

STUDIES
IN
INDIAN PLACE NAMES

(Bhāratiya Sthalanāma Patrikā)

VOLUME ONE

EDITED BY
MADHAV N. KATTI

15891



PUBLISHED ON BEHALF OF
THE PLACE NAMES SOCIETY OF INDIA

BY

GEETHA BOOK HOUSE : PUBLISHERS : MYSORE

STUDIES IN INDIAN PLACE NAMES (Bhāratiya Sthalanāma Patrikā),
Volume I. Edited by MADHAV N. KATTI. Published on behalf of THE
PLACE NAMES SOCIETY OF INDIA, MYSORE, by GEETHA BOOK HOUSE, New
Statue Circle, Mysore 570 001, 1980.

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AT MYSORE PRINTING AND PUBLISHING HOUSE, MYSORE

PRESIDENT'S NOTE

HISTORICAL, cultural and linguistic studies cannot be said to be complete without the application of the results of place-name studies. A place-name is an expression of the intellectual genius and cultural tendencies of a people. It is unfortunate that an important subject like this, which provides source materials for many a branch of knowledge, has been very much neglected in India, whereas splendid work is being done in the West from the beginning of the last century.

Place-name societies in the West and elsewhere have been a source of inspiration to research workers in the field and have been encouraging the publication of vast material on place and personal names. The formation of such an organisation has been a long-felt need and scholar-friends from all over India, specially from Gujarat and Andhra Pradesh have expressed themselves very keenly in favour of starting an all-India society. The Place Names Society of India, with its headquarters at Mysore was started two years ago with the willing and hearty co-operation of scholars from all over India.

The main aims and objects of the society are : (a) to conduct and promote research on place and personal names ; (b) to bring together all those who are interested in the study of place-names and personal names in a scientific way ; (c) to publish books and monographs covering all aspects of place-names and personal names ; (d) to bring out under its auspices the JOURNAL OF THE PLACE NAMES SOCIETY OF INDIA ; (e) to arrange for the Indian Place Names Conference ; and (f) to introduce fellowships.

The achievement of these objectives depends upon the co-operation of the scholars in the field and assistance from State and Central Governments.

It is gratifying to note that the first All India Conference of the Place Names Society of India is being held under the auspices of the Rashttrakavi Goinda Pai Research Centre at

✓ Udupi which is a centre of high academic attainments and religious activities. It was the ardent desire of the founders that the first conference should be held at this place, the abode of Śrī Kṛishṇa. But for the academic fervour and generosity of friends like Sri Veerendra Hegde, Sri T. Ramesh Pai, Prof. K.S. Haridasa Bhat and Prof. K. Ramadas, our desire would not have materialised. It is hoped that as the years roll on, the society will take deep roots and justify its existence through academic achievements.

One of the notable ventures of the society is the publication of the journal. It is on account of Mr. M. Sathyanarayana Rao and his brothers of Geetha Book House, Mysore, that it has been possible for the society to realise its dream.

The office-bearers and members of the Executive Committee of the Society, viz. Dr. G. S. Gai, Dr. K.V. Ramesh, Mr. B. N. Chandraiah, Mr. M. Jayarama Sharma, Mr. M. C. Vasantha Kumar and Dr. C. R. Srinivasan have spared no pains in giving shape and stability to the society. To all these friends, my thanks are due. Mr. Madhav N. Katti and Dr. S. S. Ramachandra Murthy, Editor and Secretary, respectively, of the Society without whose untiring efforts the publication of the journal and the organisation of the conference would not have been possible and the society's fame would not have reached the four corners of India, deserve a special mention. I also thank Mr H. R. Raghunath Bhat of Manasa Gangotri, Mysore, for preparing the Society's emblem. The Society is indebted to Mr. G. H. Rama Rao of the Mysore Printing and Publishing House, Mysore for printing the Journal at short notice.

D. Javare Gowda

EDITORIAL

IT WAS A LONG-FELT NEED to have a Society of this type in India with its own journal devoted to the study of and research on various aspects of the place-names and personal names, which reveal many interesting facets of our history inclusive of its linguistic, cultural, social and economic aspects. This journal, it is hoped, will serve this purpose and fulfil a long-felt need. The papers included in this volume reflect the ready response of scholars from various parts of the country, besides speaking for the variety of subjects covered by them. The Society and I are grateful to these scholars. All the contributions received for publication could not be accommodated in this volume owing to a variety of factors, but they will find their due place in the next volume,

It has been possible for me to place this journal in the hands of readers and researchers, mainly due to the inspiring guidance of Prof. D. Javare Gowda, President of the Society, and my indebtedness to him cannot be sufficiently expressed in words. Our Vice-President, Dr. G.S. Gai and all the members of the Executive Committee have shown keen interest in the publication of the journal. Our two Secretaries, Dr. S.S. Ramachandra Murthy and Mr. B. N. Chandraiah, and Treasurer, Dr. C.R. Srinivasan, have spared no pains in helping me to bring out the journal and to all of them my hearty thanks are due. I will be failing in my duty if I do not express my deep debt of gratitude to my esteemed colleagues, Dr. K.V. Ramesh and Dr. C.R. Srinivasan, for their valuable suggestions in the publication of the journal as also for sharing the onerous responsibility of seeing through the proofs. Mr. P. Natarajan has typed very neatly some of the articles and I thank him personally.

Mr. M. Sathyanarayana Rao and his brothers of Geetha Book House readily came to our rescue by agreeing to publish the journal on behalf of the Society. Mr. G.H. Rama Rao of the Mysore Printing and Publishing House has evinced personal interest in printing the journal in a record time. The Society's and my own thanks are due to them.

Madhav N. Katti

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SOME STREET-NAMES OF MYSORE CITY

D. JAVARE GOWDA

1.1 A cursory attempt at studying the street-names¹ of the fairly ancient city of Mysore has been made in this short paper. It is intended neither to make an exhaustive study of all the street names occurring in this city nor to cover all the aspects of study, including comparative or historical, linguistic or cultural. This is simply a direct descriptive study.

2.1 Like place-names' study, the study of street-names also sheds a flood of light on the history of a particular city, besides cultural and sociological features of the place. The ways of life that the people of the locality led, the beliefs and customs that existed in a particular society ; cultural, political or various other influences and vicissitudes to which generations after generations of people were exposed are all reflected in street-names the study of which will certainly enrich many of the branches of knowledge like history, sociology, anthropology, linguistics, folk-lore, geography etc. It should also be possible to understand the attitude of the people at work at the time of naming streets.

It is true that with the passage of time, some names will have undergone many a change, sometimes to the extent of replacement by new ones. Replacement becomes necessary when slums are cleared, old buildings are demolished or when roads are restructured to suit the changing needs of the locality concerned. It is also likely that a few of the street-names given after foreign dignitaries during the colonial rule get changed after the end of that rule. Changes in names are partly due to the whims and fancies of administrators and partly to the prejudices and predilections nurtured by the people of a particular locality.

Every street name generally consists of two elements, the first being the qualitative or the descriptive element and the second, the generic element. The first element signifies the

nature, situation, size or importance of a street, whereas the second indicates more or less the size of the street only.

3.1 Almost all the street names in the city of Mysore end in *raste* or *bidi* or even *galli*. There does not seem to be much difference between *raste* and *bidi*, though the former is commonly used to denote a more important and a comparatively bigger road. Even this description seems to have faded away in course of time. Though *raste* is of Hindustani origin, its preferential and consistent use may be due to Muslim influence. *Bidi* is the corrupted form of the Sanskrit word *vithi* and is found in five to ten percent of street names. *Galli* is again derived from the Hindustani word *gali* and is used with reference to a narrow and winding path. The English equivalents of *raste* and *galli*, viz. road and lane are occasionally and even rarely found in street-names such as Fountain road and Bajjan̄a lane. The word 'road' occurs generally at the end of a street-name when the first element of the same is in English, whereas contrary is the case in respect of the word lane. The word 'line' in the sense of row is also used four to five times and again when the first member is in English such as Railway colony medical line, all of course, inscribed in the Kannaḍa script. It is to be noted that, unlike 'road' and line, *raste* is found in combination with Kannaḍa, English, Hindustani or even Sanskrit words.

Kēri is the Kannaḍa equivalent for road, but it is sometimes used here in the sense of a row of houses, as is found in *Kumbāragēri Ondaneyā aḍḍa raste*.

A singular instance of a purely Hindustāni word being the second element of a street-name is found in Thandī Saḍak (shady street). Here the first element also happens to be a Hindustani word. It is true that *raste* also is added to it sometimes, not knowing it is a case of tautology.

4.1 The Mysore city street-names may be broadly classified on the basis of qualitative elements into ten categories :

(i) Names originating from the personal names of great men, local dignitaries, ministers, saints, historical figures, artists etc.

(ii) Names adopted from *mohallā* or county names themselves.

- (iii) Names from the temples
- (iv) Names from villages to which the roads lead
- (v) Names after the institutions and prominent public places of a particular locality
- (vi) Names from castes and occupations of the people of surrounding places
- (vii) Names descriptive of the trades existing in a particular habitation
- (viii) Names indicative of situation and size of streets
- (ix) Names derived from important events
- (x) Names signifying types or structures of houses

This classification cannot be said to be exhaustive and comprehensive, free from overlapping, as will be found from the discussion that follows. Hence further sub-classification will become necessary to make the present study as complete as possible.

5.1 Names originating from personal names of great men etc :—
 The custom of naming streets in memory of great personalities, local chiefs and persons known for their momentous deeds has been in existence over thousands of years in all climes and times, as an expression of the gratitude of the people concerned. A substantial percentage of names under study falls into this category. With the exception of a very few most of the persons whose names have been adopted for streets belong to a period not earlier than the 16th century. Another important point worth noticing in this connection is that these personages need not necessarily pertain to the same locality, city or country as the street is referred to. There are only four roads named after the poets of Indian origin, two of them being Kannaḍa poets, *viz.* Ādi Pampa and Basavēśvara (Ādi Pampa raste-D.M. and Basavēśvara raste-D.M.) and the other two being Sanskrit poets *viz.* Vālmiki and Kāḷidāsa, (Kāḷidāsa raste-D.M. and Vālmiki raste-D.M.) respectively. The citizens of Mysore have not lagged behind in recognising the greatness of the internationally known poet, *viz.* Omar Khayyam though only one (Ummar Khayām raste M.M.).

The city of Mysore was till recently a renowned cultural centre, teeming with great artists of all kinds. Thus the celebrated names of Viṇe Śeṣhaṇṇa and Biḍāram Kṛiṣhaṇṇa have attracted the attention of the city fathers while naming some of the prominent streets (Viṇe Śeṣhaṇṇa raste-K.M. and Biḍāram Kṛiṣhaṇṇa raste-D.M.). That the names of Tyāgarāja and Kshētraiya have also embellished the streets of Mysore are sufficient proof of the fact that music transcends all barriers of history or geography.

The perennial influence wielded by the immortal saints and *achāryas* of this country is reflected in some of the street-names like Kabir raste (L.M.), Rāmānuja raste (Kh.M.), Madhvāchār raste (K.M.), Paramahansa raste (D.M.) and Vivēkānanda raste (D.M.). Mythological names, though curiously very small in number are not found wanting. Sri Rāma raste (Kh.M.) Harischandra raste (Kh.M.) and Dhanwantri raste (D.M.) are the only available street-names of this type.

The mythological names, together with the historical ones, are the most effective instruments in bringing about the cultural unity and emotional integration of one's own country. Such names are supposed to remind generations after generations of people of their ancient heritage and inculcate in them a sense of confidence and a feeling of patriotism. *Aśōka* (*Aśōka* raste-L.M.) Chandragupta (Chandragupta raste-D.M.) Śālivāhana (Śālivāhaha raste-M.M.), Pulikēśi (Pulikēśi raste-M.M.) Viṣṇu-wardhana (Viṣṇuwardhana raste-C.M.), Akbar (Akbar raste-L.M.), Jhānsi Lakshmībāi (Jhānsi Lakshmībāi raste-C.M.), Śivāji (Śivāji raste-L.M.), Haider ali (Haider ali raste-N.M.) etc. will provide rejuvenating incentive to the younger people of the particular locality where they reside. The names of Woḍeyars of Mysore and their spouses are also found inscribed on street plates. Some of the *devāns* of the erstwhile Mysore state like Śeṣhādri Iyer (C.M.), Viśwēśvaraiah, Kāntarājē Urs and Mirza have also been a source of inspiration for those responsible for the naming of streets. The latest in the line is Dēvarāja Urs (D.M.) the present Chief Minister. Though foreign domination has been abandoned Irwin raste (L.M.) and Curzon Park Road (named after two of the Viceroys of India) are still retained. It

is a matter of great surprise to find only two of the national leaders viz. Ambēḍkar and Rādhakrishnan, associated with the street-names (in C.M. and D.M. respectively) of Mysore City.

Most of the personal names attached to many of the streets in Mysore relate to persons of the same locality. They are not persons of national or regional importance. Sometimes they are not known beyond the streets or counties or communities they live in. Yet they will have made some mark or the other in the minds of the people of the surrounding areas by making munificent donations towards the construction of public buildings or by way of rendering social service or by leading exemplary life or by carrying on a useful trade. D. Subbaiah from whom D. Subbaiah raste (C.M.) gets its name was a member of the then 'representative assembly.' Kuppaiyah after whom Sunṇada Kuppaiyah raste (N.M.) is named, was a dealer in lime stone; Banumaiah raste (K.M.) gets its name from Banumaiah who was known for his philanthropic activities. A wrestler after whom Jāṭṭi raste (N.M.) gets its name lived in the same street. Sepoy Abdulla Khan galli (K.M.) Kotwāl Ramaiah bidi (D.M.), Gāḍi Lakkaṇṇana raste (D.M.), Gaṇṭe Huchchayyana galli (M.M.) are some of the names of this type.

5.2 A large number of street-names are not very much different from the names of the respective *mohallās* wherein they exist. These streets are named as Kṛishṇamūrthy Puram Ondaneya aḍḍa raste (First cross road) and so on and so forth. Since each *mohallā* abounds with such names, a brief reference to *mohallā* names may not be out of place. Here again, the *mohallās* get their names from great personalities, deities, prominent situations, communities or occupations. Gāndhinagar, Chāmuṇḍi-puram, Yādavagiri, Kumbāarakoppalu, Iṭṭigegūḍu may be cited as examples for the above types. Regarding the names derived from communities, one point has to be borne in mind. If a certain community has dominated a particular *mohallā* at an earlier period, justifying its nomenclature, it may not continue to be so even at a later period. Still the old name is retained as in Paḍuvārahaḷḷi or Kumbāarakoppalu. It is also very likely that as and when city boundaries are extended, many villages

will form part of the city, in which case the old village names remain unaltered. Kannēgowḍana Koppalu, Kukkara haḷḷi, Kurubara haḷḷi are instances of this kind.

5.3 Temples, mosques and churches are the nerve centres of a community life, throbbing with cultural charms and social activities. The people find in them abodes of peace, inexhaustible source of bliss and fulfilment of the goals of their life. It is, therefore, natural that streets derive their names from these religious institutions which endow them a sense of sacredness. The presiding deities of these temples vary from the Purāṇic gods to the folk gods and goddesses. About sixty streets of this type are found in this city. Ānjanēyaswāmy raste (L.M.), Śrī Rāmadēvasthānada raste (D.M.), Navagrahadēvasathānada raste (K.M.), Siddappāji dēvasthānada raste (K.M.), Īśvaradēvasthānada raste (M.M.), Chāmuṇḍēśvari raste (C.M.), Kollāpuradammana raste (K.M.), Māriḡuḍi bīdi (D.M.), Gaṇēśadēvasthānada raste (M.M.), Durgādēvi raste (N.M.), St. Mary road (L.M.), Bāgwān Masidi raste (L.M.), Majeed cīdigā raste (M.M.) have been cited here only as examples. It is interesting to note that a temple in the name of Kabir also has been raised, the particular street where it occurs being named as Kabir temple raste (M.M.) and not Kabir dēvasthānada raste. It is also true that the worshippers of a specific deity luster round the concerned temple or church. Sometimes a street may also be known simply as Dēvasthānada raste (D.M.), without the name of the deity prefixed to it. An English version of the Dēvasthānada raste appears as Temple raste (D.M.). Temple-like institutions such as Rāma mandira, Bhajana mandira and Gītā mandira account for the names of a sizable number of roads.

5.4 The naming of streets after the names of places towards which they lead, however distant they are, is not uncommon. It may be approximately guessed that the farther the place the more important it is. Bengaḷūr and Nīlagiri rastes furnish evidences of the roads of this type.

Ke. ār. es. raste is equally important since it lead to Krishṇarājasāgara. T. Narasipura after which the T. Narasi-

purada raste (N.M.) takes its name is a taluk head-quarters town in Mysore district. Besides this, there is another street called Gargēśwari raste (D.M.) which takes its name from Gargēśwari, a village on the way to T. Narasipur. Bhōgādi from which Bhōgādi raste (D.M.) assumes its name lies on the outskirts of the city, within a distance of 3 K.M. Mānandavādi raste (C.M.), Mahadēvapura raste (L.M.), Karunāpurada raste (L.M.) and Kailāsapurada raste (M.M.) are some of the street names coming within the ambit of this type. Ānegundi raste (M.M) perhaps takes its name, not on account of the place to which it leads, but on account of the historicity of the place.

5.5 Many streets take their names from public institutions which include not only government buildings but also places of public interest, though owned by private people or organisations, such as hotels, schools, wrestling houses etc. A list of such institutions or places along with one or two illustrations against each item is given here :

1. Mutts : Kundūru Maṭhada raste (K.M.), Uttarādi Maṭhada raste (K.M), Śankara Maṭhada raste (K.M.)
2. Nursery Schools : Gopālasvāmi Siśuvihārada raste (C.M.)
3. Hostels : Siddhārtha Hostel raste (C.M.) Sārvajanika Hostel raste (K.M.)
4. Farms : Municipal Farm mukhya raste (K.M.), Gōkulam Park raste (D.M.)
Curzon Park raste (D.M.), Zoo garden raste (N.M.), Sultān Park raste (MM).
5. Milk centres : Milk centre raste (K.M.)
6. Hospitals : Railway Colony Medical line (K.M.), K. R. Āspatre raste (C.M.), Mission Āspatre raste (M.M.), Kāmākshi Āspatre raste (C.M.)
7. Water tanks : Water tank raste (D.M.), Śinīru Kaṭṭe raste (K.M.), Ijuva Koḷada raste (C.M.)

8. Choultries : Guṇābāyammana Chhatrada raste (L.M.),
Dāsappana Chhatrada raste (M.M.).
9. Clock towers : Clock tower Square raste (L.M.)
10. Hostels : Prasād Lunch Home raste (K.M.)
11. Railway stations : Railway Station raste (C.M.)
12. Post offices : Post Office raste (C.M.)
13. Woodyard : Haḷe Woodyard raste (K.M.)
14. Āśramas : Āśramada raste (D.M.)
15. Factories : Jāwa Factory raste (D.M.), Oil mill raste
(K.M.)
16. Schools and Colleges : Mahājana High School raste
(D.M.), Primary School raste
(D.M.), College raste (C.M.)
17. Model Houses and Quarters :
Railway quarters-officers line (K.M.),
Mādari Manegaḷa raste (M.M.),
Mūrane infantry line (L.M.), Police
lines (N.M.)
18. Talkies : Umā talkies raste (L.M.)
19. Palaces : Jaganmōhan palace raste (D.M.), Lalita-
mahal raste (N.M.) Vasanthamahā raste
(N.M.)
Lōkaraṅjanamahā raste (N.M.)
20. Fountains : Fountain rōḍu (N.M.)
21. Banks : Haḷe Mysore Bank raste (L.M.)
22. Wrestling houses : Garaḍi galli (L.M.), Basappana
garaḍi bidi (L.M.), Itṭige gūḍu
garaḍi kēri (N.M.), Kāṭappa
garaḍi raste (D.M.)
23. Presses : Wesley Press raste (N.M.)
24. Hills : Chāmuṇḍi hill raste (N.M.)
25. Village halls : Chāvaḍi bidi
26. Miscellaneous : Tankbund raste (N.M.), Band baṅgle
raste (N.M.)
Aśwatta Kaṭṭe raste (N.M.),
Toṭadahaṭṭi raste (K.M.)

It is surprising to find that there are not many street names derived from schools, hotels, presses and banks, though they are of common interest and in large numbers. The absence of such names may drive one to the inference that many of these institutions are of recent origin, though such an inference cannot be conclusively proved.

5.6 There was a time when people belonging to different castes lived exclusively in separate streets or blocks. They would never mix up together. Since occupations are more or less responsible for the origin of castes, they are closely inter-linked and interdependent. Even long after the mix-up of several castes and communities has taken place, the original names remain unaltered. These names will be invaluable guides in reconstructing the socio-economic history of this ancient city. These colonies may be compared with the guilds prevalent in ancient societies all over the world. Metal workers were to be found in Kañchugāra bīdi (K.M.), grass sellers in Hullina bīdi (K.M.), basket and mat makers in Mēdara Kēri (C.M.) and Koramara bīdi (M.M.) respectively, washermen in Agasara bīdi (L.M.) potters in Kumbāra bīdi (L.M.) and fishermen in Bestagēri (N.M.) Farmers and cowherds were assigned separate localities which account for Okkalagēri (L.M.) and Gollagēri (C.M.) respectively. Shepherds lived in Kurubara bīdi (D.M.). Fishermen employed as royal retainues were called *parivārs*, who generally concentrated in Parivārada bīdi. The village Paḍuvāra haḷḷi which now forms part of the city takes its name from Parivāra community. Kuñchaṭigās must, once upon a time, have been makers of fans or chowries or may have been palace-employees entrusted with working chowries. Kittel gives two meanings for this word: 1) A person who prepares and sells split *togari*, and 2) A man whose business is to whisk off flies with *kuñcha*. Anyhow, the street they lived in was called Kuñchiṭigara² bīdi. Wheat granules were perhaps prepared and sold in Rave bīdi (L.M.). A notable point in this series of names is that a separate place has been earmarked for labourers and the street where they reside is called Kāmātagēri raste (N.M.).

Mahārāshṭrians and Rājaputs migrated to this place some where in the 18th century, perhaps along with the Marāṭhā army and stayed in separate enclaves which are known even to-day as Marāṭhā raste (N.M.) Mahārāshṭra kēri (N.M.), Rājapūta raste (N.M.) and Rājapūta galli (N.M.).

