrigational purposes of the village. Now we may surmise that the suffix Pūṇḍi to this village might have been adopted for indicating the water source and the abundant growth of natural vegetation around it. There is a place called Pūṇḍi near Madras. This place is situated on the bank of a big tank, which is one of the main sources of drinking water supply to Madras city. There is another village with the same name Pūṇḍi near Kalaśapākkam in Polur Taluk, North Arcot District,

Tamil Nadu. This village is found situated on the bank of the river Cheyyār. Instances of this type can be multiplied. But the above instances are sufficient to prove that the word *Pūṇḍi* is invariably associated with water source and that the suffix *Pūṇḍi* to our village has also been used only for indicating the water stream and the natural vegetation grown around it.

While the suffix *Pūṇḍi* has been explained as above, the word *Śukkan* may be explained as under. This word *Śukkan* has been used in Tamil for indicating a particular type of creeper viz., *Śukkaṇ-kōḍi*, which yields a fruit called *Śukkampalam*, a favourite fruit in the country side in Tamil Nadu. The association of this plant as a prefix to the *Pūṇḍi* indicates, the abundance of this foliage in the vicinity of the village.

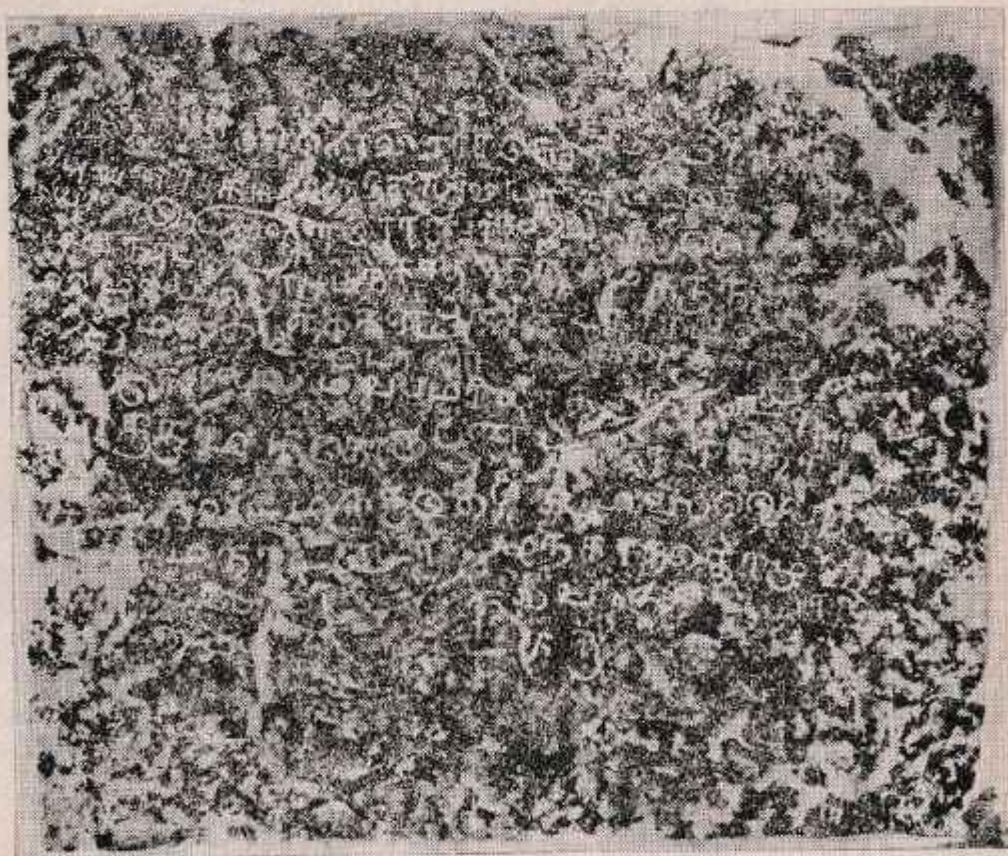
Now we may further proceed to surmise that the shrubbery or garden situated on the bank of the stream (*Pūṇḍi*) in our *Śukkanpūṇḍi* might have been in abundance with the foliage *Śukkaṇkōḍi*. *Kōḍi* in Tamil means creeper and *Śukkan* was the name of the creeper which might have been found abundance in the *Pūṇḍi*. Hence the name *Śukkan Pūṇḍi*. There is a village called *Īchchampūṇḍi* in the Polur Taluk, North Arcot District. This village is also found on the bank of the river Cheyyār and abundant growth of date trees (*īchcha maram*) even today in the village might have probably influenced the naming of the the village as *Īchchampūṇḍi* as in the case of *Śukkanpūṇḍi*. The inscription gives an anological inference in support of the above surmise. It records the name of the mountain as *karuṅgāli-malai*. *Karuṅgāli*, it may be noted is a type of tree, the trunk of which if grown old will look totally black and strong as iron. The abundant growth of these trees even today in this mountain might have probably led to the christening of the mountain as *Karuṅgālimalai*.

As stated in the beginning, this mountain was an abode of some tribal clan from time immemorial. This fact is evident from the discovery some megalithic burials and large number of neolithic celts on the top of the mountain, besides our inscription. This tribal Clan is known in the plains as *malayā-lis*. These tribes style themselves as *malaikavūṇḍargal*. We know from other sources that it was customary in ancient times

that almost all the tribal clans had a natural object especially a plant or an animal as emblem of their clans. *Odda* is the name of a tribal clan in Salem District, whose totam was *Oddaṇchedi* (a plant.)

In the present context also, possibly the *Sukkan* plant might have been the totam of the tribal clan. Hence the importance of this plant, which influenced the naming of the village. If this is accepted, then it goes to prove that the flora found in the mountain played a crucial role in the naming of the mountain and the village on it.

Plate



Text

1. Svasti Śrī[*] Kōvi Rāśakēsariparṃmarāna tiri-
2. puvanach—chakravattigaḷ Śrī Virapāṇḍya dēvaṅku
3. yāṇḍu padinālukkuḷ Irāśipurap—paṅṅu sabhaiyō-
4. mum nāṭṭōmum nagarattōmum karuṅgā-

5. li malaiyil ſukkanpūṇḍi ūrkaḍamai yā-
6. ṛṛāmal ōḍippōgaiyil in nāl mudal
7. kollimalai mariyādi āṇḍonṅuk-
8. ku kuḍikkoru paṇam koḷvadāgak-kal-
9. veṭṭik—kuḍuttōm sabhaiyōmu-
10. m nāṭṭōmum nagarattōmum-
11. malai l vāyuḍai yā....
12. mai kku..... -

Acknowledgement

I thank the Director (Epigraphy) for permitting me to use the inscription for writing this article.

PLACE NAMES IN FOLKLORE

D. JAVARE GOWDA

The origin, the structure, the development and the semantic value of many a place name, especially the village names are enigmatic and are shrouded in mystery. Even the best of our scholars have not been able either to dig out the original forms, or to decipher their meanings. Onomastics is a young science as far as India is concerned, and unless all the names are studied scientifically from as many angles as are possible, the original forms and meanings of several names cannot be established beyond doubt. It is because India is a multilingual country, with several layers of languages, occurring throughout the length and breadth of the country. Therefore all doubtful conclusions arrived at one language area will have to await for final settlement, the conclusions reached in other language areas with regard to specific names.

The study of place names from the point of view of Folklore is quite interesting and valuable, as it reveals folk mind, its genius and culture to a large extent. There is no gainsaying the fact that most of the places were christened by the folk. In course of time, it is likely that the names may have lost their original forms, owing to language change, the influence of the elite and the contact of the people speaking a dialect or a language different from that obtaining in that area. When original forms and meanings are lost to oblivion, the folk imagination soars very high and weaves stories around each name, enriching at the same time the Purāṇic lore. Oftentimes, these imaginative stories may not be helpful in the scientific interpretation of names since they are aetiological in nature but they shed

a lot of light on the genius and culture of common people. It is with this view that stories invented around a few such names are narrated below.

1. Eḍatore is a town in Mysore district, situated on the left bank of the Cauvery. The structure and the meaning of the name leave no doubt. But the folk tell a different story. Cauvery is the wife of Agastya. She runs very fast, leaving the husband behind. With a view to prevent her from running, he worships Lord Arkēśvara. The Rishis implore him to let her run, for the benefit and welfare of the people. Then Agastya asks his wife to proceed further from his left side.

