

*Studies
in
Indian
Place Names*

(BHĀRATĪYA STHALANĀMA PATRIKĀ)

VOLUME NINE



PUBLISHED ON BEHALF OF
THE PLACE NAMES SOCIETY OF INDIA

BY

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(Bhāratīya Sthalanāma Patrikā)

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EXECUTIVE EDITOR

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FOREWORD

I am glad that one more annual issue of the Society's journal has been brought out on time inspite of the fact that the office-bearers have all been otherwise busy in their respective official works. There have been some significant developments for the Society after the last conference at Tirupati. The Karnataka and Maharashtra Chapters have come into existence and have started functioning. I and the Society's Vice-President Dr. Balagangadhara Rao attended the XVIth international Congress on Onomastic Sciences held at Quebec city, Canada during August 1987, thanks largely to the generous financial help extended by the Indian Council of Historical Research, New Delhi. Nearly 150 delegates from different countries had participated in the congress. I am glad to say that the Indian participation in the congress was highly appreciated. I am also glad to inform the members that our Chief Patron Prof. D. Javare Gowda and I have been re-elected to the International Committee on Onomastic Sciences for a further period of 3 years.

I offer my sincere thanks to Dr. M. Abel, the Vice-Chancellor of Sri Krishnadevaraya University and Dr. B. R. Gopal, Professor and Head, Dept. of History for inviting the Society to hold it's IXth Annual Conference at Anantapur.

The society has been making attempts to finalise and implement its programme for the preparation of National Dictionary on Indian Place Names. I appeal to the members of the Society and the academic world in general to come to the help of the Society financially as well as academically in realising this stupendous objective.

K. V. RAMESH
President

SECRETARY'S REPORT AND EDITORIAL

The Place Names Society of India has successfully organised eight annual conferences and brought out as many volumes of its Journal, *Studies in Indian Place Names*. The 8th Annual Conference of the Society arranged at Tirupati last year was a grand success on account of the untiring efforts of the organisers under the stewardship of Prof. G. N. Reddy, the then Vice-Chancellor of Sri Venkateswara University. Prof. V. S. Pathak, renowned Sanskritist and Indologist of eminence, presided over the function and Sri. N. Sethuraman, the well-known engineer-turned epigraphist delivered Prof. Ku. Si. Haridas Bhat Endowment Lecture. We feel absolutely confident that the 9th Annual Conference taking place at Anantapur, under the able guidance of Prof. M. Abel, Vice-Chancellor of Sri Krishnadevaraya University and with the assiduous efforts of Dr. B.R. Gopal, Prof. and Head, Department of History, will be a grand success.

Another noteworthy event is the establishment of a Committee for standardisation of Place Names in Kerala, first of its kind anywhere in India, by the Government of Kerala last year. Both the present President and Secretary are members of the Committee.

We are happy to inform our members that two Chapters of the Society, namely, the Karnataka Chapter with headquarters at Mysore and the Maharashtra Chapter with headquarters at Pune, were established during the year, due to the efforts of Dr. A. V. Narasimha Murthy, Professor and Head, Department of Ancient History and Archaeology, University of Mysore, Mysore and his colleagues and Shri. A. R. Kulakarni, Col. Dikshit and Mrs. Shobhana Gokhale from Pune, respectively.

About the Journal: I am glad to place in the hands of the readers the 9th volume of the Journal which contains interesting articles and book-reviews by scholars from different parts of the country. We record with immense regret the untimely demise of Shri. G. H. Rama Rao, Proprietor of Mysore Printing and Publishing House and the Printer of our Journal on the 24th of September 1987. His brother Sri G. H. Krishnamurthy

has completed the printing of the Journal within a record time of a fortnight inspite of various pressing works on hand, for which no words will suffice to thank him. Sri M. Satyanarayana Rao and brothers of Geetha Book House, our publishers, have been an immense source of inspiration to me and other editors all these years and have been helping us to successfully bring out the journal. To all of them our sincere thanks are due.

Our Chief Patron Prof. D. Javare Gowda, who is also the founder of the Society has inspired and guided us throughout. Prof. Ku. Si. Haridas Bhat, Shri. N. Sethuraman and Dr. K. S. Singh, our Patrons have always encouraged us in our activities. Dr. K. V. Ramesh our President has given us his valuable advice and direction at every step and other office-bearers and members of the Executive Committee have stood by us throughout. I thank all of them heartily.

Drs. M. D. Sampath and C. R. Srinivasan, Editors, Sri Sannarame Gowda, Treasurer and Dr. C. A. P. Sastry, Asst. Secretary have spared no pains in helping me to carry out my duties as Secretary and Executive Editor. I am very much beholden to them and to all others who have helped me directly or indirectly.

MADHAV N. KATTI

Secretary and Executive Editor

PRESIDENTIAL ADDRESS

V. S. PATHAK

*Amlāna-hṛishyad-avanitalakirṇa-pushpau śrī Vēṃkaṭādrī-
śikharābharaṇāya-mānau*

*Anandit-ākṣhīla-manō-nayanau tav = ētau śrī Vēṃkaṭēśa
charaṇau śaraṇaṃ prapadyē*

*Sahasra-mūrtēḥ purushōttamasya sahasra nētrānana-pāda
bāhōḥ*

*Sahasra-nāmnāṃ stavanaṃ praśastaṃ niruchyatē
janma-jarādi śāntayai*

Friends,

Mysterious are the ways of Lord Veṅkaṭēśvara, and incomprehensible is his logic. Indeed, it is through His Divine Grace, which sometimes descends on the undeserving, that I could come and visit this holy place. A feeling deep in my heart pulsates with gratitude towards the Members and the Office-bearers of the Executive Committee of the Place Name Society of India, who merely because I was incidentally associated with the Society, have kindly invited me to preside over the VIII Annual Conference in the sacred precincts of the Seven Hills. A thorn which grows among myrtles, at times, gets more attention than the myrtle itself.

I am also thankful to Prof. G. N. Reddy, the Vice-Chancellor of Sri Venkateswara University and the members of the Reception Committee for their kindness and generosity in making excellent arrangements for our stay and deliberations.

The sphere of activities of the Place Name Society covers the entire field of onomastics, from the saga of place names to the fascinating story of personal and family names. This branch of study in the West now forms a part of linguistics subserving the interest of historical, geographical and linguistic palaeontology. In ancient times, however, it was a branch of grammar and hermeneutics and was inseparably linked with the philosophy of language.

Elements of onomastics in the West are found as early as

Homer. The *Odyssey* (XIX, 419) mentions Autolycus, the father of the hero, as saying that at the time of the birth, he "was angered (*odyssamenos*) with many, both men and women, over the fruitful earth, therefore, let Odysseus be his name of derivative significance" *Odysscus onoma esto eponymon*. Here, *Odyssamenos*, Latin *Odi* 'I hate' from which the English word *odius* hateful, is derived, and *menos*, having *manas* 'mind' as the Sanskrit cognate, means 'hateful mind'. It is stated to be the basis of *Odesseus*, the name of the hero of the *Odyssey*.

The real foundations of onomastics in Europe, however, were laid by Plato in the *Cratylus*. This remarkable work discusses in detail the nature and the derivation of proper names. It begins with a dialogue between Hermogenes and Cratylus, the latter stating with a banter that 'Hermogenes (literally, born of the God Hermes) was not his real name (*ekesto onoma*) "even if all men call him so". The satire lies in the fact that Hermogenes, the student of Parmenides, was not successful as a money-earner, though named after Hermes, the patron deity of bankers, traders, and the like. At this juncture, Socrates joins the debate. Hermogenes held the views that a proper name is a matter of convention and general agreement, and, therefore, cannot be termed true or false on the basis of its meaning. Socrates, on the other hand, argued that like other arts and sciences, the name-giving requires technical knowledge, and those law-givers who have the knowledge of the nature and predilection of persons should assign names. Outlining a general plan of investigation into the nature of true name, he observes "Now, the names of heroes and men might perhaps prove deceptive, for they are often given because they were the names of ancestors, and in some cases, they are quite inappropriate; many too, are given as the expression of a prayer, such as Eutychides (fortunate) Sossius (Saviour), Theophilus (beloved of God), and many others. I think we had better disregard such as these; but we are most likely to find the correct names in the nature of the eternal and absolute.... And some of them were given by a power more divine than is that of men" (*Cratylus*, 387, b and c).

The theory of the absolute nature of the name is bound to strike a sympathetic chord in the heart of traditional grammarians and exegetists in India, but let us proceed with the Platonic

theory of names. Socrates further argues that like paintings, proper names are imitations of the reality which is beyond the flux of changes and transformations.

The last sentence had become a veritable source of philosophical speculations about the nature of language in the West and influenced even the modern philosophers like Wittgenstein who conceives language in terms of a picture. The linguistic theory of Plato was based on *a priori* assumptions and not, like the modern sciences, on the logic of induction from the data collected.

In his *De Lingua Latina*, Marcus Terentius Varro, the earliest Latin grammarian developed a new dimension of onomastics. He incidentally discusses the significance and derivation of cognomen, the last of three names preceded by nomen and praenomen which every free-born Roman bore. According to him, there are two kinds of derivations—*voluntarium et naturale*. Voluntary derivation depends on the volition of the name-giver. Citing examples he says "When three men have bought a slave apiece at Ephesus, sometimes one derives his slave's name from that of the seller Artemidorus and calls him Artemis; another names his slave Ion, from Ionia the district, because he was born there; the third calls his slave Ephesius, because he has bought him at Ephesus. In this way each derives the name from a different source, as he preferred (*De Lingua Latine*, VIII, 21)".

He further defines the natural derivation as *communi consensu* 'that which arises from the general consensus'. Unfortunately, he does not explain the basis of 'communal consensus' which constitutes, in fact, the crux of the problem related to the derivation of names. Views of Varro, it may be seen, are diametrically opposed to those of Plato. As a grammarian, Varro follows the method of induction and explains the derivation of names on the basis of empirical data.

In modern period, the onomastics has taken great strides. The scholars in the field have almost abandoned *a priori* position of Plato in preference to *a posteriori* which involves reasoning from the name retrospectively to mental conditions for the assignment of names. In West, it has become an effective instrument in the hands of historical linguists for tracing the identity and ancestry of names. We may illustrate our point by

a few popular examples. John appears in various guises as Jean in French, Juan in Spanish, Johannes in German, Giovanni in Italian, Ivan in Russian, Jovan in Serbian, and Sean in Irish. It is derived from the Hebrew word *y 'hoxānān* meaning 'God (Jah) is gracious'. The name appears in the Greek as *Ioannes* and in the mediaeval Latin as *Iohannes*. This Hebrew name became very popular in the entire chistendom because of St. John who wrote the Fourth Gospel. There are various Johannine problems which still interest in the Biblical exegetists. The sceptic and satirical attitude towards the name is expressed in John Bull, a character in the play entitled "*The Law is a Bottomless Pit*" written by Arbuthnot. Adolf (noble wolf) the personal name of Hitler, and Rudolf (famous wolf) are the Germanic names which show the same nominal tendency as Beo-wulf, old English, Lupas, wolf, Latin, which survives even today as Saint Lo, and *Arpa-Lukos*, Greek, which means 'one who seizes like a wolf' indicate. Vrika, the wolf occurs as a tribal name in the *Rigvēda* (7. 68. 8) Varkāna, the land of the wolf-men Varkazanas, figures in the Behistun inscription of Darius the Great, (II. 92) as the name of the area identical with Hyrcania of Strabo, Gurgar of later Iranian writers and Georgia in Russia of modern times. This long-standing and widespread tradition of wolf names reverberates like an echo of the primitive times, when wolf was a close associate of man in his hunting forays.

Toponymy, the study of place names, likewise helps historians in tracing early history of regions, towns and countries, and assists linguists in retrieving the lost languages. Sometimes a few place-names are all that remain of an ancient and vanished language, and thus, they constitute the unique monuments of bygone days. Various names in the United States of America like Dakota (allied), Iowa (the Sleepy Ones), Kansas (a Breeze near the Ground) etc., are the remnants of the almost forgotten language of the Red Indians.

In the modern age of computers, the importance of proper names is bound to decline. Mario Pei humorously remarks, "Recently names have fallen on evil days. The tendency is visible to replace them, possibly altogether as time goes on with numbers. To Internal Revenue, we are Social Security Number, to banks, deposit number, to the Motor Vehicle Bureau, a licence number" and so on. She envisages a time when we "will be

known as Mr. 734-432-2831, with perhaps the last number changing from 1 to 2 for Mrs. and a, b, c, d, etc. added for the children."

II

This was just a prelude. I am a student of history, and culture of ancient India, and, therefore, I would like to discuss onomastics in the context of ancient Indian philosophy and history. Here, the scope for the study of onomastics is immense both at the theoretical level related to a *posteriori* derivations of names. My attempt, here, will be to highlight some of the aspects.

Onomastics literally means a study of onoma i.e., the nominal word, but by convention it is restricted to the study of proper names. The onoma, nomen or name is identical with the speech itself. A verse in the *Rigvēda* suggests that the name constitutes the basic structure of languages—*prathamam vācho agram yat—prairata nāmadhēyam dadhānāḥ* (X.71.1) "that is the primary speech which those who were bearing the name initially motivated". This is profoundly true at the primary stage of the formation of speech, because every word, be it a denominator of class, quality, action or individual is basically a sign, and, therefore, it is a name. The idea is beautifully expressed in the *Aitarēya Āraṇyaka* (II. 1.6), *tasya vāk-tantiḥ nāmāni dāmani tasyedam vāchā tantiā sarvaṁ sitaṁ nāmāni*, "Speech is his rope, names the knots. So by his speech as rope, and by names as knots, all this is bound."

This position was in a way maintained by Indian grammarians who for the comprehension of meaning regards the nominal word as primary. The school of *Nirukta*, however, strongly refutes it. According to the *Nirukta* school the nominal word envisages the Being aspect of the Reality, whereas the action-word expresses the Becoming aspect *bhāva-pradhānam = ākhātām nāmāni sattva-pradhānāni*. Since the being can be comprehended at the temporal level only through the becoming, the *Nairuktas* argue that *sarvānyākhyāt-ajātāni nāmāni.....syuḥ* (*Nirukta* 1.12) 'all nominal words are derived from the action-words'. This is not merely a philosophical statement on their part, they demonstrate the validity of their stand-point by etymological derivations of nominal words. So startling is the similarity between this view and that of Heidegger that I feel

compelled to mention it. In the *Sein nd Geit*, he says, "Language is the house of Being, a house in which man, too, has his dwelling. It is, here that Being is to be sought for and found through the patient creative effort of raising in words a temple in which Being may shine forth in its truth."

Here, we may also discuss in Indian philosophical context the problem raised by Socrates that there are two classes of proper names, the first which is false and inappropriate and which consists of names of heroes, warriors and the like, and the second which is true and "in the nature of the eternal and absolute....given by power more divine than men".

The *Rigveda* (X.82.2) states that the Omniscient Father, the One, that is, the Undifferentiated Unity of Consciousness, is the name-giver of the gods. To Him, all in the world turns for information.

*'yo naḥ pitā-janitā yo vidhātā dhāmāni veda bhuvanāni visvā
yo devānām nāmadhā eka eva taṁ sampraśnam bhuvanāni
yantyanya.*

Divine names are thus conceived as underived, since they arise from the transcendental knowledge. Consequently they pulsate with divine power. Maghavan performs the might deeds, because he knows (the mystery of) names (RV. VIII.45.1). This is similar to the āgamic doctrine of the efficacy of divine names. According to it, like Śiva and His Śakti, the divine name and the divine form are inseparable and identical, and their relationship is eternal. Kālidāsa expresses the same idea when he says *vāgarthāviva samprīktau Pārvatī-Paramēśvarau*. Repeatedly taking divine name is, therefore, regarded as the unfailing ways to secure divine grace. Therefore, a formidable tradition of "the Thousand-name" "the Hundred-name" works dedicated to various gods emerge. The *Sata-rudriya* is probably the earliest specimen of this series.

The onomastics is based upon the distinction between the common noun which is universal (*jāti*) and the proper noun or personal name which is the distinctive badge of individuality. Schools of Mīmāṃsā, Vyākaraṇa and Nyāya debated for centuries the problem whether the word primarily connotes the particulars (*vyakti*) and by mental construction and repeated usage secondarily denominates the universal (*jāti*). A long

range of views is expressed in Indian philosophy of this problem, which may be studied with profit for understanding the philosophy of names.

On the problem of *a posteriori* derivation of names, ancient grammarians and the Nairuktas have laid down prescriptive rules which cover a wider range than those enunciated by Varro in *De Lingua Latina*. Grammarians hold that the connotation of word is four-fold—*jāti* (universal), *guṇa* (quality) *kriyā* (action) and *yadrichchhā* (volition)—*gau-śuklas-ehalo-diṭṭha ityādaḥ chatuṣṭayī śabdānāṃ pravṛtṭiḥ iti Mahābhāṣyakāraḥ*. Personal names come under the category of *yadrichchhā* or volition which is identical with Varro's voluntarium.

Śaunaka in his *Bṛihad-dēvatā* (I.24-31) discusses this problem in some detail and brings out various grounds for the formation of personal names. Fortunately, he also quotes the views of earlier scholars on the subject, thus, affording valuable evidence for the history of onomastics in early India. He states that some Nairuktas and Paurāṇikas such as Madhuka, Śvētakētu and Gālava list nine factors for giving names: (1) habitation, (2) action, (3) physical form, (4) auspiciousness, (5) speech, (6) blessing, (7) volition, (8) discipleship and (9) lineage—

*Navābhyā iti nairuktāḥ purāṇāḥ kavayaścha yē
madhūkaḥ śvēta-kētuścha gālavaś=ch=aiva manvatē 24
Nivāsāt varmaṇō rūpān maṅgalād vācha āśīṣaḥ
yadṛichchay-ōpa basanāt tath-āmuṣhyāyaṇāch-chayat 25*

Those who are interested in onomastics will at once realize the importance of the list which contains almost all the factors for naming persons, and thus affords a valuable clue for understanding and classifying ancient Indian personal names.

Yāska, Gārgya and Rathitara hold that there are only four bases of personal names, to wit, (1) blessings, (2) diversity of physical forms, (3) speech and (4) profession.

Śaunaka, however, was interested only in the ontological aspect of name. He, therefore, criticises these attempts at derivations. Basing his view on the general principle of the *Nirukta* school that all nominal words are created by action words, he argued that name represents an object which arises in the process of Becoming, and, therefore, the origin of name necessarily

involves action. Action alone, he maintains, is the basis of name—*Sarvāṇyētāni nāmāni karmatastvāḥ Saunakaḥ*. Later he incidentally mentions a few principles of naming. For example he explains the censorious or hateful names on the basis which is just contrary to euphenism, and where censure is intended to ward off evil or calamities—

*api kutsita nāmā-nām = iha jīvēt = kaniham chiram
iti kriyantē nāmāni bhūtānām veditāny = api*

1.33

Grammatical works, from the *Ashṭādhyāyī* to the *kāśikā* contain valuable material on the derivation of personal names, especially those which are based on habitation, discipleship and lineage.

Yāska in his *Nirukta* quotes derivations proposed by a number of scholars of the *Nirukta* school. Here, we may cite a few examples for illustrating their nature and significance. For this purpose, we may take up the derivations proposed by Aurnavābha.

He explains the three strides of Vishṇu, mentioned in *Ṛigvēda* (1.22.7), as Samārōhaṇa, Vishṇupāda and Gayaśirsha, whereas Śākapūṇi locates them in the terrestrial, atmospheric and divine regions—*prithivyām = antarikshe diviti Sakapūnih, Samārōhaṇa Vishṇupāde Gayasirasi = ityaurṇavābhaḥ* (N.12.19). It is evident that Aurnavābha interprets the Vedic data at the material plane, and thus affords interesting evidence for Vedic geography. Since, the word *gaya* is an Indo-Iranian word meaning 'people' or 'habitation' the existence of the three sacred spots in Gayā, namely Samārōhaṇa, Vishṇupāda and Gayaśirsha suggests the probability of Gayā being a habitation area of the Vedic antiquity.

Aurnavābha further explains Aśvinau, the twin gods, on the basis of their association with *aśva*, horse—*aśvairāśvināvitya-urṇavābhaḥ* (N. 12.1). The derivation may be supported by a Vedic citation *yātamaśvebhiraśvinā* (RV. VIII. 5.7). Even, the modern etymologists will agree with this derivation, though Yāska derives the word from the root *aś* to pervade—*yadaśnuvate sarvān* and even this derivation has the support of the *Ṛigvēda*. Since Aśvinas pervading the ancient (habitations)—*pūrvāraśnantāvaśvinā* (RV. VIII. 5.31) has been mentioned.

The third derivation proposed by Aurnavābha relates to

Nāsatyau, another name of the twin gods. He explains the name as meaning 'true', 'faithful' *na asatyau* (N.6.1). This is similar to the explanation given by Āgrāyaṇa-Satyasya *pranētārau* 'distinguished leaders on the path of truth'.

The modern etymologist will tend to disagree with these explanations. He would point out that the name occurs in the Mitanni record at Bogaz-koi in Anatolia as *Nasattiia-nna* and in the Avesta as *Nānhaitya*. It is derived by them from the root *nas* to approach or to write. They would cite Vedic references, such as, *Rigveda* IX. 68.4 (*Somam*) *jāmibhiḥ sam nasate* "the soma-juice comes in contact, that is, associates itself with ladies (here fingers of hand)".

The objections raised by etymologists are quite cogent, still the question remains as to why these Nairuktas proposed such explanations.

The opinion of A. K. Coomaraswamy seems to be right that the Nirukta is not exactly etymology but *nirvachana* or hermeneutics and "a hermeneutic explanation may or may not coincide with the actual pedigree of a word in question". We may further add that in many cases, a hermeneutic explanation may be more revealing than an etymological derivation, because the meaning of a word does not always depend on etymology. Sometimes it is based on what is known as *ruḍhi* or convention. and sometimes a word may not be just a nomen but metonymia as Quintillian has observed in his work on the oratory. In the present case Aśvinau like gods Mitra and Bhaga supervise the faithful observance of contracts and other kind of dutiful relationship. Satya is, thus, the basic concept of Aśvinau.

Now, we may cast just a hurried glance on the nature of explanation of names in the Brāhmaṇa literature. There are two characteristics, first, that they are interpreted at three levels the cosmic, the theological and the material, and secondly, that they are sometimes etymological and sometimes hermeneutic. At various places in the Brāhmaṇa literature, it is stated that in the divine sphere metonymia plays a more dominant role—*parōksha-priyāḥ hi dēvāḥ pratyakshadvishāḥ*, 'gods love metonymia and abhor nomen' *pratyakshavṛitti* is etymological and *parōkshavṛitti* is metonymicus.

We may conclude this section by an observation that the tendency of etymological explanations is reflected as early as

the *Rigvēda*, as we have seen while discussing the derivations of the name *Aśvinau*.

The brief survey given above will give an idea of the extensive horizons of philosophical, hermeneutic and etymological aspects of onomastics in ancient India.

Immense is the scope of onomastics in the context of Indian culture, a veritable crucible in which linguistic elements, Aryan, Dravidian, Austric and Mongoloid were fused and forged together. Later Iranian elements from Sogdiana, Bactria, and elsewhere entered on the stage and filled their roles in the majestic drama of unity in diversity. Here, we can at best take only a few examples to demonstrate the importance of onomastic study for the reconstruction of history.

The Indo-European nominal structure handed down to Indian, Roman and Greek traditions shows a little variation. The Greek nominal structure evinces influence of habitation, whereas the Indian and the Roman was primarily genetic. The official designation of Greek citizen consisted of his personal name, the name of his father, followed by the name of his native place e.g. Demosthenes Demosthenous Painaens, that is, Demosthenes, the son of Demosthenes, a native of Paian. The Greeks were, however, not very particular in using all the three names except for official purposes. In common parlance, they used short names consisting of the first, or the first and the second names. In fact, nick names were more popular, and they sometimes displaced original names. The famous philosopher is known only through his nick name Plato meaning 'flat, broad', which became so widely current that his original name Aristocles (aristo=best, cles=Sk. *śrvaḥ*, glory, fame) paled into insignificance. On the other hand, every free born Roman bore three names praenomen, the personal name, gentilenomen the name of the gene, and cognomen the surname, e.g., Marcus Tullius Cicero. In ancient India also, there was a tradition of using three names, the personal name, the patronymic adjective and the jana or gentile name. Thus in the *Satapatha Brāhmaṇa*, we find.

*Satānikah samantāsu mēdhyaṁ sātṛājītō haram
ādatta yajñam Kāśinām Bharataḥ satvatām=iha.* 11.4.21

Satānika was the personal name, *Sātṛājita* the patronymic

adjective analogous to Demosthenous of the Greek example, and Bharata the name of the jana or the gentile nomen of the Roman tradition.

The Indo-Aryan onomastic study should, in fact, begin from the middle of the second millennium B.C. with the appearance of a large number of names of rulers, officers, and common men in the Mitanni-Indisch records. In cuneiform script these records were discovered in Mesopotamia, Syria and Palestine. Several German scholars Hauschild, Mayrhofer, Kammenhuber Thieme and others have worked on it. *Sutarna*, *Parašastar*, *Sauššatar*, *Artadāma* are some of the examples of names in North Mesopotamia. Likewise, the Assyrian private documents mention quite a few Aryan names—*Artamna*, *Bardašva Biryasura*, *Puruša* etc. with the expansion of the Mitannian kingdom, the aryan influence penetrated into Syria and Palestine from where such Aryan names as *Suwardata*, *Satvan*, *Išvara* and others are reported.

