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## FOREWORD

It is a matter for gratification that the society has brought out in unflinching succession the tenth volume of its journal on the occasion of its Tenth Annual Conference. The publication of the present issue is entirely due to the exertions of Shri Madhav N. Katti, Secretary and Executive Editor, and the Editors Dr. M. D. Sampath and Dr. C. R. Srinivasan, particularly Dr. Sampath.

I offer my sincere thanks to Dr. C. R. Sakuntala, Dr. R. Jagadambika and Sri Lakshminarayana for inviting the society to hold its Tenth Annual Conference at Salem. I am glad that along with the tenth issue of the journal, the Ku. Si. Haridasa Bhat Shashtipoorti endowment lecture (series No. 4) delivered by Dr. G. N. Reddy at the Ninth Conference of the society at Anantapur is also being released at Salem.

**K. V. RAMESH**  
President

## SECRETARY'S REPORT AND EDITORIAL

The Society has successfully completed ten years of its useful existence and served the cause of furthering research on onomastics in this vast country in its own unostentatious way. The annual conferences organised in different parts of India have been welcomed by researchers working in different fields and have paved the way for a comprehensive study of the subject based on multi-disciplinary approach. Scholars working in the fields of epigraphy, linguistics, history, archaeology, sociology, folklore, anthropology, geography and other allied subjects have enriched the pages of this journal by their illuminating research papers and articles.

It may be recalled here that the IXth Annual Conference of the Society organised under the auspices of Shri Krishna-devaraya University, Ananthapur was a grand success. Maj. Gen. G. C. Agarwal, the then Surveyor General of India presided over the conference and Prof. G. N. Reddy, former Vice-Chancellor, Sri Venkateswara University, Tirupati delivered Prof. Ku. Si. Haridas Bhat Shashtipoorti endowment lecture (now available in print). The X Annual conference is taking place under the joint auspices of the Sarada College for Women, a prominent educational institution in Tamil Nadu and the Government Museum, Salem. I thank the organisers of the conference, especially the President, Vice-President and Secretary, Dr. C. R. Sakuntala, Dr. R. Jagadambika and Shri Lakshminarayanan, respectively, and Dr. Mookareddy for all their efforts in seeing that the present conference at Salem would be a grand success. Prof. Agesthialingom, Vice-Chancellor of Tamil University, Thanjavur is the General President of the conference and Prof. B. N. Mukherjee, Carmichael Professor in the Department of Ancient History and Culture, University of Calcutta will deliver Prof. Ku. Si. Haridas Bhat Shashtipoorti endowment lecture.

I am glad to inform our readers that the present volume also contains an index of articles and authors for Volumes VI-X. The readers of the journal will also be delighted to know that the Society's chapters in Karnataka, Kerala and Maharashtra are doing their best to encourage area-wise studies. The Maharashtra chapter arranged a regional seminar in Pune in the month of February 1988 and the present Secretary of the

Society delivered a talk on that occasion about the progress of place names studies in India. It may also be mentioned here that the Place Names Society (PLANS) with its base in Trivandrum brings out its monthly news bulletin.

I have to record with deep regret the sad and sudden demise of Col. H. V. Dixit (Pune), Dr. A. V. Jayechandrun (Madras) and Prof. L. T. Sharma (Kumta, North Kanara District), who were our active members, during the year. On behalf of the society, I pray the Almighty to bestow peace on the departed souls !

The successful functioning of the Society for the last one decade is due to the inspiration of our respected founder President and Chief Patron Prof. D. Javare Gowda. Our other patrons Prof. Ku. Si. Haridasa Bhat, Shri N. Sethuraman and Dr. K. S. Singh have been a source of strength all these years and our beloved President Dr. K. V. Ramesh has spared no pains in showering his encouragement at every step. The other office-bearers Shri M. R. Sannarame Gowda, Treasurer and Dr. C.A.P. Sastry, Joint Secretary have done their best in helping me to discharge my duties as the Secretary. Dr. Balagangadhara Rao, our Vice-President and other members of the Executive Committee have always stood by us. Drs. M. D. Sampath and C.R. Srinivasan my co-editors have left no stone unturned in our efforts to bring out the journal in time. Dr. Subramonia Iyer has helped us in correcting the proofs. Dr. M. D. Sampath has physically run to the press daily and seen the pages through the press. Shri G. S. Ravishankar has helped me in various ways. To all of them my very sincere thanks are due.

Shri M. Satyanarayana Rao and Brothers of the Geetha Book House, Mysore, our publishers have upheld the cause of the Society by publishing all the ten volumes of the journal. Sri K. P. Puttaswamy, Proprietor of Sree Meera Printers took up the task of printing the journal on an emergency footing and completed the work on time. I express my hearty thanks to them. For this particular issue diacritical marks could not be used in all cases due to their scarcity and for this, we crave the indulgence of our readers.

**MADHAV N. KATTI**  
Secretary & Executive Editor



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**PRESIDENTIAL ADDRESS**

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**G. C. AGARWAL**

Chief Patron, Patrons, President of the Place Names Society of India, honorary guests, members of the Society, accredited delegates, eminent historians, invitees to the seminar, Secretary of the Society, ladies and gentlemen,

At the outset, I express my gratefulness to the General Body of this esteemed Society for electing me unanimously as the President of the IX Annual Conference.

It is a privilege to address this august gathering of distinguished and eminent professionals and experts of diverse disciplines keenly interested in the study of place names—a subject of great reference of the cultural evolution of a region.

Since the earliest dawn of civilization man needed naming features around him for identification and communication. In fact the use of names of physical features in spoken and written language represents a primary urge to widen one's known horizon and to develop a powerful reference system suited to one's language and requirement of an evolving society. Further, although the names are attributed to features primarily for their identification, apart from various other parameters, they are true surviving representatives of ancient culture and heritage of man. There is no doubt that indepth and perceptive study of names will unravel the historical, linguistic, social and various other hidden aspects pertaining to our past. Names are the hidden treasures of human struggles, trials, tribulations and achievements. It is interesting to note that during the course of history, man has not only mutilated, distorted and changed names to satisfy his whims and fancies but has used them as a means to perpetuate his own name, proclaim his achievements,

etc. The genesis and the evolution of names, therefore, are as romantic as human history. No doubt unravelling the secrets and mysteries hidden in the form of names is a fascinating subject matter to social scientists. Topographic surveyors are keenly interested not only in the names of places but also in the names of physical features and areas. One of our prime responsibilities is to show them correctly on the maps prepared in our Department. For this necessarily the names and the process of transliteration are to be standardised.

The United Nations group of experts on geographical names defines the geographical name as a name applied to a geographical feature. In general, the geographical name is the proper name, specific term or expression by which a particular geographical entity is or was known. A geographical entity is any relatively permanent part of the natural or man-made landscape or seascape that has a recognisable identity within a particular cultural context. A geographical name, then, referred to any place, feature, or areas on the earth's surface or to a related group of similar place, feature or area.

Although names always originate in spoken language and thus are liable for continuous change, they gain special significance of permanency once they are committed in writing. A written name is a visual symbol or address which can stand outside the periphery of spoken language and can be used alone to refer to an important geographical detail in a document. Today, however, the written form of geographical names takes special importance in our complex technical society where unambiguous reference to the country's places, features and areas is important as all levels of governmental, industrial, commercial communication and scientific activities depend on relatively stable system of names.

The standardisation of geographical names results in savings in time and money by increasing the efficiency at governmental and other institutional levels. It can prevent misunderstanding in communication, and just as important, it eliminates the need of different people trying to determine name for use with different results.

It is this onerous task that surveyors must do. They are to faithfully collect place names—record the sound of the name

in the media of regional script (alphabet)—a priori—an imperfect proposition. He has to be as objective as possible—a discerning listener who records the most likely version without being influenced by any chauvinistic, regional, religious application and caste consideration—single minded in the pursuit of truth as prevailing. It is this adherence to the traditions of scientific objectivity and fidelity that distinguishes the work of a good surveyor from that of others. You would be happy to know that our entire country is mapped on scientific lines in accordance with the best traditions and cartographic specifications on the scale of 1:50,000. The last map of this series—which was initiated less than 3 decades ago—was printed off in June 1987. The accomplishment of this task is an event of far reaching consequence for the country of which the future generations will be proud of. This is our signal and humble contribution towards the defence, development and administration of the country. This data base of such thoroughness and fidelity for every meter of the country, the like of which had not been possible to be accomplished before and the like of which is not available in respect of a country of comparable size to that of ours outside of Europe and U.S.A., is going to be the corner stone of national uplift. But you may well ask what has this got to do with place names—subject of our get together here. A little reflection will open up new vistas. Ladies and Gentlemen for the first time we now have a comprehensive record of all place names related to their correct locations. Since on 1:50,000 scale we normally pick up all the place names—there would be about 1.5 to 2 million names available. You would possibly agree that it is a monumental record indeed. Further, we are in the process of bringing out a compendium of place names—the manuscripts are ready but the publication will run into scores of volumes and hence we are examining the various options. The compendium will not only give place names in standardised spellings, but also what it refers to—in which sheet (Survey of India 1:50,000), in which administrative limit it falls and finally its Latitude and Longitude with appropriate alphabetical index.

The idea name standardisation does not impose restraints on names used in speech, although speech habits are always

influenced by the written words to considerable extent. It does apply to the dual aspect of a name itself and detail it refers to. Standardisation is generally limited to :

- (i) establishing the official written (Orthographic) version (spelling) for each name in official language.
- (ii) ensuring its application to the specific item of detail.

National standardisation is the regularisation of geographical names and their application within a country by an authority approved and supported by the government of that country. Survey of India does this in our country. Place names in India as they stand today are the result of a good deal of evolution as a result of impact of religions, historical and cultural events, exposure to continuous foreign invasions and trade, and extensive international contacts. Large number of tribal languages, Dravidian influence, etc., long time subjugation under foreign rules have been the main factors in the evolution of place names. Amongst myriads of ways in which names evolved, on analysis it would be found that it could be generally associated with the description of physical features—Himalaya (abode of snow); size and feature—Mahanadi (large river); with the names of mythological deities, personalities; kings and queens and other leaders of society, religious leaders, rare/dominant flora or fauna. Thus the names are a veritable imprint of the local indigenous inhabitants' response to create a viable social order suited to their genius and meeting their multifarious needs of the times—a reflection and record of their level of civilization. But cultures and civilizations evolve and grow—and are subjected to a continuous process of change—a little bit going beyond at a time—retracing the steps in many places—modification and a fresh movement, ever a struggle to adjust to changing situation. This process gets further complex with the inflow of not only ideas—but traders, adventurers and by the ebb and tide of military forces belonging to different cultural and religious strains—out to subjugate, dominate, mould and refashion the region to perpetuate their achievements. Thus the place names remain in a state of continuous flux; the end result of a host of historical processes and accordingly a store house of priceless heritage awaiting to be discovered to unravel the mysteries of the past to the discerning

researcher. However, a license to change names can lead to utter confusion, encourage parochial and chauvinistic sentiments and divert the energies often to non-issues. As such, soon after Independence, in 1950 itself Government of India had formulated detailed instructions for adopting a uniform procedure for finalising the spellings of Geographical Names in India. These instructions lay down the principles and procedures for adoption in determining the correct spelling of geographical names.

Procedure to be followed for making changes in the geographical Names has also been separately laid down by the Government of India. The responsibility for it will be of the State Governments who have to follow the procedure strictly while making proposals for changes in the place names.

Since 1979, as desired by the Government of India, the State Governments have established State Name Authorities to implement the decision of Government of India. The terms and reference of this body are primarily to standardize the names within the state in the local language to facilitate correct transliteration from local language to Devanagari and to Roman.

In view of the above situation I consider that Place Names Society of India has a role to play in standardization of names. Apart from your various activities, such as study of research on names etc., I would suggest that the Society should interact with the respective State Name Authority. Transliteration systems from a regional language to Devanagari or to other regional languages are also complex issues and require your attention. Close co-ordination and co-operation between your Society, the State Governments and Survey of India will contribute to the study of place names.

I had earlier mentioned about the compendium of Geographical names. Now with the introduction of Computer Assisted Cartography (CAC), the Survey of India is contemplating developing an Automated Name Information System for covering the extensive field of names and associated information. A single unbiased relatively complete repository of geographical names, including basic or essential information about each name, will be established. The repository will cover Nation's

2 million names. The Geographical Names Information System (GENIS) which will be developed by Survey of India is a system comprising data bases, data retrieval software and procedures specifically designed to function as an official geographical names repository and tool for toponymic research. The computer based system will be designed to meet a broad spectrum of information and user needs. Information in the system may be retrieved, arranged, analysed and manipulated for general and specific purpose. Effectiveness of GENIS depends on both completeness and the integrity of the data in the system. Extensive research and expertise will be required to collect various data elements. Such data will include information relating to name's origin and history, textual description, ownership of administrative areas, census data, etc. Defining the necessary data elements and building data base require organising work into several steps, tasks and phases. The major task will be collection of name-associated information—particularly name's origin, history, etc. Written sources of names are extensive and varied and include both current and historical maps and charts as well as textual materials. In this field also your Society could interact with Survey of India and provide valuable support. University departments can take up research projects for their regions—preferably district-wise.

Ladies & Gentlemen, standardization of names, compilation of gazetteer of names and establishing GENIS are important tasks in which your Society can make a very valuable contribution. I am sure your Society would interact with Survey of India in these fields and contribute effectively,

Finally, it is well worth recapitulating that the study of toponymy (study of place names) is closely linked to etymology (the science or investigation of the derivation and original significance of the words) and philology (the science of language) subjects of far reaching significance to your deliberations particularly in our context as we are the inheritors of one of the oldest civilizations and have thousands of dialects and languages. The study of place names will thus truly unfold a breath-takingly beautiful and awe inspiring panorama—will lead us to a better understanding of our past—our historical develop-

ment—our international linkages and would thus improve our historical perspective.

In the end, may I congratulate the President and the Secretary of the Society for organising this Conference !

I thank again the organisers of the Conference for the honour done to me and to my Department in electing me as General President of the Conference.

I thank you all for the patient hearing.

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## NAMES OF AJANTA : MODERN AND ANCIENT A RE-APPRAISAL

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AJAY MITRA SHASTRI

The Ajanta caves by their beautiful paintings, sculptures and rock architecture spread over a time-span of about eight centuries are a source of great attention and attraction to the art-critics and tourists alike. In particular, the paintings, which form by far the best specimens of the ancient Indian art of painting, have been assiduously studied by art historians and have been a source of great attraction to the discerning visitors. Those who have not visited these caves are eager to see them and those who have seen them long to visit them again and again.

The place where these caves are situated is presently known as Ajanta. This name was given by the British officers of the Madras Regiment, who accidentally discovered these caves and brought them to light for the first time in 1819, after the village of Ajanta situated at a distance of about eleven kms<sup>1</sup> from the site of the caves, and this name has since become popular. The local pronunciation of the name is Ajiñṭhā and, therefore, the caves are famous as Ajiñṭhā caves in Maharashtra.<sup>2</sup> This nomenclature, though popular, is rather surprising. Fardapur, with which the visitors of these caves are well acquainted, is situated only at a distance of six and a half kms., whereas, as stated above, the village of Ajanta (or Ajiñṭhā) is separated from these caves by about 11 kms. Therefore, this group of caves should have been better known as Fardapur, if proximity is the only criterion. The name of the ancient village of Lenapura (the city of caves)<sup>3</sup>, located at a distance of even less than one km. and connected with the



caves by a path made by cutting the rocks, has a still better claim in this context. During archaeological explorations this village has yielded Sātavāhana pottery<sup>4</sup> which should suffice to indicate that this village is as old as the earliest caves and goes back to about 2nd-1st century B.C. It is quite possible, nay likely, that the village was brought into existence with the object of accommodating the artisans working on the excavation and decoration of these caves. In fact, the name by itself is indicative of its antiquity. Therefore, if the common practice of christening an art centre or an archaeological site after the nearest locality were to be followed, the caves should have been better named after Leṇapura which would have been historically also much more appropriate. But current names do not always follow this principle and Ajanta is one of the examples of such names.<sup>5</sup>

What the ancient name of the site of group of caves was, is not known. However, the Buddhist text called Mahāmāyūrī refers to a village named Ajitañjaya with its presiding Yaksha Kūṭadamshṭra.<sup>6</sup> Ajita is the name of the future Buddha Maitreya, prior to his enlightenment. On this basis it has been suggested by some scholars that the ancient name of Ajanta was perhaps Ajitañjaya or Ajitañjaya-sthāna which is the source of its present popular name Ajiṭṭhā.<sup>7</sup> However, the greatest difficulty in accepting this conjecture is that the localities mentioned in the Mahāmāyūrī before or after Ajitañjaya are situated in North India whereas Ajanta is in the Dakṣiṇāpatha, though it is noteworthy in this context that the text does not follow the geographical order always.

Another possibility deserves serious consideration in the present context. The present name, Bāghaurā, of the river flowing in front of the cluster of the caves is obviously derived from the original Sanskrit name Vyāghrapura just as the name Ellora is a derivative from Elāpura. As would follow from the suffix (*uttarapada*) *pura* (city), Vyāghrapura was originally the name of the locality where the caves are situated and it was because of its flowing in its vicinity that the river also came to have the same name. We know of several such instances. It is known from the Junāgarh rock inscription of the Śaka Mahākshatrapa Rudradāman I that Girinagara was

originally the meaningful name of a town located on the Raivataka or Ūrjayat mountain,<sup>9</sup> but its derivative Girnār is now applied to the mountain itself, the township being known as Junāgarh. Similarly, many inscriptions mention rivers named after nearby localities. For example, we may mention Dāhanukā (south of the township of Dahanu),<sup>8</sup> Damaṇa (close to a locality named Damaṇa),<sup>10</sup> Gavahaṇa-grāma-nadī (close to the village of Gavaṇe in the Ratnagiri District of Maharashtra),<sup>11</sup> Japyakheḍanadī (a stream flowing close to a locality known as Japyakheḍa),<sup>12</sup> Karaparṇī-grāma-nadī (a river flowing close by the village named Karaparṇī-grāma),<sup>13</sup> Ukhalapadrī-nadikā (a river nearby a locality named Ukhalapadra),<sup>14</sup> etc. Likewise, the names of rivers or their derivatives are known to have been employed as place-names. All these names based on the proximity are of the lākṣhaṇika or implied category. And the name Bāghaurā is also one such name. Most of the place-names have some basis and the name Vyāghrapura also appears to be meaningful. The cave-site was probably known by this name as tigers were found in abundance in the adjoining region. It is worth remembering in this context that the area where the caves are situated was a dense forest infested with the tigers in large numbers till recently and the re-discovery of the Ajanta group of caves in modern times is closely connected with an episode surrounding tiger hunt.<sup>15</sup>

It would be impertinent to invite the attention of the readers to another point in this connection. The excavation and decoration with paintings of the famous Buddhist caves at Bagh in Madhya Pradesh are contemporaneous with the later group of caves at Ajanta, and, according to discerning art critics, the painting style of both the groups is almost identical.<sup>16</sup> It is not impossible that some monk-artists of the Ajanta group of caves went to Central India and inspired the excavation and painting of the Bagh caves and also imposed the name of their original locality on the site where these caves are situated. It is worth mentioning in this context that the river flowing by the side of the Bagh caves is even now famous by the name Bāghinī which brings to our mind the name Bāghaurā. It will follow from the foregoing discussion that

the ancient name of the locality where the Ajanta group of caves is situated was in all probability Vyāghrapura, a name still preserved in that of the river flowing closeby in its Prakritised or corrupt form. In this connection it is noteworthy that although all the caves were not planned and excavated at the same time and each cave was excavated independently, most of the caves were connected with this stream by a staircase dug into the rocks. Remains of some of these staircases are still visible.

### NOTES AND REFERENCES

1. As crow flies, the distance between these caves and the village of Ajanta is only about five kms.
2. Ajanta is sometimes mentioned as Ajaṅṭā also. These caves are known locally as Ramgīta Leṇī (coloured caves) because of their paintings.
3. In the Prakrit inscriptions of the early centuries B C/A.D the caves are called leṇa (Sanskrit *layana*). In Marathi this word is still commonly used in the sense of caves.
4. Amalanand Ghosh(ed.), *Ajanta Murals*, New Delhi, 1966, p. 14.
5. We have some similar examples. For instance, mention may be made of Aśoka's Bairat edict which is famous as Bhabra edict on the basis of the statement of its discoverer, Capt. Burt, that the village of Bhabra is situated at a distance of six kōśas from its provenance, whereas the edict was actually discovered at Bairat and, therefore, its correct nomenclature is Bairat edict. Vide Hultzsch, E., *Inscriptions of Aśoka, C.I.I., Vol. 1, Introduction*, p. xxv.
6. For the text and English translation, see *J.U.P.H.S.*, Vol. XV, part ii (1942), pp. 27 and 35 respectively.
7. Deshpande, M. N., in Ghosh A., (ed.), *op. cit* , p. 15, f.n. 3.
8. Sircar, D. C., *Select Inscriptions bearing on Indian History and Civilization*, Vol. I, (2nd ed.), Calcutta, 1965, p. 176.

- text—lines 1 (for reference to Girinagara) and 5 (for mention of the Ūrjayat mountain.)
9. *A.S.W.I.*, Vol. IV, p. 99, text—line 2; Sircar, D. C., *op. cit.*, p. 168, text—line 2.
  10. *Ibid*, p. 168, text—line 2; *A.S.W.I.*, p.99, text—line 2.
  11. Mirashi, V. V., *Śilāhāra Rājavamśāchā Itihāsa āṇi Kōrtva Lākha* (Marathi), Nagpur, 1974, p. 230; *Inscriptions of the Śilāhāras*, *C.I.I.*, Vol. VI, (1977), p. 189, text—line 47
  12. *I.A.*, Vol. IX, p. 295.
  13. Mirashi. V.V., *Śilāhāra Rājavamśāchā Itihāsa āṇi Kōrtva Lākha*, p. 230; *C.I.I.*, Vol. VI, p. 189, text—line 46.
  14. *Ep. Ind.*, Vol. XXII, p. 108, text—line 51.
  15. These caves were first mentioned by William Erskin on the basis of the information supplied by an officer of the Madras Establishment in a paper presented before the Bombay Literary Society in 1922. See *Transactions of the Bombay Literary Society*, III, p. 520; Fergusson and Burgess, *The Cave Temples of India*, pp. 280–81.
  16. For an account of these caves, see John Anderson, "Bagh Caves—Historical and Descriptive Analysis", *Marg*, Vol. XXV, Part iii, 1972 pp. 37–42; Khare, M.D., *Bāgha ki Guphāṅṁ* (Hindi), Bhopal, 1972.