5.7 Strangely enough, names of streets indicating various types of trades are not found in as large a number as could be expected. Only a very few have been recorded. In Soppina kēri (M.M.), greens were sold. Salt was an article of trade in uppinakēri bīdi (M.M.) Bamboo bazaar was earmarked for the sale of bamboos. The old bamboo bazaar which was situated to the south of K. R. Hospital was shifted to the northern most end of the Sanyāji Rao Road and the particular portion of the road was renamed as Hosa bamboo bazaar raste (M.M.). In Sōnār street, ornaments were manufactured and sold. Trade in *dāl* (split pigeon peas) was carried on in Togari bīdi (K.M.). Angaḍi bīdi (N.M.), Bazaar raste (N.M.), Pēṭe bīdi (N.M.), and Santhe Pēṭe (D.M.) are all centres of trade where all kinds of commodities are dealt with. It is not unlikely that bricks were produced and sold in Iṭṭige gūḍu (N.M.) from which Iṭṭige gūḍu garaḍi kēri is derived. Hosa baṇḍikēri (N.M.) is the name of a street denoting the availability of carts either for sale or hire.

5.8 Another class of names are descriptive of size, length and situation of streets. Nūraḍi raste (C.M.) is hundred feet wide. Double road (C.M.) indicates two parallel roads. Diagonal road in Chāmuṇḍipuram is self-explanatory. Nālā bīdi (K.M.) is the one which runs along with a channel. A street which is formed in a low lying area is called Haḷḷada Kēri (L.M.) A street with creepers so as to make the whole completely shadowy is called Ṭhaṇḍi saḍak raste (N.M.).

5.9 Names signifying various types or structures of houses are not common. Only two such streets available here are Jōpaḍi bīdi (N.M.) and Kaṇṭhīrava Jōpaḍi raste (N.M.) where only sheds must have existed long ago. A street newly laid is generally called Hosa bīdi (D.M.).

5.10 Names given to streets in commemoration of an important event are not common. To commemorate the silver jubilee of

the coronation of Śrī Krishṇarāja Oḍeyar, a road was christened as Silver Jubilee raste (C.M.) and the famous Sayyāji Rao road (adjoining the city market) was given this name to commemorate the visit of Sayāji Rao, the ruler of Baroda. Prince of Wales street came into existence consequent on the celebration of the visit of the British prince to India.

6.1 As has already been stated, street names undergo changes infrequently whenever congestion has got to be eradicated, narrow roads have got to be widened, and important events are to be celebrated. Dēvarāja Urs raste (D.M.) and Vinōba raste (D.M.) are examples of this kind. In order to link up the statue circle with the district office, a straight road was formed after demolishing many old houses and was named after Dēvarāja Urs. Vinōba, in the course of his Bhoodan tour of India, entered Mysore through Yelwal Road which was later changed as Vinōba raste in honour of his visit.

6.2. One of the notable features of street-names of Mysore is that words of different languages, both Indian and foreign mix up freely to make up a complete name as in the case of Wesley rāste, Aruñāchalam raste, Kabir temple raste, Anṇammaṇa Kēri raste etc. Tautology, specially in respect of the second items of names is noticed occasionally. Another point worth noting is that opprobrious names or contemptuous nicknames do not find place in any one of the streets of Mysore.

Notes and References

1. Street-names for this paper have been taken from the list prepared and published on 16-8-1977 by the Commissioner, Mysore City Corporation in connection with the Parliamentary elections, 1977.

2. *Kuñchaṭiga* and *Kuñchaṭiga* are the same words with phonemic variations.

The names of localities in which the roads and streets are situated are given here along with their abbreviations since the latter are generally used in the body of the text :

Kṛishṇarāja mohalla	= K.M.
Khille mohalla	= Kh.M.
Chāmarāja mohalla	= C.M.
Dēvarāja mohalla	= C.M.
Maṇḍi mohalla	= M.M.
Lashkar mohalla	= L.M.
Nazarbād mohalla	= N.M.

STUDIES IN ANCIENT GEOGRAPHY OF KARNATAK

G. S. GAI

Archaeological explorations and excavations have shown that the region of Karnatak was the house of prehistoric and proto-historic people on account of the discovery of the tools belonging to the Old Stone Age or Palaeolithic, Late Stone Age or Microlithic, New Stone Age or Neolithic, Chalcolithic and Megalithic periods. Though, during this period, there were mountains and rivers and though towns and cities came into existence as men became more and more civilized, we do not have any information about the names of them. It is only from the early historical times that we begin to get some information about the geographical places. To be more exact, it is from the time of the Mauryas and particularly the period of the Aśōkan edicts of the 3rd century B.C. that we begin to get the recorded evidence about the geography of ancient Karnatak like any other part of the country.¹ These Aśōkan edicts are the earliest deciphered epigraphs in India in as much as the seals of the Indus Valley Civilization (datable to the 3rd millennium B.C.) discovered in some parts of present-day India have not yet been successfully deciphered. And we do not have any epigraphical materials belonging to the intervening period of the Indus Valley seals and the Aśōkan edicts of the 3rd century B.C.

Ten edicts of emperor Aśōka (272 B.C. to 232 B.C.) have been discovered so far in Karnatak, three in Raichur District—at Maski, Palkigunḍu and Gavimaṭh, three in Chitradurga District—at Brahmagiri, Siddāpur and Jaṭiṅgarāmeśvar and four in Bellary Dist., two each at Niṭṭūr and Udgegoḷam. This would show that portions of Karnatak were included in the Mauryan empire.² According to the Brahmagiri group of edicts the imperial proclamation was received by the Āryaputra (probably the emperor's son employed as a provincial governor) and the

Mahāmātras (administrative officers) stationed at Suvarṇagiri and that from Suvarṇagiri, it was conveyed to the Mahāmātras serving at Isilā :—*Suvarṇagirite Ayaputasa Mahāmātāṇaṃ chavachanēna Isilasi Mahāmātā arōgiyaṃ vataviyā hēyaṃ chavataviyā*. Suvarṇagiri was apparently the headquarters of one of the southern provinces of Aśoka's empire. Scholars have expressed different views about the identification of this Suvarṇagiri. While Fleet identified it with Sonagiri near Rājgir in the Patna District of Bihar State, Bühler thought it to be somewhere in the direction of the Western Ghats. Rayachaudhuri identified it with Songir, a town in the Dhulia Taluk of West Khandesh District in Maharashtra State. While Krishna Sastri thought it to be somewhere in the Maski area in the Raichur District. Hultzsch identified it with Kanakagiri to the south of Maski, But C. R. Krishnamachari identified it with Jonnagiri near Yeṛraguḍi in Kurnool District of Andhra Pradesh where both rock edicts and minor rock edicts of Aśoka have been found. The consensus of modern scholars including Dr. D. C. Sircar is in favour of its identification with Jonnagiri, though the suggested identification of Krishna Sastri and Hultzsch would place the location of Suvarṇagiri in Karnatak.

In the second rock edict of Aśoka, Satiyaputō is mentioned as one of the countries on borders of his empire in the south, along with Choḍā, Pāṃḍyā, Kēralaputa and Tāmbapāṃṇi. There is much controversy amongst the scholars about the identification of this Satiyaputō. But the majority is in favour of accepting the views propounded by V. A. Smith long ago who said "Satiyaputō must have adjoined Kerala and since the Chandragiri river has always been regarded as the northern boundary of that province, the Satiyaputa kingdom should probably be identified with that portion of the Koṅkans — or low lands between the Western Ghats and the sea—where the Tuḷu language is spoken and of which Mangalore is the centre. The small area thus defined as occupied by the Tuḷu language seems to be admirably adapted to serve as the equivalent of Aśoka's Satiyaputa".³ Thus Satiyaputa of the Aśokan edicts is regarded as that portion of Karnatak which represents South Kanara on the West coast.

We know that Aśoka had a vast empire which extended from Kandahar in Afghanistan to Mysore in the south. But we do not have any detailed information as to how this vast empire was divided into provinces for the purpose of administration. In his edicts, we come across territorial units like *jānapada*, *vishaya*, *āhāra* and *pradēśa* and terms like *Mahāmātra*, *Rāshṭrika* or *Raṭhika* i.e. officers governing a *rāshṭra*. *Maṇḍala* which is referred to in Kauṭilya's *Arthśāstra* in the sense of our independent kingdom is not mentioned in these edicts and, as suggested by Dr. Sankalia,⁴ it appears that independent or semi-independent kingdoms were called *maṇḍalas* while the provinces under the emperor Aśoka were called *jānapadas*.⁵ These *janapadas* were sub-divided into *rāshṭras*. While the *janapadas* were under the charge of the *Mahāmātras* or Viceroy, the *rāshṭras* were under the governors called *rāshṭrikas* or *raṭhikas*. Thus the Suvarṇagiri division mentioned in the Brahmagiri group of edicts was under a *mahāmātra* or Viceroy. If *rāshṭra* stood for a province, it was further sub-divided into *vishaya*, *pradēśa*, *āhāra* and *grāma*, the last being the village unit of administration.⁶

After the Mauryas, portions of Karnatak came under the rule of the Śātavāhanas whose empire extended over the Maharāshṭra and Andhra regions also. A Prakrit inscription⁷ discovered at Myākaḍṇi in Adoni Taluk which was formerly in Bellary District but now included in Kurnool District of Andhra Pradesh, refers itself to the reign of the Śātavāhana king Siri Puḷumāvi who is identified with Vāsiṭhiputa Puḷumāvi who ruled from 135-63 A.D. The epigraph mentions the *janapada* Śātavahani-hāra belonging to Mahāsēnāpati Skandanāga showing thereby that Skandanāga was governing Śātavahani-hāra under the Śātavāhana king. The Hirehaḍagaḷi plates of the Pallava king Śivaskandavarman belonging to the early part of the 4th century A.D. refers to the gift of a garden in the village Chillarekakoḍumka situated in Śātāhani-raṭṭha i.e. Śātavāhaniya-rāshṭra. According to Dr. Sircar Śātāhani-raṭṭha is the same as Śātāvahanihāra of the Myākaḍṇi inscription and corresponded roughly to the present-day Bellary District and parts of the Kurnool District.⁹ The word *hāra* in Śātavahani-hāra is the same as *āhārā* and is used, according to Dr. Sukthankar, in the sense of a 'kingdom' or

division equivalent to a district and this division receives the designation of *raṣṭha* or *rashṭra* in the Hirehadagali plates, so that *hāra* of *āhāra* would correspond to *rāshṭra*. But it is possible that Sātavahanihāra represented a smaller division originally, while Sātahani-raṣṭha came to denote a bigger division in that area later on, though the expression *janapada* used along with Sātāhani-hārā had lost its original meaning of a still bigger unit.

The Sātakarṇis who were the feudatories of the Sātavāhanas were ruling in the region of Banavāsi in Sirsi Taluk of North Kanarā District and Maḷavaḷḷi in Shikaripur Taluk of Shimoga District, as known from their epigraphs discovered at these places.¹⁰ The Banavāsi inscription, engraved on a beautiful Nāga image and belonging to Viṇhukaḍa Chuṭukulānanda Sātakarṇi states that the Nāga (image) was made by Naṭaka (i.e. Nartaka), the pupil of *āchārya* Idamōraka (Indramāyūra) of Samjayanti (*Sajayatakasa*). This Samjayanti has been identified with Vijayanti or Banavāsi which was also called Jayanti.¹¹ There are two inscriptions at Maḷavaḷḷi—one of them refers to the reign of Viṇhukaḍa Chuṭukulānanda who is called Vijayantipura-rāja (cf. *Jayati bhagavān Maṭṭapaṭṭidēvō 1 Vijayāmlipura-rājā Mānavya-sagōttō Viṇhukaḍa Chuṭukutanānida Sātakarṇi āṇapayati*). The other record refers to the reign of a Kadamba king called Vijayanti-Dharmma-mahārājā-dhirāja and mentions a previous grant made by Śivaskandavarman (probably a Pallava ruler) called Vijayantipati (of. *Vijayanti dhammamahārājādhirāja.....Kadamibāṇam rājā Śivakhadavammāṇā Mānavya-sagōttera Hāriti puttēna Vijayanti patinā puvva-dattēti...*). The former record of Maḷavaḷḷi refers to the gift of some land in the *grāmāhāra* of Sahalāṭavi. This expression *grāmāhāra* consists of two units viz. *grāma* and *āhāra* and is translated as village district. It appears that that Sahalāṭavi was originally only a village which later on developed into a district place (*āhāra*) but retaining the older territorial name *grāma* came to be known as *grāmāhārā*.

Let us now turn to the history of Vijayanti or Banavāsi. We have already mentioned about it as appearing in the records of Banavāsi and Maḷavaḷḷi. While its name occurs as Samjayanti

in the Banavāsi inscription, it is called Vaijayantī in the Maḷavaḷḷi records. The Mahābhārata mentions the city of Saṁjayantī which is situated near Karahāṭa (*i.e.* modern Karhāḍ in Mahārāshṭra) and it is referred to in connection with Sahadēva's *digvijaya* in the south, along with the Pāṇḍyas, Chōlas and and Drāviḍas.¹² This Saṁjayantī of Mahābhārata was first thought to be identical with Vaijayantī or Banavāsi.¹³ But in an inscription¹⁴ discovered a few years ago at Nagārjuna-koṇḍa which belongs to the Ābhira king Vasushēṇa (end of 3rd century A.D.) a reference is made to the installation of god Aṣṭabhujaśvāmin on the Sēṭa-giri by the Yōrājis of Sañjayapura and Vishṇurudrasīvalānanda Sātakarṇi of the city or land of Vanavāsa. This Sañjayapura which occurs along with Vanavāsa or Banavāsi is identified with Sañjān in the Thana District of the Maharashtra State,¹⁵ and therefore, Dr. Sircar suggests that Sañjayantī of Mahābhārata should also be identified with Sañjān. But we cannot be certain about this in as much as we know that Banavāsi was also called Saṁjayantī in the Naga image inscription mentioned above.

The earliest epigraphical mention of Vaijayantī is found, so far as I know, in the Nasik Cave inscription¹⁶ of Gautami-putra Śātakarṇi where the name is spelt as Vējayantī. The epigraph, which belongs to the first quarter of 2nd century A.D., refers to the orders of the king when his victorious army camp was at Vējayantī issued to the officer at Gōvardhana *i.e.* Nasik (*cf. sidham sēnāyē Vējayantīyē vijayakhadāvārā Gōvadhanasa Bēnakaṭaka svāmi Gōtami-putō siri Sadakaṇi ānapayati*).

An inscription from the Great Chaitya Cave at Karle near Poona belonging to about the 1st century A.D. refers to the establishment of a cave-dwelling (*sēla-ghara*) by the merchant (*seṭhin*) Bhūtapāla from Vējayantī *i.e.* Vaijayantī or Banavāsi. (*cf. Vējayantītō sēṭhiṇā Bhūtapālēna sēlagharām pariniṣhapitam Jambudvipamhi utama*).

The name Buzantion mentioned by Periplus is considered to represent Vaijayantī.¹⁷

Many copper-plate grants¹⁸ of the Early Kadambas were issued from Vaijayantī (*cf. vijaya-vaijayantīyām* in Kuḍagiri plates)

which was one of their main capitals while their other capitals were Palāsikā and Uchchaśringī. According to the Mahākūṭa pillar inscription¹⁹ of Maṅgalīśa of the Western Chālukyas of Bādāmi who succeeded the Kadambas, Maṅgalīśa's elder brother Kirtivarman (567-98 A.D.) conquered Gaṅga and Vaijayanti along with Dramiḷa, Vaṅga, Aṅga, Kaliṅga, etc.

The Nāgārjunakoṇḍa inscription of the Ābhīra king Vasushēṇa referred to above which mentions Vishṇurudraśivalānanda Sātakarṇi of the city of Vanavāsa (cf. *Vanavāsakēna cha Viṇhurudraśivalānamda Sātakarṇinā*) furnishes one of the earliest references to Vanavāsa or Banavāsi (end of 3rd century A.D.). Two more inscriptions from the same place belonging to the Ikshvāku kings (later half of the 3rd century A.D.) also refer to Vanavāsaka or Vanavāsi which is evidently the same as Banavāsi. (cf. *Siri-Ehuvala-Chātamūlasa bhaginiyā Vanavāsaka-mahārāja-mahādēviya Kodabalasiriya imam khaniyam.*)²⁰. This shows that Kodabalasiri was the sister of Śri-Ehuvala-Śāntamūla and was married to the king of Vanavāsi who was evidently a Sātakarṇi king. The other epigraph mentions Kaśmīra-Gaṁdhāra-China-Chilāta-Tōsali-Avaraṁta-Vaṅga-Vanavāsi-Yavana-Damila, etc.

Banavāsi is mentioned by Ptolemy as Bananesi. And according to a tradition recorded in the Ceylonese Chronicles Mahāvamsa (XII, 41) and Dipavamsa (VII, 10) of 3rd-4th century A.D., the Buddhist teacher Rakkhita was deputed to Banavāsi in the 3rd century B.C. shortly after the Great Council held at Pāṭaliputra in the 18th year of Aśōka. In the Vanavāsi-Mahātmya of the Skanda-Purāṇa, Vanavāsi is said to have been the abode of the two *daityas* Madhu and Kaiṭabha who were killed here by Vishṇu. The temple of Madhukēśvara here was built by the elder brother Madhu.

During the time of the early Kadambas, Banavāsi was called Vaijayanti as known from their records. But the Chālukyas of Bādāmi who succeeded them used the term *Banavāsi* in preference to *Vaijayanti*, though the latter is mentioned in the Mahākūṭa pillar inscription²¹ of Maṅgalīśa, along with the other countries conquered by his elder brother Kirtivarman I.²² In the famous Aihole inscription²³ of Pulikeśin II, the king is stated to have

besieged Banavāsi, the Kadamba capital, Thereafter, Banavasi region became part of the Chalukyan empire over which they seem to have appointed the Ālupas as governors. This region was also called Kadamba-maṇḍala. The Kigga inscription²⁴ states that Ālugarasa or Guṇasāgara was ruling over Kadamba-maṇḍala (cf. *Ālugarasar Kadamba-maṇḍaluman āluttum*). This Guṇasāgara was a contemporary of the Western Chalukya king Vinayāditya (680-96 A.D.). The Harihar plates²⁵ of this king register a gift of a village in Eḍevola-bhoga, a sub-division of Vanavāsi-maṇḍala at the request of Ālugarāja or Guṇasāgara. The Shiggaon plates²⁶ of Vinayāditya's son Vijayāditya state that the king had gone to Vanavāsi to meet his brother-in-law, the Ālupa ruler Chitravāhana (cf. *Ālupēndram drashṭum Vanavāsim-āyātavati Vijayāditya-vallabhēndrē*)

It is well known that Banavāsi was a division or province called Banavāsi-12,000 in the inscriptions of the Rāshtrakūṭas and Later Chālukyas of Kalyāṇa and their feudatory chiefs.²⁷ But, as I have shown elsewhere, the earliest reference to this Banavāsi-12,000 province is found in an inscription from Diḍgur (Haveri Taluk, Dharwar District) belonging to the time of Kattiyara i.e., Kirtivarman II (744-57 A.D.) of the early Chalukyas of Bādāmi.²⁸ The inscription states that one Doṣi was governing Banavāsi-12,000 division.

This Banavāsi-12000 province is called variously in the epigraphs as Banavāsi-dēśa, Banavāsi-maṇḍala and Banavāsi-naḍu.

Notes and References

Based on a lecture delivered in the Department of Ancient Indian History and Epigraphy, Karnatak University, Dharwad, in March 1974.

1. By recorded evidence I mean epigraphical evidence, for there is the literary tradition like Vedic, Epic and Puranic, some of which take us to pre-Aśōkan period.

2. Tradition recorded in late epigraphs says that prior to the Mauryas, Karnatak was ruled by the Nandas.

3. V. A. Smith, *Early History of India*, 1st edition, p. 340; K. V. Ramesh, *History of South Kanara*, p. 10.

4. H. D. Sankalia, *Studies in the History and Culture, Geography and Ethnology of Gujarat*, 1949, p. 21.

5. *Mahajanapadas* and *janapadas* are mentioned in Vedic, Paninian, Buddhist and Jain literatures.
6. Sankalia, op. cit., p. 22.
7. *Ep. Ind.*, Vol. XIV, pp. 152 ff.
8. D. C. Sircar, *Succesors of the Satavahanas*, p. 189
9. *Ep. Ind.*, Vol. XIV, pp. 153 ff.
10. *Ep. Ind.*, Vol. XXXIV, pp. 239 ff! *Ep. Carn.*, Vol. VII, Sk. 263 and 264.
11. Sircar, op. cit., pp. 209-21.
12. *Ibid.* p. 220-21.
13. *Ibid.*
14. *Ep. Ind.*, Vol. XXXIV, pp. 202-03.
15. *Ibid.*
16. *Ep. Ind.*, Vol. VIII, p. 71, No. 4.
17. *Bomb. Gaz.*, Vol. I, Pt. II, p. 174.
18. *Ep. Ind.*, Vol. 16, pp. 264 ff.
19. *Ind. Ant.*, Vol. XIX, p. 17.
20. *Ep. Ind.*, Vol. XX, p. 24.
21. *Ind. Ant.*, Vol. XIX, pp. 7 ff.
22. Vaijayantipura is also mentioned in the Sorab plates of Vinayāditya of 692 A.D. (*Ind. Ant.*, Vol. XIX, p. 146).
23. *Ep. Ind.*, Vol. VI, pp. 1 ff.
24. *Ep. Car.*, Vol. VI, Kp. 38.
25. *Ind. Ant.*, Vol. VII, pp. 300 ff.
26. *Ep. Ind.*, Vol. XXXII, pp. 317 ff.
27. Cf. Naregal inscription of Rāshtrakūṭa Dhruva dated c. 780 A.D. —*Sri Dhōraṃ pṛithuvi-rājyaṃ keye Mārakka-arasar Bānavāsi pannirechchhaisiraman-āḷe*. *Ep. Ind.*, Vol. VI, p. 163.
28. *Ep. Ind.*, Vol. XXXIII, pp. 208-09.

PAIDIPALLE : A TOPONYM

A. R. RAMACHANDRA REDDY

Perspective

THIS PAPER IS the result of a discovery based on a village-to-village survey of the three taluks of the Chittoor District, Andhra Pradesh. It presents a new theme and altogether a fresh direction to the historical studies of Andhra Pradesh in general and that of Chittoor District in particular. This paper is a descriptive analysis of the various aspects of Jvālāmālinī—a lesser deity of Jaina pantheon and her relevance to the history of the region mentioned. The present study cuts a new ground in Toponym—study of place-names. It marks a new phase in the history of religion and ethics of the region.