Nearer home, we find Vedic priests *Ušix*=*Usik* *Ausijas* mentioned in the *Avestā*. They are classed with *kavis* and *karpans* (from *kalpa*, the ritual). In *Yasna*, 44.20, Seroaster is represented as asking Ahura Mazdā: *Karpā usixs-chā Aesmai dātā*, how for the sake of Daivas, the karpans, and the *ušikhs* have delivered the earth to the spirit of Hatred? The Iranists observe that 'the priests were fanatically zealous and strenuously opposed to the teachings of Zeroaster' (Taraporawala. *Divine songs of Zeroaster*, p. 531, also Hang, the Parsis, pp. 289-ff.)

The combined evidence of the *Avestā* and the *Rigvēda* indicates that the *Auśija* was a proto-vedic family of priests. Their branches are found both in India and Iran. According to Pargitar they belonged to the Angirases, and were the priests of the rulers of Vaiśālī in North Bihar (Ancient Historical Traditions, p. 220) *Uśija* and *Auśija* are mentioned more than three scores of times in the *Rigvēda*. Sāyana takes these terms in the sense of 'desirous' (*kāmayamāna*), intelligent (*medhāvinah*, RV I.60.4) etc. But Bergaigne, Geldner and others rightly regard it as a family name.

This leads us to the proto-vedic royal designation *chāyamāna* which Sāyana explains as 'respectful' (*pūjanīya* RV. III.24.4). The king Abhyāvartin is honoured with this royal epithet in the *Rigvēda* (VI. 27.5; 8, VII.18. 8). He is also *Kavi Pārthava*

and *maghavan*. This is well-known that *kavi*=*kava* was the title of ancient Iranian kings, who, because of their opposition to Zoroaster, were called *karpans* and *Daeva-yasnians*. This is further confirmed by the ethnic designation *Pārthava* occurring with the name of the king.

The royal title *chāyamāna* is of unusual significance. It is borne only by king Abhyāvartin in the *Rigveda*. Later, however, it disappeared. The word *chāyamāna* is a cognate of the Greek term *timen* (Chay, Skt. *tie*-Greek) which is a royal prerogative *basiliki time*. The term is used for kingship or honour due to a king by the grace of Zeus. Thus, Pindar in the *Pythian Ode*(IV, 107-20) makes Arcesiliis IV say *archaion komizon patros Baseleuo menan.....Zeus opasen timen* 'to recover the ancient kingship of my father, the honour which was given by Zeus. *Timen*=*chāyamāna* was a proto-vedic title, frequently mentioned in the works of early Greek writers, and very rarely in the *Rigveda*.

The following discussion is designed to show the usefulness of the onomastic studies for reconstructing the Indo-Aryan history of the proto-Vedic period.

Coming back from the Near East and Iran, we might as well discuss the proper name *Bharata* from which the name of our country *Bhārata* is derived. Various are the interpretations of *Bhārata*. In the *Aaitarēya* and the *Śatapatha Brāhmaṇas*, it is the designation of the gods *Agni* and *Vāyu*. *Yāska* interprets it as a name of the Sun—*Bharataḥ Ādityaḥ* (*Nirukta* 8.13). In the *Nighaṇṭu* (3.18.1); it is included in the list of synonyms of priest. *Sāyaṇa* assigns to it several meanings, warrior, priest etc. *Ludwig* and *Oldenberg* translate the word as a warrior(RV. 5. 54. 14). The proliferation in meaning and explanation of the word indicates its high antiquity. It seems that the proper meaning of the word was lost at an early stage and that it was overlaid with various mythological levels even in the days of the *Brāhmaṇa* works. This much is, of course, certain that the word is derived from the root *bhṛi*. All ancient authorities agree on this point. But the root *bhṛi* from IE *bher* represented by *fero* in Latin developed a rich corpus of meanings even at the pre-Indo-Iranian stage. In the Indo-Iranian, there were two dominant semantic traditions of the root, first to carry in the sense of support and the second to carry in the sense of 'honouring'.

Various etymologies given in the Purāṇas and ancient commentaries unanimously associate Bharata, with the root *bhṛi* as indicative of 'support or nourish'—*bharaṇāt Bharataḥ uchvate*. This, however, is not plausible. There are two forms of the past passive participle *bhṛita* and *bharata* (Burrow, *Sanskrit Language*, p. 167) in the Indo-Iranian tradition. In Indian tradition, *bhṛita* continued, and *bharata* disappeared leaving the isolated example in the *Rigvēda* and the epics. As a past passive participle, it cannot denote 'a person who supports' but will mean 'one who is supported'. On the other hand, if we interpret the word in the context of the Indo-Iranian semantics, the word can satisfactorily be explained. In the Behistun inscription of Darius I (I. 21-22) we find a reference to *u-bartam=su-bharatam* or *su-bhṛitam* in the sense of 'well rewarded' or 'respected'—*imā dahyāva martiya āgariya hya avam ubartam*, "within these countries, the man who was loyal, him I rewarded well". This meaning of the root *bhṛi* is attested by references in the *Rigvēda*—

*Bṛihaspatiṁ yaḥ subhṛitam vibharti,
valgūyate vandate pūrva-bhājam.*

'who holds Bṛihaspati in high esteem, praises him and salutes him before (offering salutation to other deities)'—

The meaning of *Subhṛita* in collocation of 'praise' and 'salutation' becomes clear. Again, the word occurs with reference to Agni—*tvaṁ=subhṛitam uttamāni* (II.2.19), and seems to convey the same sense. Incidentally, it may be mentioned that Latin words *fors*, *forte* and *fortuna* are the cognates of Bharata, they do not appear to be connected semantically. The meaning of Bharata is 'respected', 'esteemed'.

Whether Bharata was the name of a person or a tribe is a problem which we shall discuss a little later. Here, we may briefly note the massive contribution of Bharata to Indian culture. Bharata is closeted with Manu as Prajāpati (*SB. VI. 5.1.6*). The *pravara*—formula recited on the occasion of sacrifices begins with Bharata indicating thereby that Bharata was regarded as an ancient ancestor. Fire was named Bharata after him—*Agne mahānasi brāhmaṇa Bhārateti* (*SB. 1.4.2.1*). Only Manu and Bharata were deemed conversant with the right method of worshipping through fire-ritual—*Manushvat-Bharatavaditi* (*SB.*

1.5.1.7), The goddess Bhārati was named after him. The last but not the least is the Bhārati language, supposed to be identical with the Brāhmī, a momentous contribution of Bharata.

The country is named after Bharata. In the *Satapatha Brāhmaṇa* (XIII. 5. 4. 21), we get a reference to the *vyashṭi*, the area under the influence of the Bharatas—*vyashṭim vyanaśe ye ayam Bharatānām*. Gradually this *vyashṭi* broadened and covered the entire country.

The glory of according the designation Bhārata to the country is given to Dushyanta in the *Mahābhārata* and to Bharata, the son of Rishabha in the *Purāṇas* and the Jain tradition. There is the third view that Bharata people mentioned in the vedic tradition were primarily responsible for the name Bhārata. But in this case, Bharata might be an eponymous person of the tribe as has been stated in the *Mahābhārata*—

Bharatād Bhārati Kirttiry = ēn = ēdam Bhāratām kulam

I have discussed this problem in some detail elsewhere and since the problem is historical rather than onomastic, I conclude it that Bharata, after whom the country was named, was a personal name meaning 'respected.'

In fine, I may observe that this brief yet broad survey shows the extensive scope of onomastics in ancient Indian history, both as the philosophy of name and as a tool of linguistic palaeontology.

I am indeed thankful to scholars who have kindly given me a patient hearing. I wish all of you a Happy New Year.

*Harshōttuṅga-taraṅga-vilasat dishṭa pradishṭam varam
Bhūyān = maṅgala-maṇḍanam śubhakaram varsham saharsham
navam.*

STANDARDISATION OF GEOGRAPHICAL NAMES IN INDIA—A NEED

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AND

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Introduction

The name forms an important mark of identification by which a person, place or thing is known or called. It is a unique distinguishing feature of an object. The place name is a tag which gives deep insight into its past. It is imperative that names should always be used correctly, both phonetically and in writing. The names of geographical entities such as cities, towns, villages, rivers, hills, mountains, lakes and other land marks are extensively used by every one, in some way or the other. To avoid any possible confusion or ambiguity, it is very essential that the correct versions of names are used both in speech and writing. The importance of the work connected with standardisation of geographical names in any country, therefore, needs no emphasis. This problem is of immense magnitude for a big country like India, where there are large number of dialects and scripts. Local versions of place names have their own warmth and this fact cannot be ignored. There are 14 languages officially recognised in our constitution. Hindi in Devanāgarī script and English in Roman script are the official languages. All the Indian languages are phonetic in character.

We have so far been using the Anglicised spellings of many names as prevalent (though spellings of some names have been corrected e.g., Jalandhar for the earlier version, Jullunder), but these must all be corrected.

The names of places and other geographical features constitute an important information on maps. The purpose of a name is to pin-point the particular place or feature to a map user. The subject of toponymy deals with the study of names of topographical features—natural and cultural, and is of special concern to the Land Surveyor and Cartographer. The

Survey of India, the National Surveying and Mapping agency of our country is responsible for standardisation of spellings of geographical names in Dēvanāgarī and Roman scripts, as per authority delegated by Government of India, details of which are given in subsequent paras.

Government of India's Policy

Government of India had issued detailed instructions for adopting a uniform procedure for finalising the spelling of geographical names in India, to all the State Governments in 1953. These instructions lay down the following principles and procedures for adoption in determining the correct spelling of geographical names :

Paras (a) to (e) below are reproduced from para 203 of T.H.B. chapter VI Tenth Edition (corrected up to 31-3-1971)

(a) Authority to determine the spelling of any name in the script used as the official language of the Centre will vest in the Central Government

(b) All Ministries of the Central Government and Subordinate offices will observe the spelling approved by the Central Government.

(c) The Survey of India will be the only authority, for the transliteration of names from one script to another according to the system approved by the Central Government. In the event of disagreement between the Survey of India and a State Government, the decision of the Government of India will be final.

(d) Where a State Government uses a script (other than the Dēvanāgarī script) which differs from that used by the Central Government, or where a local script of the State differs from the script used by the Central Government, the State Government will be the authority for deciding the spelling of geographical names of places or features in the State in local script. The Survey of India will be responsible for transliterating these names into Dēvanāgarī or Roman script in accordance with the approved system of transliteration and in consultation, where necessary, with the State Government and other appropriate authorities.

(e) State Governments will have full authority, where they adopt Hindi in the Dēvanāgarī script as the official language or

even where Hindi is only a local language of the State Government to give names to places and natural features within their areas hitherto un-named. Such names will be communicated to the Survey of India in the Dēvanāgarī script for transliteration into the Roman script. Should it be necessary to alter the existing spelling in the Dēvanāgarī script of a name in use by the Survey of India, the State Government will ask the Survey of India to adopt the new spelling. If the Survey of India is unable to agree, the State Government may refer the matter to the Central Government for a decision. This procedure will apply also to changes in the spelling of names that appear in the *Gazetteer of India*.

(f) All departments of the Central Government will continue to consult the Survey of India, as in the past, on the correct spelling of names of new installations, such as Railway Stations, Aerodromes, Telegraph Offices, etc.

Changes in Names

Procedure to be followed for making changes in the geographical names has been separately laid down by the Government of India. It has been stated that State Governments should keep in view the following broad principles when making proposals for changes in the names of villages, towns, etc., to the Government of India :

(i) Unless there is some very special reason, it is not desirable to change a name which people have got used to.

(ii) Names of villages etc., having a historical connection should not be changed as far as possible.

(iii) A change should not be made merely on grounds of local patriotism or for linguistic reasons, e.g. villages etc., should not be renamed after national leaders merely to show respect to them or for satisfying local sentiments in the matter of language, etc.

(iv) In selecting new names, care should be taken to see that there is no village or town etc. of the same name in the State and neighbourhood which might lead to confusion.

(v) While recommending any change, the State Governments should furnish detailed reasons for proposing a change in the name, and also for selecting the new name.

State Name Authority

Government of India in 1979 had also requested all the State Governments to establish "State Name Authority" to implement the above mentioned decisions. The terms of reference of this body are primarily to standardize names within the State in the local language to facilitate correct transcription from local language to Dēvanāgarī, and correct transliteration from Dēvanāgarī to Roman. The responsibilities and functions of 'State Name Authority' have been outlined below :

(a) Research and investigation into the names of geographical entities falling wholly within the boundaries of the State or the Union Territory, and standardisation of their names, and spelling in the State language.

(b) Giving names to new villages/townships/and other geographical entities.

(c) Scrutiny of proposals for alteration of existing names and processing them in accordance with Government of India's instructions. Such proposals for change of names are required to be referred to the Ministry of Home Affairs.

(d) Publishing a list of standardised geographical names and ensuring their use in the correct form by the Govt. agencies and public concerns.

(e) Acting as a Clearing House for information pertaining to geographical names.

(f) Transliterating geographical names falling outside the State or Union Territory into the State language, according to the system of transliteration approved by the Central Government.

(g) Co-ordination and co-operation with the adjoining States in Standardisation of names.

Present System

The practice followed in the Survey of India is that the name is picked up and recorded in appropriate column on a prescribed form by Surveyors in the script, in which he is most proficient, in the field by making local, on the spot enquiries. He also gets it written by the local official who could be Patwari or village-headman or in their absence, any educated person available in the village. This ensures that the name picked up is

actually prevalent in the area and is not merely copied from some official records which may not be upto date. The Camp Officer goes through the versions of the Surveyor and the local official and also consults the official lists published or in manuscript as available with the Tahsildar and writes the Dēvanāgarī and Roman spellings of the names in the appropriate column of the form, as accurately as possible. From these different versions, the Roman version is then derived by following a transliteration system, which goes under the name, Hunterian System of Transliteration. This system was developed by Dr. W. W. Hunter of Bengal Civil Service and accepted by the Central Government with a few modifications in 1870 and has been in use in Survey of India since then.

Drawbacks of the Present System

Though the work of picking up of names at the time of survey operations carried out by the Survey of India, and finalising their spellings in Roman for printing on the maps as per guidelines laid down by Government of India, has been proceeding fairly satisfactorily yet this system has some inherent defects, as given below :

(a) The Surveyor who first picks up the name may or may not be fully conversant with the regional script/language and as such may not be able to bring out the correct name in his own language, as locally pronounced.

(b) The educational background of the local official may not be of required level to bring out the name in regional script correctly, as in common use.

(c) The Camp Officer who scrutinizes and writes the names in Dēvanāgarī and Roman may or may not be knowing both the Surveyor's language and the regional language. This holds good for the officer-in-charge of the Field Unit, too.

(d) The Hunterian System does not provide a distinct letter for letter in Roman, for transliteration of names from Dēvanāgarī. For example 'T' is provided for *ta* and *ṭa*.

(e) No key establishing exact relationship between Roman and Dēvanāgarī letters is printed on the maps for correctly pronouncing the name.

(f) Spellings and versions of names have been found changing during surveys carried out at different periods, due to in-

adequate attention paid at various levels, and no standardisation of names having taken place.

During a recent study of names of Solan District of Himachal Pradesh, it was observed that the pronunciation of certain words by villagers is not the same as written by them. Also they speak many words so fast and in a typical style that the listener really cannot reproduce them as actually pronounced by them. To site an example, at one place when asked the name of a village, we heard Kalāriwāla, whereas he had meant Kulhāriwāla. The Surveyor in these cases is bound to introduce inaccurate versions in his village lists while picking up names during survey operations. It has also been found, that in this district, there are many small habitations with distinct names every 2-3 kms apart, and their names are not recorded in the official records at Tahsil/District level. There are approximately 7000 villages/hamlets in this district, but official records have names of 2515 villages only. While interacting with the local revenue officials (Patwaris), it was found that they do have names of all such small villages/hamlets falling in their area entered in their records, but they never supplied these to their higher authorities. The available paper space due to scale of map (1 : 50,000) is also a big bottle-neck to print names of all the villages and hamlets in these areas. Similarly, each area in our country has its own problems due to linguistic, historical, cultural and other differences.

Proposed Sytem

There is a need to change the existing system which should bring out standardisation of spelling of names in local, Dēva-nāgarī and Roman scripts with the ultimate aim of regional, national and international acceptance. United Nations Conferences on the Standardization of Geographical names held from time to time have also repeatedly stressed the need for such standardization of the names at national and international levels. In the proposed system it is desirable that all State Governments should establish 'State Name Authority' forthwith. They should collect the names of all the villages, rivers, lakes, hills and other features from revenue officials, who generally maintain the land records in each State. This job can be done ery easily by associating Deputy Commissioners of each

district with the Authority. The detailed procedure which should be followed is enumerated below :

(a) The names of places and features in the local script should be collected Patwarwise from Patwar, as they are entered in the revenue record. These lists should include all the names of hamlets, villages and features such as hills, rivers, tanks, lakes, etc., falling in their Patwar Circle. The Patwari should also supply the historical background of the existing names, if known to him.

(b) These lists should be compiled Tahsilwise at headquarters with the help of Survey of India maps giving co-ordinates of each name for easy reference and retrieval. All discrepancies due to varying pronunciation should be eliminated.

(c) The lists, so prepared should be scrutinized at District headquarters and sent to "State Name Authority". District Administration should also forward proposals for naming unnamed places/features with complete data, for taking further action by the authority.

(d) State Name Authority should finalise these lists including granting approval to the proposals for naming unnamed places and features submitted by District Administration. The finalised lists should be submitted to Regional Circle of Survey of India for standardising spelling of names in Devanāgarī and Roman Script.

State Names Authority should in due course, bring out transliteration tables of their regional language for transliterating names to Devanāgarī script, in consultation with Survey of India. These tables should be simple to use. In the meantime, the names in Devanāgarī could be written by transcription from the names in local script.

The transliteration table of the Hunterian System in use in Survey of India from Devanāgarī to Roman should be made upto date keeping in view the above mentioned principles and in addition should meet the needs of computerisation. A suggested table is given in Appendix I to this paper. The significant changes made in this modified table are as follows :

(a) Letter 'a' (Vowel *a*) has been added to all consonants as it is inherent in each consonant of Devanāgarī script.

(b) For those Devanāgarī letters which have same Roman letters, a dot has been added below the Roman letter to indicate the harder sound.

(c) Macron '—' is given on all the Roman vowels including the last vowel to indicate longer sound than the normal.

The modified Transliteration table should be reproduced on the published map, to provide key to the map reader for the correct pronunciation of Geographical Names.

Training courses in Cartographic Toponymy should be organised in various institutions/universities including Survey Training Institute. It should be included as a subject in M.A. Geography and other connected courses.

Districtwise 'Gazetteer of Names' should be published by each State Government in collaboration with the Survey of India. These should include authorised/standardised versions of Names in Regional, Dēvanāgarī and Roman scripts, with coordinates.

'Modified Survey of India Transliteration Table from Devanagari to Roman

<i>Roman</i>	<i>Pronunciation</i>	<i>Roman</i>	<i>Pronunciation</i>
a	Sound of 'u' in cut.	ū	Sound of 'oo' in root.
ā	Sound of 'a' in father.	e	Sound of 'e' in pen, pet.
i	Sound of 'i' in bit.	ē	Sound of 'ai' in rain.
ī	Sound of 'ee' in keen.	ai	Sound of 'a' in angle.
u	Sound of 'u' in put.		

The above system has been suggested in the Dēvanāgarī Script and approved by the Central Hindi Directorate, Govt. of India.

The following has been suggested by Shri G. S. Oberoi, Director, Survey of India in lieu of the existing table 'Hunterian System of transliteration' which does not distinguish between *da* and *ḍa*, *ra* and *ḍa*, *ta* and *ṭa* etc., and has many other shortcomings, and is unsuitable for use on the Computer.

o	Sound of 'o' oblige.	ga	Sound of 'g' in get.
ō	Sound of 'o' in only.	ga	Sound of 'gh' in Ghazni.
au	Sound of 'ow' in cow	gha	Sound of 'gh' in ghost.
ka	Sound of 'k' in kit.	ṇa	Nasal sound in Ring.
qa	Sound of 'q' in quail.	cha	Sound of 'ch' in chit.
kha	Sound of 'kh' in khaddar.	chha	Sound of 'chh' in chhattri.
kha	Sound of 'kh' in Khaki.	ja	Sound of 'j' in jam.

za	Sound of 'z' in zebra.		spoken rather quickly.
jha	Sound of 'jh' in <i>Jhansi</i> .	fa	Sound of 'f' in fat.
ṇa	Nasal sound in Ring.	ba	Sound of 'b' in bit.
ṭa	Sound of 'ṭ' in tap.	bha	Sound of 'bh' in <i>Bharat</i> .
ṭha	Sound of 'ṭh' in <i>Pathan</i> .	ma	Sound of 'm' in mat.
ḍa	Sound of 'ḍ' in dim.	ya	Sound of 'y' in yoke.
ḷa	Guttural 'ḷa'.	ra	Sound of 'r' in ran.
ḍha	Sound of 'ḍh' in bird-house spoken rather quickly.	la	Sound of 'l' in light.
		ḷa	Sound of 2nd 'l' in <i>Malayalam</i> .
ḷha	Guttural 'ḷha'.	va	Sound of 'v' in very.
ṇa	Sound of 'n' in grunt.	sha	Sound of 'sh' in shy.
ta	Sound of 't' in French carte.	sa	Sound of 's' in sun.
		ha	Sound of 'h' in hat.
tha	Sound of 'th' in thing.	ṇ	Nasal sound in Ring.
da	Sound of 'th' in them.	ksha	Sound of 'xiou' in obnoxious.
dha	Sound of 'dh' in dhobi, dharm.	tra	Sound of 'tr' in <i>Chitrakūṭ</i> , <i>Trivēṇī</i> .
na	Sound of 'n' in nice.		
pa	Sound of 'p' in pen.	h	Half sound of ah!
pha	Sound of 'ph' in uphold		

No distinction is sought to be maintained for the purpose of Geographical names between *śa* and *sha* or between *ṇ* and *ṇ̄*.

It will be appreciated that any *Dēvanāgarī* Consonant such as *ka* stands for *k+a*, that is, the short 'a' sound is always understood. When the short 'a' sound is not to be pronounced, 'halanta' ought to be used for correct transliteration, as in 'svāgatam', where 'ma' has 'halanta' sign attached to it.

The transliteration of *ḍa* and *ḍha* has been done by using a diacritical mark with *l* as *ḷa* and *ḷha*, rather than with *r*, as *ṛa* and *ṛha*, as phonetically *ra* and *ḍa* are pronounced from different places of tongue.

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THE LOCAL RULERS AND THE PLACE NAMES

A. V. NARASIMHA MURTHY

The emergence of a large number of local rulers known as *Pāṭegārs*, *Nāyakās* and *Gauḍas* is an interesting phenomenon in *Karṇāṭaka*. These chiefs established small towns and forts and founded either new capitals or changed the names of the old places and made them as their capitals. Most of these places have forts built by them, obviously, for the purpose of defence. Though not very huge, these forts served the purpose and kept the local enemies at a distance. These chiefs were eager to legitimise their claim to these places by renaming them. While doing so they preferred to have the new names associated with themselves or their parents. Thus a large number of such new place names came into existence during the period in southern *Karṇāṭaka*, which is examined here.

These new names differ from the *agrahāra* village of the more ancient days in one particular aspect. The names of the *agrahāra* villages and *chaturvēdi-maṅgalams* mostly remained in royal records such as inscriptions and never became quite popular with the general population. On the contrary, these names which were newly coined became quite popular with the masses. Old names are practically unknown to the later generations. Under this background the following place names of southern *Karṇāṭaka* are examined here. They are listed in alphabetical order.

Ballāṭarāyanadurga: This is a thickly forested hilly area about 40 kms from Mudigere in Chikkamagalur district. The local tradition associates this place with Ballāṭa of the Hoysaṭa dynasty. Extensive fortifications, probably of the Hoysaṭa period, are seen in this place. Aṅgaḍi or Śaśakapura or Sosevūr of the Hoysaṭa fame is very near to this place.¹

Bharmagiri: It is a small village in Hiriyūr taluk of Chitradurga district. It has a small hillock and a fort over it. It was built by Bharamappa, one of the *nāyakas* of Chitradurga. He ruled from 1684 to 1721 A.D. and was a powerful *pāṭegār*. He was a powerful ruler, but is more famous for his charities.²

Hence, the place came to be called after him as Bharmagiri. Another place where there is a tank near to this place is also named after him as Bharmasāgara.

Boppagaṇḍanapura : It is an interesting place near Maḷavalli in Mandya district. It is a pilgrimage centre which has a *maṭha* and *gadduge* of Maṇṭeśvāmi, a famous saint who is associated with folk songs. It is said that a local chief Boppa-gauḍa was responsible for founding this place.

Chāmarājanagara : It is the headquarters of the taluk of the same name in Mysore district. There are about sixty inscriptions at this place³ and an inscription of thirteenth century refers to this place as Arekoṭhāra or Arekuṭhāra.⁴ The present name was given by Kṛishṇarāja Oḍeyar III in 1818 A.D. on learning that his father Chāmarāja-Oḍeyar was born here. An inscription of 1828 A.D. gives the details as follows: The king established the town Chāmarājanagara and got the temple of Chāmarājēśvara with *prākāra* and golden *kalaśa*; installed the *linga* therein and set up several other shrines around; he also built a shrine and had the images of himself and his three queens set up in the temple.⁵ The old name is completely forgotten and people are not even aware of such an earlier name.

Channarāyanadurga : It is a small village in Koratagere taluk of Tumkur district. As the name signifies, it is a *durga* or a hill fortress named after Channappa-gauḍa, a chief of Madhugiri who ruled in 1654 A.D.⁶ However, the Marāṭhas defeated these chiefs and annexed their chiefdom. But later, it came under the Mysore Oḍeyars' rule also. In one of the inscriptions it is called Prasannagiri, obviously a Kannaḍa translation of 'Channa.'

