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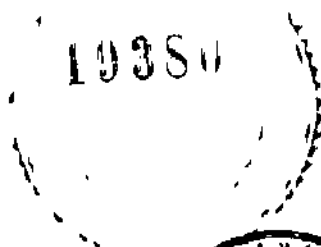
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FOREWORD

It is a matter for gratification that the society has brought out in unflinching succession the eleventh volume of its journal on the occasion of its Eleventh 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.

I offer my sincere thanks to Dr. B. Sheik Ali, Vice-Chancellor and Dr. B.S. Sastry, Prof. and Head of the Department of History, Goa University for inviting the Society to hold its Eleventh Annual Conference at Goa. I am glad that along with the eleventh issue of the journal, Prof. Ku. Si. Haridasa Bhat Shashtipoorti Endowment lecture (series No. 5) delivered by Prof. B.N. Mukherjee at the Tenth Conference of the society, at Salem, is also being released at Goa.

K.V. RAMESH
President

SECRETARY'S REPORT AND EDITORIAL

THE Place Names Society of India has been marching ahead with its activities. The tenth annual conference of the Society held in Salem, Tamil Nadu, was very well attended by the delegates, from different parts of the country, representing various disciplines. Prof. B. N. Mukherjee, Carmichael Professor, Ancient History and Culture, Calcutta University delivered Prof. Ku. Si. Haridasa Bhat Shastipoorti Endowment Lecture. It is hoped that the eleventh annual conference, being organised by the Goa University from 1st to 3rd March 1990, under the able guidance of Prof. B. Sheik Ali, Vice-Chancellor and the active stewardship of the dons of the Department of History, Goa University, led by Prof. B. S. Shastri, would be an equally grand success. On behalf of the Executive Committee of the Society, I place on record our hearty thanks to all these authorities of the Goa University for organising the conference, this year, at Goa. On this occasion we are happy to place in the hands of the readers the eleventh volume of the journal as well as the monograph containing Prof. B. N. Mukherjee's lecture delivered last year. The articles published in the journal have been selected keeping in view the quality as well as variety of subjects and include some of the papers presented at the previous conference. We are thankful to the authors of the articles and research papers included in the volume.

Dr. G. N. Reddy, former Vice-Chancellor, Sri Venkatesh-wara University, Tirupati, who had been a source of strength to the Society in various ways, passed away during the year. As a mark of respect to him, this volume is dedicated to his memory.

The society is also growing with its membership; its Kerala, Maharashtra and Karnataka chapters are gradually consolidating. I thank the office-bearers of these chapters for their active co-operation.

Our Chief Patron, Prof. D. Javare Gowda, has been a source of inspiration. Prof. Haridasa Bhat, Shri N. Sethuraman and Dr. K. S. Singh, our patrons have always evinced

keen interest and showered their help. Dr. K. V. Ramesh, our President has guided us throughout; our other Office-bearers viz. Shri Sannarame Gowda, Treasurer, Drs. M. D. Sampath and C. R. Srinivasan, Editors and Dr. C. A. Padmanabha Sastry, Joint Secretary, have spared no pains in sharing my work. Dr. Balagangadhara Rao, Vice-President and all the Executive Committee Members, from different parts of the country, have stood by us throughout. To all of them I express my very sincere and heartfelt thanks. The members of the Society who constitute its backbone and other well-wishers who have helped the Society to grow from strength to strength deserve all our gratitude.

I express my warm thanks to Shri M. Satyanarayana Rao and his brothers of Geetha Book House, Mysore, our publishers, for enabling us to bring out all the eleven volumes of the journal, ever since its publication was taken up by the Society and the present volume well in time. I also thank Sri G. H. Krishna Murthy, Mysore Printing and Publishing House, Mysore for neatly printing the volume.

MADHAV N. KATTI
Secretary and Executive Editor

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PLACE NAME TO SURNAME IN 'BENGAL'

B. N. MUKHERJEE

THE *gōtra* name is often employed by the Hindus of the so-called higher castes as surname in certain parts of India. In the territory of Bengal, now divided into West Bengal and Bangladesh, the general practice is against such a usage. A probable source of origin of surnames of the *brāhmaṇa* caste in the area concerned is the subject of discussion of this paper.

For want of space we have selected for our discussion only three well-known surnames—Mukherjee, Gaṅgūli and Bhāduḍī. Of these the first of two belong to the Rāḍhī-class (*śrēṇī*) and the last to the Vārēndra class of *brāhmaṇas*. The names *Rāḍhī* and *Vārēndra* originated respectively from the geographical terms *Rāḍha* (denoting a part of West Bengal) and *Vārēndra* (indicating a part of North Bengal).

It is universally recognised that the surname *Mukherjee* originated from *Mukhuṭi*, or *Mukhaṭi*, which as a family name is mentioned in the *Rāmāyaṇa* of Kṛittivāsa¹ written in the 15th century A.D.² But we are not certain whether the name *Mukhaṭi* denoted a place (*i.e.*, a village) or was itself derived from some such term as *Mukha-bhaṭṭa* (the principal or best learned *brāhmaṇa* or learned man).³ The latter alternative receives some support from the surname *Mukhōpādhyāya* (the principal teacher), which is an accepted variant of the surname *Mukherjee* (*Mukhaṭi* or *Mukhuṭajī*). It should, however, be noted that from *Mukhōpādhyāya* it admittedly originated long after *Mukhaṭi* had begun to be used as a family name. Moreover, *Mukha-bhaṭṭa* > *Mukhaṭa* could have been the name of a settlement of some families of learned *brāhmaṇa* teachers. A member of a family of such a locality could be called *Mukhaṭi* or *Mukhaṭaji* > *Mukhaṭajī* > *Mukharjī* > *Mukherji*.

We are on a firmer ground about the origin of the surname Gaṅgūly. A reference to it occurs, probably for the first time, in the *Rāmāyaṇa* of Kṛittivāsa,⁴ belonging to the 15th century A.D. This can be easily derived from *Gaṅgākulika*,⁵ signifying

a person living on the banks of the Ganges. *Gaṅgakula* could well have been the name of a place located there.⁶ In the 16th century Mukundarāma Chakravartī categorised *Gaṅguly* as a *gāiñ* i.e., a title related to the name of the village of residence.⁷ The surname *Gaṅgōpādhyāya* (*Gaṅgō* + *Upādhyāya*) used as alternative of *Gaṅguly*, is perhaps an attempt to give a Sanskrit garb to a Bengāli name.

Bhāduḍī is a well-known surname among the Vārēndra *brāhmaṇas*. It may be related to some such place-name as *Bhādaḍa* < *Bhātara* < *Bhātāhāra* < *Bhaktāhāra* (Rice — literally boiled rice (producing) district). This term may have connection with the name of a village called Bhātuḍiyā (belonging to *Bhātuḍa* < *Bhātāra*). The term as a regional name may be traced to mediaeval times.⁸

Without multiplying examples, we can now infer that place names have been one of the sources of formation of surnames in Bengal.⁹ This inference is substantiated by some less known surnames like *Pūrvagrāmī*, *Madhyagrāmī*, *Maṣhagrāmī*, *Puṅḍra-wardhanī*, *Vātsyagrāmī*, *Ghōshagrāmī*, *Kāligrāmī*, *Sahagrāmī*, *Naigrāmī*, *Viśvagrāmī*, *Kshatragrāmī*, *Nandagrāmī*, *Gōgrāmī*, *Madhugrāmī*, etc., the etymological meanings of which are obvious.¹⁰

NOTES AND REFERENCES

- 1 Sen, D., (ed), *Kṛttivāsī Rāmāyaṇa*, 12th reprint, Calcutta, 1949
- 2 *Ibid.*, Introduction
- 3 Prof. Sukumar Sen wants to take the original term *mukhyabhaṣṭa* (*Vāṅglā Sthān(a) Nām(a)*, (in Bengali), p. 45, Calcutta
- 4 Sen, D., (ed), *op.cit.*, p. 1
- 5 Sen, S., *op.cit.*, p. 45
- 6 Can the origin of the surname *Gaṅguly* be traced to place-name the *Gaṅgura*? (Lokēśvar(a) Vasu, *Āmāder(a) Padavir a) Itihās(a)*, 1st edition, reprint, p. 75, Calcutta, 1982
- 7 Mukundarām(a) Chakravartī, *Kavikaṅkaṇa Chaṇḍī*; Majumdar, R. C., *History of Mediaeval Bengal*, p. 223, Calcutta, 1973
- 8 Majumdar, R. C., *op.cit.*, p. 32.
- 9 Sen, S., *op.cit.*, pp. 44-45
- 10 Lokēśvar(a) Vasu, *op.cit.*, p. 76

PRE-KALYANA CAPITALS OF THE LATER CHALUKYAS

H. S. THOSAR

THE sovereignty of the Deccan passed from the Rāshtrakūṭas to the later Chālukyas of Kalyāṇa during the last quarter of the tenth century A.D. Sōmēśvara I made Kalyāṇapura (Basavakalyāṇ, Bīdar District, Karnataka) as his capital during the middle of the eleventh century A.D.¹ For the first 75 years different kings of this dynasty had different capitals.² Some of these early capitals have not been correctly identified. In the present paper an attempt is made to identify them mainly on the basis of epigraphical data.

The first three kings, viz., Taila II, Satyāśraya and Vikramāditya V ruled from Mānyakhēṭa (Māḷkhēḍ in the Gulbarga District of Karnataka) which had been the Rāshtrakūṭa capital for more than a century. Vikramāditya V was succeeded by Ayyaṇa at about 1015 A.D. Rājēndrachōḷa invaded Raṭṭapāḍi in that year and by devastating and burning Mānyakhēṭa rendered the new ruler Ayyaṇa homeless. This event deprived Ayyaṇa not only of his capital Mānyakhēṭa but also of his throne. After his short and tragic reign Jayasimha II became the new Chālukya king. In his inscriptions several places other than Mānyakhēṭa have been mentioned as his *nelevīḍus* or capitals, which show that Mānyakhēṭa ceased to be a royal seat from this period onwards.³

As a matter of fact, this city could not recover from the blow which it had received at the hands of Siyaka Paramāra during the closing years of the Rāshtrakūṭa regime.⁴ As Taila II wrested the power from the Rāshtrakūṭas he continued to rule from their capital Mānyakhēṭa; but his son and successor Satyāśraya seems to have started a search for a new capital. This is evidenced by one of his inscriptions which mentions Tavareyaghaṭa as his capital.⁵ The second sack of the Rāshtrakūṭa imperial city by the Chōḷas hastened the process.

Following places have been mentioned as *nelevīḍus* of Jayasimha in his inscriptions.⁶

Name	Year
Eṭagiri	1019 A.D. and 1031 A.D.
Kollipāke	1033 A.D.
Moliganūr (Belgāmi)	1025 A.D.
Poṭṭalakeṛe-Hoṭṭalakeṛe	1033-37 A.D.
Ghaṭṭadakere or Voṭṭalakeṛe	1041 A.D.

Of these places Moliganūr (near Belgāmi in the Shimoga District of Karnataka) is mentioned only in one inscription. Kollipāke (Kulpak, about 45 miles north-east of Hyderabad in Andhra Pradesh) is mentioned in two inscriptions but of the same period. Therefore, these two places can be treated as temporary halting places or *vijayaskandhāvāras*. Eṭagiri (Yadgir in the Gulbarga District of Karnataka) is also mentioned only in two inscriptions but with a span of twelve years. So on the basis of this, it can be presumed that Jayasimha II with his accession, shifted the capital from Mānyakhēṭa to Eṭagiri and ruled from that city for twelve years. Then again, at about 1033 A.D., he seems to have shifted it to Poṭṭalakeṛe, which, with its variants Hoṭṭalakeṛe, Voṭṭalakeṛe or Ghaṭṭadakere is mentioned as his capital in thirteen inscriptions with a span of eight years.⁷ There is thus no doubt that during the later half of his reign Jayasimha had Poṭṭalakeṛe as his capital.

Scholars hold divergent views about the identification of this city. Fleet⁸ has identified Poṭṭalakeṛe with Potelcutta and Dunnayakanakeṛe in the Koppal Taluk of Telangana. Some scholars locate the place in the Bellary District of Karnataka,⁹ whereas others have equated the place with Paṭaṅcheṛu near Hyderabad in Andhra Pradesh.¹⁰ This is identified with Hoṭṭal in Nanded District of Maharashtra.¹¹ In none of the inscriptions referred to above, the boundaries of Poṭṭalakeṛe have been specified and hence, it has resulted in a controversy. It can be solved with the help of other corroborative and epigraphical evidences.

As regards Fleet's identification is concerned, following is the extract from his paper on the Mantūr inscription of Jayasimha.

“About six miles to the south of a village named Dunnai-

kankeṅga in the Koppal Taluk of the Nizam's Dominions, there is a place named Potelacutta, I feel no doubt whatever that Dandanayakanakeṅge is the modern representative of the ancient Poṭṭalakeṅge.¹²

The uncertainty of the scholar about this identification is revealed through the fact that he himself was not sure whether Poṭṭalakeṅge is to be identified with Potelacutta or Dunnaikankeṅge. Secondly, no other corroborative evidence in support of the present identification has been given. Hence, the above identification cannot be accepted.

The location of Poṭṭalakeṅge in Bellary District seems to be highly improbable, because Jayasīṁha was forced to shift his capital from Mānyakhēṭa due to its sack by Chōḷas. So how can he select a new place for his capital in the Bellary region which is so close to the Chōḷa territory?

The identification of Poṭṭalakeṅge with Paṭaṅcheṅu is also equally faulty. Because in the contemporary inscriptions from Paṭaṅcheṅu, it is mentioned as Paṭṭamacheṅuvu¹³ and not as Poṭṭala or Hoṭṭalakeṅge. Secondly, the Chāḷukyas of Kalyāṇa had inherited the kingdom from the Rāshṭrakūṭas in which the interior part of the Āndhra region was not included. Barring some fluctuations, it had mostly been a part of the kingdom of the Chāḷukyas of Vēṅgi. Even during the rule of the Chāḷukyas of Kalyāṇa sovereignty over this territory was the main cause of the feud between them and the Chōḷas. The location of the new Chāḷukya capital in such a sensitive area is therefore highly impossible.

The identification of Poṭṭalakeṅge or Hoṭṭalakeṅge with Hoṭṭal (in the Deglur Taluk of Nanded District in the Marathwada region of Maharashtra) as suggested by me can be justified on the following grounds:

1. There is a striking phonetical similarity between the inscriptional name and its present equivalent.

2. There are three inscriptions at Hoṭṭal belonging to the Chāḷukyas of Kalyāṇa, one of which mentions its ancient name as Poṭṭala.¹⁴

3. Another inscription of the same period at Hoṭṭal was issued by Arga of the Vaṅhi family who was holding charge of the Hoṭṭal region as a feudatory of Sōmēśvara II.¹⁵ His great grandfather Dhōra was the subordinate of Taila II and had

rendered valuable services to him in the establishment of the Chālukya power in the Deccan. As a reward of it, this family received the fief of a large territory of two thousand villages in the adjoining parts of Nanded District and Nizamabad District of Andhra Pradesh. It was divided into two sub-divisions of 1000 villages each, which has been referred to in the Hoṭṭal and Karadkheḍ inscriptions as Sāyirabāḍa or Sahasra-maṇḍala.¹⁶ Hoṭṭal was probably the headquarters of one of these divisions. The present village of Hoṭṭal is not very large but traces of its past glory can be seen there even now. Besides these inscriptions, there are six temples mostly of the Chālukya period at this place.¹⁷ It is situated on an elevated tableland. Most important thing was that it was situated in the heart of the Chālukya kingdom and far away from the Chōḷa territory.

4. In the *Basavapurāṇa* Poṭṭalakeṛe, the capital of Jayasimha is described as an important Jaina seat.¹⁸ Temple remains and sculptures at Hoṭṭal signify the existence of jaina shrines at the place in the past. An inscription of the same period from Dharmapuri in Bhir District of Maharashtra, about 100 kms. west of Hoṭṭal records the visit of Kāñchagarasa and Telunā-ganarasa from Poṭṭalakeṛe and describes them as the followers of Yāpanīya-saṅgha.¹⁹ The evidence clearly shows that Hoṭṭal was a centre of Jainism and was also known as Poṭṭalakeṛe.

5. Some of the early inscriptions of Sōmēśvara I also refer to Poṭṭalakeṛe as his capital.²⁰ This shows that even Sōmēśvara I, the builder of Kalyānapura had Poṭṭalakeṛe as his capital at the beginning of his reign. This is further corroborated by the Taḍkhel²¹ and Nanded²² inscriptions of Nāgavarma who was the *dakṣiṇavijaya-bhujadaṇḍa* of Sōmēśvara and was instrumental in the expansion of the Chālukya territory under Sōmēśvara I. Taḍakallu (Taḍkhel near Hoṭṭal Nanded District) was his residential town. About forty inscriptions of the Chālukyas of Kalyāṇa from the reign of Jayasimha Jagadēkamalla to Sōmēśvara III have been reported from the vicinity of Hoṭṭal.²³ It was thus certainly a nucleus of the Chālukya kingdom.

6. The antiquity of Hoṭṭal is further pushed back by three and half centuries. In an inscription of Vātāpi Chalukya king Vijayāditya, dated 700 A.D., the king's camping place was mentioned as Poṭṭalikanagara. K.V. Ramesh has rightly

identified the place with Hoṭṭal²⁴ (Nanded District) Poṭṭalika-nagara is the sanskritised form of the Haḷe Kannaḍa name Poṭṭalakeṛe or Hoṭṭalakeṛe.

On the basis of these observations Poṭṭalakeṛe, the capital of the Chāḷukyas from 1033 to 1044 A.D., can satisfactorily be identified with Hoṭṭal in Nanded District.

Date of The Foundation of Kalyāṇa as Chāḷukya Capital

The question of the exact date of the shifting of the Chāḷukya capital to Kalyāṇa by Sōmēśvara I can also be answered with the help of contemporary epigraphical data.

The earliest inscription mentioning Kalyāṇapura as the *neleviḷu* of Sōmēśvara is dated 1048 A.D.²⁵ An inscription of the Chōḷas of the same year mentions it as the capital of Sōmēśvara and further states that it was attacked and plundered and some of the images of deities were carried away by them.²⁶ This clearly indicates that Sōmēśvara started building of this city at about 1048 A.D., An inscription of the same king dated 1047 A.D., mentions Kalyāṇapura as the headquarters of a small division of 12 villages which was a part of the larger division of Mayūrakhaṇḍikā²⁷ (Mōrkhaṇḍi in Bidar District of Karnataka). The same inscription describes Kalyāṇa as the *vijayaskandhāvāra* of Sōmēśvara I. From this evidence, we get a clue to its selection by Sōmēśvara as his new permanent capital. Its description as *vijayaskandhāvāra* indicates that in 1047 A.D., it was a war base of Sōmēśvara. The war in which he was involved at that time must be with the Chōḷas, who according to their own inscriptions had intruded into the Chāḷukya territory right upto Kalyāṇa. In this war, the Chōḷas claim to have ravaged Kalyāṇa and imprisoned several generals of Sōmēśvara and returned with an enormous war booty.²⁸ It was obviously a raid by the Chōḷas which Sōmēśvara was able to repulse in spite of initial reverses and heavy loss of men and money. Kalyāṇa is referred to as an ancient town in the inscriptions of the Chōḷas.²⁹ This is corroborated by an inscription at the place which records construction of a Jaina temple at Kalyāṇa in 1007 A.D., by Attimabbe, the reputed Jaina philanthropist and patron of the Kannaḍa poet Ranna.³⁰ As it is mentioned in the Narihaḷḷa plates as the headquarters of a division of twelve villages, it is clear that till 1047 A.D., it

did not enjoy any political significance.³¹ The repulsion of the Chōla invaders was probably regarded as a good omen by Sōmēśvara and so he seems to have decided to convert the *vijayaskandhāvāra* of Kalyāṇapura into his *rājadhāni*. Inscriptions from 1053 A.D., onwards continuously mention Kalyāṇa as Sōmēśvara's capital.³² The building and beautification of this city was probably completed within five years (from 1048 to 1053) and in 1053 A.D., it was made a permanent capital by Sōmēśvara.

Some Other Capitals of Sōmēśvara From Mahārāshtra

The foregoing discussion reveals that Poṭṭalakeṛe was the capital of Sōmēśvara in the initial part of his reign and at about 1053 A.D., he shifted it to Kalyāṇapura. During this interval he probably had some temporary or residential capitals in Mahārāshtra also. An undated inscription of Sōmēśvara I from Murum in the Omerga Taluk of Osmanabad (Dharasīva) Dist. of Maharashtra describes the place by the term *Rājadhāni Morambapura* and registers endowments by the king to a Jaina shrine.³³ There are two more inscriptions at the place belonging to Sōmēśvara in which it is mentioned as Moramba-80.³⁴ During the reign of Rāshtrakūṭa Gōvinda III, Murum was the headquarters of a *vishaya* (division).³⁵ Its reference as *rājadhāni* of Sōmēśvara and the contemporary situation described above leads to the possibility of Murum as having been a temporary or residential capital of Sōmēśvara before Kalyāṇapura.

Paīṭhān as The Nelevīḍu of Sōmēśvara I

An inscription of Sōmēśvara I dated 1051 A.D. from Kolanupāka (Nalgonda District of Andhra Pradesh) refers to the king as ruling from his *nelevīḍu* at Payiṭhāṇa.³⁶ It is obviously the ancient Pratiśthāṇa, the capital of the Sātavāhanas, now represented by Paīṭhān in the Aurangabad District of Maharashtra. It shows that at the middle of the 11th century A.D. Sōmēśvara I had pitched his camp at Paīṭhān. This is further substantiated by the discovery of an inscription of Sōmēśvara at this ancient imperial city of the Deccan.³⁷ The inscription is undated but has been assigned to 11th century. It is written in Sanskrit and Marathi. There is a controversy over the identification of Sōmēśvaradēva mentioned in this inscription. The editor

S. G. Tulpule had identified him with Kalyāṇa Chālukya king Sōmēśvara III. But on the basis of absence of any royal epithets, Mirashi contradicted the view. According to him, it is the name of a deity or temple.²⁸ Even if we take it to be the name of a temple, in the light of the contents of the Kolanupāka inscription its authorship goes to Sōmēśvara I. The Paiṭhān inscription thus reveals that king Sōmēśvara I had stayed at the place at about 1051 A.D. and constructed a temple complex and named it after his own name. Sōmēśvara probably made Paiṭhān as his war base during the course of his expeditions against Mālwa, Gujarāt and Koṅkaṇ.

It is thus evident that after abandoning Mānyakhēṭa the Chālukya kings Jayasimha II and his successor Sōmēśvara I tried several places in Karnataka, Andhra Pradesh and Maharashtra as their capitals till it was finally fixed by Sōmēśvara I at Kalyāṇapura. Among these transitory capitals, only Eṭagiri (Yadgir) and Poṭṭalakeṛe (Hoṭṭal) enjoyed the status of their royal seats for more than a decade.

