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MADHAV N. KATTI

Editors

M. D. SAMPATH

S. SWAMINATHAN



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**XII Annual Conference
Ootacamund (T. Nadu), June 1991**

General President : **Dr. G. S. Gai**
Chief Epigraphist (Retd.), Mysore

Prof. Ku. Si. Haridasa Bhat
Shashti-poorti Endowment Lecture

BY

Dr. Jan Brouwer
Netherlands

FOREWORD

IT is a matter for gratification that the Society has brought out in unfailing succession the twelfth volume of its journal on the occasion of its twelfth 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. S. Swaminathan.

The twelfth annual conference of the Society is being organised at Ootacamund, Tamil Nadu, under the auspices of the Directorate of Museums, Government of Tamil Nadu. In this respect I offer my sincere thanks to Sri K. Lakshminarayanan, Curator of the Government Museum, Ootacamund and his colleagues for having taken keen interest in inviting the Society to hold its annual session there. The renowned epigraphist Dr. G. S. Gai, Chief Epigraphist (Retd.) will be presiding over the conference while Dr. Jan Brouwer from Netherlands will deliver, Prof. Ku. Si. Haridasa Bhat Shashti-poorti Endowment Lecture.

I am thankful to all our patrons and members for the steady encouragement received in our efforts to keep the Society active and effective.

K. V. Ramesh

President

SECRETARY'S REPORT AND EDITORIAL

I feel delighted to place in the hands of the readers and research scholars the twelfth volume of the Society's Journal. The journal contains research papers, on a variety of subjects reflective of the assiduous research work being carried out in the field of onomastics and allied disciplines in different parts of the country. The Annual conferences which have been organised in various parts of the sub-continent during different years have been very successful. I must express my gratitude, on behalf of the President and Members of the Executive Committee, to the organisers of the eleventh conference, especially to Prof. B. Sheik Ali, the Vice-Chancellor of the Goa University, Prof. B. S. Sastry, Head of the Department of History and their colleagues, on account of whose untiring efforts the last conference was an unprecedented success. Prof. R. C. Hiremath who was the General President of the conference and Prof. V. S. Pathak who delivered Prof. Ku. Si. Haridasa Bhat Shastipoorti Endowment Lecture deserve our special thanks for inspiring us with their scholastic presentations. The Society has been registering added success every year, since its establishment. Prof. D. Javare Gowda, our Chief Patron has been a source of inspiration to us throughout. 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 beloved President has been guiding us through out and has helped me in person, especially to carry on my duties as the Secretary and Executive Editor. Our other office-bearers Dr. Y. Balagangadhara Rao, Shri M. R. Sanna Rame Gowda, Sri D. M. Nagaraju, Dr. C. R. Srinivasan, Dr. C. A. P. Sastry and Dr. Venkatesha have always stood by me in successfully handling the affairs of the Society. Dr. M. D. Sampath and Dr. S. Swaminathan, my editorial colleagues, have spared no pains in enabling me to bring out the present volume of the journal in time. I can feel a sense of satisfaction that this

journal has not only retained its scholastic content but also is more voluminous than the other issues brought out so far. The Executive Committee Members from different parts of the country, the office-bearers of the Chapters at Mysore, Pune and Calicut, the Life Members, Institutional Members and Annual Members of the Society who constitute its back bone and other well-wishers who have helped the Society to grow from strength to strength, deserve all our gratitude.

Dr. K. V. Ramesh, President of the Society, participated in the XVII International Congress of Onomastic Sciences held in Helsinki (Finland) during the month of August 1990 and presented a paper. Financial assistance was provided to him by the Indian Council of Historical Research, New Delhi, for which the Society is thankful to the Council. Papers sent by the Secretary, Vice-President and one member Shri Mastan from Aligarh were also accepted by the Organisers of the Congress and those of the latter two presented.

The Twelfth Conference of the Society is being organised under the auspices of the Government Museum at Ootacamund and we hope it will be a grand success. Dr. G. S. Gai, Chief Epigraphist (Retd.) will be the General President of the conference and Dr. Jan Brouwer from Netherlands will deliver Prof. Ku. Si. Haridasa Bhat Shashtipoorti Endowment Lecture.

I take this opportunity to express my sincere and warm thanks to Shri M. Satyanarayana Rao and his brothers of the Geetha Book House, Mysore, our Publishers, for continuing to patronise the publication of the journal and Shri G. H. Krishna Murthy, Proprietor, Mysore Printing and Publishing House, Mysore for neatly printing this volume.

Madhav N. Katti

Secretary and Executive Editor

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When the work of binding of this issue was about to be taken up the news reached us of the sad and untimely demise of Dr. B. S. Sastry, Prof. and Head of the Department of History, University of Goa on the 8th of June 1991. Dr. Sastry was the main force behind the successful organisation of the XI Annual Conference of the Place Names Society of India under the auspices of the University of Goa during Prof. Sheik Ali's Vice-Chancellorship. The Chief Patron, Patrons, Office-bearers, Executive Committee Members and all the Members of the Society join in expressing heartfelt condolences at the demise of Dr. Sastry, whose departure is a great loss to the world of academics.

PRESIDENTIAL ADDRESS

R. C. HIREMATH

Dr. K. V. Ramesh, Director Epigraphy, Govt of India and President of the Place Name Society of India, Mysore has been kind enough to extend an invitation, on behalf of the members of the executive committee of the Society to preside over the XI Annual Conference of the Place Name Society of India to be held at Panjim (Goa) during 1-3 March 1990 under the auspices of University of Goa. This rare honour should have been conferred on some distinguished scholar in the field. Since the invitation had come from the distinguished office, I have honoured the same and accepted the Presidentship. I offer my sincere thanks to the President and members of the Executive Committee.

Place names have been described as "Fossil representation of an immemorial past". They are valuable representation of the real speech of the people. Due to the retentive power of the form and content, place names are opposed to the changing language of the community on time scale. Yet whenever the language undergoes major phonetic changes place names are subject to such changes. Place names include the names of habitation sites like towns, cities, hamlets, villages, hills, rivers, ponds, streets etc. Some place names are in current usage and found in written records. They constitute one group of place names. The second group includes place names that are found only in current usage, but not in written records. Place names that are traced only in written records, but not in current usage form the third group. Obsolete place names found in inscriptions, literature and other records come under the third group.

Place names cling to their original form unless there are historical, social or other reasons to change. They are subject to folk etymology and folk legends woven round them. With

all these peculiarities place names continue to retain their forms. They are not mere words, but the very emotional entity of the community labelled as a mark of the identity. They tell the story of the past. Every one who belongs to that place is proud of it because as a 'Janmabhumi' (place of birth) it is considered to surpass heaven. It is no wonder, therefore, that legends are created about the places. They are the quintessence of the past fossils of culture. These place names are reliable sources of information to a linguist. There is spontaneity and least human interference in the place names. On account of such characteristics place names are very authentic source of information to scholars. They supply in full measure linguistic information which we cannot find in archaeology. For the study of human culture and civilization place names constitute important source.

The aim of the study of the place names is to find out the original form and meaning and interpret them. Important clues regarding the origin and development of human habitation are supplied by the place names. Students of geography, history, sociology, folklore, religion etc., will get ample material from the study of toponomy. Every place name is a fossilised philological fact. Our knowledge of history, geography, sociology etc., can be broadened by the studies of toponomy of particular region. The original inhabitants of the places can be traced by studying place names. They disclose many historical and sociological facts pertaining to the region. The importance of the study of toponomy is now clear to us.

Toponomical Studies in Europe

The study of toponomy is of recent origin. Gottfried Wilhelm Leibniz (1768) was the first to recognise the significance of the place names. Since then some attempts were made to study the place name in Europe. Methodical research in place names, however, commenced from 1841 A.D. As the philological studies developed toponomical studies advanced receiving impetus from philology. The period between 1871-1885 witnessed progressive development of toponomical studies. J. J. Eglig was one of the outstanding scholars of that period.

After 1885, the place name studies in Europe and England rapidly progressed and established a continuous tradition. Toponomical Institutions were started either by the Government or by scholars in Europe for conducting research in place names. Comprehensive surveys have been conducted and valuable materials are preserved in place name archives. National and International conferences are held every year. More than fifty volumes have been published by The English Place Name Society started half a century back. A quarterly journal entitled 'Names' is devoted to toponomical studies in U.S.A. The American Name Society is bringing out these issues regularly. The other European countries like Germany, France, Belgium can boast of their studies in place names. Dissertations are being brought out on place names in western universities. Computers are being used to collect field names.

Toponomical Studies in India

Interest in place names in India may be traced to the sthalapuranas that contain legendary stories about the places. Sometimes about the mythology and some times about imaginary incidents. Thus each place in India has more or less some story about it. These stories may contribute to the folklore but not to toponomical studies.

There is a work called Namasangrahamala by Appayya Dixit in Sanskrit. This has been referred to by Dr. V. Raghavan. We do not know much about the work. But if it contains any etymology it may be folk etymology full of imagination. Even Yaska's Nirukta so valuable in linguistic studies contains many imaginary derivations. If this be the case of a scientific work which aimed at enabling scholars to interpret Vedas, then we can imagine as to what might be the nature of Namasangrahamala by Appayya Dixit, place name studies in India have started their career only after the impact of the western scholars. But the progress in India in this field has been very slow. Serious attention has not been paid by the Indian Scholars about the place name studies. Hence the toponomical study in this country is in its infancy. A few articles of elementary nature have been published in various journals in English as well as in regional languages.

Ramakomul Sen has analysed certain place names in his preface to the Dictionary in English and Bengali in 1834. He is considered as a pioneer of Indian toponomical studies.

Some place names of Kerala were studied by *Gundert* in his Malayalam Dictionary in 1872. This is the second attempt in the field in India.

About hundred articles on studies in folklore in the Journals of Asiatic Society of Bengal and Bombay. Mythic Society of India, Indian Antiquary and Annals of Oriental Research are published. They created interest in toponomical studies in India.

H. Blochmann in 1823 wrote an article on "Contribution of place names to the Geography and History of Bengal," in the Journal of Asiatic Society of Bengal. He applied historical method to study the toponomy of the five districts of Bengal and determined the age of some place names on the basis of historical events. He pointed out some linguistic peculiarities of the place names.

W.S.F. published an article in 1878 in Indian Antiquary on "Names of Countries ending in "Stan". He has taken names of countries, where the traces of Aryans are not found, like Kurdistan, Gurgistan and Gugestan. He has pointed out non-Aryan (non-sanskrit) origin to this word. The recent investigations about the spread of Aryans from the West to the East would clearly disprove this conclusion.

R. P. Branfil: Wrote an article on "The Names of Places in Tanjore District" in Madras Journal of Literature and Science in 1879. He collected vast data on the basis of oral evidences and applied scientific methodology. He has been able to analyse the two components of the place names—the base and the place name suffix. He has also grouped the various "place names under different headings. We can see the place name study slowly taking shape on scientific lines.

R. S. White Ways: He has written an article entitled "Place Names of Merwara" in the Journal of Asiatic Society of Bombay in 1886. He has analysed the place names on the basis of microtoponomy, hydronomy etc. A deep insight is seen in this useful study of toponomy. He traced the original forms of

the modern place names and pointed out two stages of the changes and interpreted the social set up of the place.

Padmanabha Menon (1902): He has an article on "Discursive Notes on Malbar and its Place Names" in *Indian Antiquary*. It is strange he bases his investigation on legends and mythology. He derived the word Kerala from chera and attributes the change to the influence of Kannada.

J. F. Fleet: Another important name in the Indian Toponomical Studies is that of J. F. Fleet. He studied the inscrip-tional place names in 1902. He has identified a number of places and changes seen in these names and pointed out. This has been very useful to the study of Dravidian place names.

Rev. Ferard Hahn: He has published a paper entitled "Dravidian and Kolarian Place Names" in 1903. He has studied the place names in Gaya, Mirzapur and Shahapur districts and observed that the original inhabitants of these places were Kolarians, on the basis of Kol element in the place names.

Hayavadana Rao 1915: He has a paper on Place Names of Mysore in "*Journal of Mythic Society*". He shows the importance of place name studies. When the place names are traced to the original forms, they would disclose the missing links in the history of the region. They also would tell about the people of the region. He has analysed the base and the place name suffixes and discussed about 60 Kannada place name suffixes which are helpful in the comparative study of Dravidian place names.

S. K. Chatterjee 1926: This Doyen of the Indian Linguists has brought out a monumental work "The Origin and Development of Bengali language". In this work there is a separate chapter on the Bengali place names. He has analysed the place names of Bengal and pointed out the presence of Kol and Dravidian elements in the Western Bengal. Dravidian affinity in Bengali Phonetics, morphology, syntax and vocabulary have been pointed out. He says that the suffixes like Wada, Kundi, Chavadi are Dravidian. His investigations of Bengali place names have revealed the presence of non-Aryan Speaking Community—Dravidian in Bengal.

N. K. Bose 1928: He has an article on "Some Place Names

in Palaman." He has proved that the Mundas were the first inhabitants of Palaman District.

Hiralal: In his paper on place names in Indian Antiquary (1931) he says that the Aryan immigrants have named their places after trees. Thousands of villages are thus named after the trees. This is one class of place names according to him. Place names after animals and birds form the second division. Names related to Gods and Goddesses form the third group. Names after the household article have been classified as one group. Having classified like this, he says that the classification of place names must be based on the specific circumstances of the area. Its peculiarities will then be reflected in the classified list.

K. P. Padmanabha Menon: His paper is on "Some Place Names of Malabar" (1932). In the paper Menon has analysed a large number of place names and pointed out suffixes in those names. He compares them with other suffixes of the south Indian place names. Place names are classified by him as below :

1. Topographical condition
2. Artificial condition
3. Native soil products
4. Temple etc
5. Ancient military strongholds
6. Cultural and Religious
7. Incidental
8. Trade culture
9. Profession of the people
10. Accidental phenomena

C. Narayana Rao: He has a paper on "A study of place names in Anantapur District" (1935). He is a pioneer of Telugu Place Name Studies. He was discussed in detail about the classification of place names and observes the conflict between the Linguistic Science and popular etymology and Tradition and History. The names are classified and then analysed. Etymology of a good number of place names and place name suffixes are brought out. The influences of Prakrit and Sanskrit in place names is pointed out. Pan-Indian place name suffixes

are also shown. His classification of place name prefixes is profound and exhaustive. Nineteen divisions of prefixes are noted as follows :

1. Directions, 2. Rocks, 3. Big and Small, 4. Old and New, 5. Hill and Spring, 6. Cold and Hot, 7. Channels, 8. Forts, 9. Home Sheds, 10. Heavenly bodies, 11. Animals and Birds, 12. Parts of human body, 13. Food, 14. Profession, 15. Family, 16. Dynasty etc.

He has cited chronologically the pre-historic and historic evidences reflected in the place names. The influences of Cholas, Chalukyas, Hoysalas, Yadavas, Vijayanagara and Muslim Kings and British rulers is noted. Also the impact of caste, creed, religion etc, is pointed out in the development of villages.

Between 1935-1955 Indian toponymy advanced to some extent. Ramachandra Chettiyar, K. Achuta Menon, Krishna Pada Goswami, H. D. Sankalia, S. Silva, S. B. Joshi and R. C. Hiremath, these are the few names noted in the field during this period.

Ramachandra Chettiyar : He has published a number of papers on Toponymy. He concentrates on geographical factors in place names. He observes that the study of place names should be based on geographical factors. Historical evidence is secondary according to him. He prefers to take a small area and study the place names in detail. He has published several articles.

1. Mahabalipuram—1936-37
2. Place names in South Canara District—1938
3. Place names in Tamilnadu—1939

He has studied the geographical peculiarities of the area and classified the material as below :

1. Hill area : Ghatta, Konda, Kunra, Durga, Male etc.
2. Water Sources : Aru, Nadi, Eri, Kula, Kere, Halla, Hole, Kunda etc.
3. Plains : Nadu, Sthala, Mannu etc.
4. Civic life : Uru, Hatti, Palli, Pura.

5. Agriculture : Eru etc.
6. Religion : Ishwara etc.

In his paper on 'Place Names of Salem District' he has brought out the influence of Buddhism, Jainism, Saivism and Vaishnavism in that area. The Chōla, Pāṇḍya, Bāṇa, Vijayanagar, Maratha and Muslim ruler's impact is also pointed out. Towards the end he says that the science of Place Names has necessarily to rest on guessing. Most history is guessing and the rest is prejudice. This dictum he says, is applicable to place name studies also.

R. P. Setu Pillai : He has published many papers on place names. In 1939, he has collected the place names of four Dravidian languages and analysed. In 1946 he has analysed the sacred place names of Tamilnadu. In 1957 he published an article on place names and poets. This deals with sangam poets and their places. He tries to identify their places.

B. Kakati : He has a paper on 'Assamese Place Names' based on inscriptions.

Goswami : In 1945 he has published a paper on place Names of Bengal. He has also proved that the Dravidians were the inhabitants of Bengal before the advent of the Aryans. He has found out a large number of Dravidian, Kolarian, Tibeto Burmese elements in Bengali place names, since they were the pre-aryan inhabitants of the region.

Tyagaraju A. S. : He believes that the south Indian place names reveal the characters of the proto-Dravidian.

He has suggested that place names of an area having least external contact should be selected and analysed. Reconstruction of old names and their identification is a difficult task. To get the life history of each place we have to study the inscriptions, copper plates, identify the modern names and glean the historical facts from these records. He has tried to show three types of place names in Telugu country.

1. Names which came in to existence before the dialects separated from the proto Dravidian. He has tried to identify such names by the common stock of Dravidian place name suffixes such as Kodu, Palli, Ur, Ir, etc.

2. Names peculiar to Telugu alone which settlements have come in to existence after the advent of Telugu language in Andhra Pradesh.

3. Names having the influence of Aryan, Islam and Christian rulers.

He holds the view that the same type of people inhabited the area having the same place name endings.

H. D. Sankalia: The one and the only one noted name of the Toponomists in India is that of Dr. H. D. Sankalia. He laid the foundation for the scientific study of place names on a very sound line, so as to set a model for the contemporary and future scholars in the field. His work "Studies in the Historical and Ethnography of Gujarat Place Names" analyses the place name suffixes from inscriptions and modern names. Place name study points to the problem of Aryanization in Gujarat and formation of Gujarati language.

B. S. Upadyaya, in his paper "On some ancient place names in Kalidasa", tries to establish the earlier boundaries of India on the basis of Raghu's Digvijaya in Raghuvamsha. He concludes that Baluchistan and Afganistan were the parts of old Bharata.

Mehendale: He has published a paper on "Wadi names of the Ratnagiri District in 1947. He has collected 2045 Wadi Settlements in Ratnagiri District. Out of these names 545 settlements are just Wadis without any prefix or suffix. Of the rest majority of the Wadi names are compounded with stems meaning forts, passes, hills, rivers, water places. He concludes that physical geography of a country plays an important role in generating and encouraging human habitation.

K. Ishwardatt: He conceived for the first time the idea of a Place Name Society of India and pointed out the need for the same.

S. B. Joshi, has several books in Kannada on place names of Karnataka and builds up the boundaries of greater Karnataka. He has shown that western Maharashtra was an integral part of Karnataka on the basis place names.

The papers on the place names of Karnataka by Dr. R. C.

Hiremath make a comparative study of the modern and inscriptive place names.

During the period from 1957—1976 two outstanding toponomists are seen. Dr. N. Nachimuthu and Prof. K. M. George are the two scholars under reference. K. M. George has published a monumental work on Dravidian place names, the first of its kind and Nachimuthu has been contributing very valuable papers to the study of Toponymy.

The Universities in India are gradually taking up the toponomical studies for M.phil. and Ph.D. dissertations. Prof. V. I. Subramanyam had a project for the survey of the Malayalam dialects and the study of Kerala place names. Some dissertations have come out, while others are in the making. To crown all these toponomical activities Place Name Society of India has been established in 1978 at Mysore by the efforts of two great scholars Prof. D. Javaregowda and Dr. G. S. Gai. Annual Conferences are being held regularly every year by this. Another Place Name Society also has come into being in Trivandrum in 1983 and they have been doing good work in the study of toponomy. They are holding Conferences, Publishing a Journal (Plans) regularly. This is the state of Toponomical Studies in India. D. C. Sirkar and Lahoverly have done work on international place names.

Standardisation of place names

Standardisation is defined by Hartmanh and Stork (1972: 218) as "official acceptance by at least some groups within a speech community of certain general pattern of pronunciation, grammar, orthography and vocabulary" when there are several dialects of the same language spoken in different reigons, need a common means of communication in schools, colleges, govt offices, mass media like newspapers literatures arises. Then a standard language is developed out of one of the dialects of a significant locality and drawing from various items of necessary from other dialects. Likewise standardisation of place names arises when there are significant changes in the place names.

As the language of which the place names are a part and

parcel, develops certain phonetic or grammatical changes, they will have an effect on the place names and so the changes occur in them. Political, social and economic changes may change the place names. New names might have been given to the places and new settlements would have come into being. Anglicization of course is one of the main reasons in India that has caused changes in the place names. Due to these circumstances new names are adopted in place of the old ones, and new settlements, townships, housing colonies etc might come into being, consequent upon the industrial development. Urge to immortalise some important personalities may result in the change of old names. Besides the same or similar name is found in several places.

On account of such changes the need for standardisation of place names arises. Changes in the place names occur due to technical errors particularly in the Government documents. The Government documents under reference are Gazetteers, Manuals, Maps published by the Survey Departments and Census publications. They contain place names, but to our great disappointment uniformity of the spellings of place names is not seen in these documents. Each one of these documents differs from the other in spelling of the same place names. Even within the Gazetteer we find different spellings of the same place in different pages. With the result that we are confused about the correct usage. This necessitates the standardization of place names. The place names are published in the regional languages, but the transliteration of these names in Roman script is most erratic. This is due to the fact that people who were not familiar with the regional languages such as foreign travellers and British civil servants recorded the place names not as they were in the regional language lists nor as it should be in the correct form as the people of the locality pronounce it. But they did it as they pronounced it and accepted them as authentic. The confusion arose due to the fact that a large number of foreign officers particularly the British civil servants, each differing from the other and all differing from the original manual in the regional language, transliterated as per their idiosyncracies. Then again the local

officers took these transliterations as authentic and added their own mistakes. Besides the changes in the place names that were seen from time to time due to several reasons were not carried out in these contemporary records. In some of the earlier documents diacritical marks were used and later they were dropped without making corresponding changes in the documents. Thus, we find different versions of spelling of the same place name in these gazetteers, manuals, etc though the regional language versions were correct.

The need for standardization of place names, thus arose. Place names bearing identificatory level could not serve their purpose due to these variations. These variations lead to confusion and anarchy. "A battle may be lost if the name is not identified correctly, wrong identification of place name is sure to lead to dispute in the interpretation of legal documents and international treaties dealing with boundary", such confusion in place names may result in the inordinate delay or non delivery of postal and telegraphic messages. Again this confusion in the spelling may take us to a different place while travelling. In the bilingual and multilingual areas this problem will be still more acute. Hence it is necessary to have uniformity in the spellings. Without that, there will not be free flow of information, men and material. If people use the spellings of the place names according to their fancy and idiosyncracies, it would result in the break down of the administration.

The standardisation of place names means to decide what exactly is the place name and what it should be. It should be written down in the official administrative language regional as well as non-regional language in an unambiguous manner. Place naming process and its usage in speech and writing are the two aspects of standardisation. We will have to revive the old names or bestow new names. Thus the place name standardisation will have standard pronunction, standard writing in regional national and international languages by proper transliteration system.

History of standardisation of place names in India

History of standardisation of place names in India goes as far back as 1858 when the Government of India with a view to crying halt to the chaos in transliterating place names entrusted the work to William Hunter. He devised a system of transliteration in 1870 and the govt accepted the same. He took over 12 years for the task and published imperial Gazetteer of India. This Gazetteer contained 15000 names. This system of transliteration cannot meet the present day need of free India. In the first place the reverse transliteration from the Roman to any Indian script is not possible as it was designed by Hunter only for the use of English men. With a view to rectifying this Government of India appointed an Advisory Board for a National Atlas and geographical names in 1961 which, however, was dissolved in 1963. The Government of India has communicated to the State Governments to set up State Name Authority for transliteration of place name and change of place names. But no effective measures have been taken either by the central or by the State Governments. It may be noted that America has established such a Board as early as 1890. There is no confusion whatsoever regarding the place names. United Nations held a conference on the standardisation of Geographical names at Geneva in 1967. They have made certain recommendation for standardisation which can serve as guide lines in this respect. It is therefore necessary to set up State Names Authority in all the States of India to carry out.

1. Research regarding place name in the States.
2. Transliteration of geographical units in a proper system.
3. To give names to new settlements.
4. To recommend to the Ministry of Home Affairs any alterations of existing names.

The following steps need to be taken immediately regarding standardisation of place names.

1. Names of all revenue units, post offices, police stations, railway stations, rivers etc. should be collected and lists prepared.

2. A transliteration system to cover all the special phonetic features of their languages should be formulated.
3. On the basis of this system final transliterated lists are to be prepared.
4. The finally approved lists should be circulated to all departments.

Further the collection of all place names in the spoken form of the regional language is absolutely necessary before taking up the transliteration. It is the name in the local language as pronounced and used by the local people that is to be taken as authentic which is later to be transliterated. These names should be written in all agreed form of phonetic script.

5. Then they are to be documented along with historical material for proper understanding.
6. The collection of materials should be done dispassionately. The collected material should be analysed and assessed. Then on the basis of this analysis the names of the places should be decided and recoded in the regional language with proper transliteration.

This is a huge task particularly in a vast country like Indian sub-continent to organise countrywide collection of place names and document them. Some times, one place has more than one name out of which one will have to be taken as official place name. Here toponomist will have to use his judgement. Discrepancies are found in the spelling, reading and speaking a single name. These are to be avoided and uniformity is to be maintained. First the standardisation of place name in the regional language will have to be documented. Then the problem of transliteration arises. It has to be transliterated in the national and international script. The system of transliteration should be perfect and this should be used uniformly. It is thus necessary to have a unified system of transliteration of Indian place names in the Roman and Devanagari Script.

The Place Name Studies are thus vital for several disciplines. They have made valuable contributions to linguistic and non-linguistic fields.

A. Linguistics :

1. Lexicography
2. World formation principle
3. Dialectology
4. Phonological development
5. Semantic evolution.

B. Other disciplines such as :

1. History
2. Archaeology
3. Geography
4. Sociology
5. Anthropology
6. Religion
7. Folklore
8. Natural Sciences.

The above said disciplines are benefited by the toponomical studies. In the same way the other disciplines also can contribute to toponomical studies.

India has to awake and arise.

Thank you

PASTORAL IMPACT ON PLACE NAMES IN THE KONGU

S. P. KANDASWAMY

Owing to the predominance of cattle breeding in the Kōngu country people lived a nomadic and semi-nomadic life.¹ It was a way of life combining the two levels and at the same time a source of human migration. These men might have belonged to one place or another, rural or otherwise but they might have been simply cattle-breeders. During their stay they might have hastily cultivated the land. They might have had their homes in the hills as on the plains, but might not have fixed dwelling. Several evidences can be cited in support of the semi-nomadic life of the Kōngu people.² But in due course they had to halt for pastures in a particular place for a fixed period. Gradually agriculture forced them to settle permanently.³ Hence, the place names had emerged on the basis of pastoral life.

This is further strengthened by the fact that prior to the Chōḷa conquest and during their earlier years certain places were called without the appendage *nāḍu*.⁴ Burton Stein graphically narrates the plight of the Kōngu country and its social trend before the advent of the Chōḷas.⁵ According to him prior to the Chōḷas it was sparsely settled region, only occasionally disturbed by marauding warriors.⁶

The ancient Kōngu had witnessed the pastoral life in which cattle-breeding was the main occupation. This was attested by the Saṅgam literature which refers to the Kōngas as expert cattle-breeders.⁷ The corroborative evidences are cattle figurines unearthed from Megaliths in Coimbatore District.⁸ Many villages indicate signs for the existence of pastoralism. The Pūḷāṅkuḷichchi inscription refers to the cattle-breeding in the Kōngu.⁹ Ash mounds are located in the Kōngu.¹⁰ Archaeologists are of the opinion that these ash mounds are linked with the cattle-cult.¹¹

The names of the villages like Būthinattam, Samparkāḍu, Sambārkuḷam (Sarkar Samakuḷam), Cheṅgampalḷi, Viṅṅampalḷi, Dēvambāḍi, Mullupāḍi, Kaḷḷipattī, Kanakkampattī, Kāraṭoḷuvu, Aṅgitoḷuvu, Antiyūr, Potupattī, Periapottu, etc., recall memories of cattle-breeders' stay and their putting up of cattle-fold during the night.

From the ancient days to the first half of the present century, the Kōṅgu had practiced the cattle-breeding as its primary occupation which found expression in the Kōṅgu culture. In the beginning the pastoral life had also gone with the adherence of Vaishṇavism as it was advocated through sculptures and bronzes of Kṛishṇa.¹³ The nomenclature of place names originated from the pastoralism and it continued here till the advent of the Chōḷas.

PALḶI

It is said that names of the villages with suffix *palḷi* is a proof for the influence of Jainism.¹³ It is true that Jainism had its own place in the religious history of the Kōṅgu as Vīra-Saṅgāttapalḷi is cited to indicate the influence of Jainism. One of these two is located in Vaḍapariśāra-nāḍu (modern Avinasi Taluk).¹⁴ But these are not Jaina centres. The villages with the suffix *palḷi*, Viṅṅampalḷi, Padumanpalḷi, Kaṅjampalḷi (mentioned as Kaiḷjampalḷi in inscription), Taḍappalḷi, Pudupalḷi, Cheṅgampalḷi and Tenpalḷi are located in the Vaḍapariśāra-nāḍu.¹⁵

The suffix *palḷi* refers to the settlement of the cattle keepers. The village names with suffix *palḷi* are found in the hero-stones of northern Tamilnāḍu.¹⁶ These hero-stones are erected to commemorate the heroes who died in the cattle-riding and cattle-lifting. A hero-stone while mentioning the death of a hero gives a message in the following manner: "Puduppalḷi-kaḷōḍu seṅṅu erindu paṭṭāṅ."¹⁷ Hero died in a fight against *pudupalḷis*.

The *palḷi* mentioned in the hero-stone might be referring to the cattle-keepers only. The reference 'Kāvum palḷiyum' found in *Malaiपादिकाḍām* is a better example for the above inference. Nachchinārkkīṇiyār glosses the word *palḷi* as the settlement of the cattle-keepers only.¹⁸

KŪVAL

Water ponds are mentioned in the Saṅgam literature as *kūval* in the pastoral region. Some scholars mistook *kūval* as well. But it is not so. It is like a pond for watering the cattle and not a well used for irrigation. There are references for *kūval* in *Padiṟrupattu*.¹⁹ The *kūvals* are found in plenty in the Koṅgu country. The village names with prefix and suffix *kūval* are mentioned in the inscriptions of the medieval period. The names of *Kūvalūr* and *Kāñjikūval* are examples for this.²⁰ These names came to existence on the basis of cattle-breeding.

Kūkalūr in Periyar district is a corrupt form of ancient *Kūvalūr*. Even now there are *Kūvals* in residences of cattle-keepers. In modern days troughs have been erected to store water for cattle replacing the ancient *Kūval*.

Anapati: An inscription from *Anṇūr* speaks of a village by name *Anapati* in *Vaḍapariśāra-nāḍu*. *Anapati* indicates the halting of cattle herd.²¹ The reference *Karavaiṭhampati vaiyit patra* is a proof for the conjecture.²² *Ampoti* of the present day is a corrupt form of *Anapati*.

