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M. D. SAMPATH

Editor

S. SWAMINATHAN



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**XIII Annual Conference
Udupi (Karnataka), April 1992**

General President

Dr. (Mrs.) Malati Mahajan
Nagpur

Prof. Ku. Si. Haridasa Bhat
Shashtiportti Endowment Lecture

BY

Dr. M. R. Raghava Varier
Calicut

FOREWORD

It is a matter of gratification that the Society has brought out in unfailing succession the thirteenth volume of its journal on the occasion of its thirteenth conference. The publication of the present issue is entirely due to the exertions of Dr. M. D. Sampath, Secretary and Executive Editor.

The thirteenth annual conference of the Society is being organised at Udupi, Karnataka, under the auspices of Rashtrakavi Govinda Pai Samshodhana Kendra, Udupi as part of the Golden Jubilee Celebrations of the Academy of General Education, Manipal. In this respect I offer my sincere thanks to Prof. K. S. Haridasa Bhat, Director of the Kendra and his colleagues, particularly Sri H. Krishna Bhat, Local Secretary of the Conference for having taken keen interest in inviting the Society to hold its annual session there. The noted toponymist and historian Dr. (Mrs). Malati Mahajan, Nagpur, will be the General President of the Conference while Dr. M. R. Raghava Varier, Epigraphist and historian from Calicut University, Calicut will deliver the 8th Prof. Ku. Si. Haridasa Bhat Shashti-poorti Endowment Lecture.

I am highly 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 highly delighted to place before the readers and research scholars the thirteenth issue of the Society's Journal. The journal contains the subject matter reflecting the original and assiduous research work of the scholars from all parts of the country. I express my sincere thanks, on behalf of the President and members of the Executive Committee, to the organisers of the twelfth Conference, especially Shri. S. Lakshminarayanan, Government Museum, Ootacamund, Shri. Sankaranarayanan, Public Prosecutor, Ootacamund and their band of colleagues, on account of whose sincere efforts the last Conference achieved a grand success. I take this opportunity to express, on behalf of all the Members and Office Bearers of the Society and on my own behalf our deep sense of gratitude to Prof. D. Javare Gowda, Founder President of the Society, who continues to guide us in all our activities in his capacity as Chief Patron.

The renowned epigraphist Dr. G. S. Gai, Chief Epigraphist (Retd) who was the General President of the Ootacamund Conference and Dr. Jan Brouwer from Netherlands who delivered the 7th Prof. Ku Si. Haridasa Bhat Shashtipoorti Endowment Lecture richly deserve our special thanks for inspiring us with their thought provoking presentations.

Prof. K. S. Haridasa Bhat, Shri. N. Sethuraman and Dr. K. S. Singh, our Patrons have been a source of inspiration to us. The lion's share of the credit for the Society's steady growth goes to our eminent President Dr. K.V. Ramesh. His scholarly suggestions, guidance and encouragement have been with us to carry on our activities.

I thank Dr. Y. Balagangadhara Rao and Shri Madhav N. Katti, our Vice-Presidents for their valuable services to the Society. Thanks are due to all the Office Bearers and Executive Committee Members who have helped us in various ways and supported the cause of the society. Dr. S. Swaminathan, my colleague and Editor, has helped me to bring out the present

volume of the journal in time. I express my gratitude to all the members of the Society and other well-wishers who have helped the Society to grow from strength and strength. The Society is highly thankful to the authorities of the Indian Council of Historical Research, New Delhi for the generous financial assistance provided in bringing out this journal.

My sincere thanks are due to Shri. C. T. M. Kotraiah, Treasurer and Shri. D. M. Nagaraju, Joint Secretary for their services to the society.

I express my warm and sincere thanks to Shri M. Satyanarayana Rao and brothers of the Geetha Book House, Mysore our Publishers, with whose help all the issues of our journal have been successfully brought out. Shri G. H. Krishna Murthy, Proprietor, Mysore Printing and Publishing House, Mysore, has spared no pains in getting this volume printed in record time.

M. D. Sampath

Secretary and Executive Editor

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PRESIDENTIAL ADDRESS

G. S. GAI

DEAR Chief Patron, Mr. President, Delegates and Friends:

I deem it a great honour to have been asked by the concerned authorities of the Place Names Society of India to preside over this twelfth Annual Conference. When Shri Katti told me about it, I felt a bit elated and happy because this would give me an opportunity to meet many experts in the field of Indian toponymical studies and also to visit, in your company, this Queen of Hill Stations, viz., Ootacamund where I spent the best part of my life and career. It was here that I started my career as an epigraphist about half a century ago, way back in 1943 to be more exact, and 11th October of that year to be precise, when I joined the office of the then Government Epigraphist for India and worked in this salubrious climate for more than two decades till that office was shifted to Mysore in June 1966. Another reason for my accepting this honour is that I was closely associated with the foundation of this Society in 1979 as its founder Vice-President when the President (now the Chief Patron) Prof. D. Javare Gowda and myself deliberated about the formation of such a Society and about laying firm foundation for its growth and development. I am indeed glad and feel proud that within a short period of a decade or so this Society has grown from strength to strength and has already established its reputation throughout India and even abroad on account of the personal interest, involvement and untiring efforts of Prof. Javare Gowda, Dr. K. V. Ramesh, Shri M. N. Katti, Dr. S. P. Tewari, Prof. K. S. Haridas Bhat, Dr. M. D. Sampath, Dr. C. R. Srinivasan, Shri N. Sethuraman and many others. Friends, on second thought, however, I felt that I should not have accepted this honour and responsibility because I thought that the subject of Place Names

Study is so vast and comprehensive that I shall not be able to do justice to this subject in the course of this talk. And yet, I could not deny this honour which is entirely due to the love and affection of my close friends Prof. Javare Gowda, Dr. Ramesh, Shri Katti and others, who are mainly responsible for making me stand before you today and therefore, for the shortcomings in my talk, you may please blame them and not me.