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- 2 Gopal, B. R., *Chālukyas of Kalyāṇa and the Kalachurls*, p. 120
- 3 *Ibid.*
- 4 Yazdani, *op.cit.*, pp. 297-98
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- 6 Gopal, *op.cit.*
- 7 *Ibid.* Fleet, J. F., *Ind. Ant.*, Vol. XIX
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- 19 Pohnerkar, N. S., *Pratishṭhān*, Sept. 1970, pp. 21-24; *I.A.R.* 1961-62, No. 46

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- 20 Yazdani, *op.cit.*, p. 348
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- 22 Ritti and Shelke, *op.cit.*, No. 3
- 23 *Ibid.*
- 24 Ramesh, *op.cit.*, p. 141
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- 26 Yazdani, *op.cit.*, p. 336
- 27 Nagaraja Rao and Ramesh, K.V., *Copper-plate Inscriptions from Karnataka. Recent Discoveries*, Ins. No. 7
- 28 Yazdani, *op.cit.*, p. 336
- 29 *Ibid.*
- 30 Desai, P. B., *Basavēśvara and His Times*, App. I, Kalyāṇapura
- 31 Nagaraja Rao and Ramesh, *op.cit.*
- 32 Gopal, *op.cit.*
- 33 *I.A.R.*, 1964-65, pp. 89
- 34 *Ibid.*
- 35 Thosar, *op.cit.*, p. 144-45
- 36 *I.A.R.*, 1961-62, p. 79, No. 6
- 37 Tulpule, S. G., *Prachin Marathi Koriv Lekh*, No. 70
- 38 *Ibid.*

PLACE NAMES AS PART OF CASTE NAMES

A. V. NARASIMHA MURTHY

THE study of place names is useful in understanding the migration of groups of people from one area to the other. Usually these groups of people keep their identity by assuming a caste name for themselves which in course of time become minor communities. Even though these communities settled in different areas, either consciously or otherwise, they take pride in associating themselves with their original place name. Thus the place names attached to such castes or communities, even after centuries of migration, help the social historian to understand the pattern of migration. Though this line of enquiry is in its infancy, one hopes that this will attract the social historian to reconstruct the scheme of migration. An attempt is made in this short paper to examine some of the popular castes which have place names attached to them, mostly in Karnataka. It may also be noted that most of these sub-castes examined here belong to the *brāhmaṇa* community.

Babbūr Kamme: This is a very popular and important sub-caste among the smārta *brāhmaṇas* in Karnataka. They are generally found all over southern Karnataka. Their name can be explained in two ways. The most popular and accepted by the people belonging to this community is that they are kamme or kammi (corrupt form of karmin) from Babbūr. This Babbūr has identified as a place either in the Godavari or Kurnool district of Andhra. In other words these well versed in vedic practices (karmins) migrated to Karnataka country quite early, perhaps during the period of the Chalukyas of Badami. But others identify this Babbūr as a village in Tumkur itself. The necessity for the second identification has arisen because the Babbūr Kammes speak Kannada and not Telugu. Hence, it is difficult to accept them as migrators from any place in Andhra.¹ Still others identify these people as belonging to Kammekula to which the forefathers of the great poet Pampa belonged.² Whatever may be the connotation of the term in question, it

becomes clear that these people migrated from Babbūr either in Gōdāvāri or Kurnool or Kammenāḍu and became a highly influential community among the *smārtas*.

Ulcha Kamme: This is also a sub-caste among the *smārtas* of Karnataka. This term has two words *ulcha* and *kamme* or *kammi*. The second part refers to the vedic rites which they were performing whereas the first part refers to the place from which they migrated. *Ulcha* is taken a shorter form of the place name Ulchal which is the name of a village in Kurnool district of Andhra. An inscription of the thirty fifth regnal year of Chalukya Vijayāditya datable to 730 A.D. refers to the presentation of the village Ulchala to Durvinīta Eṅṅeyappa.³ This village is bordering on the Raichur district was included in the Bādāmi Chalukyan kingdom.⁴ The above inscription is in Kannada. Hence, it may be surmised that a group of Kannada speaking people migrated to Karnataka and settled down there. As the inscription cited above is dated to 730 A.D., it may also be surmised that the migration should have taken place around the same time. Though migrated to Karnataka from Andhra, it is interesting to note that they take pride in retaining their original place name as a part of the name of their community.

Saṅkēti: This is also a sect among the *smārtas*, now mostly living in parts of Mysore and Hassan districts. It is stated that the Mahārāja of Mysore requested the Mahārāja of Travancore to send some learned *brāhmaṇas* for performing a *yajña* at Mysore. The Mahārāja of Travancore agreed and requested the Vaidika *brāhmaṇas* from the place Śeṅcōṭṭai in Tamil Nadu to go to Mysore for the *yajña* which they readily did. The Mahārāja of Mysore was greatly impressed by the scholarship of these *brāhmaṇas* and requested them to stay on in Mysore and gave them gifts of villages in Kauśika near Hassan, Rudrapaṭṭṇa, Beṭṭadapura, Hanasōge and Mattūr in Shimoga district. As their original home was Śeṅcōṭṭai they came to be called Saṅkētis or Śaṅkētis in course of time. As they settled down in various places, they are distinguished by their place names such as Rudrapaṭṭṇa-saṅkētis, Hanasōge-saṅkētis, Beṭṭadapura-saṅkētis, Kauśika-saṅkētis and Mattūr-saṅkētis. As they migrated from an area in Malayalam-Tamil speaking tract and settled down in Kannada speaking areas, their language is a curious mixture of these languages. An inscription of the time

of Vijayanagara Kṛishṇadēvarāya, belonging to the minister Triyambakarāya dated 1544 A.D. refers to the grant of Mattūr to these people. The original name of the place was Kṛishṇapuram. As the entire village was destroyed and was rebuilt again, it came to be called Mattūr meaning *matte ūru*.

Nandavarika: This represents a sub-caste among the Telugu speaking *smārtas* in Karnataka. These people migrated from Nandavaram in Kurnool district in the post Vijayanagara period and hence they are called Nandavarikalu or Nandavarikas. As their migration has taken place comparatively in recent times from the Telugu speaking area, they still speak Telugu unlike some others who migrated earlier. Some scholars feel that Nandalūr in Kurnool was their original home.⁵

Vēṅgipuram: The people of this sub-caste are Telugu speakers among the *smārtas*. As the name itself signifies these people migrated from Vēṅgipura in Andhra. They are said to have migrated to Karnataka during the post Vijayanagara period under the leadership of Fauzdar Nallappa and settled down in Tumkur.

Telugānya: As the name itself signifies these people were from Teliṅgāna and migrated to Karnataka in the post Vijayanagara period. They are Telugu speaking *smārtas* of Karnataka.

Sīrnāḍu: These people are said to have migrated from Andhra and settled down in Sīrnāḍu which has been identified as the area round about modern Sira in Tumkur district. Sīrenāḍ as a territorial division has been mentioned in many inscriptions from Tumkur district.⁶

Velanāḍu: This Telugu speaking community claims to have migrated from Velanāḍu in Andhra. Velanāḍu has been identified as the area round about Repalle and Tenāli near Guntur district. The date of their migration to Karnataka is not known. However, as they still speak Telugu they should have migrated in the recent past. In this connection it may be noted that a territorial division by name Velanāḍu is found in the inscriptions from Kolar district.⁷

Badaganāḍu: Literally Badaganāḍu refers to northern areas of former Mysore State. The people of this community mostly lived in parts of Chitradurga and Tumkur districts. As the area formed the northern parts it must have been referred to as

Badaganāḍu and hence, gained the name Badaganāḍu. Generally they speak Kannaḍa.

Mulikināḍu: It is also referred to as Murikināḍu. They are generally Telugu speaking people and hence, they must have migrated from Andhra. Mulukināḍu has been identified as the area round about Pushpagiri in Cuddappah district of Andhra. In the ancient period it was known as Muliki-300, Mulukināḍ and Mulikināḍ.⁸ From this it can be surmised that these people migrated from Cuddappah area and settled down in various parts of Karnataka. These people are mostly found in Bangalore, Kolar and Tumkur districts. However, it has to be noted that there was a Mulikināḍu in Tumkur district also nearer home as testified by inscriptions.⁹ But as these people speak Telugu one has to search for their original home in the Telugu speaking area and hence, this Mulikināḍ may be identified with a territorial division in Cuddappah.

Aravēlu: Literally the word means six thousand and it was a territorial division round about Guntur on the banks of the Kṛṣṇā river. The division has been described in the inscriptions as consisting of six thousand villages on the southern bank of the river Kṛṣṇā. It is also known that feudatory chiefs by name Kōṭa were ruling over this area from their capital Dhānyakāṭaka, which has been identified as the ancient capital of the Sātavahanas. From these evidences it becomes amply clear that a group of brāhmaṇas migrated from this province in Guntur to Karnataka. It is also worth noting that the Āravēlus speak Telugu.

Aravattuvokkalu: The word literally means sixty families as Vokkalu usually refers to a family. According to the members of this group sixty families belonging to the Mādhva sect migrated from Śrikākusam-Vijayanagaram area in coastal Andhra in the post Naraharitīrtha period and settled down in different parts of Karnataka. There are both Kannaḍa and Telugu speaking people in this community.

Gōlkonḍa brāhmaṇas: Some brāhmaṇa families in Gōlkonḍa near Hyderabad were in the profession of business. They were Śrī Vaishṇavas and they migrated to Karnataka when the atmosphere at Gōlkonḍa was not congenial to their development. They are also referred to as Gōlkonḍa Vyāpārulu though business is not the main profession now. They are Telugu speakers.

Some others believe that anticipating a good business of precious stones and jewellery during the period of the Mahārājas of Mysore, some families came away from Gōlkonḍa and permanently settled down here. Whatever may be the reason for their migration to Mysore, they trace their original home to Gōlkonḍa in Andhra.

Karahādi: These are *brāhmaṇas* originally from Karhaḍ in Maharashtra. Only a small number of these families migrated to Karnataka.

Dēśasthas: These people are found in small numbers in Karnataka. They speak Marāṭhi. They are also known as Ārekuḷas, meaning Āryakula, perhaps to suggest that they are different from the Drāviḍas of South India.¹⁰ As they are Marāṭhi speaking people we can expect them to have migrated from Maharashtra. The word Dēśa in this context refers to the region round about Deccan plateau, consisting of Nasik, Ratnagiri, Poona and other contiguous areas. Because they came from Dēśa they became famous as Dēśasthas. It is interesting to note that they belong to both *Smārta* and *Mādhva* sects.

Kōṭa and Śivalḷi: These are two important *brāhmaṇa* communities in South Kanara. Kōṭa and Śivalḷi are two villages near Uḍupi in the same taluk. And hence, the names Kōṭa and Śivalḷi. According to Dr. Gururaja Bhatt Śivalḷi was a famous centre of the *brāhmaṇas* as early as eighth century A. D. as evidenced by Udyāvara inscription of Raṇasāgara Āḷupēndra.¹¹ The inscription refers to Brahmapura of Śivalḷi. Another inscription refers to Kōṭa as a big centre of the *brāhmaṇas*.¹² Similarly the other groups such as Kandāvaras and Kōṭēśvaras are connected with places Kundāpura and Kōṭēśvara respectively. Kandāvara-grāma is mentioned in an inscription of the fifteenth century.¹³

Mūgūr Karnataka: This is a sect of *Smārtas* spread over in small pockets in different parts of southern Karnataka. They are Kannaḍa speakers and to distinguish themselves from other Karnataka groups they added the name of the place Mūgūr to their caste. Mūgūr is a village in T. Narasipur taluk of Mysore district and there are atleast twenty inscriptions in the village which testifies to the fact that it was an important village.¹⁴ There was also a territorial division known as Mūgūrsthala which included parts of T. Narasipur taluk.¹⁵

Hoysala Karnataka: Another important and influential subsect among the brāhmaṇas of Karnataka is that of the Hoysala Karnatakas. They speak Kannaḍa. As their name suggests they are the people of Karnataka and their original home was Hoysala country. As the Hoysalas were highly dominant in parts of Hassan district, it is believed that the original home of these people was Hassan. As they have chosen to select Hoysalanāḍ to distinguish themselves from others, it has to be surmised that this differentiation should have taken place during the Hoysala period when people understood the meaning and significance of the territorial division Hoysala-nāḍu.¹⁶ It may also be a fact that they wanted to distinguish themselves from the other people who migrated from Andhra area and hence, adopted a purely Kannaḍa dynasty nomenclature in the Hoysalas.

Among the Śrī Vaishṇavas, a large number of minor sects flourished and they can easily be identified on the basis of the place names attached to the names of these sects. The broad divisions like Vaḍagalai, Teṅgalai, Kīḷnāṭṭu and the minor sects like Maṇḍayattār, Hebbār, Mēlkōṭe, Marudūru etc., can be explained in terms of the place names and territorial divisions. Vaḍagalai refers to northern tradition while Teṅgalai refers to southern tradition. Obviously, these refer to geographical positions though their real religious differences may be different. Likewise, Kīḷnāṭṭu refers to the area downstream. Among the Iyengars there are divisions like Maṇḍayam Hebbār, Hemmige and Marudūru. It is said that Maṇḍayam is a place near Tirupati and a group of people came from this place.¹⁷ But others feel that it is Mandya in Karnataka itself. Mēlkōṭe which was the chief seat of Rāmānujāchārya had its own group. Hebbār Iyengars are those who came from Śrīraṅgam, Kumbhakōṇam and Kāñchīpuram in Tamilnāḍu.¹⁸ Hemmige near T. Narasipur was the seat of a group of Śrī Vaishṇavas. Likewise some people explain Marudūru as Maddūr near Mandya. There is a temple of Kṛiṣṇa near here which is even now a stronghold of the Śrī Vaishṇavas.

From the above study the following facts emerge:

1. Place names were used freely to distinguish castes and communities.

2. Some caste names had the names of places like towns or villages.
3. Still others had names of territorial divisions or *nāḍus*.
4. Caste names were also distinguished on the basis of topography.

This helps us to understand not only the original home of the people of these castes but also to understand their migrations. This study is not exhaustive but is only a case study of a particular aspect. This type of study has to be undertaken for different areas and for all castes and sub-castes in a comprehensive way. That will help us to trace the pattern of migration which is an interesting aspect of social history.

NOTES AND REFERENCES

- 1 During the period of the Chalukyas of Bādāmi, it is believed that Kurnool region was a part of Karnataka and perhaps Kannaḍa speaking people were in good numbers. Hence, there is nothing improbable in a group of people migrating from one area of the Chalukyan kingdom to another. The problem of Telugu does not become an impediment.
- 2 Kurkiyāl inscription of Jinavallabha (Vēṅgiḍiparra Kammebrāhmaṇam). Kammeḱula is also mentioned in Śāntipurāṇa, Ajitapurāṇa and other Kannaḍa works.
- 3 *A.R. Ep.*, 1943-44, No. 22, p. 90
- 4 Lakshminarayana Rao, N., *Ulchikamme in Upāyana*, pp. 300-03. Many of the identifications are taken from this article.
- 5 Iyer, L. K., *Mysore Castes and Tribes*, Vol. II, p. 315
- 6 *Ep. Carn.*, Vol. XII, Tp 81, Si 34, 38, 40
- 7 *Ibid.*, X, Kl 109a
- 8 *Upāyana*, p. 300
- 9 *Ep. Carn.*, Vol. XIII, Tp 1
- 10 The word *Āreya* is found in an inscription of Ballāḷa III referring to the *Sēvuṇas* of *Dēvagiri* as they had occupied parts of *Mahārāshṭra*; Narasimha Murthy, A. V., *The Sēvuṇas of Dēvagiri*, p. 31, note 20
- 11 Gururaja Bhatt, P., *Studies in Tuluva History and Culture*, p. 239 and *S.I.I.*, Vol. VII, no. 284
- 12 *A.R. Ep.*, 1929-30, Nos. 514 and 515
- 13 Ramesh, K. V., *A History of South Kanara*, p. 267
- 14 *Ep. Carn.*, Vol. V, Tn, 260-280
- 15 *Ibid.*, Tn 128
- 16 The inscriptions of the *Sēvuṇas* use this phrase often to denote that the Hoysāḷas were driven back to Hoysāḷa-nāḍu which obviously corresponds to the focal area of their kingdom.
- 17 *Mysore Castes and Tribes*, Vol. II, p. 326
- 18 *Ibid.*

PLACE NAMES OF BAPATLA TALUK

B. A. LINCON

AN attempt is made to study the historical geography of Bapatla taluk on the basis of the names of the villages.

Bapatla taluk in Guntur district of Andhra Pradesh is bounded on the north by Tenali taluk, east by Repalle taluk, south by Bay of Bengal and west by Chirala and Chilakaluripet taluks. Parallel to the coast, and some miles inland runs a great sand ridge which shuts in the drainage flowing towards the sea and forms an enormous swamp without lets into the sea at a few places. The town of Bapatla itself is on this sand ridge, surrounded by drains all round. The western part of the taluk is a black cotton soil area while the eastern and southern portion is sandy and the rest clayey. Even after providing irrigation facilities under Kṛishṇā-ānicut the nature of the soil remains the same.

At present water for irrigation is provided mainly by two canals. The Kommanūru canal enters the Bapatla taluk near Vellaḷūru and leaves near Narasayyapalem. The other one which is called the Nizāmpaṭṇam canal runs in the eastern part of the taluk. Some of the branches of these canals were once natural streams, converted into irrigation channels. The British administration clearly maintained the difference between channels and canals. According to them the natural streams which were converted to carry water for irrigation have been named channels and those that were actually dug for the irrigation purpose have been named canals.¹ All the channels and canals carried water from Prakāśam regulator at Vijayawāḍa which was originally called Kṛishṇā-ānicut constructed in 1855 A.D. A small area consisting of 5 villages in the western part of the Bapatla taluk came under Nāgārjunasāgar āyācut very recently. Though there are evidences in the inscriptions to show that paddy was cultivated centuries ago² in some parts of the taluk, actually the taluk came under planned irrigation system only for the past 125 years.

There are a number of natural streams running from the north-west to the south. The most important among them are Tuṅgabhadrā, Nakkavāgu, Oṅgēru, Yarakālva and Rōmpēru. There are a number of smaller streams namely Koṇḍēru, Vodikavāgu, Īrēru, Chīmalakōḍu, etc. These streams are mentioned in the inscriptions with the same names. Almost all the streams except a few like Tuṅgabhadrā, Oṅgēru, Koṇḍēru and their tributories and distributories were converted into channels at the time of constructing the anicut. Most of the ancient villages of this taluk are mentioned in the inscriptions and are stated to be lying either on the banks of these streams or in close vicinity.

The number of villages in Bapatla taluk including the revenue villages and their hamlets are 222. Out of these villages only about 35 villages appear to be ancient. Some villages have become depopulated and extinct (e.g. Velicherla, Palapartipāḍu, Dodrupālem, etc.,) due to political, economic and natural causes such as wars, famines, diseases, thieves and floods. It is very essential to distinguish the ancient from the modern villages, for, it is the ancient village name that help us in understanding the historical geography of the area. Only a fewer villages were in ancient times.

The inscriptions mention the boundaries of a number of villages that existed in those days. Today, some villages, which are not mentioned in the inscriptions appear within the boundaries. These villages must have come into existence at a later stage. For example, the Pedacherukūru inscription mentions that the south-west boundary for Kasukurru was Pulichintalamiṭṭa. But, to-day, we find two villages namely Vallabharāupālem and Valasamalapalli between Kasukurru and Pulichintalamiṭṭa. These two new villages are much bigger than Pulichintalamiṭṭa.

2. According to the *Glossory of the Madras Presidency* (1893), the parts of the Bapatla taluk along the coast were barren lands. Until very recent times, this area covered by bushy forests, was unfit for human habitation. The modern irrigation facilities resulted in the surface of the land, thus a number of new settlements have come into existence.

3. There is a marked difference between the names of the newly formed villages and ancient villages. The new villages

are named after the castes, the persons or family names (e.g. Upparapālem, Rāmanappapālem, Manthenavāripālem), where as the names of the ancient villages reveal the historical geography of the area. Hence, I have picked up the names of the older villages for my study.

According to some inscriptions, the area under study *i.e.*, the Bapatla taluk was part of Oṅgēru-mārga.¹ Because it is adjacent to a stream called Ogēru, Oṅgēru or Oṅkara river. This area was also called Oṅgēru-mārgatraya. Sri Kunduri Iswar Dutt is of the opinion that Giripaśchima-velanāḍu (area that is to the west of Koṇḍaviḍu) Kamma-nāḍu and Oṅgēru-mārga together are called Oṅgēru-mārgatrayam. I feel it would be more appropriate to consider that Oṅgēru-mārgatraya might be the area which was lying among the three different *mārgas* or roads namely the Guntur-Madras road, the Guntur-Madras old road *via* Pedanandipāḍu and Guntur-Madras road *via* Ponnūru and Bāpaṭla, for, all these roads emerge from a single point and go towards Oṅgēru in different directions.

Our ancestors took such care in naming the villages. The names indicate the geographical conditions in and around the villages. Villages got the names after the water sources such as streams, tanks, etc., the nature of the soil and the presence of flora of that area.

It is already stated that Bapatla taluk has a number of streams namely Tuṅgabhadrā, Kōḍēru, Oṅgēru and Vodika-vaṅgu. The villages like Kaṭṭempūḍi, Guḍipūḍi, Jūpūḍi, Marripūḍi, Doppalapūḍi, Bhartipūḍi, Chintalapūḍi, Pachchalataḍi-parru and Kasukurru still get inundated during heavy rains and floods. The suffices *pūḍi*, *parru* and *kurru* signify the degree of levels where they are placed from the normal stream level. This hypothesis was put forth by Dr. Y. Balagangadhara Rao in his paper presented at the VIII All India Conference of Dravidian Linguistics, 1987. According to him a village with the suffix ^o*pūḍi* is placed almost on the same level of the stream running very close to the village,—^o*parru*, a little higher in level and—^o*kurru*, is still higher. This phenomenon is clearly seen in Bapatla taluk even today.

Some villages lie close to tanks. The presence of a tank in the proximity of a village is reflected in its name. Cheruvu Jam-

mulapālem (Cheruvu = tank) is a good example for such names. The Bapatla town appears by the name Podupurēvula Prempalli in some inscriptions.⁴ There is a water logged area on the western side of Bapatla town from where a stream called Rompēru takes its origin and joins the sea near Chinnagañjam. 'Poduchu' is the rise of tide in Telugu language. It is quite possible that when the sea is in high tide, its water reaches upto this point. Some old people in the area also confirms this.

While some place names indicate the presence of water sources like streams and tanks in the vicinity, some names indicate the scarcity of water, the barren lands around the village. The village called Pusulūru is an example for the above statements. Out of 3,600 acres of land in the village about 2,500 acres are lying barren for centuries together. It is quite possible that the name Pusulūru has been given to this village because of the vast barren land around it (*pusi* = waste). This word *pusi* is used now in Telugu to denote the 'eye dirt'.

The high level of the ground in comparison with the surrounding low ground level is revealed from some place names. e.g. Pulichintalamitta, Bidarudibba, Marrikaṭṭa, etc.

The suffixes *mitta*, *dibba* and *kaṭṭa* means 'a mound'. The villages with these suffices are located on elevated ground when compared to the surrounding ground level.