PĀDI AND PAṬṬI

The names with suffix *pādi* and *paṭṭi* are in existence in Dravidian languages. In this language the *pādi* is meant for pastoral settlement.²³ In *Kuḍagu* language *pādi* is referred to *kurumba* house.²⁴ *Pādi* and *paṭṭi* are derived from the proto-Dravidian root *paḍu* which means 'lying or sleeping' of cattle and human beings.²⁵ A famous saying must be quoted here. '*Paṇḍam pādi parkkamal ūr surrukirāṇ.*' Here *paṇḍam* means 'cattle' and *pādi* means 'cattle pen'.²⁶ Hence, the *pādi* and *paṭṭi* came to be existed in the pastoral region. The place names with suffix *pādi* and *paṭṭi* are found in large numbers in the Koṅgu region. eg. *Mullupādi*, *Pūlaippādi*, *Tūranpādi*, *Ponṇippādi*, *Vāḷappādi*, *Karappādi*, *Kiḷānpādi*, etc. **Paṭṭi:** e.g., *Kallippaṭṭi*, *Kāṭṭampaṭṭi*, *Kaṇakkampaṭṭi*, *Periapaṭṭi*, *Pōdipaṭṭi*, *Panikkampaṭṭi*, *Puliampaṭṭi*, etc.

TOLUVU

Cattle breeding and shifting cultivation existed in forests.

Though no direct evidence to that is forthcoming, internal references in literature emphasise it. Moreover, the inscriptions of the Kongu country speak of places with the suffix 'Toḷuvu' as in Kāratoḷuvu, Murankaitoḷuvu, Arattoḷuvu, Peruntoḷuvu, etc. Place with suffix 'toḷuvu' are not to be found in the rest of country, as it is an exclusive feature of the Kongu country. Toḷuvu means 'cattle pens', the place where the cattle are herded together at night.²⁷

This practice led to the direct manuring of the earth by cattle excretion. In the beginning stages of shifting cultivation such a practice was in vogue. The word is in vogue in Malabar meaning the garden in the backyard of a house. Tradition establishes that certain villages had the suffix toḷuvu to their names owing to the existence of cattle-pens.²⁸

ANTIYŪR

There are two villages by name Antiyūr in the Kongu country. One is situated near Uḍumalpeṭ and another is near Gōbicheṭṭipāḷaiyam. Some scholars opine that Antiyūr is a corrupt form of Antil of Saṅgam period.²⁹ But it denotes a halting place of cattle breeders in the evening for rest. When the cattle keepers were in semi-nomadic life they selected areas for safety to protect their cattle in the night. After grazing they brought their cattle to the place which had already been chosen for their stay in the night. So the name came to be called Antiyūr.

PODUPAṬṬI

Podupaṭṭi is situated on the Koḷumam-Dhārāpuram road in Dharapuram Taluk. This can be split into two such as *pōdu* and *paṭṭi*. In the folk tradition *pōdu* means 'evening'. This indicates the halting of the cattle in the evening on the basis of which the prefix in *podupaṭṭi* refers to the evening pen in pastoral life.

PERIYAPŌDU

Periyapōdu is very near to the Western ghats in the south-western part of Pollachi in Pollachi Taluk. The suffix *pōdu* means 'evening.' The ecological surrounding of this place reveals

that this village would have been situated even in the midst of the forest. The cattle keepers would have selected and converted this place to suit them for the protection in the night. For the sake of the safety from the wild animals they would have brought their cattle after grazing in the early hours of the evening. So the prefix *periya* might have been used in the sense of the early hours in the evening i.e., between 4.30 p.m. and 5.30 p.m., hence, the name *periyapōdu*.

From the pre-historic period to the coming of the Chōlas cattle-breeding was the primary occupation in the Koṅgu. The place-names were originated from this occupation and it continued even after the arrival of the Chōlas. From the days of the Chōlas, agriculture became predominant avocation of the people in the Koṅgu. Hence, there arose new names with suffix *Ūr*, *Puttūr*, *Maṅgalam*, *Kāyam*, *Dēyam*, *Nāḍu*, etc., which pertains to agriculture.

NOTES AND REFERENCES

- 1 Cattle-breeder in Baluchistan and Romania led nomadic and semi-nomadic life. See Shereen Ratnagar, *Pastoralists in the Pre-history of Baluchistan*, Vol. III, Number 2, pp. 137-54. July-December 1987; Henry K. Stahl, *Traditional Romanian Village Communities*, pp. 27-28; Edward Thurston, *Lombards-Caste and Tribes*.
- 2 Inscriptions from Sarkār Periyapālayam and Pērūr copied by Registering Officer, Department of Archaeology, Coimbatore.
- 3 Bhuvaneswari, K. A., *Aṅṅūr Varalāpu*, pp. 20-21.
- 4 Burton Stein, *Peasant State and Society in Medieval South India*, p. 310.
- 5 *Ibid.*
- 6 *Ibid.*
- 7 *Paḍiṅṅupattu*, Verse 22.
- 8 Information from R. Selvaraj, Archaeological Officer.
- 9 Rajendran, A., *Tolliyal Karuttaraṅgu*, p. 163.
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- 11 Poongundran, R., *Pērūr* (Titbit).
- 12 Bhuvaneswari, K. A., *op.cit.*, p. 99.
- 13 *Ibid.*, p. 98.
- 14 Vaidyanathan, K. S., *The Ancient Geography of the Koṅgu Country*, p. 127.
- 15 *Ibid.*, p. 122.
- 16 *Cheṅkam Naḍukaṅkaḷ*, No. 1971/57.

- 17 *Arumporuṭ Kāṭchiyakatirappu Viṭā Malar*, 1979.
- 18 *Malaipaḍukaḍām*. line 451 (commentary).
- 19 *Aganāṇṇūru*, Verse 321; *Puṇṇāṇṇūru*, verse 331.
- 20 Vaidyanathan, K.S., *op.cit.*, p. 99.
- 21 Bhuvanewari, K. A., *op.cit.*, p. 303.
- 22 *Kalittokai*. Verse 119, line 9-10.
- 23 *Dravidian Etymological Dictionary*, revised No. 4064
- 24 *Ibid.*
- 25 *Ibid.*, 3852-53.
- 26 Local usage.
- 27 *Kalittokai*, verse 110, lines 13-14.
- 28 Ramachandran Chettiar, C. M., 'An analysis of the names given to towns and villages in Koṅgu-nāḍu', *Indian Geographical Journal*. 1. 2 and 381, July and October 1930.
- 29 Information from Senniappan and Santhalinga Adikalar, Tamil College Perur.

KONKANA, SAPTA-KONKANA AND APARANTA

H. S. THOSAR

At present the geographical name Koṅkaṇa is mainly represented by the Coastal region of Maharashtra comprising the districts of Greater Bombay, Thane, Raigadh, Ratnagiri and Sindhudurga. In ancient times its extent was much wider than the present one. It was known by different names during different periods of history. In the present paper an attempt has been made to list these different geographical terms, and to highlight the fluctuations in the extent of Koṅkaṇa. An etymology of this geographical nomenclature has also been attempted.

The earliest epigraphic reference to the geographical term Koṅkaṇa so far known is the Nērūr grant of the Bādāmi Chalukya king Maṅgaḷēśa belonging to the last decade of the sixth Century A.D.¹ The Aihole inscription of Pulakēśin II also mentions the term.² These references are pertaining to the Ratnagiri and Raigadh districts of the Koṅkaṇ division of Maharashtra as indicated by the place-names from these inscriptions. It shows that atleast during the 6th and 7th centuries of the Christian era the coastal region of Maharashtra was a part of the geographical unit known as Koṅkaṇa.

Interestingly both the inscriptions quoted above refer to this term as Koṅkaṇēshu in plural which further shows that there were more than one Koṅkaṇa, and Maharashtra Koṅkaṇa was one of them. This is rather the confirmation of the existence of 'Sapta Koṅkaṇas' as mentioned in the literary sources. Following are the names of these Saptakoṅkaṇas in the Sahyādri Khāṇḍa and *Maṅgēsh Mahātmya*.³

Kēraḷās = cha Tuḷaṅgās = cha tathā Gōrāshṭravāsinaḥ |
Kaukaṇaḥ Karahārāḥ (A) Vāraḷārās = cha Barbarā ||

The name Saptakoṅkaṇa does not occur in any inscription, but its authenticity is revealed by the term Mahāsaptama used

in connection with the Koṅkaṇ region in one of the inscriptions of the Chalukyas of Vātāpi.⁴

Out of these seven Koṅkaṇas, the northern most 'Barbara' represents the coastal region of Sindh. The next Avaralāṭa is the coastal region of Gujarat. Kaukaṇa mentioned in this list represents the present coastal region of Maharashtra. Gōrāshṭra is probably the adjoining coastal tracts of Karnataka and Goa. Tulaṅga is probably the Tuḷu speaking region of Karnataka. An inscription of 15th century refers to the Honāvar area as Tuḷu Koṅkaṇa. The Southern most one is the coastal region of Kerala. The seventh name Karahāṭa is Karhaḍ, Satara district covering the inland country probably representing the Satara, Sangli and Kolhapur districts of Southern Maharashtra.

The geographical extent of Koṅkaṇa was thus very wide. It not only comprised the whole Western coast of undivided India, but also its eastern adjoining territories beyond the Sahyādri. The Añjanēri plates of Bhōgaśakti dated 710 A.D. indicate that even the Western parts of Nasik, Ahmednagar and Pune districts formed the part of Purikoṅkaṇa-14,000.⁵

The antiquity of the geographical term Koṅkaṇa goes back atleast to the third Century B.C. as it has been mentioned by the Greek writer Pliny as 'Concondae'.⁷ But, the location of 'Concondae' as given by the Greek writer is slightly different from the location of Koṅkaṇa as seen above. Cunningham writes "according to Hamilton the name Koṅkaṇa amongst the natives includes much country lying to the east of the Western Ghats." This extension agrees with Abu Rihans description of Danaka as the plains of Koṅkaṇ⁸ which can only apply to the table land above the ghats. During the Marāṭha period, the present coastal Koṅkaṇ was known as Talkoṅkaṇ meaning lower Koṅkaṇ and thus signifying the existence of upper Koṅkaṇ which must have been to the east of the Western ghat or the Sahyādri range.

On the basis of these evidences it can be said that prior to Christian era the geographical unit Koṅkaṇa seems to have represented the eastern region to the Sahyādri and not the Western coastal region. This conjecture is substantiated by the fact that Koṅkaṇa representing the coastal region is not

mentioned in any inscriptions prior to the Christian era. On the other hand, the Greek sources describe it as Ariake which is supposed to be the Greek version of the Sanskrit name Aparānta or Avarānta.⁹

The term Aparānta is definitely older than Koṅkaṇa. Besides the Buddhist literature¹⁰ it occurs in the inscriptions of Aśoka, the Sātavāhans¹¹ and Western Kshatrapas.¹² B. C. Law thinks that Aparānta was one of the Sind, Western Rajputana with Kutch and Gujarat and a portion of the adjoining coast on the lower course of the Narmadā river.¹³ The inscriptions of the Traikūṭakas indicate that atleast upto the 4th century of the Christian era, the coastal region of Maharashtra and Gujarat which formed the major part of their kingdom was known as Aparānta and not as Koṅkaṇa.¹⁴ An inscription from Kanhūri belonging the early centuries of the Christian era describes a resident of Kalyāṇ in Thane district of Koṅkaṇ as an Aparāntika.¹⁵ According to the Bhuvanakośa section of the Purāṇas Koṅkaṇa formed the part of Dakṣiṇāpatha and Aparānta represented the West coastal region.¹⁶

These sources thus point out that prior to the Christian era Aparānta and Koṅkaṇa represented two different geographical units. The former was the coastal region and the later the plains to the east of the Sahyādri.

The question then arises as to why the word Koṅkaṇa does not figure in early inscriptions. It must have figured but with a variation. If we examine such variant geographical names appearing in early inscriptions, the country name Kukura attracts our attention. It is mentioned in the inscriptions of the Sātavāhanas¹⁷ as well as the Western Kshatrapas.¹⁸ Interestingly it occurs in association with Aparānta. This geographical name has not satisfactorily been identified so far. Mirashi has placed it in Madhyadēśa, but no exact location has been given with supporting evidence.¹⁹ Since Kukura occurs in association with Aparānta, it was probably adjoining to the latter. So it will have to be located in the plains to the east of Sahyādri, and thus could be treated as a Prakrit derivative of a Sanskrit word in which is probably the origin of both Kukura and Koṅkaṇa.

In the Buddhist literature one of the 18 sects of Buddhism

has been described as Kukkulika or Gokulika.²⁰ From the names such Pūrvaśaila and Aparāśaila it is certain that some of the sects of Buddhism derived their names from the name of the geographical unit of their origin.²¹ If it is so, the origin of the Kukkulika or Gokulika sect can be attributed to a geographical name Gokula meaning a land of cows. The plains to the east of Sahyādri were probably known for the abundance of cows. The geographical names occurring in early inscriptions of this part such as Gōvardhana²² (Gōvardhan, Gangapur District Nasik), Gōparāshṭra²³ (area around Triambak near Nasik) and Dhēnukakaṭa²⁴ (Junnār in Pune district) testify to this observation. In this respect the description of Koṅkaṇ along the plains of Danaka as recorded by Abu Riban is interesting.²⁵ Danaka is probably Danakaṭa or Dhēnukakaṭa mentioned in 20 early inscriptions from the cave temples of Western Maharashtra which the present writer has reidentified with Junnār.²⁶ It is further interesting to note that Gōdāvarī, the largest river of the Deccan which rises in the same area, also derives its name from the word *Gō* meaning 'cow'. The abundance of cows in this area is confirmed by the gifts of cows made by the Sātavāhana queen Nāganika and Śaka Ushavadata which ran into millions and lakhs of cows as recorded in Nasik and Karle inscriptions.²⁷

It seems that right since the beginning of settled civilization in the Deccan this region developed cattleherds and therefore came to be known as Gōkula. With the expansion of the agrarian settlements in the coastal region of Koṅkaṇ, it was also probably studded with Gōkulas. The westward expansion of the geographical name Gōkula through its derivative Kukura or Koṅkaṇa continued in these circumstances. So much so that later on the word Koṅkaṇa came to be regarded as representing the whole coastal region and its original form and location were forgotten. Total changes in territorial names and their extent did occur in ancient India. For example, the territorial names of some parts of ancient Gujarat such as Anarta, Aparānta, Surāshṭra and Lāṭa were replaced by the present name during the early medieval period. As a matter of fact the original Gurjjara country was in the north. Koṅkaṇa also has

undergone the same type of transformation on a lesser scale.

Besides Koṅkaṇa, Saptakoṅkaṇa and Aparānta the Western coastal region of the Deccan seems to have other nomenclatures also. Paraśurāmakshētra²⁸ is one of such names which was applied to it. The reclamation of the western coast due to the natural process of sea erosion is an established fact. The ancient Indians carried its memory through the legend of Paraśurāma, from generation to generation. So in some literary treatises the term Paraśurāmakshētra occurs in connection with the whole Western coast. Śurpāarakakshētra is another term which seems to have represented the Koṅkaṇ region of Maharashtra.²⁹

In some of the early inscriptions from the cave temples of Western Deccan, a country name is mentioned as Gatadeśa.³⁰ This place has not been identified. Since it occurs in inscriptions from Maharashtra, it must be in this state. If *Gata* is treated as the Prakrit form of Sanskrit *Garta* meaning 'a pit or hollow land', it will have to be treated as one of the several names of Koṅkaṇ as it is a low land compared to the *Dēśa* region of Maharashtra which is on the plateau. The term 'Talkoṅkaṇ' means the same.

The Dvīpas of Koṅkaṇa: Inscriptions from the sixth century onwards refer to different *dvīpas* of the Koṅkaṇa region which were known by different names such as Kumāradvīpa, Rēvativdīpa, Kapardikādvīpa and Gōpakadvīpa, etc. The exact location and extent of these *dvīpas* is not known so far. From the description of these *Dvīpas* occurring in the inscriptions one feels that they were not mere islands but were larger geographical units detached from each other by large creeks. They can be located as under.

1. *Kapardikā Dvīpa*: This term occurs in the inscriptions of the Kadambas of Goa and Śilāhāras of Koṅkaṇ.³¹ Barnett and Mīrashi have suggested its equation with South Koṅkaṇ and have suggested its origin from the name of Kapardin, the founder of Śilāhāra kingdom.³² It probably covered the whole Koṅkaṇ coast as indicated from the numerical appellation 1,25,000 to it. So far as its relation to the name of Śilāhāra king Kapardin is concerned, nothing definitely can be said. In Marathi sources it is described as *Kavḍi bet* meaning 'an island

of cowry shells.' Cowry shell was a common medium of exchange during the early medieval period even in foreign trade.³³ The old trade centres such as Sōpāra, Chaul, Kalyāṇ and Thāne were situated in this area. So there must have been large accumulation of cowries in this part and this fact might have been responsible for its nomenclature as Kavḍi bet or Kapardikādvīpa.

2. *Rēvatīdvīpa*: The earliest epigraphic reference to this name occurs in the Goa plates of the Bappura chief Dhruvarāja Indravarman dated 610 A.D.³⁴ Dhruvarāja Indravarman was appointed as the governor of Rēvatīdvīpa after its conquest by Bādāmi Chalukya king Maṅgaļēśa. Another inscription of the Chalukyas of Bādāmi also mentions Rēvatīdvīpa.³⁵ The same geographical name further occurs in the records of the Chāḷukyas of Kalyāṇa in connection with the naval expedition carried by the Bādāmi Chalukya king Maṅgaļēśa for the conquest of Rēvatīdvīpa.³⁶

According to R. G. Bhandarkar Rēvatīdvīpa is represented by the present port of Redi in the Sindhudurga District of Konkāṇ.³⁷ K. V. Ramesh has also expressed the same view.³⁸ But the hitch in this equation is that in the records of the Chalukyas of Vātāpi, Redi has been mentioned as Iridige and not as Rēvatīdvīpa.³⁹ The place names occurring in the Goa and Kandalgaon plates which were including in Rēvatīdvīpa such as Khēṭaka (Khēḍ, Ratnagiri District) and Churavana (Choravane in the Khed Taluk of the same district) suggest the equation of Rēvatīdvīpa with the northern part of Ratnagiri District which is far away from Redi.⁴⁰

On the contrary Khēḍ is nearer to Chaul in Raigadh District which was traditionally known as Rēvatīkshētra.⁴¹ Similar place names such as Rēvas and Rēvadanda are still in existence in the vicinity of Chaul. These evidences suggest the location of Rēvatīdvīpa in the adjoining parts of Raigadh and Ratnagiri Districts. The island of Rēvatīdvīpa, for the conquest of which, Maṅgaļēśa had to construct bridges of boats was probably the island of Janjira near Chaul and from its name the territory around it was probably known as Rēvatīkshētra. It was adjacent to Kapardīkādvīpa to its south.

3. *Kumāradvīpa*: It is mentioned in the Bandora plates of Maurya king Anirjitavarman belonging to the 6th century A.D.⁴² T. V. Gune has suggested its identification with Kumbar-Juve island in Goa.⁴³ But since Goa has been referred to as *Gōpakadvīpa* in inscriptions, this identification does not look convincing. On the other hand a place-name *Kumāra* occurs in the Nerur grant of the *Bādāmi* Chalukya king *Vijayāditya* in association with *Iridige*⁴⁴ (Redi in *Sindhudurga* District of South *Koṅkaṇ*). A *Tīrthakshētra* named *Kumārija* established by *Paraśurāma* near *Gōmanta* mountain is mentioned in the *Skanda Purāna*.⁴⁵ *Gōmanta* mountain has been located in *Shimoga* district of *Karnataka*. So *Kumāradvīpa* will have to be equated with the adjoining parts of the coastal *Maharashtra* and *Karnataka* i.e. from *Redi* in *Sindhudurg* District of *Maharashtra* to *Gōkarṇa* in the *Karwar* District and *Chandragutti* in *Shimoga* District of *Karnataka*. It was probably to the south of *Rēvatīdvīpa*.

4. *Gōpakadvīpa*: It is mentioned in the inscriptions of the *Kadambas* of *Goa* as *Gōpakadvīpa*, *Gōpakapaṭṭaṇa*, *Gōpakapuri*, *Kōpakapura* and *Gōveya*.⁴⁶ It is represented by *Goa Velha* which was the later capital of the *Kadambas* of *Goa*. *Gōpakadvīpa* later on represented the present state of *Goa*. *Gōmantaka* which is the other name of this territory does not occur in the inscriptions from *Goa*. But *Gōmantha* hill fort is mentioned in the *Kolhapur* grant of *Śilāhāra Goṇḍarāditya* dated 1115 A.D. which has been equated with *Chandragutti* in the *Soraba Taluk* of *Shimoga* District in *Karnataka*.⁴⁷ This name probably is derived from the *Gōmanta* mountain situated in the neighbouring part of *Karnataka*. Interestingly some of the inscriptions refer to this coastal strip as *Sirhaḍadvīpa* or *Laiṅkā*⁴⁸ also.

Chandrapura, identified with *Chandor* in *Goa* was the capital of *Goa* during the fourth century of the Christian era when it was ruled over by the *Bhōja* dynasty.⁴⁹ The *Kadambas* of *Goa* also had their early capital at *Chandrapura*.⁵⁰ It seems that the *Kadambas* shifted their capital to *Gōpakapura* during the 11th century A.D.⁵¹ From this time onwards the whole coastal strip of *Goa* came to be known as *Gōpakadvīpa*.

Out of the Saptakonkaṇas referred to above Gōrāshṭra covered Kumāradvīpa and Gōpakadvīpa and Kaukaṇa comprised Rēvatidvīpa and Kapardikādvīpa. These two Konkaṇas were probably equivalent to the numerical divisions of Konkaṇ 900 (South Konkaṇ) and Puri Konkaṇa-1400 (North Konkaṇ) occurring in the inscriptions of the Śīlāhāras of Konkaṇ.⁵² It is also possible that Rēvatidvīpa of the earlier period came to be known as Kapardikādvīpa and Kumāradvīpa was replaced by Gōpadadvīpa during the eleventh century A.D. Out of the seven Konkaṇas referred to above, the geographical name Konkaṇa was restricted to only two Konkaṇas comprising the coastal tracts of Maharashtra, Goa and Karnataka.

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TRANSLITERATION OF PLACE NAMES BETWEEN INDIAN LANGUAGES FOR CARTOGRAPHY—SOME ISSUES

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The aim of this paper is to give a broad and general overview of the problems and issues involved in the transliteration of geographical names when preparing maps in one Indian language covering various linguistic areas. The analysis (which does not claim to be exhaustive) is done from the practical angle of cartographic/general application and is not from a theoretical scholastic approach.

So far we have been preparing maps of the country basically in English with place names in Roman. Also, Hindi editions of the maps have since been published and the time has come for preparation of maps in every regional language as a regular feature. It is at this juncture that several problems and issues are arising in the matter of effective transliteration of a place name of one region in the language of another region. It is often not realised that a geographical name must be spelt and pronounced correctly particularly by people outside the region in the interest of proper identification as well as avoiding miscommunication or embarrassment.

The Survey of India is responsible for the field collection of geographical names during the course of topographical surveys periodically all over the country. While the surveyor/cartographer ensures metric accuracy of the map he is equally concerned with the accuracy of the names on the map. The Survey of India (after getting these names vetted as relevant by the State Government) is the authority for transliterating the name from the regional script (if it is not Hindi) into Hindi and then further into Roman according to the system approved by the Central Government. The present policy is to first transliterate into Hindi (which serves as the common medium) and

an element of interpretation is also needed in some cases such as in the treatment of redundant letters or due to difference in the writing convention.

Thus, when we proceed to prepare a map in one language covering also regions of other languages, several issues occur calling for objective, open-minded treatment with application of commonsense and appropriateness which can at times involve some departure from the general writing conventions. A number of questions arise :

- a) Is the receiver language going to adopt its own spelling for the name or the local version as in the source area (which could mean different shapes in different languages for the same place)?—such as Ālapuḷai for Ālapuzha, Bhnvanēśvar for Bhubaneshwar, Bidār for Bīdar, Uḍuppi for Uḍipi, Dakṣiṇ-Kannaḍ for Dakṣiṇa Kannaḍa, Kaḷḷikkōṭṭai for Kozhikode, Orissa for Uḍisa; suffixes like *-pēṭ*, *-pēṭa*, *-pēṭe*, *-pēṭṭai*; *-paṭṭa*, *-paṭṭam*, *-paṭṭaṇa*, *-paṭṭiṇam*; interpretations like *Kṛiṣhan*, *Kṛiṣṇa*; *Lakṣmī* *Lakṣmī*; *Partāp*-/*Pratāp*-; *Śrī*-/*Siri*-.
- b) What is to be done when certain writing conventions differ between the languages though equivalent graphemes are available? There are at least three types: one where the pronunciation difference is not really apparent (eg: long and short final a, e, i); the other giving avoidable distortion or ambiguity (eg: Amrāvṭi/Amarāvati, *Tr*-/*Tiru*-, *-pūr*, *-pūr*, *-ng*, *-ng-g*, retroflex *sa/na* used for alveolar *sa/na*; nasal sounds); thirdly regarding vowels coalescing without a consonant (like *-gāon*, Goa, Hāora, The-u, sa-di)
- c) What is the treatment where one letter (or letter group) can be read in different ways or is used to represent two or more sounds (some of which even have their own graphemes)?—such as *ai*, *au* and medial *a* of Hindi; *ha*, *cha* of Asamiya/Tamil.
- d) How do we make up for wanting graphemes/phonemes in the receiver language (often the cause of mispronun-

ciation)?—such as the alveolar *la* of Hindi being used for three contrasting graphemes (*la, la, zha*) of Tamil/Malayalam, short *e*, short *o*, *ra, ra, rh*, aspirated sounds, nasals like—*gāon*, *Jhānsi*, *Chaṇḍīgarh*, *Sinhāgaḍ*, *Sinhāchalam*.

- e) Whether to transliterate English etc. personal names involved such as *Johnnagar*, *Captainganj*, *Clutterbuckganj*, *New Moore Island*.
- f) Whether we should transliterate or translate the generic part of a name and what do we do when the generic term is coupled with the specific term itself? Examples are: *Bhāratapuzha*, *Achankovil Ār*, *Peṇṇār* (*puzha* or *Ār* means 'river').

Since Hindi is the common medium through which all names are to be routed, it becomes necessary for the cartographer or map editor to gain a broad idea of the interrelations amongst our languages and with Hindi and vice versa. Various matters have to be considered objectively for decision such as those regarding wanting or extra phonemes/graphemes, differing pronunciation rules and writing conventions and the need to guide the outsider towards the correct uttering of the name. Some of these are illustrated below but the list is not claimed to be exhaustive.

Each language has some phoneme or other wanting such as the sound *na* (palatal nasal) in Asamiya, *va* in Bangla and Oriya, retroflex *sa* in Panjabi and Urdu, retroflex *na* in Urdu and retroflex *la* in Hindi, etc. The short *a* (medial/final missing in Hindi is a typical example causing widespread distortion. In Malayalam and Tamil, there is sharp contrast between dental *ra* and retroflex *ra* (involving also lexical differences) and similarly in Malayalam between the dental, retroflex and alveolar *ta* but Hindi does not cater to these (and to *zha*). The short *e* and short *o* vowels are not there in Hindi and many other languages whereas these are abundant in the place names of the South (eg: *Doḍḍa Beṭṭa*, *Tenmala*, *Peṇṇēru*, *Koḍagu*, *Kollam*, *Toḍupuzha*, *Koḍaikānal*). The Central Hindi Direc-

torate has evolved modifications (Parivardhit Devanagari) to the Devanāgarī script to cater to many of the wanting sounds and these can form a good guide for cartographic work also except in some cases. It is interesting to note that Kashmiri has short *e* and short *o*. Nasal vowels are wanting in the southern languages (and also in Sanskrit).

Differing pronunciation rules also cause distortion. In Hindi (also Urdu etc.), *ai* and *au* are uttered as vowels whereas these are diphthongs in the southern and eastern groups as well as in Marāṭhi and Sanskrit though using the same Devanāgarī script. Marāṭhi is able to represent also the above vowels (thus a good guide for solution). In Hindi etc., the terminal *a* is not pronounced (and also certain medial *a*) though inherent in the writing while these are to be invariably uttered in words of the southern languages (and of Sanskrit) unless the *halant* sign is there. Any consonant without a secondary symbol indicates a syllable containing an inherent *a*. In fact, a very interesting point noticed is that though Hindi and Sanskrit use the same Devanāgarī script, pronunciation methods, etc., differ (Amrāvati vs Amarāvati; Dharmapuri Vs Dharampur; Sravanabelagola; Kanakapura; Karamanavalasa). As Tamil has fewer letters, the transliteration will often be literal-cum-phonemic. The Asamiya letters palatal *sha* (*sa*), retroflex *sha* (*sa*) and alveolar *sa* are sometimes pronounced as *ha*. In such a case, the name gets transliterated from the written form, ignoring the pronunciation. Similar is the case of *a* of Bangla when pronounced like *o*.

Writing convention differences of some languages do not enable letter-to-letter transliteration and the mind has to be applied for depicting in the appropriate way in a particular language. The diphthongs *ai*, and *au* of Hindi are typical cases, apart from the cases stated earlier (like final *a*, *e*, *i*). A different treatment is needed where the rule does not permit two vowels to coalesce without use of a consonant in between such as for *-ao*, *-oa*, *-ae* (*-avo*, *-ova*, *-aye*). The homorganic nasals are normally depicted by a dot superscript in Hindi while another language (eg. Tamil) has to write the individual letters *n*, *n̄*

involved with the halant sign (like *-ngka-*, *-njcha-*). Also we may have to distinguish between *-mha* and *-nha* (eg. *Siṁhāchalam*). Some writing conventions involve silent or redundant letters. Urdu uses several graphemes for practically the same sound (as for *sa*, *za*, *ta*) and choosing the correct letter needs knowledge of the language or reference to a dictionary (similar is the case with English vs Roman). The letter *cha* of Asamiya (and Tamil) is an opposite example, used to represent also *sa*, etc.

Certain sounds are very common/typical in particular languages (while not so in others) and care is essential to reflect them well. For instance *-ai* ending is maximum in Tamil names and *-a* ending in Kannaḍa names and these can easily get mispronounced by other regions. The velar nasal *ng* (*n*) is important in Malayālam, Tamil and in the North-eastern region and the palatal nasal *nj* (*n*) in Malayālam. Thus the rendering of *-nga-* in Hindi (as dot plus *ga*) without using the normal letter of the alphabet (though available in Hindi) can cause distortion (eg: *ringer* vs *finger*). *Va* is very common in Gujarati (eg: *Veraval*) while it is *Ba* in Bengali and Oriya (Bhubaneswar) with *Va* distinctly lacking. The suffix *-garh* and nasal vowels sounds are special to areas in the North (Jhānsi, *-gaon*). There are also regional variants of *-garh* such as *-gad* in Marathi (Simhagad), *-palli* (alveolar *la*) in Telugu areas and *-palli* in Tamil/Malayālam areas. The policy is to write as in the local spelling here and avoid subjective interpretations.