Channagiri : It is the name of a taluk as also the headquarters of the same taluk in Shimoga district. From the early inscriptions found here it becomes clear that it was a part of Noḷambavāḍi-32,000 division and was ruled by Uchchaṅgi Pāṇḍyas. However, in the 17th century queen Chennammāji of the Keḷadi family invaded it, captured it from the Bednūr army and took this place under her control and gave it to her sister as an estate.⁷ She built a fort on the hillock towards the south-west corner of the present town. From then onwards, the place came to be known as Channagiri after the name of Chennammāji of Keḷadi.

Channarayapaṭṭaṇa : This is the name of a taluk and also the head-quarters of the taluk in Hassan district. From the inscriptions it becomes clear that the original name of the place was *Koḷatūr*. In 1600 A.D. the chief of Hoḷenarasipura by name Lakshmappa-nāyaka invaded the place and conquered it and bestowed it on his son Channarāja as a *jāgir*. His son was Channarāja because he was a devotee of Viṣṇu in the form of Channarājēsvāmī. He erected a temple for the god and the place came to be known as Channarayapaṭṭaṇa.

Chikkanāyakahaḷḷi : It is the headquarters of the taluk of the same name in Tumkur district. It has a Dravidian type of temple, most probably built during the time of the Hoysaḷas. The place was under the Vijayanagara ruler Veṅkaṭapati-rāya and he gave it as a *jāgir* to the chiefs known as Nāyakas of Hāgalvāḍi.⁸ Hāgalvāḍi is also in Tumkur district and is close by. In the family of Hāgalvāḍi chiefs was a famous ruler by Chikka-nāyaka (1669 A.D.). He built the temple and fort was destroyed by the Marāṭhas under Paraśurām Bhāo. Ultimately the Mysore Oḍeyars subdued these Hāgalvāḍi chiefs and retained Hāgalvāḍi free from tribute.

Dēvarāyanadurga : As the name itself signifies it has a fort named after Dēvarāya. It is about nine miles from Tumkur and has an antiquity as known from inscriptions and *sthaḷapurāṇas*. Its original name during the Hoysaḷa period was Ānebiddasāri or Ānebiddajāri meaning the place where the elephant fell. According to the *sthaḷapurāṇa*, a gandharva in the form of an elephant fell at the steep hill and hence the hill also came to be known as Karigiri. Even during the Vijayanagara period the name Karigiri was used, and a tank was built and was named Bukkasamudra, after Bukkarāya II. Afterwards the place was called Jaḍakanadurga after the name of a chief called Jaḍaka ; but this chief cannot be identified. In 1696 A.D. Chikka Dēvarāja Oḍeyar captured this place and the place was renamed as Dēvarāyanadurga. He repaired the old fort and made it into a strong fort, and the place is continued to be called after that name even now.

Gummanāyakanapāḷya : It is a small village in Bagepalli taluk of Kolar district. It was the headquarters of the chiefs or the Nāyakas and Gummanāyaka was a powerful ruler.⁹ The place is named after him. It has a fort on the hillock in the

village. Gummanāyaka ruled from 1296 to 1314 A.D. and his rule extended over Bagepalli, Hindpur and Kundukuru taluks.

Heggaḍadēvanakoṭe: It is the head-quarters of the taluk of the same name in Mysore district. Originally it was included in Kīrtipura or Kittūr and had connections with the Gaṅgas of Talakāḍu and the Hoysaḷas.¹⁰ But later, it became the chief city of a *pāḷegār* by name Heggaḍa Dēvarāya. He built a town and a fort here and the present name became popular from him.

Kempasāgara: It is a small village now in Magadi taluk of Bangalore district. The place has no antiquities or temples or inscriptions of the pre-Vijayanagara period. The village is named after Kempe-gauḍa, the chief of Māgaḍi who is said to have founded this place, building, a tank or *sāgara* and the temple with a *maṭha*. The temple has a pillar on which is carved a figure which is said to be that of Kempe-gauḍa and it is similar to the sculpture of this chief in the Sōmēśvara temple at Māgaḍi.

Kṛishṇarājapēṭe: Popularly known as K. R. Pēṭ, it is the head-quarters of the taluk of the same name. Till 1882 A.D. it was part of Hassan district and later it became part of Mysore district. Now it is part of Mandya district. There is only a solitary inscription at this place and it does not give its original name.¹¹ However, it was called Attiguppe till 1891 A.D. In that year it was changed over as Kṛishṇarājapēṭe after the Mysore Oḍeyar ruler Kṛishṇarāja-Oḍeyar IV. The old name Attikuppe is completely forgotten now.

Kṛishṇarājanagara: Popularly referred to as K. R. Nagar, it is the head-quarters of the taluk of the same in Mysore district. Though there are many inscriptions of antiquity in this place,¹² an epigraph of 1391 A.D. refers to this place as Eḍatore.¹³ Actually the town is on the bank of Kāvērī. Kṛishṇarāja-Oḍeyar IV visited this place in 1837 and from that date onwards this place has been named Kṛishṇarājanagara after this great ruler. However, the old name Eḍatore is still in public memory.

Kṛishṇarājasāgara: It is a famous place where a dam has been built which won the admiration of even the foreigners. There are over twenty inscriptions¹⁴ at this place and the earliest of them belonging to eleventh century A.D. refers to this place as Kannambāḍi.¹⁵ However, the *sthaḷapurāṇas* refer to this place

as Kaṇṇvapura. The present name was given because the dam built by Sir M. Visveswaraiah was at the instance and during the rule of Kṛishṇarāja Oḍeyar IV. However, the old name Kannambāḍi is still in public memory.

Mūganāyakanakoṭe : Today it is a small village in Gubbi taluk of Tumkur district. Once it was the seat of local Nāyakas of whom Mūga-nāyaka was very famous. The Marāṭha chief Paraśuram Bhāo while camping at Sira heard of these local chiefs and despatched an army to subjugate them. However, the local people numbering five hundred, mostly peasants, united under Mūga-nāyaka and valiantly fought against the Marāṭhas. The seige of the fort continued for two months, during which period, the local peasants fought bravely and the Marāṭha army could not take possession of the fort. Thus, it remained with the local people headed by Mūga-nāyaka. The place derives its name from this chief. As there are no inscriptions we have no idea of the earlier name of the village.

Nāyakanahaṭṭi : It is a village in Challakere taluk of Chitradurga district. The local history is of great interest. Mallappa Nāyaka was not only a powerful chief but was also a benevolent ruler. He obtained permission from the Vijayanagara king to establish himself near Haṭṭi, the original name of the village.¹⁶ Mallappa-nāyaka's fame spread far and wide and Vijayanagara king wanted to subjugate him and asked his local governor to do the needful. But the local governor could not defeat Mallappa-nāyaka and he thought of a plan to defeat him using the beautiful courtesans. They also failed to entice the Nāyaka and hearing all this, the Vijayanagara ruler rewarded him with the title of *pāḷegār* and gave him an estate around Koṇḍarpidurga. His descendants ruled the area for sometime. Thus the Haṭṭi became Nāyaka-Haṭṭi from the time of Malla-nāyaka. Two inscriptions found here and dated 1620 A.D. refer to Haṭṭi Mallappa-nāyaka's son Kastūri Malla-nāyaka.¹⁷

Piriyāpaṭṭaṇa : It is the head-quarters of the taluk of the same name in the district of Mysore. There are four inscriptions here of which one of them is highly useful in understanding the present name¹⁸. This is an inscription dated 1590 A.D. and states that *mahāmaṇḍalika*, *maṇḍalēśvara*, Kulottuṅga Chaṅgāḷva Piriyarājayadēva, son of Śrikanṭharājayya of Harita-gotra, Rik-śakhā and Soma-vaṁśa rebuilt the town of Siṅgaṭṭaṇa

and renamed it after himself as Piriyaṛājapaṭṭaṇa.¹⁹ From this, it becomes clear that the Chaṅgāḷva chief Piriyaṛāja was responsible for the present name Piriyaṛājapaṭṭaṇa. These Chaṅgāḷva chiefs who ruled in and around Piriyaṛājapaṭṭaṇa, are known to have ruled from about 1425 to about 1620 A.D. As known from the above inscription, Śrīkaṇṭharājayya ruled from 1545 to 1565 A.D. He had four sons among whom Piriyaṛājayya, the founder of Piriyaṛājapaṭṭaṇa was the most important. He ruled from 1580 to 1595 A.D. The inscription further states that those who call this place as Piriyaṛājapaṭṭaṇa are born to one father and one mother and those who call it by its old name Siṅgapaṭṭaṇa incur the great sin of killing father and mother²⁰.

Holavanahaḷḷi : It is a small village in Koratagere taluk of Tumkur district. It's original name was Koramapura as it was populated by the Koramas, a people of low caste. Holava-gauḍa who was a powerful chief of the Koramas changed the name of this place after himself as Holavanahaḷḷi. In fact Byre-gauḍa of Āvati wanted to establish a fort and a market at this place after his name. But the local Korama community agreed to this on the condition that he can do so but the old name Holavanahaḷḷi should not be changed. Byre-gauḍa agreed to this condition and established a *kōṭe* and a *pēṭe* here without changing the name. Many of the inscriptions mention these chiefs.²¹

Nañjarājapaṭṭaṇa : It is a town in Somawarpet taluk of Kodagu. It was founded by Nañjarāja, the Chaṅgāḷva prince of Periyaṛājapaṭṭaṇa and hence, it was known by that name.

Narasimharājapura : It is the head-quarters of the taluk of the same name in Chikkamagalur district. Though there are inscriptions of the thirteenth century A.D. in this place, they do not mention the name of the village.²² The village in the later period was known as Eḍehaḷḷi because there was a Viraśaiva-maṭha here which was providing free food (*eḍe*) daily to the travellers and others. Hence, it came to be called Eḍehaḷḷi or the village of free food. In 1915 A.D. Yuvarāja Kaṇṭhīraṇa Narasimharāja-Oḍeyar visited this place and in commemoration of this event, the name was changed into Narasimharājapura. However, the older name Eḍehaḷḷi is still in public memory.

Ponnampēṭe : It is a busy town in Virarajpet taluk of Kodagu district. This town was founded by Mādaiah in 1845 A.D. in

memory of his father Cheppuḍi Ponnappa, who was the Dewan under the king Chikka Virarājendra of Koḍagu. It is a good paddy trading centre and hence, became a *pēṭe* after Ponnappa as Ponnampēṭe.

Sāvanadurga: It is a picturesque place in Magadi taluk of Bangalore district. The place has two hillocks known as Bili-betta and Karibetta. Its history can be traced from the period of the Hoysalas. However, it became important during the Vijayanagara period as several feudatories or *sāmantas* held this place. Hence, it was called Sāmantadurga or the fort of the feudatories. In course of time, it was corrupted into Sāvanadurga. Though this name was not after a particular chief it is interesting.

Śrinivāsapura: This popular town in Kolar district was originally known as Pāpanapaḷli. Dewan Poornaiah visited this place and camped here on his way back from Tirupati. He was accompanied by his son Srinivasa Murthy and it is said that he changed the name of the village Pāpanapaḷli to Śrinivāsapura. It may also be possible that Dewan Poornaiah so named it after the god of Tirupati (Śrinivāsa). If the former is true, it is very interesting that even a Dewan could change the name of a village in those days.

Śrīrāmapura: It is a village in Hosadurga taluk of Chitradurga district. There is no temple of Śrīrāma at this place. From the inscriptions it becomes clear that the ancient name of the village was Būdhīhāḷu which has been sanskritised as Vibhūtipura and Būdipura.²³ When it came to be ruled by the *pāḷegārs* of Chitradurga, they renamed the village as Girijanagara. In the 13th century a chief by name Gollara Siruma ruled over this area. He built a strong fort here. However, he fought against the Vijayanagara governors and died in the battle. It is said that poet Rāma wrote *Sirumana-charitre* in Sāṅgatyā style in 1703 A.D. and another poet Siddha wrote *Sirumane-sāṅgatyā*. From these, it becomes clear that Siruma was an important, influential and popular personality in the area and the place came to be known as Sirumanapura which in course of time became Śrīrāmapura.

Vāṇivilāsapura: It is a village in Hiriyur taluk of Chitradurga. Its original name was Mārikāṇive as it has a pass in the eastern line of the Chitradurga hills. In the village is a temple dedi-

cated to Kaṇive Māramma and hence, the name Māri Kaṇive. Recently a dam was constructed by creating an artificial lake at this place in 1907. This lake was called Mārikaṇivekere. In honour of the queen of Kṛishṇarāja-Oḍeyar IV, it was renamed as Vāṇivilāsasāgara and consequently the village is called Vāṇivilāsapura.

Virarājapēṭ : It is an important commercial town in Kodagu district. It was founded in 1792 A.D. by the king Doḍḍa Virarājendra in commemoration of a meeting between the prince and general Abercromby which took place at this beautiful and picturesque place. The general was advancing with the British army from Bombay against Tippu Sultan. In commemoration of this event of political significance the place was originally called Doḍḍa-Virarājendrapēṭ. It is said that he populated this place by people from other areas which included Telugu weavers, Koṅkaṇi Christians, Bengali Muslims etc. Some of the Roman Catholics who escaped from the camp of Tippu very gladly joined this place. In course of time Doḍḍa-Virarājendrapēṭ became Virarājapēṭ, by which name it is known at present.

NOTES AND REFERENCES

1. William Coelho : *Hoysaḷavamśa*, p. 26.
2. Krishna Rao, M. V., *Karnāṭaka Itihāsa Darshana*, p. 469. Bharmappa nāyaka was the successor of Madakari-nāyaka of Chitradurga. For more details see the above book.
3. *Ep. Carn.*, Vol. IV (Rev.), Ch. 1-63.
4. *Ibid.*, Ch. 3. This is the inscription of Hoysaḷa Narasimha II and is dated 1281 A.D. The earlier inscription of the Gaṅgas does not mention the name Arikuṭhāra.
5. *Ibid.*, Ch. 5.
6. *Karnāṭaka Itihāsa Darshana*, pp. 472-76.
7. Chitnis, K. N., *Keḷadi Polity*, p. 20.
8. *Ep. Carn.*, Vol. IV (Rev.), Ch. 38.
9. *Karnāṭaka Itihāsa Darshana*, p. 480. The history of this family can be traced from 1243 A.D., when a chief by name Narasimha-nāyaka founded this family. This dynasty has a long history which ruled upto 1800 A.D.
10. *Ep. Carn.*, Vol. III (Rev.), Hg. 123.
11. *Ibid.*, Vol. IV (Rev.), Kp 1
12. *Ibid.*, Vol. V (Rev.), Kn. 1-6.
13. *Ibid.*, Kn. 1.
14. *Ibid.*, Vol. VI (Rev.), pp. 21-44.

15. *Ibid.*, p. 43. This is an undated inscription but assignable to 10th century on grounds of palaeography. It refers to Ponna-gauḍa of Kannambāḍi. Another inscription of the time of Hoysaḷa Viṣṇuvardhana, dated 1118 A.D. also refers to this place as Kannambāḍi.
16. Haṭṭi refers to a village and is a popular place-name ending in Karnataka.
17. *Ibid.*, Moḷakālmūru 37 and 38.
18. *Ibid.*, Vol. IV (Rev.), pp. 1-3.
19. *Sōma-vamśadaṛukuśākeya śīman-mahāmaṇḍalika-maṇḍalēśvara Kulōttuṅga Chaṅgāḷva Srī Piriyaṛājayadēva-mahāeraṣuḡaḷu yī paṭṭaṇavanu jīrṇōdhārava māḍi tamma.hesaralli Piriyaṛāja-paṭṭaṇavendu hesara koṭṭaru.*
Yindārabhya nammaraṛjyada dhore āgali pararājyada
dhore āgali hadineṇṭujāti nūrondu kuladavan-ādarū
Piriyaṛājapaṭṭaṇa endavanige vobatande voba tāyige
huṭṭidava Siṅgapaṭṭaṇavendava tamma tanle tāya
kondava tanna heṇḍatiya.
20. *Ibid.*
21. *Ibid.* Maddagiri 31 and 32.
22. *Ibid.*
23. *Ibid.*

COMPUTER ANALYSIS FOR THE STUDY OF PLACE-NAMES

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Place-names cannot be studied in isolation. If we just take one place-name and try to analyse, it will at best end in separating the two words joined in a place-name and in some conjectural meaning. Therefore, in order to study the place-names, from the point of view of history, ethnology or mythology or to arrive at some other hypothesis, we have to study them along with similar names elsewhere, say, in a given region or state. And the place-names in a State run into many thousands. Further in the formation of place-names we find certain attributes, such as, religion, industry or royal personage. Also some related information such as name variation needs to be looked into, in their study.

The data on place-names, is therefore, plenty and if the same is recorded and preserved, the researchers can draw from this storage, only that information which is relevant to their problem or study. Also, some interesting revelations may come to the fore, if place-names of a region are studied in their entirety. In storing vast information on place-names and retrieving for further analysis, the computer can play an important role.

Using the computer for humanities and social sciences is a relatively new concept, even in advanced countries. In India, however, this author has stored literary texts on the computer and it has enabled him to prepare concordance or word indices through which, further analysis of any text or its comparative study with other texts is made possible.¹ Secondly, information contained in inscriptions pertaining to any region can be held in the computers and any aspect, at the micro- or the macro-level can be retrieved instantly.² Linguistics is another area where computer's help is greatly sought. The computer-aided teaching is also widespread in Western countries. So, if the data in any field of humanities and social sciences is large enough, we can think of holding it in the Computer for analysis.³ If held, the computer offers in a desired sequence, whatever we

need for the further study or research. With the material held in the computer's data base, we sometimes get ideas hitherto not known or not thought of. Here is an example: Muddana, Kannaḍa poet lived during the end of last century. Of the five works written by him three are on *Rāmāyaṇa* and the remaining two are small Yakshagāṇa Prasaṅgas. When part of his works were fed to the Computer, for the purpose of studying the mythological characters, it was revealed that there were much more references to Śiva, who has no recognisable importance in the *Rāmāyaṇa* or for that matter in the two Yakshagāṇas. This enabled us to conclude that Śiva, more than Rāma, was the favourite deity of the poet Muddana, a fact which was absolutely unknown to scholars over the past seven decades.⁴

It is to be noted that the computer stores faithfully whatever data is fed and sorts it in any sequence you ask for and offers the same within seconds, in the form of print-outs.

How to go about with Place-names

First, we have to decide what categories of information we need with regard to the study of place-names. Usually place-names comprise of two words which may be called 'Pūrva Pāda' and 'Uttara Pāda'. There may be one or two 'Madhya Pādas'. (Some place-names comprise of one single word). The 'Uttara Pāda' consists of nomenclatures, such as *ūru*, *paṭṭi*, *pura*, etc. But the 'Pūrva Pāda' indicates some attribute, such as physical feature of the place, mythology, etc. These 'Pādas' are to be separated and stored. While this forms the essential information, details like variations in the name and their period also need to be stored.

Format for Place-names data

The format for computer input is given in Figure 1.

Figure 1 :

1. Place Name	1-A Earliest Reference
2. Variation (period)	2-A Source
3. " "	3-A "
4. " "	4-A "
5. " "	5-A "
6. " "	6-A "

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|-----|--------------------------|------------------------------------|
| 7. | Pūrva Pāda | |
| 8. | Madhya Pāda | |
| 9. | Madhya Pāda (2nd) | |
| 10. | Uttara Pāda | |
| 11. | Attribute | : Physical feature |
| 12. | „ | : Mythology |
| 13. | „ | : Religion |
| 14. | „ | : Industry |
| 15. | „ | : Arts |
| 16. | „ | : Royal Name/Title |
| 17. | „ | : Individual Name |
| 18. | „ | : General/Social |
| 19. | „ | : Unidentified : its possible clue |
| 20. | Pincode | |
| 21. | Taluk | |
| 22. | District | |
| 23. | Illustrative quotation/s | |
| 24. | Additional information | |

In any one place-name, information on all these items may not be available. Further, some information may be acquired later, or the one which is already held requires modification. The computer accepts the same at any stage, without dislocating the information held earlier.

As a test case, some place-names from Karnāṭaka were fed to the Computer along with their relevant information. (Vide Appendix I). The transliteration scheme adopted here is linear and does not employ any diacritics. (Vide Appendix II for the transliteration scheme). The transliteration has been successfully employed in holding Indian writings be it a Sanskrit or regional language text or proper nouns from inscriptions, on even the Indian Scientific terminology.

From the stored data, listings under different attributes (physical features, industry etc., were obtained from the computer. For samples, vide Appendix III). Other items in the format can also be indexed.

Once a data base of place-names pertaining to a State or any wider region is created, we can expect the computer to answer queries or supply information of the following type:

(i) Since when the place-name '.....' is extant and how did it evolve in its present forms?

(ii) Are there any place-names bearing the Royal name/ title '.....'?

(iii) Let me have a list of the place-names ending in 'JE' 'AAJE' (Which are a unique feature in Dakshina Kannada Dist). Are these noticed in any other District?

(iv) List all place-names connected with *Rāmāyaṇa*, to study its influence in a given region, or Rāma's movements during his exile.

(v) Will the computer list out places of Buddhist interest or influence, as reflected in the place-names? (Yes, only to the extent of information under item 'Buddhism', is stored in the computer).

(vi) For tracing the industrial activities of '.....' Taluk during ancient times, list out such places in that Taluk.

For creating a data base of place-names from Karnāṭaka to serve as a specimen here are the essential steps:

Data base for Karnataka Place-names : (DKP)

First, collect all the place-names in Karnāṭaka as available from the Government records and publications. Second step—scan the indexes of the *Epigraphia Carnatica* volumes and other publications, such as, the *Annual Reports* of the Archaeological Department and also, articles on historical research, for finding out place-names in Karnāṭaka. In this, we should also include the place-names from the erstwhile Kannaḍa regions and those near the present boundaries. Further big towns have suburbs within their area with specific names. For instance, Kadire, Jappu, Kulaśekhara etc., in the Mangalore city. Put these names, as well, along with available information.

No doubt, this forms the basic data but it is very much incomplete. So, continue scanning any records or printed materials, which are likely to contain bits of information on places and feed the same to the computer. As said earlier, the computer accepts information, even if it is a small bit and holds it in its relative position. Information thus held in the data base can be corrected and duplication avoided, by looking into the print-outs produced by the computer.

The place-names data base could be a multipurpose tool and an indispensable one to all engaged in place-names study. Its

efficiency in supplying research materials on the subject depends on the extensive information added to the data base.

Data-Base of Place-names (Sample)

1	Aravattoklu	10	Uuru
2	Aravattu	11	Small Area
10	Okkalu	19	Hutta ?
18	Brahmin Settlement	20	574261
20	571298	21	Puttuur
21	Madikereri	22	D.K.*
22	Koxdagu*	1	Puttuuru (2)
1	Aznjidiiva	7	Putta/Puxtxta
2	Aigidioi (3rd Cent)	10	Uuru
3	Azadiv (14th Cent)	11	Small Area
4	Anjedib (16th Cent)	19	Hutta ?
5	Anjediva (18th Cent)	20	576131
6	Aznja Dviipa	21	Uxdupi
7	Aznki	22	D.K.*
10	Diiva	1	Chaaravaaxda
19	Non Indian Name	2	Dhaarwar (18th Cent)
20	581306	3	Taxntupura (19th Cent)
21	Kaaravaara	3a	Shaaaznta Kavi
22	Kaaravaara*	4	Daarvaaxd
1	Bexlma	5	Dhaaraa Nagar
19	Whiteness ?	6	Dhaara
20	575002	10	Vaaxda
22	D.K.*	19	Anything to do with string ? orflow ?
1	Kuuxdluuru—Shextxti	20	58001
	Haxlxli	21	Dhaaravaaxda
7	Kuuxdluuru	22	Dhaaravaaxda
8	Shextxti	23	Dhaaravaaxda
10	Haxlxli	24	Taxntupura is a Recently Sanskritised Form*
11	Kuuxdluuru— (A Place Name Itself)	1	Haaxduvaxlxli
17	Kuuxdluur's Shextxti	2	Saznigiitapura
20	571236	7	Haaxdu
21	Somvaar Peext	8	Vaxlxli
22	Koxdagu*	15	Music
1	Puttuuru	20	581309
7	Putta/Puxtxta		

21 Honnavara	20 574239
22 Kaaravaara*	21 Suxlya
1 Hosuuru (1)	22 D.K.*
2 Hosaviixdu	1 Viraaajapeexte
3 Hosapaxtxtaxna	2 Viiraraaja Peexte
4 Hosa	7 Viraaaja
10 Uuru	10 Peexte
18 New Village	16 Viiraraaja (Haaleri King)
20 563219	20 571218
21 Gauribidannuuru	22 Koxdagu*
22 Koolaara*	1 Xegazndapura
Sakkare Paxtxtaxna	2 Xevarkaznapura (1033C)
7 Sakkare	2 A.E.C.IX
10 Paxtxtaxna	3 Xegazna
14 Sugar Industry	4 Pura
20 577558	5 Five Paaxnxdavas
21 Kaxduuru	20 560260
22 Kaxduuru*	21 Bangalore
1 Subrahmaxnya	22 Bangalore*
12 God Subrahmaxnya	

APPENDIX-III

Samplex of Indexes Produced by the Computer

	10 Uttara Pada
Diiva	Aznjidiiva
Haxlxli	Kuuxdluuru-Sheextxti Haxlxli
Okkalu	Aravattoklu
Paxtxtaxna	Sakkare Paxtxtaxna
Peexte	Viraaajapeexte
Pura	Xegazndapura
Uuru	Puttuuru
Uuru	Hosuuru (1)
Uuru	Puttuuru (2)
Vaaxda	Dhaaravaaxda
	11 Physical Aspect
Kuuxluuru—A place-name itself	in Kuuxdluuru—Sheextxti
Haxlxli	
Small Area/Huutta	Puttuuru
Small Area/Hutta	Puttuuru (2)

	12 Mythology
Five Paaxnxdavas	in Xegazndapura
God Subrahmaxnya	Subrahmaxnya
	14 Industry
Sugar Industry	in Sakkare Paxtxtaxna
	15 Fine Arts
Music	in Haaxduvaxlxli
	16 Royal Name/Title
Viiraraaja (Haaleri King)	Virraajapeexte
	17 Individual's Name
Kuuxdluur's Shextxti	in Kuuxdluuru-Shextxti Haxlxl:

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SOCIOLOGICAL SIGNIFICANCE OF SURNAMES

R. INDIRA

Names as signifying labels have an important role in all human transactions. A name is a nomenclature, a label which helps in the study and discussion about a person, animal, place or any other subject. These names are mostly common names and help in the identification of objects, for example, table, book, cow, girl, town, etc. Such common names are generally used in ordinary discourse and day to day conversation.