Certain species of flora abundantly seen in a particular place influenced in naming some villages. e.g. Chintalapūdi (Chintha-Tamarindus indica), Jammulapālem (Jammu-Prosopis specigera), Zillelamudi, Tallapālem (Tāṭi-Borassus flabellifer) Tummalapalli (Thumma-Acacia Arabica), Nērēḍupalli (Nērēḍu Sigium jambuline), Vedullapalli (Veduru-Babosa sq), Garikapāḍu.

The names of the villages help us to know the geographical distribution of the flora in the ancient days.

The A. P. District Gazetteers, Guntur District 1977 mention the common indigenous species (of the coastal flora), as "Mimusops Hexandar (*pala*), Memmecylon edule (*alli*), Strychnos Nux Vomica (*musti*)....." There are village names in Bapatla taluk which go by the names of the above plants depending on their abundancy in a particular area. eg., Palapartipāḍu Allūru.

The villages with suffixes *nagaram*, *ūru*, *prōlu*, etc., have come into existence after the civilizations of the society. To be more clear these village names signify a later stage of civilization.

The above study clearly shows that the study of place names of a particular area will help us to understand the historical geography. The streams may perish the surface of the earth, may change due to natural disturbances, the flora may disappear due to improved irrigational facilities but the place names will remain a permanent index to know the historical geography of the area.

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- 4 *Ibid.*, Vol. X, No. 81; *Ibid.*, Vol. VI, No. 142

VARIOUS NAMES OF THE CITY OF TIRUVANNAMALAI

C. MOOKKA REDDY

THE antiquity of Tiruvannāmalai dates back to the beginning of the Christian era. *i.e.*, the period of Saṅgam Age. It was a famous centre for Śaivites. At the beginning of the 14th century A.D., it assumed political importance. After a lull, it became a religious centre again. Even today, this is a famous centre for Śaivites. An attempt is made in this paper to study the various names of this place and the reasons for such a change.

Tiruvannāmalai is approached from all directions. The temple of Aruṇāchalēśvara and the town of Tiruvannāmalai grew up as a nucleus in the Chōḷa period. The place has been sung by the Śaiva saints. It is one of the *Pañcha-būtakshētras* of South India dedicated to *tējō-liṅgam*. The Aruṇāchala hill nearly 880 metre high above the sea-level is the place where Ramaṇa Maharishi spent his days in spiritual life and penance.

Aruṇāchala hill is held in high status in our tradition and legends. Aruṇāchala is a combination of two Sanskrit words *aruṇa* and *achala*. *Aruṇa* means 'red' and *achala* means (immovable) mount, thereby known as "red mount." It is also called 'hill of the holy beacon' and 'hill of the holy fire'. The philosophers would give another interpretation for the word Aruṇāchala. *Aruṇa* is primeval energy (Śaktī) and *Achala* is Śiva *i.e.*, that which cannot be moved. The hill, therefore, represents Śiva and Pārvatī.

The popular Tamil name is Anṇāmalai which is also a combination of two words 'Anṇā' and 'malai'. This reminds us of a story of dispute between Brahma and Viṣṇu and the philosophic truth behind it. From an inscription in the temple and from the Sanskrit work *Sāhitya Ratnākara*, the hill is known as Sōnāchala (Red mount).

One of the inscriptions of Vīra Ballāḷa III dated 1317 A.D. refers to this place as the 'town of Aruṇasamudra'. It was also called Aruṇasamudra Ballāḷa-paṭṭṇa, named after king Ballāḷa III.² Another inscription of this king dated 1322 A.D. refers to Uṇṇāmale, the same as Tiruvannāmalai.³ Ballāḷa III had a

liking for this and from the above period it was made as his secondary capital. He appears to have stayed there for some years, waiting for the opportunity to recover Kannaṅūr. The coronation of his son Ballāḷa IV took place here.⁴

Ballāḷa III shifted his residence far away from his place to Tiruvaṅṅāmalai which is mentioned variously as Aruṅasamudra, Uṅṅāmale-paṭṭaṅa, etc. From 1331 A.D., onwards he started camping in this place.⁵ Ballāḷa III, made this centrally situated place (Tiruvaṅṅāmalai) as his stronghold.⁶

Not only Ballāḷa, but also the strong armed Bhīmarāya, prince Kaṭhōra Hara, prince Siṁha-Raghunātha, prince Kāḷa-mēgha, prince Vīra-Śānta, the general Raicheya, the ministers Ballappa daṇḍanāyaka and Siṅgeya-daṇḍanāyaka all of these were ruling from Uṅṅāmale around 1328 A.D.⁷ According to inscriptions, Vīra Ballāḷa III was crowned on the 31st of January 1292 A.D. He checked the growing power of the rulers of Kāñchī and Toṇḍaināḍu. Tiruvaṅṅāmalai became his secondary capital. He was for a long time in the Tamil country.⁸

The name Tiruvaṅṅāmalai was known as early as the early Chōḷa period.⁹ The name Aruṅāchalēśvara for the temple was Sanskritised from the original name Tiruvaṅṅattu-mahādēva or Tiruvaṅṅāmalai-āḷvār. Nowhere in the inscription the name Aruṅāchalēśvara figures.¹⁰ Aṅi Aṅṅāmalai is another name known from the olden days.

The god of this place is known as Aṅṅāmalaiyār and the town is called Tiru-Aṅṅāmalai. Later on, after the foundation of the goddess temple, the town came to be called Uṅṅāmale-paṭṭaṅam.¹¹ At present, the town is called Tiruvaṅṅāmalai.

NOTES AND REFERENCES

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- 2 Derret, D. M., *The Hoysāḷas*, Madras, p. 157
- 3 *Ibid.*, p. 160
- 4 *Ibid.*, p. 171
- 5 Saletore, R. N., *Social and Political Li'e*, pp. 6-7; Coelho, *Hoysāḷa-Vahśa*, pp. 237, 239, etc.
- 6 Sheik Ali, *The Hoysāḷa Dynasty*, p. 338
- 7 *Ep. Carn.*, Vol. IX, Cd, 4
- 8 Venkataramanayya, N., *Outlines of South Indian History*, p. 142
- 9 *A.R.Ep.*, 1902, No. 475; *SII*, Vol. VIII, No. 63
- 10 Champakalakshmi, R., *The Tiruvaṅṅāmalai Inscriptions*, p. 377
- 11 The name of the goddess is 'Uṅṅā-mulai', its Sanskrit version being 'Apīta-kuchāmba'.—Ed.

SURPARAKA

RAMAKANT R. BHOIR

ŚURPĀRAKA is the ancient name of Sopāra, a small town in the Vasai (Bassain) Taluk, Thana District of Maharashtra. This place has a hoary past. It is mentioned in *Mahābhārata* as one of the important places in the Aparānta region. Yudhisṭhira the eldest of the Pāṇḍava brothers had visited the place.¹ According to Buddhist literature, Buddha himself visited the place.² Tradition also records the association of Paraśurāma with Sopāra.³ In this way three great persons of ancient India have visited this place which certainly speaks of its importance in the past. On the basis of this evidence the antiquity of Sopāra can be taken back to c 1500 B.C.

Sopāra was a major port on the western coast of Mahārāshṭra through which the overseas trade was carried on. The earliest evidence to show Sopāra as a port and trade centre occurs in the Old Testament.⁴ According to it king Solomon had ordered an import of several commodities from Ophir. This Ophir has been rightly identified by most of the scholars with Sopāra. This is substantiated by the fact that even now the people in the vicinity of the Sopāra calls the place as Hopāra.

India's trade relation with West Asia existed from the days of the Indus Civilization. Several antiquities of Indian origin have been reported from several sites in Mesopotamia. Some of them might have reached there through Sopāra.

With the beginning of the Mauryan period Sopāra seems to have made further progress. This is evidenced by the edicts of Aśoka and remains of the *stūpas* of the same period discovered at the place.⁵ Inscriptions in Mauryan Brāhmī script were also noticed at Gas which is a suburb of Sopāra. These evidences certainly show that Sopāra was probably a provincial capital of Aparānta or Koṅkaṇ under the Mauryas. During this period the commercial importance of Sopāra seems to have further increased and several foreign traders particularly the Greek visited this ancient port. Some of them even stayed here for

some time. According to M. N. Deshpande, Sopāra became an international and cosmopolitan port during this period where Greeks and other foreign traders had settled.⁶ He further said that it was due to this reason that Aśoka had deputed a Yavana, Dharmarakhita as his emissary propagated Buddhism in this area. This statement is corroborated by the mention of names of several Yavana traders in the inscriptions of the cave temples of Western India.⁷

The importance of Sopāra as a leading port is also known from the Buddhist literature. According to *Divyāvadāna Purāna*, a sandal wood trader from Śurpāraka built a sandal wood monastery for lodging the Buddha during his visit to that place.⁸ From this reference, it is proved that Sopāra had abundant quantity of sandal wood. It was also exported to foreign countries. The importance of Sopāra as a prominent seat of Buddhism is further established by the fact that one of the Jātakas is known after this place as Śupparaka Jātaka.⁹ In this Jātaka there are several stories connected with the sea voyages of the traders from Sopāra to several countries beyond the ocean.

Sopāra was known for the manufacture of swords as well as beads of precious stones and diamonds which were exported to foreign countries. According to Motichandra it was an important shipping centre where there was an arrangement for training crews in nautical science.¹⁰

During the Sātavāhana period the prosperity of Sopāra reached its climax. It is mentioned in several inscriptions of this period. For example, two inscriptions from Nāsik mention the construction of a tank and gardens by Rishabha Datta, the son-in-law of Kshatrpa Nahapāna at Sopāra. During the Sātavāhana period Sopāra was the headquarters of the Āhara division. It was a bigger administrative division, which was connected with several important trade centres such as Nāsik, Paiṭhān, Tēr etc. Traders from Sopāra have been mentioned in the inscriptions of Kanhēri of the Sātavāhana period which marks the zenith of India's foreign trade with the Roman empire. It is true that Baroach in Gujarāt was the main centre of export but from the contemporary references quoted above, it seems that Sopāra also had a share in this trade, as it is also known to have been an ancient port,

After the end of the Sātavāhana rule there seems to have been a decline in the importance of the Sopāra as a port because Kosmas, who visited India during the first part of the sixth century A. D. described Kaliyān as an important port without any references to Sopāra. It is because Sopāra was an inland port situated at the arm of the sea which probably started drying and the arm, therefore, became unsuitable for navigation purposes. The traces of this arm can still be seen to west of the present town. It is now completely dried and looks like a hollow ravine. In the following period Sopāra continued to be a trade centre and headquarters of the administrative division as seen from the inscriptions of the Śilahāras.

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- 2 *Ajanta Frescoes*, p. 5
- 3 *Bombay Gazetteer*, *Op.cit*
- 4 *Ibid*
- 5 *Ep. Ind.*, Vol. XXXII, pp. 29-30 and plate
- 6 *Bhāratiya Itihās Aṅi Saṃskṛiti*, January 1967, p. 38
- 7 *J.E.S.I.*, Vol. XV, p. 49
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- 11 *Trade and Trade Routes of Ancient India*. Introduction page VII
- 12 Mirashi, V. V., *History and Inscriptions of the Sātavāhanas and the Western Kshatrapas*, Ins. Nos. 40 and 41
- 13 *Ibid.*, p. 120
- 14 *A.S.W.I.*, Vol. V, p. 78, No. 12
- 15 *Comprehensive History of India*, Vol. II, p. 438

CHIKKAMAGALUR— STUDY OF A PLACE NAME

P. N. NARASIMHA MURTHY

CHIKKAMAGAḶŪR is the headquarters of a district named after this place in Karnataka. It is a sleepy town situated amidst the enchanting beauty of the Western Ghats. The winding hills here, possess the panorama of green clad peaks and thickly wooded valleys which at once is pulsating and breathtaking. Around the valleys here, one certainly loses track and time at the scenerio of silver cascades. From this green web emanates the fragrance of sacredity and flavour of coffee. No wonder, this place offered a platform for a little serious romance a decade ago. Attention of the entire nation-nay the world—was drawn here. Chikkamagaḷūr bewildered at the sight of hundreds and thousands of new faces from far and near.

At this time the press carried a news item: the same was echoed in the national and international press. It was based on a tradition. According to it Rukmāṅgada, the king of Sakharāya-paṭṭaṇa (a place nearby Chikkamagaḷūr) had two daughters. After their marriage, the king gave them a village each. The villages came to be called Hirē-magaḷa-ūru (elder daughter's town) and Chikka-magaḷa-ūru (younger daughter's town). Hirē-magaḷūr is a suburb of Chikkamagaḷūr at present. Thus Chikkamagaḷūr got the name. Further, in a more fascinating way it stated Mangalore on the West Coast of Karnataka as Dodḍa-magaḷūr and Chikkamagaḷūr as Chikkamaṅgaḷūr.

Though nothing is known about King Rukmāṅgada and his two daughters, there is much history hidden in the hills and valleys of Chikkamagaḷūr. An examination of it reveal an altogether different story. Two epigraphs belonging to c. 899¹ and c. 900² A.D. refer this place as Kiriya-muguḷi and Kiriya-muguḷi-agrahāra. Similarly, an inscription of 1061³ A.D. refers to Piriya-muguḷi-agrahāra. Chikka-muguḷi is referred to in inscriptions of 1140,⁴ 1230⁵ and 1267⁶ A.D. Likewise Hiriya-

muguḷi is mentioned in the epigraphs of 1287⁷ and as late as 1586 A.D.⁸

Hiriya-muguḷi, the name that existed till the end of sixteenth century A.D. has slowly given place to the name Hirē-magaḷūr. Similarly Chikka or Kiriya-muguḷi to Chikkamagaḷur. These two places had remained as *agrahāras* probably till the close of the seventeenth century. Probably the tradition of Rukmāṅgada must have developed only from the eighteenth century.

Strangely we come across a few villages in Chikkamagaḷūr and neighbouring Hassan districts with 'muguḷi' as suffix or prefix to these names—Muguḷi (Tarikere taluk) Muguḷi-kaṭṭe (Kadur taluk) and Muguḷuvalḷi (Chikkamagalur taluk)—all in Chikkamagalur district.⁹ Muguḷūr, a village in Hassan district, was a famed *agrahāra*¹⁰ in ancient times. It was a Jaina centre also. Thus, the name Muguḷi has necessitated a probe into its meaning.

'Muguḷi' as such has several meanings. It means the top most portion of a crown, the Kaṣāsa portion of a temple *gōpura* and a numerical word for 'three'. It also denotes a top flat land and a thorny plant (like *Jāli*).

People in ancient times were very careful in naming their habitats; normally it reflected the land and its nature. If we look at the location of Chikkamagaḷūr, we find it situated on top of a range of the western ghats, it is plain but narrow. Similar is the position of Hirē-magaḷūr but its plain area is a little more broad. Thorny bushes become common where the ghats start meeting the plains.

Thus Chikkamagaḷūr only denotes a geographical name having no consideration for the tradition. The passage of time must have caused the transformation of the name from Chikka-muguḷi to Chikka-muguḷūr and then to Chikkamagaḷūr.

Time is not far off to pick another tradition from this coffee bowl and a lucky daughter may appear on the scene to make use of it.

NOTES AND REFERENCES

1 *Ep. Carn.*, Vol. VI, Ch. No. 3

Ibid., No. 15, dated 1074 A.D., mentions a village named Basavanahaḷḷi belonging to Kiriya-muguḷi. Another epigraph (*Ibid.*, No. 5) dated 1184 A.D. also mentions Kiriya-muguḷi.

2 *Ep.Carn.*, Vol. VI, Ch. No. 8

3 *Ibid.*, No. 7

4 *Ibid.*, No. 4

5 *Ibid.*, No. 2

6 *Ibid.*, No. 1

7 *Ibid.*, No. 44

8 *Ibid.*, No. 10

9 *District Gazetteer : Chikkamangalur Dist.* See Appendix List of Villages

10 Mugulūr in Hassan district was known as *Mugulī* as early as the 12th century A.D., according to four of the five inscriptions found in this place. Only the fifth record, belonging to 1762 A.D., call the place *Mugulūru*.

SOME PLACE NAMES IN THE SALEM DISTRICT

S. RAJU

IN this paper the names of a few places in the Salem District are taken up for a brief study.

First, let us consider the name of the town, Salem. There are three explanations for the origin of the name. One is that it is derived from Chēralam having been ruled by the Chēra dynasty. The *Mantharan Chēral Patikam* says that the Chēra king built a city 'Sērdlam' in Koṅgu country. The name of the nearby hills Sevaroy is also explained as derived from Chēra-araiyaṅ. Another derivation of Salem is made from Śailam as the place is surrounded by hills.

There is a third derivation which may be more plausible. Sēlai was used to denote 'cloth' generally in olden days. So, Salem being an active weaving centre for long may have taken its origin from this word. To support this the *Peruikathai*, a *kāvya* of the 7th century A.D., has a line *Avaḷ Chēlam tirutti* meaning "she changed her dress."

Nāmakkal is a taluk headquarters in this district and is known for its rock-cut monument of the Atiya rulers. The place is called in inscriptions as *āraikkal* or *tiru-āraikkal*. Here, obviously, the name denotes the hillock of the place. In some late records of the sixteenth century A.D. or still later, it is called Rāmakkal. This may be derived on the basis of the Vaishṇava mark 'rāma' or it may be derived from the Rāma temple on the hill, as the figure of Hanumān is very prominent there. The change of *Rāma* into *Nāma* is quite normal and hence, the present name Nāmakkal.

The name of Rāśipuram is quite interesting. Aruṅagirināthar who belongs to the sixteenth century A.D. mentions in his *Tiruppu-gaḷ* about the deity Muruga of this place as the Perumāl of Koṅgu-Rājapuram. Rāśipuram may be a derivation of Rājapuram. The inscriptions of this place (of the thirteenth century A.D.)

mention this place as Rāśipuram only. This, may therefore, be explained as derived from Rāśi, a branch of the Kāḷāmukha sect. In the Kailāśanātha temple of this place there is the image of a Kāḷāmukha saint sculptured in the front lamp post.

Bēlūr about thirty kilometres from here is mentioned in the inscriptions as Veliyūr in Turavi-nāḍu. Obviously, Bēlūr is derived from Veliyūr.

PLACE NAMES FROM KAVERIPAKKAM INSCRIPTIONS

V. N. SRINIVASA DESIKAN

KĀVĒRIPĀKKAM is about 30 kilometres from Kāñchīpuram. This is an ancient site and its historicity can be dated back to the Pallava period. The village has been referred to as Kāvēripākkam, Kāvāḍipākkam, Kāvīḍipākkam, Amaninārāyaṇa-chaturvēḍimaṅgalam, Avāninārāyaṇa-chaturvēḍimaṅgalam, Vijayagaṇḍagōpāla-chaturvēḍimaṅgalam and Vikramachōḷa-chaturvēḍimaṅgalam in the inscriptions. Kāvēripauk or Cauverypauk was the name prevalent in the East India Company days. The original name was Kāvēripākkam and it was given as a *brahmadēya*, after which the village came to be known as Avāninārāyaṇa-chaturvēḍimaṅgalam. It is known from the thirteenth year inscription of Nandivarman III that this village was granted as a *brahmadēya* and named after one of his titles *Avāninārāyaṇa*.¹ Another inscription dated in the fifteenth year of Nṛipatuṅga mentions Kāvēripākkam *alias* Amaninārāyaṇa-chaturvēḍimaṅgalam.² Two other inscriptions of this king refer to the village as *Kāvīḍipākkam āgiya Avāninārāyaṇa-chaturvēḍimaṅgalam*.³ In an epigraph of Pallava Kampavarman, the same epithet is used.⁴

During the Chōḷa times also, the village Kāvēripākkam was known as Avāninārāyaṇa-chaturvēḍimaṅgalam.⁵ In the inscriptions from Śirukarumbūr and Tirupāṅkaḍal, references to the name Kāvēripākkam as Avāninārāyaṇa-chaturvēḍimaṅgalam are available and it is also known by another name Amaninārāyaṇa-chaturvēḍimaṅgalam.⁶ But in the inscription of Telugu Chōḷas, the village came to be known as Vijayagaṇḍagōpāla-chaturvēḍimaṅgalam,⁷ probably after the name of the chief Vijayagaṇḍagōpāladēva. In the Vijayanagara inscriptions, the village is referred to as Vikramachōḷa-chaturvēḍimaṅgalam.⁸

From a study of these inscriptions from Kāvēripākkam,

Tirupāṅkaḍal and Śirukarumbūr, it can be seen that the founder of the chaturvēdimaṅgalam was Pallava Nandivarman by whose title it came to be called Avaniṅārāyaṇa-chaturvēdimaṅgalam. This name seems to have survived even during the early Chōḷa days as evident from an inscription of Parāntaka's period. But later on, probably during the time of Vikramachōḷa (c. 1118-35 A.D.) Kāvēripākkam was re-named as Vikramachōḷa-chaturvēdimaṅgalam as the early name Avaniṅārāyaṇa-chaturvēdimaṅgalam does not occur in later inscriptions. In the middle of 13th century when the Chōḷa authority waned due to the chieftains like the Telugu Chōḍas started asserting their independence, Kāvēripākkam was again re-named as Vijayagaṇḍagōpāla-chaturvēdimaṅgalam. However, during the Vijayanagara times, the place is mentioned by a name of Chōḷa affiliation as Vikramachōḷa-chaturvēdimaṅgalam and not as Vijayagaṇḍagōpāla-chaturvēdimaṅgalam. At the same time, the name Kāvīdipākkam was also current.

The name Kāvēripākkam must have been derived from Kāvīdi + pākkam i.e., the settlement of mercantile community. There are numerous references in Tamil literature like *Śilappadikāram Maduraiḱkūṅchi*¹⁰ *Puraṅnūru*¹¹ and *Narriṅai*¹² to the terms *Kāvīdi-makkaḷ* and *Kāvīdi*. The term *Kāvīdi* would mean 'an important tradesman' and also 'a member of the mercantile corporation'. In this connection the meaning of the word *kāvīdi* as explained in *Tolkāppiyam* and *Chūḍāmaṇi-Nighaṅṭu* may be relevant here. According to *Tolkāppiyam*, *kāvīdi* is an ancient title bestowed on Veḷḷāḷas by Pāṇḍya kings. According to *Divākaram*, *kāvīdi*¹³ is referred to as minister, while in *Chūḍāmaṇi-Nighaṅṭu*¹⁴ the term *kāvīdi* denotes the accountant caste or Collector of revenues. It is also interesting to note that the Bāṇas who held control over this region during the Pallava period, could have named this village, as Kāvīdipākkam, probably after one of the Bāṇa generals, Kāvīdi.

Thus, it is clear that the term Kāvīdi was an important functionary in the ancient times. In the work *Śilappadikāram*, he is clubbed with the other important functionaries.¹⁵ The *Maduraiḱkūṅchi* refers to the qualifications of *kāvīdimakkaḷ* (*kāvīdi* nobles) as those who could discern between good and evil with an enquiring mind and can control evil with love and justice, eliminate evil thus being men famed for their moral equity and high rectitude.¹⁶

Regarding the suffix *pākkam* as seen from the early Tamil context, it may be pointed out that this would mean as in Maruvūr-pākkam of Kāvēripattīṇam, a suburban area adjoining a city or port inhabited by cultivating land owners and or traders. Possibly, later on, it became a generic name for the village settlement. Perhaps this term Kāvīdipākkam which is more inland could have derived its name from an agricultural and trading centre adjoining the city.