Similarly Tamil/Malayālam are used to gemination (doubling) of certain consonants like *ka*, *ga*, *pa*, *sa*, *ta*, whereas others do not do so. Thus, the former uses *-pēṭṭai*, *-pēṭṭa* for place name suffixes whereas Telugu uses *-pēṭa* and Kannaḍa uses *-pēṭe*, which spelling ought to be retained by others as per the source language, such as Tirupati (not Tiruppati), Maḍikēri (not Madikkeri), Sultānpur (of UP) and not Sultānpur, Korāput (not Koraputt). Thus, in transliteration, we may have to sometimes make departures from the literature conventions and sometimes not.

Many of the above problems and issues came to be experi-

enced when the Survey of India, after preparation of the 1 : 4 million scale Political Map of India in Hindi, started recently editions in other Indian languages, like Kannada, Malayālam and Tamil (also Oriya, Marathi, etc.).

The existing Hindi edition (pioneered with great effort) was very handy in that we could, by and large, take from here the correct pronunciation where not clear in the English edition (mainly due to lack of diacritics). In fact it can be said that our familiarity with the English spellings has also been a cause of distorted versions of names getting set in our minds. Thus a person outside Karnataka thinks it is Bidār (correct is Bīdar) and a person outside Andhra Pradesh thinks it is Wārangal (correct is Warrangal). The Hindi edition has made commendable attempts to depict the true forms like Shivamogga (for Shimoga, incorrect) and Alapuzha (for Alleppey), but the weakness was in the lack of proper means to represent essential letters/sounds like the medial/final short *a* (which the English edition could depict accurately—like Amrāvati and Amarāvati; Kānpur and Kānapur; Padmapur/Padampur; Kanakapura—the retroflex *la* in standard use in certain other languages including Gujarāti and Marāṭhi. However, application of modified Devanāgarī (Parivardhit Devanāgarī) evolved by the Central Hindi Directorate can solve the difficulties to a good extent. Typical examples are retroflex *la*, *ai*, *au*, short *e*, short *o*, *zha* of some or all the four southern languages, etc.

Another type of issue is the writing system convention. For the final *a* and *i*, while Hindi adopts long *a* and long *i* termination (eg. Varkalā for Varkala in Kerala), Malayālam adopts short *a* and short *i* for the same as the standard practice (similarly also in Kannaḍa, Tamil, Telugu). Thus Chamolī (UP) is transliterated as Chamoli in the Malayālam map. But otherwise the form/spelling of the name is to be as in the source language of the State/country concerned. Thus the Malayālam edition should depict it as Bīdar (not Bidār), Bhubaneshwar (not Bhuvaneshwar), Tirupati (not Tiruppati), Nēpāl (not Neppāl). Similarly, as the northern languages mostly use alveolar *sha* (*śa*), alveolar *sa* is to be adopted and not retroflex

sa for Kashmīr, Shahjahānpur, etc. The village suffix *-gāon* can be rendered as *-gāv* which looks better than *-gāmv* (nasal *a*) and Goa spelt as Gova. The retroflex *t/d* medial/final is often a problem such as in Korāput, Katihār, Bhutan. The *-pur* termination of villages is rendered as both *-pūr* (in south and in Maharashtra) and *-pur* for the Northern region. Another point is about *nga* (*n*) and *nja* (*n*) as already stated.

While preparing the Tamil edition, it was seen that short *a* (Vijayawāḍa of A.P., Varkala of Kerala, Kārkāḷa of Karnataka) is represented in standard practice always by long *ā* (just as in Hindi) and has to be kept as long *a* everywhere. The initial halant letter poses a problem since halant letters, though possible to write, are not used in Tamil writing. However, it is seen that the unconventional halant letters have been regularly used in transliteration to Tamil of Sanskrit ślōkas (and also in some existing atlases) and this method can be adopted with advantage for names outside Tamil Nāḍu. The names Skandagiri (vs Sikandarābād), Piravam of Kerala (vs Prākkulam), Tirunelli (Vs Tripprayār) are examples. The selection of *sa* and *cha* need distinctive decisions in cartography. Tamil uses retroflex *sha* everywhere for alveolar *sha* though there is a grapheme for the latter seldom used but is seen used for transliteration of Sanskrit verses. Homorganic sounds like *ng*, *ngka* are kept exact in the Tamil form and not by a general dot plus *ka* etc., as in the Hindi writing system. The sound *ai* (diphthong) is most widely used in Tamil for place names etc. whereas it is uttered as a vowel in Hindi and the difference needs to be depicted in some way in maps made in Hindi etc., for relevant areas.

Thus, in preparing a language edition of map, each language poses its own problems and issues and it may not be always feasible to prescribe hard and fast rules or solutions. But with increasing interactions between various regions, we can see a trend towards some uniformity of approach and we can expect that eventually each language will try its best to closely transliterate another language by all its means (even making departures from rigid rules of literature) for the sake of accurate

rendering and such objective departures from the traditional ought to become acceptable.

To sum up, the preparation of maps in Indian languages is now receiving impetus and this calls for a new approach for rendering of geographical names particularly of places outside the receiver language region. We should aim at transliterating the names according to the local rendering as in the respective region with an eye on the result of the process. The transliteration process raises several problems and issues such as want of equivalent graphemes or phonemes, differing pronunciation rules, differing writing conventions (despite availability of equivalent letters/symbols), subjective interpretation, translation elements and reverse transliteration aspects. A practical understanding/appreciation, on the part of the cartographer, of the basic interrelations between our language is of immense value in seeking solutions and uniformity of approach. For this, there is a need for preparation of a set of simple toponymic guidelines covering all these issues for practical application.

The present subjective treatment has to give way to a new approach in which the form (and pronunciation) as in the source language is recognised as sacrosanct. There can however be a period of transition for (non-local) people to get accustomed to the ("new") true form of a name (after the initial surprise) but one can recollect the speedy way in which the correct form Guwāhātī (old was Gauhātī) got set in everybody's mind all over the country. Thus we will soon, learn that it is Asam and not Assām, Brahmapur and not Berhāmpur (Orissa), Karnāṭaka and not Karnāṭak, Koḍaikānāl and not Kodaikanāl (Tamil Nāḍu), Kochi and not Kōchin (Kerala), Mahesāṇa and not Mehsāna (Gujarāt), Nallagoṇḍa and not Nalgonda (Andhra Pradesh), Paṇaji and not Panjim (Goa), Puṇe and not Poona (Mahārāshṭra), Shivamogga and not Shimoga (Karnāṭaka), Tenmala and not Tēnmala (Kerala), Vārāṇasi and not Vāranāsi (U.P) and Barddhamān and not Burdwān (W. Bengal).

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JAIN PLACE NAMES OF ANDHRA PRADESH: A STUDY

A. VIZAYA DATTATREYA SARMA

Jainism might have entered Andhra Pradesh later than Buddhism but it definitely outlasted the latter as evidenced by its numerous vestiges found in all the three i.e., Āndhra, Tēlaṅgāna and Rāyalasīma regions of that State.¹

In this paper an attempt has been made to recapture the lights and shades of that religion as reflected on the toponomy and oronymy of Andhra Pradesh.

INFLUENCE OF THE TĪRTHAṆKARAS

Vaḍḍamānu in Guntur District, by its every name promised to be a place of Jain antiquity and promoted the archaeologists of the Birla Archaeological and Cultural Research Institute, Hyderabad, to conduct excavations at that place during 1981-85 which truly revealed a Jain-kṣhētra of second century B.C.,² though it has been contended that what has been found is Buddhist and the name Vaḍḍamānu is a *tadbhava* form of Vaḍḍamānu and therefore has nothing to do with the celebrated Vardhamāna Mahāvīra, the 24th tīrthaṅkaras.³

Vaḍḍamānu as a place name is found elsewhere also in Andhra Pradesh.⁴ Of these, the one in the Nagar Kurnool Taluk of the Mahabubnagar District is ascribed by the scholars to the impact of the Vardhamāna Mahāvīra.⁵ One of the inscriptions of the Kākatīya king Rudradēva dated Śaka 1084 (= 1163 A.D.) refers to this place as 'Vardhamānanagara'.⁶

There is one Vardhamānapuram, now known as Vaḍama, in the Palakonda Taluk of the Srikakulam District. One of the copper-plate grants of the Pitrubhakaṭaḥ Umavarma (c. 400-30 A.D.) was issued from his sometime capital Vardhamānapura.⁷

Besides the above, places like Vardhamānukota and Var-

dhannapēṭa are catalogued under the head of Vardhamāna Mahāvīra.⁸

The Jina that was worshipped in Kalinga (a part of which now remains in Andhra Pradesh) is believed to have been Sīṭalanātha, the tenth tīrthaṅkara. His birth place Baddalapura or Bhadrapura was identified by some with Bhadrāchalam.⁹ Perhaps with this proximation in view, some other scholars speculated some connection between the Sīṭalanātha with Peda Sītanapalli¹⁰ (Bhadrachalam Taluk, Khammam District). The prefix *Pedda* (big) is generally believed to be an affix to the names of the Jaina basadis.¹¹

The original form of Nēdunūru (Amalapuram Taluk West Godavri District) is supposed to be Nēminādhunūru.¹² Nēmināda was the 22nd tīrthaṅkara and some Jaina vestiges are also found in that village.

INFLUENCE OF THE ŚĀSANA DĒVATAS

Modern Hanumakoṇḍa (Warangal District), capital of the Kākatīyas, is found mentioned in the inscriptions also as Ammakōṇḍa, Armakoṇḍa¹³ and Anumakoṇḍa.¹⁴ It is surmised that it was originally Ambakoṇḍa after Ambikā, the śāsana-dēvata of the 22nd tīrthaṅkara Nēmināda, later on corrupted into various of its other forms of pronounciation/spelling.¹⁵

At Hanumakoṇḍa there is a Padmākshidēvi-guṭṭa on which some Digambara Jaina images were found and scholars have identified Padmākshidēvī as Padmāvati, the śāsanadēvata of the 23rd tīrthaṅkara, Pārśvanātha. An inscription of Mailama, wife of Bētana who was a minister of the Kākatīya king Prōla, dated Chalukya Vikrama era 42 (= 1117 A.D.) speaks of the restoration of the Jaina basdi at that place.¹⁶

According to P. B. Desai the Padmāvati of the famous Tiruchānūru may also be a jain goddess.¹⁷ In inscriptions Tiruchānūru is mentioned as Tiruchoginūru < Srī Yōginūru. In common parlance Jaina dēvatās are referred as Yōgini or Yakshinī. Yōgi Mallavaram is very nearby Tiruchānūr. Hence, the former might have been the abode of a male jaina god and the latter that of a female jaina goddess.¹⁸

The Kurkyāla epigraph of Pamhe's brother Jinavallabha has

been discovered on a hill called Bommala-guṭṭa (Karimnagar Taluk and District). It must have been a great Jaina centre. It records the installation of the images of the first and last tīrthaṅkaras and that of Chekrēśvari, the śāsanadēvata of Ādinātha, the first tīrthaṅkara. The lāñchhana of Ādinātha is Rishabha. These images were caused to be carved on the Siddha-śīla (the rock of Siddhas) which was situated to the south of Rishabādri, Rishābhachala or Rishabhagiri. The Siddhaśīla is identified with Bommala-guṭṭa.¹⁹

Whereas Venkataramanayya and Kalburgi called this as Bommala-guṭṭa, G. S. Gai and M. Chidananda Murthy noticed it as Bommamma-guṭṭa.²⁰ If it is Bommala-guṭṭa the name merely connotes the images on the hill generally but if it is Bommamma-guṭṭa it may be taken to particularly mean the image of Cherēśvari on it.

INFLUENCE OF THE JAINA ĀCHARYAS

Nellore, the head-quarters of the district of the same name was also known as Vikramasimhapuri as mentioned in some inscriptions such as that of Kullōtuṅga III (1178-1226 A.D.). According to I. K. Sarma this Simhapuri must have been so named after the vehicle or lāñchhana of Vardhamāna Mahāvīra or after the famous jaina Āchārya Simhanandi who must have established Jainism here.²¹

The life and activities of Koṇḍakundāchārya constitute the most important landmark in the history of Jainism in the South. There is literary and epigraphical evidence to show that Koṇḍakunda lived on the hill near Kōnakaṇḍla 4 miles south from the Guntakal Railway Station (Uravakonda Taluk, Anantapur District) Padmanandi became famous as Koṇḍa Kundacarya, the great teacher from Koṇḍakunda.²² It is believed that the Āchārya endeavoured to fashion hill slopes of Kōnakaṇḍla after Kunda-grāma, the birth place of the Mahāvīra and hence, the name Koṇḍakunda.²³

Influence of the jaina basadis, some of the practices of the jaina monks and the general Hindu backlash could be perceived from the following place Names,

Dānavulapāḍu (Jammulamadu Taluk, Cuddpah District);

The name Dānavulāḍu is very interesting. From the label inscriptions on the numerous nisidhi memorials, we learn that it was the place to which pious jains resorted and performed *sallēkhana*. We know from the Jammlamaḍugu Kaifiyat that the original name of the village Dānavulapāḍu was Kurumari. The village acquired the present name which means the residence of the rākshasas or demons probably because it was associated with the cruel practice of *sallēkhana*.²⁴

Durgamma Koṇḍa (Rāmatīrtham, Vizianagaram District): One of the hills at Rāmatīrtham containing Jain antiquities is known as Durga Koṇḍa or Durgammakoṇḍa because of the presence of an image which is supposed to be that of goddess Durgā in one of the caves there.²⁵ However, a closer examination of the image revealed that it is infact Siddhāyaka, the Śāsanadēvi of the Vardhamāna Mahāvīra.²⁶ What appears to have happend was that the image of the jaina goddess was appropriated by the Hindus as their own and named the hill after that deity.

Gurubhaktulakoṇḍa: Yet another hill at Rāmatīrtham containing jaina relics is called after them Gurubhaktulakoṇḍa.²⁷

Jainād (Adilabad Taluk and District): The most important place of interest in the village is shrine of Lakshmīnārāyaṇa. The temple depicts all the features of the jaina style of temple architecture and consequently the village was named Jainād.²⁸ The original form of Jainād is said to be Jayanādh which was also said to be one of the names of Pārśvanātha.

Jandlamaram (Prodduturu Taluk, Cuddpah District): McKenzie recorded the name as Jainulamaram and conequently it is opined that the place was named after the Jains.²⁹

Jangaon (Jangaon District, Warangal District): In olden days there was a jaina matha in the village and it was known as the Jain Mutt gaon which in course of time corrupted to Jangaon.³⁰

Javati (Gajapatinagaram Taluk, Vizianagaram District): This place named after the Jainas who once lived there.³¹

Jilakarragūdem (Chintalapudi Taluk, West Godavari District) The history of Jilakarraguden dates back to 200 B.C. When the Buddhist arama were in existance at the place. The place was subsequently called Jainuvarigudem after the Jains.³²

Jainakotakoṇḍa (Warangal Taluk and District): The Naraya-

ṅagiri village was formerly known as Jinakottakoṇḍa. There on a hillock, in a natural cave one can find the image of a Tīrthaṅkara substantiating the name.³³

Jōgipeṭa (Andol Taluk, Medak District): This place appears to have been stronghold of the Jains during the 11th and 12th centuries A.D. Even today there is a jaina basadi at the place consisting of the idols of Jaina Tīrthaṅkaras. The place came to be known as Jōgipēṭa after the jaina jōgis (monks) who resided here.³⁴

Munulaguṭṭa (Karimnagar Taluk and District): The coins of Simukha one of the earliest Sātavāhana kings were found at Kōṭilingāla. Near Kōṭilingāla, there is a hill on which in a cave like structure four Nisidhi slabs were found.³⁵ It was the well known practice with some of the devout Jaina monks to resort to sallēkhana to attain siddhi. What is interesting in the present context is that the place which was originally an abode of Jains is now called Munula (ascetics), guṭṭa (hillock).

Pēdda Māram (Bhimavaram Taluk, West Godavari District): During the medieval period the Kolanu Chiefs established a Jain village here. Pēdda Māram in Telugu means the big banyan tree. Even now there is a big banyan tree at that place³⁶ May be it was under the shade of such a big banyan tree there they might have located the Jaina basadi. It has already been pointed out that 'Pedda' (big) was an usual prefix before the names of the Jaina basadis.³⁷

Sidhout or Siddhavaṭam (Sidhout Taluk, Cuddpah District): Belongs to the same category as of above 'Pedda Maram. "Sidhout is said to have derived its name from the 'Siddhas' engaged in *tapas* or meditation under its 'vaṭams' or banyan trees."³⁸ It was once a noted Jaina centre also.

In Jaina *Acharyanga Sūtras* Mahāvīra is also mentioned as the *Siddha*. Among the Buddhists also, there were 'Siddha Purushas'. Some monks belonging to both the sects pursued the science of alchemy (*Rasavāda*). Hence, basing only on corroborative evidence only one can ascribe the places carrying the name Siddha or Rasasiddha to either Jains or Buddhists.

Siddipēt (Siddipet Taluk, Medak District): There are two

versions about the etymology of the name of the place. One is that it was constructed by a Siddha (ascetic) who also constructed the existing Bhōgēśvara temple, while the other version says that one Siddhik who was an army officer of a vassal of a ruling prince at Papannapet constructed it.³⁹

Rasasiddha Āshram (Rayadurga Taluk, Anantapur District): Rāyadurga was once a Jaina centre. The ruins of a Jaina temple without any image still remain. Down the slope of the hill are four caves with small stone doors with curvings of Siddhas. The panels in the caves suggest that they are Nisidhis (tombs) and that the place was a monastery of Jaina. This locality is called 'Rasasiddha Āshram' after a Rasasiddha. Siddhulakoṇḍa, a hill nearby, contains a well, the waters of which are locally believed to cure even consumption.⁴⁰

Rasasiddhula guṭṭa (Uravakonda Taluk, Anantapur District): Near Kōnakapaṇḍla, at the top of the hillock to the east of the main road is a square cave temple stated to have once contained the images of Jaina Tīrthaṅkaras.⁴¹ The images are said to be in 'Kāyōtsarga' posture and the hillock is locally known as 'Rasasiddhula guṭṭa'.⁴²

Saṅgamayya koṇḍa (Srikakulam Taluk and District): The Jaina-Śaiva conflicts and the destruction of Jaina establishments by the Śaivites was a feature during 12th century A.D., in Āndhra. It could be safely surmised that the cave temple of Saṅgamayya-koṇḍa was originally a Jaina centre and later the Śaivites have occupied it and converted it as a Śaiva-kshētra by adding a Śiva līṅga in the Shrine.⁴³ Normally one finds temples of Saṅgamēśvara near the confluence of rivers or atleast streams. Not only there is no such confluence near this Saṅgamayya-koṇḍa but the evidence in the form of the presence of Jaina images in the cave and in its front convinces us about the original hold of the Jains over that hill and its later conversion into a Śaiva seat which also resulted in the name Saṅgamayya-koṇḍa.

The Suffix Pāḍu: The Jain temples and the Chaityas were constructed in basadis (*Vāsai*) and when they declined or were destroyed, the places where they were situated came to be known as *Pāḍus* (*pāḍu* in Telugu means 'spoiled' or 'destroyed')

The suffix *pāḍu* to a village name often gives a clue to its association with Jainism in Āndhra country.⁴⁴

The above observation merits cautious application for *pāḍu* in Telugu has another meaning also as 'a settlement; a hamlet'.⁴⁵

However, wherever there is corroborative evidence such as as the case of Ēlūrupāḍu (Bhimavaram Taluk, W.G. District), Kambampāḍu (Narasaraopeta Taluk, Guntur District), Kanupartipāḍu⁴⁶ (Sullurpeta Taluk, Nellore District), Mēdapāḍu⁴⁷ (Kakinada Taluk, East Godavri District) and Pēnikalapāḍu (Jammalamadugu Taluk, Cuddpah District)⁴⁸ it can safely be assumed that they were once Jaina centres, exposed to Vīra Śaiva onslaught.

It is said that the former form of the present Giḍḍalūru (Giddalur Taluk, Prakasam District) was Siddhalūru (village of the Siddhas) and formerly present Muṅḍlapāḍu was known as Munulapuri.⁴⁹ Whereas there are four Kambapāḍus in four different Taluks of the Guntur District, there are nearly fifty village names in the Nellore District with the suffix *pāḍu*. Surely all these cannot taken to be Jaina centres unless supported by other evidences also.

CONCLUSION

The different meanings derived out of the first component of the find spot of a copper-plate grant Ahadanagaram may be borne in mind before further pursuing this interestingly instructive subject. According to C. Seshagiri Rao, it might be *Ahaṭṭa* (market), a Prakṛit word. P. Anjaneyulu says that it is *Aghāta* (deep sea), while according to others it is *Arhat* (Jaina Tīrthaṅkara). Any of these words might have been corrupted into *Ahada*.⁵⁰

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PLACE AND PERSONAL NAMES IN RAMAYANA

VISHVANATH KHAIRE

O. Synopsis

Indian tradition regards the Vālmīki Rāmāyaṇa as history. Personal names in the epic are therefore considered to be names of historical persons. The geographical setting of the epic story is in India and a number of place-names have been associated with defined locations to this day.

The epic is replete with mythology as well, a fact which leads us to investigate the likely basis of these mythical names. Such investigation calls for drawing upon evidence from many disciplines besides linguistics.

This paper presents the analysis of place and personal names as they have been used for the purpose of myth in the epic. Only a limited number of examples are considered in each category of usual myth-making devices in the Indian tradition. Many more names can be similarly investigated and explained.

The unmistakable conclusion appears to be that for all their geographic and historic appearance, the place and personal names in Rāmāyaṇa are mythical and Rāmāyaṇa is a poetic compilation of prehistoric mythology rather than a historic narrative.

1. Geography, History and Mythology

Vālmīki Rāmāyaṇa in Sanskrit is accepted by generations of Indians as *Itihāsa*, an authentic history of prince Rāma of the Ikshvāku dynasty of Ayōdhya, a human incarnation of Viṣṇu for destroying Rāvaṇa, the demon king of Laṅka.

Scholars in the past two centuries have expressed a wide variety of opinions, from considering it essentially as history to purely as mythology. Supporters of the history-view have

to give plausible explanations of the superhuman exploits of the non-human characters while protagonists of the mythology-view have to contend with age-old traditions and an apparently convincing geography in the poetic narrative. Details apart, the Rāmāyaṇa is generally taken to depict migration and spread of the Āryans and their culture from North India across the Vindhya, into South India.

This assumption is based with apparent ease on the place-names Ayōdhya and Laṅka in the north and south of the Vindhya mountains. Personal names of the characters are all explained from Sanskrit, considered to be the language of the Āryans. Both these do not, however, form geographical and historical evidence, in view of the very nature of mythology. To sound convincing, mythology must concern and deal with human beings as characters and locate its happenings over the earth. Only then can it invoke popular belief in the divine and the heavenly component of its narrative. In contrast with the modern writer of fiction, the epic poet would not declare that the characters and incidents in his composition are not real. Place and personal names in an epic like Rāmāyaṇa are props to the mythological structure.

That structure is not built in a day or solely in the epic. Myths arise in preliterate societies who pass them on through stories built around them; these stories get woven into epics later. Just as language is not correlated to race, mythology does not necessarily arise in the society in which the epic assumes its form. Sanskrit personal names as such would not make Rāmāyaṇa an Āryan saga; Sanskrit personal names of the demons would, on the face of it, belie any historicity of non-Āryan demons.

We should bear these considerations in mind, while inquiring into the place and personal names in the Rāmāyaṇa. In what follows, we take one or two examples of different types, with a view to understand them rather than interpret them.

2. Internal Interpretations

The Rāmāyaṇa does not offer interpretations or meanings of all the names occurring in it. Of the available ones, that of

Sagara is interesting as it pertains to a person as well as a place. Sagara is cited to be a forefather of Rāma, in the ritual narration of genealogy preparatory to Rāma's marriage ceremony. Sagara's forefathers right from Brahmā, the Creator, are mentioned merely by names. Sagara's birth has been narrated in detail.¹ Asita, his father, was survived by two pregnant wives of whom one administered *sagaram* (an eatable with *gara*—poison) to the other to bring about an abortion. She was however blessed by sage *Chyavana* (literally denoting loosener) and brought forth a son. Born with *gara*, he was called *sagara*. Sagara is briefly referred to have had sixty thousand sons of one of his two wives, in the narration of the descent of Gaṅgā. These were the sixty thousand princes turned to ashes, for whose deliverance Bhagīratha brought down the Gaṅgā. She ultimately filled *sāgara*, the sea.

So *sāgara* is really connected to *sāgara* through a number of stories with the help of etymologies and *vṛiddhi* rules. Other names connected with the Gaṅgā episode can also be analysed similarly. It is obvious that this is an origin myth of the formation of the sea. It is however not a primitive myth, deriving as it does, its mainstay from Sanskrit word-analysis. It can at best be called a pseudomyth. Taking the origins of the Ikshvāku family to the Creator himself is conventionally mythical too, making us cast doubts on any suggested historicity of the genealogy.

3. Names in pan-Indian speech

The Rāmāyaṇa is unique among the world's epics in giving a place of honour to apes and monkeys, devoting nearly forty percent of its corpus to their exploits. Names of monkeys could not be proper names as of humans. The name *Vāli* for example, is descriptive in nature. In the language of the epic, it would mean, 'one with a tail, with a remarkable tail at that'. The base would be *vālam*, which means tail, hair etc.

The word *vāl* is attested as South-Indian.² It has the same meaning in those languages. *Tārā* the name of his wife would mean star in Sanskrit. In South-Indian *tār* is attested to mean a flower. Stars could well have been named 'flowers in the sky'

Then *tār* and *vāl* can be considered as pan-Indian words in pre-literate speech. This suggestion would correspond well with the possible antiquity of the ape-myth, in comparison with, say, the *sagara-sāgara* pseudo-myth.

4. *Udbhraṁśa*'s names

The concept of *udbhraṁśa*'s has been explained in my previous paper.³ Without going to MaxMuellerian extremes of ascribing the origins of all mythology to wrong etymology, we can certainly maintain that the Indian context, Sanskrit mythology contains a large number of *udbhraṁśa*'s formations, very much as linguists have been assuming *apabhraṁśa*'s derivatives from Sanskrit in the other Indian languages.

Puñjikasthalā is given as the name of the nymph (*apsaras*) born as *añjanā* the mother-to-be of Hanumān. Clad in a yellow silk apparel adorned with deep red thrums she was moving atop a mountain, when the wind-god blew the robe off and embraced her.⁴

Analysed as *udbhraṁśa*'s words, these names of Hanumān's mother enable us to get to the source of this animal-human-divine episode. *Añjan* is the Marathi name of the ironwood tree (*Mimocylon tinctorum*) which thrives where trees have been cut or destroyed in a jungle, that is, on barren ground. The progenitress of *añjana* is related to *puñjika* land. The word *puñjika* successfully conceals meaning if any in Sanskrit. But in South-India, *puñjai* in Tamil means 'dry land' or Telugu *puñja* is 'land cultivated without artificial irrigation, high land!' (Kannaḍa *puñaji* is 'dustlike dry soil in which a kind of paddy is grown; this in all probability is the meaning of Pañaji—the venue of this conference').⁵ The *udbhraṁśa puñjika* would therefore connote the barren ground on which *añjana* trees thrive and the name *puñjikasthalā* would immediately suggest the nymph, the female ape and the locale of the story.

The leaves of *añjan* are stated to have been used since olden days for dyeing wool, silk and grass-mats. With tin as fixer, they form the yellow dye and with the fruit of *Terminalia chebula* they give the deep red. These are the very colours so prominently alluded for the apparel to the total exclusion of conven-

tional poetic effusions about physical beauty of the nymph-ape.

The mythical story thus appears to be based on the material repertory of the social class engaged in the occupation of dyeing. Elements of tree-worship are also contained in it. The *udbhrañśa* formations prove precedence of the myth over its Sanskritised composition.

5. Correspondence of Earth and Heavens

In the preceding case, knowledge of Botany and soils helped us to understand the place-person-name, not really used in Indian speech. *Vindhya*, on the contrary, is firmly attested as the name of the mountain range lying east-west across the sub-continent. In deriving history from the epics, it has been postulated that this not-so-high mountain range withheld the Āryan advance into South India. In the Sanskrit grammatical tradition, the name *vindhya* would mean 'pregnable' rather than impregnable. It is more appropriate to consider it an *udbhrañśa* from South India *viñtu* meaning, 'sky, heaven, cloud, wind, air' and allowing to consider the mountain as reaching the clouds or the sky and hence impregnable.⁶ In the mythical story relating to Agastya, it has been hinted that the mountain was growing high enough to stand in the way of the sun.

This episode can be best explained with the help of another well-known name, *Lañkā*. This is the earthly island far south of the *Vindhya*. However, it is also connected with the heavens, in astronomy. It is assumed in Indian astronomy that *Lañkā* is directly below the equator, celestial and hence also the terrestrial.⁷ This assumption is attested in the maps of the Greek astronomer Ptolemy also. Modern astronomy shows *Lañkā* to be located with its southernmost tip at latitude 5.55 N. Thus the ancient astronomers working with shadow measurements were not unjustified in identifying *Lañkā* with the equator for popular consumption. They also identified Ujjain with the point at $\frac{1}{2}$ earthly circumference or $22\frac{1}{2}$ degrees north of the equator (correctly it is 23.09 degrees). This is roughly the Tropic of Cancer which passes through the spread of the *Vindhya* range. It is common knowledge that the Sun does not traverse its path beyond the Tropic of Cancer. In common

parlance this could be expressed by saying that the Vindhya mountain does not allow the Sun to pass beyond. The rest was myth-building.

6. Names in the Heavens

If places on earth were named in correspondence to entities in the heavens, so were entities in the heavens named after animals, trees and other objects living and non-living, on the earth. From pre-historic times have come down to us the names of animals that have been given to constellations that apparently lie in the solar and lunar paths in the sky. The tradition of considering stars as souls of forefathers, virtuous men in heaven or gods or homes for these has also come from the distant past. Different societies had their own names for these. Their epics contain descriptions of the lives of personalities of these names and of their movements over spots earthly-named.

The star *Agastya* (canopus) close to the southern horizon is also the sage *Agastya*. Seven prominent stars around the fixed north pole were given names said to be of seven sages, *saptarishi*. The *Rāmāyana* poetically mentions that *Agastya* was the one who made the south habitable.⁸

The details of *Hanumān's* flight to *Laṅkā* over the ocean provide two interesting names. *Maināka* is the name of the mount that arose from the depths of the sea, to provide a perch forest to *Hanumān*. *Siṃhikā* was the demoness through whom he passed by first expanding and then shrinking himself, so it is said.⁹

These names are obvious derivatives from *mīna* (fish), and *siṃha* (lion) respectively. Call them *Pisces* and *Leo* respectively and we realise this as the supposed path taken by *Hanumān* in the sky, comparable to that of the sun or moon. The names thus constitute multiple mythic generations: constellations likened to and named as animals in popular speech (South India: *mīn* and *chīnkam*); the names in Sanskrit (*mīna*, *siṃha*) their derivatives to name a place and a non-human being. We can see poetic consistency maintained in the episode: the fish mountain rises from the sea; the lion-demoness has to wide-open her mouth.

7. Names as Mythemes

Most narratives in the epics like Rāmāyaṇa are poetically consistent and, if are analysed for place and personal names as above, we can also reach consistently to the original basis of all that has demanded credulity for their acceptance. Names of four female characters are taken as examples of such analysis for mythemes—basic unit or relationship in the mythical story.