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 IDENTIFICATION OF ASMAKA AND MULAKA
 

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H. S. THOSAR

With the beginning of the historical period, we come across small independent kingdoms known as Janapadas or Mahājanapadas. Most of these were situated in the North. Only the Aśmaka and Mūlaka Janapadas were in the Deccan. But there is a lot of controversy about the exact location of these States. In this paper, an attempt has been made to trace the exact location of these kingdoms with the help of literary as well as epigraphic evidences.

## AŚMAKA :

Aśmaka was one of the earliest Janapadas of the Deccan. It was known to Pāṇini.<sup>1</sup> The Mahābhārata refers to it as one of the principal Janapadas of Dakṣiṇāpatha.<sup>2</sup> It is mentioned in Buddhist sources such as the Sutta Nipāta<sup>3</sup> and Auguttara Nikāya<sup>4</sup>. The Purāṇas<sup>5</sup> and Rājāsēkhara<sup>6</sup> describe it as an important Janapada. Pliny refers to it as Asmagi.<sup>7</sup> It is also mentioned in the Arthaśāstra.<sup>8</sup>

Following are the different locations of Aśmaka suggested by different scholars :

1. Around the city of Pratiśṭhāna i.e., Paṭhān in the Aurangabad district of Maharashtra.<sup>9</sup>
2. Adjacent parts of Bhir and Ahmednagar districts of the same state.<sup>10</sup>
3. Adjacent parts of Maharashtra and Andhra Pradesh covering the Nanded and Nizamabad districts.<sup>11</sup>

The first view was based on the identification of Poṭṭa or Poṭali (capital of Aśmaka) with modern Paṭhān in Aurangabad district.<sup>12</sup> But no inscriptional evidence is there which would

corroborate this identification<sup>13</sup>. Philologically also the equation does not look rational.

The second view is expressed by V. V. Mirashi on the basis of the journey of a disciple of Bāvari who left the Aśmaka country and went to North India viz., Paiṭhān.<sup>14</sup> This view also does not seem to be convincing because there is no other authentic source to strengthen it. Secondly, Mirashi is silent about the identification of Poṭaṇa, the capital of Aśmaka. Till Poṭaṇa is satisfactorily identified in the Bhir or Ahmednagar districts, the location of Aśmaka cannot be taken as final.

The third view about the location of Aśmaka expressed by H.C. Ray Choudhary and supported by D.C. Sircar appears to be correct on following grounds.<sup>15</sup>

1. On the basis of philological grounds Poṭaṇa can be identified with Bodhan in the Nizamabad district of Andhra Pradesh.
2. Archaeological explorations have confirmed the antiquity of Bothan.<sup>16</sup>
3. A place name Poṭana—which is no other than Bothan—is mentioned in the votive inscriptions on the Buddhist Stūpa at Sāñchi.<sup>17</sup>
4. The jaina inscriptions refer to it as Poṭanapura.<sup>18</sup>
5. An inscription of the Chālukyas of Kalyāṇa at Bōdhan refers to the place as Bōdana,<sup>19</sup> which was the headquarters of a division of 700 villages.
6. Inscriptions of the same dynasty from Nanded district of Mārathwāḍa describe the area as Aśmaka and Bōdhana-<sup>20</sup> as in headquarters.
7. It is said to have been a secondary capital of the Rāshṭrakūṭa king Indra III.<sup>21</sup>

Thus on the basis of philology, epigraphy and archaeology, Poṭaṇa, the capital of Aśmaka can satisfactorily be identified with Bōdhan. So the territory around Bōdhan represented the ancient Janapada of Aśmaka. Bōdhan is about 24 kilometres from the border of Nanded district which is referred to as Aśmaka in inscriptions from this area. Aśmaka, therefore, appears to have comprised the territory around the confluence of the Gōdāvari and Māñjra, which covers the adjacent parts

of Nanded and Nizamabad districts. The view of Ray Choudhary and D.C. Sircar in this regard thus seems to be correct.

At the height of its glory, *Asmaka* appears to have included territories right upto *Narmadā*.<sup>22</sup> During the later period, it probably became a part of *Mahārāshtra*,<sup>23</sup> *Vidarbha*<sup>24</sup> and *Kuntala*.<sup>25</sup> The *Nandas* conquered it during the fourth century B.C and merged it with the *Magadhan* empire.<sup>26</sup> But even after its conquest and annexation by other powers, the *Janapada* maintained its separate identity. That is why the name of this kingdom continues to figure in the inscriptions of *Sātavāhanas*<sup>27</sup> and other ruling dynasties that followed them.<sup>28</sup>

The identification of *Mūlaka* with the adjoining parts of *Aurangabad*, *Ahmednagar* and *Nasik* districts of *Maharashtra* is certain, as *Pratishṭhāna*, *Paṭhān* in the *Aurangabad* district of *Maharashtra* was its capital.

The *Vishṇudharmottara* describes *Asmaka* and *Mūlaka* as two different kingdoms,<sup>29</sup> where as the *Sona-Nanda-Jātaka* refers to them as a twin kingdom.<sup>30</sup> Inscriptions of the *Sātavāhanas* again distinguish these as two different kingdoms.<sup>31</sup> It can, therefore, be inferred that originally there were two independent *Janapadas*, but in course of time, *Mūlaka* (comprising the territory around *Pratishṭhāna*) was conquered by *Asmaka* kings and since then, it came to be referred to by the twin name *Asmaka-Mūlaka*.

The name *Asmaka* might have its origin in the name of *Asmaka* or *Aśvaka* territory in *Punjab*. During the course of the *Aryanisation* of the *Deccan* the *Āryans* might have named the newly colonised territory after its namesake in the North. This area is still full of huge stones (*aśma*). The topographical peculiarity also might have been responsible for the name *Asmaka*. There is a river in this area known as *Asna*. This is a tributary of the river *Gōdāvarī*, which probably owes the origin of its name to the name of *Asmaka* country.

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 ETYMOLOGY OF MEDINIPUR
 

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## SOUGATA BANDYOPADHYAY

This resume is a humble attempt to delve deeper into the etymology of Medinipur and the vernacular name has been deliberately chosen to avoid colonial hangover. Study of names of places requires integrated multi-disciplinary approach to avoid figments of imagination and the conjectural analysis should be conducted in anthropo-historical perspective bordering on reason and regional history. Names sometimes undergo a process of metamorphosis throughout the rise.

The district of Midnapur suffers from the paucity of historical materials for the early period owing to neglect and lack of appreciation of the ways of the indigenous peoples on the part of the ancient chroniclers. For the right understanding of the cultural legacy of Midnapur, one has to take into account the fundamental forces at work. The impact of the foreign strands on the potentiality of non-Aryan elements has played a great part in the cultural history of the area. Viewed in this perspective, one gets enmeshed amidst the plethora of myths in circulation for a long time.

Medini.....Name of a demon done to death by Lord Kṛishṇa in the age of Purāṇa

Medini.....'tatsama' derived from 'medh' meaning fat which bears a precise annotation and connotation to collosus proportion of size.

Here imagination runs riot and religious fervour behind the names like Mēdini-mātā (Mother of World) sets the tendrill of one's imagination tingling. This name is supposed to be a corruption of the vernacular 'Mēdini-pur' meaning probably

'the city of the world'. It is not at all surprising in this semi-feudal country that the propagators of the theory of 'Mēdinī-mātā' have not attached any importance to this ancient land which was named as Bhanjabhum, Sabarbhum, etc.

It is imperative to read between the lines the old historical maps lying at the British museum. One such map indicates "the province of Midnapur and Bishnupur, Bengal with their environs". There is a reference of 'Midnapoer' in the Atlas of Van Den Brooke drawn in 1660. 'Midnapour' has also been mentioned by James Rennell when his map was drawn between 1764-1776. Besides we find mention about Midnāpur in the Atlas of del Anville in 1752. The kingdom of Bengala are composed of twelve provinces viz., Bengall; Angelim; Ourissa; Jessore; Chandikhan, Midnimpur; Catrabo, Bacala, Salimauvas, Bulva; Dacca and Rajmol". Once upon a time we found traces of non-Bengali influence in the quotations and couplets about Midnāpur. During Mogul occupation, when Midnāpur was under Sarkar Jaleswar, we find :

'Sahar Kesiary, Sahar Jaleswar Datan Ka Mukh Kala, Ajab Sahar Medinipur, Narayangarh Yamdura'	'Town Kesiary, Town Jaleswar The face of Dantan is black, Medinipur is wonderful, Narayangarh is a gateway to hell'
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Midnāpur has been addressed as Mēdinipura in 'Rameswar's ode to Shiva' :

'Medinipurar Pati Bhagabati	Karnagare Abasthiti Jahar Sakshat' (Shivayan written in 1750)
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The Lord of Midnapur resides at Karnagarh being blessed by Bhagabati'

Here the word 'Medinipura' invites attention. The argument about etymology of Mēdinipur from Mēdinī-mātā does not hold water as there are no historical references about deity like 'Mēdinī-mātā'. Probably, the name has been chosen to appease religious sentiment which was at its peak in ancient period.

Haraprasad Sastry (in his address at the 4th Annual session of Midnapur Branch of Bangiya Sahitya Parishad 1323 B. S.)

has quoted from scriptures and gazetteers and propounded the theory of settlement of one Medinikar (a native feudal lord of Orissa and although his conjectures have gained currency for sometime the genealogy of the kings and chieftains of Orissa does not bear any such name. This theory can be contested, there are three villages bearing the name 'Medinipur' each one in Contai, Tamluk and Jhargram sub-divisions respectively. The village 'Medni' under the P. S. Binpur in Jhargram sub-division evokes interest in view of the fact that Midnapur testifies a frontier character in the sense of F. J. Turner. It is a frontier where the north and the west, met the south and the east, the Aryan, the Dravidian and the Proto-Australoid, the Bengalee, the Oriya, and the hill-people of Bhum, the Pathan, the Mughal and the Maratha. The tribal character is evident in the name of village 'Medini Tanr' in the district of Purulia.

The conjectural approach relating to hegemony of one Medini Malla Rai (the chieftain of Chero tribe in Bihar) in Midnapur lacks historical materials and evidences. Scholars like Muhammed Sahidullah and Sukumar Sen have taken recourse to very imaginative approach like the influence of Darves Mustafa Madni and the epithet 'Madina' respectively behind the name Mēdinipur. Though the name is not too old still there are reasons to believe that name has to be empirically determined from the standpoint of tribal etymology. 'The impact of the native culture is reflected in the names of the region. The place names ending in the Bhum suffix suggest that the mahals were predominantly inhabited by the Bhumij people or children of the soil'.

R. Subba Rao, noted historian of Andhra Pradesh propounded the theory of 'Midnapur'. According to him "Anantavarma was crowned in 1076 A. D. in Kaliṅganagar or modern Mukhaliṅgam in Parlakimidi Taluk, From his own copper-plate grants and those of Narasimha II and Narasimha IV, we learn that his empire extended to river Gōdāvari in the south, the city of Midhunpur or Midnapur in the north, the Bay of Bengal in the east and the eastern ghats in the west" Nihar Ranjan Ray, the noted scholar has detailed the proposition of Midhunpur in his magnum opus *Bangalir Itihas* (The History of Bengali race). The hegemony of the empire

of the Eastern Gaṅga kings of Kalīṅga undoubtedly extended upto Midhunpur (at present Midnapur). Nihar Rajan Ray in his communication to this humble scribe wrote, "it is learnt from Śrikūrmam copper-plate (1135 A.D.) that his empire extended from the Ganga to Godavari in North-South direction (Journal of the Andhra Historical Research Society, Vol. VII, p. 57)." It is learnt from other copper-plates (particularly Kendrapara copper-plate) that Mandar (at present Midnapur) Midhum/Midhu/Midna has been transformed into Midna in English language. Midhunpur theory is based on :

- (1) Kendrapara and Śrikūrmam copper-plate inscriptions of the Gaṅga king Ananthavarma Chōḍagaṅgādēva ;
- (2) There is Dravidian influence on the word 'pur'
- (3) There is a possibility of the influence of Medh/Meda tribe behind the place name Midhunpur.

Though the Midhunpur theory has gained currency, the complex phenomenon of the formation of the word Midhun-pur vis-a-vis., the influence of Medh/Meda tribe has to be analysed and judged impartially, dispassionately with utmost care and caution. The task is extremely difficult in view of the availability of insufficient materials about nearly extinct Meda tribe. The extinction of Meda tribe is due to acculturation for centuries together. Dr. Suniti Kumar Chatterji stressed the importance of tribal influence behind the etymology of Mēdinipur. The influence of Dravidian tribe and culture must have started very early. The Bhagalpur copper-plate inscription (an eulogy to Nārāyaṇapālādēva) testifies the existence of Meda tribe during 8th-9th centuries in Bengal. So the reference about Meda tribe is not a figment of imagination nor it is a riddle which defies solution. Scholars like Nihar Ranjan Ray, Atul Sur and Ram Saran Sharma have referred to the Meda tribe.

It seems that the existence of Meda tribe in Jungle Mahal in 8th-9th centuries and the non-Aryan word 'pur' may have its remote progeny in etymology relating to Midnāpur—a very ancient land having the highest tribal concentration from ancient times. It is likely that the descendants of Meda tribe with probable surnames like Midya, Medda, etc., have been

living centuries together. Meda tribe is still seen in Coorg district of Karnataka. Ancient Jaina literary works like Acharanga Sutta refer to these aboriginal tribes as Mlāchhas. The king Harsha was duly honoured in the land of the Mlāchhas (i. e., the eastern country). The cryptical reference 'In the land of Mlāchha's relates to the existence of tribes like Āndhra, Meda, Chandāl, etc. According to H. C. Sherring "Medha tribes derive their name from Modhani—a village near Sidhpur. They are numerous. But the names of some are as follows. They are scattered at Ahmedabad and Kheda. Many of them are lazy beggars". Is there any remotest possibility of the derivation of the words like Midhun, Medini from Modhani according to Sherring? The matter requires further investigation by experts from all discipline. Edgar Thurston has not mentioned about Modhani in his work on Mysore Tribes and Castes. Mēda, Mēdana, Mēdarula or Mēdakaran—the medas are workers in bamboo in the Telugu, Kannaḍa, Oriya and Tamil countries making shieves, baskets, cradles, mats, fans, boxes, umbrellas and tatties. Their common name is Mēdara for which the literal meaning is not known.

We can infer from above the existence of Mēda tribes in Kaliṅga, which is a derivation of Dravidian word Kuling. The descendants of Mēda tribe are basket makers in Khalseuli area in the Jhargram sud-division of the district of Midnapur. The large scale acculturation or Aryanisation of Meda tribe has made the task of Anthropological Survey extremely difficult and a challenging one. Does the existence of village 'Medni' in Binpur remind us of Mēda tribe? The place names like Bibikunda, Kujajuri, Dahijuri, Tamajuri, Rangairta, Maḷgajita, Narajole, Hatayer, Dudhkundi, Nasra, Panjasole, Bangaisole, Berbelia, Barbakra, Birkota, Tantigeria in the district of Midnapur were influenced both linguistically and racially by the Dravidians, Kols, Santalis, who lived in the western parts of Bengal. The place names also reveal the regions inhabited particularly by non-Aryan people. Was Midhinpur/Midnapur influenced by the existence of Mēda tribe? Will this proposition be shrouded in mystery for ever?

There is a misconception about the so called Sanskrit word pur. Pura like Nagara is a Dravidian word derived as follows :

Ur = oura = gula = thūra = Pura = city.

A part of Eastern Orissa, forming the district of Balasore, the region of the combination of Orissa and Andhra Pradesh, the Singbhum and Manbhum in Bihar, the district of Midnapur, Bankura, Purulia in West Bengal and a sizable chunk of Madhya Pradesh, formed a great strip of land in ancient times i.e., before the advent of the Christian era with almost parallel ecology. A dense forest stretched through the length and breadth of this strip of land and infested by the primaeval animals is not totally extinct. Among the gigantic mammals elephants had its distant progeny in the mammoth (English equivalent of big, large, gigantic, colossus). And the mammoth lived in abundance in this strip. The fact cannot be disputed ecologically, for the reason, the elephants are never found wanting in Eastern Bihar, Orissa, Western Bengal and some parts of Madhya Pradesh. The place name Midnāpur can be associated to this ecological area. The association of Mēdh tribe with the breeding, rearing and deploying of elephants and their home in this vast strip of land confirms the above statement. The etymological entity of Medinipur may be entwined with elephant totem. In Sanskrit parlance 'Medrak' means keeper of elephants'. There is no reference to gotra Meda in Sanskrit and in the earlier period the word Mēda/Mada used to denote the elephants. The words Mēdin, Mēdini may have roots from Mēda/Māda.

We have succinctly outlined a general discussion on varied theories, analysis centering round the study of place name like Mēdinipur. The etymological entity of Mēdinipur has undergone a difficult process of twists and turns in the passage of time. The foundation of correct tools of analysis can be truly laid only by detailed linguistic, anthropo-historical and multi-disciplinary approach of all factors (e.g., collection of materials of local kings, chieftains, tribes, regional deities, beliefs, customs, languages prevailed at that time, etc.) will pave the way towards a solution to the problem of determination of place name. Who can safely belittle the contribution of comparatively unknown tribe like Mēda behind the etymology of Mēdinipur? The subtle factors should be studied in detail so that the perpetual challenge of etymological study must be accepted to break new grounds in the study of place name.

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## PLACE NAMES IN TULU FOLK LITERATURE

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In the absence of properly documented history and well written inscriptions, it is the folklore that can be taken as a reliable source of evidence for the reconstruction of the socio-cultural history of the people. The documented source may not always reveal the true picture of a society. The inscriptions may reveal only one sided picture of a society as it reflects the ruler's point of view. The written history may be the out-come of the individual view points of a historian and judgements based on his own pre-conceived notions. On the other hand, the folklore in the form of poems, ballads, stories, proverbs, place names, etc., which are the spontaneous outcome of the feelings of a common man, may reveal the hopes and aspirations of the society as a whole, the values cherished by the people, the culture developed by them and on the whole the life led by them in the remote past. Thanks to the innocent village folk which have handed down this to the succeeding generation through oral tradition.

The present paper is an attempt to study the place names found in Tulu oral literature called Paaḍanas or the ballads and see how it throws light on the Tuluva people, their social and cultural life, their understanding of Tuluva geography and their ideas of Gods, spirits, etc.

Dakshina Kannaḍa, the coastal district of Karnataka is populated by about two million Tulu speaking people who have preserved their distinct culture and language. Though belonging to the Dravidian stock, the Tulu community has remained aloof from other neighbouring communities because of the geographical barriers of the Western Ghats separating it



from other regions and hence, preserved certain socio-cultural and linguistic features which are likely to play a significant role in the reconstruction of the culture and civilization of this sub-continent.

Though Tuḷu is one of the highly developed languages belonging to the Dravidian family and spoken by a highly advanced society, it did not develop much of written literature in the past centuries. We have discovered so far only three literary works of earlier centuries so far.

Modern Tuḷu, however, started developing literature during the past seventy five years and a good number of works are published. Compared to this slender literary output, we have a large mass of folk literature in the form of epics, myths, ballads, narrative pieces, ritual songs, work songs etc. handed down to us through oral tradition. Considering the small area in which this language is spoken, the range and wealth of this oral literature is very great and perhaps outshines the folk literatures of other bigger regions.

The Tuḷu folk poems have both quasi-mythological as well as secular themes. The quasi-mythological epics are connected with the origin, diffusion, heroic deeds and the acts of benevolence or otherwise of the local deities and such narratives are recited during the religious festivals in the context of the ritual dances of the impersonators of these shrines. Secular ballads and epics are sung during other socially important occasions as well as at homes in the evenings as part of education and entertainment to the youngsters. In Tuḷu-rājya, its boundaries and the places across the border, let us examine the folk poet's concept. They conceive four levels of existence namely *mittu meegi looka* 'the upper superior world above us', *tirtu siri looka* 'the lower auspicious world of our existence', *naḍu naagi looka* 'the middle world of serpents' and *aḍi sata paataaḷa* 'the hundred nether worlds below that'. The *meegi looka* which means *migilaana looka* 'world par excellence' is also pronounced as *meega looka* which means 'the world of clouds'. It is also pronounced *miri looka* 'the shining kingdom of God'. Other descriptive epithets given to heaven are *periya looka* 'the great world' (derived from Proto Dravidian *periya* 'big'.) The word *periya* is lost in modern

Tuḷu but retained in the folk poetry. The abode of Gods in that Great World is known as *deeva pura* 'the colony of Gods' (*periya lookoḍu deeva purotu deeva Kumare baaryeru* 'The divine child Panjurli was born and brought up in the abode of Gods in Heaven'. Other synonyms for heaven is *deeveendra looka* (*deevi lakka putyalu deeveendra lookodu balattalu* 'born as a goddess and brought up in heaven'. We also come across *jaina looka* (*jaina lookodu putyolu deeva lookodu balattalu*) 'born in Jaina looka and brought up in deeva looka' (Korati Paaddana). In the medieval ages the Tuḷu-rāḍu was under Jaina rulers and hence the designation *jain looka*. *Saami looka* (*saami looka budiye buumi looka patye*-He left Lord's abode and arrived at this world. (*Guliga Paaddana*) *suurya candra looka* 'kingdom of the sun and the moon' *deeverajjana raajya* 'the kingdom of God grand-father' and *andada raajya*-are other words denoting Heaven (*andada* 'beautiful'?)

As per the folk belief of the Tuḷuvās, *Kailāśa* and *Vai-kunṭha* are not two separate kingdoms but just two palaces situated side by side in the heaven. The mundane heroes of the earth or divinities born as human beings have free movements from this world to the other world and there again from the palace of *Kailāśa* to that of *Vaikuntha-raiyora budyolu Kailāśa seeryolu jiyora budyolu Vaikuntha seeryolu* 'she was released from the bondage of the earth and has reached *Kailāśa* and *Vaikunṭha*'. The folk mythological heroes are also involved in the politics of *Kailāśa* and *Vaikunṭha* in the rivalry of *Brahma*, *Vishṇu* and *Śiva*. We can very often come across *Nārāyaṇa* holding trident *triśūla* and *Śiva* holding *śaṅkha* and involving these folk heroes in their rivalry. Lucky and meritorious people go to this meega looka whereas the wicked people as well as demons go to the nether world.

*deeva sampageda mudeluḍu ;*  
*eelu kooṭi deeverkulu udiya benderu ;*  
*asura sampageda mudeluḍu ;*  
*elpa kooṭi asureru udpanna aanaga ;*  
*deveerkulgula hasureregula ;*  
*koltuḍu kolala naḍattuḍu ranaagra ;*  
*eelu irlu eḍma pagelu karanḍe dadiṭu ;*  
*kaalaga benderu ;*

ha-urera pooyeru aaruvanya seeryeru ;  
bokka sata paataala onjaa seeryeru

This explains the fight between the Gods and the demons and how ultimately the demons were pushed down towards sata paataala. The bermera paaddana then goes on describing the creation of this earth and human beings.