For a detailed descriptive study we require more specific terms which are also names but needed for a specific and special purpose such as a scientific study. For example, in our ordinary everyday discourse we use the term common salt or a many sided figure. But when we study the same things in Chemistry or Geometry, we find it more useful and meaningful to use terms like *sodium chloride* or a *polygon*. Thus as soon as our discourse becomes specific and scientific, common names soon become technical terms with a special significance of their own.

When we want to speak of a particular boy or a particular town, names like boy and town no longer serve any purpose. We have to specify the boy or town by using a special label such as *John* or *Hari* or *Mysore* or *Bangalore*. These proper names have generally developed out of common names.

But from the view points of sciences such as Anthropology, Sociology and History mere proper names such as *John*, *Rama*, *Robert* or *Hari* do not have any special significance. Their only purpose is to designate an individual and give him an identity tag. For example, *John* is an individual totally different from another called *Robert*. But in some cases these proper names over a period of time may also become surnames. In England names like *Taylor* or *Baker* happens to be both proper names as well as surnames. In India, many surnames offer a great scope for a sociological study.

Surnames throw light on various aspects like the occupation of an individual or atleast that of his recent or early ancestors and the individual's social and economic status. Surnames also

help us to analyse the changes that have taken place in the status of the group. They also indicate whether the present individual enjoys the same status as his forebears did. For example, in the early days, the *yāgnik* played an important role in *yagnas*. In the present day a man bearing the surname *yāgnik*, may be doing a very undistinguished work like a bill collector.

It is important to study how the surnames in some cases originated. When a number of people undertake collectively a joint project there is inevitably a division of labour. Each member of the group does a certain job, particularly well in addition to working with the other members of the team. In the conduct of an *yagna* or *vrata* the Brahmins doing a particular job may be designated by technical terms such as *gyōtishi*, *ghanapāṭhi* or *āchārya*. In the army, people with special responsibility in marshalling the soldiers or planning the strategy of the battle have special tasks to perform. So again technical names are necessary to designate these people. Hence, we get the names such as *Subēdār*, *Faujdar*, *Naik* etc. Similarly, when a person carries on a particular type of work a special label is necessary to designate him. This accounts for technical terms such as *Kothwāl Patwāri*, *Talāri* or *Shānbōgh*.

In course of time, owing to the social pull and the economic incentives that these occupations provided and also because of the natural inclination of the sons to follow the foot steps of their fathers, the sons continued the father's work. So over a period of time a technical label became a surname which was also hereditary.

The sons continued the occupation of the father's because they found it to their advantage to do so. The technical term applied in the case of their early progenitors became the surname. Thus the surname acquired the additional significance of denoting the particular occupation carried on by the people bearing the same surname. As long as similar conditions prevailed one could easily infer the occupation carried on by a *Shānbōgh* or a *Jois* or *Jōshi* or a *Patwāri* or a *Kothwāl*.

In India the surname became closely correlated not only with the profession but also with the caste to which an individual belonged. Because of rigid caste barriers, social immobility, economic exploitation, denial of education to the masses, force of customs and fear of authority, cutting across caste barriers

was practically impossible until the last few decades. So people carrying on a certain profession could not cross the boundaries of caste. Surname began to acquire a new dimension in meaning because of the rigidity in caste system. The surname *Vājapēyī* for example, not only indicated the particular type of sacrifice he was specialised in performing but also his caste *i.e.*, that he was a Brahmin.

Under the social circumstances that prevailed surnames and occupations were closely correlated. The society's need for particular types of occupations, limited competition, the social and economic status attached to the occupations and the power which was associated with certain occupations made certain surnames the privilege of only certain caste groups and trespassing was practically non-existent until the last few decades.

However, due to social and historical changes, the spread of modern education and migration there was a rather great upset in the pattern of the people following the parent's occupations. When English education was introduced in India, the Brahmins were the first to take to English education because of their being the leaders of the society. Consequently, many of them entered Government service. So many traditional Brahmanical occupations like performing *yāgas* or *yagnas*, conducting *vēda* classes, practicing astrology lost their significance. This was also followed by a loss of income for these occupations and consequently loss of status. So in course of time, surnames like *Jōshi*, *Agnihōtri*, *Avadhāni* etc., did not signify any longer the occupation carried on by the individual. These surnames lost the significance which they had acquired over a period of time.

The British administrative system also uprooted the system of local self-government which had existed in India for several centuries. Many occupations like *Talāri*, *Patwāri* could no longer be practiced under the changed circumstances. When the Government of Karnataka introduced the system of village accountants, the *Shānbōgs* who kept the village accounts became virtually excluded from the village administration. In this way, many surnames lost their occupational significance.

The coming of independence saw the universalisation of educational opportunities and the adoption of the policy of protective discrimination to uplift the masses of downtrodden. This increased occupational as well as caste mobility. So today

some surnames may have nothing to do with the early occupation. Today a *Patel* or a *Patwari* may be the Governor, Minister or a Secretary of a Government department, a great jump from the humble work his predecessors must have done in the beginning. Likewise among the Parsees one comes across names like *Pāpāḍwallah*, *Bandūkwallah* or *Sōḍāwallah* indicating the occupations that these people carried on in the beginning. Thereafter, many Parsees by virtue of their education, spirit of enterprise and daring became captains of industry and manufacture but retained the original surname. Many Parsees with surnames like *Sōḍāwallah* or *Batliwallah* rose to be the most leading luminaries in the field of industry and commerce and today some of them have become super millionnaires and are running great companies. The surnames in these cases only indicate their humble beginnings and have absolutely no correlation with their present status. Conversely persons with surnames like *Mantri*, *Sardar* or *Prabhu* are no longer in the ruling class.

Today many surnames have simply remained surnames without any significance. The study of surnames helps us to understand the rise or fall of the fortunes of a particular group of people and throws light on their social origins, the role that a particular caste may have played and why today surnames have been diverged of their original significance.

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TOPONOMY OF VILLAGES AND HAMLETS IN HARYANA

(With special reference to *Kheḷā-Kheḷi* and *Heḷā-Heḷi*)

JAIDEV VIDYALANKAR

If we look at the names of cities, towns and villages in the northern part of India, two or three common terms are found to have been used after the name of a person who may have founded the city or town or village; or owned the land where a human habitation was to be established. Two such terms found during the Vedic period are *pura* and *grāma*.

Though the original names underwent the usual phonetic changes which prevailed in the localities and are not always easily recognizable now, the term *pura* added after the name of a person got transformed into *aur* following the well-known rule of Prakrit grammar—*ka, ga, cha, ja, tadapayanām prayō lōpaḥ*. •

This tendency was discussed in an earlier paper presented by the author at the Aligarh session of the All India Oriental Conference held in 1967. The term *grāma* changed to *gāon* is very commonly available in the north, north-west and central part of India. From Haryana itself the mythological story connected with Gurgāon, Gurugrāma is too well-known to need any repetition here.

Some other terms such as *ānā, āni, ālā, āli āla, nār* or *ṇār* derived from the original terms like *ayana, āyana, ālaya, nagar, āvali* are also common in the areas mentioned above. Ishwar Singh is working on the development of these terms under the phonetic laws of Śaurasēni Prakrit and Śaurasēni-apabhraṃsa. The present paper has a restricted scope and herein, the development of *kshētra* > *kheḷā, hēḷā* will be discussed with suitable examples to illustrate as to how *kheḷā* and *hēḷā* and their counterparts *kheḷi* and *hēḷi* were used as independent terms added to the names of persons, places, castes, communities to name villages and some times are used alone.

The development of *kshētra* into *kheḷā* has three elements involved in the change. Firstly, the change of *ksha* > *kha* follows

the Prakrit rule. Secondly, the syllable *tra* changed into a lingual flapped sound of (*ḷa*) most commonly used in the Hindi speaking areas. Thirdly, the *a* sound at the end was lengthened to *ā*. Thus, *kshētra* became *kheḷā* and gave the meaning of habitat of not a very large size. We shall now give here some examples of the names of villages where the term *kheḷā* has been added to the names of persons, places, castes and communities. Similar examples are available with the term *kheḷī* also—Nūrān-kheḷī, Dhāno-kheḷī, Ghālib-kheḷī Kheḷī-sharāf Ali.

- (a) Kheḷī, Dewān-kheḷā, Mansūr-kheḷā, Kheḷā-Dālūsing, Kheḷī-Mānsing, Tejā-kheḷā, Humāyūn-kheḷā.
- (b) Khēra, khēri adde to the names of places. Issāpur-khēli, Mirzāpūr-khēli, Khēri-Sāmplā, Qaboolpur Khēli, Daulatpur khēli, Garh-khela, Jākhod-khela, Khāṇḍā-khēli, Mūlewal-khēla, Mārwar-khēla, Khēli-Jasaur.
- (c) Khēla-Khēli added to caste-names 'Khēri-Jāt' Chamār-khēra, peer-khēra, Khēri-Dahiyā, Khēri-Jātān.
- (d) Khēla-khēli added to names of communities-Bāmni-kheḷā, Khēli-gūjar, Khēli-khāluvās, Mehnā-khēra.
- (e) Use of *Khēla* and *Khēli* as the names of villages and hamlets—Khēli Nārū, Gudiā-khēla, Būdhā-khela, Jhūli-khela, Khāṇḍ-khēli, Bukhāla-khēla, Sawguḍh-khēlā, Doḍā-khēli, Bāi-khēlā. The list is not an exhaustive one.

The change from *kheḷā* to *heḷā* and *kheḷī* to *heḷī* is a step further which took place during the period of tertiary Prakrit which can be identified as *Saurasēnī-apabhraṃsa*. In this case the aspirate part of the voiceless aspirate vedic sound (*kha*) got reduced to aspiration only as '*kh*' > '*h*'. This tendency was present during the period of *Saurasēnī-Prakrit*, but became more prominent later in the period of tertiary Prakrit. Earlier examples of this phonetic change can be seen as in Mukham = *muho*, sukham = *suho*, etc. The reduction of voiceless into aspirates was not limited to vedic sounds only. The phenomenon was of a more wider range e.g., *tha* > *ha* as *tathā* > *tahā*, *tathāpi* > *tahāvi*; *kathā* > *kahā*; *dha* > *ha* as *vadha* > *vaho*; *adhastat* > *neṭṭhā*; *bha* > *ha* as *saubhāgya*, *sohagga*.

We shall here take a few examples related to the terms *heḷā* and *heḷī* that are added to the names of persons, places, castes and communities.

- (a) Heḷā-hēḷi added to the names of persons—Madan-hēḷi, Sāngā-hēḷi, Mohammed-hēḷi, Bīrhēḷā, Hariā-heḷā, Hariā-hēḷi, Kalawa-hēḷi Palo-hēḷi, Sant-hēḷi, Subas-hēḷi.
- (b) Hēḷa-hēḷi, added to the names of places—Tolā-hēḷi, Gango-hēḷi, Dharuhēḷa, Katlahēḷi.
- (c) Hēḷa-hēḷi added to the caste and community names—Bhal-hēḷa, Bajhēḷa, Bamanhēḷi, Dhandhēḷa, Dhandhēḷi, Munda-hēḷa, Mundihēḷi.
- (d) Miscellaneous use of *hēḷā* and *hēḷi* Bhambarhēḷi, Mardau-hēḷi, Dharuhēḷā, Bamdahēḷi, Dulhēḷi, Budhēḷā. Budhēḷi, Junchēḷā, Jhinwarhēḷi, Nānhēḷā.

If the present trend of pronunciation with regard to the aspirate sound 'h' is any indication, then we can safely anticipate that this sound will be reduced to tones. For example, the name of Rohtak town is pronounced by the inhabitants of this place as Rodhtak. Such examples where the *ha* of *heḷā* and *heḷi* is pronounced as 'dh' are not wanting although their orthographic form continues to be *hēḷā* and *hēḷi*. One or two examples might be appropriately quoted here wherein the aspirate sound is being reduced to a tonal sound 'se' eg., Dulhēḷā', Julhēḷā Mulhēḷā are being pronounced as Dulēḷā, Julēḷā and Mulaḷā.

It is interesting to note that the phenomena of *khēra*, *khēri*, 'hērā' 'hēri' are not restricted to the state of Haryana only. Examples are available when these terms have crossed the boundaries of Haryana and are being used in Western Uttar Pradesh, Northern Rajasthan and in a few cases, in Punjab also. In Uttar Pradesh Maṭhhēḷā, Muliākhēḷā, Bānskhēḷā, Parasākhēḷā are found in the Rampur district, Balla-kheri and Baman-hēḷi are found in the Saharanpur district and Reoli Bāhorā-khēḷā in the Bareilly district. In Punjab Mulēwal Khēḷā (Jalandhar), Dhandhēḷā and Dhandhēḷi (Ludhiana) and Kaṇḍū-khēḷā in the Ferozepur district. In Rajasthan there is Dudhwā-khēḷā in the Sadulpur district, Birang-khēḷā in the Hanumangarh district and Mārswār-khēḷā in the district of Phalodi. These examples are connected with the migrations of some agricultural or nomadic peoples. Another interesting phenomenon is the fact that the change of *kshētra* into *khet* is available in Haryana also, but it means the farmland and not associated with the name of a village as Ranikhet in U.P.

The present study has revealed that when the change of a certain sound takes place the original word assumes many new forms which are independently used to indicate a new meaning other than the one in which the original word was used. Secondly, the phonetic tendencies are equally operative in the case of proper names and follow the general trend of sound change. Thirdly, the phonetic change which originated during the period of secondary Prakrits became extensively operative during the period of 'Tertiary Prakrits.' Fourthly, this change can be clearly shown as prevalent in a well defined area of the state of Haryana *i.e.*, the areas touching the boundaries of Western Uttar Pradesh and Northern Rajasthan, which, as we have indicated above, was a part of the Brahmaṛishi-dēśa. An isoglossal study of the phonetic changes involved can be undertaken in another paper.

TOPONYMS AS A SOURCE FOR SPECIFIC IDENTIFICATION OF ARCHAEOLOGICAL SITES

I. K. SARMA

Punctuating the indented river course of ancient Godāvari along the northern fringes of Karimnagar district of Andhra Pradesh and bordering the Southern Maharashtra, some important settlement sites of early historical period were explored by me. The cultural content of these ancient sites is best illustrated by their toponyms. I present here some select places recently visited by me, thanks to the initiation of Thakur Raja Ram Singh of Peddapalli, an elderly advocate friend of mine, devoted to the cause of archaeological studies.

The three village names* are cited here. The first one is *Pashgaon*. This compound name *Pash* standing for *Pārśva*, *gaon* or *gāma* for *grāma*, literally means, left side village. Nearly a kilometre west of the village, a series of low castellated hill range contained boulders of mottled brown-sandstone resembling the Mathurā and Bhārhut rail stone. A few such boulders of massive size possessed even rock cut caves with a plain bed. These are being quarried indiscriminately by the locals. On top of a low hillock, close to the right side of the main road between Karimnagar-Lakhisetpet (53 km. stone), remains of a brick built circular *chaitya* were found, besides, an apsidal temple and *vihāra* cells. The most impressive structure is the *vṛitta-chaitya*, which is encased by whitish limestone vertical slabs measuring 1.50 metres high and 1.10 cm wide. In all five slabs are *in situ*, the sixth one towards east is missing. The terminal ends of each such verticals possessed carved and highly smoothed pilasters in bold relief with *padma-pādukas*, *kumbha* at the base and upper register, the intermediary sections, hexagonal with lotus medallions half as well as full, in between. The capital component has, interestingly enough, adorned *ihāmṛigas* or alternately winged *gajavyāḷas* back to back recalling the famous sculptured drum slabs at the *mahā-chaitya* of Amarāvati.

The second village is called *Kāmpalli*. The villagers call it as *Kāmbhapalli* or *Sthāmbhapalli*. The Buddhist remains falling

within the limits of the village were perched on the low hillocks, or better say *tali*. In all, four such *talis* closer to each other existed. They possessed remains of brick *stūpas* and *vihāra* units on their top flat surfaces. The highest one among them revealed an eight-spoked *stūpa* of 8.70 metres diameter with a square hub in the centre and rectangular *āyaka* platforms at the cardinals. The latter possessed lime stone pillars called *āyaka-khamba*, a characteristic with the *stūpas*, of coastal Āndhra. Remains of lime-stone pillared hall (*śāila-maṇḍapa*) are also extant. These Buddhist spots are directly south of the village whereas the above stated Buddhist *stūpa* and rock-cut beds in the village limits of *Pāshgaon* are east wards of Kampalli (that is *Khaṁbha palli*) away from the village proper justifying the prefix *Pārśva* colloquialised as *pash* to the place name.

The third place which has ancient remains of similar nature, but not properly explored is called Chagaon (Lat. 18° 49' N; Long 79° 16', E) locally spelt *Chedygām* standing for Chaitya-grāma. Several place-names of Buddhist sites in the adjacent Khammam and Krishna districts of Andhra Pradesh possess the suffix *gaon* or correctly *gām* to its name, the more explicit and well-known example with Buddhist remains being *Nandigām* in Krishna district.

From the foregoing, one can say that the toponyms with *gām* or *gaon* suffix have Buddhist base. It is noteworthy that the Prākṛit word *gāma*, standing for a village is still in folk use and tradition. The growth of Brāhmanism led to the use of Sanskrit and regional language variants for place-names in the inscriptions but these very places where the oldest Buddhist remains were once extant and firmly influenced the place for a longer period, the place-name retained the suffix *gām* (*gaon*) in its original Prākṛit form.

*The author was ably assisted by Shri M. U. Qureshi, Photographer Gr. I and Shri M. Padmanabha, Technical Assistant during these explorations.

PLACE-NAMES OCCURRING IN TAMIL-BRAHMĪ INSCRIPTIONS

P. SHANMUGAM

The first Tamil-Brahmī inscription was discovered at Maru-gāltalai in Tirunelveli district in the year 1906 and was followed by the discoveries of more than hundred all over Tamilnadu. Though attempts were made to unravel the hidden information, the scholars were not successful in the early stages due to various difficulties. Following the clue given by K. V. Subrahmanya Ayyar, I. Mahadevan studied all the inscriptions carefully and deciphered them in a satisfactory manner. A few scholars have studied the historical information and some of them have discussed the place-names found in these inscriptions. The present study is an attempt to understand the pattern of place-names.

From the published texts of all the Tamil-Brahmī inscriptions about 21 place-names may be collected. All of them excepting the names found with the locational attribute are part of personal names. In the personal name 'Yāṅṅūr Chenkāyapan' the second part of the name (Chenkāyapan) refers to the individual's name and the first part (Yāṅṅūr) is the place-name. In all these examples the place-name is used as an identifying index to the personal name. The place-name could refer to one's ancestral village or a place of residence.

Among the place-names, a majority of them have the suffix *ūr*. The other suffixes are *pōcil*, *vāyi*, *veḷi*, *pēḍu*, *tuḷai*, *paḷi* and *aḷai*. *Ūr*, as a suffix to place-names appear in the Saṅgam literature. Mūtūr, Chirḡūr, Āvūr, and Kaḍālūr may be mentioned as examples. The place-name suffix *pōcil* is quite interesting. It would mean a habitation or a settlement near the hill. The Chirupōcil in the Sittannavāsāl inscription could mean a small habitation. (*Chiru*=small). The suffix *vāyi* can be compared with the *vāyil* meaning 'an entrance or gateway.' Names ending with *vāyil* are found in the Saṅgam literature. The villages Aṭṭavāyil, Arimaṇavāyil, Kuḍantaivāyil may be cited as examples. *Veḷi* is another interesting suffix meaning 'a piece of land'.

In the case of *Nelveḷi*, it could mean a land of paddy cultivation. *Pēḍu* is another suffix used in the inscriptions to mean a mercantile settlement. Another suffix was *tuṟai* meaning 'a resting place or a place on the river side'. It could also mean a settlement situated amidst a forest of trees. In the case of *Panai-tuṟai*, it could mean a settlement with full of Palm trees (*panai*=palm tree). The suffix *paḷi* is used rarely and could be recognised as a settlement of the *Vēḷir* (*Veṇ*=*Vēḷir*?).

One place-name needs some explanation. It is *Īḷa* appearing in the *Tirupparaṅkunṇam* inscription in the following manner : *Erukāṭūr Īḷa-kuṭumpikan Polālayan....* The whole phrase has been explained by all the scholars as a 'Polālayan of Erukāṭūr, a householder (*kuṭumpikan*) from Īḷam (*Īḷa*=*Śrīlaṅka*). The name of the place (*Erukāṭūr*) is mentioned in the beginning of the inscription and the name of the country (*Īḷa*) to which he belonged is mentioned later. This is not the usual method of referring place-names. The proper method of reference to a country or a big territory was at the beginning and not after the place/village name. In the *Sittannavāśal* inscription the larger division, the *nāḍu* (*Erumi-nāḍu*) is mentioned first and the place *Kumuḷūr* is mentioned next (*Erumi nāṭṭu Kumuḷūr piranta....etc.*). Hence, it is understood that the term *Īḷa* could not refer to the larger division or particularly *Śrīlaṅka*. Instead, it would refer to a member of the *Īḷava* community, who are later considered as toddy tappers. From the above example we may understand that community name was also suffixed to place-names.

The place-names could be classified as follows :

1. Place-names prefixed to personal names :

Place-name + Personal name

(e.g.) *Yāṟṟūr + Cheṇkāyapan*

2. Place-names prefixed to occupation :

(a) Place-name + name of guild

(e.g.) *Vēḷḷaṟai + Nigama*

(b) Place-name + occupation + personal name

(e.g.) *Matirai + Pon-koḷvān + Atan*

3. Place-name prefixed to communities :

Place-name + Community + Position indicator +

Personal name

(e.g.) *Erukāṭūr + Īḷa + kuṭumpikan + Polālayan*

4. Place-name prefixed to Kiḷār or social status :
 Place-name + Status indicator + Kinship indicator +
 Personal name
 (e.g.) (Paramban) Kōkūr + Kiḷār + makan + Viyakkan-
 Gaṇadēvan
5. Place-names suffixed to locational attributes :
 Locational + Place-name + attribute relation to place
 + Personal name
 (e.g.) Erumi-nāḍu + Kumuḷūr + piranta + Kāvuṭi Īten
6. Place-names with other relative terms :
 Place-name + relation to place + Personal name
 (e.g.) Kuṇṇattūr + uṟaiyuḷ + Natan (?)

APPENDIX 1

A list of place-names from the Tamil-Brahmi inscriptions

1. Matirai/Matira	8. Erukāṭūr	15. Chirupōcil
2. Toṇḍi	9. Vintaiyūr	16. Attuvāyi
3. Pāganūr	10. Karu-ūr	17. Nelveḷi
4. Patinūr	11. Kumuḷūr	18. Mūlān-pēḍu
5. Eḷaiyūr	12. Kuṇṇattūr	19. Panai-tuṟai
6. Yāṟṟūr	13. Kōkūr	20. Veḷ-aṟai
7. Nalliyūr	14. Nāgapērūr	21. Veṇ-paḷi

APPENDIX 2

A list of place-names associated with personal names

Key : In the following list the first column represents the place-name, the second column the personal name and the last column refers to the place of occurrence of the inscription with the inscription number as given in the I. Mahadevan's *Corpus of Tamil-Brahmi Inscriptions*.

1. Place-names prefixed to personal names :

Pāganūr	Petātan Piṭan	Koṅgar Puliyaṅku- lam-3
Patinūr	Atai	Mēṭṭuppaṭṭi-6
Eḷaiyūr	Aritan	Karuṅkāḷakuḍi-1
Yāṟṟūr	Chenkāyapan	Pugaḷūr-1, 2, 5
Nalliyūr	A-Piṭantai	-do- 3, 4
Nāgapērūr	Atai Chatan	Muttuppaṭṭi-2

Chirupōcil	Ilayar	Šittannavāśal-1
Attuvāyi	Araṭṭa Kāyipan	Ānaimalai-2
Nelveḷi	Chaḷivan	(Ariṭṭapaṭṭi- Māṅguḷam-7)

Mūlānpēḍu	Antaṇan	Uṇaiyūr-1
Panaituṇai	Vēsan	Karūr-1

2. Place-names prefixed to occupation :

Vellaṇai	Nigama (guild)	Māṅguḷam-3, 6
Matirai	Pon-koḷvān	Aḷagarmalai-1
Karu-ūr	Pon-vāṇikan	Pugaḷūr-6
Veṇṇaḷi	Aruvai-vaṇikan	Aḷagarmalai-1

3. Place-name prefixed to community name :

Erukāṭūr	Īḷa-kuṭumpikan	Tirupparaṅkunṇam-4
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4. Place-name prefixed to Kiḷar (Office or position) :

Kōkūr	Kiḷar	Ammankōyilpaṭṭi-1
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5. Place-names with locational attributes :

Kumuḷūr	Erumi-nāḍu	Šittannavāśal-1
Kōkūr	Paramban (?) ¹	Ammankōyilpaṭṭi-1
Vintaiyūr	Cheyyalan (?)	Muttuppaṭṭi-1

6. Place-names with other association :

Kumuḷūr	Piṇanta (place of birth of a monk)	Šittannavāśal-1
Kunṇattūr	uṇaiyūḷ (present place of residence)	Ānaimalai-1

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1. The word *Varamban* or *Paramban* is a title and not a locational attribute (Ed).