Ahalyā, wife of sage Gautama was victim of Indra's adultery and cursed to lie in ashes, without food, burning, unseen of anyone. At Rāma's approach, she rose like a flame kindled, unseeable by the eye.¹⁰ Sītā rose from the ploughshare when Janaka was ploughing a field.¹¹ She was to undergo a fire-test¹² and finally sought her resting place inside mother-earth.¹³ Tārā, wife of ape-king Vāli, of face fair as the moon, collapsed like a shooting star from the sky, lamenting the fall of her husband.¹⁴ She felt her heart had turned stone-hard and firm, that it was not broken to pieces seeing her husband dead.¹⁵ Ruma was wife of Vāli's brother and so was like Tārā.

According to astronomer Varāhamihira, Tārā is one of the types of *ulkā* or meteors, popularly known as shooting stars.¹⁶ With this as starting point, and knowing that people in the past held a close connection between stars, *ulkā* and *aśani* (meteorite), we can see a common mytheme in the four names above. Ahalyā formed into stone was re-formed into a shooting star. Sītā was one of the many *aśani* or meteorites that generally come up with the plough tip. Having to pass through fire or to get deep into earth was thus part of her life-history. All three have linguistic affinity with the South Indian words¹⁸: *akal* to spread, go away; *sit* to thrust into hole; and as given before *tār*, flower; *rumā* being of Tara's cast, should be just as hard of heart, an allusion suggested in *iruku*, 'to harden (as molten metals when they are cooled).' Meteorites are hard and often composed of metallic compounds unknown on the earth.

8. Names and Pre-history

Mythemes thus help us to correlate the earthly, human and physical with the heavenly, divine and mythical. Meteors and

meteorites were physical phenomena, very striking and hence, appealing to the human mind and thence leading to mythemes and later to mythical stories. These stories would reflect the social milieu of the point of time of their formation. Origins of mythemes are lost in the past. Epic narratives reflect accretions of much later times. And yet the contents would afford us a peep into pre-history, into workings of the pre-historic human mind, and little more.

A minor episode, apparently unrelated to the meteoric women above, can be considered. Rāma faced with the difficulty of crossing over the ocean, threatened to soak it dry with his mighty arrow. The ocean surrendered at mere show of force, rendering the arrow perhaps futile. Since Rama did not relish this prospect, the ocean suggested the arrow be directed to a northern land *drumakulya* (land of trees and streams) peopled by *Ābhīra* and other sinners; they drink the ocean's water and the ocean loathes their sinful contact. Rāma directed the arrow accordingly, where it formed *marukāntāra*—the barren desert, and with a mighty sound pierced the earth forming *vraṇamukha*, scar-mouth from which gushed water like in the ocean. This became the well called *vraṇa*, scar.¹⁹

The story mentions an unbelievable society drinking salt-water, reflecting the wrath of the bard at *Ābhīra* and others. But behind it is the frequent physical occurrence of formation of *astrolebe* (star-wound, a scientific term coined lately) by meteorites and of lakes in them. The meteorite-arrow mytheme could be pre-historic and its use with Rāma could be a later accretion.

In the context of Rāmāyaṇa and India, we could speculate on the geographical identity of *vraṇa*, a saline well or lake in a crater formed by a meteorite, north of Laṅka, somewhere around the land of *Ābhīra*s. A possible claimant for identity would be the saline lake *lonāra* (meaning 'saline' in Marathi) at latitude 20.3° by the region of the *ahīr āñī* dialect of *ahīr* or *Ābhīra* people. This is one of the largest meteorite lakes in the world, estimated to have been formed about 50,000 years ago, that is, when man could have been around to witness the enormous phenomena and to pass it down generations as a story.²⁰

9. Conclusion

In spite of the tradition, we should not assume the place and personal names in the Rāmāyaṇa and other Sanskrit compositions, to apply to geographical places and historic personages. Phonetic similarities with current names of places are no proof of identity. Semantic analysis of literal meanings of Sanskrit names can also not be relied upon. The currency of Indian languages other than Sanskrit has to be constantly sub-sumed in deciphering these names. The literal content of the narrative in the epics needs to be shifted for the mythical, poetical and possible-historical components usually intertwined with one another. This calls for application of many disciplines besides linguistics.

Studied thus, the epics would afford us a glimpse of pre-history as revealed in the mythical stories, history as can be gathered from the social milieu presented in the narratives and geography as scientific-popular correspondence of the earth and heavens.

NOTES AND REFERENCES

Short forms : V R—*Valmiki Ramayana*, Gita Press Edition

B—*Bala Kanda*, K—*Kishkindha Kanda*

Y—*Yuddha Kanda* S.—*Sundara Kanda*

U—*Uttara Kanda* A—*Aranya Kanda*

DED—*Dravidian Etymological Dictionary*, Ed. Burrow and Emeneau, Oxford 1961

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- 4 VR, K 66
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- 6 DED 4422
- 7 Varāhamihira's *Pañchasiddhāntikā*, 13, 29
- 8 VR, A 11
- 9 VR, S 1
- 10 VR, B 48
- 11 VR, B 66
- 12 VR, Y 116

- 13 VR. U 97
- 14 VR. K 21
- 15 VR. K 23
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SOME DEITY-BASED PLACE NAMES IN ATHANI TALUK

ANANT KULKARNI

This note presents a study of three village names in the northernmost taluk of Belgaum District bordering Maharashtra State. The village names are Maṅsuḷi, Kakmari and Śurpāli.

1. MAṅSULI

I had an occasion to react in the Marāṭhi press last Divali to an article published by a well known Marāṭhi author and researcher from Pune R. C. Dhere on his etymology and discussion about the place-name *Maṅsuḷi*. Among other writings he has to his credit a monograph on Khaṇḍobā and another on 'Lajjāgauri' in Marāṭhi.

Maṅsuḷi is a village, which belonged to the Powar Desais of Athani, in the Athani Taluk of the Belgaum District and is situated 15 miles to the west of Athani, on the Miraj-Bijapur road. The village has well known temple of Mallayyā, Mailār, by which name the deity is popular in the Kannaḍa speaking country, while he is popularly known as Mallāri/Malhāri and Khaṇḍobā in Maharashtra. Mallayya (i.e. *Male+ayya*) is the original form of the deity's name which later on was adopted and transformed into a syncretic deity, Mallāri-Mārtanḍ-Bhairav and popularly as Khaṇḍobā. A detailed analytical discussion about the deity is available in Marāṭhi in Sham. Ba. Joshi's book *Marhāṭi Saṁskṛiti-Kāhi Samāśyā* and in late G.H. Khare's highly informative chapter on Khaṇḍobā in his *Mahārāshṭrachi Chār Daivate*.

The distinguished author of the above article Dhere toys with two etymologies of the village name and builds up an argument on the presumption that the place was earlier named after the deity Lajjāgauri and when the deity Khaṇḍobā came there from Naḷadurg (Osmanabad District) after the Vanṭamuri

Basavaprabhu Desai constructed the temple during the Ādil Shāhi regime the people started interpreting Maṅgasuḷi as 'Mallasuḷi', possibly basing themselves on the popular legend imbibed from the Sanskrit *Malhāri Mahātme* and indicating it as the place where Mallāsura was killed by *śūla* or spear. Maṅgsuḷi, they argued is the corrupt or Apabhrashta form of Mallasuḷi. This etymology of the place name originating in the folk imagination—'Loka Pratibhā', as he calls it, though off the mark linguistically, indicates the change of faith in the village community from a lower status deity to a higher one, according to our author. His own and the second etymology, which he calls as 'realistic', as it is faithful to the words in it, also belongs to the same category as I will show below.

According to Dhere the place name 'Maṅgsuḷi' consists of two words: *Maṅga* and *Suḷi/Sūḷi*. Basing probably on the Tamil word *Maṅgai* meaning a woman, particularly a girl aged 12 and 13 years he takes the Maṅga component to mean *dēvi* or *Sri* and the second component 'sūḷi' to mean 'a prostitute (*vēśya*), a shameless lady, *nirlajya-strī*, a naked lady (*nagnā*) and states that 'Maṅgsuḷi' means a naked goddess or *dēvi* in the form of a naked lady and he goes on to justify this with the field evidence of a legend about the Dēvi shrine current in the satellite settlement of Maṅgsuḷi called Lakshmīvāḍi.

Though the present temple of Mallayya [it is the temple of Mallayya as it is popularly called in Maṅgsuḷi and in the area round about and not of Khaṇḍobā] is constructed during the Ādilshāhi, Maṅgsuḷi is an ancient village as the name itself indicates and the construction at a later time vintage in the 16th 17th century does not ensure that the deity was a later day import. Neither the folk legend about the Dēvi in the Lakshmīvāḍi, which is a later outgrowth of Maṅgsuḷi nor the legends of Sanskrit 'Mālāri Mahātme' will be of any help in deriving the etymology of the village. Further the Kannaḍa word 'sūḷi' is colloquial and the correct word is 'sūḷe', the connotation of which has been purposely enlarged to fit into his presumption of 'Lajjāgauri'. 'Sūḷe' does not directly and necessarily mean a *nagnā* or *nirlajja-strī*.

Unfortunately no inscription has come to light so far in Maṅsuḷi nor is there any reference to it in inscriptions found in the region around. The exact form of the modern name as written is, *Maṅgasuḷi* though it is pronounced as *Maṅgasūḷi* by Kannaḍa speakers and *maṅgasuḷi* by Marathi speakers. For purposes of pronunciation *su* is lengthened in Kannaḍa while *ḷi* is lengthened in Marāṭhi.

It must be noted that the nasal or *anusvāra* in the word *Maṅga* is the guttural 5th i.e. Kavarga pañchama—*ṅa* on the evidence of *Shabdamaṇidarpaṇa* of Kēśirāj who states that *ṅa* and *ṅ* the 5th guttural and palatal were used as *anusvāra* instead of the modern bindu or zero symbol which has become universal. Thus the place name is *Maṅasuḷi* and for ease of pronunciation *Kavargatritiya* i.e., *ga* is used and obtain the modern form with *anusvāra* after *ma* followed by *ga* i.e., *maṅga*. This *maṅga* in *Maṅasuḷi* has nothing to do with *maṅga* which means monkey. *Maṅga* = *maṅ* according to Kittel means *mā* or *mahā* e.g. *maṅakāḷi*—*maṅkāḷi*—*mākāḷi* = *mahākāḷi*. The great name *Maṅēśa* = *Maṅēśū* means *mahā* + *īśa* = *Mahēśa*.

The second term is 'suḷi' which as Kittel notes, is the *tadbhava* of the Sanskrit word 'śūli'. *Suḷa* is *sūla*, a spear; *tisuḷa* = *triśūla* a trident and *tisuḷi* is *triśuladhāri*—*mahādēva*. As Amarkōśa has it: Śambhurīśaḥ Paśupatiḥ Śivaśyūḷi Mahēśvaraḥ. The 'Sūḷi' of Maṅsuḷi holds a 'śūla' the spear and not 'triśūla' and the bārgir Dhangars or Kurubas of Yore are described as 'bhallūka daṁḍa hastar'. This Mahāśūli Mallayya is the deity after whom the village is named and not after Khaṇḍobā, though the latter is equated to the former by the Mahārāshtrians.

The place name Maṅsuḷi formally contains only the connotative part while the denotative suffix is not there such as *haḷḷi ūru*, *grāma* etc.

2. KAKMARI

The village Kakmari is about 24 km to the north-east of Athani, the taluk headquarters, on the old Kāgwāḍ-Bijāpur road made motorable since 1965 and is 10 km away from Kohaḷḷi and 5 km from Rāmatīrth. The village Kakamari is

referred to in the Kohaḷi inscription of 1149 A.D. belonging to the reign period of the later Chālukyan king Jagadēkamalla. It is spelt there as "Kakkumaḡi". The Balligēri inscription of 1151 A.D., refers to Rāmātīrth as "Kakkumaḡiya tīrthada Rāmēśvara dēvara sthāna". Strangely enough there is a reference to the goddess of the village Kakmari in a Marāṭhi inscription called as the Chaṇḍikāyī inscription from Maṅgaḷa-vedhe (Sholapur District) of 1282 A.D., belonging to the reign of Yādva Rāmachandra. The reference is in the imprecatory portion of the inscription which states that: *sēvani chukē tē ā Kēkambhirri*.

The identification of *Kēkambhirri dēvachi āṇa* as Kakmari has been given by S. G. Tulpule, the original editor, and subsequently by me in my critical note revising the earlier editor's interpretation of the record at the XI Congress of the Epigraphical Society of India held at Dharwad in 1985. *Kēkambhirri* is the Marāṭhi adaptation of the original Kannaḍa name *Kakkumaḡi*. Unfortunately no inscription has surfaced so far in Kakmari village itself.

Kakkumaḡi is *Kakku + maḡi/māḡi* and *māḡi* according to Kittel is any deadly disease, a plague, an epidemic, pestilence, the cholera. *Māḡi, māḡamma* is the goddess of disease or death, Durgā or Chāmuṇḍi. In Marāṭhi also Molesworth gives the same meaning for *bhari*. Hence, *Māriamma = Māramma = Mariāi*, *Kakku* derived from *Kaḷku* means vomiting, the thing vomited. *Kakkuōga* is the vomiting sickness. Thus *Kakkumaḡi* is the disease of cholera and more importantly the goddess of cholera.

The shrine of *Kakkumāramma* or *Kēkambhirridēvī* stands on the bank of a stream outside the village but the deity is presently called as 'Ammājevva'. It is interesting to note here that the place is named after the goddess *Kakkumaḡi* and there is no denotative suffix indicative of the place such as *haḷli, ūru* or *grāma*. And over time *Kakkumaḡi* becomes only the place name and the deity after whom the place was named assumes a different name.

Ammājevva is *Ammāji + avva*; *Amma = avva = āi = mother*. *Amma* is a common honorific suffix applied to any female

deity in the south. With the dropping of the lower status connotation as the goddess gathered a larger congregation of devotees of even higher castes and attained the status of Grāma Dēvatā she elevated herself to Ammā < Ambā, Ambābāi, Ammāji, even Ammājēśvari.

Avva (mother), Akka (sister), Appa (father), Anṇa (brother)-these kinship words are used in Kannaḍa as honorific suffixes before personal names e.g., Lakkappa, Gaurakka, Chandrappa, Rāmaṇṇa, etc. However, these honorific suffixes themselves sometimes become personal names, e.g., Ammakka, Akkamma, Avvakka, Akkavva, Ammaṇṇa Avvaṇṇa, Anṇappa, Appaṇṇa, Akkaṇṇa, etc. We have even Appaṇṇappa, Appaṇṇapaṇṇa! Ammājevva is a similar totologus construct. But why is the Indo-Aryan *ji* sandwiched between Amma and Avva and has become Ammājevva instead of Ammavva or Ambavva? Further, why should the far of Kēkaṁbhiriḍēvī be referred in the Marāṭhi inscription of Maṅgaḷvedhe? An answer to this is to be found out in the hypothesis of Kaṇṇareyāda Kannaḍa, the Kannaḍa region of Yore whose boundaries have contracted now and Kannaḍa vanished.

3. ŚURPĀLI

Śurpāli (K), Śurpāl (M), Śurpālaya (S) is a village on the bank of river Kṛishṇa in the now Jamakhandi Taluk of Bijapur District, 6 miles to the north of Jamakhaṇḍi and about 20 miles south-east of Athani. This village was given as an agrahāra to brahmins during the Ādilshāhi regime (1490-1686 A.D.). A Brahminical legend says that the famous Aśvattha (Peepal) tree here took its birth from a tear-shed by Paraśurāma. Under the shades of the tree (Banyan) there stands the temple of Lakshmī Nṛisimha; whose Jayanti is celebrated on Vaiśākha śū. 14. The brahmins who attend the annual Jayanti celebrations used to be fed on the next day by the 23 brahmins of the village who held it as Inam. The festivities are referred to as *Āgihuṇṇimeya jātre*.

There are no inscriptions found so far in Śurpālaya. However, inscriptional evidence for it is available in the far off

Rāmachandrapura (Nagar Taluk, Shimoga District) in a copper plate issued by the Vijayanagar king Virūpāksha in 1506 A.D. in lines 52-54 as follows :

- 52 ...Dum̄dubhī-Vatsarē Svāmīn-Āśvayugmāsi puṇyatē |
 iṁdu-Sūrya-grahē ch = aiva
 53 ...Kṛishṇavēṇī nadī taṭē | Śūrpālayē mahākshētrē
 āchāryaḥ svāminas-tadā s-ā-
 54gnayā bhūmi-dānārṁtu mayādattarṁ mahā-prabhōḥ
 [Epi. Carn., Vol. VIII, Nag 64]

I have the following literary evidence. While describing the 4 gateways of Paṇḍharpūr Kshētra, the Marāṭhi poet Sridhara Swami Nazarekar in his *Pāṇḍuraṅga Mahātme* composed in the first decade of the 18th century refers to Śūrpālaya as follows :

Dakṣiṇē Kōlhāpura-kshētra Kāśīhūni Śataguṇē bhōra |
 Tēthā vasatē ahōrātra hōrā uddhāra prāṇiyā ||
 tyāche dvādaśa yōjanapūra Kṛishṇātīra sundara baravē |
 Śūrpāla kshētra jāṇāvē ati uttama sājirē ||

The other two gates, besides Kolhāpūr in the West and Śūrpālaya in the South are Trivikrama i.e. Tagar or modern Ter in Osmanabad District about 70 miles North-east of Paṇḍharpūr and Godā-Pravarā saṅgama to the north where Sidhēśvara resides. It may be noted here, in passing, that geographically Kolhāpūr, Paṇḍharpūr and Tēr or Tagara, all the three lie on a straight line and historically the Śilāhāras of Kolhāpūr also described themselves 'as Tagara-purav-ādhiśvara.'

The editor of the Belgaum District Gazetteer of 1884, Mr. J.M. Campbell notes the alternative or the earlier name of the village now known by the Sanskritized name Śūrpālaya, which the recent editor of the new Bijapur District Gazetteer 1966, Sathyan has omitted to record. The old name though it has gone out of use for the purposes of administration and other recording, etc., still persists with the older folk and there are families known to me with that name as their surname. The earlier name of the village is Maranūru which apparently was

Sanskritized into Śūrpaālaya. The presiding deity of Maranūru, as the common folk of the village and round-about call it, is Aḷḷimaradappa. The original place name is Maranaūru or Maradappana-ūru named after the deity Aḷḷimaradappa (Aḷḷimara = peepal tree), the place of the god of the peepal tree. We can get many such cognate names in the Kannaḍa country e.g., Maradēvanahaḷḷi, Maradayyanagoṃḍi, Aḷḷimāranahaḷḷi, Aḷḷimarada-hosahaḷḷi.

The logic behind the Sanskritization after Maranūru became a brahmanical village is very easy to see. Mara in Kannaḍa not only means a tree but Mara or Mora also means a winnowing fan, or kēruvamora or sūpa in Marāṭhi whose Sanskrit equivalent is Śūrpa. Hence, Śūrpa+ālaya = Śūrpaālaya. Another illustration of such Sanskritization by taking the alternative meaning of the dēsi or Prākṛit word is found in the Muḷagund inscription of Rāshṭrakūṭa Kṛishṇa II, 902-03 A.D., where Beḷamumānūru is Sanskritized as Dhavaḷa-vishaya.

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IMMIGRANT DECCAN BRAHMANAS OF ANDHRA PRADESH—A CASE STUDY OF SURNAMES

E. S. M. PRASAD

IN this paper an attempt is made to identify the immigrants from Maharashtra and Bombay-Karnataka region into Āndhra Pradesh, in general and Prakasam and Nellore Districts in particular, through their surnames. Though there are non-brāhmaṇa migrants, from the region referred to, the scope of this paper is restricted to brāhmaṇa migrants only.

It is interesting to note that only the people of Andhra Pradesh and some parts of Karnataka have surnames prefixed to their personal names. In Āndhra these are known as *inṭi-pēru* that is, family name. The people of Tamilnāḍu and Kēraḷa have their father's name as surname. The people of northern India including those of Mahārāshṭra have surnames, as suffixes to their personal names, as is in the Europe and the western countries.

Āndhradēśa witnessed the boom of migration during the 13th and 14th centuries A.D. This may be attributed to the geo-economic conditions. It is stated that Kākatīya Pratāparudra cleared the forests in the present Prakasam and Nellore Districts and founded several new villages in the open space and placed them under the kshatriya chiefs brought from north.¹ The roads between Nellore and Bellary, Raichur and Kolanupāka were fairly traversed highways and helped in promoting trade between Āndhradēśa and Deccan from the earlier times. The salt producing east coastal towns like Pedda Gañjām, and Uppuguṇḍūr, in the Prakasam District, Paḷlipāḍu in the Nellore District and the Mōṭṭupalli, the sea port were linked with the Deccan through Tripurāntakam and Kurnool.² Thus trade routes flourished trade, developed irrigation facilities

and agriculture and setting up of new villages paved the way for migration from the Deccan to Āndhra Pradesh.

The Mahārāshṭra migrant brāhmaṇas who settled in Āndhradīśa can be classified into Gōlakonḍa—vṣāṣūlu, Karṇa-Kammalu, Mādhyas, and Mahārāshṭra-chit-vāṣūlu.

GŌLAKONḌA VYĀPĀRULU

It can be inferred from this term that a section of the Deccan brāhmaṇas took up trade and they had flourishing trade in the market town of Gōlakonḍa, then a trade emporium, known for its quality diamonds. Probably the fertility of the land and the long coastal line known for its maritime trade which had more opportunities and wide field for over sea trade, prompted them to migrate and settle in the Nellore and Prakasam Districts.

KARṆA KAMMALU

Even today the household language of this sect of brāhmaṇas is Marāṭhi. These people claim that they were once merchants from the Deccan and started trade with the coastal Āndhra towns from the time of Kalyāṇa Chāḷukyas. It is their claim that they migrated and settled in *Kammanūṭi-Vishaya*,³ which comprised the modern Ongole, Narasaraopeta, Sattenapalli, Vinukonda and Guntur Taluks and from there they gradually went and settled in the Nellore region.

MĀDHVA

Mādhyas are the followers of Madhvāchārya, the great exponent of Dvaita philosophy. However, the people are not aware of their ancestral professions. It is very interesting to note that some of the families use Kannaḍa as their household language and some use Marāṭhi. Probably they must have belonged to the Bombay-Karnataka region which comprises of Gulbarga, Raichur and Belgaum and is bi-lingual by nature.

MAHĀRĀSHṬRA CHIT VĀSULU

This term can be defined vs *Mahārāshṭra-kshētra-vāsa* (*kshētra* > *chit*.) i.e., the residents of Mahārāshṭra-kshētra.

The following surnames have been noticed among the migrant brāhmaṇas of the Nellore and Prakasam Districts.

Surname	Sect	Gōtra
1. Bachcherao	Madhva	Ātrēya
2. Bijāpūrkar	"	"
3. Dāmoji	"	Gautama
4. Jhaḍitala	"	Bhāradvāja
5. Khēḍa	"	Ātrēya
6. Khariḍēhal	"	Viśvāmītra
7. Haddanuri	Gōlakonḍa-vyāpārulu	Śrīvatsa
8. Kaśukula	"	Bhāradvāja
9. Nyāyapati	"	Kauṇḍinya
10. Sabnavīs	"	Ātrēya
11. Sabnīs	Karṇa-Kammalu	Ātrēya
12. Surabhī	"	Śrīvatsa
13. Tilaka	Maharāshṭra-chit-vāsulu	Śāṇḍilya

SURNAMES

The official titles, *viz.* Dēśai, Nyāyapati, Sabnavīs, and Sabnīs are of Mahārāshṭra origin and are found as surnames among the migrant brāhmaṇas in these two districts. It can be said that the people with these surnames were once officials in the courts of the kings of the Deccan.

Geographical names *viz.*, Bijāpūr, Haddanūru, Kaśukula (Kaśukula-vishaya was an administrative division under the later Chālukyas), located on the northern bank of the river Tapi a part of Olpad Taluk of Surat District, Gujarat⁴ and Khēḍa, (a common place name suffix in the Deccan) are noticed. It can be said here that brāhmaṇas with these surnames were the *vāstavyas* or natives of the places referred to.

Bachcherao and Dāmoji, which are ancestral personal names are used as surnames by the migrants from the Deccan.

Some of the migrants have Tilaka as surname. This is a Maharashtrian surname, which reminds us of the freedom movement hero, Balagangadhara Tilak.

The brāhmaṇas who have Jhaḍitala and Khariḍēhal as sur-

names are not aware of the meaning and significance of these terms.

It is interesting to note that though centuries have passed the immigrant brāhmaṇas have preserved their identity by retaining their titles, geographical identities and professions in their surnames. But they adopted the pattern of the Āndhra people in keeping the surnames as prefix of their personal names.

However, further scientific probe and study of the surnames of Telugu people of all communities is necessary to explore the cultural, the ethnographical and the history of Āndhra Pradesh. This field has ample scope for research.

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NAMES WITHIN A LOCALITY

C. H. DASAIAH CHOWDARY

IT is needless to say that the study of place names reveals certain facts about the local history, culture, migration, religion of the people and the topographical features of an area.

Till now atleast in Andhra Pradesh we are studying only the village names under the label of place names but the local names to the various fields within village boundaries have not been taken up. Here, an attempt is made to study the local names of various fields of village Uppumagulūru in Prakasam District. This study also reveals much information which is equal and parallel to the study of village names which is generally called a study of place names. Though a study of the field names around a village appears to be insignificant, it is as important as the study of village names themselves.

Just like any other place-name, the local field names of the aforesaid village also have the generics like *chēnu*, *gaḍḍa*, *kuṅṭa*, *mānyam*, *māraka* and *miṭṭa*. The meaning of these generics according to dictionaries like *Telugu Maṅḍalika Vṛitti Padakōśam*, etc. are as follows :

Chēnu is generally cultivable field whether it is under wet or dry cultivation. *Gaḍḍa* and *Māraka* denote only the elevated lands in the general sense. But there is variation in the meaning between wet and dry cultivation. The *Maṅḍalika Vṛitti Padakōśam* give the above meanings keeping in view the dry cultivation only. As a matter of fact, the village under discussion i.e., Uppumagulūru village is under dry land area till now. But within the village some lands are being cultivated and converted for paddy cultivation.

Chēnu : Ūdupu-chēnu, Māgani-chēnu i.e., paddy field cultivated with the water from a canal or a tank.

Gaḍḍa : Fertile land.

Kuṅṭa : A low-lying land with sufficient water source.

Miṭṭa : This is called mella, melta, mirru and merake. A field which depends upon the rainy water for cultivation.

Mānyam : Mānyam is a land given by some zamindaries and nawabs to the people for the services rendered by them.

If we come to the specifics—field names are as potential as place-name specifics. The specifics are categorised as under.

Some field names are the names after personal and surnames because they were original land owners. Even though, those field are not under their possession, the names continued. A deep study into this category may help us to know the inter migration of the people in the vicinity.

1. Fields named after Persons :

e.g., Pārttayya-chēnu (land of Pārttayya)

Vīramma-chēnu (land of Vīramma)

2. Fields Named after Surnames

e.g., Śāṅkubattlavāri-chēnu

Chitipōttuvāri-chēnu

CASTE NAMES

The field names belonging to a caste are not mere caste-names. We know pretty well about our temple administration in the olden days. There was a tradition to denote lands for various duties to be performed in the temples by the people belonging to various communities. The barbers have to play shahanai and other musical instruments while going to the near by river or tank in procession to get water for *abhishēka* and other ceremonies like Kalyāṇam (marriage), etc. The washerman has to carry the lamps in the procession. Dēvadāsis of various types have to perform their duties like dancing, cleaning of the surroundings and decorating the floor and maṅṭapas. There are certain other *vṛittis* (professions) relating to temple administration and lands were granted for those people in order to serve continuously. The lands granted to them were being called by their professions such as *Chākalimānyam* (washerman); *Maṅgalimānyam* (barber); *Bhōgam-mānyam* (dancing girls); and *guḍi-sēva* (temple dancers) *mānyam*. In this village we have

the following *mānyams*: *Chākalimānyam*; *nambivāri-mānyam* (archakas in Śiva temples) *bhōgam-mānyam*; *Dōlu* (local drum) *pitchaiah-mānyam*; *S nnyi* (shahanayi); *Mastan-mānyam*. The lands granted to the temples are being called by the names of duties. There are other *mānyam* ending names like *Vēṇugōpāla svāmivāri-mānyam*; *Āñjanēyasvāmivāri-mānyam*; *Rāmula-vāri-mānyam*, etc.

Further, there are other names for the fields depending upon the abundance of particular shrubs, weeds and wild animals and the water shared by the people from a well or tank.

Malle Chēnu: Generally *malle* denotes 'jasmin.' But here it is a kind of weed.

Bhūtarākasula chēnu: A land in which the thorny trees grow in abundance.

Vēpa cheṭṭa chēnu: A land in which the neem trees grow in abundance.

1. *Pāṭi chēnu* means a land actually used as a residential area in the bygone days. Sometimes it refers to the fertility of the land also containing powder like soil and sand.

2. *Rēgaḷe chēnu*: Black cotton soil.

3. *Baṅḷa chēnu*: A field of stones here and there.

4. *Thūva-chēnu*: The land of lesser fertility on the banks of the rivulets.

5. *Nemalla-chēnu*: *Nemali* means 'peacock.'

6. *Nakkala-chēnu*: *Nakka* means 'a fox'.

7. *Pāmula-chēnu*: *Pāmu* means 'a snake'.

8. *Jōḷuthūmāla-chēnu*: A field which gets water through two sluices.

9. *Iravaipaḷḷa-chēnu*: *Iravai* means 20 and *paḷḷu* means 'a share'. As the surrounding field is being cultivated by the water of a well with some 20 persons having the share in its water, the land under cultivation is called *Iravaipaḷḷa-chēnu*.

10. *Tōka-chēnu*: This is a land which is narrow in width but quite long.

The above study provides the information about our social life of village, administration of the temple and nature of the lands. Though the type of administration is extinct, still, the names are continued. At the sametime, the surface of the

earth got changed due to the irrigation facilities provided and changed methods of cultivation. The fields carry the names reflecting the past. So, this type of study of the villages of a particular vicinity is important in order to know the social-structure of human activity and the geographical variations of the field.

MUSLIM PLACE NAMES IN INDIA—A STUDY

SHAIK MASTAN

INDIA is such a country where many kingdoms flourished with different religions, languages and culture. Many dynasties ruled and developed the country in multifarious dimensions. The role of Muslim rulers of India is unforgettable one. They ruled India and developed art and architecture for which the great monuments like Tājmahāl, Fatēhpūr Sikrī, Red Fort, Qutubminar and Charminar are living legends.

This paper is concerned only with a study on Muslim impact on Indian place names. Many places in India are named after Muslims which shows not only the Islamic impact but also the coexistence with the other communities,

The long Muslim rule influenced the language and culture. During the period of Muslims Arabic and Persian languages played an important role along with Urdu language. Arabic as a regional language, Persian and Urdu as official languages contributed much to enrich the local languages. These languages had their impact on the place names. It is natural rather general phenomenon or may be necessary and at times compulsory for the conquered to adopt the culture and language of the conquerors. At times the conquerors may follow the local habits too which may help for the smooth running of the administration. Muslim rulers by following their religious practices and traditions respected the local traditions and customs for the harmony of the country which paved the way for their suzerainty over India for a long period.

Generally the place names take after the natural situations and ecological importance of the area such as Jānpahād, Gundlapahād, Ranikhēt etc. (*Pahād*—'hill'; *khēt* 'field'). But in naming a place after the name of a ruler by himself or by the ruled is due to the love and affection towards the ruler.