The heaven is also referred to as saami looka 'the world of the lord'.

'Saami looka budiye Gulige ;  
buumi looka patye (Guliga left the abode of Lord  
and came down to this earth).

This world of ours is differently called tiri looka, siri looka or hummi looka. The words tiri and siri can be derived from different sources like Sanskrit Srii 'auspiciousness' or Tuḷu tirtu 'down below' or Tuḷu tiri 'tender coconut leaf', the land mark of Tuḷu region. The coconut twig or young branch is an important and indispensable sacred object in all Bhūta rituals (serving as costume as well as decorative object).

The Tuḷu region is called tuḷu raajya 'Tuḷu country' and gaṭṭada mudela deesa 'the country at the foot of the ghats, and also kiilu naadu 'the low lying region. This country as viewed from the Western Ghats is beautifully described in Panjurli Paaddana :

mittu meelu raajyodu ;  
untudu tirtu tuḷu naaḍu tuunaga ;  
sattige daatu malle arivaṇṇadaatu uruṇṇu ;  
paṇavu daatu porlu toojundu

'The region down below, when seen from the top of the Ghat looks like a decorative palm leaf umbrella, round like a metal plate, beautiful like a shining 'sovereign'. The paaddana arasaayi bhūta describes the beauty of the paddy crop fields down below the ghats as :

gaṭṭa goṭtonji gaṭṭa jappodu  
gandaa buleri tuuvodu

'We have to get down ghats one by one and should see fields, crops and rice'.

The Tuḷu country is blocked by the ocean on one side

and the ghats on the other side. The folk poet conceives different oceans like *alli kaḍalu*, *tulḷi kaḍalu*, *niira kadalu*, *peera kadalu*, *paamaaji kadalu*, *netteru kadalu*, *taamare kadalu*, *beevuri kadalu*, *beppuri kadalu*, *candiru kadalu*, etc.

The folk poet seems to have mixed up ocean, river and ponds in the idioms like ocean of lotus, ocean of water lilies, etc. In the descriptions like ocean of hot water, ocean of blood, ocean of milk, etc., he seems to have recollected to his mind certain mythological wars and fightings.

The Eastern boundry of Tuḷu-nāḍu is the famous Western Ghats from where most of the Bhūtas have descended to this region. An inscription speaks of 18 ghats and also the cows descending from them. It also describes how the trade contacts were established between the two regions and how the commodities were being got from above the ghats. The folk literature testifies to this inscriptional evidence and speaks of the following ghats :

muula gatta, mugulita gatta,  
 kolluura gatta, bangaāḍi gatta,  
 sootam baadi gatta, ankoola gatta,  
 makkada gatta, kemmuleda gatta, urmittese gatta,  
 kukketa gatta, ciiraadi gatta,  
 mangara gatta, kokkara gatta,  
 cindnaadi gatta, kariya gatta.

are the names found in *paaddanas*. The names of the forests on the hills are *bedura male*, *ballamale*

*bettanda male*, *sanka male*,  
*doolanda male*, *keemlaaja male*,  
*koodi male*, etc.

These names are derived from natural vegetation, important villages of the area or certain historical events of the place. We have beautiful descriptions of the place names like :

*male mattasa gili parvatodu*  
*ullolu jeevaalu keedage*

'In the parrot-summit on the forehead (top) of the mountain lived the lovely maiden Jeevu keedage.

Bār-kūr and Mangalore were the two ancient capitals of

the Northern and Southern regional kingdoms respectively. The present-day border of the Tulu speaking region is the river Kalyānapura about 8 miles south of Bārūr. But the ancient Tulu-nāḍu spreads beyond Bārūr. Bārūr was known as historic capital of Tulu-nāḍu. It was a rich city of traders, full of commodities, businessmen, artisans and prostitutes. Mangalore, known as Maṅgalaapura and Kudala, was another capital city full of commercial activities. The folk poets are not tired of singing the glory of these places. The expression baarkuurudu pattina mangluur muṭa is the common phrase used to refer to the length and breadth of Tulu-nāḍu. Kārkaḷa and Moodbidri were also other important centres of political, economical and artistic activity. The folk poets describe the events of these places. The towns Koṭṭēśvara in the north and Nilēśvara in the south are very often referred to as the northern and southern boundaries of Tulu-nāḍu. The spirits are supposed to kick off all our misfortunes beyond these two borders. In Tulu-nāḍu, aṭṭi kaṣanja is a spirit known for warding off epidemics, diseases, misfortunes, etc. during the month of Kārkaṭaka. He throws away our misfortunes and impending calamities to the region beyond the river Gangulli in the north and the river Chandragiri in the south. These are the exact borders of the feudal lords of this district for many centuries.

Many historic places and kingdoms are associated with the folk epics connected with the birth and heroic activities of the spirits e.g. Bhairarasu of Karkala, and Timmarasu of Venur with Karkuda spirit, Ballals of Permate, Enmur and Panja with Koti Chennaya, Devapunja of Perinjaguttu with Jumadi, etc. This list can be expanded as there are hundreds of spirits associated with historic figures.

The paaddanas speak of many ancient temple towns and the presiding deities of Koṭṭēśvara, Vaḍabhaṇḍēśvara, Udyāvara, Kātpāḍi, Yenaguḍde, Kaup-Kalya, Uchila, Bappa-nāḍu, Kateel, Koṭṭekar, Ādur, Balnāḍ, Pavañje, etc. The Bhūtas pay their tributes to the presiding deities of those temples and also to the ancient Anantēśvara temple of Uḍupi. But only a couple of Paaddanas refer to the famous Śrī Kṛishṇa of Uḍupi. This indicates that many of the Paaddanas were composed

before the establishment of Kṛishṇa temple at Uḍupi in 13th century.

The basic administrative unit as per the folk poems was *uru* or *graama* 'village'. A group of such villages constitute what is known as *maagaṇe*, a unit of revenue collection.

A group of such units constitute what is known as *siime* or *taluka*, a sub-division of province. A group of such divisions is called *naadu* 'region' or 'province'. Two or three such provinces constituted what is known as *Tuḷu-rājya*. Some times both *naadu* and *raajya* are used as synonyms. In every village, there used to be a *caavadi*, open 'hall of congregation' for public meetings and settlements of quarrels under the leadership of elders of village. The folk ballads also narrate that most of the feudal lords had hailed from the region above ghats. This region, though ruled by the native chieftains was under the political influence of the Chalukyas, Rāshṭrakūṭas, Vijayanagara emperors and Ikkēri Nāyaks of Karnataka across the ghats. This was the reason why Kannada gained prominence as language of administration and literature (at the expense of the local language *Tuḷu*.) This region above the Western Ghat is referred to as *aayere naadu*, 'country across the border' or *eeraajya* or *eeru raajya* 'upper kingdom'.

The country across the ghats is also known as *meel naadu* and *aayira naadu*. The word *meel* refers 'to upper plateau' and the word *aayira* 'one thousand' refers to a vast country with thousands of villages.

ooleḍa maani meel naadugu  
saami sankesogu poope

The messenger has gone up the ghats to *meel naadu* as per the desire of the Lord.

gattada mittudu aayira naadu  
ijaa nagarada kelesi

The barber of Vijayanagara, a country across the ghats, etc.

The famous *Kalkuda paaddana* describes how a sculptor *Shambu Kalkuda* from *Tuḷu-nāḍu* went to *Bēlūr* to build a famous temple there. Similarly great carpenters and barbers were invited from across the ghats by the *Tuḷu* chieftains.

It was perhaps during the reign of Vijayanagar empire that many paaddanas were either composed or revised by making refererces to the great kingdom. This great empire is referred to as Iijaanagara. The Vijayanagara rulers made Tuju-nāḍu one of the well known provinces of their entire kingdom. We come across a number of references to the artists and craftsmen invited from Vijayanagar. The paaddanas speak of the Karminna saale 'the colony of artisans' associated with Vijayanagar empire.

Kelesigaara mage iisara kambi  
gattada mittu iijaa nadarodu  
karminna saaledu kaṇḍa boḷḷeri  
saamile sankeesoodulle (Koti Chennaya)

This verse speaks of a great hair-dresser who is attached to a workshop of Vijayanagar under the control of the emperor.

Most of the Bhūtas go on a pilgrimage to Tirupati and pay homage to Veṅkaṭeśvara and the spirit Kāḷabhairava there.

Tirupati is referred to as muudaayigiri.

muudaayigiri timmappa pudaru lepnaavonḍe  
timmappa baṅṅe kaḷabhairave aadu  
untye... (joogi purseru)

The wicked king Kichaka when killed by Bhīma, one of the joogi purusas chanted the name of the great Lord Timmappa, the god of Eastern mountains and went there and got himself converted into Kāḷabhairava.

Other places referred to by the folk poets are from the Northern and Southern side of the Tuju region. We come across the statements like :

'baṅṅe settuṇḍa baḍakaana deesogu  
braane settunda tenkaayi malyala  
deesogu śaanti puujogu poope'

\*When there is no other means of livelihood the disappointed Brahmin goes towards the South, namely Kēraḷa and a Bunt goes towards the North namely Mahārāshṭra. This is a historic fact and holds good for this generation also. The Tuju Brahmins were employed in Kēraḷa temples as priests.

Kēraḷa is also referred to as male naadu and malyaala

deesa and the carpenters from that area very often invited by the Tuḷu Lords.

male naaḍa taccave  
tuḷu naaḍa laacaari

'Carpenter from Kēraḷa and carpenter from Tuḷu-nāḍu' join together in building palaces. Astrologers of Kēraḷa were also famous in Tuḷu-nāḍu and hence Kēraḷa is called balmeda ballava naadu, the land of intelligent soothe sayer. Cochin and Cannanore are also referred to. (Muukaamba jeevu)

Bobbarya and Varnara Panjurli were born in Goa. Bobbarya is brought up in Cochin and Cannanore. There is also reference to maalaaya deesa (Himalaya) and also makka and makaya (Mecca and Medina) in Bobbarya Paaddana.

tare pude yaapaarane maltoonḍegena  
makkaala makayanda peentēdugena  
uppu munci Yaapaaraane keenoondege  
eelajje ela dumbu poovoondege  
maalaaya deesogonja aavondege  
Sulikalla murava byaarigena

'Carrying the head-load of salt and chilly sulikal Nurava Byari came to the town of Makka and Makaya and from there he moved to Malaya-dēśa.

It is interesting to know that there are two or three Muslim spirits worshipped by the Hindus. The region is inhabited by the Muslim traders of Arab from 10th century onwards. The names parangi peente and parangi caavadi indicate the immigration of Portuguese into this region.

People of different religions and different castes had their own colonies as can be seen from the names like byaari palli, byaari padoli, turka toota, marakkalera patna, kudumba ingreeji, settilena basti, jainere buudu, bantere guttu, beramere agraara, etc.

For the purpose of alliteration the folk poets have branded certain places with certain commodities. Different kinds of silken cloth are associated with different places such as :

Kaaḷuura kariya patte  
booḷuura boḷiya patte  
maaduura monjolu patte



Similarly the serpents of different places are known for their difference in colour.

kalauura kariya sankapaale  
booluura boliya sankapaale, etc.

The paaddanas abound in such poetic descriptions. Similarly certain towns are always known for certain commodities like :

basruura panyakotre  
(the comb-like spade of Basrur)  
Kudla mallige (Jasmin of Mangalore)  
mattu gulla (Brinjal of Mattu), etc.

The paaddanas, true to the soil are produced within the framework of the traditions and values of the Tuluva life. The geophysical and historical aspects of these narrative poems help us to trace their cultural history.

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2. Paaddanas collected by Sri Amrit Someswara, Puttur.
3. Bhūta Worship by U. P. Upadhyaya. & Susheela P. Upadhyaya, R.R.C., Udupi.
4. Folk Epics of Tuḷu-nāḍ by U. P. Upadhyaya, R. R. C., Udupi.
5. The system adopted by the author in lengthening the vowels is retained unaltered.

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 KHATU—THE NAME OF THE PLACE
 

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N. M. GANAM

Khātū or Bari Khātū as it is also known (latitude 27°. 20, longitude 75°. 20') is situated in the Jael Tehsil of Nagaur District in Rajasthan. Khātū is known for its yellowish sand stone quarries. It lies about sixty kilometres to the east-south-east of Nagaur and is also approached from the Khātū Railway Station on the Degana - Ratangarh section of the Northern Railway about three kilometres away<sup>1</sup>

Khātu was a town of considerable importance in the medieval period. It stands on a rocky place with two prominent hills, of which one, situated in the extreme western end of the town is fortified. The fort-wall now in ruins, rests largely on the ledge of the hills; its two extant entrance gates are flanked by circular bastions. The ancient structures in the fortified area comprise ruins of five temples, a few images, a dilapidated mosque, two tanks and a deep rock-cut well, overlooking the village proper which contain a number of mosques with or without tombs and a large tank. The most celebrated among the tombs are those of the saints Bābā Ishāq Maghrībī and Samman Shāh. The place Khātū must have been prosperous and extensively inhabited during the medieval period and might have included in the present village of Chhoṭī Khātū, situated about five kilometres away, as is evident from the traces of ancient buildings.<sup>2</sup>

The town has a long history as revealed by its ruins and inscriptions. The original name of the place is Khaṭṭakūpa. It occurs in the Harsa inscription of Sikar, a district headquarters in Rajasthan. The record which is dated V. S. 1030 (973 A.D.) in the reign of the Chāhamāna (Chauhān) king

Vigraharāja II, purports to state that his official Dhandhūka granted the village Mayūrapadra in the Khattakūpa-vishaya.<sup>8</sup> This is the earliest record in which Khātū is mentioned as Khṭtakūpa. Khattakūpa consists of two words viz., Khatta and kūpa. The word kūpa in Sanskrit means 'a well'. This indicates that there was a well at the place; while the word Khatta means sour or salty. This indicates that its water must have been saline or brackish. As there is a deep rock-cut well in the fort and as its water, as the local people say, is brackish, it is most probable that the name Khattakūpa was given to this town on account of this well. Even today the water in other wells in the town is brackish. There is a large tank in the town and its water is used by the public for drinking. Even the people collect rain water in reservoirs called ṭānkās which are found built in most of the houses.

In the aforesaid inscription of Harsa Khaṭṭakūpa is mentioned as the Vishaya. This means that in the Vigraharāja II's reign, Khaṭṭakūpa was one of the territorial divisions and it was situated in the Sapādlaksha country (Siwālik of Muslim historians) whose capital was Nāgāpaṭṭana or Nāgapura, the modern Nagaur in Western Rajasthan.<sup>1</sup> According to another Saanskrit inscription from Khātū itself, Ilaḥaṇadēva ruled at Khātū as mahāmaṇḍatāśvara under mahārājādhirāja Somaśvara (c. 1168-77) also of the Chāhamāna line.<sup>6</sup> This shows that Khātū was an important place under the Chāhamānas of Sām-bhar and Ajmer.

With its strategic position and having a strong fort, Khātū provided an excellent base for offensive as well as defensive military operations during the medieval period. It must have also enjoyed importance due to its location being on the main route to Ajmer from the two important cities of the time, Delhi and Nagaur. After the defeat of Pṛithvirāj Chauhān by Shihābu'd-Dīn Muḥammad Ghori in 1191 A.D. and conquest of Ajmer soon after, a major part of the Chauhān kingdom which included Khātū and Nāgaur both strategically important forts in the region fell into his hands. Khātū since then formed part of the Delhi empire except for a short period when it was under the Khānzādās of Nāgaur (15th century), as is mainly known from the inscriptions from the place which cover

the period from the early thirteenth century upto the reign of Aurangzeb.<sup>6</sup>

In the literature and also in the epigraphs, the place is found mentioned as Khāṭū, Khattū, Khatū, etc., which means that in the later period, in the place name Khattakūpa, the generic kūpa was dropped and the final vowel of the word Khatta was lengthened. In the Rānpūr jaina inscription of the time of Gohila Rānā Kumbhakarna of Mewār, V. S. 1496 (1439 A. D.), the place is mentioned as Khātū having a fort which was conquered by him alongwith other forts.<sup>7</sup> The name Khātū is variously spelt as Khaṭū or Khaṭṭū by the Muslim historians and also found in the Muslim epigraphs. In a couple of inscriptions both dated A. H. 886 (1482 A. D.), from Khātū belonging to the reign of Firūz Khān II, one of the Khānzāda rulers of Nāgaur, Khātū is mentioned as Khaṭū which can also be spelt as Khaṭṭū and it was described as the District headquarters (mu'āmalā).<sup>8</sup> These two epigraphs indicate that Khātū continued to be the headquarters of a separate district even during the period of independent Nāgaur kingdom. During the Mughal period, the place seems to have lost its earlier importance as the District headquarters. In Akbar's time, it was the headquarters of a Parganā situated in the Sarkār (district) of Nāgaur in the Ṣūba (province) of Ajmer. The place was then known as Khattū.<sup>9</sup>

It will not be out of context to mention that the celebrated 15th century saint of Ahmadābād, Shaikh Aḥmad had lived in his early years at Khātū and hence he was popularly known as Shaikh Aḥmad Khattu. Shaikh Aḥmad Khattū was the religious preceptor of Sultān Aḥmad Shāh I, the founder of Ahmadābād in Gujarat. He died in 1446 A. D. and lies buried at Sarkhej near Ahmadābād.

In the recent past, the adjective Baḡī or Kalān, a Persianised term, meaning 'big or large' has been added to the place-name, which is now called as to Baḡī Khātū or Khāṭū Kalān. It is so called as to distinguish it from Chhoṭī Khātū or Khātū Khurd, a small village situated a few kilometres away.

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## SIGNIFICANCE OF SOCIOLOGICAL STUDY OF PLACE NAMES

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### R. INDIRA

Names and origin of place names are always a subject of great interest. Names as signifying labels have an important role in all human transactions. A name which is a nomenclature for a particular class of places helps in the study and understanding of places.

Due to the passage of time, the history of the origin of names of many places may be lost altogether or may be of doubtful authenticity. But place names continue to be of great interest and fascinate many students of history, archaeology, linguistics and also of sociology. Unfortunately for some reason or the other in many places the importance of names has come to be ignored. A few have perhaps realised that a study of the names of places and their origin throw light on the 'history' or 'sociology' of that place. It cannot be denied that there is with places a kind of relationship between the name and personality of that place. In general a class of place names carries considerable sociological interest besides historical or geographical interest.

A sociological study of place names yields considerable matter of great sociological interest. It may throw light on sociological aspects of the many features of life led there. We will be able to study how the social structure of a society may have evolved or changed over a period of time.

Usually towns and villages are named after some important geographical or historical feature. The geographical feature may be a valley such as for example Mari Kanive (kanive meaning 'a valley'), the confluence of rivers such as Tirumakūḍlu

(a meeting place of rivers Kaveri and Kapila) or Kūḍli (a meeting place of rivers Tuṅga and Bhadra). Here the Kannada word 'Kūḍli' means joining i.e., the joining of two rivers. A place may also be named after a geographical feature like a hill such as for example, Ādichunchanagiri, Sṛīṅgēri, Biḷigiri Raṅgana Beṭṭa (Giri and Beṭṭa meaning hill).

Some places may be named after great historical figures. The most obvious examples are Shivajinagar, Pratapghar, Gandhinagar. Some place names signify honour to great administrators. For example, Vishveshwarapura, Seshadripura, Vallabhanagar indicate the respect shown to great administrators such as Sir M. Vishveswaraiah, Seshadri Iyer (both former Diwans of the old Mysore state) and Sardar Vallabhai Patel. Sometimes military events also end up as place names, such as for example, Sultan Batteri (or the Sultan's Battery). Some places are also named after the important deities to whom the temples in those places are consecrated. Examples are Naḷḷjana-gūḍu (famous for its temple of Naḷḷjunḍēśvara) and Śrīraṅga-paṭṇa (famous for its temple of Raṅganātha).

There are however, a large class of place names whose study merits considerable sociological interest. For example place names like Christian Koppalu (Koppalu meaning a settlement or colony) indicate that certain places inhabited almost exclusively by people belonging to a particular religious group derived their names from this particular group. This place name indicates how people belonging to a well defined group tend to cluster in one area because of their common culture or religious persuasion. This physical proximity also gives rise to unique social values, customs and life styles which come to symbolise that particular place name.

The occupation followed by a certain group of people has also been the source of many a place name. Important examples are Kunbāra Koppalu (a colony of potters), Medara Kēri (a colony of basket makers). People following the same occupation tend to cluster in the same place for various reasons. There is in the first place mutual dependence. There are common occupational problems. Proximity helps in improving the craft skills of the people and helps in better

marketing. Living together in a colony promotes a sense of belonging and identity. Eventually the place is named after the main occupation of the people there.

Another important place name which throws up immense material of sociological significance is *agrahāra*. The *agrahāra* is unique because its residents were exclusively brahmins in the beginning. These brahmins very meticulously followed their time honoured rituals, scholarly pursuits of study, teaching and observing and conducting religious rituals. The fortunes of the *agrahāras* waxed and waned depending on royal support. The *agrahāras* began to lose their importance when Sanskrit learning lost its importance too. Then again owing to various economic and political measures brahmins of the *agrahāras* came to be dispossessed of the lands which had been given to them as *inams* or grants. All this history of the *agrahāra* makes the place name of *agrahāra* a rich source of sociological import.

Due to changes that have taken place in society over a period of time, many of these place names today are just names lingering without any character or spirit. Today a Christian Koppalu or a Kumbāra Koppalu or an *agrahāra* is still being called so because of usage. But a study of these place names yields a vast amount of information that has immense sociological value.

Though names of places generally are matters of historical or geographical significance, there is much more to it than just the 'history' or 'geography' of that place. A more detailed study of many such place names point out that the place name stands for much more than what is actually visible to us. An important class of place names in this connection are names of places ending in *Durga* or *Kōṭe* which means 'fort'.

Old records of forts throw a great deal of light on the defensive and offensive organisation of the fort. The forts were often protected by many concentric walls, separated by moats. The outer most wall was surrounded by a deep moat which could be flooded at a short notice. The main gates of the forts were served by powerful draw bridges. In times of danger, the draw bridges would be drawn and the moats would



be flooded thereby making the attackers' task difficult. The fort walls were served by many ramparts which functioned both as watchtowers and also strategic fire points with a wide sweep of the area below. There were many passages within the fort to enable quick marshalling of the defenders to man vulnerable points as the enemy attack developed. At all times, whether during war or peace, the fort was under constant watch. Vigilance was the secret of the successful functioning of the fort. The chief officers of the fort were the commanders and the Kotwal and their duties were clearly laid down in the military manuals of those days. Thus the organisation of life within a fort provides very interesting material.