2. Chunchanakatte is a sacred place and also a village on the bank of the river Cauvery. Chuncha indicates red or brown. Brown complexioned man is named as Chuncha. He must have been the original founder of that village, in Mysore district. Katte means a pond. It is on the river bed, near which there is a temple dedicated to Śrī Rāma. It is said that a demon by name Chuncha lived there during Tretāyuga. The Rishis approached Rāma to kill him. Rāma said that he would not kill any man without justifiable reason. But he would not like to displease the Rishis also. Chuncha, on the other hand was a votary of Rāma. He said, 'Chuncha, you are my devotee. I love you. I want to live here. You give away your lands and go elsewhere. I shall name the entire area after you and thus perpetuate your name.' This is how the whole area gets the name. The desire of the common folk to associate their place with Rāma finds its expression thus.

3. Shivamogga is a district headquarters town in Karnataka. According to folk story, the town is called Sihi(=sweet)+Moge (a receptacle), i.e., a receptacle with sweet juice. The whole area was inhabited, once upon a time, by Rishis. They used to prepare sweet juice from several herbs, and preserve the same in earthen pots to keep it cool. When the rishis migrated to some other place, they did not carry the pots with them. The cowherds who saw those pots, named the place as Sihi moge or Simoge which ultimately took the form, Shiva+mogge which means the bud possessed by Shiva.

4. Attigōḍu is a village in Periyapattana Taluk. It is made up

of two elements viz., Atti(=ficus racemosa lin)+Kōḍu(=an elevated place or top of a hill). There is no doubt that the village gets its name from the trees that grow abundantly. The people have invented a story to connect the place with Rāma, Sita and Lakshmaṇa. It is understood that Sita in a playful mood threw stones at honeycomb. The bees scattered helter-skelter. Lakshmaṇa, in order that his sister-in-law should escape the wrath of bees, started shouting 'sister in law, (attige), run (=ōḍu)' which when combined becomes Attigōḍu.

5. Rāvandūr: According to the interpretation of common folk, this place also was visited by Rāma. Hence, it is Rāma + Banda + Ūru. Here the phoneme 'm' has become 'v' and 'b' is dropped. The Veerasaivas who live there assert that Rāma here refers to Ēkōrāmārādhyā (one of the five Āchāryas who are understood to be the founders of the Veerasaiva religion) and not to Rāma of Rāmāyana. Śivatatvachintāmaṇi of Lakka-nnadanḍēsha who was a contemporary of Prouḍhadēvarāya mentions the name of the place as Rāmandūr.

6. Bēlūr is a town in Hassan district known for its temples whose architectural and sculptural beauty has attracted connoisseurs of art from all over the world. Channakēshava temple was built during the reign of Viṣṇuvardhana whom Rāmānuja converted from Jainism to Sri Vaishṇavism. It was Rāmānuja who suggested the place where the temple stands now. The place was then inhabited by Harijans who registered a protest through their leaders Vēla and Channa, against confiscation of their lands. Thereupon Rāmānuja tried to ward off their fear by initiating them into SriVaishṇavism. In order to commemorate their names, the town was named Vēlāpuri (which changed into Bēlūr) and the presiding deity was called Channakēshava. Whatever be the veracity of the story, here is a clear indication of the attitude of the people towards Harijans.

7. Kaṇagāl: One inter-pretation is that Kaṇva, the celebrated rishi founded this village which is surrounded by forest. Another interpretation is that it derives its name from Kaṇṇēswara temple. Kaṇṇa is corrupted form of Krishṇa. It is also stated that Kaṇṇa could be derived from Kanna which means beautiful. Since the village is situated in a valley, it may also

be surmised that the first part of the name could be from *Kaṇive*, which means valley. Further evidence is necessary for conclusive establishment of its original form and correct meaning.

8. *EEchūru*: Some people connect the name of the village with *Īśvara* which according to them corrupts itself into *Īcha*. This need not be the name of a deity. It may even be the name of a leader or the founder of the village. Various forms of the name *Īcha*, viz., *Aicha*, *Aichanna*, *Aichaiah* are common occurrence, even in inscriptions. It is also said that the village may have been named after one *Aichanna Paṇḍita*, a jain scholar. But the simple truth seems to be that the flora of the place i.e., the grove of palm trees is responsible for the name.

It is a patent fact that the historical events and social phenomena play a major role in the naming of villages. Legends and fairy tales also are likely to be woven around historical events and sociological features. A few illustrations are given below

1. *Periyāpaṭṭaṇa*: It is a Taluk headquarters town in Mysore district. According to epigraphical evidence, the original name, *Singapaṭṭaṇa* was changed into the present name during the 13th century to commemorate the name of one *Periya Rāja*, a *Changāḷva* king. In course of time, the first vowel phoneme 'e' changes with 'i'. There is also a legend connected with this name. one *Nañjuṇḍarāja Arasa* of the same dynasty was, once travelling on horse back to be present in a marriage at *Hanagōḍu*. On the way, near *Singapaṭṭaṇa*, rabbitlings came across the horse, started biting the hoofs of the horse as a result of which the horse could not move forward. The prince was wonderstruck at the bravery of those puny creatures thought it was a land of heroism (masculine land) and longed to build a fort. Though he could not fulfill his desire during his life time, one of his descendants, viz., *Periyarāja* built a fort around the town. It may be noted that the legend has nothing to do either with the form or the meaning of the name.

2. *Uppinahalli*: It is a small village in *Maḷavalli* taluk of *Maṇḍya* district. On its way to *SriRangapaṭṭaṇa*, *Tippu's* army encamped at *Kannahalli* (which is the original name of the village) Since the manager in charge of food supply had not brought

salt with him, he had to collect it from the villagers. It was, therefore, that Tippu renamed the village as Uppinahalli.

3. **Kushālanagar**: The word *Kushāla* means happiness or or pleasure. It is said that when Hyderali was camping at the place, he got the happy news that his wife had delivered a male child i.e., Tippu and the Nawab was so overjoyed that he named the place as *Kushālanagar*. *Kushālappa* is a common name among *Koḍavas*. It is very likely that the present name must have been attached to this place from the very beginning of its existence and the reference to Hyder ali is just legendary. During the British administration, it had been renamed as *Frazerpet*, after a Chief Commissioner. After independence, the original name was restored, perhaps to perpetuate the name of the then speaker of the Coorg assembly.

4. **Abaṭūr**: During the time of *Changālvās*, the palace barbers lived in this village of *Periyapaṭṭaṇa* taluk. It could therefore, be derived from the word, *ambaṭṭa* which means barber.

5. **Nāyindira halli**: This village is very near *Abaṭūr*. This was again the exclusive residential place of barbers. The name is also indicative of the same connotation. But a fantastic story is built around it by common people. During the winter season, the villagers were sitting around a fire place to warm up themselves. They saw an animal entering into a heap of dried grass. They guessed that it was a rabbit. They tried invain by all means to get it out from the heap. Then they set fire to the heap and ate the roasted animal. Finding that the whereabouts of one of their dogs could not be traced, the village people came to the conclusion, that the animal they ate was nothing but dog. Hence they named the village as *Nāyitindavara-halli*, *Nāyindarahalli* being its abridged form. The people of the neighbouring villages may have connected this story only to heap a volley of fun on them.

6. **Haṇḍitavalli**: This village in *Piriyapaṭṭaṇa* taluk is still a centre of Jaina culture. A large number of Jaina scholars were residing there at the time of *Changālvās*. It is said that the village was named after the royal Physician, *Bommarasa Paṇḍita*. The initial phoneme 'p' of old Kannada, generally

changes into 'h' in modern Kannada. But such a change does not take place ordinarily when it occurs in proper names. It may be noted here that 'p' of pura, another proper name, changes into 'h'.

7. Sūlekere : It is both the name of a village and a big tank in Channagiri taluk of Shimoga district. Till recent times princes and feudal chiefs used to maintain a host of harlots and dancing girls who lived exclusively in a particular village. One such village is this. Some two hundred years ago, there lived an aristocratic harlot in this village. In order to save the village from recurring drought, she constructed a big tank. But it remained barren for many months. People began to attribute ignoble motives to barrenness. It pained her very much. The astrologers predicted that human sacrifice was very necessary to propitiate the rain god. She offered herself for the sacrifice. It rained the same day and the tank was full. Hence the village and the tank were named after her. The tank has now been renamed as Shānthi Sāgara.

8. Poonāḍa haḷḷi : It is a village in Piriyaṭṭaṇa taluk. It literally means a village in Poonad. Poonāḍ again means the land of flowers. It is said that this village supplied flowers to the palace of Changāḷva kings. There are many more villages in the vicinity viz., Kundahaḷḷy, Mallikapura where flowers are grown. It is appropriate therefore, that the entire land is called Poonāḍ which, in course of time was made applicable to a single village. The present name consists of two generies i.e., Nāḍ and haḷḷy. It is for the consideration of scholars whether this Punnāḍ has anything to do with Punnāṭa.

These few illustrations, though they do not throw much light on the origin of place-names, will unlock the myth-making mysterious genius of the folk mind.