The name Avāninārāyaṇa-chaturvēdimāṅalam owes its origin to the Pallava king Nandivarman III, the hero of *Nandikkalambagam*. He is said to have had several *birudas* according to his work, such as *Telḷāru-erinda Avāninārāṇan*, *Viḷḷviḷḷugu*, *Kāvērināḍaṇ*,¹⁷ etc.

Another possible interpretation for the name Kāvēripākkam, is that it must have derived from the title *Kāvērināḍaṇ* borne by Nandivarman III. King Nandivarman III had extended his reign upto the Kāvēri region. Presumably, the king would have named this village as *Kāvērināḍaṇpākkam*, which in course of time had become Kāvēripākkam.

There is an interesting but a purely legendary story connected with the derivation of the name Kāvēripākkam. According to this tradition, it is said, once there was a pious lady who was known by different names such as *Vasumati*, *Vāsukī* and *Kāvēri*. The lady was so dedicated to Śiva-pūja that she used to prepare rice-cake with the help of sand. Thus the village Kāvēripākkam came to be called after the devoted and chaste lady Kāvēri who prepared (*pākam*) rice cakes.¹⁸

To conclude, it is surmised that the settlement of Kāvēripākkam primarily owes its origin to the fertility of the soil and irrigation facilities afforded by the natural lake. It must have served as the nucleus of the settlement like that of the *Veḷḷālas* and of the tradesmen who were held in high esteem by the king as the village derived from the name *kāvīdi*, in due course. The village should have attracted the *brāhmaṇa* settlers also and the status of *Chaturvēdimāṅalam* should have been bestowed on them during the time of Pallava Nandivarman III, after whose title Kāvēripākkam was called *Avāninārāyaṇa-Chaturvēdimāṅalam*.

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- 9 *Siloppadikāram, Āḷappaḍukāthai*, I, 8 to 11
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- 14 *Chūḍāmaṇi Nighaṇṭu*, 1910 (Madras), p. 35
- 15 *Ibid.*, p. 10
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- 18 I am indebted to Sri Sivasubrahmany Gurukkal of Koṅgaṟṟēsvara temple at Kāvēripākkam, who was kind enough to give an account of the legend.

PLACE-NAMES IN MAHARASHTRA

VISHVANATHA KHAIRE

PLACE names in Maharashtra have been generally studied on the basis of the traditional division of Indian languages into two dominant families. Current names or their spoken variations receive less or no attention in themselves but are looked upon as the *apabhramśa* descendants of the Sanskrit or sanskritised versions of names occurring in inscriptions, copper-plates etc., where such connections can be easily or laboriously established. The vast majority that did not find any mention in such records are not touched upon or are generally explained away through a proposed sanskritized form on the conviction that these Marāṭhi names are descended from Sanskrit only.

The name-forms in folk-speech are the primary ones as everywhere else and the 'recorded old' names are their *udbhramśa* formations concocted by the scribes. On the strength of the author's investigations over the past twelve years it is shown that many of these names have meanings related to nature and culture, that can be explained satisfactorily from South Indian languages rather than from Sanskrit. The inquiry pursued further on these lines with the author's (Sanskrit-Marāṭhi Tamil Unity) hypothesis will not only explain the place-names in Maharashtra, but also lead to revision in the theories of the history of Indian languages and culture. *The Datum: Past and Present: Place-names in Maharashtra* listed¹ upto about 40,000 for habitations, provide a fertile field for study in geography as well as cultural history. In this respect, Maharashtra's unique position as a central meeting place of cultures in India has been sufficiently acknowledged through the interpretation, limited as it is of the place-names, has been one-sided² and leading to pre-conceived conclusions. Maharashtra covers an area of about two lakh square kilometres and excavations provide evidence of human occupation and farming for five

thousand years now. The extent of coverage as well as the span of antiquity of the place-names is therefore considerable. The current language of the region is Marāṭhi, with Gujarāṭi, Hindi, Telugu and Kannāḍa in the adjacent areas. Marāṭhi as such is attested for a thousand years plus and the contemporary recorded forms of the place-names have been slightly affected by the pronunciation and spelling practised by the British. Some place-names are found recorded in inscriptions as old as two thousand years plus and in inscriptions and copper-plates upto and later than the attested Marāṭhi records. The language of these inscriptions and copper-plates was not Marāṭhi but has been assumed (or rather asserted) to be the precursor of Marāṭhi in linguistics. Additionally, it is also considered to have been the speech of the native population of those period, so that the recorded forms of the place names therein are taken to have been the ancient or original names from which the Marāṭhi names current today should have evolved as a result of diachronic change. The data for the study of these place-names is thus (taken to be) two-fold: the present datum consists of the corpus of current name-forms as printed in the Nāgarī or Roman characters while the past datum consists of the limited number of names inscribed or etched in Brāhmī or early Nāgarī characters over fifteen centuries in the accepted language of myth and ritual of the times. For over a hundred years now, it has been held on the basis of phonetic considerations (only), that these names in the past datum continued in their so-called original forms to date, so that speculations on racial interaction could be based on the comparison of the two datums.

It is necessary and useful to consider in depth the past datum. One common name "vaḍagāva" occurring about 200 times in the present datum in all parts of Maharashtra is attested in the following various forms in the past datum:

*Vaḍagrāma ; Varagrāma ; Varāhagrāma ; Vaḷapura
Vaḍagavagrāma ; Vaḍagambhāgrāma*

If we follow the savants and accept that Vaḍagāva is a descendant of any of these forms, the basic tenet of the regularity of phonetic change is thrown to the winds.

"An acceptable etymology must account for both the sound

and meaning sides of the item in question."³ Does the principle hold in this case? Three of the above forms mean, 'noble village' 'boar village and 'bunyan town'; the remaining three have taken over the element *Vaḍa* of the present datum and added 'grāma' with or without a middle element, the meanings of which all cannot really be deciphered from the language of the past datum.

What then is the true nature of these forms? In Indian linguistics they would be considered the original forms of the derived or *apabhraṃśa* form *vaḍagāva*. We have seen that this position does not hold either in sound or in meaning. Their true nature is known only from the cultural *milieu* in which those records were born. The scribes invented Sanskrit-sounding vocables, bearing some similarity to the popular spoken words. We term them as *udbhraṃśa* in parallel contrast to *apabhraṃśa*. An outstanding example of *udbhraṃśa* from the heyday of linguistics is *mokshamūlara* from 'Max Mueller'—which shows how a modicum of similarity of sounds was the only requirement of *udbhraṃśa* construction. There was ample scope for imposing a meaning on *udbhraṃśa* in fact a quaint or mythical meaning would neatly fulfil the craving for antiquity and sanctity for the record and its language.

We can conclude that the six forms of the past datum given above are *udbhraṃśa* forms of the popular proper noun *vaḍagāva*, a place-name. A semblance of meaning was maintained in all of them by analysing the popular name to mean village (*gāva*) of the Banyan tree (*vaḍa*) from the bracketed Marāṭhi components. The *vaḍa* < *vaṭa* and *gāva* < *grāma* equations have been employed in the following not-too-justified instances:

Vaḍūra-Vaṭapura oḍhe-vaṭamukha vaṇ-vaṭanagara,
vaṭanagarika chinchavaḍa-chinchavaṭa

It will be shown later than the component 'vaḍa' in *vaḍagāva* may not mean the Banyan tree which is called 'vaḍa' in Marāṭhi. Therefore, it is obvious that the scribes of antiquity, using the place-name *vaḍagāva* were already unaware of its original import and were interpreting it in terms of the popular speech. The place-name *Vaḍagāva* in the present datum satisfies the dual test. More examples selected at random will show that *Vaḍagāva* indicates the rule rather than an exception:

Chāndāra—Chandapura, Chandrapura, Chandrādityapura
Kolhāpura—Kollāpura, Kollāpura, Kaulakapura
Vaḍūra—Vaṣapura, Koregāva—Kurēgrāma, Kumārigrāma
Miraja—Mirajā, Mirinji Karhegāva—Kumārigrāma
Kānheri—Kannagiri, Kṛtshagiri, Kanhagiri
Sopāre—Śūrpōraka, Sopāraka
Belagāva—Vēṇugrāma, Vēlugrāma
Śīravalā—Śrīnilaya, Śīrivalayapura, Śrīmāḷa Śroḷa—Śrīnilaya
Varakhēda—Vaḍakhala, Vārikheḍa
Bābhulagāva—Vavvulāla Theūra—Thiuragrāma
Velhāle—Vavvulavedra Solapura—Sonnaligenagara

Therefore, for the study of place-names in Maharashtra, we have to start with the present datum rather than with the past datum. The change of datum implies change in the method of study as well.

2. The Model and the Method : The model for the study of place-names is provided by statements of linguistic research. We must view the following in their proper perspective: limited extent of areas of occupation—five or ten per cent of the area of Maharashtra; attested historicity of warlike conflicts of small tribes; linguistic history uncomplicated by positive existence of different language families corresponding to races. This perspective is obviously different from the situation in Maharashtra, which is considerably later in extent. For want of in-depth interlingual studies, however, the North Indian and South Indian languages are taken to belong to mutually exclusive families and conclusions are drawn, on the basis of historical linguistic data, about assumed pre-historic aggressions and suppressions of large populations over vast areas.

Almost all the place-names from Maharashtra from the early historical times are in Sanskrit or Prakrit or are Sanskritized. The place-names of Gujarat and Maharashtra do not seem to contain a South Indian element; only the southern areas of Mīraj, Sāngli and Kolhāpur which are on the borders of Karnataka have some Kannaḍa affinities. Thus the perusal of place-names and personal names show great degree of Aryanisation-Sanskritisation in Maharashtra and in Karnataka more of the Dravidian element. The place-names of the Deccan do not give much information about the tribal or aboriginal

settlements in the Deccan. Suffices like *gāva*, *pur*, *vāḍi* denoting settlements of the type recorded in classical Sanskrit are found in the Gōdāvarī basin and in the Vidarbha area which were the two areas which had powerful ancient empires. These seem to be the more ancient parts of Maharashtra.

The semantic similarity of these statements with the previous ones should invite pointed attention to the contrasts mentioned above. The similarity is inevitable in view of the method of study adopted. It consists of the following :

first the group the suffixes of inscriptions place-names ; then to consider the suffixes of modern place-names ; a comparison between these two ; then to classify the first part by analysis of their names.

It will be seen that the method too is consciously or unconsciously governed by the 'prefix + root or nominal + suffix' structure of word-items in Sanskrit grammar. The meanings of the place-names are then sought in the same frame work. In keeping with the linguists' averment that, place-names often provide important evidence which supplements and corroborates the work of the historian and the archaeologist⁵ such analysis do corroborate the assumptions that precede them.

3. The Sammata Approach : The *sammata* (Sanskrit-Marāṭhi-Tamil) approach is based on the revision of the datum, model and method. The basis for inquiry has legitimately to be the present datum, the forms of place-names currently in speech, preferably the speech of the illiterate locals, for example, '*puna*' in preference to old literary '*pune*' with an ultimate nasal, or new written '*pune*' without the nasal, or the British pronunciation 'Poona' in the Roman script. The form '*puna*' should really be the nearest to the 'original' name of the place given by the pre-literate people. They will serve as reference for the *udbhramśa* forms in the records.

The model does not presume the language of the individual place-names or of the people who gave them. It does not presume the spatial boundaries or temporal beginnings of the various languages of India. It does not presume that conflict is the sole precursor to interaction of cultures or people. It takes cognisance of the unity of culture cutting across linguistic and ethnic distinctions, so that linguistic

distinctions in the place-names do not necessarily indicate history of occupation by defined communities. In respect of meanings, 'original' names would depict geography, topography and pre-literate culture, more than history of persons or spread of developed cultures. Our study should lead us to those original meanings of the place-names.

The method of such-open minded study could not owe allegiance to the prefix-suffix mode of analysis. Is the name Paithan of the present datum to be analysed from the *udbhramśa Pratiśṭhāna* to mean *prati + sthāna* or 'a contestant to the place (of gods)' and then to depict the 'Aryanisation' of Sātavāhanas from it? Not in the Sammata approach. We would rather start from Paithān and through the Prakrit form Paithān, establish that Pratiśṭhāna is definitely an *udbhramśa* and not an original name. We then note that in popular parlance, the town is known by the twin-name 'muṅgi paithān', that 'muṅgi' is part of Muṅgi-ghāṭ, a *ghāṭ* or river-bank stair on the Gōdāvarī river girdling the town; further, that a mountainous ghāṭ by the same name leads to the Mahādēv shrine at Shingnapur in Satara district 200 km away from Paithān; that, there, it is the practice to drown or submerge the *liṅga* with water carried in conical containers suspended from staffs carried on shoulders of the devotees.

With these linguistic, geographical, topographical and cultural data in the background, we set to decipher meaning of the place-name. At first, from Marāṭhi Paithā means 'entrance, ingress' which may lead the place-name to mean 'a place of entry (into the Gōdāvarī?)' which is not too bad really. Paithani denotes the rich gold-inlaid sari from Paithān, a derivative pointing to the prosperity and industry of the town in historic rather than pre-historic times. *Muṅgi* has the only meaning of 'ant' and 'muṅgi' is a coral, both meanings having no apparent relation with the place-name. We turn to South Indian words. Tamil '*muṅgu*' means 'to be immersed'⁴ and is cognate with a whole list of items in various South Indian languages. This meaning fits nicely with topography and culture at both muṅgi ghats mentioned above. For the twin, Paithān the nearest Tamil is '*paittu*' meaning greenness, freshness: derived from '*pal(-tt-)*' beauty, to become green, etc. so *paittāna* would designate a green, prospering, beautiful town. The green fields

would contrast with the submerging ghāt or rather the bank.

So, *paiṭhān* has its origin in some word which is preserved in varied forms in the present-day South Indian languages including Tamil. It can be surmised that popular Marāṭhi folk-etymology so related the undeciphered name to its situation as a fort, that the word 'paiṭhā' was coined as a derivative from 'paiṭhān'.

4. What They Signify: After the prestigious *pratiṣṭhāna* sort of a watchword in the established linguistic method, we consider some minor place-names in an ancient cave-monument area carrying inscriptions that provide the past datum: the Śēlārvāḍi-Bhāja cave. The map shows bare details of the hilly ridge, omitting the slopes and the names of many hamlets. Just South-east of the area is a small village with the characteristic name *Theragava* meaning village of the thera's or monks. This shows how the antiquity of habitation has been preserved in the place-names. At the western end is the village Valak which has been identified with Valuraka occurring in an inscription in the Kārle caves nearby. By the Sammata approach we can reach the meaning of 'Valūraka which is not available in the established identification :

Valūraka = *Val* + *ūr* + *ka*, a diminutive suffix

val: strong, hard; corresponding to the rocky terrain

ūr: village, town

These are Tamil words. They indicate, alongwith others from the same stock, the proto-language of the early inhabitants. Village *Ambi* is on the Indrayani river. *Ampi* is small boat, raft in South Indian language. It clearly shows that this was the place for crossing the river. The name Śēlārvāḍi is derived as:

Śēlārvāḍi = *cel* + *ār* + *vāḍi* (*pāṭi*)

cel = flow, *ār* = river; *pāṭi* = hamlet, pastoral village. That is a hamlet by the swift stretch of the river (perhaps on account of the lend in the river) which could not operate an 'ampi'. To the north of the hilly stretch is 'vaḍagāva' a name deliberated above. This name of the present datum is explained thus :

Vaḍagāva = *vada* + *gāva*

Vada < *vaṭa* = northern

gāva < *kāvu*: enclosure

The name signifies the direction of location with reference to a prominent feature of topography, a hillock. A similar name occurs in a similar location; *Vaḍakī*. On the south of this ridge is a village 'dive' and the *ghāṭ* is also called 'diveghāṭ'. 'dive' is easily connected to Tamil 'tīvavu' meaning 'steps cut on the sides of a mountain'. The name of the river on the south is *karhā* which in Marāṭhi means 'a water pitcher with a raised hole as a short spout', an item of ritual utility in the worships of Khaṇḍōba not far removed from here.

On the bank of the river in the north, is the village the *ūr*, unexplained for meaning, yet one of the acknowledged eight sites of god Vināyaka. The place obviously meant 'town of the deity or Lord', from Tamil 'tē' + 'ūr'.⁵ Nearby lies the village of the 'nāya' people or family; *nāyagāva*: whose name figures in one of the oldest inscriptions, namely at Bhāja; 'nāya' has obvious relatives in 'Nāyars, Nāyudu's etc., in the south and Naiks or Nāyaks in Marāṭhi country—all of them were probably appellatively related to 'nāy = dog' in the bygone hunting age.

These random non-stock examples of names of modest places from the heartland of Maharashtra lead us to the conclusion that South Indian languages explain the meanings of many place-names in Maharashtra. Many of the place-names signify geographical, topographical and proto-cultural features rather than historical; Detailed study of the place-names in Maharashtra along Sammata lines will lead to revision of many traditionally accepted notions about the pre-history of Maharashtra and India, about the division into families of the language in India and about the history of development of culture in India.

5. **The Larger Context:** This paper devoted to the study of place-names as such is a part of the author's investigation in languages and culture, in the context of multiple disciplines. The author's published work has dealt with place-names non-repetitively as briefly indicated under 'references'.⁶ The other studies covering linguistics and mythology provide the basis for revising the theories and hypotheses that have held the field in these disciplines for the past two centuries. They are a help in, as well as helped by the study of place-names in Maharashtra.

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KASHI CITIES IN THE WORLD

M. S. JINDAL

AS we the Indians know, there are only five Kāśis in India known as (1) Vāraṇāśi (Kāśi) on the bank of Gaṅgā, (2) Uttara-Kāśi, on way to Gaṅgōtri, (3) Gupta-Kāśi on way to Kēdārñāth, (4) Śiva-Kāśi in the Deccan (South) and (5) Ten-Kāśi between Quilon and Madurai. There is one more Kāśi situated in Mangolian territories. This is presently a part of China. How it came to be so named in that foreign country? For this and for its location, the answer is given in the article "To Walk The Great Wall" by Robert Lee Scott, Jr. published in Reader's Digest Oct. 1983, page 168 and is reproduced below :

At page 193—"I was going to visit the city of *Kāśi* (Kashgar), 3400 kilometres away in the furthest western region of China.... But going out to *Kāśi* had a lot to do with my fascination with the Great Wall.... In 1976 I actually crossed the Chinese border, although I had no visa, and spent a few days in *Kāśi* on the silk Road.... So, by journeying to *Kāśi* and making my way east, I would finally complete the Marco Polo trail."

Page 194—"The bus trip took all day much of night. It was one of those trips that become almost interminable—but just before I gave up, we drove into a dusty cluster of mud houses and I saw a sign that read 'Kāśi'.... The snow then had hidden the dirt as well as the roads and streets. Now *Kāśi* looked like the desert city it has always been.... Though Chinese trading ships had been active in the Persian Gulf in the ninth century A.D., trade had been mainly dependent on camel trails across Central Asia. The road went from one oasis to the next, crossing many small kingdoms, and passed through *Kāśi*. Even now, the streets of the city were thronged. Camels vied with trucks, buses and streams of bicycles.... On the fifth day we reached the Caves of the Thousand Buddhas, 19 kilometres outside the walled city of Dunhuang. I noticed a flag waving in front of a building, and the convey commander explained that it was the

guest house for visitors to the Caves of the Thousand Buddhas. The caves contain more than 2000 Buddhist statues and brilliant wall and ceiling paintings. The statues, some of them more than 30 metres tall, were formed from clay and then painted. Before these figures merchants offered prayers for the safe return of their caravans."

From the above, it is evident that the extent of Indian influence in foreign Countries like China, during the period of Gautama Buddha, was so high that a city in that land was named after the main Kāśī of India, but thousands of kilometres away from the original city.

CHALUKYA—AN ONOMASTIC STUDY

VAIJANATHA BHANDE

THE Chālukyas who ruled large parts of the Deccan, for many centuries, have left their indelible mark in the fields of art, architecture, religion etc. Various branches of this family are known as the Chalukyas of Bādāmi; Chālukyas of Vēngi, Chālukyas of Kalyāṇa, Chālukyas of Gujarat etc.¹ The etymology of the word *Chālukya* is of great interest and the name has varieties of forms as can be observed here under :

Name of the Inscriptions	Name of the Kings	Forms of the name Chalukya
Bādāmi Inscription	Kirttivarman (Bādāmi)	<i>Chalukya</i>
Mahākūṭa Inscription	Maṅgalēśa (Bādāmi)	<i>Chalikya</i>
Nērūr Inscription	-do-	<i>Chitakya</i>
Ajhoḷe Inscription	Pulakēśi-II (Bādāmi)	<i>Chalukya</i>
Lohanēr Inscription	-do-	<i>Chulukkin</i>
Bhālki Inscription	Vikramāditya II (Kalyāṇa)	<i>Chālukya</i>
Vikramaṅkadēva charitam	-do-	<i>Chalukya</i>
Nousāri Inscription	Avanijanēśraya Pulakēśi (Gujarat)	<i>Chalukki</i>
Guntur Copper-plate	Guṇaga Vijayāditya (Vēngi)	<i>Saḷukki</i>
Other South Indian inscriptions	—	<i>Saḷukya</i>

The initial *ch* in many words found in Dravidian group of languages is the result of the sound change from *k* to *ch*. This is believed to be phonologically conditioned. The Dravidian languages do not seem to follow any rules in loan words, but instances of change from *k* to *ch* are found largely in the place-names. Some place-names from Bidar District in Karnataka can be cited here, in which *k* is retained in its original form towards the boundaries of Maharashtra and it is changed into *ch* towards the Karnataka and Andhra Pradesh.²

Sl. No.	Loan word	Maharashtra boundaries	Karnataka-Andhra boundaries
1.	(Kṛṣishṇā)	Kiṭṭā	Chīṭṭā
2.	(Kṛṣishṇā-vaḍi)?	Kaṭṭaḷḷi	Chaṭṭaḷḷi
3.	(Kanaka-vaṭi)	Kaṭṭaṭi	Chaṭṭaṭi
4.	Kālikāpur)	Kalagāpūr	Chāḷakāpūr

The above Chāḷakāpūr got its name from the goddess of that village called Chāḷakamma. The idol of the deity Chāḷakamma is really that of Mahishāsūramardhini. So the word is derived from Kālikā. On this ground also we can say that the word Chāḷukya is derived from Kālikā which was Chalikā in its initial stages.