Today the forts in many places are just relics or ruins of the ancient forts. Sometimes we may even find a part of the ancient fort still intact. With the advent of gun powder and the carting of huge cannons the old fort no longer proved to be impregnable. They were impregnable as long as the old method of seize i.e., physically capturing the fort lasted. With the advent of powerful canons that could shatter the fort walls the building of new forts stopped.

Forts in the olden days were sometimes located at the borders of states to ward off enemy attacks. Approach to important valleys were defended by forts. Often the capitals of many rulers were magnificent and highly impregnable forts. All such forts were really towns, big or small depending on the size and the strategic importance of the forts.

Life within the forts during the zenith of their glory provides a very interesting subject of study to a sociologist. The forts were really towns which were geared to a life of self-sufficiency. The fort was a place which could, and at a short notice, gear itself to withstand seize for a long time. So such places were built with an eye on impregnability, commanding position and a perennial source of water that was beyond the reach of attacking forces. The fort was a centre of great 'economic' and 'social' activity so that emergencies of all kinds could be met with during periods of long seizure.

The composition of population within the fort was such as to make the town itself self-supporting. People of all occupations

and professions dwelt within the walls of the fort. The fort towns not only stored military supplies but commodities of all kinds. In other words the forts were places of great concourse of people such as physicians, administrators, learned men, artists, craftsmen and artisans. Besides it was a powerful garrison playing host to a big army. So all commodities from food supplies to weapons had to be made available within the fort as supplies of these commodities both for the civilians and the army could be very difficult during times of seize.

The forts were also centres of great commercial activity. When the fort was under a long seize all business had to be transacted inside the fort and people of different occupations took care of the day-to-day needs of the people confined within the fort. A high degree of unity was essential for the successful functioning of the fort. There was a closely integrated life and people in the fort lived in harmony in spite of the somewhat crumpled conditions during times of attack and seize by external forces.

During normal times the fort was the centre of many social activities. The kings generally were patrons of learning, fine arts and also martial arts. So poets, musicians, dancers and scholars had many opportunities to exhibit their talent. Great encouragement was also given to the martial arts. The practice of martial arts and participation in these enabled the adults and the youth in particular to stay physically and mentally alert. The fort needed such men for defence.

The fort was a closely guarded territory and no stranger would be allowed to enter it because strict secrecy had to be maintained. No alien could be allowed to foment disaffection within the fort or ferret out its secrets. In spite of people from various types of social background living together harmony was important. They had to have diversity, yet complete unity and homogeneity. Social integration was the main stay of support for the survival of the fort. If social integration failed, the fort would become weak and could be easily captured by outsiders.

Over a period of time, the forts began to yield to outside attacks as they could not effectively counter the sophisticated

methods of onslaught used by the enemy. The towns within the fort began to spill beyond the walls of the fort. With the increase in population and advances made in security, people began to move out of the fort walls and settle even outside. Today the 'Kote' or 'Durga' may be just an area within a largely expanded city or just a monument of historical significance giving little indication that it was once 'a living society' bustling with life.

The above discussion is a pointer to the immense importance of the sociological study of place names. Owing to the shortage of time it has not been possible to discuss here, the significance of the sociological study of every class of place names. But the few examples given here give an idea of what a rich field for sociological investigation is provided by place names.

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## THE PLACE-VALUE OF TANDA-A BANJARA SETTLEMENT

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H. S. BRAHMANANDA

Introduction :- tāṇḍa/ṭaṇḍā (o) as the second element accruing in place names is almost synonymous to-gāw/-ūru 'village'. But it refers only to a Bañjāra settlement, the form of which now is in no way radically different from village/hamlet. But the tāṇḍas are normally found away from the non-Bañjāra villages, preferably at an elevated place, with a forest around. Hence, any field worker on 'Banjara' first faces the problem of transporting himself to an isolated 'region', an 'alienated' area with a different ethos of culture and etiquette. He meets a 'folk' who do not easily believe a 'Kor' (a non-Bañjāra), for they themselves regard as 'Gor' (the Bañjāra ethnic label).

Bañjāras are found throughout the 22 states of India including the union territories of Goa and Tripura. They number around 15 millions and are divided among 23 sub-sects, the major groups being Bañjāra, Lambāḍa and Sugāli. Everywhere in the South (Andhra Pradesh, Kerala, Karnataka and Tamil Nadu) the suffix-tāṇḍa is invariably present to denote a Banjara village. In the North too, the word-taṇḍa is found after 80% of the Bañjara settlements, but the label is slowly giving place to-gāw. Quite perceptibly the Bañjāra 'style' of life also has undergone a considerable change in the North. Unless the informant proves his Gor identity through his 'Gor Boli', the speech of 'gors', one cannot say whether a man is a Bañjāra or non-Bañjāra. His typical dress with a pāḡḍi (turban) on, is completely changed. Even 80% of the women have been leaving off their colourful dress, and ivory bangles, which makes us impossible to recognise a woman as a Bañjāriṇī.

Now many Bañjāras cannot even give us the meaning of-tāṇḍa. A few Lambadis in Andhra Pradesh are called tāṇḍa vāllu 'the folk of tandas'. The historical 'significance' and sociological 'net work', which were symbolised by the suffix-tāṇḍā in the evolution of Bañjāras in India is explained in the foregoing paragraphs.

**Historical significance :** From the historical references on 'Bañjāras', we learn that at one point of time the word-tāṇḍā (found in North India) used to suggest a self sufficient society which consisted of many sects living under a typical administrative net work presided by the Nayak 'the chief'. The earliest reference to 'a camp of merchants' is found in *Daśakumāra Charitra* (Part I, Ch. IV Pushpodbhava episode) by Dandin (6th cent. A D.) :

"tat kalagata manati dūre niveśitam vaṇikkaṭakam kanchi dabhyetya., tatra balino balivardān goṇimscha kritvā anya dravya miśhēṇa vasu tadgoṇi sammitam tairuhya mānam śanaibḥ kaṭakamanayam". (He) approached the camp of merchants which was set up very near, bought from them a few gunny bags, and bullocks, loaded the (golden coins he unearthed) stock in the name of (something else), got it loaded by the merchants, and slowly entered the camp). Hero Vaṇikkaṭakam-refers to the temporary camp set by the merchants. In this connection it is to be remembered that the word Bañjāra is derived from Vāṇijyakār, 'a business man'. The chief business of the Bañjāras has been transportation of grains, pulses etc., throughout the length and breadth of India. The following are the references to this point.

Mohammed Kasim Farishta (as quoted by General Briggs 1813) says : "The first mention of the Bañjāras of Deccan which I could gather from a historic text is found in the writings of Mohammed Kasim Farishta, dating around 1600, in the court of Bijapur.

"Around 1417, a big convoy of Banjara troupes was caught by Khan Khumar, the brother of Feroz Shaw Bamani, when this prince rebelled and attempted to seize the throne of Gulbarga, the capital of Deccan."

Orme (as quoted by Thurston (1909). "The Lambadis

supplied to the court of Bussy (around 1669) provisions, livestock and grains when he was besieged by the army of the Nizam of Hyderabad."

Wilks (quoted by Thurston) too refers to the wandering tradesman who supplied food grains to the English army under the command by Cornwallis (1791-92), during the Mysore war.

General Briggs (1913) : "The peace of 1792 signed under the walls of Srirangapatnam, dispersed the allied armies and Banjāras returned to their respective mountains, in the north-west of Krishna. In 1798 a confederation between His Highness the Nizam and the British Governor was created with a view to reducing the power, the ruler of Mysore possessed. The Banjāras were once again required. The British Governor advanced Rs. 1,500,000 to the Banjāra chief of Hyderabad who managed to get 25,000 buffaloes loaded with grains which accompanied the force of Nizam."

Cumberlege (1813) : During the Anglo-French wars for supremacy, Cumberlege was a Superintendent of Police in Amarāvati (Berar). He wrote a book in 1813, which was published in 1832. He saw Banjāras as a homeless people, who during the rainy season would build their own huts. These temporary huts were called kuḍi/kuri 'hut' (Te. kuḍise. 'hut'). After Dasara festival, they come out of kuḍis and build the tāṇḍa, and leave for Dandya or to places in Madhya Pradesh where the food grains grow well.

About kuḍi : The hut of the Nalik was in the middle of the kuḍis of the Bañjāra folk. When the Bañjāras started their migration, they would vacate the kuḍis and destroy them, if they had no plans to go back. Otherwise they would leave them as they were, so that they could come back and store the grains in the granaries specifically built for that purpose.

Tāṇḍa movement : As they go on, they set up their temporary camp within a day. The moving camp is called tāṇḍā.

Abbe J. A. Dubois : Dubois (18th century) made an exhaustive study of the Hindu manners, customs and ceremonies. He wrote on Lambāḍis as follows :

"But of all the nomadic castes which wander about the

country, the best known and most detested is the Lambadis, or Sulalers or Banjaris. No one knows the origin of this caste. The members of it have different manners and customs, and also a different region and language from all the other castes of Hindus...

... "In times of war they attach themselves to the army where discipline is least strict. They come in from all parts, hoping, in the general disorder and confusion, to be able to thrive with impunity. They make themselves very useful by keeping the market well supplied with the provision that they have stolen on the march. They hire themselves and their large herds of cattle to which even contending party will pay them best, acting as carriers of the supplies and baggage of the army"

Grierson's says "The tribe has been known in India for centuries. It appears to be a mixed race and to owe its origin and organisation to the wars of Delhi emperors in Southern India, where they carried the commissariat of the armies". The earliest dated reference to them is believed to be in the *Tārīkh-e khān* — *Johān Lodi* of Nī'ā matullah, written about 1612 A.D. and referring to the events of 1504 A.D. He says : "As scarcity was felt in his (the Sultan's) camp : in consequence of the non-arrival of the Banjaras, he despatched 'Azam Humayun' for the purpose of bringing in supplies".

Prof. Sai Ram Sarma (1983) refers to some more details about the significance of Bāñjāra migrations.

(1) The Bāñjāras had monopoly over the *manḥī* Sārthī, viz., transport of goods. They are called *bāñḍīya* in Rajasthan. These people load the food grains on bullocks and hence are called *bāñḍīya*. In the *bāñḍ* there is one important person known as the *nāyak*. They always travel with bullocks. The *bāñḍ* is also called a *ṭāṇḍā* (cf : G. N. Sarma Social life in Medieval Rajasthan (1500-1800)).

(2) Irwin (The army of the Indian Moghals) reports about the structure of a Bāñjāra tent as follows : "The people and grama in the middle, the animals outside the border, the sentries in the four corners, the watch-dogs at the end points, and I have seen them with 20,000 bullocks."

(3) The Bañjāras would load the bullocks with equal weight on both sides in the 'gunny bags' (called *gōṇi* in the Bañjāra dialects), which they used to manufacture themselves.<sup>4</sup>

(4) The Bañjāras had their own division of India into different regions as follows : Kherali, Telgāṇo, Sherayu, Barar, Khandesh, Nimad, Bhavān etc. The tāṇḍas also had geographical limitations. The people of one tāṇḍā never used to enter the premises of other tāṇḍās. It was only through Naiks that each tāṇḍa used to communicate with the other.<sup>5</sup>

(5) The Lubāna / Labāna / Lobāna people during the time of Tej Behadur, used to sell cotton and other goods on bullock carts here and there. Even their camps were called tandas.<sup>6</sup>

(6) In Gujarat district of Punjab, there is a village by name tāṇḍa, where there is a good concentration of Bañjāras. There is a collection of 'Salt-production Vocabulary' made by Dr. Madan Raj Mehta (Jodhpur), in the vicinities of Sambhar and Pachbhādra lake, in Rajasthan. The vocabulary does not record the word tāṇḍa. It means that the 'salt godown' is not called a tāṇḍa. Hence, a tāṇḍa is only a camp of the nomadic Bañjāras involved in transporting goods.<sup>7</sup>

(7) Neither in the North nor in the South, does the Bañjāra settlement appear in any way different from the non-Bañjāra village. It means that the difference between tāṇḍa and village has almost vanished. Now the Bañjāras live in pukka houses, cook their food on ovens and they have adapted themselves to sedentary type of living.<sup>8</sup>

The reminiscences of Tāṇḍa culture: "The Banjaras live in exclusive settlements known as tandas'. Each traditional settlement is organised by a leader known as 'Naik' who is responsible for the organisation of the settlement. The women folk are called 'tāṇḍri', and the men folk are termed as 'Gormāṭi' in their (Gor) dialect."<sup>9</sup>

The 'concept' of Naik is very crucial. The Bañjāra people are 'fation' lovers. Every Bañjāra man claims that he is a 'naik'. This is the position we find now through out the South Indian belt where Bañjāras live. As a matter of fact, the tāṇḍas used to be named after the 'Naiks' who lead them.



Natesa Sastri in his work on Bañjāras refers to the fact that "each tāṇḍa has a head—man called Nayak, whose word is law, and whose office is hereditary" and Mr. H. A. Stuart says that 'the tanda is named after the head man' and that 'the head of the gang appears to be regarded with great reverence and credited with supernatural powers.'<sup>10</sup>

There is still another point to say that 'tāṇḍa' is an exclusive settlement. If any Bañjāra is involved in branches of the caste etiquette, cases of normal lapses etc., he and/or his family is excommunicated. This is called 'hukkāpāni band' (stop smoking and water with him) The excommunication is 'a ceremony which is performed by the culprit being led to the outskirts of the camp attended by the horde, and there, having received four strokes with a slipper on his head, he is expelled. To prevent, how even, the same person from entering in Bañjāra community, it is ruled that no individual or small body of Bañjāras shall be received as members of an established tāṇḍa or horde. If for any reason a horde gets dispersed, the individuals must reunite under their formal Naik, or remain independent, or form a new tāṇḍa'.<sup>11</sup>

Syamala Rathod<sup>12</sup> describes the way in which the out castes are 'adopted' back into the Lambāda community : which points out that the Bañjāras had to move strictly within the limitation of the Bañjāra culture. These restrictions were necessary because they had to move constantly from one place to another; and their security had to be vested with the man with 'power', naturally the 'Naik'.

'The importance of naik' in the marriage is also described by Syamala Rathod, elsewhere as follows :

"The marriage procedure is formally initiated by the bride groom's side which pays a visit to the Naik of the tanda to which the proposed bride belongs. Information regarding the bride and her family is collected through the naik. The bride groom's party, if satisfied, will then, with the permission and acceptance of the tāṇḍa naik, approach the parents and elders of the bride's family with their marriage proposal."<sup>12</sup>

Tāṇḍā had been a self-sufficient unit. Bañjāras in the settlement had made every arrangement to see that one need

not go to a non-Baṅjāra for anything. They had a priest (bhagat), a barber (nāvi), washerman (dhobi), cobbler (rohidas) a bard (dhāḍi) besides two courts nasab (civil) and hasab (criminal): to settle the inter and intra tānda disputes. They used to have a few places throughout country (viz., Sabar-ghāṭi, bāgaḍ, hariyānā, ghād, etc.) where inter-regional disputes were settled.<sup>14</sup>

Sociological significance : The Baṅjāras have around 80 gōtras with four broad clans of Pamōr, Chowhān, Rathod and Baḍṭya. From a comparative study of the label 'tānda' affixed after the identifier (which are of many kinds, of which the neighbouring Kor vilage is a predominant one), it is confirmed that it is only the Gors who call their settlement a tanda, with a system of their own secretariat, a point which has already been described so far.

All the Baṅjāra/Lambādi/Sugāli settlements in the South have the suffix-tānda invariably. In addition, each tānda in the South gives a route of their migration from an earlier tānda/or region. For example, the Sugālis of Guṇḍālam-tānda near Hosūr, in Tamil Nadu, related their origin to a tānda, near Kuppam in Chittoor District, who in turn to a place in Maharashtra, who in their own turn to Rajasthan.

I visited a tanda near Wadi railway station. Afterwards I visited Chikk(u)wadi near Trombay. I came to know that the latter settlement was in the beginning populated by workers who migrated from Wadi, and hence, the new settlement is called Chikku (small)-wadi.

This type of distinction of pedda (big) Vs. chinna (small) ; eguva (upper) Vs diguva (lower) ; kinda (below) ; daggara (near) etc., is very significant in locating a Baṅjāra settlement in a country (malkā).

Another feature is the development of smaller tandas (from 2 to 10) around a 'big' camp' which function as a tribal constituency. In such cases it was found that a Baṅjāra never accepts the superiority of the other Baṅjāra. So when one would like to express his dissent, he moves away to a distant place, establishes his own 'kingdom' with his own followers, like Sugriva deserted by his brother Vāli, yet he does not

forget his connection with his original settlement, and calls it chinna (small).

**Ethnic identity :** The Bañjāras are seldom found to reside amidst the high caste Hindus, nor they live with the BCs or SCs, Muslims or Christians. Even in the cities they build their own camp (eg. Naik Nagar in East Kurla, Bombay), or their locality is identified separately (eg. Bañjāra basti in Bādligāw near Delhi). It is only in Rajasthan that I found a few places where the label tanda was not appended (eg. Silgāw, where the folk are mainly śirkibands 'mat makers') yet the Bañjāras reside away from the main village i.e., Silgāw.

It was noticed by the earlier scholars that the tāndas are mainly named after the Nāik or the headman of the tanda. It is true that there are tāndas of this type, with a few cases of renaming too.

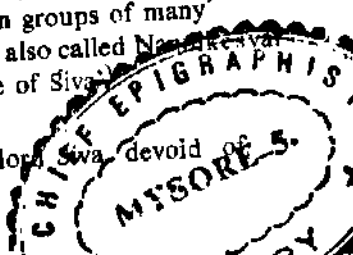
Isaranayak	T / papanapalli	T.
kaṭṭakinda	T / boḍenāyak	T (Anantapur Dist.)
		T: Tānda

It can be concluded that these fearless children of nature, the Bañjāras, wherever they move about, have nevertheless kept up their totemic iconicity of bull-grain relationship in the word tanda, which does not admit a Kor to enter in, nor offer their brass plate to eat in.

An excursion into the semantics of 'tanda': From the discussion held so far, it is certain that 'tanda' culture is associated with transport business of Bañjāras. The importance of bullock,, is still seen in the 'farewell' function of the bride, when she is made to stand on the bullock and sing 'dhāvlo' (bidding farewell to her tanda men and women.)

The lexical field of the word tanda is very broad, and includes the mythological and typological 'semiosis' of the word.

Skt. tānda	'group'	Tel. taṇdamu	'excess'
tandu	tandōpatanda	'in groups of many'	
taṇdula	the sage Bharata also called Naṇḍava		
tāṇdava	('the bull vehicle of Siva')		
	'grain' (paddy)		
	'The dance of lord Siva devoid of lyric'.		



Eng. tandem (Adv) 'one after another'—said of horses harnessed and driven one before another, instead of side by side.  
— (N) 'horse-cart.'

A Phonological riddle : Two problems attract our attention here.

- (1) The presence of *d* in the word *tānda*.
- (2) The northern parallel *ṭaṇḍo* has *ṭ* initially.

Beams (1871) had already made a reference to this problem : "A *tanda* is a station where the wandering grain-sellers called Banjaras or Labanas deposit their stores. Several towns in India bear this name and people have sometimes accounted the Banjaras to be non-Aryans, chiefly on the strength of the word, which seems after all to mean nothing more than 'station', 'encampment', in spite of its cerebrals."

Beams appears to connect *tānda* with the Sanskrit root, *Stha* 'to be' and concludes that the cerebrals are not foreign to Aryan tongues.

The Dravidian researchers have made it certain that the cerebral sounds appeared in Sanskrit as a result of Dravidian interaction (cf Burrow, T., 1955). But the word initial *ṭ* makes us to rethink about the whole issue. Retroflex consonants do not appear initially in Dravidian tongues. The semantic connection with *tandem*, in English, gives us a clear indication that the word is non-Aryan, but Indo-European, which underwent two additional changes in its sojourn in India.

- (1) the Alveolar *t* – and *d* became retroflexed *ṭ* and *ḍ*
- (2) the Dravidian interaction made the initial *ṭ* > *t*. (viz., the deretroflexion)

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## NAMES OF RIVERS, TANKS AND HILLS IN DAUND TALUK

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**K. B. HOLKAR**

The paper deals with the names of rivers, tanks and hills in and around Daund taluk, Poona district, Maharashtra.

1.0.0 The names of villages, towns, cities etc. can easily be obtained from the Census books, Gazetteers, etc. But the names of natural features cannot be easily obtained as they are rarely compiled. An attempt is, therefore, made to compile the names of rivers, tanks and hills from a small unit like taluk.

2.0.0 The rivers, tanks and the hills can be well studied in the natural regions i.e., the rivers and tanks: basinwise and the hills in the portion between two rivers. However, taluk unit is chosen for convenience as taluk-wise data are generally available i.e. Taluk map, block development reports, etc.

3.0.0 The taluk under consideration is bounded by Longitudes E  $74^{\circ}-7.5'$  and  $74^{\circ}-52.5'$  and Latitudes N  $18^{\circ}-15'$  and  $18^{\circ}-45'$  it is covered in Survey of India's map No. 47 J. The main source of data is the map published by Survey of India.

### 4.0.0 River Names

4.1.0 Here the rivers are mentioned from upstream to downstream. The complete area lies in the Krishna basin. However, the river Krishna does not come into picture. The alphabetical list of Odha/Nala/River is given below :

Amir-Amia Nala (Amiahamal Nala) ; Athmori Odha ;  
Bhima River; Balbacha Odha; Mangusa Odha; Bhagirathi Odha;  
Bhima River ; Bhulobacha Odha ; Bor Odha ; Bormal Odha ;

Chirkan Odha; Gaonkhoricha Odha : Janal Nala ; Janal Odha ; Kate Odha ; Kurje Nala (Karanj Nala) ; Kurkumbhacha Odha ; Mangusa Odha (Balbacha Odha) ; Mula River; Roti Nala ; Shankar Nala ; Shinde Odha (Sindh Odha) ; Shirsai Odha ; Sinthal Odha ; Son Odha ; Tamkar Odha ; Vithoba Odha ; Wagdar Odha ;

4.1.1 The river Bhima which forms the northern border of the taluk is the left bank tributary of the river Krishna.

4.1.2 Mula river is the right bank tributary of the river Bhima.

4.1.3 The Janal Nala from left and Shankar Nala from right meets together and joint flow meets Mula from right. In case of Janal the actual name, it is felt that, might be Janali,

4.1.4 As we go further downstream along the river Mula, we find Sindh or Shinde Odha meeting from right side. The name Shinde appears in the large scale edition of the map.