STUDY OF A FEW PERSONAL AND PLACE NAMES IN ANDHRA

C. A. PADMANABHA SASTRY

It is a common practice, not only in the present days, but also in the olden days to give the name to a person after a particular famous centres or goods etc. It reflects either their belief, or their religious conception. As far as the present days are concerned we come across such names in Andhra Pradesh *Viz.* Appanna, Appalakonda, Simhadri, Simhālu, Ēḍukoṇḍalu, Śrisailam, Śilayya etc. The first two names, i.e., Appanna, Appalakonda, refer to the famous deity Nṛsimhasvāmi at Simhāchālam, Visakhapatnam District. Both these names have two units *Appa*, *Anna* and *Appa-la-konda*. The word *Appa* means elder person and *anna* refers to elder brother. The people of this area (Visakhapatnam District and Srikakulam District) used to have this name to show their religious belief to the god Nṛsimha. The same case with the *Appalakonda* also. In the Rayalaseema (Kurnool District), we find certain personal names Ōbulēsa, Ōbulayya, Ōbayya etc. These names are the Sanskrit form of Ahōbila.¹ In certain parts of the Andhrapradesh, the word *Satya* is very famous. We may find the names like *Satyaṁ*, *Satyanārayaṇa*, *Satteya* etc., which refer to the god Satyanarayana at Annavarma, (East Godavari District). Besides we have certain names given to their children after their religious preacher by the parents. For example, in Ananthapur District, we may find the word *Sai* named after Satya Saibaba of Puttaparthi. Most of the personal names, given to the children ended with *Sai* either in prefix or in suffix. They are Sai-

Latha, Sai-Rama for girals and Vijaya Sai, Kanga Sai, etc., for boys.

The unit 'Sai' is some what interesting to note. Usually, the name 'Sai' is attached to either prefix or suffix to the names of a religious preacher viz. Shirdi Sai, Satya-Sai of Puttaparthi. Besides we have a name 'Gōsai' in the northern India. How the word 'Sai' is derived? We know a religious leader namely Gosvāmi. He contributed much to the devotionism. The personal name Gosvāmi contains two units *Go*-and *Swāmi* and truly speaking it means, a leader of cows i.e. cow-sheeppe-red. *Swami* means a leader. He may be a leader of a *gaṇa*, tribe, state or kingdom or religion. We know that in the ancient days of Indian history, the king of a country is referred to as *svāmi*. This is more particular in the Sātavāhana age. Most probably the same word *svami* is used in the same meaning in the present days also. *Svāmi* is a protector, *Svāmi* is a ruler, *Svāmi* is a divine. The word 'Svāmi' mostly as centuries rolled changed to *Sāmi*. The word 'Sai' contains two units *Sā* and *yī* and on the study of these units, we can presume that the second unit 'yī' might be the formation of 'mi' of earlier days or a colloquial for *mi* i.e. *Sāmi* > *Say* > *Sai*. The followers of these religious preaches referred to their spiritual persons as *Swāmi*.

When we study the inscriptions we come across many personal names and some of which throw light on interesting information. An inscription² from Pedda polamada, Ananthapur District, dated 1304 A.D. mentions certain persons as the donors of the gift. Among them a few personal names are interesting to study. They are Erravelupu Aitama, redḍi, *Daṇḍam* Basivireḍi and *Dasavanda* Timmaya etc. The first personal name Erravelupu Aitama and redḍi, the suffix. The first unit itself can be divided into two sub units of *Egra* means red in Telugu language i.e. the symbol of fire and *vēlupu* means god and Erravelupu is the fire god i.e. Agni. The second unit is *Aitama*. We have certain term *Aiduma*, *Aitnma*, *Aiduva* in Telugu language. The *Sabdaratnakaramu*³ a lexicon gives the meaning of these words as purity, *sumangalī*, married woman, We have personal names like *Aitama*, *Aitayva*, *Aiytakavva*⁴ in the inscriptions of Andhra. Hence all these names were given mostly

after the above given meanings. So the entire personal name Erravēlupu Aitāma means the one, who is having purity like a fire-god.

Some of the place and personal names are given after professions in Andhra also. The above inscription mentions *Dandam* Basivi reddy i.e., the prefix *Dandam* is given mostly after the office of judiciary and the name *Dasavanda* Timmayya may be given after the office of the *Dasavanda*. He must be the incharge of the *Dasavanda* tax. We can find even now also in Andhra this type of names. For ex. *Karāṇam* Rāmachandra Rao, *Karāṇam* Krishnamurthy.

As in the case of personal names, some of the place names in Andhra were given after the profession. There was a type of profession in early and later medieval history of Andhra name *Unchcha-vṛitti* i.e. living a gleaning grains from the harvested fields. The persons lived on this *vṛitti* are known as *Uñchchu-vṛitti vāru*. Even to-day we can find in certain parts of Andhra, persons belonging to this communities. Their main job is to assist the land lords at the time of harvesting and in turn they used to get something either in cash or in kind. There is a place called *Vinja vṛittipāḍu*.⁵ The prefix *Vinjavṛitti* is derived from *Uñchcha-vṛitti*. The initial consonant *U* is changed into *vi* and double consonant '*chcha*' is changed into '*ja*' and the present form *Vinja-vṛittipāḍu*.

A few villages in Andhra are named after folk tradition. A village namely *Jakkula-nekkulam* is situated in the *Veduru pāvulur Firka*, *Gannavaram Taluk*, *Krishna district*,⁶ Of the two units *Jakkula* is the formation of *Yaksha* or *Yakshulu* i.e. Semigods,⁷ the second unit *nekkulam* is interesting to note. We have a word in Eelugu language namely *nekkula*, *nekkōlu* means get-together or settled. The entire place name *Jakkula nekkolum* means get together of Semi-gods. The reason for which they gathered is not known. Another meaning for *Jakkula* in Telugu is whispers. So we can also surmised that this place is named after the get-together of whispers i.e. a meeting place for confidentials.

Man cannot stay continuously at one place and he has to move for his daily routine works. He may move either lonely

or in group. It depends upon the time and need and at times he moves alongwith other group and settled in one place. This movement of human beings or living things from place to place in Telugu language is known as Valasa. He gives the name of his settled place after the term valasa. The places ended with suffix valasa are more in number in the northern coastal districts of Andhra Pradesh i.e., Visakhapatnam Srikakulam district. They are Majji-valasa, Būrja-valasa, Gādela-valasa, Gūḍipu-valasa, Ippala-valsa, Kamma-valasa etc. We have a number of epigraphical references to show the migration of people in groups or individuals from place to place. At some times they named the spot where they stayed after their profession or the Majji-valasa comes under this type. The epigraphs of later Eastern Gangas mention the office Majji, Majjilu, Majji tanamu. It is an important office of the local-self government during 14 & 15 centuries. The persons who settled at a particular place named their region after this Majji. Hence Majji-valasa name might have been given. The same case with the place name Kamma-valasa also. *Kamma* is a community of Andhra Pradesh and a group of people belonging to Kamma community settled at this place and coined the place name or a group of people from Karmma-rāstra in the olden days (Easter Ganga period) settled there and named the place after their reign. The second one may be correct one and the word *Karmma* is changed into Kamma.

Like we can find a number of personal and place names which reveal for some clue for their origin. Besides the general history of a particular place, it is necessary for us to study of personal names which also reveal some cultural aspect of the history.

Notes and References

1. The name Ahōbilam is interesting one. According to mythology, the whole world is divided into two. The first one is *Urdhva-bilam* comprising the sky, stars etc., and the second one *Adhōbilam* comprises the earth. The *Adhōbilam* is changed to Ahōbilam. The information is

given by Dr. Balanghararao garu when I discussed with him, at Guntur.

2. *A.R.Ep.* 1963-64, No. B 18.
3. B. Sitaramacharyalu; *Sabdaratnākaramu* (1929 edition) p. 119.
4. *A.R.Ep.* 1952-53, No. B 128, photo pp. 22 & 23.
5. List of villages in Madras Presidences, Nellore Dt., Podili Divi, p. 15.
6. List of Villages in Krishna District (1961) p. 12.

DEITIES BY PLACE NAMES IN MAHARASHTRA

MALATI MAHAJAN

Place names are extremely useful for the study of culture. Among other things like social groups, professions, flora etc. they give us interesting information regarding different deities as well. There are several places which appear to have acquired their names after the deities which seem to be popular in the region and worshipped by the local population. Here an attempt has been made to find out the popular deities in Maharashtra from the period of Satavahanas to the Yadava period with the help of place names from inscriptions found in Maharashtra. There are in all 92 place names after deities and these have been studied on the basis of suffixes and prefixes.