As in other parts of Andhra Pradesh, there are also important Jaina sites in the Rayalaseema region. The Rayalaseema districts, with the exception of Chittoor, have well established *basadis*, Jaina temples, or important Jaina complexes like the one at Dānavulapāḍu in the Cuddapah District. Nothing of this kind was said of the Chittoor District so far. A decisive contribution is made through this paper in this context as the paper establishes the prevalence of Jainism in this district and the hold of Jaina *darsana* on the common man.

There is an image of Jvālāmālinī in the only shrine of Paidipalle, a village situated in the Puttur taluk, Chittoor District, Andhra Pradesh. This image has not come so far to the notice of scholars who have worked on Jainism in southern India in general and that of Andhra Pradesh in particular. This is the first image of Jvālāmālinī available in this district, the second in the region, the first being in the Araṅgolānu¹ village. It is unique in its iconographical presentation and in function. A careful study of its iconographical features and of comparison with the then prevailing religious practices will open up new possibilities for further research in this direction.

Source Material

A detailed study of iconographical canons would show the function of a god or goddess in a given pantheon. There is a dearth of source material with regard both to iconographical canons and the function of goddess Jvālāmālinī in the Jaina pantheon. In the three-volume study of *Jaina Art and Architecture* edited by A. Ghosh there is a nominal reference to this deity. Neither a monograph nor a research paper on Jvālāmālinī is available from the bibliography of major works on Jainism. A description of Jvālāmālinī is given in a line or two in the *Mandirapartishṭhāvidhāna*, *Pratishṭhāsārasaṃgrha*, *Āchāradīnākara Nirvaṇakaṭikā* and *Partishṭhāsārōddhāra*. The *Abhidhāna Rājendra*, the Jaina encyclopaedia published in seven volumes, provides a meagre information on Jvālāmālinī. Two modern works which mention Jvālāmālinī are B.C. Bhattacharya's *The Jaina Iconography* and P. B. Desai's *Jainism in South India and some Jaina Epigraphs*. A few published inscriptions elucidated this problem but little; they are useful in building up certain themes for further investigation. Apart from this little but significant source material there is no other source of information regarding this problem with the exception of *Jvālāmālinīkalpa* (*Jvālīnimata*) and *Jvālāmālinīstōtra*.

Jaina Pantheon

The object of this paper is to present the status and function of Jvālāmālinī in the Jaina pantheon² as it enables us to study the place-name. The Jaina pantheon consists of twenty-four *tirthaṅkaras* at the highest plane followed by the forty-eight *śāsanadēvatas* (twenty-four *Yakshas* and twenty-four *Yakshinis*) on either side of the respective *tirthaṅkaras*; then of the ten *dikpālas* (otherwise known as *lōkapālas* or *vāstu-dēvatas*) in turn followed by the *Navagrahas* namely *Sūrya*, *Chandra*, *Maṅgala*, *Budha*, *Bṛīhaspati*, *Sukra*, *Śani*, *Rāhu* and *Kētu*. The *Navagrahas* are followed by the sixteen *Vidyādēvīs* under the leadership of the *Srutādēvī* (*Sarāsvatī*) and finally there are certain *Kshudra dēvatās* such as *Naigameśa*, *Kshētrapāla*, *Gaṇēśa*, *Srī* (*Lakshmi*), *Sāntidēvī* which are followed by the sixty-four

Yōginis based on *tantric* worship. In this pantheon Jvālāmālinī is found at three levels as will be considered hereunder.

Aspects of Jvalamalini

Jvālāmālinī is the divine *Sāsanadēvi* of Chandraprabha,³ the eighth *Tirthaṅkara*, according to the Digambara tradition. In the Jaina pantheon there is another deity called Jvālāmālinī who is reckoned as a *Vidyādēvi*.⁴ Yet another aspect of Jvālāmālinī is a *Yakshī*⁶ based upon a peculiar tantric cult of Jvālāmālinī. Thus there are three different aspects of Jvālāmālinī, first as a *Sāsanadēvi*, second as a *Vidyādēvi* and third as a *Yakshī*.

In the first case Jvālāmālinī is depicted always on the left side of Chandraprabha *Tirthaṅkara*; her husband *Syāma*, the *Yaksha* is found as the male attendant of the *Tirthaṅkara*. However, later on she was represented, particularly in southern India, on the right side of the *tirthaṅkara* while her husband takes her place on the left. The reason for this change is that the importance attached to the *Sāsanadēvi* in the evolution of Jaina monachism aims at more popular attraction, economic prosperity and social cohesion. Jvālāmālinī as a *Sāsanadēvi* is depicted as riding a buffalo as her *vāhana*, eight-armed and holding objects such as bow, arrow, sword, shield, disc, trident, noose, etc.⁵ According to another version she is seated on a bull and flames are shown issuing from her crest. Of the eight hands she has, two hold snakes and the rest carry different objects.⁷

Vidyādēvis (goddesses of learning) are the most numerous of all other religions of India. Indications are that these sixteen divinities are supposed to rule over the sixteen arts and sciences. The Jains believe that by worshipping these *Vidyādēvis* they get knowledge, character, religious faith, effort and mental qualities of many kinds. An analytical study will disclose that though the *Vidyādēvis* as divinities were modelled after the *Sāsanādēvis*, they are different from the *Sāsanadēvis* in name and also in attributes. Therefore, they do not go with the images of *Tirthaṅkaras* as in the previous case. Jvālāmālinī as a *Vidyādēvi* is mentioned not only in the Śvētāmbara texts

like *Ācharadinakara* and *Niryāṇakaṣikā* but also in the Digambara text namely *Pratishṭhāsārōddhāra*. According to *Āchāradinakara*, Jvālāmālinī rides a cat but no attributes of hers are mentioned. The *Niryāṇakaṣikā* gives a different idea of Jvālāmālinī as riding a boar but simply mentions that she holds many weapons without naming them, whereas the *Pratishṭhāsārōddhāra* describes Jvālāmālinī in a much clearer way: she rides a buffalo and holds a bow, shield, sword, and disc. In this case as far as the *Vāhana* and her attributes are concerned Jvālāmālinī as a *Vidyādēvi* is similar to the Jvālāmālinī as a *Sāsanadēvi* of Chandraprabha-tirthaṅkara.

Jvālāmālinī as worshipped through an elaborate tantric worship is the most interesting of all the three aspects. It is interesting to note that the Jainas who were vegetarians, have taken to the cult of t̄antric worship. Animal sacrifice was a part of tantric worship in the Śaivā cult. The Jainas, the followers of *ahimsa*, might have adopted this without the animal sacrifice as being a necessary part of this cult. Most of the sixty-four *Yōginis* are subordinated to *Kshētrapāla*, the chief of the *Bhairavas* the master of the *Yōginis*, whose function is to protect the agricultural fields. All this is peculiar to the Śvētāmbaras since these sixty-four *Yōginis* were considered to be under *Kshētrapāla*, a Śvētāmbara divinity. One exception is the tantric worship of Jvālāmālinī as a *Yakshiṇī*—neither as *Sāsanadēvi* nor as *Vidyādēvi*—as she is worshipped by the Digambaras. But her iconographical features in terms of the attributes are the same as those of the *Sāsanadēvi* and *Vidyādēvi*. This is a peculiarity with the cult of Jvālāmālinī.

Origin of the Jvālamalini Cult

The origin of the cult of Jvālāmālinī has been shrouded in mystery for a long time. The origin of this *sampradāya* (cult) is traced to Hēlāchārya about whom there was a lot of controversy the details of which help us to fix the approximate period of the origin of this *sampradāya*. In the past the name of Hēlāchārya could not be identified with any one of the known Jaina Āchāryas. Some scholars surmised that he was the author of the Tamil

classic *Kuraḷ*. It is related in Jaina tradition that Hēlāchārya, after composing this work, gave it to his disciple Tiruvaḷḷuvar, who introduced it to the *Saṅgam* at Madura.⁸ Later this surmise had to be given up for the following reasons. In the first place the identity of Hēlāchārya himself was by no means settled. There were at least three Jaina *Āchāryas* of that name. Jaina tradition relates that Hēlāchārya was another name of Koṇḍakundāchārya⁹ But Upadhye was of the opinion that there was no basis for asserting that Koṇḍakundāchārya was ever called Hēlāchārya.¹⁰ Moreover the intimate association of the Jaina *Āchāryas* with the Tamil people seems to have begun only after the time of Sāmantabhadra. Hence it cannot be conjectured that Koṇḍakundāchārya visited south in order to inspire a great Tamil poet to present *Kuraḷ* to the *Saṅgam* at Madura. A second Hēlāchārya was supposed to have lived in *Circa* 910 A.D. This date would be too late for Hēlāchārya the contemporary of Tiruvaḷḷuvar, whose lowest age, according to some, was the sixth or the seventh century A.D.¹² Then there was yet another Hēlāchārya mentioned in a record assigned by Rice to *Circa* 1060 A.D. Nothing more is known about this person than that his lay disciple was Bindayya.¹³

Another interesting part of this name Hēlāchārya was that it appears in Tamil literature and in the Śrī Lanka chronicles; it was neither Hēlāchārya, nor Ēlāchārya but Ēlasiṅgha, Ēlāla and Ālāra. It was said that the profound scholarship of Tiruvaḷḷuvar attracted the notice of Ēlasiṅgha, a great merchant who carried on overseas trade. The merchant accepted Tiruvaḷḷuvar as his preceptor; and at the former's request Tiruvaḷḷuvar composed the great *Kuraḷ*.¹⁴ According to the Śrī Lanka chronicles it was Ēlera or Ālāra, a corrupt form of the Tamil Ēlāla, a Chōḷa nobleman, who invaded Śrī Lanka, slew the local ruler Asela, and ruled the island from 145 to 101 B.C.¹⁵ Therefore, the Tamil tradition considered Ēlasiṅgha a merchant; Śrī Lanka chronicles, a ruler; and the Jaina tradition an *Āchārya*. The linking up of the name of Hēlāchārya with Tiruvaḷḷuvar was thus to be rejected. Yet it cannot be denied that after Samantabhadra's time, and especially after the foundation of the *Drāviḍa Saṅga* at Madura by Vajranandi, Jainism must have made progress and established

many centres in Tamilnadu¹⁶ as revealed in the Tamil works *Paṭṭiṇappālai*, *Siloppadikāram*, and *Maṇimēkhalai* which are replete with interesting details of the Jains and their work.

From the investigations under way it is indicated that this problem of identification of Hēlāchārya is capable of solution. This solution is based upon the availability of a few more sources, references made available from inscriptions published and by the availability of icons of Jvālāmālinī from various parts of southern India apart from the information on the mode of worship of this deity. According to *Pravachanasāra*¹⁷ one Indranandi Yōgindra had composed at Mānyakhēṭa, modern Maḷkhēḍ, under the patronage of Kṛishṇa III, a Rāshṭrakūṭa king, a treatise called *Jvālāmālinikalpa* or *Jvālinimata* in Śaka 861 corresponding to 939 A.D. He had also composed the *Jvālāmālinīstōtra*. According to him Hēlāchārya was the originator of this Jvālāmālinī tantric cult and furnished the details about this tantric cult. With regard to the period of Hēlāchārya, P.B. Desai, an authority on the subject, observes ;¹⁸

‘From the way in which Indranandi refers to Hēlāchārya, it may be inferred that the latter preceded the former by a pretty long period, say about a century or two.¹⁹ Thus we may place Hēlāchārya somewhere in the eighth or ninth century A.D. if not earlier.’

The exact basis on which the above judgement—“...that the latter preceded the former by a pretty long period, say about a century or two”—is not known. But it can be said definitely that the manner in which Hēlāchārya was treated by Indranandi in his works is a sufficient proof of the historicity of Hēlāchārya though many historical details are not known about him. This is further supported by the *Pravachanasāra*. It is learnt from this work that Hēlāchārya was at the head of the *Drāviḍa Guṇa* and lived at Hēmagrāma in Dakṣiṇādēśa, i.e., southern India.

Here an attempt to corroborate these names of persons and place in the Dakṣiṇādēśa was made to establish facts of history in this regard. The personal name Hēlāchārya divested of phonetic hiatus would be known as Ēlāchārya in Tamil and

Hēmagrāma of Sanskrit origin in Ponnūr of Tamil language as explained below :

Sanskrit		Tamil		English Equivalent
<i>Hēma</i>	=	<i>Pon</i>	=	Gold
<i>Grāma</i>	=	<i>ūr</i>	=	Village
<i>Hēmagrāma</i>	=	<i>Ponnūr</i>	=	Golden Village

This is further attested by the existence of an icon for Jvālāmālinī and the representation of Hēlāchārya on stone here in the Hēmagrāma, *i.e.*, Ponnūr, famous for treasured relics and traditions associated with these names; *e.g.*, the custom of taking the image of Jvālāmālinī to the temple of Hēlāchārya on prescribed occasions.²⁰ This is further strengthened as this region is known for the prevalence of highly illuminating traditions concerning these two. According to a local tradition that a lady disciple of Hēlāchārya had fallen into the clutches of a Brahmaṛākshasa, which kept her under its spell. Hēlāchārya in order to release her from the monstrous clutches propitiated the *Vahnidēvatā* on the top of the hill near Ponnūr which went by the name Nilagiri. This propitiation was an elaborate system based on intricate tantric worship. Thus the origin of the cult of Jvālāmālinī is Hēlāchārya of Hēmagrāma who must be a historical person and lived in the Dakṣiṇādēśa much before the 10th century

Known Representations of Jvalamalini

There are nine instances of the representations of Jvālāmālinī already available to a student of history as far as southern India is concerned. Of them in three places Jvālāmālinī has either a temple dedicated to her; Navilgunda,²¹ Narasimharājapura,²² and Gerasoppa.²³ In three other instances the icons, either of metal or of stone, of Jvālāmālinī are traced at Ponnūr,²⁴ Tachchambāḍi²⁵ and Chandraprabha Basti.²⁶ The remaining two representations come from the Kolhapur area—Vadgaon²⁷ and Sedam²⁸—which are famous for the prevalence of the cult of Jvālāmālinī. The ninth was from Araṅgolānu but was the first to be studied in its iconographical details and in its function as an important goddess in the village of the region under survey.²⁹ In so far as these known representations, the iconographical

features are in concurrence with the Jaina texts. However, there are certain deviations from the established canons of iconography. For example, the image of Jvālāmālinī of the Chandraprabha Basti at Sravaṇa Beḷgoḷa has only two hands instead of eight. Another noteworthy variation in the same image is that a lion with riders seated one behind the other is represented in the place of a *Muhisha* as her *vāhana*. The Jvālāmālinī of Narasimharājapura has a *kalasha* as one of her attributes in her hands is yet another new feature judging from the other known images of Jvālāmālinī. The ear-rings depicted prominently as an important ornament is considered to be a special requisite of the tantric nature of worship which is again a special feature as the other images of Jvālāmālinī do not have them. One such stone image which offers novel features apart from those in conformity with the canons of iconography is that of Jvālāmālinī of Araṅgolānu.

Features of the First Jvalamalini of the Region :

The stone image of Jvālāmālinī of Araṅgolānu is kept on the south inside the entrance *Gopura* of the *Basadi* of the village. Referring to this temple it was observed by Cox, the 19th century compiler of the *North Arcot District Manual*, that this village.

‘...has a Jaina temple of great repute, dedicated to Dharmasagara Swamy, the Fifteenth Tirthankara, though Parsvanatha Swamy, the Twenty-third Tirthankara is also worshipped.’

The earliest recorded evidence of the existence of this temple is indirectly available from *Kaliṅgattupparaṇi*,³¹ a Tamil war-poem of the early 12th century which describes the Kaliṅga expedition of Kulōttuṅga Chōḷa I. The route treaded by the Chōḷa army from Kāñchi to Kaliṅga is through this region, the architectural features described in this work corroborate the architectural features of the temple. But no reference is available with regard to this Jvālāmālinī. Moreover the author was informed by the priest of the temple that according to an oral tradition it was not originally there but somewhere in the village. This seems to be nearer the fact because of the

place assigned to a very powerful goddess like Jvālāmālinī. It is found that no available inscription of the place makes a mention of her name. Consequently the date of the stone image of Jvālāmālinī cannot be fixed for the present.

The iconographical features of this Jvālāmālinī are as follows: The entire stone slab is horizontally divided into three parts. The lowest part depicts a *Pūrṇakalāṣa* flanked with a traditional *Dipastambha* on either side. The middle part contains the figure of a prominent plough. Nothing else is depicted in this part. In the topmost part Jvālāmālinī is presented in the seated posture with two hands only. Her attributes are *pāśa* in the right hand and a *vāra* (vessel) in the left hand. Her head is adorned with a *kiriṭa* and her ear-rings are rather prominent. Around her neck and on the chest apart from ornaments an aureole of flames can be noticed. Even at the *kāṣi* (hip) part some ornaments are depicted. The other side (eastern side) of this stone slab is plain.

From the above description it is clear that the representation of a traditional plough is a clear novelty in this case from the established canons of Jaina iconography. Though we have already an example of *kalāṣa* as an attribute, the flanking of the *dipastambhas* is another special feature in this case. The vessel in the right hand is the most significant new feature which is of course in conformity with the canonical texts. Yet, another deviation is the conspicuous absence of Mahisha. Considering these variations the other features such as the prominent ear-rings, the hands, the attributes of *pāśa* and a vessel, the *kalāṣa*, are already known through the earlier representations of Jvālāmālinī. Now let us consider all this from the concerned portions of the respective canonical texts. The *Pratishṭāsārōdhara*, a Digambara text, describes her as follows:³²

*Subhrām dhanuḥ khēṭaka-khaḍga chakrādy-ugr-āshṭa-bāhuṃ
mahishādhirūḡhām ||*

This does not give us any clue. But the other Digambara text namely *Mandīrapratishṭāvidhāna* has its description which is nearer to this stone image of Jvālāmālinī. According to the text she is described thus:³³

Chandrōjyalaṁ chukravāra-sa-pāśa-charma-triśūlēshu

jhash-āsihastām ||

She who shines like moon, has in her hands disc, arrow, a vessel for holding spirituous liquor, shield, trident, fish and sword. This *vāra* is normally translated into an arrow by the scholars so far. But now in view of the present representation from Araṅgolānu it has to be translated as a vessel for holding spirituous liquor, i.e., *vāra* in Sanskrit.³⁴ In view of the reasons stated so far the stone image of Jvālāmālinī is unique.

Features of Paidipalle Jvalamalini

Almost all villages in the region under survey have at least one temple or a small shrine either of Śaiva or Vaiṣṇava faith. This is particularly true in the case of those villages which have better economic viability. Paidipalle is an exception to this. There is a small shrine dedicated to Jvālāmālinī in the north-eastern corner of the village. There is no icon in the *garbhagṛiha* but a few tridents and some swords made of iron are seen there. Above the entrance door on the parapet there is the broken image of Jvālāmālinī.

This Jvālāmālinī is represented in the *ardhaparyāṅka* posture. The left leg rests on a lotus. The *kaṭi* is adorned with ornaments. Her chest and neck are profusely ornamental. The ear-rings are rather prominent. Interestingly she has four hands and the attributes in them are a snake in the upper right, a trident in the upper left and a *vāra* in the lower left. The lower right is broken. The wrists are also embellished with bangles. The *kiriṭa* on her head is profusely decorated. Around her aureole of flames can be noticed.

In the above description of the image from Paidipalle, the iconographical details regarding ornaments, attributes in the hands and the aureole of flames and particularly the *vāra* concur with the iconographical canons prescribed for Jvālāmālinī.

Summing up

This village-to-village survey indicates the following lines of interpretation and investigations :

1. There is only one available evidence of the prevalence of Jvālāmālinī cult in Northern India with reference to the Gwalior fort,³⁵ the date of which is not certain. From the available evidence, it is observed, that Jvālāmālinī cult was more popular in the South than in the North.

2. Historically it is known that Jainism first reached Karnataka and it moved down to Tamilnadu. From the available historical evidence it is known that in Tamilnadu there are a large number of instances of the worship of Jvālāmālinī before the 9th century A.D. There are also historical evidence to show the prevalence of Jvālāmālinī cult in Karnataka-Maharashtra regions by about the beginning of the 10th century A.D. From this finding it may be surmised that Jvālāmālinī cult might have spread from Tamilnadu to Karnataka, Andhra Pradesh and Maharashtra.

3. The origin of the Jvālāmālinī cult in Jaina religion in the South may be traced to the competition between the Jaina religion and Śaiva during the period 8th-9th centuries. That is to say Jaina religion in its attempt to retain its popularity might have incorporated significant and popular techniques of worship in the Śaiva and/or Vaishṇava.

4. It is known from historical sources that there was conflict between the Jainas and Śaivas during the 8th-9th centuries. When in the course of time Jaina adopted the techniques of Śaiva-worship gradually it led to the harmony and unity of religions and this consequently led to the harmony and unity of the people of the region.

5. Jaina-worship might have incorporated into its own pantheon and techniques of worship some of the most popular conceptions of Śaiva religion. This is clear from the worship of Saptamātrikas³⁶ which was based on *tāntric* worship which has direct bearing on the worship of Jvālāmālinī.

6. According to Jaina iconographical canons a deity is identified with certainty by a particular *lāñchana*. In the case of the icon of Jvālāmālinī found at Paidipalle, as in Araṅgolānu there is no *lāñchana*. This absence warrants further investigation.

7. It may be noted that after the development of Jvālāmālinī cult in the Jaina religion in harmony with Śaiva worship, Jaina

religion continued to thrive along with Śaiva and Vaiṣṇava religions. Even at present the people of Araṅgolānu Village offer worship to Jvālāmālinī of the Jaina pantheon and Śiva and Viṣṇu of the respective Pantheons. The people of Araṅgolānu are not now Jainas, but Śaivas and Vaiṣṇavas. This is the clear proof of the religious harmony that existed during the Vijayanagar period and has been continued to the present day.

Similarly, now the people of Paidipalle are not Jainas but belong either to Śaiva or Vaiṣṇava *sampradāya*. Still they worship Jvālāmālinī, the only goddess of the village, as their *grāmadēvatā*.

8. One of the most interesting results of the survey, which is relevant to the present paper, is that of the Toponym of Paidipalle. In Jaina *darśana*, the Jvālāmālinī *sampradāya* discussed above, assumed very interesting and important place and offers altogether a new vision and direction, both in theory and in practice, to the study of place-names not only in Andhra Pradesh but also in the entire South India.