4.1.5 Next the Chirkan Odha joins the Mula from right.

4.1.6 Balbacha Odha, which has been mentioned in old edition as in 'Mangusa Oda', flows from south to north. This odha and the joint flow of Bormal Odha and Janal Odha (another) together meets the river Bhima from right. The Bormal takes its name from the temple of God Bormalnath located at left of that odha.<sup>1</sup>

4.1.7 The Athmori Odha, mentioned as Wagdar Odha in earlier edition, takes the name Wagdar at downstream and meets the river Bhima.

4.1.8 Bhagirathi Odha meets the Bhima from right.

4.1.9 Next is the turn of Son Odha to meet the river Bhima from right.

4.1.10 Bor Odha also meets the river Bhima from right.

4.1.11 To the joint flow of Kurkumbhacha Odha and Sinthal Odha, meets Bhuloracha Odha from right. Kurkumbhacha means 'of Kurkumbha' in Marathi. Kurkubha is the name of the village. There is a 'Wadi' by name 'Bhulobachiwadi' in the catchment area of Bhulabacha Odha. Here also Bhulobacha means 'of Bhuloba'. The flow is then named as



Roti nala, after the village of the same name in the upstream reach.

To this nala, joint flow of Shirsai Odha and Vithoba Odha, meets from right. This Roti Nala is mentioned as Kate Odha in old edition.

Tamkar Odha at downstream is known as Gaonkhoricha Odha and which, in turn, at downstream, is known as Kurje nala. To the joint flow of this nala and the Amir Amla (Amirhamal nala in old edition) nala, meets Roti nala from left and the complete systems meets the river Bhima from right.

4.2.0. In all 25 names occur. One name finds change in spelling in large scale edition (Sindh-Shinde). Some names are changed 1) Mangusa Odha—Balbacha Odha. 2) Wagdar Odha—Athmori Odha. Here Athmori means eight drainage-ways in Marathi. This name seems to have been given after the no. of spans of the bridge across this odha. In new edition, the name Bormal Odha is missing. Roti (the name at downstream), Kurje and Amir—Amla are mentioned as Kate, Karanj and Amirhamal respectively in old edition.

Bor Odha gets its name from the village Boribel located in its catchment area.

4.3.0 Schematic chart of the Odha Nala River system is given in appendix 1. 1.

5.0.0 Tank names : The tanks are also mentioned as 'Talav', 'Talao', 'Tale',

In all 11 tanks, having names, are located in and just surrounding the taluk. Alphabetically they are mentioned below :

Biroba Pajhar Talav ; Bori Aindi Talav ; June Tale, ; Kasurdi Tank ; Khamgaon Talav ; Madanwadi Talao ; Matoba Tank ; Pondhawadi (Pantharwadi) Talao, Shirsuphal Talao, Victoria Tank ; Wasunde Pajhar Talav.

The name analysis is given in the next paras.

5.1.1 Names after the God Biroba : Matoba.

5.1.2 Names after the villages Bori Aindi ; Kasurdi ; Khamgaon ; Madanwadi ; Pondhawadi (Pantharwadi) ; Shirsuphal ; Wasunde.

5.1.3 Names after person Victoria.

5.1.4 Names after the condition ; June (old).

Location of this June (old) Tale is near village Patas. It is said that when new tank at South-east was constructed, the previous one was called as June (old) Tale (tank).

5.2.0 The word 'Pajhar' means percolation. Such Pajhar talars do not have canals. There are 2 such Pajhar talaos.

5.0.3 There is one canal by name 'New Mutha Right Bank Canal'. It is termed as 'new', because previously there was 'Mutha Right Bank Canal' which is now, in disuse.

6.0.0 Hills : There are 12 hills, which are named.

The hill names are given below alphabetically.

Bhuleshwar temple ; Chumble Dongar ; Denga Tekdi ; Dhavaleshwar temple ; Durgudicha Mal ; Khandobacha Dongar ; Manjar Tok ; Sas Tembi ; Sod Tekdi ; Sulki Tok ; Wagdaracha Dongar ; Yelamur Tekdi.

Heights mentioned below are in meters.

6.1.1 There are two hills having famous temples.

Dhavaleshwar 890

Bhuleshwar. 821

6.1.6 Tok : 2

Manjar 820-30 ; Sulki 810

6.1.3 Dongar :

Chumble 609

Wagdaracha 600-10

Khandobacha 573

6.1.4 Mal : (plateau)

Durgudicha 598

6.1.5 Tembi :

Sas 594

6.1.6 Tekdi (hillock)

Yelamurr 575 ; Denga 572

Sod 570-80

7.1.0 The river names are of much significance as many of

the projects are named after the river eg., Bhima project, Kukdi project, etc.

There is no standard system for naming the project.

Some projects are known after the near-by village name also (i. e., Khadakwasla project). Actually the project should be named as below :

The name should be in these parts :

i) Name of the downstream nearest the village on the left bank ; ii) Name of the river and iii) Name of the downstream nearest the village on the right bank.

The river name should occur, because the dam is constructed across that river. The villages on both the banks should be there because the dam rests on both the banks and the villages should be downstream because these villages are retained whereas upstream villages may go under submergence.

7.2.0 The hill names are also important from the point of view of hill stations, micro-wave stations, Television relay stations, etc.

## NOTES AND REFERENCES

1. Survey of India map 47J-7-NW -C 1

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 SOME TULU PLACE-NAMES IN SUMADHVA-VIJAYA
 

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P. RAMA BHAT

Śrī Madhvāchārya, the founder of the Dvaita school of Vēdānta (1238-1318 A.D.) was a great philosopher, commentator and poet, one among the three great āchāryas of South India. There are forty volumes to his credit. He was the founder of the eight maṭhas of Uḍupi and was responsible for the establishment of the Kṛishṇa temple. Udupi became a famous pilgrim centre only after him. He travelled once to the South upto Kanyākumāri and twice to Badarikāśrama in the North. He met the noted scholars in various centres of learning and worsted them in the vāda (discussion) and established his new philosophy. Trivikrama Panditāchārya, the great Advaita philosopher of that time was worsted by him and thus he became his disciple. Narayana Panditacharya, son of Trivikrama was a poet and philosopher. Among his works, Sumadhva-Vijaya is the biography of Sri Madhva composed in Sanskrit containing sixteen cantos. Since the author is the son of Madhva's direct disciple, this biography is the only source regarding Madhva's life history and is more reliable than other writings on his life.

Narayana Panditacharya's Sumadhva-Vijaya deals with Madhva's life history, travels, miracles, works etc. He mentions the names of places in connection with the incidents. These original Tulu names are translated into Sanskrit words which are very difficult to identify. He himself wrote a commentary called "Madhvavijaya Bhāvaprakāśika" containing Tulu place-names.

Rajatapiṭhapura : 'Rūpyapiṭha' (5-10) in Sanskrit is Udupi in Kannada and Odipu in local Tulu-Rajatapiṭhapurasya 'Odipu' ityapabhrasta samjñā (B.P.). There is little doubt

that the Tulu form is original and the Kannada version is due to the vowel change and Sanskrit form is the translation. Ancient Kannada version of this ward is "Udupu." later Udupi. 'Odipu' or 'Odi' in Tulu means 'incline.'<sup>2</sup> Odi is found used in a similar sense in Kannada also.<sup>3</sup> This place refers to the low lying area, where water from all sides rushes in, hence the name toponomically proves meaningful. Madhva's parents were devotees of Anantēśvara of Udupi. They belonged to the village Śivalī. Śivarūpya in Sanskrit (3-10) is Śivalī in both Tulu and Kannada. Śivalī is mis-spelt as Śiveḷḷi-Śiva + beḷḷi (silver) and was translated into Sanskrit as Śivarūpya. Śivalī is a compound word-Śiva + haḷḷi. Haḷḷi was Paḷḷi in Kannada (as in other Dravidian languages) 'p' became 'h'. Śiva is the name of the deity worshipped in this village (haḷḷi or paḷḷi), paḷḷi is from the root paḷu ('to lie down,' in a wider sense 'to settle'). The name Śivalī appears in various forms-to Śivavaḷḷi,<sup>4</sup> Sivaḷḷi<sup>5</sup>, Śivaḷi<sup>6</sup>.

The religious history of South Kanara (Tulu-nāḍu) opens with the wide prevalence, as a state and public faith, of Śaivism.<sup>7</sup> Āḷupas, the earliest rulers of this place were Śaivas. There are several Śiva temples in and around the Śivalī village. Śivalī was considered as sacred as Vāraṇāsī. According to the inscriptions, one who sought to destroy the grants recorded therein, would have committed the sin of destroying Vāraṇāsī, and Śivalī.<sup>8</sup> Hence, it is quite appropriate that the dwellers of this holy place gave birth to a holy genius. Uḍupi was a small place in the Śivalī village with three temples in the same compound-Anantēśvara, Chandramauḷīśvara and Kṛishṇa. After Madhva, Uḍupi rose into fame, became the headquarters of a taluk, then Śivalī became a small part of it.

**Pājaka-kshētra** : Madhva's Madhyagēha Bhaṭṭa (translation of surname naḍuvantillaya - man of middle house) shifted from Śivalī to nearby village Pājaka-kshētra (2-11), 9 kilometres, south-east of Udupi, where Madhva was born in 1238 A. D., as a result of the parents' earnest devotion and penance. The Durgā temple, believed to be established by lord Paraśurāma stands on the hill Kuṅjārugiri, which is called Vimānagiri in Madhva-Vijaya. In the name Pājaka-kshētra. Pājaka is derived from the original Tulu word Paje or Pade

which means 'rock'. This whole area is so rocky that the name is very appropriate. The Sanskritised form Pājaka is explained thus—Pa + (protector) Aja + (birthless, lord Hari-Paraśurāma) + Ka (holy water pond)—the place where four holy water ponds founded by lord Paraśurāma are situated. The legend tells the story of four holy water ponds here. This is only a scholarly interpretation of the word but the local name is authentic and significant.

Once, in his childhood, Madhva (then his name was Vāsudēva) went to the temples at Kānanadēvatāsādana (3-4) and Nārikēlyupapa dāntara. In local Tuḷu 'Kana' meaning forest is translated as Kanana (forest) and Tālekude, Tāle-palm tree, (nārikēla), kude-hole, 'antara' in Sanskrit, thus derived the name Nārikēlyupapadāntara.

Once the little boy Vāsudēva had gone with his mother to his relative's house at Ghṛitavalli (Neyampaḷli) to attend some festival. There he found fault with the Purāṇakathā narrated by a scholar. When he was requested by the audience to rectify the mistake he did so without any difficulty. Tuḷu word Neyampaḷli is translated as ney = ghṛita, ghee ; paḷli = vaḷli.

The young Vāsudēva's mind was naturally bent towards ascetic life, so he was persuading his parents to permit him to accept the same. At last when the second child was born, Vāsudēva was granted permission with great difficulty. Achutaprākṣha gave him sanyāsa-dīkṣha and christened him as Pūrṇaprajña. After his studies he started his journey to the South. He came to Viṣṇumaṅgala temple in Kūḍlu village, now in Kasargod taluk of Kerala State. Viṣṇumaṅgala is a significant place not only because there is Viṣṇu temple, but also it was a camping place of Madhva. His discourses (vachanas) were held there. One grihastha gave hundreds of plantains as alms to him, and he showed his superior power by eating them all. One Padmatīrtha of Chōḷadēśa, who was jealous of Madhva, stole his valuable books here and later he was caught and the king Kavasiṁha (Kabesiṁha, Stambhavisishṭasiṁha 13-21) returned the books to him. Trivikramapandita the noted Advaita scholar of that time took up vāda with Madhva, here for fifteen days, in which Madhva won and Trivikrama became his disciple.

Kāvu in Tuḷu, Śvārāma in Sanskrit, (Svaramasya Kāvu. ityapabhrashṭa bhāṣha 12-54) was the abode of Trivikramapandita. It is 3 kilometres north of Kasargod town. The two graves of Trivikrama and his son Narayana Pandita are still there.

Madhva visited Madanēśvara-pradēśa (13-21), Madvūru in Tuḷu. This place is 6 kilometres north of Kasargod town and famous for the old Śiva temple. Lord Gaṇapati is worshipped with great reverence here. Madhva was welcomed here by the king of Kumbale viz., Jayasīmha. People of the two villages, Padi (Vata) and Kudlu (Samavaya 15-1) assembled on this great occasion. Narayana Pandita explains in his poetry that Madhva's figure was so tall that the upper part of his body above the chest was visible far in the midst of hundreds of people (13-37).

Koḍipaḍi brothers (Gaṇḍa Vata; ganda-koḍi, Paḍi-Vata 16-25) were great body builders. One of them was so strong that he alone carried a dhvajastambha or flag post to Kaṇṭhēśvarasadana, Kaṇṭavara temple. Kaṇṭavara is a village in Karkala taluk now. Koḍipaḍi brothers decided to test the sage and challenged him. Madhva accepted the challenge and asked them to press his neck so hard that he (Madhva) should not be able to breathe. Then two giants tried their best but could not succeed, were exhausted and collapsed (16-26, 27, 28).

Once Madhva came to Saridantara (16-38) idetude in Tuḷu Tude-sarit (Sanskrit) river, tude (Tulu) ide-antara (Sanskrit), gap. It was a severe summer, all the tanks and wells had gone dry. Madhva caused the water level to rise and the people were very happy. He proceeded to Dhanvantri temple at Kshetrāgraya, Kokkada in Tuḷu (16-40). Here, he wrote his Śrīkṛishṇāmṛita Mahārṇava for his devotee Ideppadittaya. In Ujerya, modern Ujire, near Dharmasthaja, many learned scholars accepted his supremacy (16-41).

Apart from Tulu-place names, Madhva-Vijaya mentions many Tulu surnames omitting the proper names. These surnames are also toponomically significant as their root lies in place names.

Madhva's father belonged to Madhyagēha-kula (2-9) meaning middle house, naḍuvantillaya (man of middle house) in Tulu.

Moḍillaya (Pūrvālaya-Moḍu = pūrva (Sanskrit) east; ill-ālaya, house), was so kind to young Vāsudēva that he had given a cow so that the child could be fed with milk (2-30). His son, became the disciple of Madhva, attained eternal bliss. Young Vāsudēva had gone to a relative's house at Neyampalli, where one Śivamadinaya (Śivadhautapata 3-22, madi-dhautapata (Sanskrit-holy dress) narrated Purāṇakathā. Since the lessons in the class were not upto his standard, intelligent Vāsudēva was not attentive. His teacher Tōṣantillaya (Pūgavanānvaya 3-49), Pūgavanatōṣa., areca garden, illaya-man of that house, (anvaya) used to scold him.

Trivikrama, his son Nārāyaṇa and the younger brother Śaṅkara, the three scholars, another sage by name Śaṅkara, belonged to the same family of Likuchānvaya, Pejattāya (5-27) likucha-peja, wild jack (*Artocarpus hirsuta*).

One Moḍampadittaya (Pūrva Vata-pūrva-moḍu east; padivata, place : 16-32) challengd the strength of Madhva. But he could not even lift the thumb of Madhva pressed on to the ground.

Ideppadittaya, (no Sanskrit translation is given) was the devotee of Madhva, for whom he had composed Śrīkṛishṇā-mṛitamahārṇava (16-40).

One Kudipustūrāya (Apramśu-nūtn-ādhivāsa 5-38-apramśukuḍi, short; Nūtna-posatu, new, adhvāsa-ūru, village) had encountered Madhva in Tiruvanantapura. This surname is not found here now.

Moradittaya (Jaraghatita-gōtra 9-44) had objected to the performance of a sacrifice, Adhvāsahōma by Vāsudēva, the son of Tōṣantillaya, the guru of Madhva. But Madhva solved this controversy and got it done in the presence of the king of Balakanyapura (Bārūkūr) and many other dignitaries.

Madhva Vijaya, the biography of Madhva, is a classical poem with impressive figures of speech, unusual usages of words, etc. It is a source of inspiration and taught to the historians, linguists, toponomists and other scholars of humanities.



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**VEGETABLE-ORIENTED TELUGU PLACE NAMES**

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**T. S. V. PRASADA RAO**

Any area of land where people settle down to live in is identified with a name. The study of such place names provides us a glimpse into the political, economic and social conditions of the time<sup>1</sup>. A place is an area which a human being identifies and distinguishes by some means or other, from other areas. Its boundaries are precise. A place may be a natural feature or human construction irrespective of its size. The name by which an area or part of the earth's surface is distinguished is commonly known as a place name.<sup>2</sup>

Name is a product of man's linguistic attribution to a given object. It is not a meaningless entity but cultural necessity to communicate ideas or express its significance. Naming a place marks a turning point in the history of the development of human civilization. Men must settle down at a place, plan for a village and start agriculture as the basis of subsistence of group life.<sup>3</sup>

**Analysis of Place Name :** Places are named after natural features, persons, gods, events of historical significance and food items. The present paper is an attempt to show that some places are named after vegetables or food grains. They are not only a source of knowledge but provide us a glimpse into the topographical features of the country also.

Village (grāma) is a socio-geographical unit which is supposed to provide the basic amenities to human activity. The primitive man settled at the places where food items were easily available. Later on there was a switch over from food gathering to food production. It is a clear proof of advancement in the process of civilization.

Data available for the present paper is considerably vast. Keeping in view the limitations and classifications of place names, this paper is an attempt to present some of the Telugu place names in Andhra Pradesh, named after vegetables or edible food items. These names may suggest the abundance of these items or the flourishing trade in these items at those places.<sup>4</sup> Since water is the main source of irrigation, rivers, canals, tanks, wells and streams have always attracted mankind to settle down on the banks. Place names on the banks of the water source very often possess a meaningful prefix. They were not original villages but developed subsequently so that their output may have an easy market value.

Vegetable - Oriented Place Names : Quite a good number of Telugu place-names are named after various kinds of vegetables and food grains. When the number of people who lived in that area is less, the place under question known with words like pālem, vāḍa etc. It is because of the over growth of a particular vegetable the place is named after that item with the the aforesaid suffixes. Here is the list of some of the place names arranged in an alphabetical order. The names of their districts in Andhra Pradesh are given in brackets.

Alasandagurki (Kurnool)	Cherukuru (Guntur)
Amudalavalasa (Srikakulam)	Cherukupalli (Guntur)
Atikamamidi (Vishakapatnam)	Cherukavada (West Godavari)
Bendapudi (East Godavari)	Chinnapasupula (Kurnool)
Bendamurianka (East Godavari)	Chintagunta (Nellore)
Jonnalapalem (West Godavari)	Velagapudi (Guntur)
Kandikuppa (East Godavari)	
Kandukuru (Nellore)	
Kirapadu (Guntur)	
Kankipadu (Krishna)	
Korrapadu (Guntur)	

Since every place name reflects anthropological facts, all the Telugu place names need a critical analysis with economic insight. When a particular edible grain or food item is intensively cultivated or grown in an area, it has its own 'palli or pālem' separately and sometimes the whole village is named after that vegetable or food item. Sometimes the food habits of our ancestors have a bearing on some of the place names.

Generally these names are given to places not by the people who live there, but by others to identify a village<sup>6</sup>.

Given below is some information available on certain Telugu place names based on vegetation. Sometimes, it may not be the place, where that vegetable is grown. At times, it is because of the people whose surnames indicate vegetables, might have settled there.

1. Chintakayalapalle (Chintakammaladinne) : As per the local kaifayats of Cuddapah district, there were a number of tamarind trees in that elevated area and hence the name.<sup>6</sup> Chintakayalapalli need not necessarily be the place where tamarind trees are grown but the people whose surname was Chintakayala might have come and settled there.

2. Chintapalli : It is a village in Guntur district. It was ruled by Raja Vasireddi Venkatadri Nayadu who constructed a fort there. During that time, all the tamarind trees were cut off. But the place was identified with those trees.

3. Dhanyakataka : It is a famous Buddhist centre in Guntur district. It was also known as Dhanyavatipuram or Dhanyavati or Danyakapuram.<sup>7</sup>

4. Jilakarragudem : It is a village in West Godavari district. There was an elevated land (gutta) on which jilakarra (fennel) was grown in abundance.<sup>8</sup>

5. Jonnalagadda : It is a village situated at 8 kms, north of Guntur. This village is presumed to have derived its name from its being an important jonna-producing centre.<sup>9</sup>

6. Tallapaka : It is a village in the Cuddapah district. Local records mention that there was a grove of palm trees on the bank of the river. Some of the people constructed a village there and hence, the name.<sup>10</sup>

In Guntur district, we have Nutekka (101) Tallur, Aravy (60) Tallur, Paddenimidi (18) Tallur.

7. Tenkayachetlapalle : It is a village in Cuddapah district. It got its name as there were quite a good number of coconut trees in that area.<sup>11</sup>

The Telugu dictionaries do not deal with the etymology of a word but give its meaning.<sup>12</sup> The study of Telugu place

names based on vegetables or food grains helps us to know the fertility and suitability of the climatic condition of the region and its agricultural development. It provides the researcher with certain facts about the geographical and cultural aspects of a village. It also enables us to know the economic activity of the people. Every crop has its own environment, otherwise called the 'land-crop' relation. It throws light on the small scale industries which developed in that particular place. It further makes us understand that the people of that village are self-sufficient in maintaining reasonable economic equality by availing themselves of the natural resources.

Since places are named after vegetables or food grains, scientific investigation of the data would project various facts about the socio-technological aspects of the said villages.<sup>13</sup> Crop will represent the nature of the soil. These vegetable oriented place names are not confined to the Telugu area only but can be found in other linguistic areas also. The motive of naming the places after vegetables or food grains is common. If we make a cross examination of onomastics, we can come to an understanding that there might be the migration of the crops from one place to another or the people might have migrated from one place to another place and started cultivating the same crop because of the fertility of the land.

The agricultural wealth of these places augments a thriving commerce linking the villages around. Of late, some of these vegetable-oriented place names are changed to suit the political and social interests of the people. Nevertheless, place names are entwined with human activities. It is a record of man's development and heritage for future generations.<sup>14</sup>

These vegetable oriented Telugu place names are connected with the daily life and a vocation of the people. These names offer an inestimable fund of information for the study of life and culture of man and society.<sup>15</sup> Distribution of these place names would reveal to us the type of diet of the people. Alugadda (Alla, a crop), if we interpret 'Alla' as Alu or Bangaladumpa or potato, we can investigate the cultivation/sale of this crop. The environment of Alla-gadda areas does not suit cultivation. Can we presume that potatoes were brought to this area for the first time for sale? e. g., Dumpagaddapa.