A perusal of the place names reveals some interesting aspects: (1) God is usually invoked by us with general terms like Deva or devi without referring to any specific deity. These general terms as some place names indicate were also in vogue in the period concerned. Similarly the places beginning with the terms—Sure and Amara show the epithets of god prevalent in the period in question. (2) Gods like Vishnu and Siva were probably more favourite with the people as compared to the deities like Brahma and Indra. Brahma, the creator, was worshipped in early period but seems to have lost the popularity in the later period. On the other hand, Indra, the famous god of Vedic times retained his position as seen from literary, inscriptional and sculptural evidences. (3) Similarly among the female deities goddess 'Sri' was very much favourite with the people since quite a large number of places have derived their names after the goddess. Her popularity is also supported by literary and sculptural evidences.

There are place names after deities in general. These place names begin with the words like Deva, Devi, Sura and Amara. There are sixteen names of this type, seven places with prefix Deva have been found, one each, from undated Khanapur plates of Vishṇukunḍin King, Kharepatan pls. of Śilāhāra King (sk) issued in Ś. 930, Patan inscription dated Ś. 1075 of Nikumbha King and four from Yādava inscriptions dated Ś. 974, 1121, 1194, 1136, 1158, 1232.

<i>Dynasty</i>	<i>Ancient Names</i>	<i>Modern Names</i>
Vishṇukunḍin	Devabhīryā ¹	NI
Śilāhāra (sk)	Devalakshmigrāma ²	NI
Nikumbha	Devasaṁgama ³	May be Sangamesvara Taluka Pachora, Distt. Jalgaon
Kādava	Devalavalli ⁴	Modern Devalali Taluka & Distt. Nassik.
	Devagāva ⁵	Dehgaon six miles South East of Pulunja Taluka Pandharpur of Degav, Taluka, Mohol, Distt. Shoiapur.
	Devagiri ⁶	Daulatabad, Distt. Aurangabad.
	Devatāgrāma ⁷	NI

There are place names beginning with the term *Dēvi* one each from Mehunbere pls. dated Ś. 624 of Sendraka Chief Vairadeva, Chihcheni charter of Ś. 848 issued by Rāshtrakūta King Indra III, incomplete grant of Ś. 887 of Sinda Aditvarman, Karadkhed pls. of twelfth year of Chālukya Vikrams era, Paithan pls. of Ś. 1193 of Yādava King (probably 1290 A.D.). The place names are as follows.

<i>Dynasty</i>	<i>Ancient Names</i>	<i>Modern Names</i>
Sendraka	Devgrāma ⁸	Devagaon, about six miles to the West of Bahal and three miles to the North Mehunbara Taluka Chalis- gaon, Distt. Jalgaon.

Rāshtrakūṭa	Devihara ⁹	NI
Sinda	Devillakagrame ¹⁰	NI
Chālukya	Deyigāve ¹¹	Degaon, Taluka Deglur, Distt. Nanded.
Yādava	Deigāmvu ¹²	Devagaon, Taluka Waija- pur, Distt. Aurangabad.
	Deivāḍigrāma ¹³	Devadi two miles to the South of Wafale, Taluka Mohol, Distt. Sholapur.

Sure : There are two names which begin with the word Sure. One is in Pandharpur inscription dated between Ś. 1195-1194,¹⁴ and one place name is in Savai Vere inscription¹⁵ dated Ś. 960 of Kadamba King Guhalladeva.

<i>Dynasty</i>	<i>Ancient Names</i>	<i>Modern Names</i>
Pandhrpur inscription	Surhvāḍi	NI
	Suravi	Surli, Taluka Madhe, District,
Kadamba	Surulamvaḍapāṭaga	Surla near Sevai- vere in Goa.

Amara : There is only one name with the word Āmara as its first part. It is from Śilāhāra's (NK), Ambarnath inscription¹⁶ of Ś. 682. The record registers that the temple at Āmaranatha was built during the reign of Mahāmaṇḍaleśvara Māvaṇirājadeva.

While the aforesaid place names begin with the words like Deva, Devi, Sura etc. there are some names which end with the word denoting god in general and there is one place name whose ending points to God Śiva in particular.

Isvara : Thus there are place names ending with the suffix Īśvara which signifies lord, Besides, this suffix denotes the prevalence of the worship of Śiva too. There are only four names with this suffix. Of these one is from Menakesvara inscription of Ś. 1145¹⁷ of Yādava Siṃghaṇa, two are from Thane pls.¹⁸ of Ś. 1194 of Yādava King Rāmachandra, one is from undated Mardi inscription¹⁹ of Kalachuri Saṅkamadeva and one is from undated Kolhapur inscription.²⁰

Siva :—There is only one place with the suffix Siva. It is found in Rāshṭrakūṭās Lohara inscription²¹ of Ś. 734, and some other inscriptions dated Ś 725, 729, 732.

<i>Dynasty</i>	<i>Ancient Names</i>	<i>Modern Names</i>
Yādava	Māṇakeśvarī	Mankesvar, Taluka Paranda, Distt. Oosmanabad.
	Śrī Kāmeśvaragrāma	Kavesvar, about a mile to South East from Valula, Taluka and Distt. Thana.
	Śitaleśvara	NI
Kalachuri	Gavareśvarapura	Gaulewadi, Taluka Pathari, Distt. Oosmanabad.
Kolhapura inscription	Samgameśvara	NI
Rāshṭrakūṭa	Dhārāśiva	It may be identified with the village of the same name (Dharaseo in the Imperial Gezzettor Atlas pl. 42) now changed to Oosmanabad, the head quarters of the distt. of the same name ²² (or it may be Dharur in Taluka Akola, Distt. Akola.)

Place names after particular deities :—There are about sixty three names after deities. Of these forty three are of male deities, and twenty after goodesses. Three names have been provided with suffixes like *grāma*, *pura*, *khetaka*, *nagara* etc.

Siva :—There are about fourteen places named after. Place names beginning with the word *Śiva* are only four and the remaining places have different epithets of *Śiva* as their pre-fixes.

Place names after Siva appeared for the first time in Junnar cave²³ inscription. Such place names have also been mentioned in Sivapura pls.²⁴ of 2nd regnal year of Kadamba King Chandravarman, and Ganeshwadi inscription²⁵ dated Ś. 1021 of the time of Chālukya, Vikramāditya VI.

Śiva's epithets like Rudra and Muṇḍa are known from place names referred to in Vajirkhade²⁶ pla. dates ś. 836 of Rāshṭra-kuṭa King Indra III and Kolhapur pls.²⁷ dated ś. 882 of Rāshṭra-kuṭa Akālavarsha respectively His epithets like Jahṇu and Mañjesa, as place names from Chaudharpada inscription²⁸ dated ś. 1161 of Śilāhāra Keśideva and undated PWM inscription²⁹ of Śilāhāra Chhadvaideva show, were known during the reign of Śilāhāra dynasty of north Koṅkaṇa. The deity seems to have been very popular during Yādava period and place names from their different records refer to its different names. Thus it is known as Śitaleśa, Sāmba in Thane pls.³⁰ of ś. 1194 issued by Yādava Rāmachandra, and place named Liṅga is mentioned in Unhakadeva³¹ inscription dated ś. 1201 of Yādava Rāmachandra. It's name Mahādeva is known from place mentioned in Purushottampuri pls.³² dated ś. 1232, of Yādava Rāmachandra, while its epithet Ravala is known from place name referred to in undated Pulunja Kanadi³³ inscription of Yādava Siṃghaṇa. His another epithet Caurish is known from the place name in undated Mardi³⁴ inscription of Kalachuri King Saṅkamadeva. He was, as Goa pls.³⁵ issued is 25th regnal year of Bhoja Prithivimallavarman show, also known in Goa region by the name Malār i.e., Malhāra.

Besides, there are some place names denoting prevalence of different Śaiva sects. Such name have been found in Ardhapur inscription³⁶ of ś. 1113 of Raṭṭa Ballāḷa in Rajana inscription³⁷, dated ś. 1139 of Āmaṇadeva and Ardhapur inscription of Yādava Siṃghaṇa issued in ś. 1158.

Here the first two inscriptions refer to one and same place name only with difference in their suffixes. While the first record mentions it as Āmardakapura the second charter mentions it as Āmardakaksetra. It is modern Aundhya Nagnath, Taluka Hingoli, Distt. Paśbhani the other place denoting the Śaivasect is Āradhyapura mentioned in Ardhapur charters of Raṭṭa Ballāḷ³⁸ of A.D. 1192 and Yādava Siṃghaṇa³⁹ of ś. 1158.

Place names after Ganesha and Kartikeya

Curiously enough there is only one place name after Ganesha. His mentioned in Chālukya's Ganeshwadi⁴⁰ inscription of

§. 1921 while place names after Karttikaya are found, one each, in Altepls¹¹ of §. 411, of Chālukya dynasty, Bandora pls.⁴² of 6th or 7th C. A.D. and Devalali pls.⁴³ of §. 974, of Yādava dynasty.