The Śākta-sampradāya seems to have developed as a religion in the beginning of medieval Indian history. It is still in existence in Bengal and some other parts of India, and even in China and Tibet. Kālī was the goddess of victory. Hence, the kings, soldiers and warriors were worshipping her. Chāḷukyās were also her devotees and worshipped her for gaining victory over other kings. Durgā is also called their great grand mother. In many of their inscriptions it is stated that the Saptamāṭrikās brought up their earliest forefather who sprang up from water. So she became their family deity. They got six beautiful white royal umbrellas from her (this may denote the six royal branches of that family). We find Saptamāṭrikā belts and the idols of Mahishāsūramardhini in all most all villages and temples of Chāḷukyan period. Hence, it is apt to presume that their family name Kālikū (Kāliki), which became Chāḷiki and then as Chāḷukya.*

K. A. Neelakanta Sastri opines that the Chalukyās are the indigenous royal family of Karnataka. P. B. Desai has also given many evidences in support of this. N. Lakshminarayana Rao has also agreed with this fact. We feel their place of origin was undoubtedly Karnataka but towards the boundary of Andhra Pradesh, where the change of *k* to *ch* has taken place.

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* The opinions of the author are purely his own—Ed.

HISTORICAL GEOGRAPHY OF PALAYANUR-TIRUVALANGADU

S. RAJAVELU

AN attempt is made in this paper to study the place names of Paḷayaṅṅūr and Tiruvālaṅgāḍu as well as the places in their vicinity from the inscriptions of the Chōḷas. Tiruvālaṅgāḍu is an ancient village in Tiruttani Taluk of Chengleput District, located about 60 kilometres to the west of Madras. Traditionally, this village is a religious centre associated with Śiva as Naṭarāja. Śiva is said to have performed the dance in the *ratna-sabhā* at Tiruvālaṅgāḍu and is attested by Kāraikkāl-ammaiyār's work *Mūttatiruppadiḡam*. The famous śaiva saints Appar, Sundarar and Sambandar have sung in praise of this deity in their hymns.¹ This village has yielded an excellent Chōḷa bronze image of Naṭarāja. The village Paḷayaṅṅūr is now located to the east of Tiruvālaṅgāḍu. Once, it was the headquarters of Tiruvālaṅgāḍu.

The place Tiruvālaṅgāḍu signifies in Tamil 'a sacred banyan forest'. The Sanskrit portion of the copper-plate grant of Rājēndrachōḷa I² issued in his 6th year (1018 A.D.), mentions the name *Vaṭāraṅya* (banyan forest); The *sthaḷa-vṛiksha* of the temple in this village is banyan tree. The place Paḷayaṅṅūr indicates its antiquity, *paḷaya* meaning 'old or ancient'; *ūr* meaning 'a place'. The above names for these two villages are being retained till today. The Tamil Śaivite canon *Tēvāram* refer to these two villages as Paḷayaṅṅūr-ālaṅgāḍu and the deity as Paḷayaṅṅūr-uḍaiyār. Inscriptions also refer to this place as Paḷayaṅṅūr-ālaṅgāḍu in Mēṅmalaip-paḷayaṅṅūr-nāḍu in Jayāṅṅōḇachōḷa-maṅḇalam. All these references indicate that these two villages formed a single unit and hence, popularly called Paḷayaṅṅūr-[Tiru]ālaṅgāḍu.

Paḷayaṅṅūr, a *brahmadēva* village was subsequently converted as a *dēvadāṅṅa* and referred to in the above plates as *pūriṅṅa-grāma*.³ The record further refers to the boundaries of Paḷayaṅṅūr

viz., the village Kūlapāḍi, Perumūr, Nāraipāḍi, Maṅgalam and Maṅaiyil in the east. Out of these villages Nāraipāḍi and Kūlapāḍi were included in Perumūr-nāḍu, while Maṅaiyil and Maṅgalam were included in Maṅaiyil-nāḍu and Paḷayaṅṅūr-nāḍu respectively. Kūlapāḍi, a Chōḷa village bears the present name Kūḍalvāḍi which is to the north-east of Tiruvālaṅgāḍu. The prefix *Kūḷa* meaning 'the sediment of heap' became *kūḍal* now. The suffix *pāḍi* is a Tamil word meaning 'town or contonment', which got corrupted as *vāḍi*. Nāraipāḍi is now called Nārtavāḍi and Maṅgalam still retains its ancient name. *Nārai* a Tamil word meaning 'a kind of water bird' (pelicanibus) suggests that the village had some irrigation facilities. Generally any brahmin settlement is called *maṅgalam*. But the original name of the prefix part of the village Maṅgalam is not exactly known. Maṅaiyil is identified with Maṅavūr to the south-east of Paḷayaṅṅūr and situated on the western bank of the river Kōrtalaiyār. *Maṅai + il* denote 'a site' and 'a settlement.'

Paḷayaṅṅūr had Maṅṅāliyamaṅgalam, Toḷugūr and Kāṭṭukumuṅḍūr as the southern boundary. Among these three villages Maṅṅāliyamaṅgalam was included in Maṅaiyil-nāḍu. Toḷugūr and Kāṭṭukumuṅḍūr were included in Paḷayaṅṅūr-nāḍu and Mēlmalaimēlūr-nāḍu respectively. Maṅṅāliyamaṅgalam may be identified with Marudavallipuram, 4 kilometres to the south of Paḷayaṅṅūr. The suffix *maṅgalam* gives us a clue that it was originally a brahmin settlement. The present name of Toḷugūr is Toḷudāvūr which is to the south-west of Paḷayaṅṅūr. Toḷugūr, a Tamil word seems to be a corruption of *Toḷuvam* meaning a 'cow shed'. Kāṭṭukumuṅḍūr consists of three parts viz., *Kāḍu + kumil + ūr*; meaning 'a village surrounded by trees'.

The place Paḷayaṅṅūr is bounded on the west by the villages of Kīrainallūr, Sakkaramallūr, Karaippākkam and Midugūr, Mullaivāyil and Āṅaipākkam. Kīrainallūr is to the south-west of Tiruvālaṅgāḍu, retaining its old name. From the name of this village, it may be inferred that it had green vegetation (*kīrai* = greens). Sakkaramallūr is to the west of Tiruvālaṅgāḍu. The term *sakkara* or *chakkara* signifies 'a potter's wheel'. Perhaps this village was inhabited by the potters. Karaippākkam a village is also on the west of Paḷayaṅṅūr located probably on the side of an embankment, it is so called. The village Mullai-

vāyil is presently known as Mulluvāyi. For the sake of phonetic convenience of the people, it is called so. *Mullai* is a Tamil word meaning 'flower'; *Vāyil* signifies the entrance. Probably it was once an entrance to the *Mullai* forest. *Āṅaippākkam* is still called by the same name, to the west of Tiruvālaṅgāḍu. It is named after the animal 'elephant'.

In the north, Tiruvālaṅgāḍu is bounded by the villages of Uppūr Gaṅgaṅṛipattu, Polippākkam and Kāyarppākkam. All these hamlets were included in Siṅgaṅtaka-chaturvēdi-maṅgalam. Among them, Gaṅgaṅṛipattu can be identified. This village is presently known as Kāraṅinēsampattu. But the other three villages could not be identified. The village Gaṅgaṅṛipattu probably named after the lake Gaṅgaṅṛi. The suffix *paṭṭu* denotes a tract of low wet land.

With the help of this place name identification, one can trace the extent of the Chōḷa village Paḷayaṅṛ-Tiruvālaṅgāḍu. It was approximately six kilometres in length and four kilometres in breadth.

The Tiruvālaṅgāḍu copper-plate mentions some lakes, tanks, canals etc. in Paḷayaṅṛ.⁴ The names of these have not yet undergone any perceptible changes. However, a few of them are called differently. The lake Kūḷivāṅṛiyan-ēri is presently known as Kūḍalvāḍi-ēri, to the north of Paḷayaṅṛ and near the village Kūḍalvāḍi. The name Kūḷivāṅṛiyan recalls the mythology and tradition. It is associated with the traditional story of a devil and a merchant.⁵ *Kūḷi* means 'a female devil'; *Vāṅṛiyan* means 'a merchant'. Jaṅṅātha-puttēri got corrupted into Puttēri. *Jaṅṅātha* was a title of Rājarāja I. Perhaps the lake was excavated during the reign of the said king. However, with the passage of time, the prefix *Jaṅṅātha* got dropped. This lake is situated to the north of Paḷayaṅṛ. A record of Kūḷōttuṅgachōḷa I⁶ refers to one Veḷḷaimaḍuvu which is corrupted into Veḷḷēri. Perhaps, this lake might have been used at the time of flood. The suffix *maḍuvu* later on changed into *ēri*. In course of time, a small tank assumed a bigger proportion and this came to be called an *ēri*. At present this lake is situated in the north-eastern part of Paḷayaṅṛ.

The above study with the help of inscriptions reveals that the village Tiruvālaṅgāḍu was once a part and parcel of Paḷayaṅṛ irrigated by many lakes and ponds during the time of

Chōlas. These irrigational sources had many catchment areas which must have received considerable rainfall.

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- * I am highly indebted to the Director (Epigraphy) and Chief Epigraphist for their kind encouragement in writing this paper.
- 1 *Tēvāram (Aḍaṅgaṇṇuṇṇai)* Vv. 52. 68. 292
- 2 *S.I.I.*, Vol. III, No. 64
- 3 *Ibid.*
- 4 *Ibid.*
- 5 The story associated with the Palayanūr village is that a merchant was afraid of living with his wife Nili, a devil. However, seventy Veļļālas of the same village allayed the fear of the merchant and effected a compromise between the said merchant and Nili. They also guaranteed his safety but he was killed by his wife. The Veļļālas who assured the safety of the merchant could not brook this, committed self-immolation by jumping into fire. This is attested to by the hymns of *Tēvāram* sung by Sambandar as "*Vaṇṇap-paḍutti, orutti vaṇṇal kollum vahai kēṭṭu aṇṇum Palayanūr.*"
- 6 *A.R.Ēp.*, 1905, No. 484

A STUDY OF NAMES AS GLEANED FROM CHOLA INSCRIPTIONS

S. SWAMINATHAN

A study of place names and personal names from the epigraphs is not only fascinating and interesting but also very useful in improving our understanding of the past. Such a study can also serve as a useful tool in fixing the chronology of events and persons who lived in bygone ages. "Emmanuel Roy de-Ladurie, the reputed historian of the Annals School of France has brought out how from the study of place-names and the Parish records the history of the families, the agrarian structure and composition of holdings and the main influences in the sociological development of the tract could be gleaned and developed."¹

The Chōla epigraphs are a mine of information. They reveal chieftains, bureaucrats, officials, soldiers and other dignitaries who had their names called after their kings. This might be due to the fact, that by doing so, they pronounce their allegiance to their overlords and also to distinguish themselves from the commoners. Even territorial divisions, towns, settlements, roads, villages, temples and irrigation channels were named after the members of the royal family. So also economic units such as coins, measures and measuring rods, bear the names of the rulers.

In this paper only a few such names are traced to highlight the prevalence of such a trend in the medieval Tamil country.

The Chōla king, Parāntaka I (907-55 A.D.) had numerous titles. He bore the titles such as *parakēsari*, *vīranārāyaṇa*, *vīrachōla madurāntaka*, *paṇḍitavatsala*, *dānatoṅga*, *samarakēsari*, *vīrakīrti*, and *kuñjiramalla*.² The following persons who figure in the Chōla epigraphs had their names after this king.

- (a) Vīrasōla-aṇukkaṇ,³ Nakkaṇ Parāntakaṇ,⁴ Siriyaṇ Parāntakaṇ,⁵ Vīranārāyaṇaṇ,⁶ Vīranārāyaṇa Pallavaraiyaṇ, Kuñjiramallaṇ.⁷

- (b) *Madhurāntakaṇ-māḍai*,⁹ a coin.
- (c) *Madhurāntaka-pērāṇu*,¹⁰ a river.
- (d) *Vīranārāyaṇa-chaturvēdimāṅalam*,¹¹ a brahmanical settlement created by Parāntaka I himself after his title.
- (e) *Parakēsari*, a settlement.¹²
- (f) *Vīranārāyaṇa viṇṇagar*,¹³ a temple.
- (g) *Dānatoṅgateriṇja-kaikkōḷar*, a regiment.¹⁴
- Siṅgaḷāntakateriṇjakaikkōḷar*, a regiment.¹⁵
- Parāntakateriṇja-kaikkōḷar*, a regiment.¹⁶
- Vīraśōḷateriṇja-kaikkōḷar*, a regiment.¹⁷

All these regiments were named after the title of one king.

Parāntaka had three sons and a daughter. They were Rājāditya, Gaṇḍarāditya, Ariṇjaya, Uttamasīlī and also a daughter called Vīramādēvī. Several temples and canals were named after them too.

- (a) *Rājādityēśvaram*, a temple in Tirunāmanallūr,¹⁸ after prince Rājāditya.
- (b) *Kōḍaṇḍarāmaṇ*, was a surname of Rājāditya.¹⁹
Kōḍaṇḍarāmaṇ-vadi,²⁰ a settlement and
Kōḍaṇḍarāmāṇ-vāykkāl,²¹ a channel.
- (c) Gaṇḍarāditya (949-58 A.D.) founded a town on the north bank of the river Kāvērī, which he is said to have called *Gaṇḍarāditya-chaturvēdimāṅalam* after his own name. The town is perhaps identical with the modern village *Kaṇḍarādittam* in Tiruchirappalli District.²²
- (d) *Gaṇḍarāditya Irumudiśōḷa*—*viḷupparaiyaṇ* the name of an individual.²³
- (e) *Ariṇjigai-chaturvēdimāṅalam*, a brāhmanical settlement²⁴ after Ariṇjaya (953-60 A.D.)
- (f) *Ariṇjigai* named *Viṇṇagar*,²⁵ a temple.
- (g) *Uttamasīlī vāykkāl*,²⁶ a channel.
- (h) *Vīramādēvī Pēraraiyaṇ*,²⁷ the name of a person.

In the medieval Tamil country, the most important temples were at Tiruchchiṅṅambalam, Tiruvogḡiyūr and Śrīraṅgam, while the first two were important centres of Śaivism and the last was that of Vaishṇavism.

The chief deity of Tiruchchiṅṅambalam is Lord Naṭarāja, who was the family deity of the Chōḷas.²⁸ The Chōḷa rulers

vied with one another in making liberal endowments or embellishing the temples.

We come across many persons who bore names like Tiruchchigambalakkōṇ,²⁹ Tiruchchigambala-mūvēndavēḷāṇ,³⁰ Tiruchchigambalam-udaiyāṇ³¹ and Kuṇikkumbirāṇ after the great temple, which go to establish the prestige it commanded in the contemporary society. These persons either belonged to the town where the temple in question was situated or the chief deity must have been their family deity.

Tiruvogḡiyūr was yet another important Śaivite centre. The Āḍipurīśvara temple was the seat of radical Śaivite sects, *Kāpālikās* and *Pāśupatās*. Several charitable institutions and a *vyākaraṇa-maṇḍapa* were located within the temple. Names such as Tiruvogḡiyūr-aḍigal,³² Orḡiyūrāṇ,³³ Kaṭṭi Orḡiyūrāṇ,³⁴ Seyyāṇ Orḡikaṇḍaṇ³⁵ and Orḡiseyyāṇ³⁶ are some of the names figuring in the contemporary epigraphs.

As already stated Śrīraṅgam is an important temple for the Vaishṇavites. It received liberal patronage under the imperial Chōḷas. The temple had been eulogised by almost all the Vaishṇava saints among whom some lived at this place and made it the scene of their devotional activities. The names of several donors, officials, chieftains and dignitaries reveal their devotion and affinity to this temple. To cite only a few names Tiruvaraṅgattamudaṇ,³⁷ Tiruvaraṅgappiriyāṇ,³⁸ Tiruvaraṅga-nārāyaṇaṇ,³⁹ Tiruvaraṅgamudaiyāṇ,⁴⁰ Tiruvaraṅgaṇ Purushōt-tamaṇ,⁴¹ etc.

Śaivism was greatly flourished and patronised by the Chōḷa rulers. The four great Śaivite-saints were adored and worshipped in the medieval period. We come across many persons who were named after these saints.

Māṇikkavāśagaṇ⁴² the name of an individual after the saint, Māṇikkavāśagar; Āḷudai Piḷḷai,⁴³ the name of a person after Sundarāmūrtināyaṇār; Aḷagaṇ Jñānasambandaṇ,⁴⁴ Tirujñānasambandaṇ *nāḷi*⁴⁵ after the saint Tirujñānasambandaṇ. Tiruṇāvukkarasaṇ,⁴⁶ after the Śaivite saint, Tiruṇāvukkarasar.

The Śaivite canon was arranged and reduced to a systematic order by Nambi Āṇḍār Nambi, the contemporary of Rājarāja I. As this was done, during the Chōḷa period, the authors of the Śaivite canon became well-known and assumed a divine status.

Sometimes later, during the reign of Kulōttuṅga II, the great Tamil poet, Sēkkiḷār composed a compendium of the life history of 63 Śaiva Nāyanmārs in his *Periyapurānam*. After him we find many persons had the names after Sēkkiḷār such as Sēkkiḷāṅ Araiyaṅ Sānkarnārayāṅ,⁴⁷ Sēkkiḷāṅ Pallavaraiyaṅ⁴⁸ and Sēkkiḷāṅ Ammai Appaṅ Parāntakadēvaṅ Karikālachōlap-Pallavaraiyaṅ, etc.⁴⁹

However, with the passage of time due to complex changes in the society, the old tradition had been swept away. The successive rulers had no qualms in changing the place-names which had till then bearing those of his ancestors. Many radical and revolutionary changes due to political upheavals, economic pressures and sociological changes were responsible for such changes. The old name had to give way to new ones. As one goes through the numerous epigraphs engraved on the walls of the old temples, one nostalgically recalls the tiny foot prints of the great kings of the bygone ages who were no more but have left the vestiges of their survival in some remote and isolated villager reverberating the spirit of their rule.

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 36 *Ibid.*,
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 44 *A.R.Ep.*, 1912, No. 216
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PLACES NAMED AFTER COLONISATION

M. D. SAMPATH

IN the ancient period colonisation was a common feature. Colonies were established in the area where reclamation of lands had taken place. The process of reclamation of flood affected and sand-cast lands on the banks of Kāvērī river near Śrīraṅgam in Trichy District commenced from the period of the Chōḷa king Kulōttuṅga I¹ and continued as late as the period of Māḡavarman Kulaśēkhara II.² Such reclaimed lands were brought under cultivation and utilised for purposes of rearing gardens, raising crops, for the purpose of colonisation, etc.

A number of Pāṇḍya inscriptions record the assignment of lands or transactions of land purchase and sale and the gift of such lands made over to the colonies. Since they have been established during the period of chiefs or officers or kings, they have been named after them. Mostly *brāhmaṇas* occupied these lands. There are some instances where lands were carved out of a *chaturvēdimaṅgalam* already in existence for the formation of a different *chaturvēdimaṅgalam*. While assigning the lands to the *bhaṭṭas* (*brāhmaṇas*), stipulations on the donees were imposed anticipating the sale of lands. In case an occasion arises for the donees to sell the lands so assigned to them, they should confine such transactions among themselves or among the *bhāgavatas* or persons of the same tenets (*darśana*). This condition was imposed in order to exclude the occupation of such areas by the persons belonging to other *varṇas*. The reason behind this stipulation is that the worship arranged in the temples like Aḷagiyamaṇavāḷa-perumāḷ etc., should continue. It is only for the maintenance of worship, the *brāhmaṇas* were asked to settle down in the newly carved out colonies. A few instances can be highlighted in this connection. An *agaram* formed in the name of Sundarapāṇḍya (acc. 1276 A.D.), the elder brother (*annāḷvi*) of Jaṭavarman Vira Pāṇḍya (acc. 1296 A.D.) is called Sundarapāṇḍya-chaturvēdimaṅgalam. This

chaturvēdimāṅgalam is a hamlet of Tirunārāyaṅapuram in Aḷagarai-nāḍu.³

Another colony formed by Kālīṅgarāya in the name of Perumāḷ (Jaṭāvarmaṅ Vīra Pāṇḍya) is referred to in a record of his 10th year (1307 A.D.). It is called Kālīṅgarāyar-agaram. For the formation of this colony, lands were exchanged between Malaikkīṇiyāṅṅāṅ-bhaṭṭāṅ and Gōmaḍattu Nārāyaṅa-bhaṭṭāṅ of Vikramaśōḷa-chaturvēdimāṅgalam, a *brahmadēya* of Kīlpālāru in Pāchchil-Kūṅṅam in Vaḍagarai Rājarāja-vaḷanāḍu. This Vikramaśōḷa-chaturvēdimāṅgalam is a *tiruvīḍaiyāṭṭam* village included in the *brahmadēsam* called Aḷagiyamaṅavāḷaperumāḷ.⁴ There is a village known as Aḷagiyamaṅavāḷam to the north of Kollīḍam (modern Coleroon river), with which the above *brahmadēya* village can be identified. Lands granted to the *bhaṭṭas* in the newly formed colony Kaliyugarāma-chaturvēdimāṅgalam were originally a portion of Vikramaśōḷa-chaturvēdimāṅgalam.⁵

Some more lands taken on exchange on the bank of Kāvērī river and included in another colony named Kaliyugarāma-chaturvēdimāṅgalam are in the villages of Maṅṅachchnallūr, Uppūr, Nochchiyam, Attāṅi, Nelkuppai and others.⁶ The above colony was named after *Kallyugarāmaṅ*, a title of Jaṭāvarmaṅ Vīra Pāṇḍya (acc. 1296 A.D.). Another colony that came up around the temple of Vāmananāyaṅār, situated to the west of Tirumaṅjaṅattuṅai which inturn lies to the south of Śrīraṅgam, also bears the same name (*i.e.*) Kālīṅgarāya-chaturvēdimāṅgalam.⁷ The lands given in respect of the formation of this *agaram* are from Tiruveḷḷarai. Tiruveḷḷarai in Trichy District which witnessed the Pallava supremacy once, fell into the hands of the Chōḷas. The extent of Chōḷa rule is indicated by the establishment of these new colonies on the banks of the river Kāvērī. Some of the *agarams* that were formed in the reign periods of Chōḷa and Pāṇḍya kings are found close to the river bank.

The record further states that the colony Kālīṅgarāya-chaturvēdimāṅgalam was formed from out of the lands bounded by Tiruppēṅchēri in the east, Kāvērī canal in the south and Sōḷanallūr in the west, the *tiruvīḍaiyāṭṭam* lands of the Viṣṅṅu temple at Tiruveḷḷarai in Vaḍavaḷi-nāḍu in Rājarāja-vaḷanāḍu and the lands in Nāraṅamaṅgalam *alias* Chembiyaṅ-Neṅkuppai

in Uraiyūr-kūṅgam. One Śīvanindākālan *alias* Kāliṅgarāyan of Cheḷuvāttūr in Kāḍavūr in Tirukkāṇappēr-kūṅgam who was responsible for raising a colony, also assigned the produce from out of the fields as *sarvanamasya* (tax-free) to the *brāhmaṇas* of the newly formed village. His intention was that the *brāhmaṇas* who had taken sites in the colony should continue to reside and abide by the stipulations. In order to avert the situation of the desertion by the settlements, he had extended concession by exempting the taxes like *veṭṭi*, *vaikkōl*, *āyattuṇḍam-ūr-kaṇakkaṅ-kāśu*, *kumārakāṇi*, *veṭṭilai-kaḍaiy-ūyam*, etc. on the lands endowed to the *brāhmaṇas* of the village.⁸ These details are recorded in a Hoysala inscription, in which the name of the king and the date portion are damaged.