Against the background of the Jvālāmālinī *sampradāya*, the name of the village Hēmagrāma became a model for many a village in the various parts of South India where Jainism held sway or was gaining hold over the masses. The Jaina technique of popularising their *darśana* in its varied aspects was their preference to the respective regional languages in place of Sanskrit. This interpretation is crystal clear from the following table at the end.

By this the author is not vehemently advocating that all place names which have a connotation of gold or its regional equivalents must have its origin from Jaina *sampradāya*. But it is interesting to observe many such place-names in the region under survey are in conformity with this multi-disciplinary approach, for example, Paidammaṭṭam, Kemparapalem. The author has also visited some other places like Alagānapāḍu in the Nellore District, where there is a temple for Baṅgāramma; Ponnur near Guntur where an image of Jvālāmālinī was found; and Baṅgārūpālem in the Chittoor District where there is an image of the Jaina divinity. Further research is being carried on.

9. The goddess is locally called Paidamma. Those couples who have no children pray to her and when they are blessed they name their issues as Paidamma or Paidayya. In a similar fashion the name of Bindayya whom we have earlier referred to may also be explained in the context of an important attribute of Jvālāmālinī—the *vāra*, the regional equivalent of which is *binde* (vessel).

10. Some of the shrines which are, thus, of much historical relevance and value are in decay. If they are allowed to perish in course of time the scope of reconstruction of history—regional as an ingredient of national—is lost. Therefore, the government must undertake a village-to-village survey with a little more seriousness which would result in publishing them even as fragments of information. At the same time steps should be taken to preserve these monuments which are essential in unearthing historical aspects of human history of this region.

The author proposes to continue the survey and attempt an Area Study of this problem based upon the date of the next stage of this survey. He also acknowledges his indebtedness to the following persons who helped him in his survey, Smt. P. Vasantha, Sri P. Narayanaswamy Reddy, Sri R. Ramachenga Reddy, the Village Munisiff and the Surpanch of the Paidi palle village and Sri P. Yenadi Raju.

Table :

Language	Regional equivalents of gold	Synonyms of village	Golden village
Sanskrit	Hēma	Grāma	Hēmagrāma (Tamil Nadu)
Tamil	Pon	Ūr	Ponnūr (Tamil Nadu)
Kannāḍa	Hon	Ūr	Honnūr (Karnataka)
Telugu	Paidi	Palle	Paidipalle (Andhra Pradesh)

Notes and References

1. A. R. Ramachandra Reddy (et.al.). "Unique Stone Image of Jvalamalini", Paper presented to the *Third Session of the Andhra Pradesh History Congress* held in August, 1978 at Vijayawada,
2. The Jaina pantheon was not technically considered as gods and goddesses but was considered superior personages who have attained perfection and achieved salvation from worldly bondage. Hence they are set as models so that their great example could be followed. Malan M. Johnson (Tr.), *Trishashthiśatākāpurushacharitra*, Vol. II, (Baroda, 1937), p. 322. See also A. Chakravarti, "Some Fundamental Principles of Jainism", *The Cultural Heritage of India*, Vol. I (Calcutta, 1970), p. 415.
3. J. Burgess, "Digambara Jaina Iconography", *The Ind. Ant.*, December 1903, Vol. XXXII, p. 462.
4. B. C. Bhattacharya, *The Jaina Iconography* (Delhi, 1974), p. 129.
5. P. B. Desai, "Yakshi Images In South Indian Jainism", *Dr. Mirashi Felicitation Volume* (Nagpur, 1965), pp. 344-8.
6. n. 4, p. 128
7. n. 3.
8. Upadhye, *Pravachanasāra*, p. xx-xxi
9. *Ind. Ant.*, XII, p. 20. See also Rice, *Mysore and Coorg from the Inscriptions*, p. 31.
10. n. 9.
11. *Ep. Carn.*, Vol. 28, p. 56.
12. Dikshitar, *Studies in Tamil Literature*, p. 38.
13. *Ep. Carn.*, Vol. IV, Ng 67, p. 129.
14. n. 12, p. 128.
15. Geiger, *Mahavamsa* (1912), p. XXXVII. See also n. 12, pp. 129-30
16. K. V. Subrahmanya Ayyar, *Historical Sketches, of Ancient Deccan*, 190-191.
17. n. 8, p. 4.
18. P. B. Desai, *Jainism in South India and Some Jaina Epigraphs* (Sholapur, 1957), p. 48.
19. Emphasis added.
20. *AR. Ep.*, 1929, No. 416.
21. *Ibid.*, 1928-29, Appendix E, No. 228.
22. *MAR.*, 1916, p. 8. See also *MAR*, 1931, p. 1.
23. *Ibid.*, 1928, p. 100.
24. *AR. Ep.*, 1929, p. 88.
25. *Ibid.*, 1939-43, p. 8.
26. *Ep. Carn.*, Vol. II, p. 5.
27. n. 3, 460. See also *Inscriptions in Northern Karnataka and Kolhapur State*, No. 40.
28. *Progress of Kannada Research in Bombay Province, 1941-1946*, p. 25. See also *AR. Ep.*, 1928-29, p. 88.
29. n. 1.

30. Cox (Comp.), *A Manual of the North Arcot District in the Presidency of Madras*, p. 235. See also (i) Robert Sewell, *List of Inscriptions and Sketches of the Dynasties of Southern India* (Madras, 1884), and (ii) *List of Antiquarian Remains in the Madras Presidency* (Delhi, 1972), p. 156.

31. P. Pazanivel Pillai (ed.), *Kaliṅgattupparaṇi* (in Tamil), (Madurai, 1968).

32. n. 4, p. 129.

33. n. 4, p. 93.

34. Monier-Williams (Comp.), *A Sanskrit-English Dictionary*. (Delhi, n.d.), p. 943.

35. Niraj Jain, "Gwalior ke Purātatva Saṅgrahālaya ki Jaina Mūrtiyān" *Anekanta* (in Hindi), Vol. XVI, No. 5, pp. 214-16.

36. Brāhmī, Chāmuṇḍā, Indrāṇī, Kaumāri, Māhēśvarī, Vaiṣṇavī and Vārāhī are the generally accepted Saptamatṛikas. They will normally be headed by Sarasvatī who is considered as Srutādēvī in Jaina *darśana*.

FRESH LIGHT ON THE ANTIQUITY OF THE
JAGGERY AND SUGAR INDUSTRY IN SOUTHERN
MAHARASHTRA FROM PLACE NAMES

AJAY MITRA SHASTRI

ONOMASTICS OR STUDY OF PLACE-NAMES is fraught with enormous probabilities for a proper understanding of the cultural history of India. This is particularly true of ancient place-names as they throw light on a period for which we have comparatively fewer documents. In the West, place-name study has made tremendous progress. In India notwithstanding some recent attempts in this direction the discipline is still in its infancy. This is evident from the fact that place-names have not been employed as a source-material in any monograph on early Indian History. On these lines an attempt has been made in this paper to demonstrate the value of place-names for the Economic History of India with special reference to Southern Maharashtra.

Southern portion of Maharashtra comprising the Kolhapur-Ratnagiri region is today well known for its *gur* and sugar industry and the Kolhapuri *gur* is famous throughout India. It will be interesting to see how old this industry is in this area. It is difficult to answer this question in so far as the upper limit is concerned in the absence of any evidence on the question. However, we have definite evidence to show that this industry was in a highly developed state in this region at least from the eleventh century A. D. The evidence consists of certain place-names occurring in a few inscriptions of the Śilāhāras, Rāshtrakūṭas and Later Chālukyas of Kalyāṇa. Thus the Tāḷale copper-plate inscription of the Śilāhāra king Gaṇḍarāditya, Śaka 1032, =1110 A.D.) records that he performed the *kanyā-dāna* (giving away the virgin bride) for sixteen *brāhmaṇas* at the time of their marriage on Tuesday, the tenth day of the bright fortnight of the month of Māgha in the Śaka year 1032,

the year being known as Virōdhin according to the sixty-year cycle of Bṛihaspati, and gave away in their favour as many *vṛittis* of land, each *vṛitti* comprising three *nivartanas* together with a house, in the village named Guḍāya-grāma including the *pallis* called Gālaguṭṭi and Sajayā situated in Vakavamna (or Vaṅkavana) *kholla*.¹ Gālaguṭṭi, one of the *pallis* included in Guḍāya-grāma, has been identified with the modern Gārgoṭi in the Budhargada Taluk of the Kolhapur District. The same record further registers the donation by the king of four *nivartanas* of land to the *Mūlika* or headman of the village of Guḍālaya.² The king also gave one *vṛitti* for maintaining a perpetual lamp in the temple of Guḍālēśvara, for the performance of *agnishṭikā*, for supplying water to the people at the water-shed, and for providing *tāmbūla* of good betel leaves for them.³ Guḍālaya has been identified with Guḍāla in the Radhanagari Taluk of the Kolhapur District.⁴ Of interest from our point of view are the names Guḍāya and Guḍālaya which appear to be very significant. The import of the former name obviously is that the main source of its income, *i.e.*, subsistence, was jaggery, whereas the latter name means 'an abode of jaggery' or a place well-known for its *gur* industry. Guḍālēśvara was evidently a shrine of Śiva which was named after the village of Guḍāla which was obviously a shortened or corrupt form of Guḍālaya. These epigraphs thus reveal that in the beginning of the twelfth century A.D. Kolhapur region was so famous for its *gur* industry that some of the villages in this area were christened after it. It would have taken quite some time for the villages to attain fame for its *gur* industry. It may thus be concluded that from about the eleventh century the Kolhapur area was well-known for its *gur*.

The Nēsari plates of Rāshṭrakūṭa Gōvinda III, dated Śaka 727 (= 805 A.D.) state that the Rāshṭrakūṭa emperor donated the village of Nēsarikā in the Chandagaḍa *vishaya* to a *brāhmaṇa* hailing from Ikshugrāma.⁵ The donated village is probably identical with the modern Usgaon in the Dapoli Taluk of the Ratnagiri District. As indicated by the first Sanskrit constituent of the name, the village was perhaps famous for its sugar-cane crop. It is interesting to note that the first part of the present

name of the village also has the same connotation in Marāṭhi. The evidence derived from place-names goes well with the fact that the Ratnagiri region is even now reputed for *gur* and sugar industry.

The inscriptional evidence seems to indicate that some places in the Deglur Taluk of the Nanded District in the Marathwada region of Maharashtra also may have enjoyed great reputation for their sugar industry. Thus the Eklara inscription of the time of the Later Chālukya emperor Sōmēśvara I, dated Śaka 988 (=1066 A.D.) refers to the grant made in favour of the temple of Mallēśvara situated at Ekkalagāve included in the administrative division called Sakhkharage 84.⁶ Similarly, the Karadkhēd inscription dated Chālukya Vikrama Year 4 (=1079 A.D.),⁷ states that *Mahāmaṇḍalēśvara* Karkarasa granted, *inter alia*, the village of Bhāyigāve included in Sakkarage-60 to the temple of the gods Sōmanātha, Dhōrēśvara, Kalichōrēśvara and Prasanna Bhairavadēva built by him.⁸ The evidence of these place-names, after which the administrative units were named, is too obvious to require any detailed explanation.

Mention may be made in this connection of the Unhakadēva inscription of the time of Yādava Rāmachandra, dated Śaka 1201, (=1279 A.D.) which aims at recording, among other things, the donation of a field situated in the village named Sakāragavām in favour of the god Unhakadēva.⁹ The village cannot be identified definitely; but tentatively it has been proposed to equate it with the modern Sakhargaon in the Kelapur Taluk of the Yavatmal District. Whatever that be, this name also seems to hint at the prosperous sugar industry for which the village in question may have enjoyed some reputation.¹⁰

The foregoing study merely aims at illustrating the great value of place-name study for the Economic History. If all the place-names mentioned in old records are studied carefully they are bound to throw much new light on various aspects of early Indian History.

Notes and References

1. V. V. Mirashi, *Inscriptions of the Silāhāras*, CII, Vol. VI, p. 210, text-lines 27-31.

2. *Ibid.*, p. 211, text-lines 35-36.
3. *Ibid.*, p. text-lines 36-37.
4. *Ibid.*, p. 209.
5. *Sources of the Mediaeval History of the Deccan (Dakṣiṇāchya-Madhyayugina Itihāsāchī Sādhane)*, i, p. 21, text-line 47.
6. Srinivas Ritti and G. C. Shelke. *Inscriptions from Nanded District*, p. 122, text-lines 25-26.
7. The inscription evidently belonged to the reign of Chālukya Vikramāditya (VI)—*Editor*.
8. *Ibid.*, p. 220, No. 10.
9. S. G. Tulpule, *Prāchīna Marāṭhu Koriva Lēkha*, p. 205, text-line 16.
10. While the economic significance of the place-names in the Kolhapur-Ratnagiri area is beyond doubt in view of its great reputation for sugar and jaggery industry down to modern times, the same cannot be said about the place-names in the Māraṭhwāḍa and Yawatmal regions of Maharashtra, for in our times these areas are not known to have any remnants of the sugar and *gur* industry. It is quite likely, therefore, that the word *śarkarā* and its variants forming the first part of these names have actually the sense of granules, and not sugar.

A NOTE ON THE ETYMOLOGY OF THE GENERIC
MORPHEME—‘VARA’ FOUND IN PLACE—NAMES*

M. CHIDANANDA MURTHY

PLACE—NAMES WHICH END IN—*vara(m)* and—*vāram* are not restricted to Karnataka. In fact, there are a number of such places in Tamilnadu and Andhra Pradesh. For example, Dharmāvaram, Kāñjivaram, Nāyāvaram, Nāgāvāra, Honnāvāra, Bijjāvāra, Sirivāra, Bāñāvāra, Bramhāvāra. These are only a few such place-names casually noticed in all the three states. This short note proposes to discuss two points: (1) the etymology of the generic morpheme—*vara(m)* and—*vāra(m)*; (2) the phonetically conditioned distribution of the morphemes, or rather the allomorphs.

A few of the early inscriptions suggest that—*vara* comes from—*pura*. Gaṅgapura > Gaṅgavāra (of Devanahalli Taluk, Bangalore District). Indavāra < Indavura < *Indapura. Inscriptions at Udiyāvāra or Udyāvāra of South Kanara District record the original name as Udayapura or Udayāpura.

- E.g. : (1) Udeyapuram (*Ep. Ind.*, vol. ix.,
No. 17,675—720 AD.)
(2) Udayāpuram (*ibid.*, No. 18, 710—30 A.D.)
(3) Udayapura (*ibid.*, No. 19, 720—30 A.D.)
(4) Udeyapuram (*ibid.*, No. 20, 730—50 A.D.)
(5) Udayapura (*ibid.*, No. 21, 730—50 A.D.)
(6) Udayapura (*ibid.*, No. 22, 750—70 A.D.)
(7) Udayāpura (*ibid.*, No. 23, 750—70 A.D.)

The famous Kāñjivaram of Tamilnadu (modern Kāñchi) is evidently from Kāñchipuram. These facts clearly prove that the final—*vara* is from Sanskrit *pura* (=a town).

pura > vura > vara

(Paper presented before the 7th Annual Conference of Dravidian Linguistics, June 2-4-1977).

The intermediary form—*vura* is recorded in inscriptions (Note: “Indavura” of Chikkamagalur Taluk).

Vara has an alternative form in—*vāra* and, as far as I am aware of, both these forms are found only in Karnataka whereas only the first is found outside the Kannaḍa speaking, areas. That—*vara* and—*vāra* are phonologically conditioned allomorphs of the same morpheme is clear, since—*vāra* occurs only after a long vowel and—*vāra* occurs only after a short vowel. The rule is absolute and admits of no exceptions. The following examples make this amply clear :

- vara* : Bāṇāvara, Honnāvara, Bijjāvara,
Udyāvara, Brāmhāvara
—*vāra* : Bommavāra, Sirivāra, Nāgavāra
Indavāra, Janivāra, Sakalavāra.

The geographical distribution of these forms is mixed up: that means to say, both the forms occur side by side.

Though—*vara* or—*vāra* is to be traced ultimately to—*vura* or—*pura*, it should be noted that in quite a number of cases —*vura* has not become—*vara* but has contracted into—*ūr(u)*.

- Eg. : Maṭṭivura > Mattūr
Beluhura > Bēlūr
Sirivura > Sirūr
Soraṭavur > Soraṭūr.

That means we will not be hundred percent sure of the final—*ūr(u)* of a place-name, whether it contains the original *ūr* ‘village’ or is a descendent of Sanskrit *pura* (>—*vura*), although normally—*ūr* comes from the free morpheme *ūr* ‘a village’.

A FEW INTERESTING PLACE-NAMES OF TULUNADU

RAGHUPATI KEMTUR

PLACE-NAMES OF A REGION speak about the geographical peculiarities and historical or cultural endowments of a people. It has been aptly remarked that place-names do speak when history becomes silent. Place-names disclose the pages of vast knowledge, interest and wonder not only for a keen observer of nature but to the laymen also. This has no barrier of dialect, region and time. Here is a list of a few such place-names in Tuḷunāḍu which would narrate their interesting autobiography.

1. Svarga: This is a small place near Perla (Eṣmakaji Panchayat) of Kasaragodu Taluk of the present Kerala State. Encompassed by steep hills, the place yields a rich crop especially of areca as it enjoys affluence of water in the low-lying land. The name must have come into being from this perspective as it provides a heavenly experience for the inhabitants for years together. Close to this place is Martya, almost a levelled land below the hilly tract. Another strange name is that of Moḷakālu, which is just adjacent to Svarga, at a steep lowland. The name Svarga will have no relevance or complete sense without its being associated with a Naraka close to it, and strange enough, there is a place, known as Narka (Tu: 'Nalka') which is situated in corners (*kōṅṅus*) formed by the declivities of the hilly region and, which, indeed, is a dirty place¹ especially in rainy season because of flooding water and swampy soil.

The implication of these names clustering in the region is that the influence of the higher classes of the society i.e., the *brahmaṇas*, is profound here. Yet, the topography of the region has not been neglected in naming these places.

2. Samadī (Murulya, Puttur Taluk): The name sounds very strange. No 'samādhi' (grave) of any historical importance has been reported at this place. The background of the derivation of this name is highly interesting. Before the introduction of bus

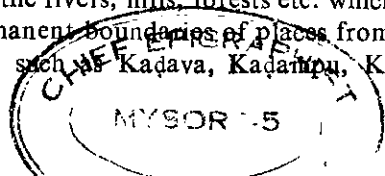
and other modern vehicles, the people used to transport things of household on bullock-carts from the market at Puttūr to Subrahmaṇya and *vice-versa*. Since the route is long and travel is tedious for bullocks and the driver, they used to halt and take rest at a particular point after passing almost half of the distance. Hence the name Samādi, from *sama* + *hādi* (i.e., 'at equal distance' from the place of departure to that of destination).

This name springs from a particular class of people and depicts the difficulties and fatigue involved in travelling in a time before the emergence of modern modes of transportation.

3. **Ala:** This must not be taken as a most common hydronym i.e., *āl* (water, river etc.) prevailing in all the main Dravidian languages. The place-name '*Āla*', in Durgagrāma of Karkala Taluk is, perhaps, the only exception for *āla*, meaning 'water' in general. The name is derived from a shrine devoted to the devil, Raktēsvarī Bhūta which is considered to be contemporary of the Bahirava Oḍeyars of Kārkaḷa. The term '*Āla*' probably comes from '*ālaya*', 'the abode'.²

Probably the name Bobbaḷa (Kārkaḷa) which contains '*āla*' as a generic morpheme in its compound form may be taken as a substantiation of our interpretation of '*āla*' as above. Bobbaḷa is a small locality named after a shrine of the 'Bobbarya', (Bobbarya + *āla*.) This, in due course, must have syncopated into 'Bobbarāla' and 'Bobbaḷa'.

4. **Kadaba:** Kaḍaba, historically known as 'Kaḍaba Māgaṇe', is situated to the south of the Kumāradhārā river, which marks the boundary of the Taluk (Puttur) also.³ The name '*Kaḍaba*' is not to be associated with '*Kadamba*', as some historians have done, but with 'Kaḍapu', i.e., 'a ferry', since the place is situated on the lap of a river, before approaching which one has to 'cross' the river. In Tuḷu language, *kaḍapa* is also used in the sense of an adverb, in which context it would mean 'beyond, across' etc. It may be noted that it has been a universal phenomenon particularly in Tuḷunāḍu to name places after the topographical elements mainly the rivers, hills, forests etc. which have remained natural and permanent boundaries of places from time immemorial. The names such as Kaḍava, Kaḍambu, Kaḍambu denote similar sense.



5. **Gadiara (Bantwal Taluk)**: This is situated to the south of Kaḍiśivālaya, east of Māṇi, and north of Perāje and apparently, this is an elevated place. The name *Gaḍiāra* is a syncopated version of **Gaḍi* + *kār* (*a*), the initial 'ka' of the generic morpheme being elided. 'Kār', in Dravidian, means 'an elevation, hilly height, forested hill, rocky height' etc.⁴ Almost all the places bearing *kār* or *gār* (its variant) as a specific or generic morpheme in place-names compounds have similar topographical traits which should support our derivation of the 'kār'.⁵ The place lying below the elevation of Gaḍiāra is known as Buḍōḷi, i.e. **Buḍa* + *haḷḷi*, 'a village lying at the bottom' (viz., bottom of the hilly Gaḍiāra). And, Gaḍiāra would, then, mean 'an elevation which marks or separates the place as a boundary (*gaḍi*) from the adjacent localities.

6. **Idkidu (Puttur Taluk)**: It is situated in the Puttūr—Viṭṭa main road. There is a big and deep tank just beside a native (unmetalled) road which deviates from the main road and proceeds to Kōḷpe, north of Iḍkidu Grāma. The tank is recently repaired and water is used by the public for drinking and irrigation through a channel cut at the western side of the tank. This tank seems to have been pretty ancient and it has been a perennial source of water, for the adjoining inhabitants of the place and the village neighbouring it is named after it. Thus, the term **iḍkidu* literally means 'a tank (*kidu* = *medu*) by the side of a pathway' (*iḍe* = *eḍe*).

7. **Kamalaśile (Kundapura Taluk)**. The native name for Kamalaśile is '*kammarsāle*', which means 'the workshop of the blacksmiths'. This version may be taken as authentic and at the same time original also. In Haḷḷihoḷe, a village adjoining Kamalaśile, there is a hamlet known as 'Kammarapūlu', 'the land owned by the blacksmiths'. From this, it follows that there must have been a workshop of blacksmiths somewhere in the village of Kamalaśile⁶ also, from which the present name has come down.