THE SUFFIX ANGADI

P. N. NARASIMHA MURTHY

There are a few place-names with the suffix *Aṅgaḍi* in the district of Dakshina Kannaḍa of Karnataka. They are Hiriyaṅgaḍi (near Karkala), Hosaṅgaḍi, Hattiyaṅgaḍi (Kundapur taluk), Haḷeyaṅgaḍi (near Mulki, Mangalore taluk), Bailaṅgaḍi, Beltaṅgaḍi (Beltangadi taluk) and Uppinaṅgaḍi (Puttur taluk). Here more than the names, the suffix '*aṅgaḍi*' attracts our attention very much.

Aṅgaḍi in Kannaḍa means 'a shop'. In Malayālam, it is spelt variedly as *aṅgaḍi* and *aṅgāḍi*. There it means '*pēṭe*'—a bazaar. The *aṅgaḍi* in both the languages refers to a place meant for shopping. In this sense the place-names with the suffix *aṅgaḍi* in Dakshina Kannaḍa district, refer to marketing centres or places with shops. This leads us to a doubt whether other places in this district, had no shops at all. This cannot be, as the district is situated along the West Coast with a number of port towns. The commercial contacts of Karṇāṭaka with the Western countries had been maintained through these ports only ever since the time of Ptolemy even earlier. The port towns of Mangalore, Bārakūr and Basarūru were great commercial centres and had separate quarters for various native and foreign merchants. Hence, these places deserve the suffix *aṅgaḍi*.

The places in Dakshina Kannaḍa with the suffix *aṅgaḍi* do not fall in line with these three places of the coast. They seem to connote a different meaning from just being places of shops or shopping centres.

These places with the suffix '*aṅgaḍi*' come under similar politico-religious set up. Judging from the political angle we find them all having played the role of capitals of different kingdoms of Dakshina Kannaḍa. Strangely, all these kingdoms happen to be jaina. Hiriyaṅgaḍi, near Kārkāḷa belonged to the rulers of Kaḷasa-Kārkāḷa. Hosaṅgaḍi and Hattiyaṅgaḍi belonged to the Honneyekambaḷi rulers. To the *sāvanta*s of Mulki belonged Haḷeyaṅgaḍi. Uppinaṅgaḍi and Beltaṅgaḍi belonged to the Baṅgas. The Mulas ruled from Bailaṅgaḍi. Hence, the suffix *aṅgaḍi* here connotes a different meaning.

The lexicon of *aṅgaṇa* is 'a court'.¹ Similarly '*aṅgaṇam*' means 'a court-yard'.² In Buddhist texts *aṅgaṇa* is described as an open space before a *chaitya* (Miln. 366) and also as an empty

space before the king's palace—the royal square³. There is a reference to 'aṅgaṇa vēdi' in a Subhāshita.⁴

It is clear that *aṅgaṇa* refers to an open space or a big square in front of a *chaitya* and a palace. Probably, the royal square was situated in between a palace and a *chaitya*.

It has been stated above that the places with the suffix *aṅgaḍi* were once political centres of jaina ruling families. If we are to look at the remains of these places, we find a huge court-yard with a palace and one or more *basadis*. The physical feature of the district is such that it is difficult to find a completely plain place, whereas the court yards are not only plain, but also very big. The complete plainness of the ground made the kings use it as paddy fields during the rainy season and for conducting buffalo races called 'kambaḷa'. Hence, these court-yards came to be called 'kambaḷagadde'. The royal court-yard at Hiriyaṅgaḍi is very huge. Very close to it is a big tank called *ānekeṛe* (elephant tank). Tradition tells us that the king was holding military parade in this ground and his elephants used the tank for bathing.

It is therefore clear that the suffix *aṅgaḍi* refers to a political centre with a royal residence, a big court-yard and *chaityas*—all situated in a particular locality. Hence, the meaning of *aṅgaḍi* is not different from that of *aṅgaṇa*. Though the places with the suffix *aṅgaḍi* were of medieval period, it is not possible to say when the transformation of the word *aṅgaṇa* to *aṅgaḍi* took place.

There is a place called *aṅgaḍi* in the Mudigere taluk of Chickamagalur district. It was the birth place of Hoysaḷas. The general view is that the Hoysaḷas were of jaina origin. Strangely, all the places of Dakṣiṇa Kannaḍa with the suffix *aṅgaḍi* were also jaina centres. But, it is not possible, at present, to suggest any link between *aṅgaḍi* of Mudigere taluk, Chickamagalur district, with that of the suffix *aṅgaḍi* of Dakṣiṇa Kannaḍa.

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HAMPE-VIJAYANAGARA, NAMES THROUGH HISTORY

C. T. M. KOTRAIAH

Introduction : Present Hampe village and the presiding deity of the place, Virūpāksha in Bellary district of Karnataka, together were an important force in the founding, expansion, name and fame of the Vijayanagara city and its empire (1336-1565 A.D.). Soon after the founding of that capital city by Harihara and his brothers, Hampe became part of that great metropolis. An inscription of the reign of Dēvarāya I (1419 A.D.) states that the king was ruling in the presence of god Pampa-Virūpāksha of Vijayanagara....etc.¹ An inscription, though of a later date, *i.e.*, 1513 A.D., claims the god Virūpāksha (of Hampe) as belonging to Vijayanagara city.² Even now the ruins of Vijayanagara city are known as 'Hampi Ruins', since Hampe is part of it. Accordingly, in the present context also, they are treated as one and their names examined from the earliest times.

Puranic Period : Setting aside the pre-historic period for want of recorded evidences, we may turn to tradition, purāṇas and Hindu mythology, for the earliest names of this place.

(a) The local tradition, quite popular even now, identifies this as Hēmakūṭa where Śiva took to penance; Manmatha was burnt by Śiva and subsequently Śiva married Pārvatī, etc. All the land-marks like Hēmakūṭa, Pampa-saras, etc., connected with this mythological story can be identified. In the literary works of the period from 12th century onwards, the deity of the place is known as Hēmakūṭādhiṣa, *i.e.*, lord of Hēmakūṭa hill. The goddess consort of Virūpāksha at this place is known as Pampādēvī, who according to tradition again, performed penance on the bank of Pampa-saras, which is also identified as the one close by. This tradition is supported by the mythology as contained in *Skanda Purāṇa*.³ And the present name Hampe is said to be the Kannaḍa one derived from Pampā, the name of the goddess.

Next, this place is identified as Kishkindha, the abode of Vāli, Sugrīva, the Vānara kings and Hanumān. The names like,

Pampa-saras, Mātaṅga hill, Rishimukha-āśrama, Añjanādri, Sabari-āśrama, etc., mentioned in the epic *Rāmāyaṇa* as located in Kishkindha are identified with this place traditionally. Accordingly this place must have been known as Kishkindha during the days of *Rāmāyaṇa*.

Before the founding of Vijayanagara: Though Hampe had been in continuous occupation, as proved by numerous archaeological remains at this place, no direct evidence is available as for the name of it till about the 12th century A.D., whence onwards, it becomes abundant. This is another strong point for us to surmise that the name we get now must have been in use for quite sometime in the past too. At this stage it was known as Hampe as seen in various sources.

(a) In Kannaḍa literature of this period we get references to the existence and functioning of various educational institutions, *maṭhas*. Names of teachers and poets engaged in literary activities at this religious and educational centre of considerable importance, i.e. Hampe are also met with. Some such names are Hampeya Mādirāja, Hampeya Rāmaṇṇa, Hampeya Hariśvara, Hampeya Śaṅkarāchārya, Hampeya Mādarsa, Hampeya Rāghavāṅka and others.⁴ In the course of their writings, giving a touch of poetical emotion, they call this place by various names, whereas the permanent one was Hampe. These are Pampākshētra, Pampāpura, etc. These names reappear in Kannaḍa works of the later dates too.⁵ *Kaifāyat* of Kandanavōlu mentions this place as Virūpāksha-mahākshētra.⁶

(b) This is again confirmed by stone-inscriptions, though they are few only. The one dated 1237 A.D. of the Hoysaḷa king Somēśvara, while registering some gifts to the temple of god Virūpākshadēva mentions this place as Pampākshētra.⁷ Another inscription seen in the Durgā temple of this place, issued in the year 1277 A.D. by a chieftain of Kurugoḍu, mentions this as Pampākshētra and Pampātīrtha. It also uses the term Virūpākshatīrtha. Inscriptions dated 1494 A.D. and 1511 A.D. call this place as Bhāskarakshētra.⁸ All of them are referring to the same in an emotionally religious way.

(c) But the traditional one, Hampe continued to be popular with the public as well as with the rulers. In the last days of the Hoysaḷa rule, Vīra Virūpāksha Ballāḷa III called himself as

Hampeya-oḍeya, probably for political and strategic reasons.⁹

During the Vijayanagara period (1336–1565 A.D.): During this period the sources, particularly the inscriptions are numerous and they throw abundant light on the subject. Hampe got encircled by the expanding metropolis Vijayanagara city and so it was thereafter identified along with the capital. Of course, it retained its supremacy and sanctity as the seat of the titular deity of the Vijayanagara kings and was well-patronised by them as testified by a number of inscriptions, copper-plates, structures, etc.

Absence of positive and contemporary records throwing light on the exact date and persons involved in the founding of the new city in the neighbourhood of Hampe has lead to divergent opinions amongst scholars. Hence, we have to depend on the tradition, literature and inscriptions of the later period. Same is the case with regard to the name also.¹⁰

(a) The tradition, supported by an inscription and a literary work of the year 1585 A.D. states that the new city was built by the king Harihara I, in 1336 A.D. near (the temple of) god Hampe-Virūpāksha and named it as Vidyānagari.¹¹ It appears to have been named so in honour of the *guru* Vidyāranya, who was helpful in founding the empire and its capital. Whether Vidyāranya was associated with this event or not is a different point but the city came to be called so, is borne out by a number of inscriptional evidences. But soon it gained popularity as Vijayanagara, probably as the rulers met with unprecedented success in their efforts to expand and consolidate their power as well as in the expansion of the capital city. A Telugu manuscript of 1353 A.D. of the time of Harihara I itself clearly states that Vijayanagara was the second name for the original name Vidyānagara....*Saka varshāmbulu 1275... Harihararāyalugāru-Vidyānagaramunaku prati nāmamugala Śrī Vijayanagaramunandu vajrasimhāsanārūḍulai....etc.*¹² Thus, both the names meant the same city and were in use in varying degrees, from time to time probably depending on the likings of the ruling king. Now frequency or popularity of these names till 1565 A.D. is examined in brief, with reference to inscriptions and contemporary Kannaḍa literature.

(b) During the rule of Saṅgama dynasty : Inscriptions of the kings Harihara I, Dēvarāya I, Dēvarāya II, Mallikārjuna, etc.,

mention the city as Vijayanagara.¹³ An inscription of the reign of king Virūpāksha dated 1482 A.D. calls the capital by the name Vidyānagari.¹⁴

Chandrakavi, a Kannaḍa writer (c. 1430 A.D.) in the court of Dēvarāya II in his work *Pampa-sthāna-varṇanam* calls this place as Vijayanagara only,¹⁵ whereas another writer Adrusya-kavi in his work *Praṇḍhadēvarāyana-kāvya*¹⁶ mentions this as Vidyānagara. Similarly Kavi Rudra of the same court mentions Vidyānagara in his work *Karasthalada Nāgidēvana-charitre*.

Surprisingly, the very king's minister, Lakkaṇṇa Daṇḍēśa in his work *Sivatatva-Chintāmaṇi* giving an emotional touch, refers to this place as Dēvarājēndrapura i.e., the city of king Dēvarāya, which should not be given much importance.¹⁷

(c) During the rule of Sāḷuva dynasty: Inscriptions and other sources of the kings of this dynasty are few when compared with the Saṅgama and Tuḷuva kings. However, we may refer here to an inscription of the year 1482 A.D. which calls the capital as Vijayanagara.¹⁸ Another inscription of the Sāḷuva dynasty appears to mention this place as Vidyānagara.¹⁹

(d) During the rule of Tuḷuva dynasty: The source material for this period is also abundant. Inscriptions of kings Kṛishṇadēvarāya and Achyutadēvarāya, whenever they have mentioned the capital they have recorded it as Vijayanagara.²⁰ It must be noted that majority of their inscriptions do not name the capital by its name. On the other hand, they state that the king was ruling the world (*prithvirājyam-gaiyuttire....etc*), probably in accordance with the status, name and fame they had achieved.

There is an inscription of the reign of king Achyutadēvarāya issued in 1534 A.D. which states that the king was ruling from Vidyānagara.²¹

When we come to the reign period of Sadāśivarāya, for reasons not known, the term Vidyānagari becomes quite a favourite one and used accordingly in most of the records.²² At the same time some inscriptions, mention the name Vijayanagara also but not as frequently as Vidyānagara.²³ It is interesting to note that in the year 1564 A.D. slightly before the decisive battle of Talikōṭa in 1565 A.D. king Sadāśivarāya ruling from Vijayanagara city, made some grants to god Viṭṭhala of the city.²⁴ The name

Vidyānagara continued to be favoured by the Āraṇyaka rulers, even though they ruled from Penugonḍa or Chandragiri.²⁵

The name Vidyānagara seems to have been popular with the writers of this period. Timmana kavi in his *Uttara-Bhārata* (c. 1510 A.D.) writes that king Kṛṣṇadēvarāya was ruling from *Vidyānagari*. As already referred to above, saint-poet Virūpāksha-panḍita, staying in a *maṭha* at Vijayanagara, completed his work *Channabasava Purāṇa* in 1585 A.D. He calls the capital city as Vidyānagara in the *kālagāna* part of it. It states that the city Vidyānagara was founded near (god) Pampa-Virūpāksha in 1336 A.D. and further refers to the rule of subsequent kings from Vidyānagara only.²⁶

In spite of all this, it is commonly believed that Vijayanagara city that has gone into ruins, while the name Vidyānagari is little known except to the scholars. While the ruined part of the city is simply known locally as *Hāḷu-paṭṭana* (ruined city). Modest habitation which is seen around the living temples of Virūpāksha, Pampā-dēvi, Bhuvanēśvari, etc., continues to retain the traditional name Hampe.

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STUDY OF PLACE NAMES AND ETHNO-ARCHAEOLOGY

BINDA PARANJAPÉ

In the seventh issue of the *Bhāratīya Sthalanāma Patrikā* Venkatesh has presented an article titled 'Place and Personal names as gleaned from the 'Śilāhāra epigraphs. Present paper is an attempt to show some possible modifications in the study mentioned above. Venkatesh has taken into consideration all the three houses of the Śilāhāras. However, we propose to take up only the houses ruling over the coastal region of Mahārāshṭra, viz., the Koṅkaṇ area. This also excludes the study of the personal names.

Toponymy, the study or the science of place-names believes in certain principles such as :

1. There is no place-name without a meaning.
2. The structure of the place-names can be described as suffixes and prefixes for the true explanation.
3. The oldest authentic form must be traced and examined.

These principles are most useful for the study of historical place-names.

Table below gives a list of place-names with their prefixes and suffixes identified : (P = Prefix ; S = Suffix)

Sl. No.	Reference	Place name	P / S	Remarks
1.	4, 46	Lavaṇachārikā	P-Lavaṇa	Saltmaking
2.	6, 62-3	Chammelevā-khādi	S-Khādi	Creek
3.	7, 62	Lavaṇetaṭa	P-Lavaṇa	Saltmaking
4.	10, 26	Dipakāgar	S-Āgar	Saltpan
5.	10, 28	Velasivāgar	S-Āgar	Saltpan
6.	29, 14-5	Loṇavātikā	P-Loṇa	Saltmaking
7.	61	Karadāṇḍa	S-Dāṇḍa	Dāṇḍa coast

(The reference numbers indicate the serial number of the inscriptions from the *Corpus Inscriptionum Indicarum*, Vol. VI with the line number in which the place-name occurs).

All the place-names quoted above have one thing in common, viz., that they all show coastal affinity. (Koṅkaṇ being the coastal land, it becomes obvious that such place-names evolved there. The interesting feature of these place-names, however is, that they all are indicative of a group of people, who could be the early settlers of this coast. Āgar, means a salt pan or the land next to the sea. The people staying in the Āgar are called Āgris. (Enthoven-Castes and Tribes of Bombay Presidency).

The ethnographic study of the Āgris has yielded informations which are very useful for the historians. The traditional belief of the Āgris is that they were the musicians of the demon king Rāvaṇa, who in reward of their good services settled them in Koṅkaṇ. This information helps us to understand the Śilāhāra title, 'Niśaṅkalaṅkēśvara' (*Laṅkā*, very much associated with Rāvaṇa). These Āgris also have a sub-group called Dās-Āgris, merited as of a lower rank. Does that indicate their non Āryan origin? Atleast a possibility cannot be denied. One more Āgri folk legend brings the historian very close to the records of the Śilāhāras. It says that the god Paraśurāma wanted an abode for himself which he intended to create by throwing the western sea back with the strength of his arrows. He was prevented by the Āgri and Māṅgal (fishermen community) women. At their request, Paraśurāma consented to throw the sea back only a little and thus the narrow strip of the Koṅkaṇ was created. Sage Paraśurāma was also stopped by the ancestor of the Śilāhāras. In fact, because of this great deed of a hero named 'Śilār, his family got the name 'Śilār or Śilāhār.' Both these Āgri and Śilāhār legends are not found in the Purāṇas. About the salt-making process there is one legend which says that the sage Agastya had two sons, Āgris, being one of them.

The listing of the inscriptional place-names or even stopping at suggesting a probable meaning is not sufficient. The investigations should be carried further so as to add something substantial to the regional history. The inscriptional place-names show the coastal affinities and the ethnographic studies enables us to understand the process by which these early settlers of the land were absorbed in the main cultural stock. The spoken dialect of the people of the north Koṅkaṇ is sometimes called 'Ashṭāgarithāsha'. Which are these eight Āgaras is not clear but important thing to note is the word Āgri in it. Similar

is the case about the suffix *Dāṇḍ* which means the coastal land. The readers can be reminded of the famous site of *Daṇḍā-Rājā puri* known to all the students of the Marāṭha and early British history. The coastal people are even addressed as *Dāṇḍekars*, as their nick-name.

This survey covers only a small portion of the place-names from the *Śilāhāra* records. Many more may be suggestive of the people, their culture and in general, the life of the coastal people in various perspectives.

PLACE NAMES OF GUJARAT DURING SULTANATE PERIOD

N. M. GANAM

In this paper, an attempt is made to study some place-names during the period of Gujarāt Sultāns with the help of inscriptions, literature and coins.

The dynasty of the Gujarāt Sultānate variously called as Muzaffarids' and Aḥmad Shāhis' but popularly known as the Sultāns of Gujarāt was founded in 1407 by Zafar Khān, the last Tughluqian governor of Gujarāt. The Sultāns of Gujarāt ruled for a century and a half until 1573 A.D., when the province was conquered by Akbar and added to his empire.

Zafar Khān (1407-10) assumed the title of Muzaffar Shāh and began to rule from Pāṭan. Pāṭan is variously known in inscriptions as Anahilapaṭṭana, Anahilapāṭhaka, Anahilawāḍa and Anahilapura.¹ It was known to Arab travellers and Muslim historians by the name of Nahrwālā. It is mentioned among others by Masūdi, Idrisi and Al Birūnī.² It was the capital of the Chāpōtakās (Chāvḍas), the Chaulukyas (Sōlāṅkis), and the Vāghēlas. It was also the capital of Muslim governors under the Khaljis and Tughluqs and continued to be the capital of the first two Sultāns of Gujarāt. It was only in 1411 A.D. that it was shifted to Aḥmadābād.³

Sultān Aḥmad Shāh I (1410-42 A.D.), the grandson of Muzaffar Shāh I, on his accession to the throne founded the city in 1411 A.D. and named after him as Aḥmadābād and made it the capital of his kingdom. The name Aḥmadābād appears to have been suggested for the city on the additional consideration that Sultān Aḥmad, and three other Aḥmads viz, Shaikh Aḥmad Khaṭṭū, Malik Aḥmad and Qāḍi Aḥmad who were well-known for their piety and righteousness, combined to lay the foundation of the city.⁴

Aḥmadābād remained the first of the mint towns of the Gujarāt Sultāns with its mint-name as *Shahr-i-Mu'azzam* i.e., the Great City. During the Mughal period, the city was described as *Dāru'ḍ-Ḍarb* (the city of the mint) on the coins struck by Akbar

after his conquest of Gujarāt in 1573 A.D.⁵ It is corrupted into Amdāvād in the regional language.

It may not be out of context to mention here that Aḥmadābād occupied the site of old Āsāpalli and Karṇāvati. Āsāpalli or Asāwal of the Muslim writers, was a prosperous town from tenth to the early fifteenth century. It has been mentioned by Idrisi, Birūnī etc. Asāwal, according to Idrisi, was a populated town, having merchants and craftsmen with plenty of wealth and producing beautiful articles.⁶

Sultān Aḥmad Shāh I also founded another city in 1427 on the banks of river Hāthmatī, ten kilometres away from Idar and named it Aḥmadnagar after his name.⁷ He also issued coins from Aḥmadnagar bearing the mint epithet *Shahr-i-Humāyūn* i.e., 'the auspicious city.'⁸ Sultān built there a strong fort to check his refractory feudatory, the Rājput chief of Idar with whom he had long wars. This historic name of Aḥmadnagar continued without change until 1912, when it was renamed into Himmatnagar after Himmat Singhji, the mahārāja of Idar state. This name is retained even now. The reason for the change of the place-name Aḥmadnagar into Himmatnagar is stated to be to prevent its being confused for postal purposes with the better known Nizām Shāhī capital of Aḥmadnagar in the Deccan.⁹ Himmatnagar is now a district headquarters of Sabarkantha district.

Sultān Maḥmūd Shāh I popularly known as Maḥmūd Shāh Begaḍā (1458-1511 A.D.) was the greatest of all the Gujarāt Sultāns. He ascended the throne in 1458 A.D. and reigned for fifty years. During his reign, the prosperity of the kingdom reached its highest zenith. He conquered the two great forts of Junāgaḍh and Chāmpāner. After his conquest of Junāgaḍh and submission of its chief, Rāi Maṇḍalik, in 1470 A. D., Sultān Maḥmūd Shāh renamed the city of Junāgaḍh as Mustafābād after the name of the prophet of Islām whose name was 'Aḥmad-i-Mustafā' i.e., Aḥmad the chosen and also gave it, the mint epithet of *Shahr-i-A'zam* i.e., the Great City.¹⁰ Sultān justified himself in renaming the place as Mustafābād by making it the centre of Islamic teachings for the whole Saurashtra Peninsula. He invited holy Saiyyids and learned in the doctrines of the faith from every city in Gujarāt and gave them an honourable residence in Mustafābād.¹¹ It may be mentioned

that Gīrnār or Gīrinagara was the original name of the city of Junāgaḍh.¹²

We also find an example from epigraphical source, of renaming another place as Mustafābād two decades earlier. The inscription from a mosque at Tankāria, a village in Bharuch district, recording the construction of the Jāmi mosque in 1453 A.D. in the reign of Sultān Qutbu'd-Dīn Aḥmad Shāh II (1451–58 A.D.), mentions the place as Mustafābād. The epigraph *in situ* which shows that at the time of the record, Tankāria was officially known by the name Mustafābād. It is not known when this name was adopted for Tankāria.¹³ The name Mustafābād at both the places, however, does not appear to have survived, as the places are known by their original names.

Sultān Maḥmūd Shāh Begaḍa had also founded another city in 1479 A.D. which he named Maḥmūdābād after his name. The name survives to this day but is now corrupted into Mahemadābād. Mahemadābād is a taluk headquarters of Kheḍa district situated on the banks of the river Vātrak about 28 kilometres south-east of Aḥmadābād.¹⁴

After the victory over the Rajput chief Patāi Rāval Jai Singh of Chāmpāner in 1485 A.D. Sultān Maḥmūd Shāh Begaḍa laid the foundation of a fortified town which he named Muḥammadābād after the name of Prophet Muḥammad and further gave it the status of a mint-town under the designation of *Shahr-i-Mukarram* or the illustrious town.¹⁵ He also made it his second capital.