Following are the place names after Shiva, Ganesha and Kartttikeya—

<i>Dynasty</i>	<i>Ancient names</i>	<i>Modern names</i>
Junnercave inscription	Seinraka	NI
Kadamba	Sivapura	Sivapura in Goa.
Chālukya	Sivapura	Sivapura, taluka Gangapur distt. Aurangabad. It can also be Sivapur, six miles north of the confluence of the Godavari and Kaum or Sivapuri in taluka Hadgaon, 23 miles N.E. of Nanded, distt. Nanded.
Rashtrakūṭa	Ruddaṇa	May be Uttarane, fifteen miles to the north west of Vadner, distt. Nasik.
	Muṇḍasage	Mudasingi, taluka Hatkangole distt. Kolhapur.
Silāhāra	Māñjesapalli	NI
	Jahṇupura	NI
Yādava	Śitalesāvara	NI
	Sāmbhavajā	NI
	Liṃga	Lingi, taluka Kinval Distt.
	Mahādevajā	Mahadevapuri, taluka Majlegaon, distt. Bhir.
	Ravaḷa Pavaḷa	Rople, five miles to the South of Ashte, taluka Pandharpur, distt. Sholapur. Ravala, Name of deity Khandoba.
Kalachuri	Gavareśvarapura	Gaulewadi, taluka Pathari, distt. Oosmanabad.
Bhoja	Matara	May be in Goa.

Ratta	Āmardakapura	{ Aundhya Nagnath taluka, Hingoli, distt. Parbhani.
Āmaṇadeva	Āmardaka Kshetra	
	Āradhyapura	{ Ardhapur, taluka and distt. Nanded.
Yādava	Ardhāpur	
Chālukya (K)	Gaṇeśavāḍi	Part of Hippalgava, Nanded district.
Chālukya	Komrañchegrāma	Korochoi, taluka distt. Kolhapur.
Maurya	Kumāradvipa	NI
Yādava	Kumarahara	NI

Vishnu—Lord Vishṇu appears to be quite famous with different dynasties. There about Fourteen names representing this deity. Of these, four give us names as *Ananta*, *Hari*, *Keśava*, *Purashottama* and nine are after its incarnation of *Rāma* and *Krishṇa*. There are place names signifying Krishna's son Sāmbha and Aṣṭavasus too.

Its name *Ananta* and *Hari* seem to have been very popular, as Dharur pls.⁴⁴ dated Ś. 728 and Sisvai grant⁴⁵ of Ś. 729, issued by Rāshṭrakūṭa Govindā III, show, in Rāshṭrakūṭa period while the names *Hari*, *Keśava* *Purushottama* were much in use during Yādava's time and have been mentioned in Purshottamapuri pls.⁴⁶ dated Ś. 1232, issued during the reign of Yādava Rāmachandra. Following are the place names after this deity.

<i>Dynasty</i>	<i>Ancient names</i>	<i>Modern names</i>
Rāshṭrakūṭa	Anantagrāma	Aṇandgaon, four miles north of Anegaon, taluka Kaij, distt. Bhir.
	Haripur	Hirapur, two miles to the east of Sirso, taluka Murtizapur, distt. Akola.
Yādava	Harikīnibgaum	Harkinimgaon, to the South of Purshottampuri, taluka Majlegaon, distt. Bhir.
	Keśavapūri	Kesapuri, to the South of Purushottampuri, taluka, Majegaon, distt. Bhir.

Purushottamapura Purshottampuri on the South bank of Godavari, taluka Majlegaon, distt. Bhir.

Krishna-Kanha—Place names after Krishna are found, one each in Nasik cave inscription⁴⁷, Pauni pls.⁴⁸ of Vākāṭaka Pravarasen II, issued in his 3rd regnal year, Vajirkheda pls.⁴⁹ dated Ś. 836, of Rāshtrakūṭa Indra III, Pandrangapalli grant⁵ of Rāshtrakūṭa Avidheya, Miraj pls.⁵¹ of Ś. 980, of Śilāhāra (K) Mārasīmha, and Purshottampuri pls.⁵² dated Ś. 1232. of Yādava dynasty Place name after Krishna's son Sāmbh is referred to in Thane pls.⁵³, dated Ś. 929 of Śilāhāra King Arikesari.

Name Kāmsāripallikā referred to in Anjaneri pls.⁵⁴ of K.E⁰ 461 reminds us of Kṛishṇa's heroic deed of killing Kāṃsa.

<i>Dynasty</i>	<i>Ancient names</i>	<i>Modern names</i>
Nasik cave inscription	Kaṇḥahini	Kanhergaon wadi, taluka Kalwan, distt. Nasik.
Vākāṭaka	Kṛishṇāle-śālikaṭaka	May be the region between Kanhan and Wainganga in Talukas Ramtek & Bhandara in Nagpur and Bhandare districts respectively.
Rāshtrakūṭa	Kanhaināṇagrāma	Kandhane, about 2 miles to west of Chaundhane, taluka Baglan, distt. Nasik.
	Kannavāda	Kannavad, taluka Shirol, distt. Kolhapur.
Śilāhāra	Kannavāda	- do -
Yadava	Kānhairi Khaṃpaṇaka	Kanher, eight miles SW. of Chalisgaon, taluka Chalisgaon, distt. Jalgaon.
Kāmsāri:—		
Bhogaśakti	Kāmsāripallikā	May be Karhole, taluka Igatpuri distt. Nasik.
Sāmba		
Śilāhāra	Sāmbivegrāma	NI

Rama—There are only two names after Rama. Of these, one is mentioned in Sangli pls.⁵⁵ dated Ś. 885 of Rāshtrakūṭa

Govinda V, and other name occurs in incomplete grant⁵⁶ of Ś. 887, of Sinda Ādityavarman,

<i>Dynasty</i>	<i>Ancient names</i>	<i>Modern names</i>
Rāshtrakūṭa	Rāmapsri 700	May be Kille Rampur, taluka Jat, distt. Sanfili
Sinda	Rāmatirthikā 84	NI

Vasus—Vāsumbige is the only one place name signifying Ashṭavasus. It is from Madgihal inscription⁵⁷ of Kalachuri Soyideva dated Ś. 1093 and is identified with place Vasumbe in taluka Tasgaon, distt, Sangli.

Brahma—The god is known as producer of the universe. In ancient times it was a popular deity like Viṣṇu and Śiva. Its worship was prevalent in Rāmāyaṇa, and Mahābhārata a period. In Buddhist works like Lalitvistara and Divyāvadāna we find the mention of Brahmā in the list of worshipped deities. But in Pauranic literature he seems to have lost this place. In northern India Brahmā seems to have lost his influence due to the predominance of Śiva, Śakti and Viṣṇu while in Southern India its place was taken by Skanda.⁵⁸ Inscriptions from earliest times to 13th A.D. found in Mahārāshṭra give us only eight place names after these god which shows that Brahmā was well known in Maharashtra even in the beginning of the fourteenth century A.D.

Of the eight names found in inscriptions, one is from Sivani pls. of Vākāṭaka⁵⁹ Pravarsena II, issued in his eighteenth regnal year, two are from Rāshtrakūṭa records viz. Paithan pls.⁶⁰ dated Ś. 716, of Rāshtrakūṭa Govinda III, and Chinchoni Charter⁶¹ of Ś. 848 of Indra III. Śilāhāra inscriptions give us two names after the deity. Of these one is from Prince of Wales Museum pls.⁶² dated Ś. 971, of Mummunirāja (NK) and Kolhapur pls.⁶³ of Ś. 1048, of Śilāhāra Gaṇḍrāditya, and one from Chaudharapada ins.⁶⁴ dated Ś. 1161, of Śilāhāra Keśideva II (NK). There are two names from Purshottampuri pls.⁶⁵ of Yādava Rāmachandra.

<i>Dynasty</i>	<i>Ancient names</i>	<i>Modern names</i>
Vāgāṭa	Brahmapuraka	Bamhani, taluka distt. Bhandara.

Rāshtrakūta	Brahmapuri	Brahmagron, about four miles almost due north of Cushnapur, taluka Cushnapur, taluka Paithan, distt. Aurangabad.
	Bhammaharomgarikā	NI.
Śilāhāra	Brahmapuri	Brahmangaon, taluka Mangaon distt. Kulaba.
	Brahmapuri	Brahmapuri, suburb of of Kolhapur.
	Brahmapurigrāma	Chaudharpada, taluka Bhivandi, distt. Thane.
Yādava	Bhambhāgiri	It might be esther Bham-bori in Ahmadnagar distt. or Rajachi Bham, near Yeotmal (G. H. Khare). ⁶⁶ According to Mirashi it may be identical with ruined town called Bhamar, four miles sonth of Nizampur in taluka Sakri distt. Dhule. It lies at the foot of great fortified hill which is probably Brambagiri. ⁶⁷

The place Bhambhagiri is also referred to in Sakalesvara temple inscription⁶⁸ dated Ś. 1150 of the time of Yādava Siṃghapa and in Neurgaon inscription⁶⁹ of Ś. 1200 of the time of Yādava Rāmachandra.