8. **Baitari (Mangaluru Taluk)**: The place is in Baḍaga Yeḍapadavu village of Mangaluru Taluk. The folk etymology of the name 'Baitari' is very interesting. According to it, the

people here used to eat 'fried rice' prepared from beating hay for second time ('*bayta + ari*') during the car festival of the local Gōpālākṛishṇa temple. This interpretation is important in that the inhabitants of the place are interested in atleast attempting to explain the name in their own way. But a place-name scholar would not be satisfied with such explanations based on superficial and imaginary things. When the place was surveyed, it came to be known that two streams (**bay + tār*: Tu) meet here in *bail*. The name **'bay* (two, branch, etc.) + *tār*' (stream) must have been shortened into '*baytar(i)*' in the course of time. The place name specific '*bay*', in almost all names which are compounded with it, probably indicates 'two, split, branch', etc. e.g., Baipāḍi, Baikāḍi, Baikāmpāḍi, Baipadavu, Bayndūru, Baikunja, etc.

9. Kunde (Perdala Grama, Kasargod Taluk): The term means a '*guḍḍa*', a hilly land as in *hoṇḍa*, *kōḍu*, *kunda* etc. '*Kuṇḍe*' has thus to be treated only as a variant of '*Koṇḍa*'.

10. Medu (Puttur Taluk): The soil here is very soft ('*medu*' Tu., Ka.) as it adjoins the river (Kumāradhāra). This is a small locality in the fertile *bail* of Savaṇūr Panchayat, Since the place is situated below a hill and on the lap of the river it is quite natural that it abounds in glutinous clay brought along by floods.

11. Malpe (Udupi Taluk): The ancient sea port of the coastal South Kanara District, Malpe, seems to have derived its name from '*malāmpu*' which means 'a muddy land'. The prevalence of the word '*malāmpu*' in Tuḷu in the above sense down to-day and the local version of the name viz., 'Malapu' and the peculiar topography of the place—all these should confirm our derivation. There is yet another place in Mūrūru of Karkala Taluk, which goes by the name 'Malpehār' ('*hār*', being a variant of '*tār*', i.e., 'the stream'), and the rice-fields adjoining this stream are very muddy.

12. Baje (Bommarottu Panchayat, Udupi Taluk): In Tuḷu, a vast stretch of levelled upland is called '*baja*' or '*baji*'. The name '*Baje*' is a clear indication as to how a topographical

peculiarity gives name to a place. The topography of Bajapu (Bajpi), Balāl, Bajagoḷi, Bajikaḷa, Bajattūru, Bajūru etc. follows our interpretation.

13. **Siribāgilu (Madhur, Kasargod Taluk):** In the genealogical *praśasti* of the Māyippāḍi kings, and among the local scholars, the name *Śrīmukhagrāma* has been popular *in lieu* of Śiribāgilu. But this 'Sanskritized' version would not be a good alternative of Śiribāgilu when the meaning of both the versions are compared together. Because, 'Śiri' is a derivative of the Tuḷu adjective *'Śir', which means 'down, low-lying' etc. Śiribāgilu⁸ is a low-lying land on the southern bank of the Madhūr river, and 'bāgilu' here does not convey its verbal sense but 'a gateway, an entry' etc. Śiribāgilu is a place through which one has to enter the place of Māyippāḍi. Mittabāgilu, Ambāgilu, Gaṇḍivāgilu are a few other examples for such entrances into ancient towns.

14. **Tokuru (Mangaluru):** In Tuḷu 'tōke' means 'declivity, a slope', Tōkūru is situated in the slope of elevated hills at the north and north-west of the village. Another example for the theme '*tōke' is, Tokkoṭṭu, which is compounded of '*tōke + boṭṭu', 'a place of declivity and upland'.

15. **Badane (Puttur):** 'Badane' is a hamlet in Ichlampāḍi village of Putturu Taluk. The place is hidden in between elevations on two sides. That is why the name 'Badane' i.e., '*badi + aṇe'. 'Aṇi', in Tuḷu, means 'a steep hill' and 'badi' means 'side'.⁹

16. **Irde (Puttur):** 'Ir' seems to be one of the ancient most hydronyms in the Dravidian languages and the name 'Irdi' comes from this. The place enjoys rich water facilities from a river which flows to its side. Again, there is a sulphur spring which is popularly known as 'Bendr(u) Tirtha' (*bendr(u)* 'hot water') in a garden just beside the river. Other examples for 'ir' as water are: Iruvailu, Irandāḍi, Inna (**Ir* + *aṇe*), Innanje (**ir* × *aṇe* + *aṇje*), Irige and the like.

Notes and References

1. In colloquial expression 'naraka' in Tulu also signifies 'dirty, ugly' etc. (adj.).
2. Compare the forms like *ālāḍa* = *āla* + *ṭṭa* (genitive case) + *adi* (locative case).
3. It has been believed that Ādi Saṅkarāchārya had visited the place and defeated the propagators of the Gāṇapatya School inhabiting Kaḍaba, in a philosophical discourse. That Kaḍaba is an ancient and historical centre is amply proved by the references in inscriptions, literary works and by the ruins of a fortress and hero-stones and several temples.
4. Lahovary, Dr. N. : *Dravidian Origins and the West*, p. 359 and 323. See also my paper 'Tulunāḍina 'kār'—ūrugalu Ondu Adhyayana, Sādhane, VII—2.
5. e.g., Kārkala, Kārṇāḍu, Kārīñje, Karje, Ajekār, Kajakār, etc. See my article : 'Kārkala—Ī Hesaru Hege Bantu Kalādarśana', July, 1977.
6. For cultural history of the place, please refer : Dr. P. G. Bhatt : 'Kamalaśīle', *Navayuga*, 15-7-76.
7. 'Malumpu = mire, mud, sediment' Tulu-English Dictionary, (ed.), p. 194.
8. For similar examples of Sirva, Sirāḍi, Sirtāḍi, Siriya, Sirūru (several), Siriyaṛa, Tiruvailu (= *tir*, variant of *Sir*) etc.
9. Cf. Aṇebari (the local name sor Teṅka Yeḍupāḍavu or Mijār Grāma of Mangalūru Taluk), Aṇekyār, Marṇe (= *Mara* + *aṇe*) : Aṇṇalu, Aṇṇāru : Uḍaṇi (= *Udda* + *āṇe* i.e., a long, hilly area), etc.

APPENDIX

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 - (9) "Kārkaḷa Mattu Mūḍabidureya Aitihāsika Hinnele", *Dibbana*, 1971
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- (6) "Sthaḷanāmasvarūpa," *Karṇāṭaka Bhārati*, X-2, 1977.
- (7) "Some Interesting Inscriptional Place-names of South Kanara," *Souvenir, Third Annual Congress of Epigraphical Society of India*, March. 1977.
- (8) "Certain Important Trends in Toponymy of Tuḷunāḍu," Paper presented at the VII Annual Conference of the Dravidian Linguistics Association, Bangalore, 1977.
- (9) "A Brief Survey of Hydronyms in Tuḷunāḍu of Karnataka State," *Folklore*, April 1978.
- (10) "Tuḷunāḍina Mūru Rājadhānigaḷu," *Mānavika Bhārati*, II-1, 1977.
- (11) "Kārkaḷa : Hesaru Hēge Bantu ? *Kalādarśana*, VII-3, 1977.
- (12) "Tuḷuvada Sthaḷanāma Samīkshe," *Bhavyavāṇi*, July, 1977.
- (13) "Tuḷunāḍina Kār-ūrugaḷu : Ondu Adhyayana," *Sādhane*, VII-2, 1978.
- (14) "Topographical, Linguistic and Epigraphical Investigation of Place-names in Tuḷunāḍu," *Journal of the Institute of Indian Studies*, I-1, May 1978.
- (15) "Placename Themes of Tuḷunāḍu-1," *Journal of Institute of Indian Studies*, I-2 (under print).
- (16) *Tuḷunāḍina Sthaḷanāmagaḷu: Adhyayana* (Pre-doctoral dissertation), Kannaḍa Sāhitya Parishat Publication (under print).

IDENTIFICATION OF JHARAND IN GUJARAT

Z. A. DESAI

IN A.H. 797/1395 A.D., Zafar Khan (later on Muzaffar Shah I of Gujarat) who governed the province on behalf of the Tughluqs after settling the affair with the Khandesh ruler in the south-east, turned to the west and the south-west, to neutralise if not annihilate the troublesome Rajput chieftains of Kachch and Saurashtra. The name of the place against which he led his first attack has puzzled the scholars and historians for about a century and it has defied correct identification so far. Some historians call it a place, others, a province, but almost all agree that the place was to the west of the then Gujarat Capital Anhilwada (Patan) and that it either bordered on or was a part of the then State of Kachchh or was subordinate to its ruler.

However, the place-name is differently spelt or transcribed in various historical works of which more than one manuscript exist, each spelling it differently, but none correctly, with the result that the place has remained unidentified so far. This has led a modern author on the history of Gujarat to state in despair that 'the details of these campaigns of Zafar Khan are vague and the names of both the areas attacked and persons involved are uncertain.'¹ The latest work on the political and cultural history of Gujarat also spells the name as Zarad.² Unfortunately, no serious attempt seems to have been made at the correct identification of this place. In this brief note, an attempt is made to identify it.

The place is variously spelt or written thus: In the *Mirat-i-Sikandari*, the primary published source for the history of Gujarat at this period, it is spelt (in the Baroda edition) Jharand/Jahrand³ or (in the Bombay Lithograph edition) Jahadand⁴ Firishta also calls it Jharand/Jahrand.⁵ In another reliable work, the *Tabaqat-i-Akbari*, the name is spelt (in the Calcutta edition) as Jarauna with the variants Juna/Jaina and

Chunru or Chanro⁶ or (in the Lucknow lithograph Edition as) Jar-wa-Tar/Jarotar/Charotar.⁷ Worse still, in the English translation of this work by B.De, revised and edited by the well known historian, Dr. Bains Prashad, the place-name, given as Jar and Tar is thus annotated: 'the names are written as Jartar, etc. in one manuscript but the Jartar, etc. may be a mistake for Jardtar⁸ which is required having been omitted by mistake. In the other Manuscript and in the Lithographed edition the names are Jar-wa-tar, etc. Firishtah calls the place Jharand/Jahrand and the ruler of it Ra-i-Jharand/Jahrand. In the text edition it is Jarwand'.⁹

It is no wonder that this plethora of variants (an unfortunate but very common occurrence in Persian works, brought about by the peculiarities of Arabic script which lends itself easily to such confusion, if not handled properly) has thwarted any serious attempt at the proper identification of this place-name. Thus, Dr. S. C. Mishra who is the only scholar to make a serious attempt to present a history of the pre-Sultanate period of Gujarat¹⁰ has been unable to identify this place and fails to trace it under its (misspelt) name Jharand, either in the *Ain-i-Akbari* of Abul-Fadl or in the *Mirat-i-Ahmadi*,¹¹ the two gazetteer-like works of the 17th and 18th centuries, of which the latter is confined to Gujarat province.

Earlier, almost a hundred years back, Sir Edward Clive Bayley, in his translation of a portion of the *Mirat-i-Sikandari* for his History of Gujarat, had also faced the same difficulty. He was no doubt aware of the probabilities of copyists' errors for he had then pointed out that 'the copyists who transcribed 'Bihar' for 'Bhara'—he does not specify the copyists by name or works—probably confused Jharand with the wellknown Jharkand region in that province', but he too does not appear to have suspected anything wrong with the term Jharand. Recalling that according to the *Tabaqat-i-Akbari*, Jharand was to the west of Patan, he simply remarked that 'the expression used in that work may be taken as showing that the name was given to some petty collection of villages', but where, he did not say.¹²

The solution to this puzzle perhaps lies in trying to establish the correct spelling of the name, which is, in the present case, not very difficult. Even a person with working knowledge of Persian and the Arabic script in which it is written and having some experience of historical research with background of history can easily determine the correct place-name from this plethora of variants. Now, from the variants quoted above it will be noted that Jharand is more commonly used in the manuscripts than the rest, and the other variants noted above can be easily traced, through copyists' errors, from this Jharand. In other words, the place against which Zafar Khan led an expedition will be known once the correct reading of this place-name is determined.

I venture to suggest that the letter *r* in *Jharand* is a copyists' error for *w*. Now as those conversant with Arabic script know, and it will be observed even by others that, both these letters have almost the same form, the only difference being that one of them has a loop at its upper end; this loop of *w* could be omitted or half written in cursive writing initially, thus leading subsequent copyists to write *r* instead of *w*. The name therefore transcribed by the authors of early historical works must have been "Jhund".

There are two villages bearing this name which exist even to-day. One Jhund is situated not far from the south-eastern tip of the triangular Lesser *Run* (Desert) of Kachch, and is served by a railway station on the Virangam-Kundla section of the Western Railway, being only 13 kilometres from the former. It is also spotted on the map illustrating Sir Edward Clive Bayley's history. It is in close proximity of and forms a sort of triangle with Mandal (to its north-west) and Patdi (to its west)—the last-mentioned two villages had served by turns as the capital of the Jhala chiefs who were a source of great trouble, as is known for certain, for the early Sultans and probably earlier too, for the governors of the Khaljis and the the Tughluqs, of whom Zafar Khan was one. It is situated at a distance of about 100 kilometres to the south south-west of Patan.¹³

The other Jhund is situated in 24° 45' and 70° 55' and comes under Sind province of Pakistan, a little above the north-eastern tip of the Great Run of Kachch and in the south-eastern extremity of Thar-Parkar Desert; it is about five kilometres towards west, from Rajasthan's nearest border adjoining this area towards its east and roughly speaking forty kilometres north-west of the nearest Gujarat border towards its south-east.¹⁴

Now which of these two places named Jhund would meet the requirement of the geographical position of Jharand as mentioned in historical works. As seen above, Jharand is stated to have been situated to the west of Patan or near or in the country of Bhara. Dr. Mishra had taken it to apply to the area bordering on the little Run of Kachch, the north-(sic. *recte* north-east) coast of Saurashtra and southern (sic. *recte* south-eastern) coast of Kachch.¹⁵ Now the above requirements are fulfilled and not fulfilled at the same time by both these places. While both can be said to be in or near the country of Bhara, by which the Kachch country with perhaps portions of lower Sind is meant, the Jhund in Sind is situated to the north-west of Patan while Jhund of Surendranagar district is to its south-west. Any of these two places could be Jharand of these historians. But fortunately we are in a position to say which of the two places is intended here, Since according to the *Mirat-i-Sikandari*, Zafar Khan proceeded after vanquishing the chief of Jharand (*i.e.* Jhund) to Somnath from there only, it is evident that this Jhund near Patdi and Mandal is meant. It is only this place which lay on the route to Somnath from Patan. The other Jhund in Sind is in the opposite direction. Therefore, we can safely identify Jharand with Jhund.

Notes and References

1. S. C. Mishra, *The Rise of Muslim Power in Gujarāt* (Bombay, no date, circa, 1963), p. 148,
2. *Gujarāt-no-Rājkiya ane Saṃskritik Itihas* (in Gujarāṭi), ed. R. C. Parikh and Dr. H. G. Shastri (Ahmadabad, 1977), p. 43,
3. Manjhu bin Sikandar, *Mirat-i-Sikandari* (Baroda, 1962) p. 17, where however, no variant is noted; *Ibid.* Eng. tr. Zutfullah Faridi

(Bombay, no date), p. 6, where it is wrongly indentified with Junagadh. According to Mishra, *op. cit.*, p. 148, No. 1, the manuscript of the *Tarikh-i-Mahmud Shahi* also gives this spelling.

4. *Ibid.*, (Bombay, A.H. 1308/1890 A.D.), p. 12.

5. Firishhta, *Tarikh-i-Firishhta*, Part II (Kanpur, 1884) p. 180.

6. Nizamud-Din Ahmad, *Tabaqat-i-Akbari*. Vol. III (Calcutta, 1935), p. 86; *Ibid.* Hindi translation in S.A.A. Rizvi, *Uttar Taimur-Kalin Bhārat* (Aligarah, 1959), p. 256.

7. Nizamud-Din Ahmad, *op. cit.* (Lucknow, 1959), p. 446.

8. This is probably a misprint for Jar-wa-Tar.

9. *Ibid.*, Eng. tr. B.De, revised & edited by Bains Prashad (Calcutta 1939), p. 178 and f.n. 2. The Roman transcripts in this note are provided by me. Incidentally, it is not clear which text edition is intended, for the Calcutta edition does not have Jarwand at all. Again, the variants stated in the above extracts to occur in one or the other manuscript are not indicated in the Calcutta edition.

10. The late Maulavi Abu Zafar Nadvi (d. 1958) had written a history of this period in Urdu, but it was published from Delhi long after his death in 1971 under the title *Tarikh-i-Gujarat*. However, its Gujarāti translation made by the late Dr. C. R. Naik, was published in two parts in 1949 by the Gujarāt Vidyā Sabhā, Ahmadabad.

11. Mishra, *op.cit.*, p. 148, f.n. 1. Its identification with Junagadh by Faridi, the translator of the *Mirat-i-Sikandari* has been rightly rejected by Dr. Mishra; it is too far south-west and much farther from Kachch to which it belonged or on which it bordered, according to all the authorities.

12. E. C. Bayley, *The Local Muhammadan Dynasties, Gujarat*, ed. Nagendra Singh in a reprint (Delhi, 1970), p. 76 and note.

13. Survey of India Quarter-Inch Map-Sheet, No. 41 M.

14. *Ibid.*, No. 40 L. It is situated about 12 kilometres almost due west of Bhakasar in Jalore district of Rajasthan.

15. Mishra, *op.cit.*

REGIONAL FEATURES IN NAMING PLACES IN KARNATAKA

B. B. RAJAPUROHIT

Introduction

THE STUDY OF PLACE NAMES, as an independent study, has scarcely attracted the attention of linguists, ethnographers, epigraphists and archaeologists. Though the analysis of place names has been giving clues to all these scientists, the study has yet to receive serious attention. The study of place names serves linguistics by providing with old and elsewhere extinct forms and suffixes; serves ethnography by providing with local information about heroes, settlement and other topographical details; serves epigraphy and archaeology by providing with clues to the royal families and places of historical interest.

Place-name study was begun in Europe in the last century. A complete linguistic survey of Norwegian topographical names was begun in 1896. Sweden followed in 1905 and Denmark in 1910. English Place-name Society must have begun around 1921.¹ India, with rich material for study had to wait till the last quarter of 20th century. But nothing is late in research.

Karnataka has a rich stock of inscriptions. A good deal of it has been published, though much more is yet to be published. If an index of all the names of places, arranged in the chronological order were available, it would have been possible to bring out linguistic history of place names. In the absence of such an index we have to depend upon the present day version of the names. Many times it becomes difficult or impossible to determine the derivation of a place name on the basis of the present day version only. For example Suttūru in Mysore district has ūru 'village' as suffix alright, but the stem *suttu* apparently meaning 'round, girdle' fails to give a satisfactory explanation to the origin of the name. The epigraphical evidence shows that the earlier version of the name was Śrōtriyūru 'village

of the śrōtriya brahmins'—an agrahāra. It is high time that an index of place names with indication against each place, the names it had through history, is prepared.

Approaches to the Study

There could be two ways of linguistic study of place names: (1) Descriptive study which analyses the present day versions of names and brings out the broad characteristics, which may be specific to a particular area. (2) to do a synchronic and diachronic study by which either a synchronic study at a given period in history could be made or a diachronic study in a given area through different periods could be made. The second type of study cannot be attempted in the absence of an index described above. An attempt has been made here to show the general and regional ways of place-name-formation in Karnataka.

More than fifty per cent of the place names in Karnataka are derivable descriptively.² The other nearly fifty percent of the names could be derived only on historical evidence. In these names which were derivable, the suffix like *ūru* or *haḷḷi* was clearly identifiable. The morphological relationship between the suffix and the preceding stem was also determinable. But in many cases the derivation of the stem was not possible. Any attempt to derive the stem without relevant documents would have resulted in baseless speculation. Hence it is not done here.

Formation of Place Names

Three main morphological relationships are observed :

- (1) Noun + Genitive marker + *haḷḷi/haṭṭi/pura/kaṭṭe* etc.
- | | | |
|------------|-------|-----------------------|
| liṅgammana | haḷḷi | 'village of Liṅamma' |
| beṭṭada | pura | 'town of hill' |
| aivara | nāḍu | 'land of five people' |

Even when the root in the stem was a Sanskrit word, it took genitive marker of Kannada :

śivana	haḷḷi	'village of Śiva'
śāmanūru		'village of Śāma'

In some place names of Dharwar and North Kanara districts, the genitive marker was dropped and as compensation the final vowel of the root was lengthened :

sōmāpura	'town of Sōma'
siddhāpura	'town of Siddha'
raṅgāpura	'town of Raṅga'

Sometimes the droppage of genitive marker was for the ease of pronunciation :

arjuna(na) haḷḷi	'village of Arjuna'
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The genitive markers was making the root have an oblique form with -ē in the end :

raṅgēna haḷḷi	'village of Raṅga'
sātēna haḷḷi	'village of Sāta'

Sometimes the old Dravidian Genitive suffix *-tta* was found :
 koḷatta-ūru > koḷattūru > koḷatūru 'village of pond'
 malatta-ūru > malattūru > malatūru 'village of hill'

(2) Adjective + Noun :

hosāḷḷi	'new village'
doḍḍeri	'big tank bund'
herūru	'big village'

(3) Compounding :

(a) compounds where the root nouns have genitive meaning:

gollahaḷḷi	'village (of) cowherds'
rāmapura	'town (of) Rāma'
śivapura	'town (of) Śiva'

(b) compounds where the root nouns attribute some of their quality to the suffix :

kalpāḷya	'settlement (strong as) stone'
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(c) compounds which indicate removed meaning :

nettikere	'(village which is near) a tank (on the top of) a hillock'
nīlagunda	'(village which is near) a hill (which appears) blue'
biḷikere	'(village which is near) a tank (which appears) white'

It is interesting to note that *vāra* and *vara* suffixes indicating 'lake' are added to short vowel ending and long vowel ending stems respectively :⁴

bāṇāvāra	'lake.....'
nāgavāra	'lake.....'

The meaning of the stem could not be ascertained at the descriptive level.

Suffixes

Most of the suffixes in the names retained their identity though they underwent usual morphophonemic change.