Most of the places in India after Muslim names consists of two constituents, too rarely with single constituent like *basti*. In most of the names both the constituents refer to Muslim identity. The initial constituent refers to god, prophet, saints and rulers e.g., Allahābād, Rahimābād, Ahmadnagar, Nizāmuddīn, Akbarābād, Shāhjahānpūr, etc. The later constituents stand for the people, place, fort, seaport, colony, dwelling place, inhabited place, city etc. *i.e.*, *ābād*, *sarāi*, *gar*, *basti*, *shahr*, etc.

It is interesting and worthy to note that in some place names one constituent stands for the Islamic or Hindu identity *i.e.* Hanumāngar, Rāmbāg, Rāṇiganj, Pratāpgar, Karīmgar, Nizāmpaṭṇam, Khājipēṭa. This at times emphasises religious harmony between Hindus and Muslims and their peaceful co-existence with a free cultural and linguistic interaction between them.

Some place names possess adjectives as one of the constituents *i.e.* Bulandshahr, Naībasti. Some place names indicate caste system too, which refers to the morphological study *i.e.* *Rājā-ki-Manḍi*, *Rahīm-ki-Sarāi*.

Place-names play an important role to know the social, economic, and political condition too.

TRILINGUAL DHARMAPURI DISTRICT

A. KRISHNAN

DHARMAPURI District is a newly formed administrative area formed in 1965 after the bifurcation of the then composit Salem District. A part of the District of Dharmapuri was a part of one of the Baramahals of Tippu Sultan. The Salem District itself was formed in 1799 after the fourth Mysore War, with its administrative and Judicial headquarters at Kṛishṇagiri with Captain Alexandar Reed as its first Collector. Kṛishṇagiri was the seat of one of the four courts of appeal in the then composite Madras presidency extended from Mangalore to Madras and Ganjam to Kanyakumāri.

Kṛishṇagiri is named after Kṛishṇadēvarāya the great Vijayanagara emperor whose reign extended even south of Kṛishṇagiri and there is a fortress on the mountain. Infact, Kṛishṇagiri means mountain of Kṛishṇa and *Giri* in Sanskrit means mountain.

Dharmapuri District is situated on the north western corner of the State of Tamilnadu abutting Andhra on the north and Karnataka on the west. Therefore this is a junction of three States; the centre of three languages viz., Tamil, Telugu and Kannada, confluence of three cultures and a place of synthesis of all the languages, customs and cultures.

This is evident from many facts but we will confine ourselves only to the names of the places to be relevent for the occasion. The villages and hamlets of Dharmapuri District being a tri-lingual area are all known by one and the same name but mentioned differently in all the three languages as majority of the villages and hamlets are called either as *paṭṭi* or *paḷḷi* or *haḷḷi* in Tamil, Telugu and Kannada, respectively.

The names of places can be analysed in the three groups. The first is the names of the places prevalent in ancient times

but which have disappeared in course of time. For instance, Tagadūr was the capital of Adiyamāṅṅs, a well known chieftain in ancient Tamil Nadu who occupies an important place in Saṅgam literature, is no more in use as times have dimmed its importance and caused its disappearance from common use.

The second category of the names which are from historical documents, epigraphy, and copper plates reveal names of the places which were once in use. For example. Rāyakōṭa, Jagadēvi, Mahārājakaṭai, Hosūr and Thally. The third is the names of the villages and places which are now in use. As it is, I do not comment that the names of all the places in the district have changed in course of time. For example, Barugūr is the name of the place known for the last nine hundred years. It retains its original name even to this day.

The names of the places can be divided into generic and specific categories. The generic generally appear as suffixes of the places. For example, Atti+pāḍi, Vīra+malai, Pāla—+kōḍu, Madē+paḷli, Pāva+kal, Añjē+haḷli, Eṭṭi+paḷli, and Kuṇḍala+maḍuvu.

Some places are known by more than one specific, also some times add to the generic. For example :

Nalla gāna kōṭṭa paḷli
Chinna Thimma nāyana haḷli

The generic occur both as prefixes and suffixes as well, in some of the names, named after places. For example: Kariyaperumāḷ Valasai, Valasai Kaundanūr, Puli Karai, Karai Kōḍi haḷli

In the case of names of places the adjectives (specific) used are the same in all the three different languages of the region, For example: Chikka Pavili-(Kan); Doḍḍa bāda guṇḍa haḷli (Kan); Chinna panni Maḍuvu (Te); Periya paṅṅi maḍuvu (Ta); Pedda maḍuvu koṇḍa palli—(Te); Tellana haḷli (Te); Nallana haḷli (Te).

There are also places with the names, which cannot be classified in either category like Tāmbal, Tarisal, Tiṇḍal, Kōmbai,

Taṇḍarai, Kadavani, Navalai, Taḍaṅgam, Kallāvi, and Chelambai.

As in other places these places can also be classified as villages with :

(a) Descriptive names : Kaḍagatūr, Malliyakuṭṭai, Eḷuvampādi, and Chellampaṭṭi.

(b) Some important event names : Sañjala haḷḷi, Naḍappana haḷḷi, Kallaḍipaṭṭi, Neruppaṇḍa kuppam, and Pañjapaḷi.

(c) Possessory names : Daṇḍukārana haḷḷi, Senrāya puram, Aḍigārapaṭṭi, Saḍaiyaṅ Kōmbai and Nāyakkana haḷḷi.

(d) Rememberence names : Gaṇapatiṭṭi, Rāmakāḍal, Gōvindapuram, Chokkapuram and Hanumanthapuram.

(e) Euphemism names : Kārimaṅgalam, Kambainallūr, Kēla-maṅgalam, and Nallampaḷḷi.

(f) Formative names : Deṅkani kōṭa, is called Tēnkaṇi-kōṭṭai, (Tēn-honey, Kani-fruit, Kōṭṭai-fort)

(g) Adapted names : Pulikarai, Kukkamalai, Paṇaikuḷam, and Ūttaṅgarai.

(h) Abridged names : Ilakkiyampaṭṭi is called Ilakkampaṭṭi Jagadēvipāḷayam is called Jegadēvi.

(i) Caste names : Gouṇḍaṅ Pāḷayam, Reḍḍihaḷḷi, Cheṭṭihaḷḷi, Paḷlipaṭṭi, and Nāyakaṇa haḷḷi.

There are few places known by attributes due to the qualities—for example : *Ponna* Kavunḍan paṭṭi, *Kotta* Koṇḍapalli, *Kiḷ* mathu ūr and *Poṭṭi* Reḍḍipaṭṭi.

Dharmapuri District has three revenue divisions, eight taluks, sixteen panchayat unions and 1043 inhabited villages, apart from the municipalities and town.

Of the 1043 villages, 153 villages are known as “haḷḷi” as they are bordering the western part of the district adjacent to Kannaḍa speaking Karnataka. 183 villages are known as ‘paḷḷi’ lying in the northern part of the district and adjacent to Andhra Pradesh.

289 villages in the remaining area of the district are called by the Tamil name ‘paṭṭi’. “Of course there may be a few exceptions in all the three cases like *Kōṭṭai*, *Valasai*, *Ur*, *Puram*, *Pāḷyam*, *Malai*, *Karai*, *Kāḍu*, etc.

In some cases one and the same village is known both

as *Paṭṭi* and *Paḷḷi* indicating thereby the presence of people speaking two languages with their independent culture. For example, Madepaḷḷi is also known as Madapaṭṭi, Maṅgala-paḷḷi as Maṅgalapaṭṭi, Bommahaḷḷi also known as Boma-paṭṭi.

There are also some villages known by the names of the people who occupied important positions, and rendered yeoman service—for example: Adiyamāṅkōṭṭai named after the great and benevolent chieftain.

The suffixes *haḷḷi* and *paḷḷi* got added to the names of the villages as and when the areas came under the reign and rule of the kings either from Andhra or Karnataka and the consequent influence of languages and cultures of the state and king.

In some cases people called the villages in their own language though with the same meaning, for example, 'Kottūr' in Telugu is the something as Pudūr in Tamil, or in other words the same village is called by the Tamilians as Pudūr and by the Telugus as Kottūr both meaning the same.

Similarly a village named Nāgōjanahaḷḷi discloses the influence of Kannaḍa. It is now known as Nāgarasampaṭṭi without in any manner changing the meaning of the name of the village.

TABLE

Name of Taluks	No. of Paṭṭi	No. of Haḷḷi	No. of Paḷḷi
Dharmapuri	4	31	1
Palacode	3	50	—
Pennagaram	5	19	1
Hosur	—	3	80
Denkanikottai	11	10	26
Krishnagiri	12	16	63
Harur	144	21	3
Uttangarai	110	3	9

TARANGAMPADI—PLACE NAME AS FOUND IN DUTCH, GERMAN AND DANISH RECORDS—AN ANALYSIS

T. EDMUNDS

1. INTRODUCTION

THE aim of this paper is to highlight the significance of an important place name in the Coromandel coast in India not merely in Indian history but also in the history of Europe as revealed in the Dutch, German and Danish records and to analyse how far this place had been a source of inspiration for us to know the significance of the impact of Tamil literature on the mind of Europeans. This name is famous because right from the beginning of the Christian era, we find that Europeans came to Taraṅgampāḍi which is also known as Tranquebar, in order to trade and to convert people to Christianity. The word Taraṅgampāḍi is a place name which is referred to in an epigraphical record of the 14th century A.D., as Sadaṅganpāḍi. This inscription also refers to a merchant guild known as *Padineṅ viṣhayattūr* (traders from eighteen countries). It also describes a family of sailors called *Karaiyar*, who lived at Taraṅgampāḍi. This place was known to classical geographers like Ptolemy. I have recently noticed Chinese influence in the construction of the *gōpura* of a temple in Tranquebar.

Before Portuguese came to Coromandel coast, the Arab traders had come to Taraṅgampāḍi for trade. The Danish records mention them as yellow Moors. The Portuguese came to the port of Taraṅgampāḍi for trade. The Danes came here around 1620 A.D. At that time there were five Hindu temples. Now four are under the sea while one is almost in the sinking stage.

2. THE MEANING OF THE WORD *TARAṄGAMPĀḌI*

Taraṅgampāḍi means 'singing waves'. As the waves in the sea of Taraṅgampāḍi dashes against the shore in such a way that there is music and hence, singing waves are attributed to this place. When Europeans came to this place they called it Tranquebar.

3. *TRANQUEBAR IN DANISH RECORDS*

A Danish Admiral Ove Gedde, came to Tranquebar around 1616 A.D. and with the help of the Nāyak ruler, he began to build a fort. Ove Gedde and the Tanjore king signed in 1620 A.D. a treaty and thus the word Tranquebar slowly spread in Denmark.

4. *BARTHOLOMAUS ZEIGENBALG AND TRANQUEBAR*

Zeigenbalg and Plutchau were sent by Frederick IV, the king of Denmark and Norway to India to propagate the Christian faith. Zeigenbalg learnt Tamil language and he built the first printing press and also built the New Jerusalem Church at Tranquebar in October, 1718. He had collected many Tamil books and sent them to Halle. In all his major works, he had mentioned the word Tranquebar and these records were sent to Europe and thus the people there came to know about the place Tranquebar.

The society for promoting Christian knowledge from England had been good enough to send to the Tranquebar mission, a printing press. Books were published in Tranquebar in Portuguese language and these were sent to England and thus Tranquebar was known to England. Later many technicians like Johan Berlin, John Adler and his brother came to Tranquebar to establish the Tamil Press. Thus, in the world of publications, in Europe, one of the first place names to be known in Europe was Tranquebar.

5. *SOME CONCLUSIONS*

Around 1620's to 1680's coins were shaped and minted in Tranquebar. It is found out that the striking of the Tranquebar coinage was 'farmed out to sub-contractors on a fee basis.' The

Danes in Tranquebar also got engaged in the striking of rupees. Thus, the world of numismatics came to know the word Tranquebar. More than a hundred different major types of lead coins were struck at Tranquebar as found out by researchers.

There are many records in the Archives of Germany and Denmark still not yet seen the light of the day and more research on these papers will certainly throw light on the place name Tranquebar.

PAPERS OF GOVERNORS OF TRANQUEBAR—Peter Anker

There were 36 governors of Tranquebar from 1624 to 1845. They were stationed at Tranquebar. All the papers related to their correspondence have to be examined and the very fact that the place name Tranquebar spread to Europe signifies that the place Tranquebar was responsible for the spread of Indian Culture to Europe for the first time.

Kings of Denmark like Christian IV (1588-1648), Frederick III (1648-1670), Christian V (1670-1699), Frederick IV (1699-1730), Christian VI (1730-1746), Frederick V (1746-1766), Christian VII (1766-1808), Frederick VI (1808-1839) and Christian VIII (1839-1848) were all in a way responsible to spread the name Tranquebar not merely in Denmark but also in Europe. Many ships came to Tranquebar and roaring trade developed by Denmark, Germany and Holland with that part of Indian Coromandel coast. From 1620 onwards to 1801, we find that ships like, David 1620, Elephant 1620, Christian 1620, Copenhagen 1620, Prince Christian 1671, Oldenberg 1671, Crown Prince of Denmark 1708, Miss Jonfred Suzzanna 1718, Queen Anna Sophia 1721-3, Princess Louise 1761, Countess Moltke 1768, Christianus Septimus 1801 frequented the Port at Tranquebar. The Tamil University at Thanjavūr, is evincing keen interest in marine Archaeology and perhaps we come to know how through this place Tranquebar, the fame of the culture of the Tamils spread to Europe. To conclude, Tranquebar continues to evoke a sense of veneration for Europeans and hence, the place name Tranquebar is unique in itself. There are other place names in the Coromandel coast which

are equally famous. Mention may be made of Kāvēripūmpaṭṭi-
ṇam which is mentioned in the ancient Tamil literature and in
the Buddhist works. Nāngūr, Nāgapaṭṭiṇam, Nāgūr were all
important place names that were known to Europe from 16th
century onwards. A cluster of names of places of historic
interest near Tranquebar are centres of Hindu religion and
they are Tillayāḍi, Erukkāṭṭaṅchēri, Tirukaḍiyūr, Ānanda-
maṅgalam, Oḷugamaṅgalam and Kāṭṭuchēri.

These place names are famous centres of Śaivism and are
full of Hindu temples, the architectural features of which are a
feast to the eyes. When Europeans came to know more about
Tranquebar many came to this Port of India. Viewed from
this angle, the place name Tranquebar is unique.

COMMERCIAL IMPACT ON PLACE-NAMES IN THE KONGU

S. P. KANDASWAMY

TRADE in the Koṅgu was brisk and prosperous for about two thousand years since the first century B.C. The Koṅgu had trade connections with the western countries and Northern India.¹ It exported precious stones and products of forests to the western countries.² The Romans exchanged gold coins while silver, copper and lead have also been unearthed in this region.⁴ The copper jars, golden plates and rings with figures of soldiers on horse back are found in the Koṅgu.⁵ Historians accept that trade between the Koṅgu and the west was carried on a large scale and it continued up to the fourth century A.D.⁶ After that period trade was on the decline for some centuries. After eighth century trade was revived and it increased to great extent. The guilds, like, Attikōśattār, Vīrakōśattār, Nānādēśi, Ayinūṅṅuvar, Maṅṅrāmam, Nakaram, Nāttucheṭṭi and Chitramēḷi-periyanāḍu had engaged in trade.⁷ There came a network of highways all over the Koṅgu country to develop trade. Inscriptions refer to such highways more than 20 in number of the Chōḷa period.⁸ Towns, cities, *Tāvaḷams* and *aḍikīḷṭṭaḷam* came into existence near the highways. The place-names essentially commercial in nature indicate the commercial prosperity by the multifaceted growth of medieval trade.

The names related to trading were in vogue from the Saṅgam period. The suffixes like, *nikamam*, *nakaram*, *mānakaram*, *perunteru*, *puram*, *tāvaḷam*, *atikīḷṭṭaḷam* and *vīrapattāṅam* were used in the naming of places of the medieval period. The names with these suffixes suggests the influence of the trade in the medieval Koṅgu. The existence of these names even today is a pointer to the above fact.

NIKAMAM

It is a term originated from the north.⁹ A Tamil-Brāhmī inscription of the second century A.D. from Mīnākshīpuram in Madurai District speaks of *nikama*.¹⁰ A broken potsherd which belonged to the first century B.C. was found at Koḍumaṅal in the Koṅgu region.¹¹ *Paṭiṟruppattu* mentions about *Niyamam*.¹² This is a Tamil form of *nikamam*. The scholars of the northern region say that *nikamam* refers to merchants, guild and trading city. Many inscriptions and seals are available in the North but in Tamil Nadu only names are found.¹⁴ So it is imperative to study the terms through northern origin.

NAKARM AND MĀNAKARAM

The literature and the inscriptions of the middle ages refer to the suffixes *nakaram* and *mānakaram*.¹⁴ *Nakaram* is suffixed to *Vaṅjimānakaram* in *Śilappatikāram* and *Maṅimēkalai*.¹⁵ An inscription of 12th century A.D. refers to *Vaṅjimānakar*.¹⁶ *Palamaṅgalam* was referred to as *Nakaram*.¹⁷ *Sundarar* sings of *Tirumuṟukanpūṇḍinagar* and *Vaṅjamānkūḍalmānakar*.¹⁸ *Nakaram* as assembly also existed.

PERUNTERU

An inscription of *Sarkārperiyapāḷaiyam* mentions *Perunteru* as a place name.¹⁹ Commercial places or centres are mentioned as *perunteru* in Saṅgam literature.²⁰ The Koṅgu inscription speaks of *perunteru* in other parts of Tamilnāḍu, but there is no reference to the existence of *perunteru* in the Koṅgu.

TĀVAḶAM

References to *tāvaḷam* are plenty in the Koṅgu inscriptions. *Sarkārperiyapāḷaiyam* inscription mentions about sixty four *Kaṭikaitāvaḷam*.²¹ K. V. Subrahmanya Ayyar believes that *Kaṭikaitāvaḷam* is the Tamil form of *Kaṭikaisthānam*.²² *Kaṭika*, is used in the sense of defence fortifications. There might have been garrisons mostly of *tāvaḷam*. *Tāvaḷam* is used to mean in different senses as 'halting places, periodical markets and warehouses' because markets were held at *tāvaḷam*. Merchandises were kept in safe-custody and merchants too stayed there. Similarly some important places are called 'Kōḷḷamaṅgalam

āṇa Mañjupulitāvaḷam Vembatitāvaḷam (Vembatitāḷam) and Navaltāvaḷam²³—all existed in the Kongu region. Tāvaḷams are also named after a kind of tree.

• ADIKKĪLTTAḶAM

Twelfth century inscriptions refer to *aḍikkīlṭtaḷam*. Inscriptions of Piramiyam, Vijayamaṅgalam, Tirumuṟukaṅpūṇḍi, Perumānallūr, Naḍuvachēri, Tiṅgaḷūr, Pariyūr, Kūkalūr and Moḍakkūr speak about the *aḍikkīlṭtaḷam*.²⁴ But only three *aḍikkīlṭtaḷams* namely Karaiy-āṇa Aḍikkīlṭtaḷam, Mēṅṅalaitaṅjāvūr āṇa-Manniyūr-aḍikkīlṭtaḷam and Rājarājapuram-āṇa Aḍikkīlṭtaḷam existed in this region.²⁵ Among these only two Mēṅṅalaitaṅjāvūr āṇa Manniyūr-Aḍikkīlṭtaḷam and Rārārapuram-āṇa Aḍikkīlṭtaḷam are identified with the modern names of Annūr and Dhārāpuram respectively. We are unable to identify the place 'Karai' and its origin. Probably it may be identified with the modern name of the village Paḷaṅkarai near Avināsi.

The meaning of the term Aḍikkīlṭtaḷam is mystifying. Taḷam is mainly attributed to contonment.²⁶ But the meaning of the prefix *aḍikkīl* is not clear and it is not known in which sense it is used. Merchants and soldiers lived in *Aḍikkīlṭtaḷam*. Most probably this might have been the place where the soldiers associated with the merchants for the sake of defence. At the sametime Aḍikkīlṭtaḷam of Rājarājapuram had some political importance. The king's order exempting tax known as *oṭṭachchu* was issued to many assemblies including Aḍikkīlṭtaḷam.²⁷ Moreover, Aḍikkīlṭtaḷam had largely contributed to the establishment of 'erivīrapaṭṭaṇam'.²⁸

ERIVĪRAPAṬṬAṆAM

Erivīrapaṭṭaṇams were established in Palamaṅgalam, Kaḍattūr, Paichal and Urutirampāḷaiyam in the Kongu.²⁹ An inscription of Palamaṅgalam, mentions about *erivīrapaṭṭaṇam*. In ancient Tamil *eri* means 'highway' and *vīrar* means 'soldiers.' So the word *erivira* means 'highway soldier.' Hence, *erivīrapaṭṭaṇam* may mean 'settlements of highway army men.'

Ponnivāḍi inscription indicates about a joint decision taken

by merchant guilds of Nānādēśi, Ayinūrūvar, Karai-nāḍu, Adikkīṭṭaṭam and Nakaram to establish 'erivīrapaṭṭanam.'³⁰ This clearly shows that there existed a close relationship between the erivīrapaṭṭanam and merchant guilds. Further, it suggests that all the merchant guilds participated in establishing 'erivīrapaṭṭanam'.

ĀNAIKĒŚVARAM-UDAIYĀR

An inscription from Āṇaimalai speaks of a temple by name Āṇaikēśvaram-udaiyār,³¹ presumably built and worshipped by *attikōśattār*. *Attikōśam* indicates the soldiers and the army of elephants. They could have constructed the temple in the name of their guild and worshipped. Many such temples were built and worshipped by many merchant guilds and we may mention a few like Akkalīśvaram, Ayinūrūvarīśvaram, Chitramāṭṭinṅagaram,³² etc.,

There are many factors attributed to the springing up of names of places in the Koṅgu country. Totem, pastoral, agricultural artisan guild and polity are important factors for the nomenclature. Trade gained importance in the middle ages. Hence, trade exercised a great influence on the naming of places in the medieval period. The existence of some names of the modern times bears testimony to the above fact.

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- 28 Stone inscription from Poṅṟivāḍi kept in the Archaeological Museum, Coimbatore.
- 29 Information from R. Poongundran, Epigraphist, Ooty.
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PLACE NAME STUDY OF THANJAI AND KARANDAI

G. DEIVANAYAGAM

AN attempt has been made in this paper to study the nomenclature of Thaṅjāvūr and Karandai.

Thaṅjāvūr lies in the South-east coast of Tamilnadu, 351 km south of Madras. The historical antiquity of this place traces its history to the 7th century A.D. It was a capital city of various dynasties like Muttarayar, Chōḷa, Pāṇḍya, Nāyaka, Marāṭha, etc. Now it is the District headquarters with the same name.

Karandai

Karandai is to the North-east of Thaṅjāvūr. It is found outside the fort and moat of Thaṅjāvūr. It seems that the settlement of this place is older than that of Thaṅjāvūr.

Landscape

The fortified Thaṅjāvūr is situated upon the tapering, sloping landscape of the lime rock sediments which runs from Vallam, a table land of 160' high of sea level situated in the South-west direction of Thaṅjāvūr.

Karandai is situated upon the fertile, clayish landscape surrounded with paddy fields, irrigated by Kāvērī waters through Veṅṅār river which runs as the northern boundary of Karandai. A branch from this Veṅṅār was dug out by the Chōḷa king Parāntaka I by the end of 10th century A.D., and it was named after him as *Vīra Chōḷa Vaḍavāru*, since it runs as the northern boundary for the Thaṅjāvūr fort (Vaḍaku = north, Āru = river—Vaḍavāru). These are the two ancient rivers of Thaṅjāvūr and Karandai.¹

EXPLANATION OF THANJAI

1. Modern-amazing

A 20th century Tamil novelist explains that the word Thaṅjāvūr is derived from Than (self) + Sā (death) + Ūr (town) =

Thañjāvūr, the place where the people in large number committed or attempted suicide.² It is nothing but a funny explanation.

2. Honorific

The place of refuge is another explanation. *Thañjam* in Tamil means 'refuge' and hence, on that basis it is explained that *Thañjāvūr* means 'a place of refuge'. When there was drought or flood havoc or sea erosion, people approached this place and lived. Hence, it was called.

—*Thañjam* (refuge) + *Ūr* (town) = *Thañjāmūr*, *Thañjāvūr*. This explanation may be given on the basis of the sea erosion that took place at places like Puhār and Nāgappaṭṭiṇam, mentioned by the Tamil epics *Śitappadikāram* and *Mañimēkalai* of 3rd century A.D.³ It may be an exaggeration in praise of its potentiality in granary.

3. Puranic

Thañjan, a demon king, who ruled this place was killed by Lord Vishṇu and Ānandavalli on the request of the Dēvas. On his death-bed he requested this place to be named after him and thus came to be called *Thañjan* + *Ūr* (town) = *Thañjavūr*.

It is nothing but a legendary explanation prevailed in the 16th century A.D.

4. Philosophical

According to the philosophical view, *Thañjāvūr* is the place where, "one who made (become) himself a good spirit and surrendered himself to god." *Than* (self) + *śey* (made) + *a* (cow—good spirit) + *Ūr* (town) = *Thanśey Āvūr* = *Thañjāvūr*.

5. Grammatical

'*Thañjai*' is nothing but the haplological term of *Tañjāvūr* (*Thañjāvūr* = *Thañjai*). But, this grammatical explanation is not supported by historical evidences upto a certain period.

The earliest evidences available indicate that till 845 A.D., the name *Thañjai* alone was used. Hence, the haplological explanation cannot be wholly accepted.

6. Ecological

'Thañjai' a kind of grass was growing abundantly in this area and hence, it is interpreted that the name Thaṅjāvūr is derived from *Thañjai* (a kind of grass) + *Ūr* (town) = Thaṅjāvūr.⁴ Actually *Thañjai* was then called *Thañjai-kōrai* and not as *Thañjāvūr*. The local tradition during that period was to give the name of these significant grasses to the places in which they grow abundantly. For example, the place where *Thanduk-kōrai* (another kind of grass) was grown in plenty was called *Thandankōrai*, 10 km from Thaṅjāvūr and the place where *Manankōrai* (yet another kind of grass) was growing in abundance was named as *Manankōrai*, 8 km from Thaṅjāvūr in the Thaṅjāvūr-Kumbakonam high road.

Hence, keeping in line with this tradition, the place where *Thañjaikōrai* was growing in abundance should have been called 'Thañjaikōrai' and not as Thaṅjāvūr.

On the light of the above argument, the ecological explanation given may not be accepted.

7. Geographical

Thaṅjāvūr is known from time immemorial for its wet lands and greenaries. Most of the area is covered with wet lands and hence, it is called as *Than* (cool) + *Chey* (lands) = *Thanchey* = *Thañjai*. It may be a possible explanation of *Thañjai*.

Nan (cultivable) + *Chey* = *Nañjai* (wet lands); *Pun* (dry) = *Chey* = *Punchey* (*Pañjai*) (dry lands); *Thanchey* = *Thañjai*.

This explanation is more acceptable than the other explanations given earlier.

The available epigraphical and literary evidences mention this place as 'Thañjai' only. They are:

- a. *Thamaruḷḷam Thaṅjai Thalaiyaraṅgam*: Bhūtattālvār of 5th century A.D.⁵
- b. *Thañjai Tāḷikkulaṭṭār*: Saint Tiruṇāvukkaraśu of 6th century A.D.⁶
- c. *Thañjai Tirampaḍi, Thaṅjai kōn*: Sēndalai, inscriptions of Muttaraiyar kings of 7th century A.D.⁷

- d. *Vambulanchōlai Māmatil Tañjai*: Tirumaṅgai Ālvār of 8th century A.D.⁸
- e. *Thañjaikoṇḍa Kō-parakēsarivarman*: Parakēsari Vijayālaya Chōḷa's inscription of 9th century A.D.⁹

Through these references we can arrive at the following conclusions.

The Saṅgam literature (2nd century B.C. to 2nd century A.D.) mentions a town named Āvūr. Today Āvūr is a village near Thaṅjāvūr at a distance of 20 km, from Paḷaiyārai, the ancient capital of the Chōḷa dynasty. Āvūr means the place where the wealth of the ancient Chōḷa kingdom (cows) were kept and protected. It is a combination of:

$$\bar{A} \text{ (cows)} + \bar{U}r \text{ (town)} = \bar{A}v\bar{u}r$$

It can be explained that the word Thaṅjāvūr is derived from the combination of these two names thus:

$$Thañjai + \bar{A}v\bar{u}r = Thaṅjāvūr$$

To support this point, we have other corroborative evidences. The location of other antique towns in and around Thaṅjāvūr related with cow's keeping are:

Paṭṭīśvaram: The shelter place of the cows, 22 km from Thaṅjāvūr.

Gōvindakuḷi: The place for cows; 18 km from Thaṅjāvūr.

Karu Avūr: The place where the pregnant cows were kept; 15 km from Thaṅjāvūr.

Tiṭṭai: Green pastures for the cows. Tiṭṭai means 'the hardened high level landscape,' 8 km from Thaṅjāvūr.

Paśupati Kōyil: Cowherd's temple, etc. 8 km from Thaṅjāvūr. All these places are in between Thaṅjāvūr and Kumbakōṇam. It is noteworthy, that Paḷaiyārai, the royal city of the ancient Chōḷas is situated near Kumbakōṇam. It could be assumed that these places were once related with the leadership of Paḷaiyārai. On the point of migration towards the south-west direction, Thaṅjai was also related with the then Chōḷa's wealth (the cows) and the pasture lands and thus called $Thañjai + \bar{A}v\bar{u}r = Thaṅjāvūr$.

Karandai

We have ample literary and epigraphical evidences for the flood havocs of Kāvērī river. All the above mentioned places are closely situated on the bank of the river Kāvērī. Due to heavy floods many migrations might have occurred in the remote past. Around 2nd century A.D. such a migration could have happened towards the present Thaṅjai. During that time the migrated people might have selected a place on the southern bank of Veṅṅāru just as Tiṭṭai. This place is more spacious, fertile and hardened and hence, they might have named this place as Karum (dense—strong)+Tiṭṭai (dense—table land).

The earliest reference available for Karandai belongs to c. 7th century A.D. Appar, the Śaiva hymnologist while denoting a Śaiva temple in this area pointed the name of this place as Karuntiṭṭaikudi only. Karandai may be the haplological term of this.

An analysis of this name—*Karum* (dense)+*Tiṭṭai* (table land) +*kudi* (human settlement)=*Karuntiṭṭaikudi*—denotes that this place was habited during the 7th century A.D. From the point of view of migration from Paḷaiyārai, Karandai was the first available area for such a settlement.

When Karandai was affected by the floods of river Vēṅṅār, the Thaṅjai settlement would have happened on the tapering part of the Vallam table land, which was away from floods.

Finding a safer place for human settlement and lands for the feeding of the cattles the then rulers seem to have chosen their capital town here so as to provide the fort and the moat free from the flood area. Karandai became the northern extension of Thaṅjāvūr during the period of 8th century A.D. From the Chōḷa epigraphs of 9th century A.D., onwards, we have reference to Karandai as *Taṅjāvūr Puṟampāḷi* (the northern extension of Thaṅjai).¹⁰

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- 2 Vaduvur Duraisamy Iyyengar. The first perimāsan novelist in Tamil gives this explanation elsewhere in his novel

- 3 *Silappadikāram*. 1: v. 15-18. *Maṅimēkalai* 24: 64. 25: 117. 199
- 4 Seithimalar. Tamil University Malar I. Issue No. 7. p. 4
- 5 *Nalāyira Divyaprabandam*. Iyarpa. Thiruvandādi II. V. 70
- 6 *Tēvāram*. Thiruttāṅṅakam. V. 8
- 7 *Ep. Ind.*, Vol. VIII, p. 141
- 8 Tirumangai Alvar. *Nalāyira Divyaprabandam*. 1-6
- 9 *SII.*, Vol. III. No. 205. V. 46; *Inscriptions of Pudukkottai State*, No. 282
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FORGOTTEN FLORA NAMES OF VIZIANAGARAM DISTRICT

J. BALAGANGADHARAM

NAMING a place marks a turning point in the history of the development of human civilisation. Place-names reflect the settler's perception of environment. The original settlers identified topographical features of a place and gave names to them accordingly. But today place-names only remain but the significance of their meaning is lost.