There is a reference to the formation of a colony named Ravivarma-chaturvēdimaṅgalam, after Ravivarmaṇ *alias* Vēṇāṭṭaḍigaḷ in a record of Jaṭavarmaṇ Sundara Pāṇḍya III (acc. 1303 A.D.).⁹ The land for the above colony said to have been purchased included the private building sites and deserted sites.

Another *agaram* called Kōdaṇḍarāma-chaturvēdimaṅgalam¹⁰ was founded in the name of Perumāḷ Sundara-Pāṇḍyadēva in Tiruvarāṅgam in Viḷā-nāḍu on the southern bank of Kāvērī river. The colony got the name *Kōdaṇḍarāma* after one of the well-known titles of Jaṭavarmaṇ Sundara Pāṇḍya III. The references to this *agaram* comes from one of his records dated as early as his 10th year (1312 A.D). For colonisation this *agaram* consisting of 208 *bhaṭṭas*, 700 *mā* of land was endowed. The *bhaṭṭas* of this newly formed colony had been assigned the job of conducting worship and offerings to the deity. Another record states that this *chaturvēdimaṅgalam* was founded for the good health of Perumāḷ Sundara-Pāṇḍya. The deity Lakshminārāyaṇa-perumāḷ consecrated in the above *agaram* is identified with god Kōdaṇḍarāma-perumāḷ referred to in an inscription of Tribh^o. Kōnēriṅṅmaikoṇḍāṅ from the same place.¹¹ The total land required for the temple of Kōdaṇḍarāma-perumāḷ, for the *agara-vāstu*, *vāstu-śēsha*, etc., was obtained in exchange from the *sabhā* of Jagadēkavīra-chaturvēdimaṅgalam. Three *vēli* of land assigned for the above purpose in the new colony, are bounded by lands of Jayaṅḍaśōḷanallūr in the north and Avaniārāyaṇa-vāykkāl in the west. Additional lands of 106 *mā* from Śīrṅūr

im Aḷagarai-nāḍu were assigned to the peasants as *kuḍi-iruppu-nattam*. The *bhaṭṭas* of the colony received the said lands as *karadāna-iṟaiyili* for their enjoyment. The *kōyil-agaram* named Kōdaṇḍarāma-chaturvēdimāṅalam also had sites for the watchman. The *bhaṭṭas* of the *agaram* purchased lands for the residents of *pāḍikūppār* (guards) as well as for the temple sites and garden. King Māḡavarman Kulaśēkhara (simply referred to as Tribh^o. Kōnēriṇmaikoṇḍāṇ) issued orders for the remission of taxes on the above lands during his 2nd and 1st year (1316 A.D.). The king was in all probability camping at Kaṇṇanūr on the 213th day of the year (*cf.* the details given in his 3rd and 4th year records in Nos. 239 and 242).

In the 5th year (1318 A.D.) of the reign of Kulaśēkhara, this village witnessed a settlement pattern.¹³ This is perhaps an arrangement made in the *agaram* established to the east of Tiruvālmārbār shrine in the temple of Veḷḷaittirumuggam. At the request of Karumāṇikkālvāṇ, Rāmānujaṇ-udaiyār, Śrīraṅganārāyaṇatādaṇ and other officers, made in the 5th year, the king issued orders assigning 48 house-sites to the 48 *bhaṭṭas* of Kōdaṇḍarāma-chaturvēdimāṅalam. The sites were laid to the south, west and north of the temple, at the rate of 1¼ *kōl* for each site (*manai*).

In all 48 house-sites measuring 60 *kōl* were assigned to 48 *bhaṭṭas* in the village thus formed at the *ellaikarai* by Karumāṇikkālvāṇ of Tiyūr in Milalaik-kūṛgam. The area measuring 60 *kōl* was received by the residents as *kāṇi*. The donees have been provided with 48 dishes (*parikalam*) of food offerings for their livelihood. The lay-out of the colony and the details of the occupants are recorded in another record of this king¹³ issued is the name of God Raṅganātha.

Another colony that was established during the reign period of Jaṭavarman Sundara-Pāṇḍya III was named Ravivarman-chaturvēdimāṅalam.¹⁴ On the representation made by Kariyamāṇikka-Ālvār, the *śrīkāryam* and other temple executives, 3645 *kuḷi* of temple land were made over towards sites for the formation of the above colony. The colony Ravivarman-chaturvēdimāṅalam is stated to have been founded in the name of king Ravivarman *alias* Vēṇāṭṭadigaḷ. The land for the colony comprising the building sites, deserted sites and the temple lands were purchased. Among the boundaries of the

land assigned for the formation of the *agara*; mention may be made of Kaliyugarāmaṅ-tiruvīdi in the west, Kāvēri river in the north and Ādikēśavaperumāḷ temple in the east. The town-plan of the *agara* (*agrahāra*) was drawn out of 3645 *kuḷi* of temple lands measured by 45 *kōḷ* in the north-south direction and 81 *kōḷ* in the east-west direction. In the above land 120 sites were allotted to the 120 *bhaṭṭas*.

The above colony was not named after the king, who has been identified with Māgarvarmaṅ Kulaśēkhara II, but probably after Ravivarmaṅ *alias* Vēṅāṭṭadigaḷ in the reign period of the above king.

The process of reclamation of land has been envisaged during the different reign periods in order to accommodate the founding of new settlements. The pattern of influx of people indicates that the brahmins in large numbers took settlements in the newly established colonies. They received royal patronage by way of sites and lands. The settlements thus formed were assigned with the duties of conducting worship and rearing temple gardens. The practice of re-naming the colonies after the names or titles of kings or chiefs was very much in vogue during the Chōḷa and Pāṇḍya periods. The above study is not exhaustive for, a number of examples for the places named after colonisation can be multiplied.

NOTES AND REFERENCES

- 1 *S.I.I.*, Vol. XXIV, Introduction, p. 5 and Nos. 28 onwards
- 2 *Ibid.*, No. 251
- 3 *Ibid.*, Nos. 207, 219-20
- 4 *Ibid.*, Nos. 210-12
- 5 *Ibid.*, No. 213
- 6 *Ibid.*, No. 215
- 7 *Ibid.*, No. 263
- 8 *Ibid.*
- 9 *Ibid.*, No. 222
- 10 *Ibid.*, No. 223
- 11 *Ibid.*, No. 225
- 12 *Ibid.*, No. 249
- 13 *Ibid.*, No. 250
- 14 *Ibid.*, No. 222

PLACE NAMES OF TAMIL DERIVATIVES IN ANDHRA

C. A. PADMANABHA SASTRY

IT is a well known fact that the history of Andhra and Tamil Nadu regions is interdependent from the beginning and the ties have been strengthened during the 9th-10th centuries by means of political contacts. This helps us to study the various aspects of the culture of the people of these two regions. We can see the mingling of both cultures, not only in the traditions but also in the spoken languages and style of people, particularly living in the border districts. The people of Tamil land in the historical days migrated voluntarily or were brought by the royal families in power on several occasions to the Andhra country. The brāhmaṇas, merchants and persons belonging to different communities like architects, agriculturists, travelled all the way from the Tamil country to the interior regions and established their own centres at different places in Andhra. A brief sketch has already been attempted by this author on the migrations in Andhra.¹ The movement of the people from Tamilnadu can be noticed during the period of the Eastern Chālukyas of Vēṅgi. The Chellūru plates of Vīrachōḍa² and other inscriptions of this period refer to the migration of the Tamil brāhmaṇas to the interior coastal Andhra. This statement is also supported by other evidences.

However, we can find the term *Arava* mostly as a prefix to a number of places in Andhra. The earliest inscription referring to the term *Arava* can be seen in the cave inscription from Mālakoṇḍa,³ datable to 3rd century. It records the gift made by Siri Viri-seṭhi, son of Naṁda-seṭhi belonging to the Aravāla family (*Aravāha(la) kulasa Naṁda seṭhi putasa Siri Viri-seṭhi (no) dōna*). The term *Aravāla-kula* applied to the donor Siri Viri-seṭhi indicates his connection with Aravāla family. In this connection mention may be made of the region of Aravā-nādu, the area situated to the north, since the land of Tamil is situated in the south, the term *Arava* undoubtedly, as

the editor of the inscription rightly pointed out,⁴ is a Telugu word which evidently denotes the 'Tamil speaking people'. On this basis there is a chance to fix the date of the cultural contacts between Andhra and Tamil countries to the period as early as the 3rd century B.C. As centuries passed, the ties between these people have grown up on account of various factors.

Besides, this type of contacts, we can find some places in the medieval and modern period in Andhra, referred to by the term *Arava*. It is generally believed that Andhra is a land of agricultural products and the economic development, which was strengthened by means of mercantile activity. An inscription of 12th century A.D. from Pērūru,⁵ (Miriyalaguda Taluk, Nalgonda District) refers to the Tamil mercantile guild (*Arava nakaramu*) along with their counterpart from Karnataka (*Kannada nakaramu*). The former established their gods Aravanakarēśvara in that village. This suggests the movement of the people of Tamil country to the north. It seems that wherever they had scope, they established their colonies or settlements and named them after their home-land. Thus we have more than a dozen place-names named after the term *Arava* or *āru*, a Tamil word. They are⁶ listed below :

1. Arava-palli, Repalle Taluk, Guntur District ;
2. Arava-palli, Rajampet Taluk, Cuddapah District ;
3. Āravalli, Kovvuru Taluk, West Godavari District ;
4. Arava-vāṅḍla-palli, Rajampet Taluk, Cuddapah District ;
5. Annavaram-paṭṭi-Aravapalli } Suryapet Taluk,
6. Timmapūr-paṭṭi-Aruvapalli } Nalgonda District ;
7. Ārugolanu, Tādepalligudem, West Godavari District ;
8. Āruṁpāka, Repalli Taluk, Guntur District.

The above place-names, except Nos. 5 and 6 contain two components one of which is *Arava*, *Āra*, or *Arum*. The first two terms refer to Tamils and the next two terms might have been derived from the Tamil word *āru* meaning 'river', 'brook', 'way', 'road', 'path', etc. The etymological meaning of the above place-names may be given as follows :

Arava-palli : a village of the Aravas.

Arava-vāṅḍla-palli : a village belonging to the Aravas.

Āru-golanu : The meaning of a river or brook may not fit in for the first unit *āru*, since the second unit refers to a *kolamu*. Hence, the appropriate derivation may be 'a path or way to the tank'.

Ārumbāka : *ōpāka* or *pākkam* refers to 'a military settlement' or 'fort'. The term *Āru* signifies a path or a way. Hence, the place name *Ārumbākkam* is derived from the meaning of a path or a way to a military camp. In the two copper-plate characters of the Eastern Chālukyas⁷ the actual or the probable meaning do not find a place. It is interesting to note that both the places *Ārumbāka* and *Aravapalli* are situated in the Repalle taluk of Guntur District. This taluk is located in the south-eastern border of the land. In the earlier days of the mercantile and other groups of people, travelled from Tamil country through sea route and reached this area and thus formed colonies. A good number of inscriptions from Andhra lend support to the mercantile activity of the sea traders. Thus the south-coast of Andhra became an important place for Tamil colonisation. In this connection mention may be made of some places referring to the merchants and other settlements. They are Nagaram (Guntur District), Pērūru and Vādapalle (Nalgonda District). It is interesting to note that a mercantile community from Tamil country *Aruva-nakaramu* is referred to in one of the Pērūr inscriptions. The place Pērūr itself is situated on the banks of the river Ahalya, a tributary of Kṛishṇā.

A few place-names of Tamil affiliation in Andhra are :

1. Vellāla (on Bhāvanāsi-Kṛishṇā river)
Nandikotkur Taluk, Karnool District
2. Vellaṭūru (on a canal of the Kṛishṇā river)
Repalle Taluk, Guntur District
3. Vellaṭūru (on the the river Mañjīrā)
Sangareddy Taluk, Medak District
4. Vellaṭūru (on river Kṛishṇā)
Miriyalaguda Taluk, Nalgonda District
5. Vellaṭūru (on the river Patagunjana Pāpāghni)
Rajampet Taluk, Cuddapah District.

The first letter *ve* becomes *ye* due to phonemical change in the colloquial form in all the cases. The above places are situated either on the river banks or near the river. Each village name contains two units, i.e., *vel* or *veḷḷa* and *ūru* as prefix and suffix, except in the first example, where it mentions *āla*. The first unit *vel* or *veḷḷa* is a derivation of the word *veḷḷam* meaning the inundation, 'flow of water' or 'flood'. As all the above places are lying on the river banks, these are named after the water resources. It is also interesting to note that the agricultural community i.e., cultivators used to drive water from these resources for their agricultural purposes. In this connection, I would like to draw the attention of the scholars to an agricultural land known as *vellmāṭi-chēnu* (wetland of Vellamāḍu) in the revenue records of Vēmūru-maṇḍala of Guntur district. There is also a village Vellamāḍu. It is in a low level area which is inundated with water during the rainy season.⁸

NOTES AND REFERENCES

- 1 *J.E.S.I.*, Vol. VIII, p. 47
- 2 *Ep.Ind.*, Vol. XXVII, p. 41
- 3 *A.R.Ep.*, 1936-37, No. B. 531, p. 77, para 1
- 4 *Ep.Andh.*, Vol. IV, p. 1
- 5 *Pērūr Inscriptions*, ARAS., No. 38
- 6 Maps of concerned Taluks published by Survey of India
- 7 *Ep.Ind.*, Vol. XIX, p. 137
- 8 I express my thanks to the Director (Epigraphy, and to the Chief Epigraphist, Archaeological Survey of India, Mysore for the encouragement received in preparing this paper.

THE TITLE RAJAN AND ITS EXTENDED FORMS

K. V. RAMESH

WE enter the era of epigraphically documented Indian political history with the appearance of the authentically datable edicts of Aśoka. Though he was master of an incredibly vast territory the like of which no other later Indian emperor could even remotely equal, his inscriptions introduce him with the simple and basic title of *rājan*. It is interesting to note that, in the contexts where he is only mentioned as *Devānāmpriya*, the title *rājan* does not occur but that it invariably follows his mention as *Priyadarśi*, which, according to me, amply upholds Prof. V. S. Pathak's suggestion that *Priyadarśi* may have been Aśoka's coronation name. A perusal of all the available Indian inscriptions right upto the advent of the Imperial Guptas makes it abundantly clear that, most of the Indian ruling houses of those days, including the most powerful ones among them, were more or less content with the simple title of *rājan* which, during their times, was fully reflective of sovereign status, certainly in those parts of the sub-continent which were divided into indigenous kingdoms. And the principal, if not the only obligations, of a *rājan* of those days appears to have been, at least in principle if not in practice, to rule for the welfare of his subjects as is suggested by Aśoka's mention as *Priyadarśi rāja* and the mention of Dhanadēva as *dharma-rāja* in the 1st century A.D. and the reference to a number of early Indian rulers belonging to ancient dynasties as *dharma-mahārāja*, *dharma-mahādhīrāja* and *dharma-mahārājādhīrāja*. This must have subsequently prompted Sanskrit etymologists to explain away *rājan* as *prajān rañjayatī = ti rājā*.

This appears to have been in accordance with the new political and administrative set up that was springing up in the indigenous kingdoms of the sub-continent from the time of the Mauryas to that of the advent of the Guptas. In the Dravidian

south too, the title *rājan* came to be accepted as the most standard royal designation as is shown by the bilingual silver coin of Vāsishṭhīputra Puṣumāvi where, in the Prakrit legend, he is described as *rājan* and in the Tamil legend, by the Dravidian cognate *araśan*. Incidentally, but quite seriously though, I would like to throw a suggestion here that philological requirements do not preclude the possibility of the original Dravidian form *araśan* having been borrowed by Sanskrit in its *tadbhava* form *rājan* and later being given the etymological explanation of *rañjayat = iti rājā*. Even if, for reasons of academic diplomacy, I should feel obliged to trace the origin of Dravidian *araśan* from Indo-Aryan source, I would still say that the said source was rather Prakrit which had been in extensive use in the south much before the entry of Sanskrit over there. The Prakrit word being *raya* or *rāya*, the older and more persistently used Tamil cognate is *araśan* being only a later development.

Titular grandeloquence, the first step in which direction was the addition of *mahān* mostly as a prefix, was surely introduced by the foreigners who had established either friendly contacts or hegemonies in the Indian sub-continent. We may refer where to the famous Besnagar Garuḍa pillar inscription of about the 2nd century B.C., wherein the foreign Greek ruler Antalikita is endowed with the grandiose title of *mahārāja*, while Bhagabhadra, an Indian ruler, who was no doubt his compeer if not his superior in political status, is referred to simply as *rājan* though, significantly enough, he is further described as *rātā*, underlying the basic protective or benevolent concept of the institution of Indian kingship in its evolutionary phase of our epigraphically documented political era.

It was the Kushāṇas who were by all accepted accounts, a foreign clan, who perpetuated on the Indian soil the tradition of grandeloquence in the matter of assuming titles by preferring, instead of the simple *rājan*, the more impressive royal designations of *mahārāja*, *rājarāja* and *rājārirāja* which were all extended forms of the basic title of *rājan* in its grandiose forms and did not necessarily mean a factual betterment in royal status or political power in comparison with the era which had preceded their advent. Their permutation and combination soon led to the creation of the widely accepted imperial

title of *mahārājādhirāja* in the subsequent period of the Guptas.

With the rise of the Guptas to imperial status, there was a sharp qualitative difference of progressive importance, of a factual nature, in the royal designations of *mahārāja* and *mahārājādhirāja*. While the immediate predecessors of Chandragupta I were only *mahārājas*, he himself inaugurated the imperial phase of his dynasty by assuming the grandeloquent title of *mahārājādhirāja*. That these extended forms of basic title *rājan* had definite connotations is vividly brought home by epigraphical passages such as *mahārājādhirāja śrī-Chandraguptasya duhitā mahārāja-śrī-Rudrasēnasy-āgramahishī Vākātakānām mahārāja-śrī Dāmōdarasēna-Pravarasēna-jananī*. An important development we come across in this period is that, once a powerful member of a ruling house launched it on the sea of imperialism, his successors preferred not to look back even if they were reduced to abject weakness and continued to endow themselves with the imperial title *mahārājādhirāja*, thus progressively eroding the real significance of that title.

Further south in the Deccan, the Chalukyas of Vātāpi, who came to power in the first half of the 6th century, serve as a good illustration for the usage of *rāja*, *mahārāja* and *mahārājādhirāja* as real indicators of progressively improving royal status in those times. For instance, while the earliest members of the Chalukya genealogical list, Raṇarāga and Jayasīṃha, who were perhaps only minor chieftains, are merely described as *rājan*, Polekēśi I and his sons Kīrttivarman I and Maṅgalēśa are seen raised to the level of *mahārāja*. That even during the period of the great Polekēśi II, they were only passing through a phase of transition from kingdom to emperorhood is effectively brought home by the usage of the title *mahārāja* for Polekēśi II though other titles used alongside by him serve as a clear pointer to their imminent rise to imperial status. Polekēśi's successors, including the weakest among them, were all *mahārājādhirājas*. In the subsequent centuries, until the advent of Muslim hegemony in the north and, to a lesser degree, even afterwards and, in the south during the Vijayanagara hegemony, the title *mahārājādhirāja* came to be a stable imperial title, though we do discern a subtle difference in its usage both in the north and in the south. For, as the decades

rolled by, more so in the medieval period, this title came to be borne by any sovereign or independent ruler who may or may not have been an emperor in the real sense of the term. Thus we find, in the 7th century a certain Kalyāṇavarman of the Garhwal region, describing himself as a *mahārājādhirāja* though his father was only a *mahārāja*. Obviously, he had a small kingdom over which his sovereignty was absolute and outside which he was not obliged to recognise any superior. Similarly, in the south, the Āḷupas, a minor ruling family on the west coast of Karnataka, begin calling themselves, from the 9th century onwards, as *Pāṇḍya-chakravarti* and *Mahārājādhirāja*. In still later times, the title *mahārājādhirāja* was reduced to mere ridicule by its indiscriminate usage during times of protracted and widespread instability.

As is the case even today, the extreme Tamilian south did not follow the pattern obtaining elsewhere in India, particularly after the re-establishment of Chōḷa hegemony by Vijayālaya. In preference to the rather pedantic imperial title of *Mahārājādhirāja* they and their Pāṇḍyan, contemporaries called themselves as *Tribhuvanachakravarti* from the second half of the 11th century onwards. But the basic title *araiyan* and its extended forms such as *mārāyan*, *atīyaraiyan* etc., continued to be in popular use at different levels of royalty and bureaucracy.

I would like to conclude my paper with a brief discussion on the title *yuvamahārāja*. Pallava Viṣṇugōpavarman and Buddhavarman are described as *yuvamahārāja*. Another Pallava, Sivaskandavarman, is described in his earlier records as *yuva-mahārāja* though later, as a monarch, he assumed the title of *Dharma-mahārājādhirāja*. Historians have treated *yuvamahārāja* as the title of a crown prince, much in the fashion of, but more grandiose than *yuvarāja*. This does not appear to be correct. The Prakrit age was replaced by the Sanskrit age in South Indian epigraphy towards the middle of the 4th century A.D. and right from that time onwards we often get evidences for the joint rule of a senior king along with his junior, who may have been his son, or brother or otherwise a claimant to the throne. The senior king in such context is referred to as *vṛiddha-rāja*, *vṛiddha-mahārāja*, *vṛiddha—mahādhirāja* in the Sanskrit records and as *muttarasa* in Kannaḍa, *Muttaraiśar* in

Tamil and *mutturāju* in Telugu. We must, therefore understand by *yuvamahārāja* a junior joint king while *yuvarāja* denotes, of course, only a crown-prince or heir-apparent. Similarly, scholars have held that, in the passage *mahākshatrapasa Rajulasa putra śuḍasē kshatravē*, Rajula appears as the ruling king (*mahākshatrapa*) and that the term *kshatrapa* used for Śōḍāsa was the same as *yuvarāja*. But, in view of the fact that the title *yuvarāja* also figures in their inscriptions, I feel that the reference is to their joint rule in which Rajula was the senior king (*mahākshatrapa*) and Śōḍāsa the junior king (*kshatrapa*).