Whether Vankayalpadu has come first or Dosakayalpadu? If we can establish this fact, history of cultivation of vegetables can be established. In depth study would reveal the micro-analytical study or chronology and sequence of the crops. Apart from the collection of these place-names, if they are studied and analysed in a vertical column in relation to time, we may be able to establish and point out on the crop map of that region, the gradual process of cultivation of the above crops in a sequence. Thorough knowledge of place-names is a highly effective and valuable means in the reconstruction of the history of mankind.

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**POLYNYMOUS VILLAGES—A CASE STUDY**


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**D. CHANGA REDDY**

Amarakōśa, a synonyms dictionary of Sanskrit, deals with different names of many things. It says 8 different names for 'Svarga' (svarga, nāka, tridiva, tridaśālaya, suralōka, dyo, diva and trivishṭapa), the country or the world of Gods. It also gives the names of the main towns of Svargalōka, but no alternative name is found for any town in that world. We could see different names at least in literature (kavyas) for Amaravati, the capital city of Amaras, like Amarapuri, Amaravati, Amarapattanam, Devapattanam, Nakapuri, Nilimpapuri etc. Except 'Svarga', no other place has got synonyms in Amarakōśa. The compiler did not think of these place names. Even the present day people are not showing any interest on this. But here and there Sthalapuranas tried to explain or atleast mention the different names of a scared place.

'Polynym' means 'more than one name or many names.' The village which is having more than one or many names can be called as polynymous village. The majority of the village names can be divided into two. First division is called as first part, first element, or specific, or prefix; and the second division is named as second part, second element or generic or suffix. The second element or generic is the actual settlement name and it generates the names. The names of a place, which are having different names in generic level, or in specific level, or the difference in entire name, are considered as different names of a place.

For example : 1. Generic level : Narayanapadu alias Naryanapuram.

2. Specific level : Gollapalli alias Surinenivaripalle.

3. Entire name : Kanakaneri alias Perumallakuppam. The translated forms like Tarigonda Mandhargiri are hyper-standardised forms eg. Viranna-Kandiga Hiranyam-Kandiga, are also taken as polynymous villages. And assimilated forms were also used as alias or Uruf names in the records, such as Ravillavaripalle Rallapalli are treated as polynymous villages. There are villages, which are having more than two names. eg : Tirumala is praised with 20 different names. Only the polynymous villages of Chittoor District (152) formed the basis for the study in this paper.

Source : The names of the villages are collected from different govt. departments like Revenue, Panchayat, Election etc. of Taluk Offices ; settlement and Inam records from district collectorate, and from Taluk-wise list of villages in the Madras Presidency. The names found in the inscriptions, Mackenzie Local Records and also from literature were included. The colloquial or local names of the villages collected in the field work through friends and relatives were also taken for the study.

Naming system : As every body is having a name for their identity, the places and villages also have names. In the first stage the physiographical names are the names of places and settlements and later became generices when some specifics were added to them. Then come the pure settlement suffixes like palli, uru, kandiga and then palem, kota, peta, etc. The caste, family and personal names came as specifics, replacing physiographical adjectives or specifics.

Generally the neighbouring settlers are used to name the other settlements. In the first stage there is little chance to have two names for a settlement, because at that time the settlements would be minimum. When the number of settlements increases the adjacent villagers may be knowing the new settler's caste, family, personal names, etc., and 'the physiographic conditions of the settler's place. Some people may name that settlement according to its physiographic conditions. Some may name after the caste name, or family name or even after persons of that settlements. So there is every chance of having two or more names to a village



from this stage. When the society is developing the civilisation and culture also develops. This forces the people to have a good name for their villages. Politics, religion, etc. also create polynymous villages. But the local or adjacent village people could not forget the old name. Basing on time and different mentality of the people, we can see the following reasons for polynymous villages.

**Simultaneous naming :** Giving two or more names at a time to a village. Every possibility is there to get such names, if the people of the neighbouring villages know the caste, family or persons, or the physiographical conditions of the new settlements. The following set of polynymous villages can be illustrated for simultaneous naming.

1. Physiographical name + Caste name : Gundla palle ; Panta palle
2. Physio. name + Family name : Idalagunta ; Chila-kavari Kandiga.
3. Physio. name + Personal name : Tellagunta valasa ; Chennam palle
4. Caste name + Family name : Golla palle ; Surinenivari palle
5. Caste name + Personal name : Indra palle ; Vengalam palle
6. Family name + Personal name : Chevurivari Kandiga ; Buchchiraydu Kandiga
7. Physio. name + Physio name : Adusu palle ; Tettu palle
8. Family + Family name : Medasanivari palle ; Gantavari palle
9. Pure adjectival names + Physio. name : Kotha Kandiga; Mitta Kandriga

If two different villages, which were once very close, are clubbed and treated as one, the village will get both the names.

10. Kandukuru ; Betta konda.

But the name of the big village will be in general reference.

A mixed stage i.e., physiographical + social names can be seen, in which we cannot say which is the first name or which is the second. In the above 1-6 examples, we can see the development in naming the villages. But the polynymy given under 7-9 pose some problems to the researcher, as to which is the earlier name and which is the later.

eg : 1. Family + Family name : Medasanivari palle ; Gantavari palle. 2. Physio. + Physio. name : Adusu palle ; Tettu palle

Renaming : Renaming plays an important role in the naming system. This process has come into operation only when the people recognised the importance of village names. When the Caste, Family and Person started dominating in the society, the people tried to replace the old names with the new names for the villages. Renaming is the main reason for polynymous villages. The reasons for renaming the villages are innumerable.

1. Coming up of a new village near the old village.

eg : Kada palle ; Nadim palle

Kada palle means last village. But again a new village emerged near Kada palle. Now the Kada palle cannot be called the last village, but a middle village according to its position. So it has got the new name Nadim palle.

2. Migration : The people of a village migrate, when the village is destroyed by fire, floods, war, continuous drought for many years. The fear towards some dreadful diseases like plague, cholera etc. also makes the people to leave the old village and settle at new places. In these cases also we can see two names, that is old name and the new name.

eg : Kummara palle ; Kurmaya palle

3. Because of the recognition, importance and value given to some people, the villages could be renamed. Such names are after :

1. Kings : Srikalahasti — Mummudicholapuram ; 2. Donors : Betta konda — Krishnaraya puram ; 3. Donors : Betta konda — Vyasa samudram ; 4. Saints : Tiruchanur — Srisukanur ; 5. Priests : Tirupati — Ramanuja puram ; 6. Presiding deities : Venkata puram — Kodandarama puram ; 7.

- Political leaders : Viranaga puram — Gandhi puram ;  
8. Administrators : Enugu Mallama konda — Horsely hills ;  
9. Epic elements : Golla madugu — Gajendra puram

Translation : Language is also a cause for polynyms. The Indian society is fully influenced by Sanskrit language. People feel prestigious, if their village name is connected with Puranas and Sanskrit. The local people whose mother tongue is Tamil, translate the name into Tamil.

a) Sanskritisation : In this also we can see the following :

1. Partial Sanskritisation: Karuru and Krishna giri
2. Total Sanskritisation : Tari gonda — Mandhara giri
3. High Sanskritisation : Sarasvati Kandiga—Sowbhagya-vidya puram

b) Tamilisation : Kummara palle — Kosam balli.

Hyper-standardisation : We can call this process as manipulation of the scholars, elders, priests, etc. Because of the similarity in pronunciation, they wrongly standardise into another name. These names, generally will be supported by Folk-etymologies and Folk stories.

eg : Viranna Kandiga—Hiranyam Kandiga

Assimilated names : The phonetic structure of the village names changes frequently, because of the uneducated people, and sometimes because of ease principle. If the difference in the change of phonemic structure of a name is great, it is shown in the government records also as alias name for the original name.

eg : Ravillavari palle — Ralla palle  
ravilla, ralla and vari drops.

Observations :

a) The polynyms of the villages help us a lot in finding the different developmental stages in the system of village naming.

b) Sanskrit language influenced the Dravidian language very much, particularly Telugu.

Out of 152 polynymous villages 79 changed to Sanskrit names.

c) Renaming reflects the influence of Hinduism.

d) The domination of Reddy and Naidu castes all over Chittoor district and Raju caste in the Karvetnagar Zamindari can be seen.

e) The status of some families in the villages is natural.

f) Individual value has gone up 60% in recent period.

g) Historians can clear their doubts if any, by investigating the important persons like priests, teachers, leaders, etc found in polynymous villages.

h) It helps to write local or regional history basing on personal and family names found in village names.

i) The influence of Venkatesvara, the Lord of Seven Hills among Gods : and Gandhiji, the modern political leader can be noticeable.

j) Though there are many village name suffixes, very few suffixes attract the people in naming their villages.

k) We can notice how the physiographical conditions are being ignored in recent namings.

l) if they want to migrate, the people prefer to settle near their old settlements. The number of Kottapalle, Kotturs, and Kotta Kandigas reveal this.

m) The relationship of kings, administrators, etc., with the village is recognisable.

n) Love towards Hindu mythology and legends is high.

o) Along with Sanskritisation, we can see the influence of regional languages, for eg., Tamil on Telugu.

p) Assimilation of different castes living in the border areas can be observed, Irla indlu — Yanadi colony.

q) The importance and presence of the non-native people in the villages show the respect and status towards them by the local people. eg , Chilamatturu — Bangalow.

r) The generosity of the rulers can be observed in Inam villages. eg., Punganur — Valavanarayana chaturvedimangalam.

Problems with Polynymous villages : 1. The original or earlier names are the evidences to study that particular society

and the physiographical conditions. Because of naming we will lose such evidences.

2. If once a village is renamed, the process of renaming continues unendingly. It creates problem for the Postal Department and other Government Departments.

3. Renaming creates social suspense and anger towards other castes and religions and sometimes leads to internal disturbances and civil wars.

4. The renaming will generally be from Sanskrit, but the people of that area create new phonemic structure according to the structure of their mother tongue. There is every chance to mislead others and sometimes the local people also, to say that it is another name of that particular village.

5. While trying to give etymology and meaning for some obscure names, the renaming system creates confusion among the researchers and misleads people to drive away from non-native language.

6. It is confusing to pilgrims or to merchants and sometimes to the government also in locating the place, in writing name boards and changing names in records.

## VILLAGE NAMES WITH NAMES OF CASTES AND TRIBES IN ANANTAPUR DISTRICT

M. GOVINDASWAMY NAIDU

The word Rayalasima denotes the area covered by the four districts namely Anantapur, Kurnool, Cuddapah and Chittoor. The Marāṭhas, Nizam and the British defeated Tippu Sultan in 1792 A. D. The north-eastern region of Anantapur district which covers Tāḍapatri and Tāḍimaffi was occupied by the Nizam. The remaining portion of the district came under the control of Nizam in 1779 A. D., after the death of Tippu. According to the treaty of 1800 A.D., the Nizam agreed to cede to the British, the districts acquired by him in 1792 and 1799 A. D., in return for a British force. These areas constituted Anantapur, Bellary, Kurnool and Cuddapah districts. These are called Ceded districts. Anantapur district was separated from Bellary in 1882 A. D.

In general, the names of the villages are derived from the names of the gods, persons, religions, castes, tribes, trees, animals, birds etc. The aim of this paper is to study the names derived from the castes and tribes of Anantapur district.

The main religious groups of Anantapur district are Hindus, Muslims, Christians, Jains, Sikhs and Buddhists. The Hindus constitute the bulk of the population of the district. Muslims come next and the Christians follow.

As elsewhere in the country, the Hindus of this district are organised on the basis of castes and sub-castes. The broad divisions amongst them are Brahmins, Kāpus, Viraśaiva Lingayats, Vaiśyas, Baḷijas, Kurubas, Gollas, Kammas, Bōyas, \*~~se~~ Kamśālas, Mādigas and Mālas.

The other castes in the district are the Oddes (masons

and tank diggers), Upparas (salt makers), Kummaras (potters), Chākalas (washermen), mangalas (barbers), Idigas (toddy-tappers) and Dommaras (jugglers). All of them with the exception of Upparas and Idigas generally follow their traditional occupations.

There are nearly thirty castes and five tribes appearing in some of the village names of Anantapur district. We can study these names under two categories. 1. The names of the castes that can be seen as the first element 2. The entries having caste markers or suffixes.

1. Idiga : Idigas are toddy-tappers whose hereditary occupation is the extraction of the juice of the date and palmyra palms. They have different names in different localities (CTSI-I, p. 366) eg, Idigapalli-Kadiri 80 + Idigavandla-palli-Kadiri 125 + Idigavari-palli-Nalla 63 ; Geethalavari-palli-Kadiri 70 + Geethala is a synonym used for Idiga in some localities. -°palli is a second element which means 'a small village.'

2. Uppara : Uppilian, Uppara, Uppara or Uppaliga are the different names for a class of people who followed the profession of the manufacture of salt in various parts of South India. (CTSI-VII, p, 228-229).

eg : Uppara-palli Dharma.38 + , Penu.10 +  
           Singa. 50, Hindu.33 +  
       Upparavari. palli Nalla 64 +  
       Uppara. halli Madaka.9 + , 14 +  
       Uppāla. palli Kadiri.76 + , 79 +  
       Uppāria. halli Madaka.54.

-°halli is a synonym for -°palli in Kannaḍa

3. Kamma : It is one of the dominating castes of the Dravidians. There are two main endogamous sections, gampa (basket), chatu and goda (wall.) The suffix-°nayadu is generally added to the male personal names- eg., Kammavandla. palli—Kadiri.104 + , Hindu.71 + Kammavandla—buruju—Kadiri 42 + Kammavari.palli—Kadiri.81 + , Tadi.11 + , Nalla.7 + Penu. 58 + , 104 + , Hindu.66. Kammuru (Kamma. uru) Ananta.15- buruju is a Hindustani word which means the doom of a fort- -uru means the living place of people-

4. Karanam : Karanam or Karnam is the accountant

caste. The suffix—pillai is added to the male personal names in this caste in some areas. eg., Karanamvari.palli, Kadiri-64 +, Nalla-44 + Karanala.palli Nalla.57 +

5. Kummara : Kummara in Telugu and Kumbara in Kannaḍa all these names being corrupted forms of the Sanskrit word Kumbhakāra (pot-maker) (CTSI-IV, p-112). eg., Kummara.palli Nalla-43 + Kummara.peta Kadiri 29 + Kummara-vandla.palli Nalla-56 +, 57 + -°pēṭa means a small street or business centre which denotes a village.

6. Kuruba : Kuruba or Kuraba is a caste indicating tending sheep and goats and making blankets with blacksheep wool. eg., Kuravala.palli Hindu-40 + Kurubara.halli Kalyana-25, Madaka-154 + Kuru.mamidi Kadiri 33 Kuru.valli Kane.3 -°mamidi denotes the mango tree. Mangifera Indica. Linn. -°valli is a second element used instead of -°palli in Kannaḍa.

7. Koppala : A section of Vēlamas, who tie the hair as a knot (koppu) on the top of the head and an exogamous sect of Mutrachas (CTSI-III, p-424). eg., Koppala.konda Ananta.3 Koppalavandla.palli Nalla-40 + -°konda is a second element which means a small mountain or hill.

8. Komati : The Komatis form the great trading caste. of the Madras Presidency and are found in almost all the districts. They are also called as Vaiśyas. (CTSI.III, p. 306) .eg., Komati.kuntla Tadi.43

-kuṇṭla, kuṇṭalu—it is a plural form of -°kuṇṭa which means a small tank or a lake.

-ṣeṭṭi is the suffix in the male personal names of the Vaiśya caste.

9. Gandla or Telika : The gandlas or Telikas are also called ganigas. They are the oil-mongers and sellers. The name-gāṇiga is derived from the Telugu-gāṇuga meaning an 'oil-mill' (CTSI.II, p. 265)

eg.,	Gandla.dinne	Hindu.77
	Gandla.parthi	Ananta.52
	Gandla.padu	Tadi.45
	Gandla.penta	Kadiri.26



Gandlavandla. palli Nalla. 7

Teliki Gooty 43-

-°dinne means a hillock or a small hill

-°parthi means uncultivated land.

-pāḍu means part of a village, a living place of people.

-°penṭa is a place denoting where the waste products occur or the place of cattle.

10. Gazula : Gazula or Gazul (glass bangle) has been recorded as a sub-division of Baḷija. (CTSI. II, p. 279) eg., Gazula. palli Kadiri.128 +, Kalyana. 63 +, Penu.45 +, 56 +

Gazulavandla-palli Nalla.43 =, 44 +, Hindu.71 +

11. Golla : The Gollas are the great pastoral caste of the Telugu people. They have the faith that they are descended from god Kṛishṇa, whose sportings with the milk-maids play a prominent part in Hindu Mythology. The hereditary occupation of the Gollas is the tending of sheep and cattle and selling of milk (CTSI-II, p.284). There are nearly thirty Gollapallis in the district. eg., Golla.palli Anantha.34, Gollara.hatti Kamba. 35 +, Gollala.cheruvu Kadiri 98 +, Gollaladoddi Gooty.18+, Raya.59 +. -hatti is a Kannaḍa word which means a smell bazaar, or a pretty market, a stripe line.

-cheruvu means a tank which denotes the source of water.

-doḍḍi means a cattle shed or a flock of cattle or sheep.

12. Gauda : The Gaudas are a caste of cultivators and cattle-breeders (CTSI II, p. 269). eg., Gauda. Kunta Raya. 79 +

13. Jangam : A jangam is a priest to the religious sect of Lingayats. Jangams are Saivites. (CTSI.II, p.450). eg., Jangam.palli Tadi-91 +, Jangala.palli Anantha.47, Hindu.11 +, 42 +, Jangala, Jangalu-a plural form.

14. Jogi : The jogis are a caste of Telugu mendicants like the Dasaries. Generally they are beggars. (CTSI.II, p.494) eg. Jogivandla palli Nalla.37 +

15. Tamballu : The Tambalas are Telugu speaking temple priests. Their special position differs in different localities. They worship Śiva (CTSI VII, p. 6) eg., Tamballa palli Gooty. 78, Tambala hatti Madaka. 6 +

16. Turaka : It is a name applied to Muhammadans in

South India (CTSI. VII, p, 205).

- eg Turaka- palli Nalla 29 + , 31 + , Gooty. 51, Tadi. 8 +  
 Turakala. patnam Penu 14.  
 Turakavandla. palli Penu 90 + , Madaka. 44 +  
 Turakavani. palli Kadiri. 77 +  
 Turakavari. palli Tadi. 33 +

-patnam is a living place of people which means the a business<sup>s</sup> centre.

17. Dasari : Dasari is a mendicant caste of Vaishnavas. Generally they are beggars (CTSI II, p. 118)

- eg. Dasara- halli Madaka. 10 +  
 Dasari- palli Hindu 4 +  
 Dasari- indlu Nalla 48 +  
 Dasarivandla palli Nalla 43 + , 59 + , 67 +

18. Dudekula : The dudekulas are described as Muhammadans who have taken to the trade of cotton cleaning. By the Tamils they are called as Pinjaris. They speak both Urdu and Telugu and belong to the Islamic as well as the Hindu culture.

(CSTI II, p. 195)

- eg. Dudekulavandla palli Kadiri 80 +  
 Dudekulavandla Dudekulavandlu-a  
 Dudi-ekula Cotton Pinjaris.

19. Dommara : Dommaras are skilful jugglers. Both men and women of this caste are very clever tumblers and rope-dancers (CTSI. II p. 185)

- eg. Dommara. gudiselu Kadiri 13 +  
 Dommara. palli Kadiri 65 +  
 Dommara. hatti Madaka. 33 +

-gudiselu means huts or small houses which indicates the migration of certain castes and tribes.

20. Palli or Vanniya : Pallis or Vannians of the South are also called Agnikulakshatriyas. Their title is in some places Reddi (CTSI. VI P. 1).

- eg. Pallivandla. palli Kadiri. 80 + , Nalla. 50 + ,  
 Vanne. doddi Gooty. 33 +

21. **Baliya** : The Baliyas are described as Telugu trading caste.—*seṭṭi* and *nāyuḍu* are the titles of Baliyas (CTSI, p-I 134)  
eg. Baliya. palli Nalla 42 + , 48, Hindu. 86,

22. **Brahmin**: As regards the origin of Brahmins, the current belief is that they sprang from the mouth of Brahma. Generally the brahmins are priests and purohits. (CTSI. I, p. 267)

eg. Brahmana, palli Ananta. 23, Kalyana. 3 +  
Gooty 14, Tadi. 66,  
Chenne. 32  
Penu. 48, Srisatya. 36  
Brahmana, yaleru Ananta. 41  
Bapana. kunta Kadiri. 104 +

-*yalāru*, *alāru ala-āru*, *avula-āru* all mean a stream or a small river.

23. **Bestha** : It is a Telugu caste, the hereditary occupation of which is hunting and fishing. The word Jalari is a synonym for Besthas (CTSI. I, p. 218).

eg. Besthara. palli Kamba. 29  
Besthara, Besthala, Besthalu form.

24. **Beri** : The Beri-chettis are principal merchants, like other chettis and Komatis. Generally they speak Tamil. (CTSI. I p. 211).

eg. Beri. palli Kadiri. 71 + , 72 + , Nalla. 57 + .

25. **Boya** : It is a Telugu caste having the occupation of fishing, preparation of limestone and carrying palanquin (CTSI. I, p. 267).

eg. Boya. kottala                      Ananta. 64 +  
Boya. geri                              Penu. 51 +  
Boya. palli                              Kadiri. 113 + , Nalla. 34 + .  
Boya. Vaddigeri                      Penu, 51 +

-*kottāla* is derived from - *kottālu* which means 'cattle sheds.'

-*gēri* is derived from the Kannaḍa word *kēri* means a street or a line of house having people. (KKED) The last entry Boya. Vaddigeri indicates the two castes of Boya and Vadde.

26. **Mangala** : Mangalas are the barber castes. In Tamil, they are called as Ambattans (CTSI. IV, p. 448).

eg. Mangala. kunta, Kumba. 14 +  
Mangala. madka Srisatya, 7

-madaka is an allomorph for -madugu -a water source which means a tank, or a lake or a small stream or river.

27. Mala : The Malas are also called Harijans who belong to the Scheduled Caste. Oppert derives the word Mala from a Dravidian root meaning a mountain, which is represented by the Tamil malai-Telugu mala. (CTSI. IV, p. 330),

eg. Malavani. palli Ananta. 115 +  
Malavari. palli Kadiri. 106 +

28. Lingayat : The word Lingayat is the anglicised form of Lingavant, which is the vernacular term commonly used for any member of the community. The Lingayats have been aptly described as a peaceable race of Hindu puritans. They acknowledge only one god, Siva. (CTSI. IV, p. 236)

eg. Lingada hal Raya. 27 + Lingalavari. palli Kadiri. 114 +. -hal is a second element derived from -pal which may be a part or a portion of the area.