Though the phenomenon of loss in a language has not been widely explored, we know from general observations that loss or changes of vocabulary especially in place-names may occur with changes in culture.

Flora denoting place-names are quite common anywhere in India. The present paper is an attempt to show some peculiarities of flora denoting place-names of Vizianagaram District, Andhra Pradesh. The data available for the present paper is considerably vast. Keeping in view the limitations and classifications of it, the study is limited only to those flora that denote names which have gradually disappeared from the popular usage, but remain only in place-names.

Here the term "Flora" is generally mentioned for any kind of flora, which represent big trees, shrubs, weeds, grass and even crops. There are some simplexes and noun-phrases in which some of them, during long course of their existence have changed in such a way, both structurally and semantically that their original forms cannot be traced at all and some of them were tampered with and mutilated in such a manner that their pure forms have been lost completely. All these flora names are gradually disappearing from the popular usage, but are retained in the place-names.

Most of the flora names are from the original pure Telugu language, but some of them have Sanskritic origin.

e.g., *Goṭṭa* < *Ghōṭṭajaṭi*; *Chilla* < *Silmaka*;

Penase < *Panasa*; *Vasa* < *Vacha*; *Vēṇḍra* < *Agni Vēṇḍra*

Structural analysis of these names helps us to know the gradual process of linguistic changes of Telugu language. At present, some of these flora names with some structural changes as well as semantic peculiarities can be seen in popular usage.

e.g., **Structural Changes**

1. *Guṅkalām*: *Guṅkala* < *Guṅkila* < *Guṅki* < *Guṅgi*
Guṅgi < *Guṅgi* < *Goṅgi*
2. *Goṭṭām*: *Goṭṭi* < *Goṭṭe* < *Goṭṭika*
3. *Gōkapēṭa*: *Gōka* < *Gōkeḍa* < *Gōkaḍa* < *Gōkara*
Gōkira < *Gōgaḍa* < *Gōgaḍi*
4. *Chillapēṭa*: *Chilla* < *Chillaka* < *Chillika*
Silla < *Silhaka*
5. *Musirām*, *Musidipalli*, *Musiṇiwāḍa*, *Musiri*, *Musidi*
Musiṇi, *Musti*, *Muṭṭi*
6. *Lakiḍām*: *Lakiḍa* < *Lakkida* < *Lakira* < *Nikira*
Nakkera < *Nekki*
7. *Chimḍi Pālem*: *Chimiḍi* < *Simili* < *Sīḍi* < *Chīḍi* < *Jīḍi*
8. *Suṅki*: *Suṅki* < *Suṅkēsala* < *Suṅkēsiri*

All these variants and derivations of those flora names help us to know the changing process of such forms.

If we come to the semantic importance of such forms these may be classified under two heads namely:

- (A) Flora names with lexicon values; (B) Flora names suggesting other meanings of the language.
- (A) Flora names with lexicon values: Without the reference of the dictionaries, it is not possible to identify them as flora denoting names. Every name in this group has its own lexicon values. For example:

1. *Guṅkalām*: *Guṅkala* < *Goṅgi* = (A kind of grass *Panicum Maximum*: *Tacq*)

2. *Goḷam*: Goḷṭi < Goḷṭe < Goḷika [Skt : Ghōṭajaṭi]
= (A Bramble, A jujube tree)
(*Zyzyphus Xylopyrus*: Wild)
3. *Gōkapēṭa*: Gōka = weed which grows on red sandy fields.
(*Chrysopogon Montanus*: Trin)
4. *Murirām*: Musiḍipalli, Musiṇiwāḍa < Musiri
Musiṇi < Musiḍi (*Strychnos Nus-Vomica*, Linn)
5. *Lakiḍām*: Lakiḍa = A kind of herb in this area.
Lakiḍa < Lakkīḍa < Lakira < Nikira < Nakkera < Nekkala
< Nakki (*Cordiadi Chotomaforst*, F. *Boraginaceae*)
6. *Lōlugu*: Lōlaga = A weed with white flowers.
(*Petrospermum Suberifolium*, Linn)
7. *Vēṇḍraṁ*: Vēṇḍra = A weed with red flowers
Vēṇḍra < Nēṇḍra < Jēṇḍra (*Ammania Vessi Catoria Rosb*)
8. *Chilla Pēṭa*: Chilla = A fencing plant
Chilla < Chillika < Chillak < Silla
(*Commiphora Berry*; Jacq) [Skt. *Silhaka*]
9. *Chimidi Pālēm*: Chimidi = Cashew tree
Chimidi < Simili < Siḍi < Chiḍi < Jiḍi
(*Semicarpusanacardium*; Linn)
10. *Maru Wāḷa*: Maru = A herb which grows on 'banjar' lands.
A kind of Tuḷasi *Kukkatuḷasi* or *Kokku Maruvam* in
Telugu (*Ocimumcanum*; Sin) PN: *Parimaruwāḍi*
11. *Mānāpuram*: Māna = A Twinner or Mango—Twinner,
a kind of grass (*Mangifera Foetida*; Lour) Mango.
12. *Suṅki*: Suṅki = A big tree with red flowers and black gum
which grows on the banks of water ponds.
Suṅki < Suṅkēsala < Suṅkēsiri (*Poinciana Elata*: Linn)
13. Flora-names suggesting other meanings of the language.

Some of these flora names which have resemblances with other words of the language became popular with those meanings also. For example:

Though, originally related to flora in particular, all these names give way to wrong concept by their resemblances and meaning with other words of the language. Above all, these flora-names are gradually disappearing from the popular usage, but found in those particular place-names only.

<i>Word</i>	<i>Latin term of Flora</i>	<i>English Meaning</i>	<i>Meaning in Telugu usage</i>
1. Aṁbaṭi	Commelina Benghalensis, Linn	Porriage of Ragi	Aṁbali
2. Kōru	Typha Angustata B	To cut	Turumu
3. Garuḍa		Garutmanta	Garutmanta
4. Guṇḍāla			Agniguṇḍam
5. Chimiḍi	Semicarpusana-cardium, Linn	Nasal Coryza	Chimiḍi
6. Chilaka		Parrot	Chilaka
7. Chilla	Commiphora Berry, Jacq	Piece of broken pot.	Chilla
8. Chemuḍu		Deafness	Chemuḍu
9. Nemali		Peacock	Nemali
10. Pāla		Milk	Pālu
11. Maru	Ocimumcanum, Sin	Aside	Marugu
12. Māna	Magnifera Foftida ; Lour	Measure	Māna
13. Mōkālu		Knee	Mōkālu
14. Relli		Name of caste	Relli
15. Laṁja		Prostitute	Lanja
16. Vēsangi		Summer season	Vēsangi

In this area along with some flora, their names also vanished but some names have lost their original names from the popular usage and took some other names as per their resemblances and nature. For example :

<i>Place Name</i>	<i>Flora</i>	<i>Popular Name</i>
1. Aṅkuḷḷavalasa	Aṅkuḍu	Koḍise
2. Aṁbaṭivalasa	Aṁbaṭi	Nētibīra
3. Avuruvāḍa	Augur	Ābhōru
4. Inḡilāpalli	Inḡilāyi	Inḡuva cheṭṭu
5. Kōrukoṇḍa	Kōru	Janumu
6. Kiṇḍām	Kiṇḍa	Uttarēṇi
7. Guṅkalāṁ	Guṅkala	Goṅgigaḍḍi

8. Goṭlām	Goṭṭi	Nalla Rēgu
9. Golagām	Golugu	Gollagaḍḍi
10. Gōkapēṭa	Gōka	Gōruchikkuḍu
11. Nānubala	Nānupāla	Nalla Biyyam
12. Penasām	Penasa	Panasa
13. Lakiḍām	Lakiḍa	Nakkīsaram
14. Lōlugu	Lōlaga	Lōlakula Cheṭṭu
15. Lañja	Lañja	Sanna Pāku
		Savrāla Gaḍḍi
16. Vēṇḍra	Vēṇḍra	Nēṇḍra Jēṇḍra
17. Voṃpalli	Onmi	Challagummaḍi
18. Chillapēṭa	Chilla	Pachchikāmpa
19. Maruvāḍa	Maru	Kukkatuḷasi
		Kukka Maruvarṃ

The above flora names while loosing its original names took the above alternatives from the present popular usage.

For example :

1. *Giñjēru* : Wrong splitting of this term gives the meaning as (Giñja+ēru) in the sense of a paddy field, where it is quite possible to collect the rice. But it is from Galaj̄ri (Eclipta Alba : Husk).
2. *Vasāli* : *Vasādi* is considered as a form derived from *Vasati* which is mentioned in inscriptions and Jaina literature in the sense of an *agrahāra* or an isolated place for Jaina monks. *Vasādi* is split into Vase + ādi; Vasa [*Skt.* Vach] = 'a fencing plant' (*Achruscalamus*, Linn), a medicinal plant in this area.

Thus the study of these place-names helps us to know :

- A. The fertility and suitability of the climatic conditions of this area. Every flora or crop has its own environment; otherwise, called the "hand-crop relation", i.e., the nature of the soil which reflects in these place-names.

Flora is mentioned with its suitable environment.

1. Gōka, Mānubala—Red sandy fields
2. Guṇḍāla—on water

3. Suñki, Vāsa—Water banks
 4. Nānubala Bonta—West lands, paddy fields
 5. Giñjēru, Maru, Aṃbaṭi Kāḍa—Banjar fields
 6. Nīla ; Isirika ; Amartakāḍa ; Avuru, Pūtika—Dry lands
 7. Musiḍi—Sandy areas
 8. Kānugu, Aākuḍu—Sea side forests ; hills and river banks.
- B. The surnames which denote some of these flora names often reveal the peoples migration from other areas to this area for cultivation. E.g. : Guṇḍāla Pēṭa.
- C. The Micro-analytical study of these place-names, if conducted in relation to the time, would reveal the chronology of the gradual process of cultivation in a sequence.

During the 17th century A.D. Pūsapāṭi dynasty established their power by acquiring Kumli, Bhōgāpuram and Dēvupalli areas for agricultural lease from Jeypore kingdom. After the construction of Vizianagaram fort in 1713 A.D., the entire area was brought under cultivation. As most of the villages are either Inām villages or Zamīndāri villages in the above data, it may be said that in the early days these places or cultivation camps were named after the local flora, either grown or cultivated, for easy identification of these places, which after a time, became flora oriented place-names or village names.

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STREET NAMES IN THE PONDICHERRY TOWN

A. SEBASTIAN

Introduction

The origin of the Pondicherry town is shrouded in mystery as it happened in the case of so many Indian cities. An ancient temple which existed in this town upto the middle of the 18th century was called Vēdapuriśvarar kōyil, that is, the temple dedicated to lord Śiva of Vēdapuri.¹ Vēdapuri means the city of Vēdas, that is the city of four sacred scriptures. The ancient name of Pondicherry was Vēdapuri.

The later Chōḷa kings donated grants of villages to the *Brāhmaṇas* enabling them to practice Vēdas. Such villages were called *Chaturvēdimaṅgalams*. The villages Bābūr and Tribhuvani situated in the Pondicherry region were called *Chaturvēdimaṅgalams* in inscriptions. From the prefix *Vēda* in Vēdapuri, it may be inferred that Vēdapuri was a *chaturvēdimaṅgalam*. It was a prosperous city enjoying the royal patronage.

It fell in decadence, most probably, after the fall of the later Chōḷas and regained prominence only after the advent of European powers.² The European travellers and merchants called it Puttucherry³ or new village which later became Pondicherry.⁴

In 1674, Francois Martin, a representative of the French Trading Company for India, occupied Pondicherry which was then a village. He developed it by constructing a fort on the north of the Indian habitations already in existence and by accommodating in the village people of all castes, weavers, merchants, artisans of various professions, etc. It grew into a town having a population of 30,000 inhabitants including 2000 Europeans in 1703 A.D. When the construction of the fort which started in 1701 A.D., was completed in 1706. A canal was dug

out in parallel direction to the sea dividing the town into two halves, Ville-blanche (white town) on the eastern side and Ville-noire (black town) on the western side and the same disposition can be noticed even today.⁵

Streets in the town

Streets were laid in both parts of the town. Parallel streets cutting at right angles bound by a ring road called Boulevard which was dividing for the sake of convenience as north, south and west boulevard. The eastern boulevard was baptized in 1827 as Courts Chabrol honouring the then minister for French Colonies, Mr. Chabrol-Crouzol. Recently, it was changed as Avenue Goubert.⁶ Following the tradition, streets were allotted on the basis of religion, caste or profession basis.

Regarding the street maps, reference may be made to a map drawn in 1748 A.D., in commemoration of the victory of governor Dupleix during the siege of Pondicherry by sea, laid by the British admiral Boscawen. The present day street layout may be found in the above map with some changes. Streets are there. But street names are not available for that period in the existing French records. The private diary of Ananda Ranga Pillai throws some light on this dark side of the Pondicherry history. The diarist has mentioned few streets while narrating some events. Brahmin street, Veļļā street and Bazaar street occur in the diary which saw the light only in 1846 A.D. There was no continuity in the French occupation of the town. The French power fell in 1761 A.D., and came back in 1816 to shape the destiny of the territory in a decisive manner. The government took various steps to heal the war wounds and restored the town on the basis of the past century's maps. Few streets which were found obsolete were removed and new ones were laid. The "Service des Ponts et Chaussées" (Public works Department) with the assistance of its "Sous-Ingénieurs Coloniaux" (Civil Engineers), measured and realigned the streets in 1843 and prepared a project which was approved by the then governor, Admiral Verninac in 1856.⁷ Street names are found in the above referred project and they are taken as a basis for the current study which is limited only to the *Ville noire* (Black

town), whose boundaries are the canal on the eastern side and the boulevards on the three other sides.

Number of streets and number of street names

In 1856, the town (black town) had 79 names for 67 streets, big or small, large or narrow. A careful reading of these names lead one to believe that a sense of practical utility and a pragmatic approach were in the mind of the authorities and people responsible for naming the streets. In some cases, the names were coined in such a manner that it was easy to find out the way for reaching the village/place one wanted. In some others, it was easy to locate people engaged in a particular profession in the streets allotted to them only. In fact, streets were aligned castewise and each caste has its own profession. The places in which prominent persons have lived were named after these persons and such street names facilitated the correct location of individuals. All the streets have not been named in a day, month or year. They are the streets of a long process. They have been evolved in many hundred years and multiple reasons have played their part in shaping them. However, it is not difficult to find out some broad classification.

From the above classification it may be seen that besides their regard for the practical utility, the people of the last century used to honour the memory of great people whether they were European or Indian. However, they were careful in selecting only those who have lived in Pondicherry. In a country under French rule it was strange that neither King Louis XIV nor emperor Napoleon III did figure in street names. In the Black town, the French regime was careful enough in selecting 22 names of prominent Indians against 6 European names only. Among the Indians, two eminent persons dominated the public scene in their life time: Chaṅgarāya Mudaliar, permanent agent of the French Company and Anandaranga-pillai, his rival in fame and fortune and his successor to the post of Mudaliar in the Company. In 1856 A.D., 90 years after his death, Chaṅgarāya Mudaliar was forgotten though he died as a well respected company's agent and buried with full honours

Classification	Number of streets	
	as on 1856	as on 1990
1. Streets bearing the name of principal villages/towns/localities (Statement I)	15	4
2. Streets bearing caste names taken as communities (Statement II)	15	—
3. Street names of religious character (Statement III)		
(a) Hindu	7	7
(b) Christian	6	6
(c) Muslim	2	2
5. Streets bearing the name of prominent persons.		
(a) List of Frenchmen (Governors, Generals, Businessmen) (Statement IV)	6	6
(b) List of persons of national importance (Statement V)	1	13
(c) Local people (notables and others) (Statement VI)	22	24
5. Street names of men of arts and letters (Statement VI)	—	2
6. Street names of commercial products (Statement VII)	2	2
7. Street names of public utility service (Statement VII)	2	1
TOTAL	79	67

which can be dreamt of only by *maṇḍalādhīpatis*. He had to wait till a municipal decision was taken in 1962 A.D., in his favour.* Duplex, former Governor, was a notable omission in the street names of 1856.

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- 5 *Ibid*
- 6 The Mayor of Pondicherry and a Chief Minister of the Union Territory of Pondicherry after merger in November 1954
- 7 Article No. 49, dated 13th May 1856
- 8 Aroete 302 No. A.P./3 dated 29th March 1962 *Rue de la Cantine* was changed as *Rue Pedro Canagarayane*

(to be continued)

STUDY OF SOME PLACE NAMES OF KARNATAKA

P. N. NARASIMHA MURTHY

STUDY of Place-Names has acquired a great momentum in recent years. This is a good sign; for people of late, have started realizing the importance of this discipline to know the essence of their culture. It is a known fact that Place-Names are the products of various factors such as geological, geographical, social, political, flora, fauna, etc. An attempt is made here to study a few place-names from the coastal district of Karnataka.

BASARŪRU

This is a place in Kundapur Taluk of Dakshina Kannada District. Traditionally people here believe that the place got the name after a king named Vasuchakravarti. The history of this place is yet to prove the existence of this king. The earliest reference to this place is obtained from the writings of Pliny who calls this place 'Barce'. Dr. Saletore has identified this Barce with Basarūr (Basarūru). The Portuguese called it Barcelore. Basarūru was an important port town during the medieval period. Duarte Barbosa mentions that many ships came to Basarūr from distant places such as Ormuz, Aden and Zaheer of West Asia besides Malabar. During Pliny's time (1st century A.D.) also this place must have attained commercial importance. But the above information does not help us to know about the origin of this place name.

This village is situated on the bank of the river Varāhi which joins the Arabeian Sea about a mile away from this place. The land here is gradually elevated towards north and east. Very close to it are the dropping hills of the lofty Western ghats which even today possess thick evergreen forest. In the past the region

was getting a very heavy rain fall and the Varāhi was full of fresh water all through the year. The river, longer rainy periods and the forest had made the ground-water level constantly rise to the flowing point. The rainy season was probably worse because of constant stagnation of water and making the roads muddy as it is even today. It is this condition of the land that provides us a clue for the name of the place.

In Kannada *vasar* or *vasaru* means 'ooze', a continuous flow of water. As we have seen above that this place had very good source of fresh sweet water, though being very close to the sea, so the place must have been named Vasarūru. In course of time *va* must have given place to *ba*. Hence, the name Basarūru came. This change might have taken place as early as the 1st century A.D., even before Pliny came into contact with this place.

KUNDĀPURA

This is the head quarters of the taluk in Dakshina Kannada District. This is situated on the sea shore and is very close to the ancient town of Basarūru.

Tradition provides us two possibilities for naming this place Kundavarma (an Āḷupa king) caused for the name of this town. The other one is that the king named Kundavarma caused the construction of a temple dedicated to Śiva. It was called Kundēśvara. The place was called after this temple (as Kundā-pura): The main shrine here belongs to the 8th century A.D. Where as Kundavarma, the Āḷupa king, ruled during the 10th century A.D. He was a great king. If ever he constructed this temple or even just renovated it the act of which would have been very well recorded as it is found in the case of the Kadiri temple (Mangalore). But no such incident occurred. Hence, we have to search for other sources.

Kundāpura is situated at the very point where the Varāhi and other rivers together enter the sea. In the past the high waves and the rivers must have caused for the formation of high sand dunes all along the shore. *Kunda* in Kannada means 'heap of sand'. People who lived here in ancient times watched this creation of nature and named the place after it. Hence,

came up the village of heap sand-Kunda-grāma. *Grāma* in course of time became *Pura*. Hence, the name Kunda-pura 'town of the heap of sand.'

ĀDYAPĀḌI

Very near the Mangalore air-port there is a village called Ādyapāḍi. The suffix *pāḍi* means *hāḍi* i.e., forest. Many place-names are there in this district with the suffix *pāḍi*. What then may be the meaning of *Ādya*? One may feel this as *ādi*+*ya*=*Ādya* meaning 'first or beginning or commencement' and if taken to mean time, 'ancient'. But a visit to this place baffles our calculation. At the southern end of the run-way of the air-port we have to climb down a steep hill to reach this place, no doubt surrounded by a lushy green forest very close to the Gurupūr river. If the topography of the place is examined, we find the name becoming *Āḍiya-pāḍi* meaning bottom forest (a place of forest at the bottom). An inscription of the 15th century A.D., found here aptly calls this place *Āḍiyapāḍi*. Only afterwards this place name must have been corrupted to *Ādya-pāḍi* and then to the present name *Ādyapāḍi*.

AGALPĀḌI

One other example can be cited here to note the significance of topography in naming a place. *Agalpāḍi* in Kasargod taluk, may generally mean *agal*+*pāḍi* i.e., broad forest. But this never sounds to be correct. This place is surrounded by hills which in the past had been covered by forest. If we gaze at this place from any top point here, we find it to be in the form of a big open bowl. In *Tuḷu agel*, *agelu* means 'a bowl.' The original settlers of this place judging from its topography must have aptly named it as a forest of a place looking like a bowl = *Agel-pāḍi*. This in course of time must have been corrupted to *Agalpāḍi*.

KANNEPĀḌI

This is another village (in Kasargod Taluk) having the suffix *pāḍi*. This place is surrounded by hills. Given to a fertile brain *Kannepāḍi* may mean like this:

Kanne = kanye = maiden
 pāḍi = hāḍi = forest

But there was no maiden suitable enough to provide a name for this place. Till recently the slopes of this place were full of trees called Kannapitti in Tuḷu and Kannampitti in Malayālam. The lushy green trees were known for their milky-white juice, the leaves of which were extensively used as manure in the cultivation of cucumber. Thus we find that till recent times Kannapitti (Kannampitti) trees had become the speciality of this place. Over and above, that quality grew only here. Hence, the name for the place Kannapāḍi which in recent times has become Kannepāḍi. Thus the vegetation of this place was responsible for this place name.

ENNE-HOLE

Hydronyms are numerous. For example, Eḍatore, Paśchima-vāhini, Kūḍali, Saṅgam, Saṅgama, Kūḍala-saṅgama, etc. Though seem to be very easy to understand, certain hydronyms do not reveal the correct meaning. More often such places are wrongly understood. In this connection we may refer to a place-name *Ennehole*. It generally means: *enne* = oil, *hole* = river that is oil river (river of oil). The water of this river is neither hard nor oily but always pure and fresh. However, it is strange to find this name.

If we move along the course of the stream a little away in the upstream another stream joins this river and this has made the river flow throughout the year. Keeping this in view we shall now examine the place-name.

The word *ene* in Kannaḍa means 'parallel, two, to embrace, to join, together', etc. We have noticed above the joining of a stream with the main stream. Before joining, the streams run for a little distance. It is this that provided us the clue for knowing the meaning of the place-name. The two streams that run parallel and have joined together have caused for the name *Enne-hole* i.e., the joining place of two parallelly running streams. In course of time *ene* has given place for *Enne* allowing sufficient scope for creating legends about the place.

POLITICO-RELIGIOUS NAMES

We have a few places in the Dakshina Kannada District which are of importance, as a result of politico-religious movements. We may cite below two examples:

(1) Gañji-maṭha and (2) Gurupura.

These are the places situated very close to one another. But the place Gañji-maṭha is situated above the hill overlooking a beautiful valley. Gurupura is situated below this place on the banks of a river called after this place. Actually these two places did not exist till the advent of Keṣadi rulers in this region. The Nāyaks of Keṣadi established Vīraśaiva-maṭhas wherever they established their camps. These being places of strategic importance provided scope for the development of new townships. Gurupura—the *pura*—town of *guru* with a Jaṅgama-maṭha is the best example for this.

Finally, we conclude this study by resting near a handpost. It is strange but true that a 'hand-post' has been the cause for the place. Hand-post is *kai-kamba* in Kannaḍa. When the Mangalore air-port was constructed near Bajpe, a hand-post signal was installed on the Mangalore-Kārkāḷa main road to indicate the deviation road to the air-port. Since a decade or two, buildings, shops and houses have come up along the main-road and the deviation road. It has now become a bustling shopping centre. The hand-post (*kai-kamba*) is not there but the name exists.

NEED FOR A NATIONAL METHODOLOGY FOR THE STUDY OF INDIAN PLACE-NAMES

K. V. RAMESH

SCIENTIFIC study of Indian place-names, based on modern methodology, is still in its infancy, mainly because Indologists have not yet fully realised the fact that information obtainable from such study is indispensable for the proper and fuller understanding of India's Socio-economic and Socio-cultural history. India has a hoary and kaleidoscopic history and, precisely because of this, so do Indian place-names. It is, therefore, absolutely necessary that we make judicious exploitation of the intermixed geographical, political, cultural, religious, social, economic and, of course, linguistic *milieu* which has played a significant role in the christening, changing and replacement, as the case may be, of place-names from time to time. When we look at the resultant onomastic map of India, we find a number of tribal pockets surrounded, on the one hand, by Indo-Aryan or Sanskritic, and on the other, by Dravidian segments, with liberal overlappings, and with the Islamic and European toponymical elements spread all over the canvas, but with sharply varying degrees of influence as a corollary of historical developments.

When viewed superficially, this map has, no doubt, a bizarre look; but, when we apply sound historical methodology, we find that the naming of Indian places, as well as changes in and replacement of such names have more or less proceeded on certain identifiable sub-continental trends which lend themselves to classification, though not easily. But one is sure to trip and be misled in his conclusions if, in his study, he ignores chronological-cum-historical factors. However, history and chronology are but minor, though basic factors, and they serve as moderators and lend a helping hand to a researcher only if

he is thorough in his observations, inquiries and documentation.

When the name of an Indian place is taken up for study, one has to necessarily collect the following data :

1. The antiquity of the place as revealed by archaeological and historical vestiges, if any ;
2. the antiquity of the place-name presently in use, as revealed by epigraphical, literary, religious, and folkloristic sources and traditions, if any ;
3. *aliases* and successive names given to the place, if available from the sources mentioned in 2 above ;
4. changes in the place-name, if any, and internal and/or extraneous influences leading to the changes ;
5. in the absence of any or all of the above evidences whether the place is characterised by any distinguishing feature such as its location, flora, fauna, dominant community, movement of people in and out, geographical or geological landmarks, industry, or trade and commerce, changes in the landscape brought about by nature or by human efforts, etc., which may have influenced the coining of its name or its subsequent alterations or replacement.

To substantiate the points listed above, I propose to discuss here a few Indian place-names :

I will take up first two place-names of great antiquity, both of them presently in use, and from Guntur District in Andhra Pradesh. The two place-names are Kēsānupalle and Vaḍḍamānu.

The place-name, Kēsānupalle, also pronounced locally as Kēsānipalli and Kēsānapalli, cannot be interpreted unless we take into consideration the antiquarian remains of that place. The village has yielded quite a few Prākṛit inscriptions written in Brāhmī characters palaeographically assignable to the early centuries of the Christian era. These inscriptions are Buddhist in nature and originally belonged to a Buddhist *stūpa* which is now in bad ruins. Could there be any connection between the earlier Buddhist nature of the village and its present name? We get fairly frequent references in Buddhist literature to those *stūpas* which enshrined the hair (*kēśa*) and nail (*nakha*) of the

Buddha as *Kēśanakha-stūpa*. It is my contention that the *stūpa* which was in existence at Kēśānapalli in the early centuries of the Christian era was a *Kēśanakha-stūpa* and that the first part of the village name Kēśāna or Kēśānu or Kēśāni is the muted form of *Kēśanakha*, *palle* or *palli* being a generic place-name suffix. Thus, a recourse to ancient Buddhist literature, indicated by the nature of antiquarian remains in that village, provides us with a clue not only as to the nature of the destroyed *stūpa* but also the interpretation of an otherwise obscure place-name which is now shorn of its original association.¹

The other place-name Vaḍḍamānu is sought to be derived from Telugu *vaḍḍa* + *mānu* in which *vaḍḍa* means 'paddy fields'. But not only Vaḍḍamānu but the entire region in which the village is situated is known for paddy cultivation and for this reason alone, the above interpretation deserves to be discarded. On the other hand, we now know that Vaḍḍamānu was, in the early centuries of the Christian era, an important Jaina centre. A Prākṛit inscription from that place, written in Brāhmī characters of the 2nd century A.D., refers to a Jaina resident of that place as Vaḍḍamāna-nevāsika. Excavations conducted there have brought to light remains of a Jaina *stūpa* which flourished during the early centuries of the Christian era and also a number of potsherds with Brāhmī graffiti. One of the pot-herd inscriptions refers to a hill nearby as Vaḍḍamāna-pavata. On the strength of these evidences, we may safely conclude that the original name of the settlement was Vaḍḍamāna (Sanskrit Vardhamāna) and that it was so named after the great founder of the Jaina faith, Vardhamāna-Mahāvīra, whose corporeal relic, the *stūpa* may have enshrined.²

Calling a place by more than one name at the same time or at different times, shortening a long place-name for reasons of economy in pronunciation, changes in a place-name resulting from deliberate intentions of the inhabitants of the place or their neighbours or through misinformation or wrong pronunciation are commonly noticed in the Indian onomastic scene.

Agara is a village in the Kollegal Taluk of Mysore District, Karnataka. The present place-name Agara is the *tadbhava* of Sanskrit *Agrahāra* which is indicative of a village created for

and granted to the families of brāhmaṇas. The place must have been of considerable religio-cultural importance as proved by the availability there of as many as seventy-nine inscriptions. The earliest epigraphical reference to the village goes back to 1082 A.D. We learn from one inscription that, in that year, the Chōḷa emperor Kulōttuṅga I combined three small villages and created an *agrahāra* and gave it to a number of brāhmaṇas after naming it as Virudarājabhayaṅkara-chaturvēdimāṅgalam after one of his own favourite epithets. The same inscription further states that, in 1104 A.D., the ruler installed in a temple in that *agrahāra* the image of the goddess Durgā. Either because the original name (Virudarājabhayaṅkara-chaturvēdimāṅgalam) was inconveniently long or because the local Kannaḍa population considered Chōḷa hegemony as alien, or because the temple of Durgā came to gain much prominence in the area, the village came to be popularly known, from some time after 1104 A.D., as Durg-āgrahāra or Durgaiyār-agaram. In course of time, obviously for reasons of further economy in pronunciation, the name of the goddess Durgā was also dropped and today the place is known by the short name of Agara.³

Muḍigoṇḍa, another village in the Mysore District, had enjoyed considerable importance and affluence as a mercantile town for nearly four centuries from about the beginning of the 11th to about the close of the 14th century A.D., as borne out by no less than twenty-eight inscriptions now extant. The earliest form of the place-name, as can be gathered from the epigraphical source, is Muḍikoṇḍachōḷapuram. The eleventh century Chōḷa ruler, is supposed to have had the title of *Muḍikoṇḍāṅga* was Rājendra I (1012-44 A.D.) and it is apparent that a newly founded trading town was given its name after his title or that an already existing township was converted into a mercantile one and re-named after his title. In keeping with its mercantile nature, the place had some *altases* such as Dēśipaṭṭaṅam, Dēśiyuyyakkoṇḍapaṭṭaṅam, Dēśiyuyyakkoṇḍa-Chōḷapaṭṭaṅam and Muḍikoṇḍachōḷapaṭṭaṅam, all of which lost currency after the 14th century, probably because the town itself lost its importance as a trade centre. Because of its inconvenient length, the inhabitants of Muḍikoṇḍachōḷapuram lost no time,

as revealed by inscriptions, in shortening the name into Muḍikoṇḍāṇ or Muḍikoṇḍam which, due to the influence of the local Kannaḍa language and pronunciation, has come to be spelt and written as Muḍigoṇḍa.⁴

The study of Indian inscriptions reveals the fact that while hundreds of Indian place-names have survived without any change or with only minor changes through the centuries, scores of other place-names have undergone significant changes in some cases, the original place-names having been replaced by totally different ones.