Drugalegahvana⁷⁰ NI.

Indra—Māhirihāra is the only place nāme after Indra found in inscription. It appears in Bhadan pls. dated Ś. 919 of Śilāhāra (NK) Aparājita and Bhor Museum pls. dated Ś. 956 of Śilāhāra Chhittarāja. In the earlier records it appears to be the chief place of 1400 villages while in the latter records it appears to be the headquarters of Vishaya. Māhir is the name of Indra.

The place is identified with the place Murha near Bhaden, taluka Bhivandi, dist. Thane.

Antiquity of God Indra goes back to Vedic period. In Vedic literature he appears to be the main deity of Āryas, Indra as described in Jaina canons, was a popular deity. He is described as enjoying divine pleasure in heaven in the company of various gods, eight chief queens, three assemblies, seven commanders in chief, and the body guards. Indra-Mahā was the most prominent among all other mahās in ancient times. A festival, in honour of Indra, was celebrated on the full moon day of Aṣāḍha. A king Dummukha in Kāmpillapura celebrated the festival for seven days before the full moon day. On the full moon day the king worshipped the banner of Indra with great pomp and ceremony, with flowers, garlands etc. It was participated by people and at one place we get a reference to the festival in which five hundred girls of high family of town took part.⁷¹

Pāṇini also refers to the worship of Indra.⁷² Indra was popular deity in Gṛihya sutra period too. He is mentioned in the list of deities to whom daily oblations are offered. He is also included in the list of deities which are given omentum in animal sacrifice⁷³.

Indra worship is also referred to by Kautilya in his Arthaśāstra.⁷⁴ It states that he was worshipped during the draught.⁷⁵ Indra with other gods is praised for several times in Patañjali's Mahābhāṣya:⁷⁶

The deity was wellknown in Maharashtra in Sātavāhana period. Nāneghat inscription records invocation to the god Indra along with other gods.⁷⁷ Images of Indra were also known and wooden images are mentioned in Gāthāsaptasati of Sātavāhana King Hāla.⁷⁸

Tamil work Śilappatikāram refers to temple of Indra⁷⁹ and Indra's wife Ayrani.⁸⁰ Famous work Maṇi-Mēkhalai states that festival was celebrated in honour of Indra.⁸¹

He is described as lord of gods in Allahabad stone pillar inscription of Samudragupta.⁸² He is also depicted in Anantasi Panel on south side of Gupta Temple at Deogarh. Here he is sitting on Airavata holding Vajra in his right hand.⁸³ In

Chandel arts at Khajuraho he is shown along with his wife Sachi. In Southern India his images are seen first at Bhaje. Here he is shown wearing turban and in Indrasabha cave at Ellore he is seated on elephant.⁸⁴

Place name Māhirihāra in Bhor Mus. pls. of S. 956, of Silāhāra Chittarāja suggests that name of Indra was wellknown in Maharashtra (10th century A.D.).

This most popular deity of Ancient times appears to have lost its grandure gradually though its name was known even the tenth century A.D.

Female deities—There are place names after female deities too. There are in all twenty names signifying female deity. Of these, eighteen place names are after goddess Śrī, one name after Chaṇḍī and one place name denotes goddess of agriculture.

Śrī—The goddess Śrī is the goddess of luck and was very popular in the Jataka literature.⁸⁵ It is referred to in Jaina cannons⁸⁶ too. Apsad stone inscription⁸⁷ of Adityasena also mentions the goddess.

It is depicted in Bharhut sculptures in different ways. At one place it is shown with folded hands seated on a lotus blossoms,⁸⁸ at other place it is in a standing posture.⁸⁹ It is depicted with a flower in her right hand⁹⁰ and some times there is bunch of water lillies in its left hand.

Place names beginning with the word Śrī are mentioned in the inscriptions of different dynasties British museum pls.⁹² dated Ś. 411 of Chālukya King Pulikeśin I mentions two names, while Sattara pls.⁹³ of the eighth regnal year of Vishṇu Vardhan and Nagardhan pls.⁹⁴ of K.E. 322, of Kalachuri Svāmīrāja refers to one name each. Of the three names from Rāshtrakūṭa inscriptions one is from Manor pls.⁹⁵ dated Ś. 671 of Dantidurga, one is from Bhor State museum pls.⁹⁶ dated Ś. 702 of Dhruva Dhārāvarsha and one is from Kolhapur pls.⁹⁷ dated Ś. 882 of Akālavarsha. Khamkhed pls.⁹⁸ of king Pratāpaśīla and Ragholi pls.⁹⁹ of Śaila king Jayavardhana each refers to one place name. One place name each is found in Chinchani grant of S. 975 of Modha dynasty. Miraj pls.¹⁰⁰ dated S. 980 of Silāhāra Mārasīṃha (K). Asvi pls.¹⁰¹ of S. 1020 of Yādava Airamadeva, Jalagava pls.¹⁰² of S. 1124 of Jaitra pls.¹⁰³ of S. 1028 of Kadamba.

Yergi inscription¹⁰⁴ of A.D. 1134 of Chālukya Someśvara and Ellora inscription¹⁰⁵ probably of S. 1156, given by some private person. Following are the place names.

<i>Dynasty</i>	<i>Ancient names</i>	<i>Modern names</i>
Chālukya	Siripattigrāma	Seerhuttee or Shirati on the river Dudhganga.
	Sripura	Sirol, Taluka Sirol, Dist. Kolhapur.
	Srinilayabhoga	Shirval, taluka Bhore, Distt. Pune.
Kalachuri	Sriparnnikā	N.I.
Rashtrakūṭa	Sripura	Perhaps Sirgaon on the sea shore, about 14 miles to the west of Manor and four miles from Palghar, Taluka Palghar Dist. Thane.
	Srimāla Pattana	{ Shirval, Khandala Mahal, District Satara.
	Srimāla Vishaya	
	Siriggrāma	Sajani, (it fits in the position given in the record. Taluka Hatkanangale District, Kolhapur.
Pratāpaśīla	Sriparnnikheṭa	Probably Pangarkhed taluka Chikhali, District, Buldhana.
Seila	Srivardhanapura	Probably a village Nagardhan, taluka Ramtek Distt. Nagapur.
Modha	Srithāna	Thanale, Kulaba District.
Silāhāra	Sriveḷala	Shiroli taluka Shirol, Distt. Kolhapur.
Yādava	Srinagara	Sinnar, 17 miles SE of Nasik, taluka Sinnar, Distt. Nasik.
Kadamba	Sirura	NI
Jaitra	Siravali	NI
Samanta		
Chālukya (K)	Sirimālige	NI
Private	Srivardhamanapura	Srivardhana, a taluka place in Distt. Kulaba.

The goddesses Chaṇḍī, Ambā were also known in Maharashtra and we get place names after these goddesses too. Place name denoting name of Goddess Chaṇḍī appears in Change inscription¹⁰⁶ dated S. 1060 and 1182 of Silāhāra Kings (NK) Aparāditya I and Someśvara respectively. Both the pls. mention one and same name—Canḍijegrāma. It is identified with Chanje, Taluka Urana, District, Kulaba.

Amba—Ambe inscription¹⁰⁷ of Ganga Udayāditya mentions him as the lord of Ambā. It is the only place name found in inscriptions from Maharashtra after the goddess Ambā. It has been identified with modern Ambe Jogai, Taluka Mominabad, District, Bhir.

Sidabali—It is interesting to note that there is a place named after the goddess of agriculture also. A place name Sidābali referred to in Thane pls.¹⁰⁸ date S. 939 of Silāhāra Arikesari (NK) may be after the goddess of agriculture. The Worship of the goddess of agriculture or ploughing deity, as mentioned in Jaina canons¹⁰⁹ show, was in vogue in ancient past.

The festival celebrated in the honour of the goddess ceremony known as Sitayajña is mentioned also in Gṛihya Sutra literature.

Here oblations were offered to the goddess¹¹⁰ Sītā. According to Gāthāsaptṣaṭi¹¹¹ plough was also worshipped. Such ceremonies must be taking place before the beginning of ploughing operations. It is just possible that some such ceremony rendered its name to the place concerned. The place is not identified.