The places near Andhra and Tamil Nadu boundary have suffixes *palli* and *paḷli* respectively whereas the interior places have *haḷli*. Different forms of suffixes in different morphophonemic environments are shown below :

palli/paḷli > vaḷli > aḷli > ḷli	'village'
haḷli > aḷli > ḷli	'village'
pāḍi > vāḍi > āḍi	'jungle, settlement'
hāḷa > vāḷa > āḷa	'fallow land'
beṭṭu > veṭṭu	'hill'

Initial *k* of suffix became *g* in compounds :

kere > gere	'tank'
kēri > gēri	'lane'
koṇḍa > goṇḍa	'hill'
kaṭṭe > gaṭṭe	'platform, harbour'
kuppe > guppe	'heap, bundle'

Whenever there was no compound the stem was containing the genitive marker. In such cases this change was not taking place :

ammaṇa kēri	'lane of mother'
pāḷayyaṇa kōṭe	'fort of Paḷayya'

But the rule did not apply at all to *p*, may be because the words beginning with *p* were Sanskrit ones :

beṭṭadapura	'town of hill'
bhōgapura	'town of pleasure'

Sometimes the suffixes which underwent a little change gave an appearance of another suffix :

kere 'pond' > kēri 'lane'
in
hāla-kere > hālagēri 'pond of milk'

The suffixes in different regions showed changes in their phonemic make up :

kaṭṭe/kaṭṭi	'platform, harbour'
koppalu/koppa	'settlement'
kōṭe/kōṭi/kōṭa	'fort'
dinne/dinni	'hillock'
hoḷe/hoḷi	'river'
sandra/samudra	'lake'
koḷa/kōḷa	'pond'
pēṭe/pyāṭi	'market'

Suffixes Characteristic of Regions

Only one suffix *ūru* 'village' was common in all the districts of Karnataka. Some other suffixes: *haḷḷi* 'village', *pura* 'town', *pēṭe* 'market', *kōṭe* 'fort', *kallu* 'stone', *samudra* 'lake', *kere* 'tank', *kaṭṭe* 'platform, harbour' were commonly suffixed in many districts. It is interesting to note that the same suffix had different meanings in different districts: *kaṭṭe* means harbour in South Kanara and platform elsewhere. It is also interesting to note that 80% of the villages in Chikkamagalur district have suffix *haḷḷi* 'village'. In Belgaum, Dharwar and Bijapur we find some suffixes from Marathi: *gaḍa* 'fort'. Similarly in Kolar and Raichur some suffixes are from Telugu: *palli* 'village', *mala* 'mountain', *kuṇṭe/kuṇṭa* 'pond'. Some other suffixes were common to Telugu and Kannada: *pura* 'town', *dinne* 'hillock', *kallu* 'stone, rock'. In Coorg and North Kanara districts many place names did not give any clue for descriptive analysis, and demanded historical study. Similarly in Belgaum also quite a number of place-names required historical study. However on the basis of descriptive observations the nineteen districts of Karnataka could be grouped into six categories :

CATEGORY I: Mysore, Mandya, Tumkur, Hassan, Bangalore
Shimoga, Chitradurga and Chikkamagalur

CATEGORY II: Dharwar, Belgaum, Bellary, Gulbarga, Bidar
and Bijapur

CATEGORY III: Kolar and Raichur

CATEGORY IV: North Kanara

CATEGORY V: South Kanara

CATEGORY VI: Coorg

The suffixes that are generally found in each of these categories are given below:

CATEGORY I:

nagara	'city'	pēṭe	'market'
ūru	'village'	gūḍu	'settlement'
guḍḍa	'hill'	paṭṭana	'city'
pura	'town'	haḷḷi	'village'
sandra	'lake'	tiṭṭu	'place'
kere	'tank'	guṇḍi	'low level area (?)'
biḍu	'settlement'	huṇḍi	'official place (?)'
koppalu	'village'	kōṭe	'fort'
doḍḍi	'settlement'	maṅgala	'area'
kuppe	'heap (?)'	kāla	'?'
vāḍi	'enclosure (?)'	bāḷu	'?'

CATEGORY II:

haḷḷi	'village'	pura	'town'
ūru	'village'	koppa	'settlement'
kaṭṭi	'platform'	vāḍi	'area, enclosure'
kēri	'lane, tank'	kōṭi	'fort'
bhāvi	'well'	maṭṭi	'a kind of soil'
kunda	'hill'	hāḷa	'settlement, fallow land'
pyāṭi	'market'	kallu	'rock'
durga	'fort'	gaḍa	'fort'
haṭṭi	'settlement'	dinni	'hillock'
hoḷi	'river'	koḷḷa	'valley'
samudra	'lake'	koṇḍa	'shallow well (?), hill'

CATEGORY III:

palli	'village'	pura	'town'
dinne	'hillock'	kere	'tank'
sandra	'lake'	mala	'mountain'
ūru	'village'	kōṭe/koṭa	'fort'
kuṇṭe/kuṇṭa	'pond'	pēṭe	'market'
baṇḍe	'rock'	gumba	'?'
koṇḍa	'hill'	hudyā	'?'

CATEGORY IV :

mukka	'face entrance'	koppa	'settlement'
ūru	'village'	guḍḍe	'heap'
gadde	'field'	haḷḷi	'village'
pura	'town'	bailu	'plain'
vāḍa	' ? '	kurve	' ? '
uṇḍe	' ? '		

CATEGORY V :

aṅgaḍi	'shop'	beṭṭu	'hill'
ūru	'village'	bailu	'plain'
nāḍu	'conutry'	hoḷe	'river'
kaṭṭe	'harbour'	āje	' ? '
		vāḷa	' ? '
pāḍi/hādi	'jungle, settlement'	aḍka	' ? '

CATEGORY VI :

ūru	'village'	oklu	'tenants'
ke:ri	'street'	pēṭe	'market'

The above list of suffixes is by no means exhaustive. There may be little inaccuracy in the translation of some suffixes. It is hightime that a serious study is undertaken.

Notes and References

1. Iswara Dutt K. "Indian place Names—A plea for starting an Indian Place Name Society", *Journal of the Andhra Historical Research Society*, Vol. XVI, 1945-46, p. 154.

2. For this analysis the names of all the towns and villages, including the uninhabited ones, have been taken from "Census of India 1971, Mysore State population of villages and towns".

3. Even for the descriptive analysis the knowledge of the geographical surroundings becomes necessary. This place near Bangalore University Campus is surrounded by hills. But the genitive formation *malatta* is subject to confirmation.

4. Author owes this point to Dr. M. Chidananda Murthy of Bangalore University, (The terms *vara* and *vāra* possibly owe their origin to the Sanskrit word *pura*. Also *vide* pp. 47 ff. of this volume—Editor.)

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RENAMING THE PLACES : A STUDY OF PATTERNS

V. GOPALAKRISHNA

THE TENDENCY OF REMAINING the places, kingdoms, tanks, temples etc. has been in vogue since a very long time. A study of inscriptions reveals that most of these changes were brought into vogue in order to commemorate the victory of rulers or gift of villages to scholars, Commanders, viceroys etc. or to register a donation to the temples, priests or teachers. The influence of languages like Sanskrit, Urdu, Arabic, Persian, Marāṭhī and English is observed in the renaming of places in Karnāṭaka.

An attempt is made in this article to study some renaming patterns found in the inscriptions of the erstwhile Mysore State.

The Place of Sanskrit in Renaming Places

The place of Sanskrit was unique in the courts of many ancient rulers. It enjoyed the highest privilege though it was not the *lingua franca* of the common people. The scholars considered it a prestige to use the vocabulary of Sanskrit in their literary compositions since it was considered as *dēva-bhāshā*. But the Sanskritized forms could no longer attain any popularity among the common folk and they remained within the limits of literary and inscriptional compositions. The common folk had hardly any opportunity to use such forms.

The names of rulers, feudal lords, commanders, donors, donees, ancestors, relatives etc. had been taken as attributive prefixes to generics like *-abdhi*, *-adri*, *-agrahāra*, *-ambudhi*, *-grāma*, *-maṅgalam*, *-nagara*, *-paṭṭaṇam*, *-pura*, *-sāgara*, *-samudra*.

Renaming Patterns

- I (1) Name of the king + chaturvēdi + generic Rājārāja
chaturvēdi maṅgalam = Kūḍalūr (1232 A.D.)
- (2) Title of the king + chaturvēdi + generic Kēraḷāntaka
+ chaturvēdimāṅgalam = Amaṅakuḍi (1033 A.D.)

(3) Titles + name of the king + chaturvēdi + generic Koṅgukoṇḍa Śri Vishṇuvardhanapōsajadēva chaturvēdimāṅgalaṃ = Belaguḷa (1098 A.D.)

(4) Name of the dynasty + generic Kuvaḷāla-nāḍu = Nigarilichōḷa-maṅḍalaṃ = Kuvaḷāla-nāḍu Gaṅgapaḍi.

(5) Name of the chief deity + chaturvēdi + generic Amaranārāyaṇachaturvēdimāṅgalaṃ = Kaivāra (1284 A.D.)
Śri Narasiṃhachaturvēdimāṅgalaṃ = Maddūr (1181 A.D.)

(6) Name of the chief deity + generic Sarvajñavishṇupura = Homma (Chamarajanagar Taluk 1302 A.D.) Tirunārāyaṇapura = Mēlukōṭe.

(7) Name of the deity + donor's mother + generic Śri Rāmasitārāmapura = Hosahaḷli (Pandavapura Taluk—1467 A.D.)

(8) Name of the religious leader + generic Rāmānujapura = Koḍuganahaḷli (Belur Taluk — 1578 A.D.)

II (1) Name of the commander + generic Kēśavāpura = Maruhaḷli (Chikanayakanahalli Taluk — 1226 A.D.)

(2) Name of the donor + generic Dhanañjaya-grāma = Biṭṭugoṇḍanahaḷli (Hassan District) — 1516 A.D.)

(3) Name of the donees + generic Mallayadēvapura = Hāerāraguppe (Holenarsipur Taluk — 1517 A.D.)

(4) Name of the donor's mother + generic Lakhasamudra = Chikkagaṇḍasi (Arsikere Taluk — 1535 A.D.)

(5) Name of the donor's grandfather + generic Kṛishnṇāpura = Muttige (Arkalgud Taluk — 1684 A.D.)

(6) Name of the heir + village name Vēṭṭappan Attigapalli (Sidlaghatta Taluk 1341 A.D.)

III Some place-names are renamed after the words like Ayōdhyā, Kalyāṇa, Vijaya etc. which denote some auspicious meaning:

Ayōdhyāpura = Rāyakunṭa (Pavagada Taluk—1512 A.D.)

Kalyāṇapura = Dāsiñāyakanahaḷli (Madhugiri Taluk — 1686 A.D.)

Vijayapura = Vaḍigēnahaḷli (Devanahalli Taluk)

Lakshmīpura = Ērukāluve (Srinivaspur Taluk)

IV Some place-names are replaced merely because the original names convey obscene or indecent meaning :

Holērahaḷḷi = Vēṇugōpālapura (Kolar District)

Mādigarahaḷḷi = Hosūru (Kolar District)

Puḍugōsipalli = Nāyakarahaḷḷi (Kolar District)

V The influence of Urdu / Arabic / Persian, Marāṭhi and English in the renaming of places is comparatively less. The influence of these languages can be observed in local names especially in towns and cities.

(1) Bidanūru = Haidarnagar (Shimoga District)

Tapasagiri = Rahmāngarh (Kolar District)

Chitradurga = Farrakābād (Chitradurga District)

(2) Añjanagiri = Ambājidurga (Kolar District)

Hoskōṭe = Dhannoji Rāmabhāyammapura (Mysore District 1667 A.D.)

(3) Hirōḍe = Frenchrocks (Pandavapura)

Dāsarahaḷḷi = Robertsonpet

Maramūṭlu = Bangarpet.

The generics mostly used in renaming the places are arranged in the order of the sequence as it occurs in this paper :

—*maṅgalam*

—*pura*

—*samudra*

—*nagara*

—*paṭṭaṇa*

—*pēṭe*

The generic *-samudra* is widely used in the period of Vijaya-nagara empire and *-nagara* is a popular generic from the period of Mysore rulers to this day.

It is believed that any name that carries good sentiment such as piety, heroism, patriotism or prosperity is likely to bring prosperity to the village concerned and this tendency is observed in most of the renaming instances.

PALUVUR AND PALUVETTARAIYARS

V. BALAMBAL

Paḷuvēṭṭaraiyars were a line of feudatories who were ruling over a small principality near modern Tiruchchirāpaḷli as the subordinates of the Chōḷas from the time of Rājākēsari Āditya I to that of Parakēsari Rājēndra I. The area which was under their control comprised modern Mēlapaḷuvūr, Kīlapaḷuvūr and Kīlaiyūr. Mēlapaḷuvūr and Kīlaiyūr were known as Maṅṅu-perumpaḷuvūr¹ whereas Kīlapaḷuvūr was mentioned as the *brahmadēya* of Śiṅupaḷuvūr² in inscriptions.

Regarding the origin of the name 'Paluvēṭṭaraiyar' we are able to put forward only one theory; that is, the name of the dynasty could be traced from the fact that Paḷuvēṭṭaraiyars assumed that name as the lords of Paḷuvūr i.e. Araiyaars of Paḷuvūr.

The inscriptions reveal that their capital was Paḷuvūr and their activities centred around Paḷuvūr. Hence, it could be surmised that the name Paḷuvēṭṭaraiyar would have been derived from the place name Paḷuvūr.³

Now it has to be analysed how the place got its name Paḷuvūr. The Tamil terms 'Al' and 'Pālu' mean banyan tree. The *Sthalapurāṇa* of Tiruvālandurai Mahādēva temple at Kīlapaḷuvūr distinctly states that once upon a time that region was known as Pāḷuvūr i.e. Pāḷu + ūr meaning a place full of banyan trees. Subsequently, Pāḷuvūr came to be known also as Ālandurai meaning the same.

The *Sthalapurāṇa* further states that a *svayambhuliṅga* found in the banyan forest became the local deity. Thus, the deity came to be known as Tiruvālandurai Mahādēva i.e. the lord who took His abode in the place which was thickly covered by banyan trees. Even today, the *Sthalavṛiksha* of this temple is banyan tree.

Tirujñānasambandar's *Tēvāram*⁴ mentions that the Malayāḷa *brāhmaṇas* were in charge of performing the sacred priestly duties

of the Tiruvālandurai Mahādēva temple at Paḷuvūr. This temple was so famous that Paraśurāma, if the tradition is relied upon atoned the sin of matricide by taking a dip in the sacred tank and worshipping the Mahādēva of Paḷuvūr.⁵

Paḷuvūr is considered to be one of the eight important *Siva-sthalas* (*ashṭaviraṭṭāṇams*).⁶ The first reference to Paḷuvūr in literature is made by Sambandar. Following this, Sundarar one of the saints also has sung in praise of the Lord of Tiruvālandurai. The inscriptional evidences relating to Paḷuvēṭṭaraiyars are available in plenty in the temples found in the vicinities of their rule. As they were the feudatories of the Imperial Chōlas, they quote invariably the regnal years of their overlords in their records.

From the above account, it is evident that Paḷuvūr derived its name from the fact that the area was rich in banyan trees and at a later time when a line of chieftains established their power in this region, having Paḷuvūr as their capital, they called themselves as Paḷuvēṭṭaraiyars.

Notes and References

1. *SIJ* Vol. XIII, No. 75 & 225.
2. *Ibid.*, 209.
3. *Veṭṭuvar* in Tamil means, tribal clan of hunters. The honorific suffix *araiyar* denotes officer, chief etc. Therefore the *Vēṭṭuvars* of Paḷuvūr who became the loyal feudatories of the Imperial Chōlas probably at a later date assumed the suffix *araiyar*. Thus, they perhaps came to be known as 'Paḷuvēṭṭaraiyars'.—*Editor*.
4. *Tēvāram*, V. 170, 1. 4.
5. The *Sthalapurāṇa* of Tiruvālandurai Mahādēva temple.
6. The seven other *sthalas* are Kaṇḍiyūr, Tirukkaḍavūr, Adigai, Kōvalūr, Pariyalūr, Virkuḍi and Kurukkai.

ECONOMIC TOPONOMY OF ANCIENT ANDHRA PRADESH

S. J. MANGALAM

THE TOPIC UNDER DISCUSSION purports to examine those inscriptional place-names which have some economic connotation. The data for the purpose have been gleaned from the published inscriptions of Andhra Pradesh from the earliest times upto the fall of the Kākatīyas. Place-names by and large have religious, historical, geographical, ethnological, floral and faunal implications, besides those of metals, minerals, precious elements etc. A brief analytic exegesis on place-names with an economic perspective will, it is hoped, bring to light a somewhat retrospective view on the economic status of Andhra Pradesh.

The primary source of economy was, as is today, agriculture supplemented by animal husbandry. A large number of place-names denoting vicinity of water, forested hills, varieties of flora and fauna are indicative of the agrarian nature of the then society. Besides this agrarian economy, there flourished in the State, as the place-names indicate, an industrial economy based on small and large scale industries such as fishing, weaving, leather works, metal works, etc. Both these industries had supplied the required commodities and thus enhanced internal as well as external trade.

1. Agrarian Economy

1. Flora: (a) Cereals and legumes; (b) Spices, oil-seeds, sugar-cane and vegetables; and (c) Trees and plants.

(a) *Cereals and legumes*: The inscriptional place-names that connote the daily commodities of cereals are paddy (*nellu*, etc.: Nellūru, Nellūṭu, Nellūripura, Prāluru, Dhānyakaḍa, Pālai-Nellūru, Yavayatika, Bahudhānya-nagar *alias* Bodhana and Śālī-bṛihadāṅkura—mahāgrāma¹), *maize* or *Indian corn choppa*, *jonna*: Choppadaṅḍi, Jonnaprālūru, Jonnalageḍḍa²) and *millet* (Korra-

pāru, Koṛapālu³). In certain rural areas paddy seedling is simply called *akulu* (/vari *akulu*). If this meaning was relevant in ancient times, Ākunūru, Ākulamannaṇḍu, etc.⁴ may be taken to denote places of paddy cultivation.

Of the leguminous crops the inscriptional place-names testify to *Bengal gram* (*senaga* : Sanagara⁵), *black gram* (*māsha* : Māshakha, Māshapuri⁶) and *green gram* (*pesaru* : pesaruṅvāya⁷).

(b) *Spices, Oil-seeds, Sugar-cane and Vegetables*: A few varieties of *spices* associated with place-names are : *ginger* (*allamu* : Allamūru⁸), *turmeric* (*pasupu* : Pasapubaṛṛu⁹), *black-pepper* (*miriyālu* : Miriyamupalli, Miriyampāḍu¹⁰) and *mustard* (*āvālu* : Āvakūru¹¹).

It is of interest to note that *black-pepper* is not a current crop in Andhra Pradesh. It is not known how Miriyamupalli and Miriyampāḍu got their names after black-pepper. Either it was cultivated in these places and now extinct due to unfavourable weather or they were centres of pepper trade.

The *Oil-seeds* producing flora that can be known from the place-names are *castor-oil tree* (*maṇḍa* : Maṇḍayūru¹²); *gingili* (*nuvṅulu* : Nuvurubārasivāḍa¹³), *margosa* (*vēpa*, *vēma* : Vēpuraka, Vēmbaṛṛu, Vēmūluru Vēmūru and Vēmula¹⁴) and *mustard* which is also a seasoning spice (see under spices).

A few place-names have been found named after *sugar and sugar-cane* (*cheṛuku*, *śarkara*, *bellamu* : Cheṛakumballi, Cheṛakūru, Śarkaravāṭaka, Vellampaṭṭa¹⁵).

A good number of inscriptional place-names have been found prefixed with the names of *vegetables* of daily use. The are : *brinjal* (*badala*, *vaṅga* : Badalapāḍu, Vaṅgiparru¹⁶), *ladies-finger* (*beṇḍa* : Bheṇḍigrāma, Beṇḍapūṇḍi¹⁷), *bottle gourd* (*bira* : Bīraprolu, Bīragoṭṭa¹⁸), *snake gourd* poṭṭala : Poṭṭalikānagara, Poṭṭalagers¹⁹), *pumpkin* (*gummaḍi* : Gummaḍi, Gummapūṇḍi²⁰), *goṅgu* (a very common leafy vegetable called goṅgūra : Goṅguva²¹), *tiṇḍa* (a variety of vegetable locally known as doṇḍakāya : Doṇḍapāḍu, Doṇṅeṅgi,²²) and *plantain trees* (*vālai* : Vālaikkāḍu²³).

(c) *Trees and Plants* : The names of trees and plants, associated with ancient place-names and producing edible and commercial

crops, are silk-cotton, tamarind, date trees, mango trees, jamul trees, palm trees and probably cashew trees. *Silk-cotton* (*būrugū*) is referred to in the place-names of Būrugugeḍḍa, Būrugupalli, and Būruvuḍoggu²⁴. *Tamarind* (*chinta*) occurs in a large number of inscriptional place-names right from the times of the Śālaṅk-āyanas. For instance, Chintapura, Chintalapūṇḍi, Chintapalli, Chintaguṇṭa, Chintachēḍugrāma, Chintakuṇṭa, Chintapāḍu, Chintarēla, etc.²⁵ (Date tree) (*inta*, *ita*) are probably mentioned in such names as Intēru, Intupurēvu and Iṭamukkala²⁶. That different varieties of *mango trees* (*māmiḍi*) flourished in ancient Andhra Pradesh is revealed in a number of place-name prefixes, namely, Maviṇḍēru, Māviṇḍipalli, Māvunḍūru, Māvundala, Mātoṭṭam, Māvēṇḍi, Beku-māviḍlu, Māviṇḍivāḍa, Māgallu, Māmiḍi, etc.²⁷. Jammu (*nēreḍi*) was another fruit yielding tree of the time. The villages of Nāreḍubotiḍipāḍu and Neṇilakeṇe²⁸ are named after jamul tree. Palmyra (*tāḍi*) was, as very much today, an all-purpose tree. The earliest reference to this tree in place-names (Tanrikonra) is found in the Goraṇṭla plates of Attivarman of the Ānanda-gōtra family in the early 4th century A.D. Other place-names after this tree are Tāṇḍēru, Tāṇḍikoṇḍa, Tāluggummi, Tāḍivāḍa, Tālamūla, Tālāṇḍa, Tāṇḍikuppaka, Tāḍināḍa, Tāḍimaḍa, Tāḍipāḍu, Tāḍivāya, Tāḍlambūṇḍi, etc.²⁹

It is generally believed that cashew-net (*jiḍi*) was introduced in India by the Portuguese. It is a commercial crop today in the western coastal belt stretching from Kerala to Goa where the Portuguese had access and control. Surprisingly, long before the Portuguese arrival, cashew seems to have been grown in India. A Kākatīya inscription refers to Jiḍikallu³⁰, a place named after cashew-nut trees.