THE COUNTRIES OF BATOI AND TORINGOI MENTIONED BY PTOLEMY

K. S. VAIDYANATHAN

PTOLEMY'S geographical data : The reference to Tamil Nadu in South India found in the notes and remarks left by the author of the *Periplus of the Erythrean Sea* and Ptolemy in his *Geography of India* provide a very reliable source to reconstruct the ancient geography and political divisions of this peninsular region, ranking in worth next only to the indigenous Tamil Saṅgam literature. Though it is still a desideratum that the correct forms of many of the names have to be precisely fixed, the readings found in the edition of Ptolemy's *Geography* by Macrinde, the *Periplus* by Vincent, and the later work of Renou in French, are very valuable to the historian in his attempt to equate the names and terms with the originals of their counterparts with a fair degree of accuracy. Tamilagam is called Lymirike or Damirike, while the country of the Āryas was denoted as Ariake. It deserves to note that Ptolemy has written his memorable work with a set plan. Firstly, he mentions in order the coastland of the countries one after another, giving the mouths of the rivers, villages, towns or important place-names, metropolis or emporium or mart and cape and gulf. Secondly, he gives the list of mountain ranges showing the limits or lengths of each range and direction. Thirdly, he mentions the inland cities and villages in each of the countries in the order in which he had first enumerated them while giving the coastline. As such this procedural method enables us to large extent in not only fixing the coastline, but also the interior limits and juxtaposition with the neighbouring countries,

While writing about Damirika (wrongly given as Lymirike), Ptolemy starts from Tyndis, in the northern part of the Kēraḷa country in the west coast and then places :

1. The country of Aioi, ending in the country of Komaria

(Cape Kanyakumari) with Mekkyda and Elankoros, an emporium (Macrindle's edition of Ptolemy, p. 53).

2. the country of Kareoi in the Kolchic gulf, with the pearl fishery of Kolkhai, Sosikonrai or Mosikarai (Renou). Kolkhai an emporium, at the mouth of the river Solen (p. 57-10),

3. the land of Pandion on the Orgalic gulf, with cape Kory called also Kalligikon, Argeiru town, Saleour mart (p. 59-11)

4. the country of Batoi with Nikama, the metropolis, the Ikhair, and Kouroula town (p. 63-12).

5. in Paralia specially so called, the country of Toriñgoi, then the mouth of the river Khaberos, Kabheris¹ an emporium Sabauras² an emporium (p. 63-13).

6. the country of Arouarnoi, etc. (p. 65).

Ptolemy enumerates the inland cities of these parts of Damirika in the following order after mentioning the Kēraja region :

1. inland town of Aioia—Morounda (Ibid. p. 180),

2. inland cities of Kareoi—Mendela, Selour, Tittana, Montittour,

3. inland cities of Pandionoi—Tainour, Peringkarai. Korindiour, Tangala or Taga, Madoura the royal city of the Pandion Akour (p. 183),

4. inland cities of Batoi—Kalindoia, Bata, Talura (p. 184)

5. inland cities of Paralaja of the Soretai—Kaliour, Tennagara, Eikour, Orthoura the royal city of the Sor Nagos, Beri About, Karmara, Magour (p. 184),

6. inland cities of Arvarnoi, etc. (p. 185).

A comparative study of these two lists will suggest at once the idea that, if the country of Batoi lay immediately next to the country of Pandionoi and that while in the coast country of Paraha specially so called the country of Toriñgoi is mentioned first after Batoi in the seacoast region, it is found substituted by the Paralia of the Soretai while enumerating the names of the inland cities.

The second feature has led many scholars to think that the Soretai and Toriñgoi are one and the same and stand for the country of Chōliyar³ and therefore, it lay next to the Batoi country. But a careful study of all that Ptolemy has noted will reveal that Soretai and Toriñgoi are two different countries and that in the sea coast region Paralia specially so called

stood the country of Toriāgoi, immediately after the sea coast of Batoi country. The question is then raised, why the country of Soretoi it found omitted in the first enumeration, while the inland cities of Paralia of Soretoi is found mentioned in detail. This is primarily because, only after the coast country of Soretoi containing the mouth of the river Khaberos etc. and because of the realistic fact that in the interior of Soretoi country in the region of the capital Orthoura lay farther inside away from the country of Batoi and adjacent to the country of Batoi and adjacent to the country of Toriāgoi. This is found elucidated by Ptolemy clearly when he gives the details of the tract/country that is left out, lying in the region between the mountain Bettige (Podigai or western ghats, west of the Pāṇḍya country) and the Adeisathros (that section of the western ghats which is in the region of the rise of the Kāvērī river).⁴ After detailing correctly that the rivers Beris (Periyāru) and Solon (Tāmrarni) rise from the mountain range Bettigo⁵ and flow in different directions, Ptolemy states that between mount Bettigo and Adeisathros are the Sorai nomads with their towns Saṅgamarta and Sora, the capital of Arkates.⁶ He remarks further⁷ that the parts under mountain Bettigo were occupied by Brakhmanoi Magai as far as Batoi with their city Brakhma. These show pointedly that Ptolemy has not omitted even the inland region west of Batoi country, extending up to the western ghats and has taken care to note that the country in the region interior to the region of Orthoura, the royal city of the Sor Nagos, was the region occupied by Sorai nomads with Sora as the capital of Arkatos. That this was actually the understanding of Ptolemy is also plain from a look at the map given in Macrindle's edition. Thus we learn clearly that Ptolemy has specified the following geographical data :

1. The country of Pandionoi lay south of the Batoi country,
2. The Batoi country came immediately after the Pandionoi in the coastal region.
3. In continuation of the coastal region of Batoi lay the Toriāgoi country's Paralia-so, after which lay the coast country the Paralia of the Soretoi,
4. The country of the Brakhmanoi extended from the west of the Batoi to the western ghats.

Kareoi or Soretoi : A pointer is happily available from a passage in the poem *Maduraikkāñchi*, which describes the supremacy of the Pāṇḍya Neḍuñjeliyaṅ over these Teṅ Bharata-var, when it describes him, in the previous lines, that he was the lord of the Koḅkai region in which were pearl fisheries, mercantile centres and royal residences.

Śīr-uḍai viluch-chirappin
viḷaindu mudirnda vilu muttin
ilaṅgu vaḷaiy-iruñchērik-
kaṭ konḍik-kuḍip-pākkattu
nar-Korkoiyōr naṣaip-poruna (pl. 134-39)

And this country is what the geographer Ptolemy described as Kareoi in which lay Kolkhai (Koḅkai) pearl fishery, and after this country of Kareoi lay (he) country of Pandion i.e., Pāṇḍya country. We see thus that it is clearly wrong to place the Teṅ Bharatavar country in the region south of the Pāṇḍyaṅ kingdom though they are called Teṅ Bharatavar in the description of the Pāṇḍya Neḍuñjeliyaṅ's conquest of them. As such, the country of these Teṅ Bharatavar lay elsewhere rather than in the south of the country of the Pāṇḍyas, and was different from *Kareoi* or *Korkai* country, as well as the *Soretoi*, the country of the *Chōḷas*.

Batoi country is not Pāri's Paḅambu nāḍu. Now we may consider here one other matter. Saṅgam literature reveals that there were several minor Vēḷ chiefs inside Tamiḷagam whose bounty was great and whose valour was matchless. One or other of the three main kings tried to win these to his side, in an effort to establish their suzerainty over the entire Tamiḷagam. Among th chiefdoms that lay contiguous to the ancient Pāṇḍya and Chōḷa kingdoms, were those of Pāri and Evvi. The descriptions of their countries found in the song sung in praise by these Tamil bards, like Kapilar noted for his veracity, show unmistakably that while the country of Pāri was the region round the mountain Paḅambu,⁸ that of Evvi was the region round Miḷalai, which had a sea coast.⁹ The country of Pāri which was in the interior, in the region surrounding the Paḅambu mountain has no sea coast at all. The identification of the Paḅambu mountain of Pāri with Pirāṅmalai, in the north of the Pāṇḍya country in the Tiruppattur taluk is assured to

us by the mention of the Paṅambu or Nedunkunṅam of Pāri in the inscriptions of the place.¹⁰ The region round this mountain lay in the west and far away from Kunnakkudi and Piḷḷaiyārapatti in the confines of the Chettinād. Though the mountainous country of Pāri round the mountain Paṅambu i.e., Pirāṅmalai, lay in the immediate north of the Pāṇḍya country as required by Ptolemy's description of Batoi, yet as it was in the interior and had no coastal region which the Batoi country possessed as Ptolemy describes, this country and the people of Pāri's land Paṅambu-nāḍu cannot be equated with the country and people of Batoi, as has been suggested by Xavier S. Taniyagam.¹¹ Therefore the land and people of Batoi having a long coastal region as noted by Ptolemy, lay further east of the interior country of Pāri.

Thus from the above we see that on the one hand Batoi is not the Paṅambu-nāḍu of Pāri and on the other hand the region of the Teṅ Bharatavar lay not in the south of the Pandionoi, where Kareoi was, but that their region lay contiguous to the kingdoms of the Pāṇḍya on the one side and the country of the Chōḷas on the other. It is also plain from a study of Saṅgam literature that the Teṅ Bharatavar cannot by any means be confused with the Paṅambu country of Vēḷ chief Pāri. Bata and Batoi are Bharatar or Bharatavar and their country. We may now propose our identification of the country of Batoi and the people of that region with Teṅ Bharatavar or Bharatar of the south. Ptolemy's Bata is Bharata and Batoi is Bharatar-nāḍu. The suffix *oi* in Batoi denoted *nāḍu*, as in the case *Ātoi* for Āy-nāḍu, *Kareoi* for Karai-nāḍu, *Pandionoi* for Pāṇḍiyan-nāḍu.

We may now try to fix the country of Batoi and Toriṅgoi mentioned by Ptolemy. First, we may state that *Paralia* is the term by which Ptolemy denoted the sea coast country, and this is a correct representation of the Tamil words which denoted the coastal tracts otherwise called Neydal nilam. *Vēḷa-vaḷaiyam*, *Pārāvāram*, *Paravai* are good Tamil words meaning the ocean and *Vēḷi* is a term used for land (*nilam*) besides meaning the boundary etc. So *Paravai* and *Vēḷi* together would mean the land bordered by the ocean, and we thus get the *Paravaivēḷi* which form is the *Paralia* of Ptolemy. It is the same as *Kadar-pahrārta nāḍu*. (*Puranānūru*, v. 30)

The ancient Pāṇḍya country (Pandionoi) with Madurai (Madoura) as its capital had a coastal region in Orgalic gulf with cape Kori *alias* Kalligaikon, Argeiour town, and Saleour mart. Orgalic gulf is simply called after the 'Ārkali' the Tamil word for boistrous ocean, and Kori is Kōḍi or Danushkōḍi. Argeiur stands for Arugaiyūr, Saleour for Sāliyūr and these are yet to be identified. Tamil Literature reveals that Toṇḍi was one of the ancient ports of the Pāṇḍya country and as such we may say that the coast country of Pāṇḍya extended from Danushkōḍi in the Orgalic gulf to Toṇḍi in the south of the Pāmbāru. Location of Batoi country and its places: As the Batoi country lay immediately north of the Pandioni and had the next coastal region, the location of Batoi region seem to have extended from the mouth of Pāmbāru river.

Before we attempt to locate the country and the places of Batoi mentioned by Ptolemy, we may notice the remarks of bearily writers. It should also be remembered that the name of the country of Toriṅgoi has not been explained and it has not been located. Yule equated Nikama with Naegapatam (Nāgapattīṇam), Thelkair with Nagur and Kouroula with Kāraikāl. Having confused Toriṅgoi and Soretoi as identical, and considering them as for same as Chōliyar, Kanakasabhai Pillai equated the Batoi with Vēṭṭuvar or Vēḍar, and their Negama with Nāgapattīṇam, and concluded by saying very little is known about this town from Tamil poems of this period. 'It appears that there was not much of communication between the Vēḍar and the rest of the Tamil people'. None of the early writers have identified any of the places Kalindoi, Bata, Talura, the inland cities of Batoi mentioned by Ptolemy. Only a guess was made that Bata was Pudukkōṭṭai or Paṭṭuk-kōṭṭai (Macrindle, p. 183). The name Toriṅgoi has been left unexplained. We have already seen that the coast land of the Batoi country was followed by the coast land of the Toriṅgoi country and then only the coast land of Soretoi came, with river Khaberos i.e., Kāvērī. As much the equation of Batoi with Vēṭṭuvar and their Negama with Nāgapattīṇam is clearly untenable. The region of Batoi lying immediately after the coastland of Pandionoi, and was before the coastland of Toriṅgoi. Nāgapattīṇam or Kāvērī river came only after these. All the confusion of the early writers is due to the fact that the

statement of Ptolemy was not properly assessed. It was even remarked 'Ptolemy gives the inland towns of Toriṅgoi he calls them the Soretai mentioning their capital Orthoura where the king whose name was Sor Nagos resided etc (Macrindle, p. 64).

Identifications proposed: Nikama, the metropolis of the region of Batoi, may be identified with Negama (Niyamam) in the vicinity of Kāraikkūḍi and Piḷḷaiyārpaṭṭi in the Tiruppattur taluk. Niyama-nāḍu, and Niyama-paggu,¹² appears to represent the Tamil Tolkaivāy or Talaikarivāy (*Puṇari poru Talaikarivāy*), the region of the ancient port of Perunturai in the Āvaḍaiyārkōyil, where was great trade in horses, beside other merchandise brought by ships from far off countries on the high seas, flourishing in early days. It is also called Āvaḍaiyārpaṭṭiṇam and is east of Maṇamēlkuḍi. It must have been called Perunturaippaṭṭiṇam or Talaikarai-paṭṭiṇam formerly. The town of Koroula is to be located. In this region there is Karuvūr, five miles south of Okkūr in the Arantagi Taluk. Or it may be Kurubil mentioned in inscriptions¹³ which is modern Kurubūr in the northeast of Arantāṅgi in the north of Veḷḷāru river. Kalindoia may be the representation of the name Kalindvāra or Kaḷanivāśal and can be identified with modern Kaḷanivāśal near Kaṇḍadēvi in the Tiruppattur taluk, six miles south of Chetṭināḍ. Bata, the principal city of Batoi may be the representation of the Bharatar city, and can be identified with the modern place name Chetṭināḍ, which name means the principal place of the Chetṭis or Bharatar. Talura¹⁴ may be identified as Adalaiyūr, the headquarters of an ancient district called Adalaiyūr-nāḍu and this place, which has not so far been equated may be identified with Taḷakūr, four miles west of Kaḷanivāśal.

A look at the map will show that the region of Batoi represented by these places and the coastline is the island like portion bordered by the sea on the east coast, the river Pāmbāṅgu in the south and the river Veḷḷāru in the north and extending to the slopes of the hillocks of Kuṅgakkūḍi and Teṅ Kaḷakkūḍi. in the source region of the Tēṅāru river.

The identity of the country of Toriṅgoi: Having fixed the region of Batoi and identified the places in it mentioned by Ptolemy, we may now proceed to locate the region of the

Toriṅgoi. As has already been made plain in our discussion of the geographical data furnished by Ptolemy, the coast land belonging to the country of Toriṅgoi lay next to the coastland of Batoi and was situated before the seacoast country of the Soretoi in which were the famous river Kāvērī (Khaberos) and the emporiums Kabharis and Sabouraslie.

By the evidence of the Saṅgam literature, it is well known that the country of the Iruṅḡōvēls was called Kōnāḍu and its capital city was Koḍumbājūr¹⁵ or Koḍumbi. The country lay north of the region of Cheṭṭināḍ (Bata), Negamam (Nikama), Kaḷanivāśal (Kalindoa), etc., of the country of Batoi and extending upto the region of Uḡaiyūr, the Orthoura, the royal city of the Sor Nagos. Saṅgam literature affords us positive proof of the antiquity of the name Tuvaraikkōṅ and his country. It only remains for us to realise that Ptolemy, the great geographer, makes a clear mention to this Tuvaraikkōṅ and his country when he refers to Toriṅgoi and marks out a distinction between the Paralia-so of the Toriṅgoi country and the Paralia of the Soretai i.e., the Chōḷas, which two were contiguous.

The location of the country of Tuvaraikkōmāṅ in the north of the Batoi and the south of the Soretoi in the inland region, as well as the order of the sea coast countries of Batoi, Toriṅgoi and Soretoi as mentioned by Ptolemy is thus an accurate delineation of the ancient lay out of these three countries, coming one after another, after the land, and coast of the Pāṅdyas (Pandionoi).

Clearing the misconceptions about these and showing the untenability of some of the equations proposed by the early writers, we have thus been able to fix accurately for the first time, the location of the countries of Batoi and Toriṅgoi, as mentioned by Ptolemy, and equated them with the regions respectively of the Teṅ-Bharatavar and the Tuvaraikkōmāṅ of the classical Saṅgam age.

NOTES AND REFERENCES

- 1 Kāvōrippūmpaṭṭiṅam—Boswell, *Ind. Ant.*, Vol. VII, p. 140
- 2 Yule suggested its equation with Cuddalore
- 3 Kanakasabhai Pillai, *Tamils Eighteen Hundred Years Ago*

- 4 Macrindle's Ptolemy, pp. 80, 103-134
- 5 *Ibid.*, p. 78; p. 103
- 6 *Ibid.*, p. 162
- 7 *Ibid.*, p. 167
- 8 *Puranānūru*, V. 110 : *Kaṇḍandalu taṇai Mūvaruṅ-kūḍi uḍaṅṅanir-āyinum Parambu koḷark-aridē Muṅṅūr-ūrtta taṅ Parambu Nannāḍu Muṅṅūr-ūrum pariṣilar pervaṅar pāyumu Pāriyumu uḷamē Kuṅṅurum uṇḍu nīr pāḍinir śelinē*
- 9 *Ibid.*, V. 20 : *Pāri Porambir Kōmāṅ*; *Ibid.*, *Malaikeḷu-nāḍa Māvaṅ Pāri*; *Ibid.*, V. 24 : *Muṅṅūr uṇḍu Muṅṅūr pāyumu.....Evi, Punalum-puḍavin Mitalaiy-ōḍu...*
- 10 *S.I.I.*, Vol. VIII, Introduction
- 11 'The classical geographers and the Saṅgam classicss' II World Tamil Conference—'Just as Caldwell identified the Aioi of Ptolemy with the people of Āy Andīraṅ, similarly the Batoi may be identified with the people of Pāri.' This is untenable. Batoi and Pāri's Parambu-nāḍu are two different countries, the one having a coastland, and the other a hill country in the interior without any coast at all. There is no semblance with Batoi and Pāri or his Paṅambu.
- 12 *Pudukkottai Inscriptions*, No. 786; *A.R.Ep.*, 1909, No. 43; *Ibid.*, 1924, No. 83
- 13 *Ibid.*, 1941-42, No. 216
- 14 *Ibid.*, 1918, Nos. 24, 95; *Ibid.*, 1909, Nos. 24, 25, 33, 34
- 15 *Kōnāṭṭuk-Koḍi-Nāgaram Koḍumbāḷūr. Koḍumbai Neduṅḷakkōṭṭam-pukka.*

RĀRĀVI: AN INTERESTING PLACE NAME

N. N. SWAMY

RĀRĀVI¹ is a village in Siraguppa Taluk of Bellary District, Karnataka. This is on the Adoni-Bellary Road i.e., in Andhra Pradesh-Karnataka border area. As the village is on the border line most of the people in that village are bilinguals i.e., speak both Telugu and Kannada languages fluently. The village is situated on the left bank of Tuṅgabhadrā river, where we come across a thick grove of Aśvattha trees (*ficus religiosa*) towards the eastern side of the village even today.

The name of this village is an unique one in the history of Dravidian Linguistics, as it has both the first and second letters in *Śakaṭa-rēpha* (ṛ) i.e., one ṛ followed up by another ṛ which occurrence is probably the first of its kind in Dravidian languages.

It is common in both Kannada and Telugu languages that ṛ occurs in words and names that start from the letter ṛ in between syllables; ṛ may also occur at the end i.e., finally. This is not the case in Tamil. In Tamil no word has ṛa as the initial phoneme as there is a specific grammatical rule negating such occurrence. If at all ṛ comes, it should come only in between two phoneme or at the end of a word. But this name Rāṛāvi, has the epigraphical records to prove its authenticity. An inscription² from this village dated in the Chāḷukya Vikrama year 44, belonging to the reign of Kumāra Tailapadēva, reads the name as Rāṛāvi.

Another inscription from the village Kuravaḷḷi³ belonging to the 10th century A.D. also states the name of the village as Rāṛāvi.

One more inscription of the Vijayanagara period from the place Rāvihaḷ⁴ also calls this village as Rāṛāvi at one place and (i.e., without using *śakaṭa rēpha*) at another.

So it is possible to get some more evidences to corroborate the name of the village spelt as Rāṛāvi, if we make a thorough village to village survey in and around this area.

From the above inscription, one can easily surmise that the name of the village was previously called *Rārāvi* from at least the 10th century to 16th century A.D. and afterwards there was transition and the *Śakaṭa rēpha* must have been merged with the *rēpha* as in Kannada.

This transition from *ra* to *ra* can be placed during the 13th century A.D. However a few conservative writers continued to adhere to the earlier rules in this respect.

The letter 'ra' is unique to the Dravidian languages, especially for Tamil, Malayalam, Kannada and Telugu languages.

In Tamil, this 'ra' is known as Vallinam 'ra'. In modern Kannada, as this is no longer in vogue, we don't know about its exact pronunciation, its place of articulation etc. Anyway Kēśirāja, the noted 12th century Kannada grammarian, has given a clue to its pronunciation. He says "Rēpha puṭṭuva tāṇamaṁ beṭṭitāg—uchcharise rakāraṁ puṭṭugurṁ."⁵ It means if you are going to give stress on the place of origin of *rēpha* then the *śakaṭa rēpha* is produced. Its sound resembles that of the English 'r' (but not Irish or Scot) after a long vowel as in the word form: but it is pronounced further back in the mouth and in a still more liquid manner⁶. However, it is certain that *rēpha* and *śakaṭa-rēpha* are two different and distinct phonemes in old Kannada as well as in other Dravidian languages. Hence, it is not reasonable to accept that *rēpha* and *śakaṭarēpha* are the variants of one and the same phoneme,⁷ as we are having numerous epigraphical as well as literary evidences to prove this distinctiveness. Linguists are of the opinion that there was six stops (i.e., *Saparśavarnas*) in proto-Dravidian language and most probably the sixth one is this alveolar (ra)⁸. The usage of *ra* must have been maintained through the 8th, 9th, 10th and the 11th century A.D.⁹ Dr. G. S. Gai, opines that in the 12th century also, we find 'r' used for 'r'¹⁰ in exceptional cases. Any how, the usages of *ra*, are gleaned here schematically as far as possible.

Examples

(i) Words starting from *ra* : P. Names : *Raṭṭakavi*,

Raṭṭa-Kāvyaṁ.

Nouns : *rakke*, *ravike*, *rappe*, *rāṭāla*

Verbs : *roppo* (to beat), *rōḍāḍu*, *rēppu* (to strike)

- (ii) Words ending with *r* combined with a vowel.
Nouns : nēsarū, basirū, mukkōrū, nalgorū, Ōlagikēra.
Verbs : paṛi, suri, torē.
- (iii) Words containing *r* in the middle :
Nouns : aṛavei, aṛahottige, aṛil (= a star).
Verbs : maṛugu, maṛasu, torayisu, aṛipu.
- (iv) Words containing double *r* in the middle :
Adj : karrage, erṛa (maṭṭi), erṛa (guḍi), baṛrane, girṛane tiṛrane, etc.

The above-mentioned examples are very common in both literary as well as inscriptional evidences. But there is not even a single example where the initial *r* is followed by another *r* as in the case of Rārāvi.