The practice of worshipping mother goddess was prevalent in ancient times and it is current even today. But there is only one place name after mother goddess. It is Mātāpura mentioned in Unhakadeva inscription¹¹², dated S. 1201, of Yādava Rāmachandra. The place has been identified with the famous Mahur, in taluka Kinvad, District, Nanded. The place is very popular due the temple of goddess situated here and might have obtained its name after it.

Thus, it is seen from the above available evidence that all these deities were worshipped either publicly or privately and the places might have derived their names after the particular god who was much liked by the occupants of the place.

Notes and References

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4. *PTAIOC*, 1955, Dec. 8th Session, p. 346.
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21. *EI*, XIII, p. 221, L. 46.
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32. *EI*, XXV, p. 218, L. 116.
33. Khare, G. H. *SMHD*, II, p. 64, L. 60, (Ś. 121 A. D. 1200).
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41. *IA*, VII, p. 213, L. 66.
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47. *ASWI*, IV, p. 115, No. 6, L. 2. (Nasik Buddhist cave inscription: cave No. 8, no date)
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STUDY OF PLACE AND PERSONAL NAMES OF NORTH KANARA

M. D. SAMPATH

The district of North Kanara comprises of the uplands and the low lands. In between these two divisions runs Sahyādrī range of mountains. The uplands include Halyal, Yellapur, Mundgod, Sirsi and Siddapur taluks and the coastal tract covers the taluks of Karwar, Ankola, Kumta, Honavar and Bhatkal.

1. Haive

The name Haiva or Hayve is an ancient name for the tract comprising the area of Añkōla, Kumta, Honāvar and Bhaṭkaḷ. It is a transformation of the term *Poiye* which in Tuḷu means 'sand'. Fleet has stated that Hayve and Poiye are the same. Hoige or Haiganāḍ means 'the coastal tract'. Poet Kālidāsa does not seem to have any reference to Sapta-Koñkaṇa. The tract north of Haive had come into existence after the period of Kālidāsa.

The earliest epigraphical reference to Hayve is found in a record of 991 A.D.¹ It came under the *dejure* governor of Banavāsi Chāvunḍarāya when Mayūravarma of Kadamās of Hāṅgal had virtual control in 1046 A.D. is referred to in Baichavaḷḷi epigraph²

Haive—500 division occurs in a number of medieval records. This province taken over by the Kadāmbas of Goa in the 11th century slipped out of their hands after 1125 A.D. on account of recalcitrant attitude of Jayakēśi. It was Hoysaḷa Viṣṇu-wardhana who was responsible for this loss in 1133 A.D.³ In some places of this territory there is intermingling of Koñkaṇi and Tigḷari as in *kōḍi* (Tuḷu) = confluence of watersand; *bāg*

(Koṅkaṇi) = *garden or orchard*. Tiglāri is the final form of the upghat Dravidian language, an offshoot of Tamil.

Havyaks were the most ancient brahmins. According to our tradition it is learnt that they came from North around the close of 7th century. They are found in Honāvar, Kumṭa, Sirsi, Siddāpūr, etc. Probably the division Havye came to be called after these brahmins. Haive is stated to have been attacked by *mahāmaṇḍalēśvara* Jōkidēvarasa⁴ when Nāgavarma was its ruler during 12th century. It is stated to have been governed by Mallappa-Oḍeya in Śaka 1296 (1374 A.D.)⁵ implying thereby that Vijayanagara rulers had a hold over this province. It is significant to note that till 1381 A.D. Nāgaṇṇa-oḍeya was governing over Haive and Koṅkaṇa from his headquarters at Honnāvūru.⁶ In Śaka 1324 (1401 A.D.)⁷ along with Tuḷu and Koṅkaṇa provinces Hayive came under the virtual control of the *mahāpradhāna* Sōvidēva, the governor of the Vijayanagar king Harihara. It continued to be under their hold till the reign period of Sadāśivarāya as it is mentioned to have been governed by *mahāmaṇḍalēśvara* Kṛishṇadēvarasa-oḍeya.⁸

2. Banvasi

It is called in the inscriptions and literature as Vanavāsi, during the earlier period and in the later period came to be called Banavāsi. It is an ancient site. Sañjayanti, a city mentioned in *Mahābhārata* has been identified with this. In the Vishṇu-parva of *Harivaṁśa*, a *jānapada* named Vanavāsi is stated to have been established. It has been thought the city Krauñchapura referred to in the above work is the same as Banavāsi and region around it as Banavāsīdēśa.

Sañjayanti-nagara is mentioned in a Nāga inscription from Banavāsi of about the 2nd century A.D. There is reference to Vijaya Vaijayanti-nagara in a number of copper-plate grants of the Kadambas. This place has acquired fame from the time of the Mauryas. The Buddhist chronicle *Mahāvāṁśa* states that around 240 B.C., after the great Buddhist council held at Pāṭali-putra, in the 18th year of the Maurya king Aśōka, the missionary Rakkita was sent to this place. In one of the inscriptions from Nāgārjunakoṇḍa, it is mentioned that missionaries from Ceylon

propagated Buddhism in countries like Gāndhār, Banavāsi, etc. Vaijayanti, where Gautamīputra Sātakarṇi according to his 18th year inscription from Nāsik is stated to have been camping with his army is definitely Banavāsi.⁹ A record¹⁰ in Prakrit of about the 2nd century A.D., confirms that this place was under the direct control of the Sātavāhanas. The Malavaḷḷi record¹¹ states that Viṇhukaḍa Chuṭukulānanda Sātakarṇi was the ruler of Banavāsi. The Nāga image epigraph¹² of this place refers to śivaskanda Nāgaśrī, the daughter of the above king and her son. This region was under the Chūṭus, as is evident from a number of coins bearing the legend *Chuṭukulānanda* found in the Karwar district.¹³ It was the capital of the early Kadāmbas of the first dynasty wherefrom the donor kings have camped and issued grants. It grew in importance from time to time under different dynasties till the Vijayanagara period. It was the hereditary province of the Kadāmbas of Hāṅgal and the chief town of the Banavāsi-12000. A record of Bukka II of Vijayanagara refers to Banavāsipura by the names Jayanti, Vaijayanti, Kanakāpura, Kanakāvati, etc. God Madhukēśvara of Banavāsi has been described in a later record of Immaḍ Arasappanāyaka of Sode as the presiding deity of Jayantipura.

Vaijayanti and Vanavāsi are the earlier terms that occur in several epigraphs of the Kadāmbas, Chalukyas of Vātāpi and others. The place got its name on account of its location in the thick forest. Every ruler of the different dynasties that ruled in Karṇāṭaka till the extinction of the Vijayanagar empire gave attention to the region around Banavāsi and others took care to see that it was one of the strongholds of his kingdom. Thus it grew to the province of Banavāsi-12000 covering roughly the area between the rivers Varadā and Tuṅgabhadra comprising the Sirsi, Siddhapur taluks of North Kanara, southern Dharwar district and Shimoga district excluding the portion below Tuṅgabhadra.

Banavāsi has become the headquarters of a region called Banavāsi-12000 as early as the period of Kīrttivarman II. I have to restrict myself to a few inscriptional references, for there is plenty of information from the different reign-periods. It is not an exhaustive reference about this place.

3. *Bhatkal*

It is about 25 miles from Honavar. It was called according to a local tradition, in Sanskrit by the name Maṇipura. The epigraphs of this place call it as Bhaṭakaḷa and Baṭṭakaḷa. The late S. Silva feels that this place-name is derived from Bhaṭṭakaḷaṅka-dēva who was the head of a jaina monastery at Bhaṭkaḷ in the 9th century A.D. Though a pontifical genealogy of Bhaṭṭakaḷaṅka who preceded a teacher referred to in a record of 1398 A.D. from Śravaṇabeḷagoḷa is given, the inscription does not say anything about the connection that he had with Bhaṭkaḷ. But we know from an inscription found at Biḷigiri¹⁴ in the Siddhapur taluk that the town of Bhaṭkaḷ was built near the coast by a jaina preceptor Vijayakīrti II for his lay disciple Dēvarāyabhūpa of Saṅgitapura. This jaina-teacher fifth in the time of pontiffs is mentioned in the record of 1592 A.D. The chiefs of Saṅgitapura had accepted the leadership of the jaina preceptors who are designated as the pontiffs of Saṅgitapura. Vijayakīrti II, the builder of Bhaṭkaḷ became eminent from his seat at Saṅgitapura. The line of preceptors were held in esteem in Saṅgitapura and elsewhere. Bhaṭṭakaḷaṅka was a name which is to be reckoned within the jaina fold of which Saṅgitapura was an important centre at the time of the founding of Bhaṭkaḷ.