A large number of inscriptional place-names have been found prefixed with names of wild trees and plants which might have served the purpose of timber and firewood. Some of the plants must have been of medicative nature. The names of such trees and plants are *alli*, *bāge*, *baṭa*, *beḷage*, *chitramūla*, *dāla*, *dhāri*, *gāra*, *gobbi*, *goṭṭi*, *gumuḍu*, *gurinda*, *illimda*, *ippa*, *jammī*, *juvvi*, *kākumrānu*, *kambu*, *kāndra*, *kāsa*, *kāra*, *kaṭa*, *kuchchali*, *maddi*, *māḍi*, *maṇṇi*, *muṇṇja*, *musuṇi*, *polaku*, *ponna*, *punnāga*, *rāvi*,

tagara, tumma and *tuṅga*. These trees and plants are still noticed all over Andhra Pradesh.

2. **Fauna**: Even in this mechanised age Indian agriculture is largely depending on animal labour. In ancient India agriculture was impossible without animal aid. Besides, animal husbandry supplied the daily needs of milk and meat. The names of animals that figure in the place-names are mostly of bovine species. Of these the *cows and bulls* (*go, āla > āvulu, turu, eddu*) are predominant. The place-names after them are Gōvagrāma, Gōvāṭaka, Gōmaḍuvu, Goshṭhavāḍa, Ālapaṭṭi, Ālapāḍu, Ālapūru, Ālavelli, Tuṭṭaṭāka, Eddanapalli and Eddanipūṇḍi³¹. Almost equal importance was given to the *male and female buffaloes* (*emma, potu*). The place-names after buffaloes are Ēmadala or Ēbudala or Emmadala, Potuvodupi, Potunūṅka, Potumbarru etc.³²

Other useful livestocks of the time were *goats* (*chimbu, golla, manda*: Chimbūru, Gollakoṭa, Gollapalli, and Mandavuram)³³ pigs (*pandi*: Pandipeddēri)³⁴; *donkeys* (*gāḍida*: Kōḍa-Gāḷidiparru and Pedda-Gāḷidiparru)³⁵ and *elephants* (*ēnugu, vāraṇa*: Enungudala, Yenikepāḍu and Vāraṇavēṇḍi)³⁶.

Among the wild species the names of *lion and tiger* (*simha, puli*: Simhapura, Simhagiripura, Chiṅggaramu, Pulacheruvu, Puligūṭa, Pulimbūru, Pulivarru, Pulinūru, Pulicheruvu and Pulikunram⁷) occur in place-names which indicate the growth of dense forests as well.

3. **Irrigation**: Place-names with suffixes indicating rivers (*āru, āṭu* and *paṭṭu* = bank of a river), *tanks* (*cheruvu, charla, dorru, torru* and *kaṭṭa* = dam, embankment) and ponds (*guṅṭa, kaṭṭi* = bank of a pond, *kolanu, kolli, kuli*) were too numerous in Andhradēśa. Hence no example is necessary. A good number of modern place-names are also of similar nature. Apart from place-names indicating vicinity of water, inscriptions refer also to irrigation tanks (*cheruvu*) as boundaries of the granted villages³⁸. Mention of large number of tanks points to the fact that almost every village had at least one irrigation tank, as is the case today. The sloping landscape facilitated the farmers to maintain sufficient number of tanks just by erecting huge

embankments to prevent the down-flow of monsoon waters. Digging was seldom necessary unless it was for deepening and cleaning.

4. **Hills and Forests:** Forests and forested hills favour a good monsoon—to which alone even today the agrarian economy depends. The entire Andhra Pradesh is noticed interspersed with hills and hill-ranges which about a millennium ago must have been vested with dense forests, causing thereby better monsoon. This apart, forests also supply timber, fruits, nuts, honey, etc. Inscriptional place-name suffixes that denote mountains and hills are *giri*, *gonḍa*, *gonram*, *koṇḍa*, *konra*, *koṇṭa*, *kurraki*, *kurru*, *kurti*, *kuru*, *kuṇuvu*, *mala*, *pavata* and *parvata*. For instance, Vinukoṇḍa, Rēngonṇam, Ratnagiri, Vālpugonḍa, Kollikuṇṇu, Paṣiṇḍikuṇṇu, Siripavata, Sarimale, etc.³⁹. Similarly the suffixes that denote forests and wooded region are *araṇa*, *daḍum*, *goṣṭa*, *kāḍu* or *kāṭu*, *mrānu*, *padra*, *pula*, *tōṣṭam*, and *vana* or *vani*. For instance, Magalarana, Dinakāḍu, Kākumrānu, Nerapula, Mātōṣṭam, Hattaravana, etc.⁴⁰.

The above four factors, namely, flora, fauna, irrigation and hill-forests, are auxiliary to each other and contribute a substantial agrarian economy.

II. Industrial Economy

The industries indicated by place-names are: (a) Textile industry, Sugar industry, Ceramics, Leather work and fishing; and (b) Industry based on Metals, Minerals and Precious elements.

a) **Textile Industry, etc.:** The place-names that indicate *textile industry* are Alluvālu (*allu* = weaving) and Baṭṭayūr⁴¹ (*baṭṭa* = cloth). The raw materials for this industry was supplied by the cultivation of *silk-cotton* (see above).

Sugar industry: Reference has already been made to the cultivation of sugar cane. Place-names also indicate the use of sugar/yellow sugar or jaggery (*śarkara*, *bellamu*). Such place-names are Śarkarakurru, Śarkaravāṭaka and Vellamupaṭṭa⁴².

Ceramics: Two villages are found named after potters, namely, Kōvūru and Muṭṭiyampāka⁴³. *Kōva* in Kannada means

a potter, hence Kōvūru was a village of potters. *Muṭṭi* in Tamil means an earthen pot; so Muṭṭyampāka was a village inhabited by potters.

Leather works: A Vishṇukuṇḍi inscription refers to a place called Charmapura⁴¹ (*charma* = leather). Domestication of animals, cows, buffaloes, goats, etc. as the profession of hunting supplied the required raw material (*charma*) for this industry.

Fishing: The early inscriptions refer to three villages named after fish (*chāpa*, *machchali*, *mina*), namely, Chāpalamaḍuge, Machchāpura and Mīnumbāka⁴⁵.

b) Industry based on Metals, Minerals and Precious Elements: Only three metals have noticed implied in the inscriptional place-names namely, 1) Gold (Vaśuvāṭaka Pasiṇḍi, Pasiṇḍikuṟu, Paiṇḍipalli and Pahiṇḍipāḍu⁴⁶), 2) Copper (Tāmbṛāpa and Tāmbṛapuri⁴⁷) and 3) Iron (Inumgallu, Inumgaṟṟu and Inumgaṟṟi⁴⁸).

Among the industries based on minerals⁴⁹, the salt industry was the most flourishing one owing to the proximity of the Bay of Bengal. The place-names that indicate salt production are Urputūru, Uppalapāḍu, Uppanelli, Uppungonḍūru, Upparapalli Uppuṭūru and Uppumbrāluru. Other minerals indicated by place-names are black-salt or acid substance (*kshāra*: Khārapuri) and black-lead (*sindūra*: Sindūrapora).

Gems and pearls: These are the two precious elements indicated by place-names, namely, Ratnagiri, Muttarila and Muttukūr⁵⁰.

The above references to place-names associated with respective industries should not, however, mislead that only those places were centres of such industries. Most of those industries must have flourished in all the towns and important villages to meet the requirements. Fishing, for instance, must have been a large scale industry along the coastal belt and river banks.

III. Trade and Commerce

Commercial activities are at all times very much concentrated in towns. The inscriptional place-names suffixes indicating towns are *nagars*, *paṭṭaṇa*, *pura*, *puri*, *puramu*, *prōlu*, *brōlu*, *vōlu*,

etc. Large number of such place-names testify to the fact of not only the actual thriving of trade in populous cities but also its proliferation in smaller towns and villages.

Apart from the place-names with city or town connotation, there had been a large number of provincial capitals and headquarters of administrative divisions which had certainly enjoyed urban status. For instances, as such towns Anmakoṇḍa, Bhogā-pura, Emmadala, Guddavāḍi, Kandūru, Kollipāka, Kāsavūḷa, Noḷambavāḍi, Pallināṇḍu, Peḍekal, Pottapi, Subbi, Vēṅgi, Vinukoṇḍa, etc. were undoubtedly trade centres as well, even though there is no direct inscriptional evidence to support this assumption.

Some of the Eastern Gaṅga records refer to Vaiśyāgrahāras and a place-name after merchants, Seṭṭivāda⁵¹. Traders were, no doubt, predominant in such places. References in the inscriptions to merchant guilds, taxes levied on merchandise and innumerable personal names of Vaiśyas disclose the fact of not only the settlement of merchant class in almost every village but also the wide spread commercial activities throughout the State.

Inscriptions of the region do not furnish any information regarding trade routes. Reference is seldom made to link roads between villages. It is hoped that further research may throw some light on the net-work of ancient trade routes and communication links that facilitated the transportation of surplus commodities from villages to towns and from there to different centres.

As for the trade and commerce with overseas countries, a few inscriptional place-names give clue to the functioning of port or harbour (*rēvu*), namely, Rāvirēva, Intupurēvu, Aruturēvula, Tomkarēla and Baṭṭarēvu⁵². These places have been located in the hinter-land and hence they could not have been sea-ports but river-ports along the Godāvari and Krishṇā. Needless to say that the coastal Andhra had harboured a number of ports that conducted maritime courses to the countries far and wide. The provenance of the Sātavāhana coins depicting masted ship and the numerous Roman gold coins from the eastern coast is well known. The most important sea-port in Āndhradēśa that carried

out overseas trade was the famous Maisoloi (Masulipatnam) referred to by Ptolemy.

To sum up, the above detailed economic toponomy, i.e. a study of inscriptional place-names with an economic perspective, presents merely a partial picture of the total economic situation and this meagre effort will be an addition to a comprehensive study on the economic history of ancient Andhra Pradesh.

Notes and References

N.B. :— For the meaning, significance, date and identification of the place-names referred to in this paper, please refer the author's work on "The Historical and Cultural Geography and Ethnography of Andhra Pradesh upto 1200 A.D." 1978, Thesis, Poona University.

1. *Ep., Ind.*, VIII, p. 146; XXVII, pp. 193 ff; *NDI* (A Collection of the Inscriptions on c.p. and stones in the Nellore District), Guntur, 50; *KIAP* (*Kannada Ins. of A.P.*)—Nizamabad, 2; *SII*, X, No. 135; etc.

2. *IAP, Kn* (Ins. of A. P. Karimnagar Dist.) No. 11; *SII*, VI, No. 610; X, No. 527.

3. *IA*, XX, p. 427; *KIAP*, Medak-5;

4. *IAP, Wgl.* (Ins. of A. P. Warangal Dist.), No. 37; *P. nd.* V, p. 139.

5. *IAP, Kn.*, Nos. 14, 15, 19.

6. *SII*, X, No. 79.

7. *CITD.* (Corpus of the Ins. in the Telangana Districts of the HEH the Nizam's Dominions), Pt. IV, No. 36.

8. *SII*, X, No. 528.

9. *ARE* p., 1914, A-9.

10. *SII*, X, No. 196; IX-1, No. 204.

11. *Ep. Ind.*, XXIX, p. 62

12. *JAHRS*, VI, pp. 17 ff; *Ep. Ind.*, XXIV, p. 273

13. *JAHRS*, (Journal of Andhra Historical Research Society), V, pp. 33 ff

14. *Ep. Ind.*, IV, p. 154; V, p. 126; *SII*, X, nos. 66, 86; *IMP* (Ins. Madras Presidency), Guntur-817

15. *Ep. Ind.*, XIX, p. 140; XVIII, p. 311; *SII*, VI, nos. 123, 205, 207, 652; *IAP, Wgl.* No 18

16. *JAHRS*, V, p. 110; *SII*, IX-1, No. 116.

17. *Ep. Ind.*, V, p. 73; *SII*, V, No. 1035.

18. *SII*, X, no. 504; *IMP*, Godavari—233, 234

19. *Ep. Ind.*, XXXIII, p. 311; *KIAP*—Hyderabad, 1.

20. *Bhārati*, XXXI, p. 2, p. 424. *Ep. Ind.*, V, p. 142

21. *IA*, II, p. 177.

22. *SII*, X, No. 241; *EI*, V, p. 73.
23. *ARE* p., 1929, No. 432.
24. *ARE, Hyderabad*, '65, no. 258; *IA*, XIV, pp. 54 ff
25. *Ep. Ind.*, VI, p. 146; XXV, p. 44; XXXVI, p. 301; XXXI, p. 189; *NDI*, Kavali-51; *SII*, IV, No. 1281; X, Nos. 283, 528, 294, 493, 534.
26. *Ep. Ind.*, V, pp. 137 ff; *Ep. And.* (Epigraphia Andhrica) No. 2; *IMP*, Guntur-406.
27. *Ep. Ind.*, XXXI, p. 38; XXXII, p. 311; *JAHRS*, IX, p. 27; *IMP*, Guntur-122, Vizag-63. *SII*, V, No. 1364; VI, No. 196; X, No. 277
28. *IAP*, Vol. No. 27-c. *ARE, Hyderabad*, '65, No. 263.
29. *IA*, IX, p. 102; XIII, p. 124; *ARE* p., 1917, no. A-5; *Ep. And.* IV, no. 5; *SII*, X, nos. 489, 508; *Ep. Ind.*, V, p. 147; IX, p. 132; XXIII, p. 163; XXIX, pp. 57 ff.
30. *IAP*, *Wgl.* no. 57
31. *Ep. Ind.* XX, p. 23 F; XXIV, p. 273; XIX, p. 140; XXIX, p. 160; XXXI, p. 202; *IA*, VII, p. 19; *Ep. And.* IV, no. 3; *ARE, Hyderabad*, '65, A-1; *SII*, X, Nos. 73, 241; *CPIM* (Copper Plate Ins. of A. P. Govt. Museum), I, pp. 109 ff.
32. *Ep. And.* II, No. 2; *ARE* p., 1968-69, A-2; *EI*, IX, pp. 317 ff; XXIX, p. 62; *SII*, IX-1, No. 213.
33. *Ep. And.* III, No. 3; *SII*, X, No. 164; *CITD*, Pt. IV, No. 28; *IAP*, *Wgl.* Nos. 55, 91, 473.
34. *Ep. Ind.*, XII, p. 62.
35. *Ibid.*, XXIV, p. 273.
36. *JAHRS*, XXIX, p. 149; *IMP*, Krishna-111; *Ep. Ind.*, IV, p. 83.
37. *Ep. Ind.*, IV, p. 143; XIX, p. 254; XXXI, p. 89; *Bharati*, VII, Pt. 2, pp. 297 ff; *SII*, III, No. 16; V, No. 82; VI, Nos. 168, 606; *ARE*, p. 1924, A-3.
38. *Ep. Ind.*, IV, p. 96; V, pp. 133 ff; XXIII, p. 163, etc.
39. *ibid.*, IV, pp. 194 ff; XXXVI, pp. 76 ff; *IAP*, *Kn.*, Alampur, 8; *JAHRS*, VI, pp. 17 ff.
40. *Ep. Ind.*, XXXV, p. 15; IV, p. 303; XVII, p. 334; *JAHRS*, V, Pt. 1, p. 51; *ARE Hyderabad*, '65, cp. 5; *IMP*, Visakhapatnam, 63.
41. *JBBRAS*, XVI, pp. 231 ff; *Ep. And.* III, No. 1.
42. *ARE* p., 1924, A-4; *EI*, XVIII, p. 311; *IAP*, *Wgl.* No. 18.
43. *ARE, Hyderabad*, '67, No. 414; *Ep. Ind.*, VII, p. 155.
44. *Ep. Ind.*, XXXVI, p. 9;
45. *JAHRS*, XI, pp. 80 ff; *SII*, XI-1, No. 204; *IMP*, Kurnool, 351.
46. *Ep. Ind.*, XXXI, p. 89; XI, p. 337; *Ind. Ant.*, VII, p. 189; *SII*, X, No. 135; *IAP*, *Wgl.* No. 74.
47. *ARE, Hyderabad*, '65, No. 111; *Ep. Ind.*, XV, p. 249.
48. *Ep. Ind.*, XXIX, pp. 225 ff; *SII*, VI, No. 228; *IAP*, *Wgl.* No. 60.
49. *Ep. Ind.*, XXXII, p. 94; *JAHRS*, VIII, p. 156; V, p. 110; *IA*, XVIII, p. 172; *ARE* p., 1906, no. 568; *SII*, IV, no. 105; VI, nos. 228, 606; X, no. 540.

50. *IMP*. Kurnool, cp. 5; *JAHRS*. IX, Pt. 3, pp. 23 ff; *ARE* p., 1912 No. 321.

51. *JAHRS*. VIII, pp. 169 ff; *Ep. Ind.*, XXXIV, p. 43; *SII*, V, no. 1131.

52. *Ep. Ind.*, V, p. 194; *Ep. And.* III, No. 2; *ARE*, Hyderabad, '65, No. 48. *IAP*, *Wgl*, No. 38; *JAHRS*. IX, p. 3, pp. 23 ff.

IDENTIFICATION OF THE VILLAGE KIRUNIRALLI

Re-examination of a Kadamba Copper Plate

P. N. NARASIMHA MURTHY

AN ATTEMPT HAS BEEN MADE in this paper to re-examine the Hiṅṅahebbāgilu Plates of the Kadamba king Śiva Mṛigēśavarma.

The plates were for the first time discovered by the late Lewis Rice and the text with plates was published by him in the *Epigraphia Carnatica*. Now this inscription appears in Vol. IV of the revised publication of *Epigraphia Carnatica*.¹

The inscription contains four plates and bears the seal with the emblem of a lion. The language is Sanskrit. It records a grant made by the Kadamba king Śiva Mṛigēśavarma in his seventh regnal¹ year, of a village called Kiruniralli to a *brāhmaṇa*, by name Sarvasvāmi. The king styles himself as Śrī-Vijaya-Śiva-Mṛigēśavarma. He claims descendency from Hārīti and his affiliation to Mānavya-gōtra.

King Mṛigēśavarma is stated to have made the grant of the village *Kiṛuniralli* on the tenth day of the bright half of the month of Mārgaśīra, during his seventh regnal year. Sarvasvāmi, the donee, was the son of Piṅgalasvāmi of Aupagahani-gōtra and Atharvaṇa-śākhā. The latter is said to have been a great scholar in the Vēdās and Vēdāṅgas.

Regarding the date of this inscription, the editors of the revised volume of the *Epigraphia Carnatica* suggest 462-463, A.D. This is perhaps in consonance with the date 455-480 A.D. suggested by Dr. P. B. Desai² for the king's accession.

It is stated in the introduction to the above volume that "It is not possible to identify the village 'Kiṛunirilli'. But since the village where the original plates are found is far removed from the Kadamba kingdom itself, it is quite likely that the copper-plate must have moved into the present village from some place

around the Tungabhadra." It will be shown in the sequel that the above remarks do not hold water any longer.

The record in question is obtained from Hiṭṭnahebbāgilu, a village in the Periyāpaṭṇa Taluk of the Mysore District. At a distance of a little over a mile to the east of this village, there is a village at present called Kirnelli. There is not much euphonic difference between Kiruniralli of this copper plate and Kirunelli. Hence we believe that it was this village near Hiṭṭnahebbāgilu that was granted by Śrī-Vijaya-Śiva-Mṛigēśavarma. Since the grant-village has been identified, the argument that—'the copper-plate must have moved into the present village from some place around the Tungabhadra' cannot be accepted. The distance between the grant-village Kiṛuniralli and the Kadamba kingdom has also to be borne in mind. This village must have belonged originally to the Gaṅgas of Talkad. But, Mṛigēśavarma had granted it as a *brahmadēya* to Sarvasvāmi the Vedic scholar. Therefore, it is quite likely that Kadamba Mṛigēśavarma conquered this part of the Gaṅga kingdom, for, he fought with the Gaṅgas [and Pallavas].³ He must have achieved this triumph either before or during his seventh regnal year. There is every reason to believe this for the king has been extolled in this inscription *mahati samara-saṃkaṣṭe sva-bhujabala-parākramāvāpta-viśāla-vibhāvaiśvarhḥ* and *Śrī Vijaya-śiva Mṛigēśavarma*. *Śrī Vijaya*, it is supposed, may represent the victory of the king over the Gangas.

To commemorate his victory over the Gaṅgas, Kadamba Mṛigēśavarma had made this *brahmadēya* grant (or Kiruniralli village) free from taxes such as '*antaḥkaram*' and '*paṅgōtkōṭam*' and declared it as '*abhaṭa-pravēśa*'.

Thus we find Kadamba Mṛigēśavarma conquering a vast territory upto Periyāpaṭṇa (in Mysore District) in the South while defeating the Gaṅgas as early as his seventh regnal year and celebrating the event through a *brahmadēya* grant, of the village *Kiruniralli* now identified with the village *Kirunelli*, to the Vedic scholar Sarvasvāmi.⁴

Notes and Refererces

1. *Ep. Carn.*, Vol IV, Mysore District, p. 49.
2. P. B. Desai(ed.), *A History of Karnataka*, p. 79. However, there are scholars who suggest different dates to this king. See also R. R. Diwakar (ed.), *Karnataka through the Ages* and M. V. Krishna Rao *Karnatakada Ithihāsa Darśana*.
3. N. L. Rao and R. S. Panchamukhi, *Karnāṭakada Arasumanetana galu*, (Kannada) pp. 24.
4. I am very grateful to Dr. K. V. Ramesh for his kind suggestions while preparing this paper.

A NOTE ON SOME PLACE-NAMES

S. GURURAJACHAR

AN ATTEMPT IS MADE HERE to trace and interpret some place-names in the light of the available inscriptional and other evidences.

Salotgi

Sālōtgi is a large village, six miles south-east of Inḍi, which happens to be the chief town of the Inḍi taluk of the Bijapur district. A stone pillar which was set up, here originally, bears three epigraphs engraved on all four sides, described by the editors as A, B and C respectively and is now preserved in the Bijapur Museum.¹ The name of this village appears as Pāvīṭṭage in these records. This point will be discussed below, in some detail as there occurred an interesting change in the very name of this village in course of time.