To take up first the place-name Bilpāṅk as applied to a village in Ratlam District in Madhya Pradesh. In ancient times it was a flourishing village in the Māḷava kingdom and, by the middle of the 12th century, for reasons not known, that village had fallen into ruins. Towards the end of the 12th century, Jayasīma Siddharāja, the Chaulukya ruler, who had conquered the Māḷava kingdom, happened to pass by that village in the course of an inspection tour and he chanced to set his eyes on a ruined and ancient temple of Śiva amidst the village ruins. He took immediate steps to have the temple renovated and also had the deity reinstalled with the name of Virūpāksha. Since the ruined village had obviously lost its original name, it came to be called after the name of the deity as Virūpāksha. It is well known that Sanskrit *aksha* changes into *āṅkh* in North Indian dialects. Thus, in course of time, the new village-name got transformed into Bilpāṅk which is the modern form of the name of that village. The probable stages of transformation were Virūpāksha > Vilūpāksha > Bilupāṅkh > Bilpāṅk.⁵

The village of Sakrāi has yielded two inscriptions in Sanskrit, one of them written in 642-43 A.D., and the other in 998 A.D. The inscription of 998 A.D., refers to the place as Ghōshāyikā and records the renovation of the ancient temple of the goddess Śaṅkarādēvī. The earlier inscription of 642-43 A.D. records the construction of a *maṇḍapa* in front of the same temple, thereby making it clear that the Śaṅkarādēvī temple was already in existence on that date. It is certain that the present village name of Sakrāi is but the corrupt form of the name of the goddess Śaṅkarādēvī. We have, however, no means of knowing

when, after 998 A.D., the village name Ghōshāyikā went out of use and was, instead, supplanted by the name of the goddess Śaṅkarādēvī, leading to its subsequent transformation into Sakrāi.⁶

The modern village-name Arasibīḍi (Hungund Taluk, Bijapur District) illustrates how the proper name of a village had, in course of time, given place to the Kannaḍa version of a Sanskrit prefix. Arasibīḍi was an important township which served as one of the capital cities in Northern Karnataka in the medieval period. We learn from inscriptions of the 12th century hailing from Arasibīḍi that the then name of that town was Vikramapura. Because it was an administrative headquarters, it was usually mentioned in the then epigraphical records as Rājadhāni-Vikramapura. It is very likely that in local parlance the Sanskrit prefix *Rājadhāni* was translated into Arasu-bīḍu (the abode of royalty) and that Vikramapura came to be popularly referred to as Arasubīḍu itself. In keeping with the North Karnataka tendency to convert final *u* of Kannaḍa words into *i*, Arasubīḍu came to be pronounced in course of time as Arasibīḍi and the original name of the town, Vikramapura, came to be forgotten.⁷

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

Peculiarities of local pronunciation often result in change of place names. We have the classic example of the holy pilgrima age centre of Vāṇarāsi having been changed to Vāraṇāsi, though

the Anglicised name in use even now is Benares based on the earlier name. A similar instance is to be found in the ancient place-name Achalāpura which, through metathesis, came to be locally pronounced as Alachāpura or Elāchāpura and got further Anglicised into Ellichpur (Amraoti District, Madhya Pradesh). "The old name Achalapura was apparently given to Ellichpur with a certain meaning, as the latter is situated just at the foot of the Satpura hills (*achala*)."⁹ But for the epigraphical reference and also the mention of the place-name Achalāpura in the Śrēṇika Purāṇa of the Jains, we would never have been able to associate the modern place-name Ellichpur with its geographical location.⁹

The Sēvaḍi (Rajasthan) copper-plate inscription, issued in 1119 A.D., contains information on the modern village of Guṇḍoch (Pali District, Rajasthan) which is a curious mixture of concocted legends and historical facts. According to the legends, the village was known by the names of Nishādha in the Kṛita-yuga, Triyāmbaki in the Trētā-yuga and Khanitri in the Dvāpara-yuga. In the Kali-yuga, in 1119 A.D., it was created as a brāhmaṇa village, given the name of Guṇḍakūr-chcha and granted to one Gōvinda for the performance of numerous Vedic rites. It is of interest that the inscription itself states that the first part of the name, Guṇḍa is colloquial form of the donee's name Gōvinda, and that the place abounded in the *kūrchcha* grass which was indispensable for Vedic ceremonies. The *kūrchcha* grass still grows there in abundance, but its association with the modern place-name Guṇḍoch would not have been possible in the absence of the epigraphical information.¹⁰

It is not that all Indian villages and towns have epigraphs and, in numerous instances, even where they yield inscriptions, they may not help in our study of their names because those inscriptions may not contain the names of those places. In such cases it is but inevitable that we take recourse to non-epigraphical evidences in order to find out the nature or origin of a given place-name. It is not uncommon that where documentary evidence is not available, more than one story gain currency and, quite often, we are forced to choose the best

among them or even to hazard a new theory based on a more scientific approach. Such is the case with the well known city of Bangalore, the capital of Karnataka. Though the Anglicised pronunciation of the city's name is Bangalore, it is locally pronounced in Kannada as Beṅgaḷūru. There are a few interesting stories popularly current which seek to explain away the name. One such is that Vīra Ballāḷa, a Hoysaḷa ruler of the 11th or 12th century, had once set out on a hunting expedition, got separated from his retinue, lost his way and reached a small hamlet absolutely tired and famished. Dismounting from his horse in front of a small hut, he asked its occupant, an old lady, for food and water. The indigent old woman had only some boiled corns (*benda kāḷu*) to spare. The king accepted the same and was pleased to bestow upon his benefactress valuable gifts. To commemorate the event, he also gave the name of Bendakāḷūru to the hamlet and, in course of time, this name got changed into Beṅgaḷūru.

Another popular story is that, in order to establish the township, Kempe Gowda, who was Governor of the region in question in the first half of the 16th century, had to burn down all the trees of a forest. Since he thus burnt down an entire forest (*benda kāḷu*), the place itself came to be known as Bendakāḷūru and subsequently as Beṅgaḷūru.

To say the least, the above stories are figments of imagination and deserve to be summarily dismissed. As a matter of fact, an inscription of the 9th century gives the name of the place as Beṅgaḷūru much before the dates of the stories narrated above. We must, therefore, search for fresh evidence and that evidence comes in the form of a geological landmark. The modern city of Bangalore has grown around a few rock clusters of the whitish granite variety. This whitish granite would be *veṅ-kal* in Tamil and *Beṅ-kal* in Kannada which in popular pronunciation would be *veṅgal* and *Beṅgal* respectively. It is very likely that since the old village too had grown around these *beṅgais*, it was given the name of Beṅgaḷūru > Beṅgaḷūru.

'Barber's Bridge' which, as the very name indicates, is the name of a bridge and is also the name of the locality in which it is built in the coastal city of Madras, the capital of Tamil-

nadu, has an interesting story to reveal. The bridge was built by a certain Hamilton, a British official, and was named after him as Hamilton Bridge. The natives could only manage to pronounce the name Hamilton as *ambattan* which, in Tamil, means a barber. The bridge, therefore, came to be known as *ambattan-vārāvadi* which was duly rendered into English as Barber's Bridge. Though the authorities concerned have now restored the original name of Hamilton Bridge for official purposes, the bridge as well as the locality around continue to be mentioned by the public only as *ambattan-vārāvadi* in Tamil and Barber's Bridge in English.¹¹

The place-names discussed, drawn as they are from different parts of India, serve to highlight one important point which is that though India is a union of many cultural and linguistic segments, the modes and motivations governing the coinage of place-names, and the changes effected in them either by way of additions or subtractions, as well as their total replacement have been and continue to be more or less the same. As a matter of fact, it is not the cultures, but only the languages which pose problems for the student of Indian toponymy. For example, if one travels from the north down south trying to study Indian places named after the tamarind tree, he will find then names as *Tinṛṇi-grāma* (with ever so many Indo-Aryan variants) in the north, as *Chinta-palle* in Andhra, as *Puṇise* or *Puṇuse-haḷḷi* in Karnataka and as *Puliyūr* in Tamilnadu. To these names may be found prefixed, mostly in the respective languages, specifics indicative of the age, size, location or any other speciality of the places. Again, the generic place-name suffix may be different for different places having the same specifics, or an additional generic suffix may be found added to the already existing one. It will not be possible, even for a polylinguist to successfully identify, isolate and comparatively analyse these elements because of the large number of languages and dialects involved. Therefore, the only way out is to compile, with the help of experts in different languages, and publish an exhaustive historical-cum-etymological dictionary of Indian place-names. The Place-names Society of India has set before itself this ambitious programme and the methodology to be followed is being worked out.

NOTES AND REFERENCES

- 1 *Studies in Indian Place Names*, Mysore. III, 1982, pp. 95-96
 - 2 *Ibid.*, VII, 1986, pp. 120-21
 - 3 *Ibid.*, II, 1981, pp. 25-25
 - 4 *Ibid.*, pp. 22-23
 - 5 *Ibid.*, I, 1979, p. 95
 - 6 *Ibid.*, III, 1982, p. 95
 - 7 *Ibid.*, I, 1979, pp. 95-96
 - 8 *Ibid.*, p. 96
 - 9 *Epigraphia Indica*. XI, pp. 278-79
 - 10 *Ibid.*, pp. 306-08
 - 11 *Ibid.*, II, 1981, p. 76
- * I am extremely grateful to the Indian Council of Historical Research, New Delhi for the liberal financial assistance granted to me in order to enable me to participate in the XVI International Congress of Onomastic Sciences held at Quebec in 1987 and present this paper.

AN ANALYSIS OF THE NAMES OF THE DANCING GIRLS AS GLEANED THROUGH THE THANJAVUR INSCRIPTION OF RAJARAJA I

S. SWAMINATHAN

THE Rājarājēśvara temple constructed by the great Chōḷa emperor Rājarāja I (985-1014 A.D.) in his capital Thaṅjāvūr is an unique piece and remarkable specimen of South Indian architecture. Its beauty and magnificence have been admired, applauded and appreciated by many. Dedicated to lord Śiva, the cosmic dancer who was the foremost God over whom the entire universe revolves, the temple is stated to be pre-eminent in the annals of human endeavour. The temple is stated to have been constructed before his 29th regnal year (1014 A.D.) and to have received innumerable benefactions from the king and his family. Of all Rājarāja I's measures the most striking and remarkable one was the appointment of four hundred dancing girls to the temple. On the outer face of the western *prākāra* wall is engraved a very long Tamil inscription¹ which records the employment of these women, several dance masters, members of orchestra to accompany the dancers in their performance musicians, instrumentalists, etc., for service in the temple. The women come not only from Thaṅjāvūr but also from the neighbouring townships. In each case, information as to their place and the temple from which they were drawn is given. The cluster of each one of their names consists of the names of the temple from which they were drawn, the place and an adjunct '*nakkan*' always preceding the name *i.e.*, *Nakkan Tiruveṅṅāval*. This name *nakkan* is a *tadbhava* of the Sanskrit word *nagna* which denotes a state of nakedness, an obvious reference to lord Śiva, who wears the entire universe as His dress. *Nakkan* signifies the fact that they were all children

of the god whom they serve. It is in accordance with the practice of attaching one's father's name as a prefix². It is well-known that children of dancing women could not claim anybody as their father since the dancing women did not have legitimate husbands.

The suffixes of the names of these dancing girls are very important for our discussion. An analysis of the names of these dancing girls reveals many useful factors for understanding the social condition of the times. All the following names are preceded by the word 'nakkān'.

Names after the temples: Śaivism witnessed its hey day during the reign of the Chōlas. A study of this important inscription reveals that many girls were named after the deity Lord Naṭarāja or the sacred temple at Chidambaram or the various forms and attributes of this deity. Names such as *Āḍavallāl*, *Āḍalaḷagi*, *Seyyapādam* and *Eḍuttapādam* were some of the names of Lord Naṭarāja and the dancing women possessed these names. While names such as *Tillaiakkūtti*, *Tillaiāḷagi*, *Por-kōyil Tillaiāḷagi Tillaiḷkarasu*, *Tillaininaiāḷ*, *Ponnambalam*, etc., denote the above Śiva temple. Several dancing girls also assumed the other names of Śiva as *Chandrasēkhari*, *Sīkaṭi*, *Tiruvilakaṇṭi*, *Vūtiṭṭāṅki*, *Kailāyam*, *Umai*, *Śivadēvi*, *Porḷāḷi*, etc. Some dancing girls also had the names after the villages where famous Śiva temples were located. *Tiruvānaiakkāvi*, *Tiruvālaṅgāḍi*, *Tirumaṇaiakkāḍu*, *Ārūr*, *Veṅkāḍu*, *Kāraikkāl*, etc. It is interesting to note that a dancing girl who was from the famous Śiva temple at Jambukēśvaram (*i.e.*, Tiruvāṅṅai) bore the name *Tiruveṅṅāval*, after the famous tree of the said temple.

Some dancing girls were also named after the famous Śiva devotees. *Parvai* was the name of a dancing woman. It was the name of the consort of Saint Sundaramūrttināyanār. The name *Seyya Sōṇam* may be connected with the famous Chōla ruler and an ardent Śiva devotee Ko-cheḷḷaṅṅāṅ. *Chēramaṅgai* was the name of another dancing girl. This name was after the illustrious Śiva saint Chēramān Perumāḷ-nāyanār. It is important to note that both Saint Sundaramūrtti and Chēramān nāyanār are portrayed in the beautiful fresco painting inside the *ardhamaṅḍapa* of the temple.

A few of the women were also called after vaishṇava shrines which are mentioned in the famous work, *Nālāviraprabandam*. They are Araṅgam (Śrīraṅgam), Tiruvēṅgaḍam (Tirupati), Āli (Tiruvāli) and Sīkumgūr (Tirukumgūr). Others were also transferred to Thaṅjavūr from temples, which to judge from the second part of their names belong to Vaishṇava sect *i.e.*, Avaniṅārāyana Viṅṅagar at Ambar, Śrītāri-Viṅṅagar at Arapuram and Śrīpūdi Viṅṅagar at Pāmbuṅi. One dancing girl had the name *Daraṅivārāhi*, an obvious reference to Vishṇu, who in the form of a boar carried the earth. *Irāmi* was the name of the dancing girl, perhaps after Lord Rāma.

Names after royal personages: *Chōladēvi*, *Chōlakulasundari*, *Chōlam*, *Chōlachūlāmaṅi*, etc., were the names of some dancing girls. *Vīrachōli* and *Kunjiramalli* were the names of two dancing girls. These names *Vīrachōla* and *Kuṅjiramallan* were the epithets of the Chōla emperor Parāntaka I (907-955 A.D.). *Gaṅḍarāchchi* was the name of a dancing girl. This name was after the Chōla ruler Gaṅḍarāditya (950-958 A.D.). The name *Ariṅgi* is connected with Ariṅjaya the successor of Gaṅḍarāditya and who was the grand father of Rājarāja I. *Kannaradēvi* was after the Rashtrakūta ruler Kannavadēva *i.e.*, Kṛishṇa III who invaded Toṅḍaimaṅḍalam in 949 A.D., and occupied it for a decade. *Sundarachōli* after the name of the Chōla ruler Sundarachōla, the father of Rājarāja I.

Irāsakēsari: Rājakēsari was a familiar title borne by the Chōlas. Rājarāja I assumed the title Rājakēsari. It is interesting to note that a dancing woman assumed the name Rājakēsari. *Rājarāji*: A dancing girl bore the name Rājarāji after her patron Rājarāja I. *Vikramāditti* and *Vikramatoṅgi* are the names of two dancing women after a chief of the Irukkuvēl family allied to the Chōlas and a title of a Chōla respectively.

A few dancing woman were also named after their talents, beauty, and virtue.

Tiruvālagu: a beautiful lady; *Anavaradasundari*: Woman who is always beautiful; *Kāmuttiri*: Probably it is from *Kāmāddiri* means mountain of desires; *Madanavalli*: a beautiful lady; *Nittasundari*: woman who is always beautiful; *Pugaḷi*: Who is famous; *Uttamasundari*: Best among beautiful women; *Pūṅgāvi*:

a woman who is like a garden ; *Kāmamōgi* : a lady who evokes love ; *Mānābharaṇi* : a girl who holds honour as her ornament ; *Atimāni* : a lady who possess the sense of honour excessively ; *Maduravāsagi* : a lady who speaks sweetly ; *Uttamadāni* : a lady who is good at charity ; *Karraḷi* : a stone temple. This dancing girl might have been named after a stone temple ; *Vaḷuvānilai* : a woman who is upright in character and never deviates from it ; *Āḷalaḷagi* : an accomplished dancer ; *Kūttāḷi* : a proficient dancer ; *Parami* : a beautiful lady ; *Dēsi* : an expert in regional form dance form ; *Anudam* : nectar ; *Sundari* : beautiful woman ; *Manramudaiyāl* : one who is the master of stage. It implies that she is well versed in stage dancing ; *Abhaiyam* ; a lady who is asylum to others ; *Inniḷavaṅgi* : a lady who is young and beautiful ; *Karpagamāṅikkam* : ruby from a celestial tree ; *Ari-vāḷḷi* : a lady who possesses knowledge ; *Śīlachūḷamaṇi* : a lady who is a jewel of good and noble qualities ; *Māṅikkam* : ruby ; *Karumāṅikkam* : a black ruby ; *Nayaṅavalli* : beautiful eyes ; *Araneri* : righteous path ; *Sōdiviḷakku* : a lamp ; *Aravam* : a snake *Kariya aravam* : a black snake ; *Sarpadēvi* : goddess of serpent ; *Maḷalai-hhilambu* : a lady with an anklet raising sweet infant voice ; *Dēvaḷi* : a devotee of dēva, Śiva ; *Paḷippili* : One who is free from blame ; *Vīrabhōgi* : one who is not only brave but also fond of enjoyment ; *Vīrasikhāmaṇi* : a jewel among brave women ; *Chittiravalli* : one who is like a beautiful picture.

It is interesting to note that some dancing women possessed unusual names which defies easy explanation :

Kuppai : means dust bin ; *Peruvali* : means highway ; *Ūdāri* : means an extravagant lady.

It is not known how these names were possessed by the dancing girls. It is also not known whether these were their real names or were changed after entering into temple service. Only the meanings of the words which became their names are given here. It cannot be presumed straightaway that they always reflected the true situation.

This list is not exhaustive. Only a few names were taken and analysed. Rājarāja I had employed 32 dancing girls at about the same period for the Tirukkōyilūr temple.^{2A} This record mentions that they were beautiful like Lakshmi and were

experts in music as well. For the dancing girls at Thaṅjāvūr he emphasised that they were deserving (*Yōgyarāyiruppār*).

The names of these dancing girls may be taken as an index of the prevailing trend of the Chōḷa society. Many inscriptions refer to the constructive activities made by them for the common welfare of the society.³ Infact, these women by their noble and lofty qualities even attracted the attention of the kings and married them. One of the queens of the great Chōḷa ruler, Rājarāja I was *Nakkaṅ Paṅchavaṅmādēvī*, a dancing girl of the temple at Paḷuvūr.⁴ Kulōttuṅga Chōḷa III too had a queen among *dēvaraḍiyār*.⁵ The system was not debased and corrupted in the earlier period. The gradual erosion of religious faith in the later period and the consequent economic insecurity of the dancers are the reasons for the deterioration of the dancing girls.⁶ However, the Chōḷa records are an eloquent testimony to the status enjoyed by them in the contemporary society.

NOTES AND REFERENCES

- 1 *SII.*, Vol. II, No. 66, pp. 259-297
- 2 The daughter of Parāntaka II is described in the inscription of Rājarājēśvara temple as Parāntakam Kundavaiyār (*SII.*, Vol. II, No. 8, p. 84). These dancing girls who did not have legitimate fathers or after their initiation into the temple service they considered Nakkan (Śiva) as their father (K. G. Krishnan: *Dēvaṅṅar maḡaḷ. Kalaimaḡaḷ*, January 1973, pp. 73-74). Hence the prefix of their names. *Nakkaṅ* denote Śiva who was their father. It is not correct to infer that they considered *Nakkaṅ* as their husband. Because, once they considered *Nakkaṅ* as their husband they could not marry anybody. But several inscriptions reveal that they were married and led normal life like any other women (See *AREp.*, 1905, No. 46; *SII.*, Vol. XVII, No. 497; *Ibid.*, Vol. XIII, No. 153; *AREp.*, 1924, No. 385)
- 2A R. Nagaswamy: *Saivism under Rājarāja I. Rājarāja, the Great, Bombay, 1984*
- 3 *SII.*, Vol. VIII, No. 804; *AREp.*, 1923, Nos. 172, 183 and 210; *SII.*, Vol. VIII, No. 112; *Ibid.*, Vol. XXVI, No. 433
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PLACE AND PERSONAL NAMES FIGURING IN A PANDYA CHARTER*

M. D. SAMPATH

THE present paper is based on a study of the place and personal names or the names of the families of the donees referred to in a copper-plate charter from Tirukkōyilūr in South Arcot District, Tamil Nadu. The exact findspot of this charter is not known.

The charter is dated in the 3rd year of the reign of one Tribhuvanachakravarti Kōnēriṇmaikoṇḍāṇ. On the basis of the palaeographical characters, the plate may be assigned to 13th 14th century A.D. On the basis of the details like the natal star Uttirāḍam and the title *Avanivēndrāmaṇ*, Sethuraman has identified this king with Śaḍaiyavarmaṇ IV with accession date 1303 A.D. We hear of this epithet in the records from Madurai. A record from Neḍuṅgāḍi in Pudukkottai District, Māḡavarmaṇ Śrīvallabha's father, is referred to by the above name (i.e., *Avanivēndarāmaṇ*). It is, therefore, possible that Sundarapāṇḍya, the second son of Kulaśēkhara (Acc., 1303 A.D.) had this name. Even the coins of this period bear the legend *Avanivēndarāman* on one side and the fish symbol on the other side. In the Śriraṅgam inscriptions the name *Avanivēndarāman* is mentioned. These records have been assigned to the earlier Sundarapāṇḍyas, which identification lack proper evidences.

The present charter registers the grant of a number of house sites and lands for the *bhaṭṭas* and for the deity *Avanivēndarāma-perumāḷ* in the *agaram* formed in the name of the king by the Chief *Aḷagāṇḍār* *alias* Mahābalivāṇarāyar of Tirunārāyaṇapuram.

The *brāhmaṇa* donees have been assigned lands for their settlements in the village *Avanivēndarāma-chaturvēdimaṅgalam*. It lies on the north bank of the river *Kāvērī* and stated

to have been included in the Rājarājavaḍanāḍu.

The lands made over towards the sites and for the formation of the above *agaram* included the sites assigned earlier to the temple of Vēdanāyagaperumāḷ. We hear of the deity Vēdanāyagaperumāḷ and the place Tirunārāyaṇapuram from the records of Sundarapāṇḍya of Śrīraṅgam. The place Nārāyaṇapuram of the Śrīraṅgam inscription and of our charter lie on the north bank of the river Kāvērī and hence they seem to be identical.

The *agaram* thus formed in the name of the king, was part of the village Tirunārāyaṇapuram. The names of the *brāhmaṇas* (*bhaṭṭas*) who received their share of sites for colonising the *agaram* called Avaṇivēndarāma-chaturvēdimāṅgalam and named it after the king and the names of their families deserve our attention for a detailed study. The *brāhmaṇas* numbering 75 received each of their shares of lands as tax-free (*iraiyili*). Except the place from where they hailed originally, the donee and the gifts received earlier, the *gōtra* and the *sūtra* are not mentioned.

The places of residence listed here give us an idea about the *brāhmaṇa* settlers. There is a marked increase of these settlers from outside the Tamil country. A comparison of the names of the *brāhmaṇa* donees of this charter with those of the Pallava copper-plate charters like Tandantōṭṭam plates and Pullūr plates of Nandivarman II and the Karandai plates of Rājendra Chōḷa I reveals some interesting features.

The prefix part of some of the names seems to indicate that these *brāhmaṇas* are the settlers from outside and own some shares in those places. Some of the donees bore the names of villages as family names. These names indicate that they hail from the Āndhra region. In course of time they underwent changes to the effect of calling them as Tamil names. It is on account of the gradual influence of Tamil on these names besides their migration into the Tamil country. The gradual rise of *brāhmaṇa* settlers from the Āndhra country may be due to the patronization of the ruling kings. It is possible that the names of these places had come to stay for the house or family since they might have severed their connections with places from where their ancestors migrated in the earlier period.

In case of places where the connections cannot be traced, it may be inferred that the *brāhmaṇas* families might have settled down in the Tamil country and organised themselves effectively or they had adopted the local names. Some of the *brāhmaṇas* mentioned in this charter are natives of the Tamil country.

The family names give us a clue to their original homes or to the places from where the migration can be traced. They are Vaṅgappaṟṟu (Vaṅgipuram), Māṅgaḷūr, Kuṇḍūr, Iruṅgaṇḍi, Kārambichchēḍu (Kārambichchēṭṭu), Kandaḍai, Krōsūru (Kuravachēri), Muḍumbe (Muḍumbai), Krāñje (Kirāñji or Karañjai), Kallēpalli (Kaḷḷappaḷḷi), etc. There are some *brāhmaṇas* who are stated in the charter as hailing from places with Tamil names such as Vāḷaippandal, Nōṭṭūr, Umiyūr, Pūṅḍōyil, Iṅgaṅal, Marudūr, Uṭṭukkūr, Muḷḷiyaṅḍaḍu, etc.

Some of the names or titles of the *brāhmaṇas* reveal that they are learned men. The titles that are found associated with the names are *sarvakraṭukkaḷ*, *atirudrayāji*, *Sōmayāji*, *dvādaśāhayāji*.

Tamil influence is seen in some of names such as Tirukkaṅṅapuram-uḍaiyāḷḷi, Muttukriṣṇa-bhaṭṭaṅṅaḷḷi, Chokkar, Chella-piḷḷai, Śrīkriṣṇa-piḷḷai, Uyarniṅṅār, Ārāvamudāḷḷvāṅṅaḷḷi, Nambi Rāmānuja-bhaṭṭaṅṅaḷḷi, Varantarum-Periyaperumāḷḷi, Vaṅtuvarāpati-Perumāḷḷi, Iraṅganāda-bhaṭṭaṅṅaḷḷi, Āppiḷḷāṅṅaḷḷi-bhaṭṭaṅṅaḷḷi, Vināyak bhaṭṭaṅṅaḷḷi, Iḷaiya Śrīkriṣṇa-bhaṭṭaṅṅaḷḷi, Appaṅṅaḷḷi, etc. It is quite likely that a long time must have elapsed before the families of these *brāhmaṇas* could adopt such Tamil names.

These *brāhmaṇas* and others who received shares of land for sites and for their enjoyment have become the permanent residents of the places from where they hailed from. It may be stated that the practice of establishing *brahmadēyas* which commenced during the Pallava period was fully adopted by the Chōḷas resulting in a number of *brahmadēyas* and this tendency of growth continued right upto the medieval Pāṇḍya period. There are some names of places of residence of the persons pointing to their location in Tamil country such as Uṭṭukkūr, Tūppil, Vāḷaippandal, Pāḍagam, Nōṭṭūr, Periyēmapuram (i.e., Anbil), etc. It is worthy of note that a majority of the donees belong to the Vaishṇava families.

This feature is evidently based on their Vaishṇava leanings and this lay stress on their faith and devotion to Vishṇu. The

Vaishṇava families are Tūpil, Sēṭṭalūr, Muḍumbai, Kuṇḍūr, Uṟuppuṭṭūr, Ūṭṭukkūr etc. Tūppil has evidently lent its name to a great Vaishṇava *āchārya* of the 13th century, named Vēdānta Dēśika. It was in fact the birth place of this learned *āchāryā*. Another family named Choṭṭai to which Mādhava-bhaṭṭaṇ and Nārāyaṇabhaṭṭaṇ of our record belongs to, reminds us of the Vaishṇava family of an *āchārya* named Nāthamuniḡaḡ (14th Century). Hailing from Choṭṭai-kula, he rose to prominence as a great *āchārya* and a compiler of the work called *Divyaprabandam*. Another family name that is associated with an *āchārya* is Puṣṭikuppu. It is to this family that the donee Appiḡḡāṇbhaṭṭaṇ belongs. It reminds use of the *āchārya* Appiḡḡār, a disciple of Bhaṭṭarpirāṇḡdāsar. The village name Pāḡagam (in Kāṇchīpuram) is held as a title by the Vaishṇava family. The donee Śrīraṅgarāja-bhaṭṭaṇ belongs to this family. The expression Pāḡagam generally means 'an anklet of the leg.' But here it is considered to be one of the 108 Tirupatis (sacred places of Vaishṇavites). Among the recipients of the gift are the learned persons well-versed in the Vēdas. They are Dhnurvēdi Ārāvamudālvār, Vēdavyāsa-bhaṭṭaṇ Vēdārṭta-panḡitar, Atirudrayāji, Mahārudryāji, Vēdagarbha-bhaṭṭaṇ, etc. The Śaiva devotees who received the shares are Murichcheṭṭu Piṇākapāṇi-bhaṭṭaṇ, Āsuri-Dakshināmūrti-bhaṭṭaṇ. Ūṭṭukkūr Nīlakaṇṭha-bhaṭṭaṇ, Kārambicheṭṭu Bhavarudra-bhaṭṭaṇ, Iḡambūr Viṇāyaka-bhaṭṭaṇ, etc. Here Ūṭṭukkūr and Kārambicheṭṭu are the names of both Śaiva and Vaishṇava families. Among the donees, names of families of two poets are of interest. Of the two recipients one named Kavi-Nārāyaṇaṇ belongs to the family of Kirāṇji while the other Kavisiḡkara-bhaṭṭaṇ belongs to the family of Kāḡḡarai. Kirāṇji may be identified with Karaṇji or Krāṇje, a village in Guntur district in the Āṇḡhra country.

A share was assigned to Yajṇōpavīta-Aḡḡiyamaṇavāḡaperumāḡ. This donee got the family name *Yajṇōpavīta* for the act of performing the *Yajṇōpavīta* ceremony. The identification of these family names forms a different study.

NOTES AND REFERENCES

I am thankful to Director Epigraphy for permitting me to make use of the original records.

PLACES NAMED AFTER THE CHANDELLA RULERS

JAI PRAKASH

THE study of toponyms is very significant in reconstructing the cultural history of ancient India. Of late, it has attracted attention of scholars. In this paper the study has been confined mostly to places named after the Chandēlla rulers. Among the Chandēlla kings, only the names of three kings have left their impression on the place-names as gleaned from the epigraphical sources.