29. Vadde (Odde) : The Oddes or Vaddas are engaged in quarrying stone, digging wells, constructing tank-bunds and executing other kinds of earth work more rapidly than any other class (CTSI. V, p. 422)

eg. Vaddi. thanda Nalla. 17 + .  
Vaddi. palli Nalla. 21 +, 35,36 +, 39 +  
Hindu. 41 +, 50 +  
Vaddi. palem Kalayan. 45 +, Madaka 21 +  
Vaddi. indlu Kadiri. 144 +  
Vaddi. Sugalthanda Nalla. 44 +

-thanda is derived from -thanda or -thandu means mob of business people or pilgrims journeying with mutual safety. The thandas are said to be mostly pitched on high ground.

-palem or -palyam is a division or part of the country the rest place of army called 'Sibiram.' -indlu means houses The entry Vaddi., Sugali., thanda indicates the caste of odde and the tribe Sugali.

The names of a few tribes like Yerukala or Korava,

Jakkala, Byada or Beda or Beda and Sugali or Lambadi are seen in some of the villages names.

Thus the place name study or Toponymy holds an important place in the field of the study of the proper names generally called 'onomastics'. This type of study gives a valuable information on the cultural and linguistic contacts, topographical features and other sociological factors like caste, religion etc.

CTSI Castes and Tribes of Southern India.

KKED Kittles Kannada English Dictionary.

+ (plus) Hamlet of concerned revenue village having census code number

. (full stop) for separation of first and second elements of the entry.

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 A NOTE ON PLACE NAME : GHANTASALA
 

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**P. SRI KANAKA DURGA**

Ghaṇṭasāla, Divi taluk, Guntur district, on the right bank of the river Krishna, is one of the most important places of historical interest. It flourished as a significant port as well as a Buddhist centre in the Coastal Andhra region ever since the early centuries of Christian era. The present name Ghaṇṭasāla appears to be the derivation of its original and the earlier name Kantakasyala mentioned by Ptolemy in his Geography.<sup>1</sup> In the records of Sātavāhanas<sup>2</sup> and the Ikshvākus<sup>3</sup>, it is variously mentioned as Kantakasela and Kantakaśaila respectively. The earlier scholars like Vogel identified it with Nāgārjunakoṇḍa.

The derivation of the place name Ghantasala appears to be interesting. In this connection it is to be noted that there is a place called Ghotakam, a place of waste land extending some acres roughly one or two miles from the village Ghantasala.<sup>4</sup> None of the villagers is able to explain how this place acquired that name. It is mentioned that it was allowed to be a waste land for the past many decades or even centuries. The interpretation of Ghotakam needs attention. The Sanskrit term Ghotakam means 'a horse.' The Chhaddanta Jataka mentions that the name of the horse of prince Siddhartha was Kantaka.<sup>5</sup> It seems that Kantakasaila was named after the horse Kantaka of Siddhartha, the Buddha.<sup>6</sup>

The prevalence of the ruins of the great Mahachaitya and the images and the sculptures of Buddha suggest that Kantakasaila was an established centre of Buddhism by 2nd century A.D.<sup>7</sup> Further, one of the inscriptions of the Ikshvakus states that Kantasaila was a centre for the Purvasaila school of Buddhism<sup>8</sup>. Purvasaila was one of the branches of Chaityaka or

Sailiya sect of Buddhism. The Chaityas got their name only because they were worshipping Chaityas. They were divided into Purvasaila and Aparasaila Rajagirika etc. Amaravati and Nagarjunakonda became the centres for Purvasaila and Aparasaila schools or the Eastern and Western schools of the Chaityakas, respectively.<sup>9</sup> Kantakasaila also became an established centre of Buddhism by 2nd century A.D. i.e., by the time of Ikshvakus. So it is possible that Kantakasaila derived its name from the name of the horse Kanataka of Siddhartha as well as the prevalence of Saila (Purvasaila) school of Buddhism at that place.

Kantakasaila in due course was corrupted into Ghantasala by 11th-12th centuries. However, in the records of this period Ghantasala is mentioned as Chola-Pandyapuram. During the reign of the Chola emperor Rajaraja I (985-1014) the glory of the Chola power descended over the Cheras, the Pandyas and the Ceylonese.<sup>10</sup> Because of the domination of Rajaraja I over the Pandyas, the Pandya region came to be called Rajaraja-pandinadu.<sup>11</sup> Later on the rulership of this region had gone into the hands of Chola viceroys, who were known as the Chola-Pandyas.<sup>12</sup> Chola-Pandya, the son of Rajaraja I was the first viceroy of this region.<sup>13</sup> Under the illustrious rule of Kulottunga III, the Chalukya-Chola emperor (1178-1216 A.D.) the Pandyas were utterly subdued. The former took the title Chola-Pandya and renamed the Rajaraja-Pandinadu as Chola-Pandya-mandalam.<sup>14</sup>

It can be recalled here that Ghantasala was one of the famous marts of the Maisolia region for one of its early records mention it as patan, (port) or Karapattana.<sup>15</sup> The maritime trade was carried on in large scale since the early centuries of Christian era, for one of the Prakrit records dated in the 2nd century A.D., refers to a Mahanavika (great mariner) Sivaka and his daughter-in-law donating gifts to a Chaityagriha.<sup>16</sup> The existence of hoards of gold coins of the Roman emperors accounts for the merchants conducting an exhaustive sea borne trade at Kantakasaila of the ancient times.<sup>17</sup> Hence, Ghantasala appeared to have continued as a port ever since the ancient times, which would have continued even in the medieval times.

It can be assumed that the merchants of the Chola-Pandya-

mandalam had carried on brisk trade with Andhra and would have established firmly and dominated at several ports and trade centres including Ghantasala, for which reason, it was called Chola-Pandyapuram. It was not uncommon in those days to have Tamil counter names to Andhra ports such as Kulottunga cholapattanam to Visakhapattanam.<sup>18</sup> Desiuyyakkonda - pattanam to Motupalli<sup>19</sup> and Gandagopalapattanam to Krishna -pattanam<sup>20</sup> which was dominated by the Tamil merchants. Moreover in the urban centres like Perur in Nalgonda district,<sup>21</sup> the trade was carried on by the mutual collaboration of the Tamil and Telugu nakaras which conducted simultaneous mercantile activities adhering to the same Samaya-dharma. In the same way, the prevalence of some of the records at Ghantasala<sup>22</sup> dated 1144 A.D. refer to the gifts made to God Jaladhisvara by the merchants of Penugondam. This suggests that the local guilds and the native merchants would have contracted mercantile relations with foreign traders nanadesi including Tamil merchants and promoted the sea-borne-trade with hinter-land.

But one of the inscriptions of Kakatiya Ganapatideva at Ghantasala dated 1220 A.D., registers the gift made by the indigenous merchant guild nakara of the Vaisyas of Penugonde to God Jaladhisvara and this record did not mention the Chola alternate name for Ghantasala.<sup>23</sup> From this it can be inferred that more encouragement was given to the internal and external trade during the time of Ganapatideva. The famous abhaya-sasana at Motupalli dated 1244-45 A.D. states that trade was carried on, on a flourishing scale.<sup>24</sup> Production was promoted not only for consumption, but for the sake of exchange. Several rural, urban and temple centres of trade had grown to keep pace with the production. Coastal Andhra attained a significant status by maintaining trade. This gradually kept aside the monopoly of a particular guild in connection with the mercantile activities. It is possible that during the later medieval period Kantakasaila or Chola-Pandyapuram or Ghantasala attained its fullest glory as was in the Satavahana period.



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 PLACE NAMES FROM THE HERO-STONE INSCRIPTIONS
 

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NATANA KASINATHAN

The Tamil Nadu State Department of Archaeology has copied about 300 hero-stone inscriptions from North Arcot district and Dharmapuri district. They are datable from 5th century A.D. to 10th century A.D. Most of them belong to the Pallava period. They are being studied in different perspectives. In this article I try to examine the place names gleaned through the hero-stone inscriptions so far published by the Department of Archaeology.

The inscriptions ranging from 5th century A. D to 9th century A.D. have been taken up for examination. For comparative study a few hero-stones belonging to 10th century have also been analysed. In this context, it is to be examined the hero stones belonging to the period from Simhavarman to Kampavarman of the Pallava<sup>1</sup> dynasty, besides a few hero-stones of the Nolamba and Gaṅga<sup>2</sup> dynasties. The style and characteristics of the hero-stone inscriptions of Kampavarman of the Pallava dynasty and the hero-stone epigraphs of Vijayālaya and Parāntaka of the Chōḷa dynasty appear more or less similar in nature. Therefore, the comparison is restricted to a few Chōḷa inscriptions of the earlier kings.

These inscriptions mention the following nadus (division) namely Venadu<sup>3</sup>, Mel-venadu<sup>4</sup>, Kovur-nadu<sup>5</sup>, Merkovalur-nadu<sup>6</sup>, Ganga-nadu<sup>7</sup>, Puramalai-nadu<sup>8</sup>, Koyinur-nadu<sup>9</sup>, Velkali-nadu<sup>10</sup>, Ma(va)nna-nadu<sup>11</sup>, Nayanur-nadu<sup>12</sup>, Pangala-nadu<sup>13</sup>, Mikonrai-nadu<sup>14</sup>, Ten-venadu<sup>15</sup>, Miladu<sup>16</sup> and Palkunra-kottam.<sup>17</sup> A number of villages are included in these nadus.

Invariably the names of villages end with ūr or paḍi excepting one or two. The ūrs are the typical villages

of Marudam tract while the padis are of Mullai tract. The names of villages indicate that they had their origin from the nature and its environs i.e. mountain, river, trees, birds, animals, etc.

In the case of nadu it seems that the clan and the village played a dominant role and lent their names to christen the names of nadus. Though these parts were under the great powers like Pallava, Ganga and Nolamba, it appears that the rulers had not thought of having their names as the name of the division, a practice which had become the natural phenomena of the Cholas during the medieval period.

Among the nadus, Ven-nadu seems to have enjoyed a dominant position. Area to the west of Ven-nadu was called Mel-vennadu, while the area south of Ven-nadu as Ten-vennadu. It is found that there was one Kil-vennadu<sup>18</sup>, i.e., to the east of Ven-nadu. This nadu was named after Vel i.e., Vel + nadu, then became Ven-nadu according to the cannons of the Tamil grammar. The interesting point to be noticed is that each nadu had been divided into east and west. eg., Merkovalur-nadu. Mikonrai-nadu is also called as Mikunrai-nadu<sup>19</sup>. This suggests that it was called after Mikunru i.e. Western hill.

As stated above, the names of villages seem to have been derived mostly from nature excepting one or two. The following names of villages would show how they were etymologically derived from the mother nature-

Name of the village	Derived from
Kattaiyur	wood
Kuppaiyur	debris
Kovur	cow
Andapadi	owl
Karungali	wood, a kind
Kottaiyur	nut
Pallanur	pit
Chirridaiyaru	small river
Ilangunru	small hill
Velur	Vel, a clan
Malaiyanur	Malaiyan, a dynasty
Puliyur	tiger

Takadur	sheet
Kannanur	Kannan, a clan or Lord Krishna
Muttur	pearl
Arunkunram	hill
Kudalur	meeting together

Some of the villages still retain the ancient names either in original or in slightly modified form. Examples are given below:

Present Name	Ancient Name
Iravandavadi	Iramandaivadi (1971-51)
Velur	Velur (1971-54)
Karunkalipadipatti	Karunkalippadi (1971-113)
Talaiyuttu	Talaiyur (1971-74)
Mashar	Malcharu (1971-127)
Pinjur	Punjaiyur (1971-72)
Kudalur	Kudal (1971-50)
Viranam	Vennam (1971-47)
Chattanur	Chattanur (1971-47)
Toraippadi	Topparuravaruppadi (1971-30)

The names of villages distinctly denote that they were the settlements of cultivators, barring only one i.e., Changaman-galam which appears to be a brahmana settlement. Similarly no caste based village name is found, though there are very few names of villages based on clan i.e., Velur and dynasty i.e. Malaiyanur<sup>30</sup>.

In the same way no village is mentioned with the suffix Puram. Puram denotes Nagaram i.e., town. In one of the inscriptions, the hero Tenpaliyan who was living at Karunkalippadi is said to have belonged to Nigamam which is generally believed to be a Nagaram. Obviously, the Nigamam mentioned in this inscription, is situated far away from this area.

From the above analysis it is clear that these villages and the nadus are situated in the remote region where no brahmana settlement or town seem to have existed. The people of these villages are either cultivators or cattle breeders who solely depend upon their cattle.

NOTES AND REFERENCES

1. Nagaswamy R., Chingam Nadu Karkal, 1972-6
2. 1971-115
3. 1971-47
4. 1972-2
5. 1972-17
6. 1971-36
7. -12. 1972-19
13. 1972-27A
14. 1971-54
15. 1971-114
16. 1971-47
17. 1971-27
18. Ibid.
19. 1971-56
20. Ibid.

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 IDENTIFICATION OF KADAMBA TRIPARVATA
 

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P. N. NARASIMHA MURTHY

It is a known fact that during the rule of Śāntivarma, the Kadambas of Banavāsi split into two – (1) the main line ruling from Vaijayanti and (2) the branch line with Triparvata as its headquarters. Vaijayanti or Vaijayantipura was the famous Banavāsi in North Kanara district. Whereas Triparvata has remained as yet an unidentified place.

G. M. Moraes has simply mentioned the place Triparvata without any attempt to locate the place.<sup>1</sup> Nilakantha Sastri opines that during the time of Śāntivarma, the southern districts of the kingdom were separated and brought under the control of Kṛishṇavarma, the younger brother of Śāntivarma<sup>2</sup>.

Satiyanatha Iyer says that Kṛishṇavarma I (c. 475–85) brother of Śāntivarma and founder of the younger branch of the Kadamba line, became an independent ruler in the southern part of the Kadamba kingdom with his capital at Triparvata, perhaps Haḷēbiḍ<sup>3</sup>. Satiyanatha Iyer has made an attempt to identify Triparvata with Haḷēbiḍ, i. e., Dōrasamudra of the Hoysaḷa fame. We come across two more, but different additions to this identification, first one is of J. Dubreuil and the second of K. B. Pathak.

J. Dubreuil identified Triparvata with Dēvagiri, the modren Daulatabad in the Aurangabad district of Maharashtra. K.B. Pathak identifies the place with Murgod in Belgaum district of Karnataka<sup>4</sup>.

Dēvagiri is too far a northern place thought out to be within the Kadamba territory. If that were to be the capital of one of the Kadamba branches, the kingdom should have spread upto the Vindhya which is certainly not so. Hence, Dēvagiri

should be dispensed with justice stating that it was not the Triparvata.

J. F. Fleet while rejecting the Murgod theory of Pathak, says that Triparvata must be looked for somewhere in the South towards the ghats.<sup>6</sup> The statement of Fleet sounds credible. In the light of this, even the Halebid theory loses ground, for Halebid like Murgod has similar physical features and situation. Thus, none of these—Devagiri, Murgod and Halebid—can be identified with Triparvata of the early Kadamba period.

S. Srikantha Sastry while referring to the contents of the Talagunda inscription doubts that Śriparvata (of the inscription) may be Triparvata. The Tamil honorific word Tiru would only mean Sri in Sanskrit. This 'Tiru' in its corrupt form, must have become 'Tri'.

On the other hand, if we study the meaning of Triparvata it connotes a place of three (tri) mountains or mountain ranges (parvata). As such, Sriparvata of the Talagunda inscription has been identified with Śrisailam, the famous centre in the Kurnool district of Andhra Pradesh. Sriparvata is mentioned in the Talagunda inscription in connection with the exploits of Mayūraśarma, the progenitor of the Kadamba family. The relevant portion of the record<sup>8</sup> reads as follows.

Yo = anta palān = pallavēndrāṇām  
 Sahasā vinir = jitya sama = yugē |  
 adhyu-vasa durgamam = atavīm  
 Śrī = parvatāntara Samśritām ||

It means that after eluding the Pallava frontier guards Mayūravarma retired to the inaccessible forest stretching to the gates of Śriparvata.

Verse 21 of this inscription provides us a very interesting and important information. It reads:

Bhangurōrmi-vaḡitair-nṛityad =  
 apar-ārṇavāmbhah kṛitāvadhim |  
 Prēharāntām = ananya Saṅcharṇa  
 Samayasthitām bhumim = ēva cha ||

It means that, when the Pallava adversary felt the impact of Mayūraśarma's power and had realised the importance of the

friendship, patched up differences and crowned him king of the territory bordered by the waters of the Western sea and bounded by the Prēhara.

The noted epigraphist K. V. Ramesh while referring to the above two verses feels that the identification of Sriparvata with Srisaila appears to be far off the mark<sup>9</sup>. Probably Mayurasarma waged a sort of guerilla war against the Pallavas in which the latter failed to subdue the former. For waging such wars Mayura must have been well conversant with the geography of the region.

Ramesh opines that if Mayurasarma sought refuge in the Srisailam region of Andhra, it was because he was familiar with its terrain and logistic advantage, being a native of the region and then questions the validity of Pallavas planting him as king of an altogether different region. An alien authority was certainly not acceptable to the local people and chiefs, who of course, must have played a significant role in the wars of Mayurasarma with the Pallavas.<sup>10</sup> While making a fair judgement of the situation and the meaning of the verses he says "...it will be only reasonable to suppose that Mayurasarma as a result of the conflict with the Pallavas, fled to the thickly forested and impenetrable and strategic Malenadu-Kanara region, being his own native ground, from where, with the assistance of the local power and population, he could successfully keep at bay Pallava attempts at suppressing him<sup>11</sup>. In this connection he ventures to point out two places of Male-nadu-Kanara region which might have had the name Sriparvata. The places are (1) Śīśīla in South Kanara, district which may be a corrupt form of the Sanskrit 'Śrīśaila and (2) the holy town of Śrīngāri which might have been known by the name Śrīgiri.<sup>12</sup>

Kadamba tradition is very much strong in South Kanara and Coorg districts. One of the traditions says that Chandrarvarma of the Kadambas living in this Male-nadu region became responsible for the origin of the Kodavas.<sup>13</sup> Kadamba tradition is there very much in connection with the rise of Masadika Jains, a separate group of Jains in South Kanara.<sup>14</sup>

There are people in this region with the surname Kadamba. Around the taluk of Belthangadi where Śīśīla is situated, there



ruled a number of small kings of which the Kadambas figure very prominently during the 9th-10th centuries A.D. Sriprithvi, the Kadamba king has been described as sakala gunalamkrita kadambha kulodbhava.<sup>18</sup> Probably this Kadamba king Sriprithvi ruled from Śiśila. This place, situated amidst the lofty mountain ranges of the Western ghats, is now on the borders of Hassan and Coorg districts and in ancient times, on the borders of the Pallava territory.

Though a village now, Śiśila has ruins of a grand fortification amidst the thick forest ; at places one could find even today pavements for path-ways and cart roads in the mountain passes. For a short distance, the road leading to the village has certainly the look of a royal road, being very straight and broad. A similar street can be found near the temple here. Nature presents to us a panorama of the Kadambas. We have a bewildering topography here. Three lofty mountain ranges branch off from here assuring complete protection to all those taking refuge here. The mountain ranges are—Charmadi, Shiradi and Bhairava (also called Śiśila).

This village, being situated in an inaccessible terrain region of the Western ghats even today, having three major mountain branches, was once a busy centre of political activities during the time of Mayurasarma. As suggested by Ramesh Śiśila is only a variation of Sri Saila. Hence, the identification of Sri Saila of the Talagunda inscription with the village Śiśila in the district of South Kanara is possible. Because of its three mountain ranges this region was noted as Triparvata. Later on, when the kingdom was split into two, the southern branch came to be called the Triparvata branch who ruled from Śiśila in the Triparvata, region. If we are to take that Triparvata also denotes Sriparvata, then it should be construed that the names Sriparvata, and Triparvata refer to the place Śiśila, a village in the Belthangadi taluk of South Kanara district.

Śiśila is at an easy distance from the capital Banavasi. Mayurasarma chose this place, the geography of which was very well known to him, than of Srisaila, a far away place in Kurnool district of Andhra. From this Kanara Śrisaila, he waged wars against the Pallavas whose territory was, very close to his mountain hide out, became invincible and drawn out the Pallava

pride forcing them to crown him as lord of the territory washed by the Western ocean and Prehara may be taken here to mean the entire Male-nad region.<sup>14</sup>

### NOTES AND REFERENCES

1. Moraes G. M., Kadamba Kula.
2. During his reign danger threatened from the Pallava ; and the situation was met by transferring control in the southern districts to his younger brother Krishnavarman. This amounted to a virtual division of the kingdom as is seen from the latter's performance of a horse-sacrifice—never undertaken by a subordinate ruler. (See. Sastri, K. A. N., A History of South India, p. 120).
3. The Classical Age, p. 273.
4. Dynasties of Kanarese Districts, p. 285, f. n.6.
5. Ibid.
6. Srikantha Sastry, S., Sources of Karnataka History, Vol. I, pp. 11-19.
7. The Classical Age, p. 271
8. Text
9. Ramesh, K. V., Notes on some Imperial Dynasties of Karnataka.
10. Ibid.
11. Ibid.
12. Ibid.
13. Krihna Rao M. V., and Keshava Bhatta, Karnataka Ithi-hasa Darshana, pp. 28-30
14. Kudva, K. K. Dakshina Kannadada Ithihasa, pp. 33-38, 46, 68.
15. Narasimha Murthy, P. N., JPNSI, pp. 125-27
16. Srikantha Sastry, (op. cit.), doubts Prehara as Tungabhadra. Since Kadamba Tripartata along with Sriparvata has been identified with Sisila of South Kanara, Prehara has to be identified with Western ghats.  
My thanks are due to K. V. Ramesh for his valuable suggestions in preparing this paper.

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 SOME PLACE NAMES OF GUDIYATTAM REGION
 

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## S. SWAMINATHAN

Names do not come just like that but it is determined by several factors. Geography, history, agriculture, customs traditions, flora, fauna etc., are responsible for the name of the place. Even then a name is not a permanent one as it undergoes frequent variations as years roll by. Sometimes names are changed to suit the phonetical convenience and linguistic trend of the society. In several instances the original name of a village is changed in such a way that it is hard to make out its real name.

In this paper, the names of some of the villages in Gudiyattam taluk, North Arcot district,<sup>1</sup> Tamil Nadu are discussed. The changes of the names of these villages are studied here in the light of the inscriptions.<sup>2</sup> Etymological meanings are given, wherever it is possible.

**Ammundi :** It is called as Ambuni in an inscription<sup>3</sup> of the Pallava ruler, Nripatungavarman (c. 850 A D.). It was called Aimpundi during the days of the Cholas.<sup>4</sup> Pūṇḍi is a Dravidian suffix. It denotes a place situated on the river bank and contains alluvial soil. This village is located on the bank of the river Palaru and it has rich alluvial soil.