Chāmpāner with its adjoining hill fort Pāvāgaḍh, is situated about six kilometres east of Hālol, a taluk headquarters in the Panch-Mahals district and about forty kilometres east of Baroda. It is said to have been founded by Chāmpā during the time of Vanarāj, the Chāpōtaka king of Gujarāt. It was the seat of the local chiefs till it was conquered by Sultān Maḥmūd Begaḍa.¹⁶ It is referred to as Champakpura and the hill fort as Pāvāk-durga in the annals and also in the inscriptions. In the Sanskrit drama *Gaṅgadāsa Pratāpavilāsa*, written in the later half of the fifteenth century by Gaṅgādhara of Karnāṭaka, it is noted as Champaknagara.¹⁷ The Sanskrit inscription dated V. S. 1554 from Māṇḍvī, situated three kilometres to the north-west of Chāmpāner and also the Persian record from Godhra but originally from Māṇḍvī itself dated 1499–1500 A.D. both

containing the same contents, *i.e.*, the construction of a mosque and a step-well and belonging to the reign of Sultān Maḥmūd Begaḍa, mention Chāmpāner in the double form as Muḥammadābād *alias* ('urf) Chāmpāner.¹⁸

In the historical works, both Arabic and Persian, the place is also mentioned with double appellation. Even the coins struck at Chāmpāner generally record the name of the mint in its doubled form, 'Muḥammadābād *urf* Chāmpāner, though in some, the *urf* Chāmpāner was dropped and the new name Muḥammadābād alone retained.¹⁹

Chāmpāner as the second capital of Gujarat remained at the height of glory and prosperity for the next fifty years until the reign of Bahādur Shāh (1526-37 A.D.). In 1535 A.D. the city was pillaged and burnt by Mughal emperor Humāyūn during his temporary occupation of the province. Its glory began to diminish with the death of Bahādur Shāh which occurred early in 1537 A.D. to be followed by the change of capital to Aḥmadābād. It is now reduced to a small village and is known by its original name Chāmpāner.

We get a few more epigraphical records of the reign of Sultān Maḥmūd Shāh Begaḍa which furnish information about the renaming of other places. A loose Persian inscription²⁰ from Himmatnagar dated 1471 A.D. mentions a place Diyādar as Muḥammadābād after the name of Prophet Muḥammad. In the record, the place is referred to with double appellation as Muḥammadābād *urf* Diyādar. It is only from this epigraphical record, that we come to know that Diyādar was renamed Muḥammadābād but whether this name was chosen for the place during Maḥmūd Shāh's reign, it is difficult to say. As we have seen earlier, Chāmpāner was also named as Muḥammadābād. Both these names as in the case of Mustafābād were short lived. Diyādar of the record may be identified with Diyodar, a taluk headquarters in Banaskantha district.

Another inscription of Maḥmūd Shāh I from Dāhod (or Dohad), ancient Dadhipadra,²¹ a taluk headquarters of Panch-Mahals district, records the completion of a noble city of Maḥmūd-nagar in 1487 A.D.²² This shows that the town of Dāhod was renamed Maḥmūd-nagar after the name of the Sultān. The contemporary or later literary works, however, do not mention that the city was built at or near Dāhod by Maḥmūd

Shāh or in his reign. It is only through this inscription that we know for the first time that a city called Maḥmūd-nagar was founded there in 1487-88.

We find one more place which has been known as Maḥmūd-nagar. In the *Mir'āt-i-Sikandarī* which is a celebrated history of Gujarāt written in the reign of Jahāngir, Meghraj is mentioned as Maḥmūd-nagar. It is mentioned in the account of Bahādur Shah who halted at the place on his way to Aḥmadābād from Delhi to recover his father's throne after the death of his elder brother Sikandar Shāh in 1526 A. D.²³ Meghraj, a taluk headquarters in Sabarkantha district is situated on the banks of river Vatriak about twenty four kilometres from Modasa.²⁴

Again an inscription of Maḥmūd Shāh, dated 1506-07 A.D. has come from Sānchor, the ancient Satyapura, a tahsil headquarters of Jalor district in Rajasthan. In the record, Sānchor is designated as *Pargana* Maḥmūdābād. It is mentioned in the record in the form of double-name as Maḥmūdābād 'urf' Sānchor.²⁵ The name did not gain currency. This inscription also indicates that the political boundary of the Gujarāt Sultānate was extended beyond its modern frontiers in the north.

Two more epigraphical records of Sultān Maḥmūd Begaḍa's period referring to the renaming of the place-names have come from Rajkot district. An epigraph on the Jāmi Mosque at Mālia, the taluk headquarters,²⁶ designates the town (Qasba) of Mālia as Rasūlābād i.e., the city of the Apostle (of Allāh) i.e. the Prophet Muḥammad. The word *Rasūl* is the epithet of Prophet Muḥammad. In another record from Khākrechī, situated about twenty kilometres to the east of Mālia, the name of the town has been mentioned as Ambiyābād (*lit.* City of Prophets).²⁷ From these two records, one may easily infer that Rasūlābād and Ambiyābād were respectively the names of Mālia and Khākrechī during those days. That these two places received the religious stamp in their names may be easily understood. The region was the stronghold of the Jhālā Rājputs. It was conquered and brought under the effective control by the Gujarāt Sultāns.

Lastly the name Baroda. Very few people know that Baroda was renamed Daulatābād by Sultān Muzaffar Shāh II (1511-26 A.D.). In the *Mir'āt-i-Sikandarī*, it is mentioned that

Muzaffar Shāh on his way from Ahmadābād to Muḥammadābād Chāmpāner after his accession to the throne in 1511, halted at Baroda and ordered for the foundation of the city and renamed Baroda as Daulatābād.²⁸ Muzaffar Shāh had close association with the city. He was the governor of Baroda which was also his *Jāgir* when he was a prince. He mostly resided at Baroda till he was called to the throne. He was a disciple of Saiyyid Tāhir, a ṣūfi saint who lies buried in Baroda.²⁹ Also it was at Baroda that he got by heart, the whole *Qur'ān*.³⁰

The earliest reference to Baroda is found in the Baroda copper-plate inscription of Rāshtrakūṭa king, Karka II, dated Śaka Saṃvat 734, wherein the place is mentioned as Vaḍpadraka.³¹ In the Kāvī copper-plate inscription, it is mentioned as Vaṭapadraka.³² The name underwent several transformations in the past before it got the present name Vaḍodara. In the Kaikhadi bilingual inscription of the reign of Sultān Muḥammad Shāh Tughluq dated 1340, Baroda is mentioned as Vaṭapadraka in the Sanskrit version and Badoda in the Persian text.³³ In the Navlakhī step-well inscription of Baroda, dated 1405 A.D. the place is mentioned as Barodara³⁴ which in the subsequent years, was changed into Baroda. In the regional language, Baroda is spoken as Vaḍodara which has now got an official recognition.

From the above discussion, we can infer that during the period of Gujarāt Sultānate, places have been named or renamed after the personal names of the kings. We also get instances of associating the places with the name of the Prophet of Islam which shows that religion was in prominence during the period.

Secondly, the study has revealed that during those days there was a custom of renaming the towns and cities. It also shows that the practice of giving the same name to more than one town was not uncommon. Further, we get some place-names with the old ones with the connecting word *urf* meaning *alias* or 'known as', like Muḥammadābād *urf* Chāmpāner, Maḥmūdābād *urf* Sānchor, Muḥammadābād *urf* Diyādar etc. Such double-names may have been adopted in order to distinguish them from places having similar names. It may also be possible that the new names might not have gained currency during the period.

All these new place-names have not survived and long ago

gone into oblivion. The places are now known by their original names.

To sum up, the present study of place-names has afforded quite a good deal of information on social, religious, and historical aspects of Gujarāt during the Sultanate period.

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PLACE NAMES ASSOCIATED WITH THE WORSHIP OF GODS AND NAME OF CULTIC DEITY RELATED TO GEOGRAPHICAL FEATURES

HERAMB VITHAL DIXIT

Place-names associated with :

- (i) Sun (Sūrya) worship in the districts of Pune and Thane ;
- (ii) the Nānā in the tahsil of Haveli and Junnar in Pune district.

The name of the cultic deity (Vātakari or Vaishṇava-deity) in the Viṭhal at Pandharipur, district of Solapur, derived from geographical feature.

Place-names associated with Sūrya Worship :

The region Sindhu Dēśa in the North-west, down to the Western Mahārāshṭra, especially the coastal plains contain many places associated with Sun worship. Sun-worship was also prevalent in the interior parts, but not on an intensive scale, as in the coastal plains, that too in the Thane district.

In the Bhājā caves, west of Pune, "The earliest representation of Sūrya and Indra....is seen." There is a view that both the relief sculptures are of king Māndhātā. The sculptures cannot be of Māndhātā for the following reasons :

The chariot in which Sūrya is seen, is a quadriga-chariot drawn by four horses abreast in line. This is the Persian (Iranian) type. The reliefs, remind us of the Iranian form as seen in the reliefs of Varaharan II and other reliefs in profile from an angel. Darius III relief is also of the same pattern. In the Sāñchi-tōraṇa, a chariot is seen drawn by horses in pair. Sūrya is similar to this sculpture. There is a painting found at Persepolis, showing emperor Dariyahu III, driving a quadriga. In Bhājā, Sūrya is shown driving away/rolling away darkness. There are other reasons to prove that the relief cannot be of Māndhātā. *Sūrya-Sūkta* (RV I.115) merely tells us "Bhadra-aśva....in accordance with Geldner and Peterson"....She (Darkness) rolled up the spread out web, so soon as he (Sūrya) yoked the horses....If we take note of the various names of Sūrya viz.,

Savitṛ, Mitra, Āditya, we understand that Sūrya's chariot has from two to seven horses. Only from Gupta times, it became the standard to show seven horses. Why there are eight spokes? eight lotus flowers? why we call the week of eight days? while we count seven days (seven horses), etc. The point is raised: How in a Buddhist cave, Vedic Sūrya and Indra are shown (tolerated)? We can explain this way: Nowhere in Buddhist secular or canonical literature, Vedic gods/goddesses are looked down upon. As a matter of fact the Sākyaas were proud of belonging to the Solar race. Another point is that, before the Bhājā became Buddhist, the Sun and Indra sculptures were already there, probably the work of the Maga priests assisted by local craftsmen. This will become clearer when we deal with the place-names in Thane district. The Puranic legend about Māndhātā does not fit in this case at all. The place-name is Bhājā. *Bha*=Shine; *Ja*=give birth; one giving birth to shine=Sūrya. According to *Satapatha Brāhmaṇa*, *Bhā* means Sūrya. Thus *Bhāja*, the place name is associated with Sun worship. Apart from the Bhājā cave, Sun relief and the Sun icon (which is now called Rāma) at Chaphal, no Sun temple is in existence. In the Ellora caves, we see Sun sculptures. Also, at Ter/Tagar, the famous mart of ancient times, at the late Khare found two broken idols of Sūrya Dev. Today, also we find quite a large Paisika population in Thane district.

In Pune district the following place-names are related to Sun worship:

- (i) Loṇāvalā : derivation—Lolla — Loṇṇa—Loṇa + Valli = Loṇāvalā.
- (ii) Loṇi Kand, Loṇi Bhāpakar. (Satara district) Loṇand and Umbraj.

According to Devi Sinha Chauhan, the Vākājakas, and Pallavas were Sun-worshippers and hailed from Iran. The icon of Sūrya is shown standing within a lotus flower. The left hand holds a conch and the right hand is in *danmudra*. The image of Viṭhal is always shown with full legs, but more so when we come later with the cult deity. Many Sūrya icons do show full legs. But then why Sūrya is shown in many case without legs below the knees?

The district name Thane is derived from the place-name

Thāṇē. The ancient name is Siristhān. The derivation is Śrī = Brightness, etc., *Sthān* = Thān (Tān as in Mulatān) — *Thāṇ*. Magaṭhāṇ Bamaṇ-pādā, Brahmaṇ-pādā. These place-names obviously relate to the Maga/Maka/Magh Brahmins, the Iranian Sun-priests (In Sindhu Dēśa, at Brahmanabad, remains of a Sun-Temple (10th century) have been found.

Bhādan, Bhādane (derived from *Bha* + *dan* = donation of Brightness); Saravali (from *Sūrya* + *valli*); Manar; Āgavan (possibly from *Pārsi* fire temple); Lonad.

I have a few suggestions regarding Manori (Mānapur) and Chiñchani. Man is a surname in Jats and Jat Sikhs. In Junnar tahsil, at the end of the Nānāghāṭ, there is a hill called Mān-Mōd. Word Mōd is derived from Mōr (Maurya). There is a Dēvī temple on the hill-top here.

In the Chiñchani inscription, it is stated that Bijjal Mōdh (1048 A.D.) worships *Sūrya* named as Mayukh-malin. Bijjal is the king of Sañjana, where the *Pārsis* (*Pārasikas*) erect their first Fire-Temple after freeing their native land Iran due to Islamic invasion. At Mōdhera, there is a famous *Sūrya* temple. In this connection, the Chiñchani copper-plate of Rāshṭrakūṭa king Kṛishṇa III describes his vassals as *pāda-paṅkaja-bhramara*. Sircar opines that one of them, the Mōdhs were Sun-worshippers.

Place-names associated with Nānā :

The appearance of the famous ancient Babylonian (Sumerian) goddess Nānā on several coins of the Kushāṇa empire is a well-known fact. In India, Nānā acquired various names such as Nani, Bidi, Nānā, Nana, Amba, Uma etc. There are other names also, but we are mainly concerned with the names Nānā and Amba with which certain place-names, name of a pass (*ghāṭ*) and a geographical region are related to. The personal and addressive names for instance Nānā, Nani, Amba, Amma, Avva, Anna, Appa, etc., have come from the term Nānā, the mother goddess. Nāna is both male and female. Even in the *Pārsi* community, Nani, a personal name is still in use, showing, possibly the Persian and Elamite connection. The name of the Kushāṇa and rarely the Sātavāhana coinage Nāṇaka/Nāṇaka, is also derived from Nānā.

Nāṇāghāṭ : In the district of Pune, the mountain pass, to the

west of Junnār, is named as Nāṇāghāṭ. This pass connects the coastal parts of Thāna, Surparaka (Sōpāra) with the ancient town of Junnār. The importance of this *ghāṭ* is well-known from the records of the Sātavāhana rulers.

Nāṇē-Māval : The region from Nāṇāghāṭ down to the south, say upto Bhīmaśaṅkara is known as Nāṇē-Māval. South of Nāṇē-Māval up to the Pavanā river is the mountainous region called Andar-Māval (Āndhra), which is, as alleged by some scholars as the native land of the Sātavāhanas, who are called the Āndhrabhṛityas.

To the West of Pune, about 15–16 kms, just off to the North of the main highway Pune-Mumbai are two villages Nanoli (Nana-valli = Nanōli) and Nānā. To the west of Nanoli on a spur there, is a Dēvī temple known as Phirangi. Famous Kārle caves are to the west of these villages.

South of Kārle are the Bhājā and south of Nānā are the Beḍsa and Ambevali caves. As a matter of fact this cave complex and village named after Nānā and Buddha evokes lot of interest. There is a mound near Ambevali which is still to be explored. The names Nāṇāghāt, Nanōli etc., raises a doubt as to whether there was any cultural connection between Iran and Western Mahārāshṭra, prior to the time of Aśoka.

Name of Cultic Deity associated with Geographical Features :

Viṭhal at Panḍharpur, in the Solapur district is the deity worshipped by the Vaishṇav cultist *i.e.*, sampradāyis, popularly known in Mahārāshṭra as Vārkarī. Viṭhal is also worshipped by devotees from Āndhra and Karnāṭaka. In the cult literature he is addressed as Viṭhalu (*lu*, being the suffix adopted from Telugu language). Marathi scholars have tried to derive the name Viṭhal. As Viṭhal is deemed the *avatār* of Viṣṇu, Viṭha has been derived (wrongly ?) from Viṣṇu. But in Prakrit Viṣṇu becomes Vinhu and Kṛishṇa becomes Kanha. The scholars could not explain the *lu* suffix. In 1980, I proposed that Viṭha has been derived from Biṭṭa. Beṭṭa meaning a high place, small hill, a mound both in Kannaḍa and Tamil—Beṭṭa < Viṭṭa < Viṭha. One of the Hoysaḷa kings is called Biṭṭi. The Hoysaḷas, hailed from a mountainous country. In some Marāṭhi books dealing with the Vārkaris, it is explicitly stated that the Viṭhal temple is situated on a high-ground. Other example is

that of Basavēśvara's lord Kūḍal-Saṅgamēśvar—a place named after geographical feature.

The Maldive islands had temples of Sūrya prior to 12th century A.D. The sites of the temples are called Hawitta—mounds. The Maldives were populated by people from Saurāshṭra (and Western Mahārāshṭra?). Another feature is that these Hawittas are located on the channels between the islands, probably to guide sea-voyagers. Konark is also well-known for this feature.

During the preparation of this paper, I have noticed, that in Afghanistan, North Kashmir, Kutch, Sindh and in the Pune district quite a few place-names end with—*du* (Sindhu, *e.g.*, Skārdu, on the Indus, Kāshmir), most of the islands of Maldive end with—*du*, *e.g.*, Nālandu, Hitadu; *di* (*e.g.*, Saradi, on river Kishengāṅga in Kāshmir), Rojdi (*e.g.*, Saurāshṭra, all Indus civilisation towns), Targhun-di in Western Afghanistan, near Herat; *da* in Surkotoda, Kutch, an Indus civilisation site. In Sumer, quite a few ancient town-names end with—*du* *e.g.*, Hari-du, Saradu. Are the suffixes, *du*, *do*, *di*, *da*, indicate any connection with the Mesopotanian civilization?

A SOCIOLOGICAL ASPECT OF THE NAMES OF PERSONAGES IN THE EIGHTH CENTURY TAMIL NADU

Y. SUBBARAYALU

This paper examines the proposition that the names of highly placed persons in early medieval Tamilnadu reflected not only their socio-political status but also their caste or professional association. The following names taken up for discussion came from the Pāṇḍya inscriptions of the 8th centry.¹

TITLE	FATHER/SON
(I) Mūvenda-maṅgalap-pētaraiyan (ākiya)	Māran/Kāri 770 A.D.
(II) Pāṇḍi-maṅgala-viśaiaraiyan (ākiya)	Māran/Eyinan 770 A.D.
(III) Pāṇḍi-amittamaṅgala/-pēraraiṣan (āyina)	Chāttan/ Gaṇapati 774 A.D.
(IV) Vira-maṅgalap-pētaraiṣan (ākiya)	Mūrtti / Eyinan 785 A.D.
(V) Pāṇḍilaṅgō-maṅgalap-pēraraiṣan (ākiya)	Chaṅgan/ Chiridaran 785 A.D.

The first two of the above persons held one after another the positions of *Uttaramantiri*, the third and the fourth were *Mahāsāmantas* and the fifth one was the *Gajādhyaaksha* or captain of the elephantry, all under the Pāṇḍya king Varaguṇa I.

In each of the above names there are three segments, one of which is obviously a title (T) and the other two segments, it may be proved, denote respectively the father (F) and the given or personal name (G) of the person concerned.² The T segment is separated from the FG segments by the conjunctive element *ākiya* or *āyina* meaning "that has become", i.e., equivalent to "alias".

As far as the FG segments are concerned, they occur always in this order, wherever they are both mentioned in keeping with the Tamil practice of prefixing one's father's name to his own name. An analysis of the FG segments themselves would reveal many interesting things as to the particular social group which

the persons belonged to, or to their religious leanings. That would form a separate study. Here what interests us most are the title segments of the above names. Each of them can be split into at least three components. The third component is *pēraraiyan* in four cases and *viṣaiyaraiyan* in one case, *araiyan* being the common ending of both. *Araiyan* is the variant of *rājan* and the appropriate meaning of this term here would be 'chief'. So *pēr-araiyan* is the 'big chief' and *viṣai-araiyan* would be the 'victorious chief' (Viṣai < vijaya).³

The first component in three cases is *pāṇḍi*, in one case *mūvēnda* ('three kings') and in the fifth case, it is *vīra* ('brave'). This component suggests association with the ruling dynasty Pāṇḍi, i.e., Pāṇḍya. Such prefixing of king's titles or names to titles of officials, chiefs and other persons of status was a natural thing in early medieval times.⁴

The middle component, *maṅgala*, is elsewhere found as the suffix component of the names of the *brahmadēya* settlements. So there is a possibility that this component taken together with the first component is the name of some village. In that case the title-holder would have got his name from that village. For example, *Mūvēnda-maṅgala-pēraraiyan* may be taken as the *pēraraiyan* of *Mūvēnda-maṅgalam*. We do have such titles based on villages but they are very rare.

Generally the middle component denoted some caste or profession. *Rājarāja-brahma-rājan* (Brahman), *Rājarāja-nāṭaka-mārāyan* (dance master). 'Maṅgala' in the above names stands in an analogous situation. That is, it must denote either a caste or profession.

In Sanskrit, *maṅgala* has the meanings of 'happiness, felicity, warfare, bliss, any solemn ceremony on important occasions'.⁵ In Tamil, it means almost the same thing.⁶ None of these meanings would suit the present context. In Tamil, *maṅgala* or *maṅgaliyan* is also used for 'a barber'.⁷ Maṅgali is barber in Telugu also.⁸ If so, can we suggest that the *maṅgala* title-holder belonged to the barber caste?

Actually the first four persons mentioned above are said to belong to the *Vaidya-kula* (of Kaḷakkuḍi). The family of the fifth one is not mentioned as he belonged to a different place. K.G. Krishnan, while editing two related inscriptions of Varaguṇa I has observed the peculiar occurrence of *maṅgala* as

part of the titles of the members of the Vaidya family.⁹ But he has not made any comments on the significance of this term. Only K.V. Raman in his book on the Pāṇḍyas has explicitly commented on this term.¹⁰ He takes the Vaidya family as a Brahmin family of Vēdic scholars. He seems to derive the word Vaidya from Vēda. A Vaidya of course could be 'one versed in science relating to the Vēdas'. Vaidya is also a physician or doctor.¹¹ In the present context, the latter would be the proper sense. There is nowhere any hint to say that this Vaidya family was a Brahmin family. None of the titles of the members of this family has the usual 'brahma' component. And the Vēdic knowledge of the members are not hinted even obliquely. The first member is just referred to in general terms as one well-versed in Śāstras, a poet and an eloquent speaker *śāstravit kavir = -vāgmī*). So the Vaidya-kula has to be considered not as a Brahmin family but as a family of medical professionals. If so, 'maṅgala' in their titles should denote also the medical profession. But it was noted above that 'maṅgala' is also a barber. The implicit contradiction (doctor/barber) in such interpretation may be explained as follows.

Until recently the barbers were also rural doctors. The ladies of barber community used to be midwives in villages. Naturally, it was a respectable community. Further, it may be mentioned here that even now in the Koṅgu region (Coimbatore, Periyar and Salem districts) of Tamilnāḍu, the barbers are associated in one way or other in various life-cycle rites of the dominant land-holding caste there.¹²

Another piece of somewhat tantalizing evidence comes from a Thaṇjāvūr inscription of Rājarāja I, which refers to an almost similar title, Pañchavan-maṅgala/-pēraraiyan.¹³ Anaiyan Bavaruddiran, who held this title is said to have assigned the duty of *kōlinamai*. Unfortunately, there is no lexical authority to interpret the significance of the term *kōlinamai*.¹⁴ This may have something to do with medicine as the immediately preceding functionary is an *ambaṭṭa* (i.e., *ambasṭha*) with the title Rājarāja-prayōgad-araiyan. *Prayōga* in Sanskrit means, among other things, application of medicine and *ambasṭha* in Sanskrit is a Vaidya too.¹⁵

Taken together all the above bits of evidence, it may plausibly be suggested that the term *maṅgala* is naturally a corollary

of *vaidya*. The Vaidya of the Pāṇḍya inscriptions was thus a sub-group of the barber caste and was actually a family of medical professionals. Its members wielded much influence in the Pāṇḍya royal court. The Vaidya family of Kaḷakkuḍi was not the only family to have enjoyed such political status. The fifth person discussed above belonged to Koḷuvūr, a different place.

Strangely, the *maṅgala* title-holders disappear from the scene by the end of the 8th century as far as the Pāṇḍya area is concerned. But a few officials of the Chōḷa government had this title as late as the middle of the 11th century.¹⁶

NOTES AND REFERENCES

1. I *Ep. Ind.*, Vol. XVII, No. 16, ll. 132-34; *Ibid.*, VIII, No. 33 (I)
 II *Ibid.*, Vol. VIII, No. 33 (II).
 III *Ibid.*, Vol. XXXVI, No. 15.
 IV & V *Ind. Ant.*, Vol. XXII, pp. 57-66.
2. The segmentation of names of persons in the Chōḷa inscriptions may be referred to here in support of this and the following points. Karashima, N.; Subbarayalu, Y.; Toru Matsui., *A Concordance of the Names in the Cola Inscriptions*, pp. xvi-xxvii. (Madurai Sarvodaya Ilakkiya Pannai), 1978.
3. For various 'araiyan' suffixed titles, see N. Karashima, *et. al.*, *op. cit.*, pp. lii ff.
4. *Ibid.*, pp. lix-i.
5. Monier-Williams, *A Sanskrit-English Dictionary*, (reprint), 1981.
- 6-7. *Tamil Lexicon*, University of Madras (reprint), 1982.
8. Brown, C. P., *Telugu-English Dictionary*, reprint 1966.
9. *Ep. Ind.*, XXXVI, 116-17; See also, *SH*, Vol. XIV, No. 1 (The person first referred to in the Ānaimalai inscription is named Māran-Kāri. His title *Madhurakavi* reminds us of his relationship with Nammālvār, who is otherwise named Kāri-Māran. Hence, the term Vaidya attributed to him no doubt signifies a Vēdic brahmin-Ed.)
10. Raman, K. V., *The History of the Pāṇḍyas* (in Tamil), pp. 73-74, 168, 211 (Tamilnadu Text book Society), 1977.
11. Monier-Williams, *op. cit.*
12. Personal information from my colleague, Pulavar S. Raju, who belongs to this region and who has undertaken extensive fieldwork in the area. There is also a verse in the Tamil work *Koṅgumaṇḍala śatakam* referring to the midwifery of a barber woman (*maṅgalai*) who is said to have even resorted to a sort of cesarean operation to a queen.
13. *SH*, Vol. II, No. 66, p. 277, l. 498. It is rather heartening to note that Hultzsch has translated this title as 'the great lord of the barbers of the Pāṇḍya king'. (see p. 302, n. 7)

14. As the stone is damaged at this place, the reading of this word is not beyond doubt.
15. Monier-Williams, *op. cit.*
16. Karashima, *et. al, op. cit.*, p. 62, No. 691.