Epigraph A, in *Nāgarī* characters and Sanskrit language (verses), bears the date Śaka 867 (=A.D. 945), and refers itself to the reign of Rāshṭrakūṭa Akālavarsha Kṛishṇa III. The village of Pāvīṭṭage, we are told, was a well-known place situated in the Karṇapuri-vishaya [*Iha Karṇapuri-nāma vishayē vishay-ōttamē Pāvīṭṭage iti khyāta-nāma-grāmēmanōramē*]].

The record further tells us that Nārāyaṇa (surnamed Gajāṅkuśa), the minister of peace and war under the Rāshṭrakūṭa emperor [*Pradhānoḥ Kṛishṇarājasya mantri-san sandhi-vigrahi-*], got a *śālā* built in the above village, in which the idol of Trayīpurushadēva (Brahmā, Viṣṇu and Śiva) was installed [*Tēn = ēyam kārītā śālā śriviśālā manōramā | dhātr-ēva svēchchahyā sṛiṣṭi-sthāpit = ādisuratrayā*]]. Nārāyaṇa, was the resident of Kaṁchina Muduyoḷal in Mahisha-vishaya.²

This *śālā* received a magnificent gift of land from Gōvinda-bhaṭṭa's son, Chakrāyudha, the chief of the village of Pāvīṭṭage. As an *agrahāra*, the place was evidently a centre of education,

and the institution (*sālā*) therein must have been a renowned centre of learning, as it could attract students hailing from different regions [*atra vidyārthinaḥ saṁti nānā-janapad-ōdbhavāḥ*]. Twenty-seven dwelling places were provided for those students. The inhabitants of the village, significantly enough, voluntarily came forward to contribute the stipulated amount to the institution (*sālā-vidyārthi-saṅghāya*).

Epigraph B, in Kannaḍa characters and Kannaḍa verse (*Kanda* metre) tells us that when this *sālā* crumbled down probably in the following century,⁸ it was re-built by one Kañchiga of the *Seḷāṛa* (*Śilāhāra* family), perhaps a local feudatory. When the group of pillars was set up, so goes a metaphorical poetic description, he himself placed one or two pillars there—he placed *ara* (*dharma*), as it were [*pind= aranan= niḷisuva vōl= onderaḍam tāne piḍidu nirisidōn= ātam*], and it looked as if he set up a pillar for recording his own fame [*kirti-stambha*].

Epigraph C, in Kannaḍa characters of the 11th-12th century composed in Kannaḍa prose, registers a gift of land by Gōvuṇarasa of the *Śilāhāra* family, styled as a *mahāmaṇḍalēśvara*, and “the lord of the city of Kopaṇapura”, to the *sālā* of Pavaṭhage, one among the group of thirty-six villages, of which Bāḍaḷe was the chief village.

The *sālā* of this place must have flourished for a fairly long time as a renowned centre of education and learning; for, it has transformed the very name of the village as :

Sālā + Pāvīṭṭage = Sālōṭgi

The meaning of the latter term, Pāvīṭṭage, is not quite clear. The Kannaḍa term *iṭṭage* or *iṭṭige* (Skt. *iṣṭakā*) means brick. The term *pāvāṭṭige* means a step, or a stair, in Kannaḍa. How and why this village came to be called Pāvīṭṭage or Pavaṭhage (Inscription C), we have no means to explain.

In the compound *Sālā + Pāvīṭṭage* (seems to be a sanskritised form of Pavaṭhage), *Sālā* becomes *Sālā* : and *Pāvīṭṭage* takes the form *Hāvīṭṭage* > oṭge; then, *Sālā + oṭge* = *Sālōṭge* (*i*).

Tambragundi

Tāmbraḡuḡḡi is situated in the Dharwar District. It has been pointed out that, in the districts of Dharwar, Bijapur and Bellary, traces of extensive working of copper mines have been reported; and some of these mines are known to have been worked up right up to the time of Hyder Ali.⁴

An epigraph⁵ of 1054 A.D. from Tāmbraḡuḡḡi, significantly enough, refers to this place as Kisugunḡi. The Haḡagannaḡa term, *kisu*, means red, and it also stands for copper; *gunḡi* stands for a pit—thus, Kisugunḡi meaning a red-pit, *i.e.*, copper-pit. The modern place-name Tāmbraḡuḡḡi (*Tāmbra* + *gunḡi*) also means the same thing, the only difference being that the Kannaḡa word *kisu* has been replaced by the Sanskrit term *tāmbra*⁶ (copper); the latter term *i.e.* *gunḡi*, in the compound, however, remains as it is. There can be little doubt that the place in question got the name Kisugunḡi > Tāmbraḡuḡḡi, due to its association with copper-mines.

Hungunda

The villaga of Hungunda, just two miles to the south-west of Hunkundapaḡḡa, situated in the Kolar District, is said to have been a place of great antiquity. About half a mile to the north of the village, there is a wide strip of land full of pre-historic cromlechs and with traces of ancient gold-mining.

In the Sōmēsvara temple of the village, there is a Tamil inscription,⁷ which refers to the village as Porkundam *i.e.* Porkunram meaning a golden hill. This name appears to be a Tamil rendering of Honkunda (Kannaḡa).

In Kannaḡa, *pon* (*hon*) means gold. Evidently, this village got its name because of its association with gold mines. In several parts of this village, gold-husks “are to be found even now.” Significantly, near the village, there is an ancient mound called Dimāladiḡḡe, quite extensive and ashy, thus indicating the site where gold was extracted in olden days. Thus, Ponkunda > Honkunda > Hungunda, *i.e.* ‘p’ changes into ‘h’, ‘o’ into ‘u’ and ‘k’ is replaced by ‘g.’

There are many such places falling under this category, like Honnāvāra, Honāṅgi, Puṅgāme, etc. — the very names indicating their association with gold (*pon = hon*).

Notes and References

1. *Ep. Ind.*, Vol. IV, pp. 60 ff.; also cf. *SH.*, Vol. XVIII, No. 26, (Some corrections are made in the texts by Sri N. L. Rao)

2. It has been pointed out that Mahisha-vishaya might be identical with the *Mahisa-maṇḍala* of the *Mahāvamsa* the *Mahisa* of the *Dipavamsa*, and the *Mahisha* of the *Bṛihat-saṁhitā* [cf. *Ep. Ind.*, *ibid.*, p. 58, n. 2]. The Hebbaṭa grant [*MAR.* (1925)., p. 98] of the early-Kadamba ruler, Viṣṇu-varman (c. 490 A.D.) refers to the *agrahāra* village of *Herbbaṭa*, in the *Sāṭṭipalli-Jāripāṭa* division of the *Mahisha-vishaya*. It is pointed out that *Mahisha-vishaya* is the source from which *Mahishūr*, the present *Maisūr* (Mysore) has derived its name cf. D.C. Sircar, *The Successors of the Sātavāhanas*, p. 293. Tamil sources, literary and epigraphical, refer to this region as *Erumai-nāḍu*, which is a synonym for *Māhisha-vishaya (-maṇḍala)*. For controversial views see Dr. G. S. Gai's article, "Maisūrīna Prāehīnate" (in Kannaḍa, *Maisūru Dasarā Darśini*-1976, pp. 9-11.)

3. This record B is undated. Dr. Fleet thinks that this, too, is ascribable to the 10th century A. D. But the internal evidence, viz., rebuilding of the *śālā*, would indicate that it belonged to the next century, if not still later.

4. A. S. Altekar, *The Rāshṭrakūṭas and Their Times*, p. 355.

5. *SH.*, Vol. XI pt. i, No. 92.

6. There are instances where original place-names in Kannaḍa have been Sanskritised or literally translated into Sanskrit, as for instance, Kisuvola [Raktapuri Bijapur District]

7. *MAR.* (1941)., p. 58; also cf. R. S. Panchamukhi, *Archaeology of Karnataka*, p. 82.

A NOTE ON VIŚĀKHĀRYAVĀṬAKA

CHANDRASHEKHAR GUPTA

THE INDORE COPPER PLATE GRANT of the Vākāṭaka king Provaraēna II issued in the twentythird regnal year mentions Viśākhāryāvāṭaka a village donated to certain *brāhmaṇas*. The plates were first edited by late Dr. D.R. Bhandarkar in *Epigraphia Indica*¹ and later on by Mm. Dr. V.V. Mirashi in his *Inscriptions of the Vākāṭakas*.²

The village Viśākhāryāvāṭaka was donated to seven *brāhmaṇas* of *Vāji-Kauśika gōtra* residing at Ārāmaka. They were the sons and grandsons of Viśākhārya. The son of Viśākhārya was Goṇḍārya and his sons' names were Manērathārya, Govārya, Dēvārya Bappārya and Drōṇārya. The village granted was situated in the Gepuraka-Mārga to the north of village Ārāmakas (residence of the *brāhmaṇa* donee), to the east of Kovidāraka (at one place misspelt by the Editor as Kobidāraka³), to the south of Keśambaka and to the west of Añjanavāṭaka. According to Dr. V.V. Mirashi Viśākhāryavāṭaka is not the name of the village but owing to the writer's carelessness the name of the village is lost.

Dr. Mirashi states that "the writer mentions Viśākhāryavāṭaka as a village in line 14. Viśākhārya was however the name of a Brāhmāṇa who was the father of Goṇḍārya, one of the donees of this grant. While copying the record from the *bhūrjapatra*, the writer's eye seems to have skipped over the proper name of the village, in place of which he wrote Viśākhārya occurring in the next line. Strange as it may seem, the mistake remained uncorrected".⁴

Again while giving the translation of the text he kept the place of the village-name blank and added a footnote which says "the name of the village has been omitted through inadvertence. The name of Viśākhārya, the father of Goṇḍārya, one of the donees, has been prefixed to *vāṭaka* by mistake".⁵

Mirashi's opinion seems to be unconvincing. There is nothing to make us believe that a part of the village-name was missed by the writer of the copper plate inscription. In ancient days naming a place or site after a person was not uncommon. Nor this practice is discontinued in these present days. The name of our country India i.e. Bhāratavarsha itself is an example of this.

The name of the village given in the copper plate grant is without doubt 'Viśākhāryavāṭaka.' The reasons for this can briefly be discussed as follows :

Firstly, if at all any mistake was committed by the writer of the record in copying, it would not have been done in a manner as is seen here. Instead of putting the name of the *brāhmaṇa* and also the suffix *vāṭaka*, he would have replaced the village-name by the name of *brāhmaṇās* alone.

Secondly, the grant was not directly handed over to the donee *brāhmaṇas* just after the engraving was over. The Record officer (*adhikarṇika*) used to make scrutiny and entry of the grant in his office and after engraving the word *dṛishyam* (literally meaning 'seen') in the beginning of the first plate, used to issue it. Therefore, if the name of the village, and that too the donated one, was misrepresented, the error could have been realised and rectified.

The place-names named after persons are found to be popular during the Vākāṭaka period. e.g. Pavarajjavāṭaka⁶ (*Skt.* Pravarāryavāṭaka), Yappajja⁷ (*Skt.* Yappārya—), Pravarapura,⁸ Pṛithivipura⁹ etc.

It can be concluded that in the light of facts cited above and an interesting point that all the donee *brāhmaṇas* were the successors of Viśākhārya, it is more logical to consider Viśākhāryavāṭaka¹⁰ as the name of the village which might have been established by the king as an *agrahāra* in memory of Viśākhārya to commemorate his wisdom or virtues and donated to his successors.

Notes and References

1. *Ep. Ind.* Vol. XXIV, pp. 52 ff.
2. *C.I.I.* Vol. V, pp. 38 ff.

3. *Ibid.*, p. 39.
4. *Ibid.*, p. 39, fn. 2.
5. *Ibid.*, p. 41, fn. 13.
6. *Ibid.*, p. 29, 32; On page 30, line 23 the reading *Pravarajjavāṭaka* is probably a misprint.
7. *Ibid.*, p. 101, 102.
8. *Ibid.*, p. XXXV, 22, 23, 26, 28, 38, 43, 46, 58, 61, 77 etc.
9. *Vidarbha Saṁśōdhana Maṇḍala Vārshika*, 1971, pp. 72, 76.
10. *Viśākha* is the name and a form of the God *Skanda*. A few towns are named after him e.g. *Viśāgapaṭanam*. The etymology of *Viśākhāryavāṭaka* can be shown as *Viśākha + ārya + vāṭaka*, i.e., the village (*vāṭaka*) named after the illustrious *Viśākha*. Here it must be borne in mind that the place was not named after the God, but a person, whose name was given after this God by his parents, who were the followers or worshippers of that God. This village is not yet identified,

SOME OBSERVATIONS ON INDIAN PLACE-NAMES

K. V. RAMESH

The study of Indian inscriptions reveals the fact that while hundreds of Indian place-names have survived without any change or with only minor changes through the centuries, scores of other place-names have undergone significant changes, in some cases, the original place-names having been replaced by totally different ones. In this brief paper, it is proposed to discuss two or three interesting place-names in order to high-light the above point.

To take up first the place-name Bilpāṅk¹ as applied to a village in Ratlam District in Madhya Pradesh: In ancient times it was a flourishing village in the Mālava kingdom and, by the middle of the 12th century, for reasons not known, that village had fallen into ruins. Towards the end of the 12th century, Jayasīma Siddharāja, the Chaulukya ruler, who had conquered the Mālava kingdom, happened to pass by that village in the course of an inspection tour and he chanced to set his eyes on a ruined and ancient temple of Śiva amidst the village ruins. He took immediate steps to have the temple renovated and also had the deity reinstalled with the name of Virūpāksha. Since the ruined village had obviously lost its original name, it came to be called after the name of the deity as Virūpāksha. It is well known that Sanskrit *aksha* changes into *āṅkh* in North Indian dialects. Thus, in course of time, the new village-name got transformed into Bilpāṅk which is the modern form of the name of that village. The probable stages of transformation were Virūpāksha > Vilūpāksha > Bilupāṅkh > Bilpāṅk.

The modern village-name Arasībīḍi illustrates how the proper name of a village had, in course of time, given place to the Kannaḍa version of a Sanskrit prefix. Arasībīḍi (Hungund Taluk, Bijapur District) was an important township which served as one of the capital cities in Northern Karnāṭaka in the medieval period. We learn from the inscriptions² of the 12th

century hailing from Arasiḃiḃi that the then name of that town was Vikramapura. Because it was an administrative headquarters, it was usually mentioned in the then epigraphical records as Rājadhāni-Vikramapura. It is very likely that in local parlance the Sanskrit prefix *Rājadhāni* was translated into Arasu-ḃiḃu (the abode of royalty) and that Vikramapura came to be popularly referred to as Arasiḃiḃu itself. In keeping with the North Karnāṭak tendency to convert final *u* of Kannaḃa words into *i*, Arasiḃiḃu came to be pronounced in course of time as Arasiḃiḃi and the original name of the town, Vikramapura, came to be forgotten. In the light of the above explanation, P.B. Desai's suggestion that the place name Arasiḃiḃi owes its origin to the close contacts maintained by the Chāḷukya queen (*arasi*) Akkāḃēvi with that place holds no water.

The modern village of Māvaḷi in the Soraba Taluk of Shimoga District is an excellent example of how a village came to lose its original Kannaḃa name and today bears the name which is but a transformation of the Sanskritised form of the original place-name. We learn from the Māvaḷi inscription³ of Rāshṭrakūṭa Gōvinda III, of about the end of the 8th century A.D., that that village was known by the name of Perguṅji, made up of *per* meaning 'big' and *guṅji* meaning 'creeper'. In keeping with the fashion of those days the Kannaḃa place-name *Perguṅji* was translated into Sanskrit as Mahāvalli (*per* = *mahā* + *guṅji* = *valli*) and brought into popular use. In course of time, the original name *Perguṅji* went out of vogue and the Sanskritised form *Mahāvalli* itself came to be used with slight regional changes as Māvaḷi.

Notes and References

1. K. V. Ramesh: *Karnāṭaka Sāsana Samikshe*, Bangalore, 1971, pp. 25-26.
2. *SII.*, Vol. XI, Nos. 80, 88, 96, 135 and 139.
3. *Ep. Carn.*, Vol. X, Sb. 10.

NOTE ON KANNAḌAMBAḌḌI—A VILLAGE IN TAMIL NADU

MADHAV N. KATTI

A recently discovered hero-stone inscription in the Madras city¹ has revealed the village name *KannaḍambaḌḌi* for the first time. The inscription which can be ascribed, on palaeographical grounds, to the latter half of the 9th century and first half of the 10th century narrates about the death of a hero while rescuing cattle, at a place called Poriyaṅgāḍu near KannaḍambaḌḌi.²

For our purpose the name of the village KannaḍambaḌḌi is of considerable interest. The village name is constituted of two parts *viz.* *Kannaḍam* and *baḌḌi*, which evidently owe their derivation to *Kannaḍa* and *paḌḌi*, the latter changing to *haḌḌi* (*i.e.* village) in certain regions in the modern times. It is very interesting to note that in the Tamil Nadu region, there was a village of this name *viz.* KannaḍambaḌḌi which can be identified with the present day KannaḍahaḌḌi (some times also called Kannaḍa-paḌḌi) in the Krishnagiri Taluk of the North Arcot District,³ from where the inscribed stone has been brought to Madras. It is worth mentioning here that the area comprising North Arcot, Salem and Dharmapuri Districts has yielded a number of Kannaḍa inscriptions. The name KannaḍambaḌḌi is indicative of the fact that the Kannaḍa speaking people had their own settlement of this name which is strengthened by the fact that during the 9th-10th century the area within which the village was situated was under the sway of the Rāshṭrakūṭa rulers.

We have the territorial division Kannaḍa-nālsāsira (or Kannaḍa—4000)⁴ going back to the early medieval period, forming a part of the Marathawada region and a Taluk by name Kannaḍ is still available in the Aurangabad District of Maharashtra. These evidences *viz.* KannaḍambaḌḌi⁵ and Kannaḍa-nālsāsira suggest that in the area which was predominantly

inhabited by the non-Kannaḍa speaking people in the particular period, there were villages and territorial divisions which were predominantly inhabited by the Kannaḍa speaking people. The village name Kannaḍamballi adds a significant evidence in this direction. Place-name studies can thus help in reconstructing the history of people speaking a particular language also.

Notes and References

1. The inscription was discovered by me in the Kalākshētra campus within the Madras city and has been edited in the *Journal of the Epigraphical Society of India*, Vol. V (Mysore, 1978), pp. 104-05 and pl.
2. The sculpture on the inscribed stone depicts the heroic fight of the hero in the act of rescuing the cattle.
3. *Alphabetical List of Villages*; Madras (1972), p. 227.
4. Such numerical territorial divisions are very common in Karnāṭaka from 8th century onwards for e.g. we have Banavāsi—12,000, Palasige—12,000, Belvola—300 etc.
5. Kannaḍamballi is suggestive of Tamil influence as the Tamil speaking people must have been referring to the language Kannaḍa as Kannaḍam.

BOOK REVIEW

PERSONAL AND GEOGRAPHICAL NAMES IN THE GUPTA INSCRIPTIONS, PPI-XXVI; 1-378 BY TEJ RAM SHARMA, CONCEPT PUBLISHING COMPANY, DELHI, Rs. 96/ \$ 20, 1978.

The book embodies the results of the author's investigations leading to a doctorate degree from the Benares Hindu University, on the interesting subject of names of people and places in the inscriptions of the Guptas and their times. He prepares the readers initially by giving a background of the concepts that prevailed from the Vedic period through the *Sūtra* and the *Smṛiti* to the *Nibandha* period. The study begins with the names of kings and queens following the hierarchy up to householders and traders. The names are analysed also by classifying them on the basis of the Vedic, the Jaina and the Bauddha religions. The first part closes with a study of the Epic and Puranic names and of those of ordinary men and women. The name endings like *datta*, *mitra* and *syāmin* are also considered. A thorough study is made of the connotations of the names from both the angles of etymology and usage. Conclusions are drawn at the end of the part. The author has correctly pointed out how there are always exceptions to the rules laid down by the *Mahābhāshya* and the *Smṛitis* against the repetition of names and the names after stars, in the case of women, respectively.

The next part on tribes is a more painstaking study. The indigenous nature of some of the tribes is discussed with reference to the *Vrātya* and the *Vrīshala* systems explaining the lack of uniformity in bringing them under the folds of the caste system and the reverse process whereby castes were formed out of interaction between these tribes. The author has studied the problem of the real nature of the tribal society and administration in the context of the contemporary royal houses establishing dynastic rule (e.g. Lichchhavi) and maintains that they were allowed to function without their internal autonomy being affected (p. 178).

The third part deals with names of places, rivers and mountains. Similar methodology has been applied by the author also in analysing the place-names.

The author has spread his net far and wide to collect as much information as necessary to narrow down the possibly correct meanings of the names, personal and geographical, in the context of their occurrence. Some suggestions made here may, however, reinforce the author's efforts to explain the names. Samudra (p. 22) may be interpreted as standing for the depth of his qualities (*gāmbhīrya*) as the ocean, even if the word should be taken as a personal name. Among the names ending in *bhadra*, Achyutabhadra may be interpreted either as a firm auspicious (cf. p. 73) man or comparable to Vishṇu and Śiva. The possibility of *praḍāmāra* (p. 235) being connected with the ancient Dravidian *paḍumara* standing for the boat (*paḍu* - made of; *mara* = wood) as an evolved type from an ordinary log (*mara*) used for crossing a water-course cannot be ruled out. The author has attempted to check the readings of the names taken up for discussion, and in most cases he has adopted or suggested the correct readings. However, his reading of Saṅgōhālika (p. 243) in 1. 20 of No. 43 of his list cannot be accepted (e.g. line 22 also). The name-ending of *paḷḷi* in respect of the Dravidian names as against *palli* with all the difference in meaning should not have been ignored (p. 245). The author has obviously been misinformed or misled by his sources when he quotes 'Kāñcipēḍu' instead of Kachchippēḍu (p. 255).

The book is an excellent product reflecting the author's hard work and scholarship. The get-up and the printing are good. A few misprints have occurred such as Dhārṇa (p. 17), Śarbhā (p. 44), Kanhad (p. 161), Mislead (p. 167), Karṇaparavan (p. 196), Bearging (p. 198), wrod (p. 241), maning (p. 246), a mislection of relegated for related (p. 320), etc. The references and notes are copious indicating the author's successful attempt to cover all possible sources. The system of coded abbreviations is, however, likely to annoy the reader. There is a useful subject-index. The book is well illustrated.