**Arumbarutti :** The name of this village according to an inscription<sup>5</sup> of the Vijayanagara period was Arumbarutti. The word parutti betrays jaina influence as this area was a stronghold of Jainism. This area contains rich alluvial soil conducive for the growth of cotton (parutti).

**Bairappalli :** This village owes its name to a temple here called Bairappan temple. However, it is also possible to suggest that this village derived its name from a philanthropist

Baiyappa—setti who had donated some sculpture to this temple.<sup>6</sup>

Chendattur : The term cheṇḍu denotes a curved weapon used by the warriors to fight against the beasts during the Sangam age. The availability of two hero-stone records in this village<sup>7</sup> refer to the death of warriors in skirmishes (910 A. D.). Perhaps on account of wars fought with this weapon cheṇḍu this village might have been called so.

Damala Cheruvu : Damal both in Tamil and Telugu denotes flower. Cheruvu means a pond or a field. An inscription<sup>8</sup> of the Hoysala ruler Virasomesvara (1251 A. D.) calls this village as Tamaraicheruvu i. e., pond or field of lotus flowers.

Erikutti : Ēri means 'a tank.' kutti means 'dig.'. Hence, it means digging of a tank. Two inscriptions from this village mention the construction of tanks. The first inscription<sup>9</sup> dated in 1784 A. D. calls this village as Erikurukki, while the second record<sup>10</sup> slightly later than the first one calls this village as Erigurti.

Gudiyattam: The term Gudiyattam is made up of two parts. Kuḍi means citizens, while āttam is a changed version of āttam denoting a settlement or populated village. In short, the original name of this village was Kudierram, a settlement of the people. Later it came to be called to suit the phonetic convenience of the people.

Kangeyanallur : There is a temple of Lord Subrahmanya in this hamlet. Kangeya is another name of this deity and the village is named after the deity.<sup>11</sup>

Karumbur : On account of large scale cultivation of sugarcane (kurumbu) this village is called so.

Kavanur : In the tenth century records this village is known as Kavanur.<sup>12</sup> The word Kavanur might have been derived from Kavalur (Kāval + ūr).

Kil—Muttugur : An inscription<sup>13</sup> of the Pallava ruler, Narasimhavarman I dated 648 A. D. calls this hamlet as Mukkudur. It was known as Mukkuttur in a record of 939 A. D.<sup>14</sup> Literally Mukkudu means a tri-junction. This was not only a border area but also a bone of contention among the Pallavas, Western Gangas and Banas.<sup>15</sup> The two hero-stone

records referring to the death of warriors in skirmished leads support to this view. Mukkudur got changed to Mukkuttur. It is now called Kil-Muttugur, on account of its location.

**Mahadevamalai :** This village is about eight miles to the east of Gudiyattam. A small temple of Mahadeva is built upon the hill<sup>16</sup> and thus the village derived its name after this temple. During the reign of Vijayanagara king Venkatapatiraya a village called Kavanguppe was donated to the temple.<sup>17</sup>

**Mungilpattu :** It is called Mungirpattu in an inscription of a Pandya king Jatavarman Sundarapandya.<sup>18</sup> The suffix -pattu denotes a marshy land and on account of the abundant growth of bamboo trees in this village, it is so called.

**Malayapattu :** Mariliyappattu was the original name of this village.<sup>19</sup>

**Nellorepet :** It is called as Nallur in a twelfth century record<sup>20</sup> and pēt is a later suffix for trading centres.

**Periya-Varikkam :** It is a small hamlet situated on the border between Gudiyattam and Vellore taluks. There is another village called Chinnavarikkam. An inscription<sup>21</sup> dated 935 A. D. calls this village as Varikkiyam. It was also called Chandradityamangalam, after one of the Pallava chieftains Chandraditya.<sup>22</sup> The name Varikkiyam has been changed into Varikkam in course of time and when the village was separated into two, the bigger one got the name Periya-varikkam. The significance of the term varikkam or varikkiyam is not clear. Perhaps on account of the existence of a reservoir (variyaṁ) the village might have derived this name.

**Pogalur :** The ancient name of this village was Pugalur.<sup>23</sup> Pugaḷ denotes a refugee camp. Such camps are not uncommon in this area during the ancient period and the present village might be one.

**Senur :** This village was called Senalur in a 16th century record.<sup>24</sup> Sēnai denotes army and it is quite likely a garrison should have been stationed there.

**Tiruvallam :** It is an important township as it was in the ancient period. It is situated on the Western bank of the Niva river, a tributary of the Palaru river.<sup>25</sup> It was also the capital of the Banas during 9th century A.D. It was also called

Vanapuram obviously after the Banas.<sup>87</sup> A hamlet in its neighbourhood was called Vanasamudram.<sup>88</sup> Another survival of the time of the Banas, is the name of a neighbouring village, Banavaram.<sup>89</sup>

In Tamil Vallam denotes a mountain or a hill. Because of the proximity of the famous Muruga temple<sup>90</sup> (on the hill) this village is called Vallam or Tiruvallam. As the river Palaru encircles the temple on the right side (valam) it is called Valam or Tiruvalam or Tiruvallam.

Though Tiruvallam has been ruled by the Pallavas, Banas and Cholas the name had not been changed. During the reign of the Pallava king Nandivarman (863 A.D.) the village was called Tikkalivallam<sup>91</sup> and also Vanapuram.<sup>92</sup> But these changes did not eclipse its original name and the name Tiruvallam continues to survive till today.

#### NOTES AND REFERENCES

1. This taluk consists of 180 villages.
2. Taluk survey of this taluk was completed in 1921. See C.R. Krishnamacharlu's Topographical Index list p, 8.
3. S.I.I., Vol. III, No. 43.
4. Ibid., Vol. VII, No. 551.
5. Ibid., Vol. I, No. 45.
6. A.R.Ep., 1921, No. 197.
7. Ibid., No. 168.
8. Ibid., No. 179.
9. Ibid., No. 174.
10. Ibid., No. 175.
11. Stuart, H.A., Madras District Manual, : North Arcot p. 353.
12. Ibid., No. 164.
13. Ep. Ind., Vol. IV, pp. 177 ff.
14. Ibid.
15. Ep. Ind., Vol. XXII, p. iii.

16. Stuart, H.A., op. cit., p. 337.
17. A. R. Ep., 1921, No. 167.
18. Ibid., No. 140.
19. S.I.L., Vol. I, No. 138.
20. A.R.Ep., 1921, No. 129.
21. Ibid., No. 180.
22. S I.L., Vol. XII
23. A.R.Ep., 1921, No. 145.
24. Ibid., No. 194.
25. S.I.L., Vol. III, p. 88.
26. Ibid., p. 89.
27. Ibid.
28. Ibid.
29. Ibid.
30. Stuart, H.A., op. cit., p. 347.
31. S-I.L., Vol. III, No. 43.
32. Ibid., No. 42.

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**PLACE-NAMES IN THE INSCRIPTIONS OF THE  
KALACHURIS**


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**T. S. RAVISHANKAR**

An attempt has been made to bring out some of the important place-names and its salient features mentioned in the Kalachuri inscriptions.

**Pashanihrada.** This place is mentioned in the Sankheda plates of Sankaragana, has been identified by Dhruva as Sania about 14 miles north by east of Sankheda. By suggesting some changes in the formation of the word, Dhruva arrives at the identification of Pashanihrada. In the case of °hrada, the masculine suffix would be °dharo and the feminine °dharī in Gujarati. It is apparently seen that Pa is dropped in Pashani. Similarly the same analogical rule is adopted in the case of Bagumra where in the dropping of Ba can be noticed. The resultant modification is Gumra. Likewise of Sania and the consequent derivation of the word Saniadri<sup>1</sup> are obtained from the original name Pashanihrada.

**Kayavatara :** This place is mentioned in the Navsari plates of Jayabhata III (year 456). It is also mentioned in Linga-Purana and as Kayarohana in the Vayu-Purana. The Ekalingaji stone inscription also speaks about the above mentioned place-name. Pandit Bhagavanlal<sup>2</sup> has identified Kayavatara with Kavi in the Jambusar Tahsil of the Broach district. But Buhler<sup>3</sup> disagrees with the identification as it does not phonetically correspond to Kayavatara, in addition to that the old name of Kavi was Kapika, which is mentioned in the Kavi plates of the Gujarat branch of the Rashtrakuta prince Govinda<sup>4</sup>. Buhler, was of the opinion that the place name signifies the incarnation of a son or descendant of ka or Prajapati and thought that Kayavatara was a place of pilgrimage



on the Narmada<sup>6</sup>. By identifying with Karwan, Buhler sought a philological link with Kayavatara, the village possessing the Kaya manifestation.<sup>8</sup>

Again, Buhler derived Kaya from Ko, Brahman, and supported the derivation by stating that in Karwan, the chief and presiding deity is Brahmesvara Mahadeva, which may also be called Kayesvara. The words Ka and Brahman are synonymous. It is better to derive Karwan from Kayavarohana<sup>7</sup> which conveys the same sense as Kayavatara. We can notice the metathesis here as in Achalapura-Ellichpur Varanasi-Benares. Further, Buhler, later on accepted the derivation of Kayavatara, viz., the descent in the bodily form of Siva and refers to his incarnation as Lakulisa, the founder of the Pasupata sect. The traditional transition of body is also mentioned in old Mahanubhava literature in Marathi. It has been stated that Lakuli was the last incarnation of Mahesvara and that this incarnation took place at Kayarohana or Kayavatara, which was identical with Karvan, in Dabhoi taluk of Baroda district.

**Kadambaguha:** This place mentioned in the above inscription was the original seat of Saiva sect. It also figures in an inscription from Ranod. It mentions Kadambaguha, as the place of residence of the spiritual ancestor of the sage Purandara who was brought from Upendrapura by Avantivarman, who ruled in Central India. Kielhorn has identified Kadambaguha with Kadwaha about six miles south of Terahi, Kadmbaguha and Upendrapura, are not therefore, likely to have been situated in the latter's territory. Kadambaguha may be identical with Kadambapadraka, located in the mandala of Upendrapura which is mentioned in a grant of the Paramara king Naravarmadeva. Padra or Padraka, which is the latter part of the name, is the same in both the instances as in Aranipadra which is situated at a distance of about 9 kms. On the contrary Trivedi, tried to identify Kadambapadraka<sup>8</sup> with the modern Kamlikheda, lying about a mile to the east of Mandaraka. The above identification can be accepted, as there is similarity in the names, till confirmatory evidence is available.

**Kulancha :** A place name, with hoary past and tradition is Kulancha, founded by the sage Kachara. It is evidently

identical with Kolancha, Krodanchi or Krodanja met with in the records ranging from 10th to 12th century A. D. The Bengal grant mentions the name Kolancha, which is Sankritized into Krodanchi. In the Assam grant it is referred to as Krodanja while in other charters as Kolancha. It is discernable from this Assam record, that there was a village named Krodanja in Sravasti. The Sravasti of the Brahmanas, is different from the Sravasti or the modern Sahet Mahet, which was earlier a stronghold of the Buddhists. The Brahman Sravasti of Bengal does not figure in epigraphy before the tenth century.<sup>9</sup> According to the tradition recorded in the Kulapanjikas of the Kadhi, Varendra brahmanas and their ancestors came to Bengal from Kolancha at the invitation of the king Adisura for the performance of a Vedic sacrifice. The present inscription shows that the place was also the home of the Kayasthas. There is a village named Kularch or Kularchya in the Bogra district, colloquially known as Kuloch, which was identified as Kulancha by Dikshit. There is one more village by name Kalanja in the same district and this may also be identical with Kulancha. The identification remains an enigmatic problem.

Takari<sup>10</sup>: It is another place name mentioned in the records with several variants such as Takkarika, Takkarika, Takkari, Tarkari. It was the original home of the brahmana donees. Attention has been drawn by Mirashi to the fact that there were more than one place of this name. Some of these were situated in Malva as evidenced by Mandhata grants of Devapala and Jayavarman<sup>11</sup>, while some others in Uttar Pradesh. Nothing can definitely be averred about the location of this place. The name Takari occurs in the Katak plates of Mahabhavagupta, Mahasivagupta<sup>12</sup> and others. This has not been identified properly as yet.

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1. Ep. Ind., Vol. II, p. 23.
2. Ind., Ant., Vol. XIII, p. 71.
3. Ibid., Vol. XVII, p. 193, note 36.

4. *Ibid.*, Vol. V, p. 147.
5. *Ibid.*, Vol. XVII, p. 193, note 36.
6. *Ibid.*, Vol. XVIII, p. 176.
7. *Ep. Ind.*, Vol. I, p. 274.
8. *C. I. I.*, Vol. VII, pt. 2, p. 116.
9. *Ind. Cult.*, Vol. II, pp 358-59.
10. *C. I. I.*, Vol. IV, pt. 2 pp. 475 ff.
11. *Ep. Ind.*, Vol. IX, pp. 103 ff.
12. *Ibid.*, Vol. III, p. 348 and p. 353.

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 PLACE KAKATI AND ITS IMPORTANCE
 

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M. D SAMPATH

A serious question that is still confronted with the scholars is the meaning of the expression Kākati. Is it a place-name or the name of a deity? It is well-known that the rulers of the Kākatiya family had Warangal (Orugallu in inscriptions) as their capital. They started their career as officer under the Chālukyas of Kalyāṇa and continued as their subordinate for about a century, after which they declared their independence. Siddhāvara-charitra, a late literary work traces the migration of the ancestors of this family from the town Kandārapura, identified with Kandahar in Nanded district. The place Kandahar was an important centre during the period of Rashtrakutas. It is doubtful that on account of this, Kākatiyas assumed the subordinate status under the Rāshtrakūṭas. There is no proof to vouchsafe for this tradition.

Kākatiyas played an important role in the Andhra history for over three centuries from about the middle of the 11th century A.D. to the first quarter of the 14th century A.D. They commenced their career by obtaining the fief of Anumakonda-Vishaya i. e., Warangal and its neighbourhood from the Western Chalukya king Sōmēśvara. Their territory expanded by a further gift of the division of Sabbi-1000 made by Sōmēśvara's son Vikramāditya VI. They established themselves as the independent rulers with Warangal as their capital, when the central power of the Chalukyas waned.

Vidyanatha, the author of the Sanskrit rhetoric (Alankara) called Pratāparudriyam, who served in the court of the Kākatiya king Pratāparudra II, the last king of this dynasty, mentions this ruler as Kakatiya-narendra i.e., the king of the

Kakatiyas. But the commentator of this work Kumarasvamin<sup>1</sup> son of Mallinatha the commentator of Kalidasa's works avers that the family deity of the rulers of Ēkaṣilānagara was the Durga-sakti named Kākati. Kākati-r-nāma Durga-ṣaktir-Ēkaṣilānagar-ēśvarānām kuladēvatā sā śaktir-bhājanīy = āsy = Kākatiyah. As they are devotees of this goddess, they imbibed the name Kakatiya. On the other hand it is known from many Kakatiya records that the rulers of this family called themselves Śri-Svayambhudēva-divya-pāda padmārādhaka. The Motupalli inscription<sup>2</sup> of Kakatiya king Ganapatideva (1244-45 A.D.) begins with an invocation to god Svayambhudeva. Hultsch, who edited this record has drawn the attention to the fact that from the Prata-parudriya it is understood that Siva under the name Svayambhudeva was the tutelary deity (kuladēvatā) of the Kakatiya dynasty. The Garavapadu grant<sup>3</sup> of king Ganapatideva dated Śaka 1182 (1260 A.D.) in verses 11 and 12 traces the rule of Kalikala-Choladeva and states that while wandering in several quarters in the course of his hunting, reached Dakshinapatha. He arrived at a town called Kākati in this region and encamped extensively there. In the next verse, it is stated that in his family was born king Durjaya and scions of his race are the Kākati kings.

Puram sa Kākati-r-iti prakhyātam tatra bhūpatieḥ ।  
 prāpy = ātmanas = tad = vistīrṇam skandhāvaram-akalpayat<sup>||</sup>  
 āsit-tad-anvayē rājā Durjayo raṇa-durjjayah ।  
 yad-upajñam vadaṁt-yasya  
 vaṁśyām Kākati-bhūbhṛtaḥ ॥

C.R. Krishnamacharlu who edited this inscription suggested that Kānker locally pronounced as Kākera is identical with Kakati. Kanker, the headquarters of the state of that name, is located to the north of the Bastar State in the Central Provinces. Some inscriptions refer to Kakati as a pura<sup>4</sup> (i.e., the city). The Tripurantakam inscription<sup>5</sup> of Śaka 1131 (1209 A.D.) while tracing the Kakatiya genealogy adds that king Prola had two sons Rudra and Mahadeva as belonging to the famous city named Kakati.

Kākaty-ābhidhāna-prathita-kula purā (II. 31-33).

Another expression Kākartya figures as a prefix to the chief named Gundyana in Mangallu grant of Ammaraja<sup>6</sup> II of

the Eastern Chalukya dynasty dated 945 A.D. He is described as having born in the family of Samanta Voddi. The epithet is a variant of Kakatya, to which place this chief belonged to. Here the family name is entirely different. C. R. Krishnamacharlu could not satisfactorily identify the place Kākati. The reasons adduced by him for identification of this place with Kānkār is not convincing. Regarding the view of the commentator of Prataparudriya, it may be said that he would not have been familiar with the worship of such a goddess by the Kakatiya family. Mallinatha, the father of the Commentator is believed to have lived about the 15th century A.D. His son Kumarasvamin who lived long after the date of the author of the work viz., Prataparudriyam did not have correct and contemporary knowledge about the place of origin of the family.

It is equally important to turn into the information available from the inscriptions other than those of this family. Inscriptions from Karnataka throw some light on the place Kakati. From among the instances taken up, chronologically, the first is the Mamdapur inscription<sup>6</sup> of Kanhara dated Śaka 1172 (1250 A.D). It records the grant of twelve mattar of land by the five-hundred svamis of Ayyavale and others to the deity Mallesvara in the town of Kakati for the purpose of food-offerings. This deity is one of the gods in the Trikuta-prasada temple built by Chamundaraja.

Chāmuṇḍaraja māḍisuda Trikūṭa-prāsādakke...  
 ..... Kākatiya-  
 bāḍadali śri-Mallēśvara-dēvara nivēdyake  
 koṭṭa gadde paṁneraḍu mattaru. (11. 62-65).

In an inscription from Vadigenahalli<sup>7</sup> in Chintamani taluk of Kolar district, there is a reference to Kakatti, to which place the wood and iron worker Nadoja's father Agati Bhairoja belonged. The above work was carried out in a shrine built by Kakatiya Bembarasa during the reign period of Hariyappa-Odeya. This record is dated in the cyclic year Kalayukta in 1378 A. D.

Kamkati is a place from where Narase-nayaka, the donor of the land at Haligere to the goddess hails. He is referred to as the son of Tippe-nayaka in a record from Halgeri<sup>8</sup> in Ranebennur

taluk of Dharwar district dated saka 132. (the last digit is lost). The equivalent date may be 1406 or 1407 A.D.

The above inscriptions would show that the place Kakati was prominent till about the early 15th century A.D. The most important among these is the Mamdapur inscription, for it gives a definite indication of the location Kakati. Since the Mamdapur record refers to the place Kakati and the country of Kurumbetta in the Kundi-<sup>300</sup>, we have to look for the village in the neighbourhood of the findspot of the record. Barnett who edited this inscription has suggested that Kakatiya-bada is possibly Kakati in Sangh State. There is a village named Kakati in Belgaum district of Karnataka. There are some ancient monuments of an ancient town in the vicinity of the village. Kakati referred to by Barnett is the same as its namesake near Belgaum which identification seems to be more convincing. This place which was formerly in Sangli State has been transferred to Belgaum district. Therefore, Kakatipura after which the Kakatiyas inherited their name was apparently the above Kakati located in Belgaum region. It may not be a surprise to find the hometown of the Kakatiyas in a far off place from their capital Warangal, in view of the fact that they began their career as feudatories of the Chalukyas of Kalyana. N. Lakshminarayana Rao<sup>9</sup> holds the view that Kakati indicates the place I agree with the suggestion and the identification of the place Kakati in the vicinity of Belgaum

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1. Ind. Ant., Vol. XI, p. 10.
2. Ep. Ind., Vol. XII, p. 188.
3. Ibid., Vol. XVIII, pp. 350-51.
4. S.I.I., Vol. X, No. 254.
5. Ep. Ind., Vol. XXXI., pp. 37 ff.
6. Ibid., Vol. XIX, pp. 25 ff.
7. Ep. Carn., Vol. X, Ct 68.
8. S.I.I., Vol. XVIII, No. 410.
9. Parabrahma Sastri, P. V. The Kakatiyas, p. 23.

## BOOK REVIEW

Andhra Jilāla Grāma Nāmamulu (Telugu) by Anivilla Vijayadattatreya Sarma (alias Dr. Vijayadat), Charitra Śākha, Mahārājavāri Kaḷāśāla, Vijayanagaram. First edition 1988, pp. I-II and 1-352, Price : Rs. 60/-

The book consists of nine chapters, one each on the nine districts of the Andhra region of the present day Andhra Pradesh and is a compendium of his research papers earlier published. However, the chapters in the volume are cogent and dwell on the theme comprehensively. The districts are Srikakulam, Vijayanagaram, Vishakhapatnam, Turpu (East) Godavari, Paschima (West) Godavari, Krishna, Prakasam, Gunturu and Nellore. In addition to these, there is one chapter on the village names indicating the impact of Buddhism and another on the names of the rivers. The book also has a select bibliography containing the English and Telugu books, newspapers and periodicals (both Telugu and English) consulted by the author.

It is an encouraging factor that in the recent years, research on place and personal names has gained momentum and a number of books and research papers on the subject are being published. The present book by Dr. Vijayadat is a welcome addition to the field and is the outcome of the author's persevering research. He has documented the book very well with statistical analysis and tables about the villages in different taluks of each district of his study, dealt with the ruling families in the region and traced the history of important place names showing the impact of these ruling families. He has also referred to the influence of different religions like Hinduism, Buddhism, Jainism and Islam on the toponyms and the process of Sanskritisation of the names, influence of Apabhramsa and Marathi and the pattern of change in naming the places after independence. The chapters on places bearing the influence of Buddhism (as the Andhra region was a strong hold of this religion in the early centuries of the Christian era) and the names of rivers are aptly documented. The book thus



fulfils a longfelt need in this field of research and is a mini-gazetteer in itself. It can, however, be hoped that he will also write another volume on the remaining districts of Andhra Pradesh.

We heartily congratulate the author on bringing out this very informative and scholarly volume.

**MADHAV N. KATTI**

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