POST SCRIPT

The earliest yet known occurrence of *Maṅgala*-title-holder is found mentioned in the Malaiyaḍikkurichchi inscription of the Pāṇḍya king Māraṇ Chēndan dated c. 675 A.D. (*AREP*, 1959-60, No. B 358)

Pāṇḍi-maṅgala-atiaṛaṣan (Sēvūr-kilān) Chāttan Ēraṇ (Also see, *QJMS*, Vol. LXXVII, pp. 338ff).

NAVA-TIRUPATIS ON THE BANK OF TĀMRAPARŪI RIVER

M. D. SAMPATH

Of the eighteen sacred places of the Vaishṇavas in the Pāṇḍya country, nine places which were sung by the Vaishṇavite Āḷvārs like Madhurakavi, Tirumaṅgai and Nammāḷvār are called *nava-tirupatis*. All these places are located on the north and south banks of the river Tāmraparūi in the Tirunelvēli-Tiruchchendūr route and within a distance of about 30 miles east of Tirunelvēli in Tamilnāḍu. The ancient geographical division comprising these places is referred to in the inscriptions as Tiruvaḷudi, Vaḷudi and Vaḷudai-vaḷanāḍu.¹ It had in it the birth places of Nammāḷvār and Madhurakavi Āḷvār. These Āḷvārs visited the temples and have sung hymns in praise of the deities therein. Six centres are on the north bank of Tāmraparūi, while three others are on the south bank.

(1) Śrivaikuṇṭham : This place is located at a distance of one mile from Tiruppuḷiṅguḍi and 16 miles east of Tirunelvēli. It was once a small hamlet of Tiruppuḷiṅguḍi. It has now grown into prominence, while the latter became insignificant. This place and its deity are referred to in one of the verses of *Tiruvāymoli* as *Vaikundattuḷ-ninru Tiruvaikundattuḷḷay*.² The names Śrivaikundam and Śrivaikuṇṭham are generally associated with Viṣṇu, for, if the Sanskrit rendering is taken into account, we will have the meaning 'the abode of Viṣṇu'. The remarkable coincidence is the presence of Śiva temple for the god Kailāṣanātha here which would signify the tolerance of the rulers of this area.

The name Vaikuṇḍam or Vaikuṇṭham, the sitting attitude of the god in general, brings to mind a *sabhā-maṇḍapa* of the *saṁkīrṇa* type of structure at Uttaramērūr which goes by the name Vaikuṇṭhaperumāl temple. There is an image of seated Mahāviṣṇu at this *maṇḍapa* where the transactions of the village were conducted by the assembly.³

We have enough references to 'Vaikundam' in the Vaishṇava literature *Tiruvāymoli* of the period of the early Pāṇḍyas. It is

possible that the temple of Vaikundanādan would have also lent the name to the place or locality in which it was situated. This will be in accordance with several names like Tiruvaraṅgam, etc., meaning both the temple and the place.

Though we do not have contemporary inscriptional evidences from Śrīvaikuṇṭham which call the place as *Śrīvaikundam*, yet they are not lacking from the period of Chōḷa king Rājarāja I. A record⁴ of this king dated in his 15th regnal year (1000 A.D.) mentions this place-name as a *dēvadāna* of Varaguṇamaṅgalam, which was in turn a *brahmadēya* in Tiruvaḷudi-vaḷanāḍu, a sub-division of Rājarāja-vaḷanāḍu. The names Rājendra-chaturvēdimāṅgalam and Śrīvaikundam, both stated to have been in the sub-division of Tiruvaḷudi-vaḷanāḍu in a record of the 20th year (1090 A.D.) of Chōḷa Kulōttuṅga I⁵ are one and the same since the land sold to the deity Niṅgaruḷina Karumāṇikkattāḷvār of Śrīvaikundam was transacted by the *mahāsabhai* of Rājendra-chaturvēdimāṅgalam. After an interval of nearly a century and a half, the records of Māḡavarman Sundara-Pāṇḍya II⁶ of accession 1238 A.D. and Māḡavarman Kulaśekhara I⁷ of accession 1268 A.D. lend confirmatory evidences to the attribution of an additional name to Śrīvaikundam. In the latter epigraph, it is stated to be the village that lies to the west of Peruṅguḷam *alias* Uttamapāṇḍyanallūr. Therefore, it is not out of place to suggest that Śrīvaikundam got the appellation Rājendrachōḷa-chaturvēdimāṅgalam almost from the time of Kulōttuṅga I who had a title *Rājendra*. The original name Śrīvaikundam continued to occur in the epigraphs as late as fifteenth century.⁸ The king Vira-Pāṇḍya of these records mentioning the consecration of the deity Aḷagapperumāl is not unlikely a later Pāṇḍya, whose date is available from the Viṣṇu temple inscription. This record⁹ dated in the 2+17th year and Śaka 1361 (1439 A.D.) of the reign of Māḡavarman Tirunelvēliperumāl Virapāṇḍya mentions this place merely as 'Śrīvaikundam'. The toponym 'Śrīvaikuṇṭham' which came into use as early as the reign period of the Vijayanagara king Sadāśiva, whose record¹⁰ from this place is dated Śaka 1489 (=1567 A.D.) survives even to this day. This gives us an indication that Sanskritisation has taken place probably during the Vijayanagara period. If the Sanskrit rendering is taken into account, then it would mean the 'heavenly bliss'. On the

other hand the name figuring in literature would mean the place of the standing deity (*Vaikundattilninru*).

Inscriptions¹¹ of the 14th-15th century describe the Vishṇu in their invocatory verses as the creator, the protector and the destroyer and Śrīvaikuṇṭha, as his abode. The deity enshrined in the temple at Śrīvaikundam (Śrīvaikuṇṭham) according to these and earlier epigraphs is Kaḷḷapirān and Karumāṇikkattālvān and the place is referred to as *tirupati*. The names Kaḷḷapirān and Vaikuṇṭhanātha refer to one and the same deity. The standing posture of the deity of Paramasvāmi (*Ninraruḷina-Paramasvāmi*) referred to in all the records reminds us of the legacy of literary fame of an earlier period.

(2) *Peruṅguḷam*: This place, one of the *nava-tirupatis* in Tiruvaḷudi-vaḷanāḍu is also called Tirukkuḷandai. It is situated at a distance of 26 miles south-east of Tirunelvāli. There are about five epigraphs¹² in Vaṭṭeḷuttu characters belonging to Śaḍaiya-Māraṇ identical with Rājasimha III. It is referred to as *Peruṅguḷam* in these inscriptions. A tenth century epigraph in Sanskrit and Tamil engraved in Grantha and Vaṭṭeḷuttu characters refers to it as a famous *Mahātaṭāka*¹³ i.e., *Peruṅguḷam*. (*kyāta-mahātaṭāka*). In an inscription¹⁴ of Chaḍaiyavarman Śrīvallabha with *Tirumaḍandai praśasti*, a contemporary of Chōḷa Kulōttuṅga I, the place *Peruṅguḷam* is also called *Uttamapāṇḍyanallūr*. This name is not seen in the earlier epigraphs of Pāṇḍya rulers like Śaḍaiya Māraṇ, Māraṇjaḍaiyan and Śōḷantalaikoṇḍa Virapāṇḍya.¹⁵ Prior to this change we find another name for *Peruṅguḷam* viz., *Peruṅguḷam alias Uttamachōḷanallūr* in the records of Chaḍaiyavarman Sundarachōḷapāṇḍya.¹⁶ This place got the surname *Uttamachōḷa* in honour of Rājendrachōḷa I who had the title *Uttamachōḷa*.¹⁷ This name continued to prevail till the time of Kulōttuṅga I on account of the Chōḷa occupation of the Pāṇḍya country.¹⁸ The change of name from *Uttamachōḷanallūr* could have taken place not before the reign period of Kulōttuṅga I and probably during the reign of Chaḍaiyavarman Śrīvallabha (c. 12th century). It is not known whether Chaḍaiyavarman Śrīvallabha had a title *Uttamapāṇḍya* and after whom this could have come into vogue. The name *Peruṅguḷam alias Uttamapāṇḍyanallūr* continued to occur in the epigraphs of Chaḍaiyavarman Kulaśekhara I¹⁹ and Māḡavarman Sundarapāṇḍya I²⁰ from this

place and from Ālvār Tirunagari. The Vishṇu temple at Peruṅguḷam has yielded less number of inscriptions. An epigraph²¹ mentions the standing attitude of the deity Māyakkūttan in the temple at the west ((*kuḍa*) of Peruṅkuḷandai. (*Peruṅkuḷandaikkuk - kuḍaipāl - ninruaruṣiya - Māyakkūttan*.) The deity of Peruṅguḷam *alias* Uttamapāṇḍyanallūr²² is referred to by the same name in yet another undated record. The temple of Māyakkūttan is located on the high-way to Tirunelvēli.²³

In between Śrīvaikuṇṭham and Peruṅguḷam four *tirupatis* are located. Śrīvaikuṇṭham is connected to Tulaivillimaṅgalam by a cart track amidst thick vegetation.

(3) Puḷiṅguḍi : It is close to Śrīvaikuṇṭham and is described in the hymns²⁴ of Nammālvār as the area with fertile lands (*Kalivayal-Tiruppuḷiṅ-kuḍiyāy-*), full of creepers, forts and cold lands, shrouded with red lotus plants, high palaces raising upto moon and encircled by the waves of Tāmraparṇi (*porunaltan-panai*). The deity of this place is represented in the reclining posture in the stanzas of Nammālvār (*Tiruppuḷiṅ-ḡuḍikkiḍandānē*). This Ālvār eulogises the place and the deity in his hymn as :

“*Kāyṣinap-paravaiy-ūrndānē and Kāyṣina-vēndē*”. Besides the honorific prefix *Tiru*, the expression ‘Puḷiṅguḍi’ may be interpreted to mean the Marudam land with birds. *Puḷ + i + kuḍi* is a *sandhi* in which *Puḷ* means ‘a bird’, while *Kuḍi* means ‘fertile land i.e., Marudam land’. Generally, *kuḍi* stands for ‘tenant’, ‘settlement’, the association of this term to trees are quite common, as in the instances like Ālaṅguḍi, Iluppakkūḍi, etc. The association of Marudam land to birds is supported by early Tamil literature. The names *puḷ* and *paravai* both would mean ‘a bird’. Garuḍa, the vehicle of Vishṇu is a bird on which he came to rescue the elephant or ‘Airāvata’ from out of its danger in the story of Gajēndramōksha. Vishṇu, who came thus has taken the reclining posture in the temple here. The significance of the toponym, therefore, has to be understood from the above literary evidence.

Though this place has not yielded any inscriptions as yet, still there is mention of Tiruppuḷiṅguḍi as included in Tiruvaludi vaḷanāḍu in an inscription of Vira Pāṇḍya²⁵ who assumed the title *Sōlan-talai-koṇḍa*.

The title *Tiruvaludi* after which the name of the division came

is noteworthy. Valudi, as already known, is a general title of Pāṇḍya kings especially the early Pāṇḍya king Palyāgaśālai Mudukuḍumi-Peruvaḷudi who is mentioned in the Vēlvikuḍi grant.

(4) Varaguṇamaṅgai: This place is situated at a distance of 18 miles north-east of Tirunelvēli. The 4th stanza of the second ten of the 9th hundred commencing with the words *Puḷiṅguḍikiḍandu-Varaguṇamaṅgay-irundu-Vaikundattuḷ-ninru*, etc., sung by Nammāḷvār describes three places. In the expression Varaguṇamaṅgai, it is obviously to take *maṅgai* as a feminine suffix like *valli* and to derive from the deity bearing the name Varaguṇa. The word Varaguṇa means 'one who possess the quality of giving boon'. 'Maṅgai' stands for 'goddess, woman', etc. There is a synonymous toponym called Śrīvaramaṅgai which is found mentioned along with Śrīvaramaṅgalam in one of the stanzas of *Tiruvāymoli*. Both refer to one and the same place. Based on the corollary found in *Tiruvāymoli*, it may be suggested that Varaguṇamaṅgai and Varaguṇamaṅgalam mean one and the same. It is also not out of place to say that the place might have been named after the Pāṇḍya king Varaguṇa I.

(5) Tulaivillimaṅgalam: This place is popularly called *Iraṭṭaittirupati*. It is about 25 miles from Tirunelvēli. Nammāḷvār in his *Tiruvāymoli* praises this place in no uncertain terms as a sacred place of hoary renown, nestling amidst fertile paddy fields, sugarcane crops and with high palaces. The place was resided by the Vēdic brāhmaṇas.

Situated on the north bank of Porunal (Tāmraparṇi) river, it is distinguished from Śrīvilliputtūr, which is nearer to the Pāṇḍya capital. This receives confirmation from a record of Māṇavarman Sundara Pāṇḍya II²⁶ from Āḷvār Tirunagari which calls the goddess of Śrīvilliputtūr temple by the name Taḍaṅkaṇṇi. The goddess of Dēvapirān temple is referred as to Karuntaḍaṅkaṇṇi in the verses of Nammāḷvār on Tulaivillimaṅgalam. Since both are to the south of Madurai and the place under study is rather away, it is known as Tolaivillimaṅgalam. The word *Tolai*, *Tulai* and *Tuḷai*, all means 'at a distance'. 'Villi' of the word *Tolaivilli* referred to in the above literary work means 'bow.' Again Periyāḷvār in his *Pallāṇḍu* describes the deity at Śrīvilliputtūr as *Śāraṅgamennum-villāṇḍān-tannai*. Here Viṣṇu is stated as Śāraṅgadhara. Recently about five inscriptions have

been noticed in one of the two temples at Iraṭṭaittirupati *i.e.*, in the temple of Dēvapirān. One of the records dated in the 37th (1107 A.D.) year of Kulōttuṅga I mentions Tulaivillimaṅgalam as included in Tiruvaḷudi-vaḷanāḍu in Muḍigoṇḍachōḷa-vaḷanāḍu in Rājarāja-Pāṇḍināḍu. The deity is referred to as Ninraruḷina-emberumān. The deity of the other temple is called Aravindalōchana. While mentioning this deity an epigraph from Āḷvār Tirunagari²⁶ also refers to this place as Tulaivili-maṅgalam.

(6) Tirukkōḷūr : The place Tirukkōḷūr is a Tamil form of the Sanskrit expression 'Piṣunakshētram'. There is a local tradition that Kubēra carried tales and hence, it is so called. This was the birth place of Madurakavi-Āḷvār. Nammāḷvār has sung in praise of this place and the deity is in reclining posture. Except in his Tiruvāymoḷi (*pattu* 6, *tirumoli* 7th, verse 10) no where in the inscriptions of this place we get a reference to the name of the deity Vaittamānidhi. (Sanskrit: Nikshēpavittan) *i.e.*, 'a repository of wealth'. Of the fifteen records yielded from this place²⁷, the earliest record is of a Pāṇḍya king whose name is lost. He must have been ruling over Tiruvaḷudi-vaḷanāḍu earlier than 992-93 A.D., when Rājarāja-Chōḷa's records begin to appear in the Pāṇḍya territory²⁸.

The next record with date and *praśasti* is of Rājakēsari Rājarāja I²⁹. Dated in his 24th year (1009 A.D.) it mentions the deity Śala Śayanattuk-kiḍandarūḷina-emberumān and the place Tirukkōḷūr included in Tiruvaḷudi-vaḷanāḍu in Rājarāja-vaḷanāḍu. The donor of this record is a native of Ōlōkachintāmaṇipuram *alias* Nittavinōdapuram of this village. Probably, it was a hamlet of Tirukkōḷūr. The sub-division Tiruvaḷudi-vaḷanāḍu was included in Pāṇḍimaṇḍalam³⁰. When the Chōḷa viceroy took charge of the erstwhile Pāṇḍya country, they came to be called Chōḷa-Pāṇḍyas but assumed the Pāṇḍya name. The son of Virarājēndra is said to have received the title of *Chāḍaiya-varman* Chōḷa-Pāṇḍya³¹. It is in a record of his 3rd regnal year that is stated, the inclusion of Tiruvaḷudi-vaḷanāḍu in the sub-division Uttamaśōḷa-vaḷanāḍu³². Later, the records of Chōḷa Kulōttuṅga I³³ refers to the same sub-division of Rājarāja-Pāṇḍi-nāḍu. A record of this king³⁴ dated in his 34th regnal year (1104 A.D.) refers to Tirukkōḷūr as Dīna Chintāmaṇinallūr.

It is also mentioned in a record³⁵ of the 36th year of this king (1106 A.D.)

(7) Ten-Tiruppērai : This place is different from Pēraiyyūr in Tirumayam taluk of Trichy (Pudukkottai District) in the North. Nammālvār and Tirumaṅgai-Ālvār have sung in praise of this place in their verses (10th *pattu*, 8th *tirumoli*, verses 1-10) as Tiruppērnagar, Ten-Tiruppēre, etc. In his 7th *pattu*-3rd *tirumoli* Nammālvār refers to it as Ten-Tiruppērai and its deity as Viṅṅirunda Vānapirān and Makara-neṇṇukuḷaikkādan.

The expression 'pēr' in Tiruppēr means 'to move'. It is used in the negative sense as 'not to move' (*pēr-ān*) in the verses glorifying the deity of this place (verses 7-9 *tiruvāymoli*, 10th *pattu*, 8th *tirumoli*). In the verses (5 *pattu*, 9 *tirumoli* verses 4-6) of Tirumaṅgai-Ālvār it is referred to as Ten—Tiruppēr and Tenpēr and Tiruppēr etc.

Of the eleven inscriptions copied from this place, nine are from the Kailāsanātha temple and two are from Kuḷaikkādar temple.

A pillar inscription of the former temple³⁶ dated in the 39th year (1109 A.D.) of Rājakesari Kulōttuṅga I refers to Ten-Tiruppēr as included in Tiruvaḷudi-vaḷanāḍu in Muḍigoṇḍa-śōḷa-vaḷanāḍu in Rājarāja Pāṇḍi-nāḍu and the deity as Viṅṅirundaruḷina-ālvār. It is stated to have assumed another name called Sundarapāṇḍya—chaturvēdimaṅgalam in the 19th year (1235 A.D.) of the reign of Māḡavarman Sundarapāṇḍya³⁷ and in the 3rd + 5th year of Chaḍaiyavarman Kulaśekhara³⁸. It is not known whether the *brahmadēya* village Kaiyava-kaidavach-chaturvēdimaṅgalam included in Tiruvaḷudi-vaḷanāḍu found mentioned in a Vaṭṭeluttu record³⁹ of Rājarāja I dated in the 26th year (1011 A.D.) of his reign is the same as Ten-Tiruppēr alias Sundarapāṇḍya-chaturvēdimaṅgalam. The name of the village referred to in a late record⁴⁰ dated (Kollam) 873, Bahudhānya as Ten-Tiruppērai survives to this day. In the epigraphs the deity mentioned Kuḷaikkādar is perhaps a deity in a sitting posture shown wearing ear-ornaments.

(8) Ālvār Tirunagari: Tirunagari (Ālvār Tirunagari) is one of the *nava-tirupatis* on the bank of Tāmraparṇi (*Porunaiyāru*) in Tiruvaḷudu-vaḷanāḍu. According to *Garuparampara*, it was in this village that Nammālvār was born to Uḍaiya-Naṅgaiyār and Kāriyār. During the days of Nammālvār, a Vaishṇava saith,

this place is referred to as Tirukkurugūr in all his celebrated hymns. The verses 1 and 5 of *pattu* 4, *tiruvāymoli* 10, describes this place as *Tirukkurugūr-adanuḷ-ninra-Ādipiran* and *Tirukkurugūr-adanuḷ-Polindu-ninrapirān*. It also gives an indication that the deity of this place is in standing posture.

Tirukkurugūr is described as a town abound with high palaces, forts, rich paddy fields, fertile lands with crops like sugarcane, p'ants etc. The other name for it, is Ten-kurugūr. (*Pattu*-5-*Tirumoli*-9 verse 11). One of his verses states *porunal-Saṅkaṇitturai* *Vān-Tenkurugūr vaṇ-Saṭagōpan* meaning that the south Tirukkurugūr is located on the bank of Saṅkaṇitturai (i.e., river bank full of Saṅkha) same as the present Tāmraparṇi river. The other name for this place is Kurukāpuri. When Brahma was searching for a place to perform his penance, a heavenly voice came directing him to do here (by showing the direction) *kuru* means 'perform penance here' and *Kā* represents 'Brahma'. This name is reflected in an inscription⁴¹ of Rājarāja I dated in his 26th year (1011 A.D.) from Ten Tiruppēri in which the place Kaiytavakkaiytava-chaturvēdimaṅgalam meaning a Chaturvēdimaṅgalam which was pointed (showing hand) out for the performance of penance'. The word *Kaitavam* bears evidence from the hymns of Nammāḷvār (*Tiruvāymoli*-5, *pattu*-8).

An epigraph⁴² of Māṇavarman Kulaśēkhara I dated in his 8th regnal year from Vēlūr Kasba in Srivaikuntam Taluk attests to the above literary evidence (*Tiruvaludi-Vaḷanāḷḷut-Tiruchchaṅkaṇitturai*). Madhurakavi Āḷvār, the disciple of Nammāḷvār who is also called Kāri Māṇan and Saṭagōpan in his celebrated work *Divyaprabandham* commencing with *Kaṇṇinuṇ-Siruttāmbu* eulogises Tirukkurugūr as Kurugūr-nagar having high palaces and groves with full of birds. (*kuyil-ninrār-polilsūl-kurugūr*) (verse 10). The place is therefore named after a bird's name Kurugu, (Kurugu + ūr = Kurugūr). It is called Ten-Tirukkurugūr to distinguish it from Tirukkurugāvūr in Chōḷa-nāḍu in the north.

A record of Māṇavarman Sundara Pāṇḍya I⁴³ dated in his 16th regnal year (1231-32 A.D.) refers to this place as Tirunagari in Tiruvaludi-vaḷanāḍu. In a Sanskrit verse inscription⁴⁴ from this place, it is called Tāta Śrinagari. The expression *Tāta* is used in the sense of a venerable personage who is none other than the Āḷvār who is born here i.e., Nammāḷvār. It is in this record is found a reference to the construction of a *chitramaṇ-*

ḍapa for the god Ādinātha, who is mentioned as *Sthitādipati* the lord of Nagari (Nagari-nātha). Nagari and Nagara are synonymous words meaning 'a town'. The name Tirukkurugu figuring in the literature *Tiruvāymoli* also appears in the records of the Pāṇḍya kings from this place as early as the period of Māṇavarman Sundara Pāṇḍya II (1238 A.D.) with *Pūmalar tiruvum, praṣasti*. His eleventh year (1249 A.D.) record⁴⁵ and the record⁴⁶ of Māṇavarman Kulasekhara I of accession 1268 A.D. mention the deity Poliṇḍu-ninṇaruḷiya-Paramasvāmi of Tirukkurugūr in Tiruvaḷudi-vaḷanāḍu. The latter epigraph and yet another of this date⁴⁷ register a grant made to a Vaishṇava-maṭha called Aruḷāḷadāsan-maṭha, for the benefit of Timvāymoḷi-māmuni, one of the disciples of Tirukkurugūr-māmuni. Tirukkurugūr-māmuni referred to here is a name applied to the famous Vaishṇava saint Nammāḷvār. The disciple mentioned here, though was not a contemporary of Nammāḷvār, yet appears to have come in the line of teachers of this Vaishṇava saint.

Āḷvār Tirunagari the name given to this place in a copper-plate record⁴⁸ of Śaka 1491 and Kollam 755 (1569 A.D.) is probably a Tamil variant of the Sanskrit name Tāta Śrīnagari referred to in the Sanskrit verse epigraph of this place discussed above⁴⁹. The Āḷvār who lived in this place and after whom it should have been named, is variously known as Śaḍagopan, Kāri Māran, Āḷvār Tirunāḍuḍaiyapirān, Vakuḷābaraṇan and Tirukkurugūr-māmuni. The name Āḷvār Tirunagari surviving even to this day is rather interesting.

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4. *A.R.Ep.* 1973-74, No. B 245.
5. *Ibid.*, 1959-60, No. B 382.
6. *Ibid.*, 1909, No. B 469.
7. *Ibid.*, No. 465.
8. *S.I.I.*, Vol. V, Nos. 738-40.
9. *Ibid.*, No. 742.
10. *A.R.Ep.*, 1960-61, Nos. B 344 and 345.
11. *Ibid.*, Nos. B 343, 346 and 347.
12. *Ibid.*, 1933, Nos. B 216, 219-220, 227-28.