Now let us examine how this name can be derived etymologically. This is possible only with the help of grammar. It is already stated that the village is situated in a border area between Karnataka and Andhra Pradesh. Cultural linguistic and literary borrowings are a common occurrence in border areas. So it is to be surmised that this village name must have been influenced by the Telugu people and their language. In Telugu if words with similar pronunciation occur consecutively then there will be change in the original form of the first word.

e.g., Rāja + Rāja = Rārāja.

Following this example, we might say : Rāvi + Rāvi = Rārāvi. Here the meaning of Ravi is *ficus religiosa* tree and Rārāvi may probably mean a grove of 'ficus religious' i.e., the grove of Aśvatha trees. The name must have originally with Śakaṭa rēpha and as time changed, the same was replaced by the ordinary 'rēpha' in comparatively recent times.¹¹

NOTES AND REFERENCES

- 1 During the course of my epigraphical survey in the year 1977-78, I happened to come across this village name for the first time.
- 2 *A.R.EP* 1977-78, No. B 111
- 3 *Ibid.*, No. B 109.
- 4 *Ibid.*, No. B, 115.
- 5 Kōśirāja - Śabdamaṇidarppaṇam, 19th verse *Vṛitta*, p. 20 Kannaḍa Sāhitya Parishat, Bangalore 1920.

- 6 R. Caldwell : *A Comparative Grammar of the Dravidian Languages* p. 114.
- 7 R. Swaminatha Aiyar : *Dravidian Theories* Madras (1975). p. 155 ff.
- 8 H. P. Nagarajaiah : *Drāviḍa Bhāṣhā Vijñāna*. Bangalore (1961) p. 333
- 9 A. N. Narasimaiah : *A Grammar of the old Kanarese Inscriptions*. Mysore (1941). p. 25.
- 10 G. S. Gai : *Historical Grammar of old Kannada*, Poona (1946) p. 14
- 11 I am very much grateful to the Director (Epigraphy), Archaeological Survey of India for his kind permission to publish this article.

IDENTIFICATION OF TWO PLACE-NAMES MENTIONED IN THE BANAVASI KADAMBA INSCRIPTIONS

H. R. RAGHUNATH BHAT

THE study of place-names could not only be inviting but equally rewarding for a historical investigator. It is indicative of the vicissitudes through which a human settlement has passed. Identification and location, derivation and transformation or sometimes even corruption of place-names have, therefore, a great fascination. A patient collection of data with a steady wholeness of approach helps us to a great extent in this regard. It is with this idea in view that an attempt to identify and study two of the important place-names mentioned in the Banavāsi Kadamba inscriptions of the fifth century A.D. has been made here.

Sāre: This is an interesting place-name mentioned in a commemorative cum donative copper plate charter, issued in the thirtyfifth regnal year of Kadamba Ravivarma (485-519).¹ It occurs in the fourteenth line, on the back or second side of the copper plate which is known as Sirsi copper plate (but it should be considered as Ajjibāl copper plate as it was first found at that place). While recording the grant of four *nivartanas* of land to Mahādēva temple built by Nīlakaṇṭha *dēśāmātya*, beloved physician of Ravivarma the place-name Sāregrāma is specifically mentioned as follows:

line 13. ...*priya vaidyasya Nīlakanṭhākhyā-dēśāmāya Mahā-*

14. *dēvāyatana Sāre grāme Dāsataḍākasyādhaṣṭāt*

15. *Gambāre taḍākasyōpari bandu pukkoli kshētre.....*²

Though the editor of the copper plate, V. S. Sukthankar deciphered the place-name as Sāre, another reading has also been given in the bracket as Sāra.³

The village Sāre which is the main object of the grant and which is mentioned without any specification of its whereabouts, as the editor of the inscription also confessed, remained

unidentified since 1918 up to this day. Recently a fresh attempt to identify this place-name has been made on the basis of the information given in the very inscription, along with the topographical researches in the provenance of the record.

A careful study of the estampage reveals that the place-name is Sāre and not Sāra as put in the bracket by the editor of the record. It corresponds to modern Chāre, a small village at present, not far away from the famous Unchalī falls. It is about thirtysix Kms to the south-west of Sirsi and about thirty three Kms to the north-west of Siddāpūr to which taluk the place belongs, in Uttara Kannada district. The temple dedicated to Śiva is locally called Kadambēśvara. A close examination of the Kadambēśvara līnga (16 cms in height and 75 cms in circumference at the bottom) reveals that it is akin to the shape of the Śiva-līngas as found at Tālagunda, Banavāsi and Guḍ-ṇāpūr. Its ancient structure is not intact at present. The shrine has *garbhagṛiha* and a *mukhamaṇḍapa*. It is completely renovated. The mutilated Nandi, *pīṭha* of the Saptamātrikas are still lying outside the temple. Formerly the temple owned some land also. This may be taken as the temple of Mahādēva built by Nīlakaṇṭha-dēśāmātya of the Ajjibāl copper plate, of the fifth century (A.D.).

How could the place-name Sāre of the inscription be transformed into Chāre of the present day? This by itself is an interesting linguistic study. The *sthānavāchaka* with *sa* and *cha* in the beginning of the name (*padādi*) is not uncommon in old Kannada as evidenced by inscriptions of the fifth-sixth century A.D.⁴ However, in oral (colloquial) usages *sa* > *cha* interchange is possible as may be seen in such words as *sugi* > *chugi*, *sañchi* > *chañchi*, *sañje* > *chañje*. But in the written form in the inscription of the fifth century, Sāre which has now become Chāre provides a good example for palatalization of sibilant *sa*.⁵ This is also corroborative of the fact that the original name of the place Sāre need not be Sāra as presumed by V. S. Sukthankar.⁶

So far as the derivation of the place-name Sāre is concerned it may be taken as associated with the vegetation particularly with the jackfruit after removing its division (*toḷe*)? It is the thin strip covering the edible part of the jackfruit. The Havyakas and Hālakki of the area use the same term in their dialect. This reminds us of the statement of Leonard R. Palmer: Place

names are also valuable in dialect study. They have been described as *frozen dialect material*.⁸ The Chāre area is still abundant in jackfruit trees. It is probably due to this unique feature or distinctiveness that the place assumed the *naturanem* or natural name of Sāre/Chāre which is therefore a *sasyavāchaka* (botanical) in essence.²

Mōriyavaḷḷi: This is another significant name of the place which finds its mention in a recently discovered early Kadamba stone inscription of Ajavarma (6th century).¹¹ It is found at Kampli near Mañchikere in Yallāpur taluk of Uttara Kannaḍa. It is in the second line of the record and in the context of a *grāma dāna* or grant of village that Mōriyavaḷḷi is mentioned as follows:

line 2. *Dharmmasēnavaran Mōriyavaḷḷi*

3. *yān sarvvabādāparihāraṁ koṭṭam*

M. Jayarama Sharma who discovered the epigraph and subsequently edited it for the *Epigraphia Indica* could not identify this place.¹¹ During my recent field work in the Kampli area I tried to identify and locate Mōriyavaḷḷi of the epigraph with modern Moraḷḷi on the border of Ankola taluk in Uttara Kannaḍa. It is situated at a distance of about 27 Kms to the west-south-west of Kampli, the find spot of the record. It is quite a big village on the bank of the river Bēḍṭhi.

Linguistically the derivation of the place-name Mōriyavaḷḷi may be given as follows:

Mōriya + vaḷḷi > Mōra + vaḷḷi > Mōra + vaḷḷi > Mōra + haḷḷi > Mōraḷḷi. Like in Mūḷi + vaḷḷi,¹² Miduna + vaḷḷi¹³ or Posa + vaḷḷi¹⁴ in the case of Mōriyavaḷḷi too *pa* > *va* interchange may be found as early as the fifth-sixth century A.D. This feature was not common in the second century A.D., in that area as evidenced by Maḷḷa + paḷḷi (Maḷavaḷḷi)¹⁵, in other words, what was not seen in the second-third century place-name, becomes a feature in the fifth-sixth century Kannaḍa place-names in so far as *pava* interchange is concerned.

Mōriyavaḷḷi may remind us of the association of the Mauryas of Koṅkaṇ or *mayūra* (peacock) concentration in that area. *Mayūra* > *Mōriya* > *Mōra* + *paḷḷi* > *vaḷḷi* may also be considered.¹⁶ Mōri in local dialect represents a small bridge or culvert to a canal or a small river, Mōraḷḷi is on the bank of the river Bēḍṭhi

at present. This seems to be a *naturem* associated essentially with natural phenomena, viz., concentration of *mayūrs* (peacocks) which may further remind us at a later stage the association with Mauryas of Koṅkaṅ.

It is clear from what has been discussed above that both identification and interpretation of place-names of the early period like Sāre and Mōriyavaḷḷi are not only fascinating but really rewarding in so far as cultural, historical contents are concerned.

NOTES AND REFERENCES

- 1 *EI.*, XVI, No. 19, pp. 264-8
- 2 *Ibid.*, p. 267
- 3 *Ibid.*, p. 265
- 4 Incidentally it may be remembered here that an inscription of seventh century A.D. refers to Sāntara as Chāntara, see *EC.* II, No. 10, The interchange of *sa* and *cha* even in the *padānta* is not uncommon as may be seen in the place-name Hechche of Soraba taluk in Shimoga district. It is called in the inscription Hedase
- 5 Neginal, M. B., *Prāchīna Kannaḍa Sāsanaḡaḷa Bhāshika Adhyayana*, Dharwad. 1982, pp. 41-50
- 6 *EI.*, XVI, No. 19, p. 265
- 7 *Kannaḍa Nigaṅṅu*, Kannada Sabitya Parishat, Bangalore, Vol. II, 1977, p. 2086
- 8 Leonard R. Palmer, *Descriptive and Comparative Linguistics*, London, 1972, p. 360
- 9 Such places as Halasiṅahaḷḷi (Halasiṅḷḷi), Halasi-nāḍu, Halasi, Halasige are common in the area
- 10 *AREP.*, 1972-73, No. B 105; *EI.*, XXXIX, II pp. 75-78
- 11 *Ibid.*
- 12 *MAR.*, 1936, pp. 72-81
- 13 *Ibid.*, 1930, pp. 3-18
- 14 *Ibid.*
- 15 *EC.*, VII, Sk 263
- 16 Navilūru which was Sanskritised as *Mayūragrāma* may be found in Karnataka. Navalūr (Dharwad), Navalguḷḷa (Dharwad), Navile (Raichur), Navalguḷḷu (Mysore) are some more examples in this regard.

SOME PLACE NAMES IN MADRAS

C.R. SRINIVASAN

VERY recently the corporation of Madras celebrated its 300th year. A series of articles appeared in local dailies highlighting the inception, growth, evolution and achievements in affording the civic amenities to the citizens throughout these long span of three centuries by the city fathers of the bygone days of the British down to the free and elected representatives of the Republic of India. The city of course has registered a phenomenal growth both physically and culturally extending or encroaching its limits. This sleepy coastal village which invited the British in 1639 A.D. for trade expansion gave them a golden opportunity to lay the foundation for an avacious colonial expansion and empire, where according to them, 'the Sun never sets'. It is not my intention to draw a balance sheet of good and bad of their rule. It is my aim to present a few place names which are still lingering, in spite of so many vicissitudes that had been eschewed by this hoary city. Some of the vestiges, I am sure might have been the targets of distruction deliberately or otherwise, because of the political and sociological changes during these centuries. With this backdrop, I would like to present before you some place names associated with the erstwhile British rule.

Have you heard a place called 'Loafers colony'? I am sure you will be puzzled, perplexed and flabergasted, I was also sailing in the same boat like you. This place is nothing but Kālāḍipēṭṭai, near Tiruvattiyūr, one of the suburbs of North Madras. In Tamil, Kālāḍi means a loafer and the suffix *petah* denoting a settlement or colony.

'Believe it or not' there is a sign-board stating that this is the Kālāḍipet Police station. The riddle was clear to me only when I was doing a bit of etymological research, on the early history of Madras and its environs. It dawned upon me that Mr. Collet, an Englishman settled some weavers here and

they in turn showed their gratitude named and this colony as Collet pet. Governor Collet (1717-20) encouraged a body of weavers to migrate to Tiruvattiyūr which afforded abundant supply of fresh water and a number of shady trees under which the weaving was undertaken, 104 houses and 105 huts and Varadarāja temple were built and exempted quit rent thus the name was given at the request of its inhabitants. This, in course of time Tamilised as Kālādipet, meaning loafer's colony. It is interesting to note that Tiruvattiyūr and some other villages made over to English by an agreement by Arcot Nawab.

Similarly I was shocked to learn that there is a place called Kolaikāranpēṭṭi at Madras, meaning the 'murderer's colony'. I am confident that our culture would not allow us to have this privilege to murderers to set up a colony of their own exclusively for murderers or criminals. A story of this place-name revealed that it is Kulaśēkhara, a proper name and a *peta*, common suffix denoting the settlement attached to it.

It is to be noted here that in 1877 for some administrative reasons, the Revenue District of Madras was divided into 15 divisions, they were Mylapure, Nuṅgampākkam, Egmore, Purasavākkam, Perambūr, Vēpēry, Teṇḍaiyarpet, Peddanāyakkānpēṭ, Triplicane etc. A large Block of land is called Andersonpet near Nuṅgampākkam. This was about 80 *kāṇis* (of land) in extent. This was given rent-free by the court of directors in the last century. This was named after Dr. James Anderson of Madras Medical Service. As a matter of fact, we should not derive the meaning from Tamil root *Ānda+arasan pēṭṭa* which may result in the wrong derivation 'the king who had ruled'.

The Basin Bridge has got the proud privilege of being the junction, where all the trains bound to Central Station stop but passengers never alight. In other words the entry of all the trains to Madras are regulated here for want of platforms. When I was interested to know the meaning of the Basin, I stumbled on some facts. This place was formerly called Mūlak + Kottaḷam, (Mūlai-corner-Kottaḷam—rampart in Tamil). This is about 3.5 k.m. from the sea and almost parallel to the numerous portions of back water which were soon after Hyder Ali's invasion in the latter part of the 18th century A.D. lengthened and deepened to facilitate carriage of materials for the construction of northern rampart of the Black Town.

Subsequently an enterprising merchant named Cochrane continued the excavation and improved the basin and the canal thus formed was named after him Cochrane's canal during the governorship of Lord Clive (1798-1803 A.D.). The canal extended upto Ennore—into a navigable channel. A Battery existing on the North Beach Road was constructed in his time at the sea end of the Black Town wall. It was named Clive's Battery *Triumph of Seringapatam*. The basin and the canal belonged to M/s Arbutrot Co., until 1820 A.D. when they were purchased by the Government.

The present Chepauk, is Anglized from Chēpākkam. It was originally called Barā-bāgh which means Large Garden. It was at this place the palace of Arcot Nawab was located. Constructed in 1764 A.D. by Nawab Md. Ali to have a permanent residence in Madras on 117 acres from Coovam to Pycrofts Road Consisting of Kalasa Mahal Humayun Mahal. The word can be derived as beautiful village (pākkam).

Aramaṇaikkāratteṟuvu

At the outset it may appear that Araṇmaṇaikkāratteṟuvu means the street of the place people as Aramaṇai connotes a palace in Tamil. But it is not so. The street which is opposite to old High Court Buildings or Light house or very near to the Esplanade, was actually given to the wealthy and influential Araminjans by a charter by the East India company in June 1688 A.D. For practical purposes, they were enjoying all the privileges of the English—particularly the civic rights—in the manner as if they were Englishmen born and to have the liberty to exercise of their own religion—build their own church etc., In this respect Gregoria Peron and Cofa Pandus Calender who created very good impression on the minds of the Directors of the company who sanctioned a plot of land for their settlement and to follow their trade. Hence, the street is called Aramenian corrupted as Araṇmaṇaikkāratteṟuvu.

Chintādrīpēt

In 1734 A.D. during the rule of the Governor Morton Pit (1730-33 A.D.), proposals were received by the Govt. for building a weavers town adjacent to the black town with a view to supply the cotton to the East India company. This was warranted because the chief suppliers Liṅgāyats and Canarese communities from Kārnataka could not supply,

Thambu Chetty, the chief merchant of the company represent the storage of goods for export. Sunkurama Chetty, another chief merchant who was dismissed from his post was having garden given to him by a 'Cowl' near Coovam and Periyamēt. The Government resolved to settle therein several hundred families of spinners, weavers, painters, dyers etc. So to say a colony of artisans sprang up. Chintādri and Narāyaṇ headweavers of Madras and descendants of Ādiyappa Nayak were granted 'cowl' in 1734 A.D., permitting them to settle in this village in consideration of their engaging to supply all the cotton that the company might require. Thus the Chintādrīpēṭ. came into existence. Another name for the place has also been suggested as original *Chinna+tari+pēṭa(tah)* i.e., the village of small looms.

It is also interesting to note that there are streets named after the two chief merchants Thambu Chetty and Sunkuvar Chetty, mentioned earlier (Sunkuvar street and Beach). Late Dr. G. N. Reddy was telling the other day about the dropping of caste suffixes quite recently at Madras.

The Nungambākkam originally belonged to Kārvēṭnagar Zamindar—one Bommarāju. He divided this village into 100 parts and gifted it and the income was apportioned to Śiva/Vishṇu temples consecrated by him. He appointed one Nuṅguma-nāyaka named this village after him. In 1708 A.D. Dāvood Khan granted this to English. 1713 A.D. Sadulla Khan regranted and confirmed it. By a treaty 'Aix-la-Chapelle' in 1749 A.D. the French ceded this to English again.

Popham's Broadway

Popham, a merchant and from its being the broadest street in the town at that time. He settled at Madras as a Solicitor. Originally as Secretary to the Advocate General of Bengal (1781-85 A.D.) he developed and reclaimed the waste land, Hog hill, called Narimēḍu. The earth was removed to Popham's ground in Mannāḍi street, which thus got this name accumulation of mud. The cleared ground was converted into Esplanade of the Fort and now covered by the ordinance lines at the instance of Egucok commander-in-chief.

Robertsonpet

Named after Robertson, a European merchant—From the Fort 4 miles, lies on the east of Brodies and road in Mylapore South by Adayar—originally belonged to a Portugeese named D'Frouze in 1804.

Seven Wells

From having originally—2 miles from fort, seven wells in number sunk between 1772 and 1782 A.D., when finished they were purchased by East India Company at a cost of 4 lakhs of Rupees in order to supply the troops in Fort St. George with good drinking water. As demand increased fresh wells were sunk in the neighbourhood. They are now 30—situated to the north Black Town adjacent to Northern rampart—The water is conveyed to the fort by iron pipes underground and it is considered to be purer than even that brought from the Red hills.

Choolai

The word means kiln, the area having originally been the site of numerous kilns constructed for the manufacture of bricks when Fort St. George was built.

Thousand Lights (Naksh-Hindi).

Suburb of Madras—2 3/4 miles called after the building of that name constructed by Oomdat Ool Omrah in which the Shia Mohamadans assemble during the Moharram to bewail the martyrdom of the grandsons of Prophet Hussain, near Mount Road and Peter's Road,

Kottawal Market in 1777 A.D.—Viraperumāl was appointed to look after the affairs of the market—overseer of the Market. He was keeping an eye over the the commodities that were brought for trade and collecting quit-rent. When disputes arose regarding this at the Supreme Court, a regular establishment was set up paving the way for the policing in 1797 A.D. Statistical analysis was given in a Tamil daily about this some time ago.

Marmalong Bridge

An Arermenian prominent citizen of Madras, by name Coja Petrus Usca, built at his own expense, rather rebuilt the great Marmalong Bridge which spans the Adyar river connecting Saidapet with Guindy (1725-30 A.D.) during the rule of Governor Macre.

BOOK REVIEWS

STUDIES IN THE HISTORICAL GEOGRAPHY OF ANCIENT INDIA

by O. P. BHARADWAJ, Published by Sundeep Prakashan, Delhi,
First Edition 1986, pp. i-xii and 1-290, Price : Rs. 215/—

THE book is a compilation consisting of twenty articles contributed by the author to various Indological journals. The study of onomastics is concerned with a number of factors both 'human and natural'. They include topography, names of tribes, rivers, hills, routes, peoples, etc. Many place names bear the reminiscences of the culture of the bygone ages. The author has discussed in detail about the names of cities and rivers that we come across in the ancient texts like the *Vēdās*, *purāṇas* etc. Though, many times, it is very difficult to identify the places with modern affiliations, the critical acumen of the author is reflected in the identification of a number of them. For example the identification of modern Ludhiana with ancient Ailadhāna on the basis of the evidences in the ancient works like the *purāṇas* is indicative of his thorough scholarship. Each article from the pen of the author, included in the publication, reveals the discerning intellect of the author. He deserves to be congratulated for this very painstaking study. The book contains a map, bibliography, index and illustrations at the end and is neatly printed. The Printers and Publishers also deserve our hearty appreciation.

Madhav N. Katti
and
C.A.P. Sastry

KUMDĒŚVARA: OMDU ADHYAYANA (KANNADA)

by Dr. P. N. NARASIMHA MURTHY, Published by Kundēśvara Yuvajana Sabhā, Kundāpura (First impression 1989), pp. 66, Price : Rs. 5/-

THE book is a welcome addition to the literature on important place-names, tourist and pilgrim centres. Kundāpur being an important tourist and pilgrim centre in the South Kanara District deserves a book of this type and the author has fulfilled a long felt need by placing this in the hands of the readers. It deals mainly with the history of the place Kundāpura and the temple of Kumdēśvara located therein. The political, architectural, socio-cultural and religious factors which have helped this temple to retain its importance during the last few centuries have been highlighted in the monograph. He has also added an appendix of 5 inscriptions, a gist of the entire discussion in English and information on various practices and daily functions in the temple. The book contains fine illustrations on the subject at the end and bears a weighty foreward by Dr. K. V. Ramesh, Director of Epigraphy, Government of India and President of the Place Names Society of India.

Though the primary aim of the work is to cater to the needs of various types of readers interested in knowing about the cultural importance of the place and the temple,, the author has dealt, at length, with the toponomical aspect of the place which is of larger interest to the students engaged in research on place and personal names. The inscriptional evidence helps us to understand the historicity of the place from the 12th to about the 15th century A.D. The place name is mentioned as Kumdagrāma, Kundāpura, Kundāpurada grāma etc., and is intimately associated with Kumdavarma who was the ruler of the place. The temple of Kumdēśvara is stated to have been built by this ruler. It is of interest to note here, that as per the author's findings, the place, being situated at the mouth of the river Pañchagaṅgāvali and joining the Western sea, came to have heaps of sand in large quantities near its mouth, and on account of this the original settlers of the place started calling it Kumdagrāma (as a village near heaps of sand). It is also

stated by the author that the Kumdēśvara temple was originally built by the local people in order to fulfil their religious obligations and as per the local history, this was done during the 8th century A.D.

The author deserves to be congratulated for elucidating so much within the compass of such a book, dealing with various aspects of the place and covering the whole subject within the range of 66 pages. However, the inscriptions incidentally refer to some other places, which also form an interesting subject-matter for a toponymist's study. It can be hoped that the same author will bring out another book highlighting not only the names referred to herein, but those of the entire South Kanara District. The book is neatly printed and the publisher deserves our hearty appreciation.

Madhav N. Katti