A number of explanations or derivations have been put forward for the name Bhaṭkaḷ. It was wrongly spelt as Vaṭkul from the Marāṭha sources. An Arab geographer of 1325 A.D. Dimishqi mentions this place as Barqali, *Bar* meaning Bhaṭ and thus Barqali would mean a fortified town named Bhaṭ, on account of its location at the mouth of the river. The Navayats of Bhaṭkaḷ called this place Bhaṭkaḷa.

Bhaṭkaḷ was the port of the Hāḍuvaḷḷi principality comprising the southern extremes of South Kanara. It was ruled over by the Sāḷuva family¹⁵ from their capital. Hāḍuvaḷḷi also called Saṅgitapura situated at a distance of about 11 miles east-northeast of Bhaṭkaḷ. It became a centre of place for the Portuguese in the 15th century.

4. *Haḍuvalli*

An inscription of 1423 A.D. from Hire Basti in Hāḍuvalli itself describes that it was a town resplendent with lakes, trees, gardens, arecanut and cocoanut trees etc., temples, mansion, residences and so on. But there is an inscription earlier to the one above and dated 1408 A.D. which furnishes the name Hāḍuvalli and its ruler Saṅgirāyaodeya.¹⁶ A copy of an inscription in manuscript form states that Vijayakīrti I, the jaina preceptor secured for king Indra of Saṅgītapura the sovereignty. The place was called at the time of the invasion of Saṅgama of Nagire and the *mahāpradhāna* Lakkaṇṇa-odeya, the governor at Honāvar under Vijayanagara king Dēvarāya II (end of his reign 1446 A.D.)¹⁷. It served as the capital during the reign periods of Kṛishṇadēvarāya and Achyutarāya. There is reference to the rule of Chenna Bhairādēvi-Amma over Hāḍuvalli, Bhaṭṭakaḷa, etc in 1542 A.D. This inscription from Bhaṭṭakaḷa¹⁸ dated Śaka 1465 (1542 A.D) further states that a portuguese general laid siege to Bhaṭṭakaḷa.

Chenna Bhairādēvi rebuilt the place Bhaṭṭakaḷa which was destroyed by Portuguese with the help of Sadāśivarāya. This activity is referred to in a record from Bhaṭṭakaḷa dated Śaka. 1468 (1545 A.D.)¹⁹. The queen of Hāḍuvalli enjoyed the special favour of this ruler.

Peter Mundy, a traveller²⁰ who visited during the time of Nāyaks of Ikkēri has left in his diary of 1626 A.D. about the places Hāḍuvalli and Bhaṭṭakaḷa as Hadowlee and Battacala respectively.

Chenna Bhairādēvi's court poet was adorned by Akaḷaṅka II. He adorned the pontifical throne of Saṅgītapura. Thus there is relationship between the name of his disciple Bhaṭṭakaḷaṅka, who is the author of *Karṇāṭaka-Sabdānuśāsana*, a treatise on Kannaḍa grammar in Sanskrit and the places Bhaṭṭakaḷa and Hāḍuvalli.

5. *Honavar*

It is about 2 miles from the coast at the estuary of the Sharāvati or Gersoppe river. Ponnāvūru or Honnavūru as it was

called in ancient times means 'golden village'. In 1325 A.D. an Arab geographer Dimishi mentions as Hannūr. Ibn Battuta who visited this place in 1342 A.D. calls it Hinawr. It was the chief port of the principality of Nagire. Nagire to the east of Honāvar is about 3.5 Kms. from the coast. The contemporary Vijayanagra records refer to Hañnāvūru or Honnāvāra as the capital of their kings. The records from Gōkarṇ²¹ of about the period of 1401 A.D., and 1417 A.D. refer to the rule of Vijayanagara chiefs from this seat. The Portuguese chroniclers of early 16th century also called the port as Honāvar only. It was a port of brisk trade at this time.

6. *Biligi and Siddapur*

Biligi and Siddāpur are important places of Jaina faith. The records from Biligi and Siddāpura referring to Biligi chiefs who gave benefactions to the jains temples and around Biligi call it as the city of Biligi or Svētapura on the banks of the river Sōma. It was the capital of these chiefs later. Earlier Aiswara or Aisvarrya-nagara is stated to have been the original capital.

An inscription²² from Biligi dated Śaka 1515 (1593 A.D.) refers to the construction of the city of Biligi on the bank of Sōma river. The Siddāpur record²³ dated Śaka 1574 (1651 A.D.) belonging to the reign of Ghaṇṭēndra III the last of these chiefs seem to contain the genealogy of these chiefs who were ruling from Svētapura i.e., modern Biligi in Siddhapur taluk. Their family preceptor belongs to the lineage of Bhaṭṭākalaṅka.

The Biligi record refers to Barppa-Kshētra, (land of mist) Prayita-Kshētra (white land) Tālamguppaya-paṁcha-basadi, Jōgēmba-Kshētra (named after goddess Jōgēmba) and the names of grant villages of nine included in Chikkamāligenāḍu, four other villages and the villages Pokkuḷi and Itṭige. The name Pokkuḷi must have been derived after the arecanut plantation of this place.

The name of the place Biligi mentioned in a record of Śaka 1692 has survived to this day.

7. Chandavara

Chandāvvara is mentioned in the inscriptions of the rulers of the Kadāmbas of this region from Śaka 1000 onwards as Chandāvvara and Chadrikāpura. A record of Śaka 1146²⁴ belonging to Bīradēvarasa refers to Chandrikāpura as his camping place. With this place as the capital they ruled the principality covering an area of five miles south-east and ten miles north of Kumṭa, the strip of west coast in North Kanara and a portion of Sagar taluk in Shimoga district.

Personal Names

Ummara: Ummara Marakāls of Honnāvura is stated to have had some differences with Timmaṇṇa-oḍeya, the feudatory of Vijayanagara king Dēvarāya and consequently to have left Honnāvura and settled at Kēsarakōḍu. An inscription²⁵ from Kaikiṇi in Bhaṭkal Pēṭha dated 1427 A.D. states that when Timmaṇṇa-oḍeya was ruling from his capital Honnāvura over Haiva, Tuḷu and Koṇkaṇa provinces, he marched against Ummara Marakāla, the chief of Hañjamāna merchants. To settle the dispute *mahā* Sangirāya-oḍeya of Nagire sent his minister Kōṭṭēśvara-nāyaka. During the treacherous attack made by Timmaṇṇa, the males and females of Hañjamāna community including Ummara Marakāla were rescued. They are merchants and are none other than the Navāyats of Honāvar. It is in all probability a Muslim community, for a record mentions the Muslims of Mangalore as Hañjamānaru. (Añjumān in Tamil or Hamyamāna in Sanskrit). The name Ummara or Umar is a personal name of Arab origin and Marakāla is a surname used among the Muslims of coromandel coast. It is differently termed Marakkan, Marakkar, Marekar or Marakkāyar.²⁶ It might have been derived from the Malyāḷam term *Marakkālam* meaning 'boat' and *Kar* is a titular appellation of Moplahs. The Moplahs were traders. The Navāyats who first settled down at Honāvar slowly migrated to places like Bhaṭkal for trade purposes.

Notes and References

1. *Ep. Carn.*, Vol. VIII, SI 479
2. *Ibid.*, Vol. VII, SK 123
3. *Ep. Carn.*, Vol. V. (old edn), Bl 124
4. *AREP.*, 1939-40, No. BK No. 39
5. *Ibid.*, No. 106
6. *KI.*, Vol. I, No. 34
7. *AREP.*, 1939-40, BK No. 111
8. *Ibid.*, No. 113
9. *Ep. Ind.*, Vol. VII, p. 71
10. *AREP.*, 1970-71, Nos. 27-28
11. *EP. Carn.*, Vol. VII, Sk 264
12. *Ep. Ind.*, Vol. XXXIV, p. 239 ff.
13. *Ibid.*, Vol. XXXV, pp. 72-78 and plates.
14. A manuscript now preserved in the Madras Oriental Manuscripts Library is a copy of this epigraph and is dated 1592 A.D.
15. *KI.*, Vol. I. Nos. 39 and 40
16. *Ibid.*, No. 38
17. *Ibid.*, Nos. 49 and 50
18. *AREP.*, 1965-66, No. B 366, *KI.*, Vol. III, pt. I. Nos. 12 and 13; *Ibid.*, part II, p. 54
19. *KI.*, Vol. III, part I, No. 14
20. L. A. Rasquinha : *A History of North Kanara*, p. 230 (unpublished Thesis)
21. *AREP.*, 1939-40, BK Nos. 97 and 111
22. *Ibid.*, 1970-71, No. B 158
23. *Ibid.*, No. B 179
24. It is noticed in *AREP.*, for 1980-81. (unpublished).
25. *KI.*, Vol. I. pp. 110-11
26. *SII.*, Vol. VII, pp. 77-78. Edgar Thurston : *Castes and Tribes of Southern India*, Vol. V, p. 1

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