13. *Ibid.*, No. B 239.
14. *Ibid.*, No. B 226.
15. *Ibid.*, Nos. B 215, 233 and 238.
16. *Ibid.*, No. B.213.
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19. *Ibid.*, Nos. B 217 and 230.
20. *Ibid.*, Nos. B 229, 232, 242.
21. *Ibid.*, No. B 244.
22. *Ibid.*, No. B 243.
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27. *Ibid.*, 1960-61, Nos. B 349-50.
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28. *Ibid.*, 1960-61, No. B 340.
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31. *Ibid.*, 1929-30, No. B 247.
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33. *Ibid.*, Nos. B 449-51.
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37. *Ibid.*, Nos. B 289-90.
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39. *Ibid.*, No. B 283.
40. *Ibid.*, 1961-62, No. B 444.
41. *Ibid.*, 1941, No. B 283.
42. *Ibid.*, 1959-60, No. B 387.
43. *Ibid.*, 1958-59, No. B 526.
44. *Ibid.*, 1909, No. 472.
45. *Ibid.*, No. 469.
46. *Ibid.*, No.465.
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TELUGU PERSONAL NAMES

C. A. PADMANABHA SASTRY

As in the case of place-names, the study of personal names is an important one to know the cultural background of the area or people. A few articles which deal with this study are :

(1) Personal names, in Old Telugu by Prof. K. Mahadeva Sastry ; (2) Telugu personal names—A structural analysis by Andree F. Sjoberg ; (3) Place names after personal names by P. Nagamalleswara Rao ; (4) Personal names in Andhra Pradesh by V. Prabhavati and (5) Study of a few personal names in Āndhra by this author.¹ An attempt is made in this paper to discuss the various personal names of the historical period with probable derivations. A systematic study of the names of the kings of Āndhra history upto 9-10th century reveals two important points. (1) The kings of the early dynasties are called by their personal names such as Nandivarman, Śiva-skandavarman, Śimhavarman, Vikramēndra, Govindavarman, etc., (2) With the advent of the Chālukyas in the history of this land, we may find the traditional names like Viṣṇuvardhana, Vijayāditya, Vikramāditya. We may also find a few personal names of these kings, besides their popular and royal titles. They are Eṇeyappōṇu (Polekēṣi II), Eṇeyatiḍigal, Tāḷa, Kokkili, Maṅgi, etc. As far as the first two names are concerned, they are precoronaion names, but the remaining names are the individual names only. They are more popular with their original names than coronation names. P. B. Desai,² who edited the charter of Bhōja Asankiti has interpreted the epithet *Kokkili*, as 'one who is devoid of crookedness'. This is almost similar to *Niravadya*, a Chālukyan title.

Among the personal names of the queens, one name is taken for study i.e., Aytā, Aytavva, Aytakavva, Aytakabbe. The name contains two parts *Ayt-* or *Aytā-* and *-avva* or *-abbe*, the later part *-avva* or *-abbe* meaning 'mother' in all Dravidian languages. The general and chronological observation of this name reveal two points (1) This name is referred to in the Telugu inscriptions only from 9th century. (2) We also find the use of the

first part of the name *Ayt*—for the male members from 10th century. We come across the names like *Itama*, *Itamma*, *Itāreḍḍy*, *Itāyya* in the later centuries. In the early centuries, both *a* and *y* are clubbed together and thus *ya* was used as subscript and later *i* came to be used independently. It is not difficult to analyse this name etymologically. We have the word *Ay*, *Ayt*, in different Dravidian languages (Kodagu, Panji, etc.). According to Dravidian Etymological Dictionary *Ay*, *Ayt* means 'woman', as well as the 'sun'. If we opt the first meaning, we get a clear idea of the term *i.e.*, *Ayt* = woman, *-avva* = woman. In the Telugu country, the elder sister of the mother is called *Pedd-amma* or *Pedd-avva*. These expressions are derived from *Aytamma* and *Aytavva*. The other meaning refers to Sun-god. It is a common feature in Āndhra, that personal names have the appellation of Sun god, *viz.*, *Sūrā-reḍḍi*, *Sūr-ayya*; *Sūr-amma*; *Sūryā-Rao*, indicating their religious faith. The second meaning is more apt since the worship of Sun-god was known from the ancient days.

We come across certain names like *Aṇa-pōtulu*, *Racchakāḷu*, *Ūru-pen-kāḷu* in the Rēnāṇḍu-chōḷa inscriptions. M. S. Sarma, B. Radhakrishna and others have taken these as personal-names. According to Parabrahma Sastri,³ *Aṇapōtulu* is not a single name, but more than two, because the plural *lu* is added at the end. He interpreted the words *Aṇa* (*Aṇa* < *Anvaya*) meaning good or better and *Pōtu* meaning an 'elderly person'. We have certain personal names, particularly in Rāyalasīma and Tēlaṅgāṇa areas such as *Rāmu-lu*, *Ādikēśavu-lu*, *Sōmu-lu*, *Nāgu-lu*. But on a close study of the inscriptions, it may be difficult to accept his view. Basically, this name has two parts, *Ana* < *Āṇa* < *Ājña* and *-pōtu* is not goat or bull, but the person who is having a controlling power or protector. *Aṇa-pōtulu* is a protector of the gift or atleast one of the officials of the village who protects the gift. Hence, this is purely an office connecting with day to day administration of the village of the historical period.

Another example of this nature is *ūrupenkāḷu*. In this expression *kāḷu* is a suffix, referring to an official. The first part of the name *ūru-pen* consists of two parts *ūru* and *pen*. *Pen* means 'big' or 'elder' (*Pen* is a Dravidian word, see the *Dravidian Etymological Dictionary*). On the basis of this etymology we can say that the *ūru-pen-kāḷu* is an 'officer', connected with the

village administration. The same is the case with the *Rachchakālu* and *Vishaya-bōḷu*. *Rachcha* is a place where the judgements of local affairs will be discussed in the presence of all elders as well as the public. This judgement is called *pañchāyati* in Āndhra. *Rachcha-kālu* must be an officer connected with these affairs and naturally connected with the grants also.

We may find certain personal names like *Luddha-sarma*, *Śēnda-śarma*, *Jeṭṭi-śarma*, *Kāṭṭi-śarma* in some of the early Telugu inscriptions. In the first name, the prefix *Luddha* is interesting to note. Usually we may find the syllabi *l* either at the beginning or in cluster of a word relating to the place-name in the early Telugu inscriptions⁴ (e.g., *Lemdulūru*, *Luttalūru*, *Lemkoṇḍa*).⁵ But use of this syllabi for personal name is a rare occurrence. The term *Luddha* recalls the personal name of the Ikshvāku period *Rula* which is identified with *Rudra* or *Ruda*. It is a fact and also common that the syllabi *l* in cluster changes to another syllabi *r* in the history of Telugu language. The word *l* of the name *Luddha* also changes into *r* or *ru* and *Luddha* can be taken as the initial formation of the word *Rudra*.

Another interesting personal name found mentioned in the inscriptions of this area is *Kāṭṭi-śarma*. In general the prefix *Kāṭṭi* reminds us of the burial ground or a forest. There is a tradition in Āndhra particularly in the rural areas that certain traditional families used to present a type of saree, mostly with a black or red colour border to the village goddess or at times to the washerman by the ladies after their pregnancy. This is known as *Kāṭṭu-chira* or *Kāṭṭeḍu-chira*. Also there is a custom in Āndhra to offer rice, curd along with some pulses to the deity or to the washerman. It is not improbable that these names are given to the children by the parents to mark this event and to indicate their gratitude towards the gods.

The above study reveals various types of personal names that existed in the ancient period. A systematic study of this kind reveal two points: (1) The names of the urban area and (2) the names of rural area of the historical period. The personal names of the rural area can be traced out by the study of stone inscriptions. Such a study highlights the belief, the customs of the people, etc. of the historical period. Hence, a thorough systematic study of this nature will throw fresh light on the society of the people.

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- * This paper is presented with the permission of the Director (Epigraphy) and Chief Epigraphist, Archaeological Survey of India, Mysore. .

SOME PLACE NAMES OF THE PĀṆḌYA COUNTRY

K. KARUPPAIAH

The study of place-names is very interesting. It focuses various aspects such as etymology, history, politics, legend, etc. In Tamilnāḍu there are number of places with strange names, each telling its own story. I have taken up a few places of the country ruled by Pāṇḍyas who did great service to Tamil literature by convening three *saṅgams*. As such the names of Pāṇḍya country are of absorbing interest and almost all the names are derived from Tamil language. In examining these names in detail, one gets the striking feature that several places are named after the kings, saints and nature. Sometimes the renaming of territories are referred to in epigraphs. Now I confine myself to a few places which are connected with birds, banks of the rivers and an important episode with reference to the challenging of Jainas by Śaiva saint.

This study reveals primitive attitude of the people. In the early stages the religion moulded the destiny of the mankind. It also traces the development of the man's mind from the primitive-stage to the philosophical growth and the consequent growth of Art, Architecture and Fine arts. These place-names tell us the development of mankind.

Kuṟuvittuṟai: Now let me take Kuṟuvittuṟai for instance. Actually this name means the 'banks of the sparrow.' This does not mean anything to a layman. From the present village list of Madras presidency, this place is added with an adjective *Kōilkuṟuvitturai*. One thing becomes certain that the sparrow has something to do with the temple. In other words, there is some legend connecting the sparrow, the temple and the banks. What is it?

Kuṟuvittuṟai was called Kulaśekharamaṅgalam,¹ a hamlet of Choḷāntaka-chaturvēdimāṅgalam, situated in Pākanūr-kūṟgam. Tenkarai is ten kilometres east of Kuṟuvittuṟai and it is on the south bank of river Vaigai. Sethuraman rightly says that there were two important administrative centres near Madurai. He further says that Kōṭṭaimēḍu near Kuṟuvittuṟai

was an important fort and a seat of power of the Pāṇḍyas.² Kuṟuvittuṟai yielded two inscriptions³ of Jaṭāvarman Śrīvalla-bha dated in his 9th regnal year (1109 A.D.) wherein we get the reference of a locale or the name of the land, namely Kuṟuvik-kalluḍaiṭṭu.

Text of inscriptions³

(Nos : 223 and 224)

—* “Parākkirama—Pāṇḍyan Kallanaikku kaṟkaḷ iṟakkum kaṟkaḷagattiṟku kiḷakkum Vaigaip = pērāṟṟukku teṟkum Viḷakka-maṅgalattu talai-vayalukku mēṟkum innāṅgu ellaiyil naḍuvuṭ-paṭṭa nilattiḷ Kuṟuvik = kalluḍaiṭṭukku mēṟkum Parākkirama-pāṇḍiyan pērāṟṟukku vaḍakkum” *—

From this, we understand that Kuṟuvittuṟai was originally known as *Kuṟuvikkalluḍaiṭṭu*. From the text of these inscriptions, we are able to know that quarrying work was done extensively here to build a stone dam called *Parākkrama-Pāṇḍyan-kallaṇai*. The word *Kalluṟakkum* is to be noted here. As the quarry centre is on the banks of Parākkirama-pāṇḍya-pērāru, this place might have been corrupted as Kuṟuvittuṟai from Kuṟuvikkalluḍaiṭṭu, thus *turai* meaning ‘a bank.’ We have got a number of examples in Tamilnāḍu with suffix *turai* in the place-names. e.g., Mayilāḍutuṟai, Thiruvāḍutuṟai, Kuraṅgāḍutuṟai, Tīrupalāttuṟai, etc. Further associating the birds and the beasts with the place-names are common as seen in Kuraṅgu-aṇi-muṟṟam, Kāḷaiyār-koil, Puliyūr, Kaḷuthaipāraippaṭṭi, Nattappaṭṭi, Mayilāḍum-pārai, Mēlakuyil-kuḍi, etc. The examples can be multiplied.

Another important example in this connection is the Vaṇḍiyūr Teppakkuḷam. It is believed that the earth was removed from this place to build the famous Minākshī temple and the cavity created was later on converted into Māriamman Teppakkuḷam.

Similarly, on account of the quarry work, a cavity at Kuṟuvikkalluḍaiṭṭu, in course of time came to be known as Kuṟuvittuṟai. Very near this, there is a place called Maṭṭappārai which means ‘a short rock.’ Therefore, it becomes clear that the entire area was once a mountainous or hilly region from where quarrying work would have been undertaken to build dams, etc.

Tiruvēḍagam: This place is very near Śōlavandān on the northern bank of the river Vaigai in the same district. We shall analyse the etymology of this place that is related to saint Tirujñānasambandar (7th century) and the hunch-back Pāṇḍyan Śekkiḷār of *Periyapurāṇam*⁴ which narrates that this saint was summoned to Madurai to arrest the growing influence of Jainism in Pāṇḍya country. The saint by his divine grace was able to cure the disease of the king as well as the hunch-back of the king. Fully satisfied with the Śaiva religion as the best of all, the king arranged a debate of *aṇal* and *puṇal-vādam*, meaning that both the Śaivites and the Jainas should write their prayers on palm leaves and should throw it in the fire as well as in the waters of the river Vaigai. As the palm-leaves written by Jainas were consumed by fire and sunk in the waters of Vaigai, the Śaiva religion was declared to be the true one as their palm-leaves were not affected either by fire or by the currents of the water. Now, we are to note that Tiruvēḍagam is said to mean the 'place (*agam*) of the sacred (*Tiru*) leaves (*ēḍu*). And these sacred palm-leaves were washed ashore in a grove of *bilva* trees where a *liṅgam* was discovered. The king accordingly built a temple on the spot, around which the present village of Tiruvēḍagam came up.

Tenkarai: Vaḍakarai and Tenkarai are two important places respectively in the present Periyakulam and Nilakkottai taluks. Formerly, they were in the ancient territorial division of Tenkallaga-nāḍu, as evident from the inscriptions of the Pāṇḍyas⁵. It is the tendency of the rural people to name the place with some adjectives particularly based on the cardinal directions such as east, west, north and south. Thus, the river Vaigai flows from west to east towards Madurai, the capital of the Pāṇḍyas. Naturally the villages on the banks either side, would be called, to the south or to the north of the river. Thus we have the major villages Tenkarai and Vaḍakarai. Both the villages were in Tenkallaga-nāḍu from which we understand that the place was a rocky area. The expression *kal + agam* means the 'store house of stones'. In course of time the place assumed prominence and popularity. Thus, Tenkarai and Vaḍakarai became independent villages. Vaḍakarai which is on the banks of the Varāhanadi was probably a tributary of the river Vaigai. This place, if the Mackenzie manuscripts are relied

upon, was an important seat of Pālayakārars during the closing years of Vijayanagara rule and the beginning of the British rule. Māchi-nāyaka, a descendant of Nāgamma-nāyaka of Vijayanagara fame was bestowed upon the office of *pālayagār* in 1569 A.D. for the singular bravery and services rendered to the British against rebellious Sētupatis of Ramnad. During the subsequent period it was overrun by the Mysore forces during the sack of Dindigul by Hyder.⁶

Loosing their importance but not their names, these two places are now in a ruinous condition. For instance, in Tenkallaga-nāḍu were included, many important towns like Parāk-kirāma-Pāṇḍyapuram, Sēnthanēri-kaṭṭikullūr, and Kulasēkhara-puram, suggesting thereby that they were named after the famous Pāṇḍya kings Parākrama-pāṇḍya, Kulasēkhara and Māgan Sēndan.

NOTES AND REFERENCES

1. *SII.*, Vol. XIV, No. 223.
2. Sethuraman, N., *Medieval Pāṇḍyas*, p. 141.
3. *SII.*, Vol. XIV, Nos. 223 and 224.
4. Sekkilār : *Periyapurāṇam* (Tamil).
5. Sethuraman, N., *Medieval Pāṇḍyas*, p. 104.
6. Madurai District Gazetteer, (1906).

I am thankful to the Director (Epigraphy) and to the Chief Epigraphist for permitting me to make use of the inscriptions under reference and to present this paper.

BOOK REVIEWS

(1) *Sthaḷa Nāma Adhyayanagaḷu (Kannaḍa)*—A Collection of Research Articles on Toponymy by Sri V. Gopala Krishna, published by Vidyagiri Prakashana, Darinayakanapalya, Gowribidanur Taluk, Kolar District, Karnataka, 1987, pp. 76. Price Rs. 10.

This monograph, written in Kannaḍa, is a welcome addition to the onomastic literature of Karnataka. The volume has been divided into eight chapters. The study of place-names, its problems and solutions, re-naming and Sanskritisation of place-names have been discussed in the first, third and eighth chapters. The second and fourth to seventh chapters have been devoted to the study of Place Names of Kolar and Chitradurga districts. The author has focussed his ideas on the methodology for the study of place-names. While discussing the place-names, he has classified them on the basis of geology, hydrology, folklore, local tradition, social aspects, etc. Besides these, the author has furnished an alphabetical list of place-names in Kannaḍa and traced out the probable derivation of each of the place-names on the basis of sociological aspects like religion, caste, family and migration. In the last chapter he has discussed the Sanskritisation of a few place-names. The book has a well documented bibliography at the end.

The author's hardwork in bringing out various facets of the place-names of Kolar and Chitradurga districts in a book form deserves all appreciation. His study is well documented. He has also tried to corroborate the influences of other South Indian languages, particularly Telugu. This he has accomplished well and the study generates a greater interest for research on mutual influence of Kannaḍa and Telugu areas in naming the places in such bordering regions. We congratulate the author for bringing out this very useful monograph. We would also hope that the author would publish an enlarged version of the book in English as this field is receiving wider attention of scholars.

MADHAV N. KATTI
C. A. P. SASTRY

(11) *The Ancient Geography of India (From original sources)* : Volume 1. Eastern India-Pūrvadēśa by Sri K. S. Vaidyanathan, K. V. S. Aiyar Indology Research Centre, Coimbatore, 1985, pp. 175. Price Rs. 80.

Sri K. S. Vaidyanathan, a devoted scholar in the field of Indology, is the son of veteran epigraphist and historian, Late K. V. Subrahmanya Aiyar. The present book is the out come of his deep involvement in this field and forms the first part of the five volumes of his work under preparation. The entire work is based on the original sources viz., *Vēdās*, *Purāṇas* and *Itihāsas*, ancient Tamil literature—*Śilappadikāram*, *Maṇimēkalai* and a number of epigraphs. The ancient Geography of India, according to this author, is divided into five divisions viz., Eastern (*Prāchya*), Central (*Madhyadēśa*), Western (*Pradīchi* or *Pāschātya*), Southern (*Dakṣiṇa*) and Northern (*Uttara* or *Udīcha*).

The book, under review, contains thirty two chapters and each is devoted to a particular region or country'. The scholar, besides well-known regions or countries, has identified new divisions, countries and regions mentioned in the Tamil work *Peruṅkadai*. The two countries namely *Lāvāṇaka* and *Punṇālaka* have been identified by the author respectively with the modern Ilu, a place situated about thirteen kilometers from Silli on the banks of the river *Suvarṇalēkhā* in Ranchi District and with *Pundag*, a place situated to the north of the tributary of the river *Dāmōdar* in Bihar State. Likewise, the places like *Tāṭakāvana*, *Pāṭṭakam*, *Śrāvastidēśa* of *Pūrvadēśa* (a country situated between the great rivers, the *Mahānadis* i.e., the *Kāśī* and the *Nagar*), *Niuruta* and *Gangaride* have also been identified. There is an exhaustive bibliography followed by an index. A map is also appended to the book at the end.

We have practically no books on this subject except those written by scholars like Cunningham and N. D. Dey which are considered as basic works in this field even today. This systematic survey by Sri Vaidyanathan to identify a few places reveals the author's critical acumen and thorough grasp of the subject. I hope this volume will be very soon followed by others, as planned by the author, so that our knowledge of ancient Indian Geography will be enriched.

C. A. P. SASTRY

(III) *Perspectives in Place Name Studies*—A collection of thirty four research papers read by different scholars at the National Seminar on South Indian Place Names held at Trivandrum on 21, 22 and 23rd June 1985. Chief editor: Dr. Puthussery Ramachandran. Executive Editor: Dr. K. Nachimuthu. Published by Place Names Society, T. C. 13/844 Thampuran mukku, Kunnukuzhi, Trivandrum-665037, pp. i-xxviii and 1-310. Price. Rs.103/-

Onomastic studies in India have of late gained importance and momentum. The founding of the Place Name Society of India has given a fillip to this hitherto neglected field. The Place Name Society in Trivandrum ever since its inception in 1983 has been doing silent but significant service in Place Name Studies in Kerala. It is in the fitness of things that it organised a National Seminar on South Indian Place Names. What is more important is that it could publish the papers presented at the said National Seminar within a limited time.

N. M. Nampoothiry in his article has tried to give an exhaustive and well documented account of place-name studies so far done by scholars from India and abroad. K. Nachimuthu's article will be of great interest to researchers and students of Indian Place Names. The article of C. Augustine and K. K. Lalitha Bai, is quite interesting. The authors, both of whom having their field of specialisation in library science have analysed the subject from the point of view of documentation. The veteran scholar K. M. George in his article puts in a nutshell the relevance and importance of Place Name studies and its contribution to lexicography, dialectology, phonology and the principles of word formation. B. C. Balakrishnan in his article discusses in detail the Socio-Cultural significance of some place-names found in Kerala and the relevance and importance of place-name studies to lexicography. Vilakkudi Rajendran in his article gives in detail the problems he faced in preparing a glossary of place-names in Kerala (The first volume in this series was brought out in 1984 by the State Institute of Languages, Kerala, Trivandrum) and the methodology he adopted in preparing the same. A. N. P. Ummerkutty in his article highlights the problem of similar place-names occurring in different parts of Kerala. The following four articles respectively by M. Nainar, P. Nagamalleswara Rao, N.M. Nampoothiry

and M. Rama highlight the toponym studies—past and present in the four states in South India viz., Tamil Nadu, Andhra Pradesh, Kerala and Karnataka. S. V. Subramanian in his article analyses the historical and cultural significance of some place-names. Ambalathara Unnikrishnan Nair in his article discusses the impact of history and its bearing on place-names. M. N. Katti in his article analyses how ancient geographical divisions in South India as gleaned from Vēdas, Purāṇas and lithic records underwent vast changes with the passage of time. M. D. Sampath in his article discusses in detail the historical significance of certain place-names and territorial divisions figuring in W. Gaṅga epigraphs. One wishes that the foot-notes have also been printed along with the article. K. M. Joseph in his article analyses the Prakrit elements in some Kerala place-names. The article 'Place Normalising Bridge Attributes' by Lalitha Prabhoo is a linguistic study on the word 'paḷḷi'. Y. Balagangadhara Rao in his article discusses some place-names in Krishna district and shows how they indicate the early settlements and migration of people in that area. D. Krishna Detective in his article analyses the names of the villages in Divi taluk and classifies them on the basis of hydronomic and topographic factors, castes, animals, trees and individual personal names. J. Balagangadharam in his article discusses the significance of some place-names found in Vizianagaram district. M. K. Raman in his article analyses few place-names found in some Tamil works. E. Easwaran Nampoothiry in his article gives a comprehensive list of place-names occurring in the Sandēśa Kāvya literature of Kerala and identifies them with their modern counterparts. N. R. Gopinatha Pillay in his article made an indepth study of the place-names occurring in the anonymous poem Kookasandēśa. The four articles 'Standardisation of Place Names' respectively by Puthussery Ramachandran, N. Rajendran, Jayashankar and K. Nachimuthu contain certain thought provoking suggestions for the uniform standardisation of place names throughout the country. Balakrishna Karunakaran Nair in his article finds some interesting similarity in at least three instances between certain place-names in Kerala and some Kāyastha surnames in North India. Usha Nampootiripad in her article discusses in detail the Namboodiri naming system. S. P. Tewari's article is interesting and infor-

mative. B. K. Rajapurohit in his article pleads for standardisation of place-names both at the pronunciation and spelling levels. Madhom Parameswaran Nampoothiri in his brief article calls for a study of place-names from the point of view of their geographical features and quotes a verse from Mahābhārata in support of his view. Naduvattom Gopalakrishnan in his article traces the influence of the Āy chiefs, who ruled over the southern tip of Kerala peninsula, on some place-names found in South Kerala. Smt. K. Bhagavathi in her paper traces the history and antiquity of 'puram' occurring as suffix of several place-names. K. Subramoniam in his paper draws our attention to the craze of our people in modern days to change the names of places without caring to know the import and significance of those early place-names. As a finale to this publication, the editors have given at the end of the book a summary of the proceedings of the National Seminar which needless to say enhances the value of the publication. It is interesting to know that at the initiative of the Government of Kerala there was a full session devoted to the standardisation of place-names in Kerala. With a view to help the Government in streamlining this project, a Committee has been formed by the Kerala Government. The Committee includes the representatives of the Government, public from Kerala and scholars working in this field from different parts of the country.

The book thus provides a rich fare to students and researchers on Indian Place Names. This book also 'A Festschrift to Prof. V. I. Subramoniam on his sixtieth birthday' is thus a fitting tribute to that great savant.

(IV) *Kēraḷa Sthala Nāmakōśam*—Vol. I. edited by Vilakkudi Rajendran. Published by the State Institute of Languages, Kerala, Trivandrum, pp. i.xix and 1-510 Price. Rs.23/-

The State Institute of Languages, Kerala is to be congratulated for launching a scheme to prepare a glossary of Place Names of Kerala—District -wise. The present volume is the first of a series proposed to be brought out by the Institute bearing on Kerala Place Names. This contains the list of place-names found in Trivandrum, Quilon, Aleppey, Edukki and Ernakulam Districts arranged alphabetically. The methodology adopted by the editor in giving each place-name is scientific and elaborate.

Each place-name is written first in the regional language i.e., Malayalam. This is followed by transliteration of the name in Roman. This is in two forms—accented and non-accented. The transliteration has been done carefully as per the rules of linguistics. The spelling of the unaccented, transliterated form of the name, it may be noted, is different from the popular spelling of the name found in Railway time-tables, news-papers, etc. The name of the village, panchayat and taluk in which the place in question is situated are then given. The name of the post/telephone office nearest to the place is mentioned thereafter. The importance of the place in brief, the existing spelling of the place in Roman and the distance in kilometres from the district headquarters are given one above the other. In a capsular form, almost all essential details about the place have been given under one head. One fondly hopes that such schemes are started in other states also. Incidentally, this will be of great help in the identification of place-names occurring in inscriptions, etc. The State Institute of Languages, Kerala is to be lauded for bringing out this publication, the first of its kind in our country.

S. S. IYER

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