Kīrttigiri: This geographical name figures in the inscription of Vatsarāja, the prime minister of the Chandēlla king Kīrtti-varman¹ dated Vikrama 1154 (1098 A.D.). The inscription is engraved on a rock near the river gate of the fort of the town of Dēogadh, situated at the western end of the Lalitpur range of hills immediately overhanging, the river Beṭwa² in the Lalitpur division of the Jhansi District of Uttar Pradesh. The inscription says that Vatsarāja was called (a second) *Vāchaspati* in his office as sole minister who, having wrested quickly from the enemy's hands this whole province here by his policy and his noble valour built this fort of Kīrttigiri. This Kīrttigiri, it may be noted, was in all probability named, after his master Kīrtti-varman, by the minister Vatsarāja. Vatsarāja also caused the flight of steps to be constructed and named the same after himself. The naming of the flight of steps after the minister is noteworthy.

Madanēśvsāgarapura: This place name occurs in a Chandēlla record³ which belongs to the time of Paramarddin and dated Vikrama 1237 (1180 A.D.) and discovered from Ahār, Tikamgarh Tahsil and District of Madhya Pradesh. The inscription records the construction of the *Chaitya* of Śāni (Śāntinātha) by the brothers Jāhaḍa and Udayacharṇ[dra], who were the sons of the Śrēshṭhin Galhaṇa, the son of Ralhaṇa and Ratna-

pāla who had built a *Śānti-chaityālaya* at Ānandapura and another at Madanēśasāgarapura. Ratnapāla who resided at Vasuhāṭikā was the son of Dēvapāla who resided at Vāṇapura and who belonged to the Gṛihapati family. The name Madanēśasāgarapura, indicates that *sāgar* (or tank) was named after the king Madana (*i.e.*, Madanavarman) and thereafter the place where tank seems to have existed was also named after the same king (*i.e.*, Madan or Madanavarman).

Jayapura: A number of Chandēlla inscriptions have been discovered in Ajaygarh. The earliest of them is dated Vikrama 1208⁴ (1151 A.D.). The earliest inscription names the place as Jayapura. The inscription tells us that in the Samvat year 1208, in the fort of Jayapura, for the use of all people, the Rāūt. Śrī Vēda, a *kshatriya* by caste, of the village of Kortiā, built a (*Sirōtha?*). Another inscription dated Vikrama⁵ 1237 (1180 A.D.) also spells the place as Jayapura. The third Chandēlla record⁶ from Ajaygarh dated Vikrama 1317 (1291 A.D.) mentions the place as Nandīpura which has been identified with Jayapura by F. Kielhorn, the editor of the record. The place-name Jayapura also occurs in the fourth Chandēlla inscription which is dated Vikrama 1345⁷ (1288 A.D.). The rock inscription of the time of Bhōjavarmaṇ⁸ also mentions the place as Jaya or Jayapura *i.e.*, the present Ajaygaḍh in the Panna District of Madhya Pradesh. In the inscription⁹ we come across the expression *Durgē = 'jayākhyē* (in the fort of Jaya) which seems to be the fort of Ajaygaḍh.

From this, it is quite evident that the place Jayapura was named after its builder, Chandēlla king, Jayavarman whose earliest known date is Vikrama 1173 (1117 A.D.). From the information contained in the third inscription it is known that the place had another name Nandīpura. Probably the name Nandīpura was the earlier name of the place before it was renamed as Jayapura. When it came to be called Ajaygaḍh is not known. As the very name indicates, the fort was a formidable one, difficult to be overrun and hence, it came to be known in later centuries as Ajjaygaḍh; the word *gaḍh* it may be noted, stands for, in the local language, fort.

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- I am thankful to the Director (Epigraphy) kindly permitting me to prepare and present this paper
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- 2 *Archaeological Survey of India Reports*, Vol. X, p. 100f
- 3 *AREp.*, 1971-72, B 114
- 4 *Archaeological Survey of India Reports*, Vol. XXI, p. 49
- 5 *Ibid.*, p. 50
- 6 *Ep. Ind.*, Vol. I, p. 325
- 7 *Archaeological Survey of India Reports*, Vol. XXI, p. 52
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- 9 *Ibid.*, p. 334

BILIGIRI RAṄGANA OR SVĒTĀDRI SRINIVASA

A. RAMULU

BILIGIRI Raṅgana hills, situated in Yelandur Taluk of Mysore District, Karnataka, in a place of scenic and religious importance. It is on the top of a range of hills lying to the south-east of Yeḷandūr. The temple has as a principal deity Biḷigiri-Raṅgana or Śvĕtādri-Śrīnivāsa. The temple belongs to Dravidian style of architecture with a *prākāra* or enclosure. The antiquity of the temple cannot be fixed with certainty. According to a legend the deity is said to have been installed by the sage Vaśiṣṭha. The earliest inscription found in the temple belongs to the reign of Hoysaḷa king, Vīraballāja II (1173-1220 A.D.).¹ A set of copper-plates preserved in the temple belongs to the reign of Hadi-nāḍu chief Muddurāju-ayya (1654-67 A.D.), son of Tirumalarāja-nāyaka. From the above inscription it is known that the main deity was called as *Bilikala Tiruveṅgaḷanāthasvāmi* (line 9) which means the god Veṅkaṭanātha of Biḷikallu, the latter undoubtedly identical with the modern Biḷigiri, the place where the temple is situated.

Biḷigiri or white hill in Sanskrit is called Śvĕtādri. Some scholars have identified this with Śvĕtādri mentioned in the *sthalapurāṇa* the particular reference to it is an extract taken from the *Brahmāṇḍapurāṇa*.²

The point of interest is that the principal deity of this place is referred to in the inscriptions as Vēṅkaṭanātha. The iconographical features of the present image suits very well. Had the image been Raṅganātha, the usual characteristic features of Raṅganātha *viz.*, the posture of reclining on Ādiśeṣha, with Brahma seated in the naval lotus, Śrīdēvī and Bhūdēvī seated with folded hands at the head and feet respectively should have been there. But the image at Biḷigiri resembles exactly the *sthānika* form, four armed with the attributes conch, discus, Varada and Kaṭyavalambita hasta, etc., of Viṣṇu in his in-

carnation as Śrīnivāsa. The temple of goddess is known as Alarmēlmaṅgai (the lady on the flower).

Even though the main deity has all the features of god Venkaṭēśvara, yet it is not known how the deity came to be called Raṅganātha. Unfortunately we do not have any inscription subsequent to 1660 A.D., which can throw some light on the change of form. Even now in the day to day *saṅkalpa* chanted, the deity goes by the name Śvētādri-Śrīnivāsa. It is interesting to recall in this connection, the *Kaifiyat* in the *farmān* issued during the time of Tipu Sultān (1782-99 A.D.) by his minister Pūrnaiah (1780-1811 A.D.). It records the grant of two villages Soligarahaḷli³ and Gauḍahaḷli to god Raṅganātha, for the maintenance of worship in the temple. Whatever may be evidences both lithic and architectural that are available at present, the principal deity was known as Vēnkaṭanātha upto the 18th century A.D.

The change in name should have been effected only after the 18th century. What could be the reason for the change? Could it be due to the fact that the principal deity being also Vaishṇavite in nature and an incarnation of Viṣṇu, and the fact that Raṅganātha temple at Śrīraṅgapaṭṭana was popular in the minds of the people, the name of the deity was arbitrarily changed from Vēnkaṭanātha to Raṅganātha? Judging from the conservative mind of the Hindu elite of the yester years, it is hard to believe such a proposition. A story goes around that the tiger of Mysore, Tipu Sultan (1782-99 A.D.) on a military expedition happened to pass through Biligiri hills. It seems he enquired the residents of the locality as to the identity of the principal deity in the temple. Thinking that Tipu Sultan had faith in god Raṅganātha, the local people confirmed the deity of the temple as Raṅganātha. In this connection, it is worthwhile to quote the opinion of a historian regarding Tipu's faith in god Raṅganātha. "When the daily *pūjas* were performed in the Raṅganāthaśvāmi temple inside the fort at Śrīraṅgapaṭṭanam, the message would be sent through beating of the drums to Hyder Ali and Tipu Sultān, if they were outside the fort in the summer palace. Immediately father and son would pray."⁴

While the above reasons may not be convincing, it is however necessary to collect more evidence to find out at which point of time the change in the nomenclature of the principal deity took place and the reasons for the same.

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- 1 *Ep. Carn.*, Vol. IV, p. 387
- 2 *Śvētāchala Māhātmya* (B. R. Devasthanams, Biligiri), 1986
- 3 The revenue of the temple is derived from two villages granted by Pūrṇaiāh. See *Mysore Gazetteer*, Vol. V, p. 648
- 4 Chinnian, P., *Tippu Sultan, The Great* (Erode 1988), p. 29



PERSONAL NAMES OF KONGU VELLALAS AS GLEANED FROM INSCRIPTIONS

S. RAJAVELU

THE study of personal names has been attracting the attention of scholars in recent years. The systematic study of the personal names from the inscriptions reveals innumerable and interesting glimpses of culture, religions, political, and social conditions, customs and the origin of people. An attempt has been made in this paper to examine a few personal names of the Veļļāļas from Koᅅgu region in the light of the available inscriptions.

The Veļļāļas of Koᅅgu are one of the major communities who live in the present Coimbatore, Periyar and Salem districts of Tamil Nadu. But this tract was originally inhabited by the Vēᅇᅇuvās and the Kuᅇumbas before the entry of the Veļļāļas from the Western part of the Pallava country comprising the present day North Arcot and South Arcot Districts. The migration of the Koᅅgu Veļļāļas is referred to in the late Tamil literature such as *Koᅅgu-maᅇᅇala-ᅇatakam*, etc. We do not hear of the personal names of the Veļļāļas in the region from the inscriptions prior to the 10th-11th century A.D.

The Vēᅇᅇuvās and Kuᅇumbas once lead a nomadic life and assumed several clan names. The Veļļāļas who entered the Koᅅgu region also assumed their clan or family names. These names figure after the original place names or the names of their leaders or the totemic names. It is interesting to note that the Veļļāļas never bore any *gōtra*-ending names. Instead of this, only the clan names are seen even to this day. We come across nearly 60 to 75 clan names having been adopted by the Koᅅgu Veļļāļas. Their names generally end with the title *kavunᅇan* as a suffix. The suffix *kavunᅇan* has been taken by the other communities also as seen from the castes like *Vēᅇᅇuva-kavunᅇan* and *Paᅇaiyāᅇᅇi-kavunᅇan*. In the inscriptions,

we do not come across frequently this suffix form *kavunḍan* being associated with the *Veḷḷāḷa* names.

From the present study, some of the characteristic features are noticed in the inscriptional names of the *Veḷḷāḷas*. These names can be broadly divided into three or four segments. The first segment consists of the caste name *i.e.*, the *Veḷḷāḷa* or the *Mudali* [occasional occurrence]; the second segment denote the clan names or the family names of the person; the third segment denotes the proper name of the person or sometimes his father's name and the fourth segment indicates the title of the person. Sometimes the title *Kavunḍan* is also mentioned along with the personal names at the end. The nativity which is often met along with the personal names of *Veḷḷāḷas* of *Koṅḡu* in almost all the inscriptions of this period is conspicuously absent (*i.e.*, *Siṅḡūruḍaiyāṅḡ*), etc. Here I have taken up for study mainly eight clan names along with the personal names of *Veḷḷāḷas* as gleaned from the inscriptions.

1. *Kaḷañchiyan*: The clan name *Kaḷañchiyan* is found mentioned in the inscriptions of the *Pāṅḍya* and *Koṅḡu-Chōḷa* rulers.¹ It may be a corrupt form of *Kaḷañchiyan*. We do not get this clan name in the present *Veḷḷāḷa* community. But it is possible to identify this clan with the present *Dhanañchiyan* clan. However, the meaning of the name *Kaḷañchiyan* and *Dhanañchiyan* is one and the same *i.e.*, 'the treasurer or the posseser of grains. The inscriptional personal names of this clan are given examples:

- (a) *Veḷḷāḷaṅ Kaḷachiyaril dēvaṅ Koṅḡiḷaṅkōṅḡ*. The first part, *Veḷḷāḷan* denotes the caste name; the second part, *Kaḷañchiyan* denotes the clan name; the third part, *dēvan* is the proper name meaning 'a lord', the fourth part is nothing but his title *i.e.*, *Koṅḡiḷaṅkōṅḡ*. It refers to his honorific title either conferred on him or adopted by him by virtue of his public office.
- (b) Another personal name of this clan is *Veḷḷāḷaṅ Kaḷañchiyaril Śiṅḡa Kāmiṅḡan*. *Śiṅḡa* is the proper name (Skt. *Śiṅḡha*) meaning 'a lion'. It is one of the titles adopted by the *Veḷḷāḷās*. The terminal suffix *Kāmiṅḡan* consists of two

words namely *Kā + miṇḍan*. Literally the word *Kāmiṇḍan* means 'the head man of the village'.

2. *Karuntoḷi*: A record of Koṅgu Chōḷa refers to one *Veḷḷāḷan Karuntoḷigaḷiḷi-villi-Rājakōṅ*.² The name *Karuntoḷi* is not be seen in the present *Veḷḷāḷa* clan names. It gives the meaning of strong workmanship. He has taken the proper name *Villi* after the name of the deity *Villīśvaran* of the place *Iḍigarai* in Coimbatore district of Tamil Nadu. *Villi* is the name of the village deity *Vīrabhadra*. *Rājakōṅ* is also a title probably held by an officer of high rank.

3. *Kaḷavāḷar*: The next clan name *Kaḷavāḷan* occurs along with two other personal names.³ One is *Veḷḷāḷan Kaḷavāḷar-gaḷiḷiṣeṭṭi Piḷḷaiyappaṅ* and the second is *Veḷḷāḷan Kaḷavāḷar-gaḷiḷi Uḍaiyāṇḍāṅ alias Aḷagaperumāḷ-dattaṅ Piḷḷaiyāṇḍāṅ alias Kāliṅgarāyaṅ*. The clan name *Kaḷavāḷan* of the inscriptions is presently known as *Kanavāḷan*. The name *Kaḷavāḷan* may be a derivation from the word *Kaḷai + āḷan* meaning 'the possessor of saline soil'. Hence, it is possible that the main occupation of *Veḷḷāḷas* is mainly tilling of the soil. The first personal name *Ceṭṭi Piḷḷaiyappaṅ* is a single word. *Ceṭṭi* refers to a merchant. *Piḷḷaiyappaṅ* gives the meaning of both son and father. Another meaning of the word *Ceṭṭi* refers to the god of the hilly tract i.e., *Muruga* or *Skanda*. Since the *Veḷḷāḷas* are the staunch devotees of god *Skanda*, the second personal name is *Uḍaiyāṇḍāṅ alias Aḷagaperumāḷ-dattaṅ Piḷḷaiyāṇḍāṅ alias Kāliṅgarāyaṅ*. *Uḍaiyāṇḍāṅ* is the title of *Aḷagaperumāḷ*. Generally the term *Uḍaiyāṇḍāṅ* denotes 'a *Veḷḷāḷa*. *Aḷagaperumāḷ*, the proper name assumed by him also denotes the name of god *Vishṇu*. His son is named *Pattaṅ Piḷḷaiyāṇḍāṅ*. *Pattaṅ* literally means 'a devotee'. *Piḷḷaiyāṇḍāṅ* is the synonym for *Uḍaiyāṇḍāṅ* meaning 'a *Veḷḷāḷa*.' *Pattaṅ Piḷḷaiyāṇḍāṅ* is his personal name, while *Kāliṅgarāyaṅ* is his title. This title is generally met with among the *Chōḷa* and *Pāṇḍya* officers or chiefs.

4. *Kāri*: A *Pāṇḍya* inscription refers to one *Veḷḷāḷan Kāri-gaḷiḷi Śatti-nāyakkaṅ*.⁴ *Kāri* is the clan name which exists as one of the clan names of the *Veḷḷāḷas* of the *Koṅgu* region even today. This clan name is also referred to in the *Saṅgam* literature as the name of one of the seven chieftains of Tamil

country. But the clan name *Kāri* here may be taken to refer to either Śiva or Vāsudēva (Vishṇu). The proper name Satti which is a corruption of Śakti means 'the consort of Śiva'. It gives us a clue that he was a follower of Śaivism. The word *Nāyakkan* is again a title denoting his official status.

5. *Kuṇḍeli*: From among the clan name *Kuṇḍeli*, five of the personal names are of some interest. They are:⁵

- a) Veḷḷāḷan Kuṇḍeligaḷil Piḷḷai *alias* Śigukkoḍukkaṇ.
- b) Veḷḷāḷan Kuṇḍeligaḷil Āṇḍāṇ Sāttāṇḍāṇ.
- c) Veḷḷāḷan Kuṇḍeligaḷil Kāḷi Kāḷi *alias* Kāḷiṅgarāyan.
- d) Veḷḷāḷan Kuṇḍeligaḷil Piḷḷaiyāṇḍāṇ Śilambaṇ.
- e) Veḷḷāḷan Kuṇḍeligaḷil Karuṅkāḷa-maṇḍali-Śvāmi *alias* Maṅgulāḍuvāṇ.

Kuṇḍeli the clan name figuring in the inscriptions is the same as the *Kuṇḍeli* found among the Veḷḷāḷas. The correct form of *Kuṇḍeli* is probably *Kuṇḍeli*. Some scholars have taken the meaning of *Kuṇḍeli* as a 'bandicoot' or 'rat'. But it is not exactly so. The etymological meaning of the word *Kuṇḍeli* is goddess Kāḷī or Durgā. Since goddess Kāḷī or Durgā is the tutelary deity of the Veḷḷāḷas, the *Kuṇḍeli* theory suggested by some is, somewhat, farfetched. The word *Kuṇḍeli* of the inscriptions should be spelt as *Kuṇḍali*.

The proper name *Sāttāṇ* is the father's name followed by his son's name *Sāttāṇḍāṇ*. *Sāttāṇ* denotes the village god *Aiyaṇār* and *Āṇḍāṇ* means 'a lord or master'. The second name *Piḷḷai alias* *Śigukkoḍukkaṇ* is interesting. *Piḷḷai* generally refers to the Veḷḷāḷas, while his proper name *Śigukkoḍukkaṇ* gives a meaning 'as one who is mischievous.' Even now this word is in current usage in the Tamil country. The third name *Kāḷi* represents the name of both father and son. The latter held the title *Kāḷiṅgarāyaṇ*.

The fourth name *Piḷḷaiyāṇḍāṇ* had already been discussed. The proper name *Śilambaṇ* literally means 'the chief of hilly tract'. The fifth name is *Karuṅkāḷa-maṇḍaliśvāmi alias* *Maṅgulāḍuvāṇ*. In this, the first segment *Karuṅkāḷa Maṇḍaliśvāmi* may be his title meaning black heavy shower productive of good crops. *Maṇḍali* denotes a chieftain, the proper name

Maṅḡulāḍuvāṇ recalls the aspect of the dance of Śiva as Naṭarāja at Chidambaram. Probably was a follower of Śaivism.

6. *Korrandai, Sāttandai*: There are two clan names ending with the suffix *andai*. The word *andai* occurs frequently in the Tamil Brāhmī-inscriptions from Mēṭṭuppaṭṭi in Madurai District.⁶ The word *Kuvirandai* besides the term *andai* also figures in the records. The expression *Korrandai* occurs for the first time in one of the Pugaḷūr inscriptions.⁷ Some of the Saṅgam poets had their names ending with the suffix *andai*. There is a view that *andai* refers to *tantai* (i.e., father) e.g., *Korran-tandai* becomes *Korrandai*. *Sāttan-tandai* = *Sāttandai*.

The present Veḷḷāḷas of Koṅgu have adopted seven clan names ending with *andai*. We do not know the exact meaning of this clan name. All the clan names begin with the personal name and ending with the suffix *andai*. Even the word *āandai* is also found among the Veḷḷāḷas as one of the clan names meaning an 'owl'. The word *andai* occurs in some of the hero-stone inscriptions from Cheṅgam region.⁸ A place in this area is referred to in the inscriptions as *Āṇḍaipāḍi*.⁹ Probably the people of *andai* clan had migrated from this region to the Koṅgu tract and thus introduced several sub-clans such as *Korrandai*, *Sāttandai*, *Dēvandai*, etc. In our inscriptions we get these two clan names followed by their personal names.¹⁰

(a) *Veḷḷāḷan Korrandaiḡaiḷ mudali Vīran Mudali* is a term generally adopted as a title by the Veḷḷāḷas and *Vīran* is the proper name meaning a hero or a warrior.

(b) *Veḷḷāḷan Sāttantai Kēśan*.

The proper name *Kēśan* may be a corrupt form of the Sanskrit expression *Kēśavan* i.e., Vishṇu.

7. *Sāḡāḍan* and *Śuradan*: These two clan names are found mentioned in our inscriptions.¹¹ Both *Sāḡāḍan* and *Suvaḍan* denote a similar meaning as those who gives training for quails to fight. The above meaning gives us a clue to identify the clan names with the present clan names *Kāḍai* and *Sēḍan*. Hence, the totemic name adopted by the Veḷḷāḷas of Koṅgu region is great interest. The name *Sāḡāḍan* is referred to in the hero-stone inscriptions of Cheṅgam region.¹² Here it may be said that

these clans had migrated from the Chengam region to the Kongu area.

The name *Mudali* is also found mentioned in some of the records. *Mudali* is a synonym to *Veḷḷāḷa*. It is followed by the clan names, proper names and the titles :

e.g. (1) *Mudaligaḷil Suvadān Śeiyān Kuṅga Kāmiṇḍan*.

(2) *Mudaligaḷil Sāgāḷan Iḷaman Perumāḷ Kāmiṇḍan*.

The proper name *Śeiyān* indicates the deity *Śiva*. *Kuṅga Kāmiṇḍan* is a title meaning the head of a hill. The next proper name *Iḷaman Perumāḷ* has two parts, the expression *Iḷaman* is derived from a word *Iḷamagan* meaning the member of a cultivating family. *Perumāḷ* is his proper name. It is generally assigned to god *Vishṇu*.

8. *Nīruṇi* : The clan name *Nīruṇi* is known as *Nīruṇiyar* in the present *Veḷḷāḷa* community. The clan name *Nīruṇi* is a derivative form of the Tamil word *Nīraṇi* meaning one who is in-charge of the sluice and public tank [*Nīraṇikkān*]. It may be noted that the *Veḷḷāḷas* as mainly connected with agriculture for which irrigation is an important source. Some of the proper names associated with above clan are *Mudaligaḷil Nīruṇi Śūrya dēvar* ; *Mudaligaḷil Nīruṇi Iḷayaperumāḷ*.¹³ Here also the term *Veḷḷāḷa* is omitted and instead the expression is found mentioned in the first segment. The proper name *Śūryadēvan* is named after the god *Śūrya*, and the second proper name¹⁴ *Iḷaya Perumāḷ* probably named after the god *Lakshmaṇa*, the younger brother of *Rāma*.

From the study we possibly arrive at an idea that the *Kongu Veḷḷāḷa* in those days generally adopted the caste names either *Veḷḷāḷa* or *Mudali* as the first segment in their name and the second segment *i.e.* clan name, which is not prevalent elsewhere. The Officers alone had their names ending with titles. The clan names and the proper names of the *Veḷḷāḷas* are given after the deities, the physical environments and the totemic.

NOTES AND REFERENCES

- * I am deeply indebted to the Director (Epigraphy) who has permitted me to consult the unpublished inscriptions and also to present the paper in the 10th P.N.S.I., Conference held at Goa
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 - 2 *AREp.*, 1923, No. 194
 - 3 *Ibid.*, 1903, No. 184
 - 4 *SII.*, Vol. XXVI, No. 209
 - 5 *AREp.*, 1967-68, Nos. 152, 153, 158, 159; *SII.*, Vol. XXVI, No. 206
 - 6 Iravatham Mahadevan, 'Corpus of the Tamil Brahmi Inscriptions', *Seminar on Inscriptions*, p. 62 (Ed. R. Nagaswamy, Madras, 1963)
 - 7 *Ibid.*, p. 67
 - 8 Nagaswamy, R., *Cheṅgam Naḍukarkaḷ*, 1971, No. 45
 - 9 *Ibid.*, 1971, No. 77
 - 10 *AREp.*, 1923, No. 28; *Ibid.*, 1967-68, No. 201
 - 11 *SII.*, Vol. VII, No. 23
 - 12 Nagaswamy, R., *Cheṅgam Naḍukarkaḷ*, 1971, Nos. 57-58
 - 13 *SII.*, Vol. VII, No. 23
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NANJANGUD *i. e.* GARALAPURI

D. M. NAGARAJU

NAÑJANGŪḌ which is also the headquarters of the Taluk of the same name is a very important cultural centre in Mysore District. A number of epigraphs which has come to light, adds a new facet to the social and cultural study of this place. The place name Nañjangūḍu itself and the name of the presiding deity Nañjuṇḍēśvara have an interesting linguistic derivation and provide the much needed material for the students of toponomy. I am going to examine in this a few inscriptions from the district and highlight about their importance with reference to the study of the place and the presiding deity.

This town situated on the bank of the river Kabini has been a place of great religious importance due to the location of the temple of Nañjuṇḍēśvara in the town. The earliest epigraphical reference¹ to the presiding deity of the place found in an inscription of the Vijayanagara ruler Harihara II and dated Śaka 1283 (1361 A.D.) refers to the god as Nañjuṇḍēśvara and Nañjayadēva. Another inscription² from Sōmanahaḷḷi belonging to the time of Ummattūr chief Dēvaṇṇa-voḍeya, dated 1476 A.D., mentions the name of the place as Nañjalagūḍu and the presiding deity as Nañjuṇḍēśvara.

An inscription³ from Nañjangūḍ, dated 1819 A.D., belonging to the period of Kṛishṇarāja III refers to the repairs done to the car of god Śrīkaṇṭhēśvara, who is described as Garaḷa-purādhiśvara.

An inscription⁴ from Nañjangūḍ, dated 1847 A.D., also belonging to the reign of Kṛishṇarāja-voḍeya III mentions the temple as Śrīkaṇṭhēśvara temple and another record⁵ dated 1848 A.D., belonging to the reign of the same king refers to god Śrīkaṇṭhēśvara of Garalapuri *i. e.* Nañjangūḍ. It is quite evident from the above epigraphical sources that during the 14th century A.D., the deity was known both as Nañjuṇḍēśvara

and Nañjayadēva. There is, however, no direct epigraphical reference to the place name as such during that century. But in the fifteenth century A.D., there is an inscriptional reference to the place.⁶ The place was known as Nañjala-gūḍu, while the deity was called Śrīkaṇṭhēśvara, which, needless to say, is the earliest epigraphical reference to the name Śrīkaṇṭhēśvara, which is the Sanskritised version of the name Nañjuṇḍēśvara.

In epigraphs of the fifteenth and sixteenth centuries A.D., the place is variously called Nañjalagūḍu and Nañjanagūḍu. The inscriptions of the Voḍeyar's period, bring to light the Sanskritised name of the place as Garaḷapuri and due to this, the god also came to be called Garaḷapurādhīśvara.

It is apparent from the above discussion that the place has evidently derived its name from the presiding deity of the temple. The original name Nañjuṇḍēśvara means the lord who drank poison, an allegorical reference to the mythological⁷ story of Lord Śiva taking poison (*nañju*) at the time of the churning of the ocean of milk. This deity having been enshrined at this place, it came to be known as Nañjalagūḍu and Nañjanagūḍu. *Gūḍu*⁸ in Kannada has several meanings, one meaning of the word being 'lodging' or 'nest'. Based on that meaning Nañjanagūḍu would mean 'the place of residence of lord Nañjuṇḍēśvara.' In course of time, it came to denote the settlement of people in and around the temple of Nañjuṇḍēśvara.*

NOTES AND REFERENCES

1 *Ep. Carn.*, Vol. III, No. 135

2 *Ibid.*, No. 77 (Gu)

3 *Ibid.*, No. 107 (Nj)

4 *Ibid.*, No. 105 (Nj)

5 *Ibid.*, No. 103 (Nj)

6 *Ibid.* No. 273 (Nj)

7 *Mysore District Gazetteer*

8 Kittle. R. F., *A Kannada English Dictionary*, p. 559

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BOOK REVIEW

A COPPER-PLATE HOARD OF THE GUPTA PERIOD FROM BAGH, MADHYA PRADESH

by K. V. Ramesh and S. P. Tewari, Published by the Director General, Archaeological Survey of India, New Delhi, First printed 1990, pp. i-xxv and 1-81 and plates, Price: 100/-

THE book is a critical edition of thirty two copper plates belonging to the Gupta period and assigned to the reign periods of Bhulūṇḍa and four other rulers. They are from the Ādivāsi settlement known as Risāvāla, located on the outskirts of the present day township of Bāgh in Madhya Pradesh and are preserved in the Government Museum of Madhya Pradesh at Bhopal. The plates throw a much interesting light on the political, social and cultural history of the 4th-5th century A.D, to which they belong. They are in Sanskrit language and Brāhmī characters assignable to that period.

To the students of onomastics it is of interest to mention here that the plates contain a number of terms which reflect the naming pattern of the period and the area. In general it is seen that the names of rulers as well as places bear the influence of both tribal as well as Sanskritic traditions. Amongst the names of the rulers during whose reign the copper-plate charters were issued, Bhulūṇḍa, Svāmidāsa, Rudradāsa, Bhaṭṭāraka and Nāgabhaṭa add a new facet to the study of personal names. The first name *viz.*, Bhulūṇḍa reflects its naming pattern as per the tribal tradition, where as the other four names reflect the Sanskritic pattern thereby showing the growing influence of the Vedic tradition. Of other names, it is of interest to see from the plates that the word *agrahāra* is mentioned in its original form as *agrāhāra* (*agra + āhāra*), which indicates the lands donated for the livelihood of the Brāhmaṇas.

It is also seen that the names of many personages reflect

tribal as well as Sanskritic influence. Examples of some of the names of the Gupta feudatories can be quoted in this context, viz., Bhulūṇḍa, Svāmidāsa, Rudradāsa, Bhaṭṭāraka and Nāga-bhaṭa. Some place names reflect tribal influence, as for example, Domphagarttā, Bhēṭuṅkalikā, Ghōshakapadraka, Bhēravāṭaka, Beṭṭapahaka, Pukaga (Kōṭṭumānākacharikā), Kōdravatallaka, Kaṭṭāṅgapadra, Kukkuṭānaka, Bhēṭanaka, Lōhakārapallikā, Dagdhapallikā and Śītalānaginīpadraka. Some names however reflect the growing Sanskritic impact like Devāgrahāraka, Dharmmānaka, Yajñāgrāhāraka, Navarāshṭraka, Navarāshṭrakapathaka and Gādhinagarapathaka etc. Territorial names have suffixes like *rāshṭra*, *rāshṭraka*, *āvāsa*, *bhukti*, *pathaka* etc., which reflect the administrative pattern of the period and at the same time denote the idea behind the formation of the territorial divisions. However, there are some suffixes like *padra*/*padraka* and *ānaka*, connotations of which are not very clear. Several names like Śālmāīpadraka, Ambilikāpadraka and Damanānaka can be quoted as examples of the villages with these suffixes.

As the copper plates come from the tribal area, a thorough study of them, as has been undertaken in this case, not only helps us to properly evaluate the politico-economic and socio-cultural conditions of the period, but also to understand the pattern of naming both places and persons, which adds an interesting dimension to the study of onomastics. The volume which is provided with 32 plates, an exhaustive introduction, translation and an appendix, serves a very useful purpose and the authors deserve to be heartily congratulated for this excellent work.

Madhav N. Katti