In this talk, I propose to deal with some aspects of the historical geography of Karnataka based mainly on the study of the inscriptions since I am more familiar with these records. We all know that till recent times, the Indian sub-continent comprised the territory of the present Republic of India, Pakistan and Bangladesh and could boast of hoary antiquity. This entire territory was known as Bhāratavarsha, Hindustan and India and these terms are now used for the present territory of the Republic of India. Of these terms, while Bhāratavarsha is considered as indigenous, Hindustan and India are taken as foreign names, though the expression Hindu in Hindustan is traced to river Sindhu. It is stated that these terms originally indicated the territory round about the river Sindhu (now in Pakistan) but gradually came to be understood as comprising the entire sub-continent. In this connection, we may consider another geographical term of antiquity which indicated not only the territory of the Indian sub-continent in the early period of Indian history but also a wider area beyond this sub—continent at different periods of Indian history. This term is known as Jambūdvīpa. A detailed account of these geographical terms Jambūdvīpa, Bhāratavarsha, etc. is given by Dr. B. N. Mukherjee in his learned treatise entitled 'Foreign Names of Indian Sub-Continent' published by the Place Names Society of India under Prof. Ku. Si. Haridasa Bhat Shashti-poorti Endowment Lecture Series in 1989. As pointed out by this scholar, the place name Jambūdvīpa occurs, possibly for the first time, during the Mauryan age in the edicts of emperor Aśoka (3rd century B.C.) and included, at that period, practically the whole of pre-Independent India and parts of Afghanistan but excluding some parts of southern India and

Assam in north-eastern India.

The terms Jambūdvīpa and Bhāratavarsha denoted different geographical areas at different periods of Indian history. Thus, while Jambūdvīpa comprised practically the whole of the Indian sub-continent during the Mauryan period, according to the subsequent accounts in the Mahābhārata and the Purāṇas, the entire earth or world was divided into four or seven dvīpas or islands and Jambūdvīpa was one of them. Of these four dvīpas, according to the Pāli literature of the Buddhists, Jambūdvīpa which is situated in the south is the largest and included India while in the Pauranic conception of the seven dvīpas, Jambūdvīpa occupies the central position. And Jambūdvīpa itself is divided into seven varshas or divisions of which Bhāratavarsha was one and was the southernmost part of this dvīpa.¹ There was also the conception that in the centre of the Jambūdvīpa was the mountain called Mēru or Sumēru to the south of which was Bhāratavarsha. And Bhāratavarsha has been described as bounded by the Himālaya mountain in the north and by the seas in the south, west and east.

Coming to the epigraphical literature, we find that the terms Jambūdvīpa and Bhāratavarsha have been rarely mentioned in the ancient and early medieval inscriptions of both North India as well as South India including Karnataka. Of course, we come across the term Jambūdvīpa mentioned in the minor rock edicts of Aśoka (3rd century B.C.) like the Rūpnath edict in North India and the Brahmagiri and Māsiki edicts in Karnataka. The Brahmagiri edict states: Iminā chu kālena amisā samānā munisā Jambudīpasī misā devehi (In Jambūdvīpa, the gods who were unmingled with men so far, have now become mingled with them). Here Jambūdvīpa seems to represent Aśoka's empire. This empire is also referred to as paṭhavi i.e., pṛithivī (the world or the earth) in the Niṭṭūr (Bellary District) minor rock edict.² However, there is no mention of the term Bhāratavarsha in these Aśokan edicts.

It is interesting to note that after the period of Aśoka, we do not find the term Jambūdvīpa and Bhāratavarsha in the inscriptions of Karnataka for over one thousand years or so.

They are not mentioned in the records of the early Kadambas, Gaṅgas, Western Chalukyas of Bādāmi and the Rāshtrakūṭas of Maḷkhēḍ. It is indeed difficult to explain the absence of these two terms in the records of all these imperial dynasties of Karnataka. During this period, the rulers of the imperial dynasties are generally described as 'lords of the earth' (pṛithivīvallabha), as 'conquering the whole earth' (dig-vijaya) or as ruling 'the kingdom of the earth' (pṛithivī-rājya). Obviously, these descriptions are only conventional. It is interesting to note that in the inscriptions of Karnataka, the title pṛithivī-vallabha is found associated with the rulers of the Bādāmi Chalukya and Rāshtrakūṭa dynasties only and not with those of the Kadamba and Western Gaṅga dynasties. The description as 'ruling the kingdom of the earth' is, however, met with in the inscriptions of the Western Gaṅgas from the 7th century A.D., onwards which are couched in Kannada language with the expression 'pṛithivī-rājyaṃ-geve.'³ The Hāsi plates⁴ of the early Kadamba king Ravivarman state that the king conquered the whole earth (jivā pṛithivīm samagrām). This conventional description is called Chakravarti-kshētra which comprised, sometimes, the whole earth bounded by the seas on all the four directions (chatuḥ-samudra-paryanta) in accordance with the Vedic and Purāṇic conception that the earth is encircled by the seas on all the sides. The expression Chakravarti-kshētra means 'the sphere of influence of an imperial ruler' and according to Kauṭilya's Arthaśāstra, the Chakravarti-kshētra is the land extending north to south from the Himālayas to the sea and measuring one thousand yōjanas from east to west. This area is the same as that of Bhāratavarsha, although the imperial ruler is described as the lord or conqueror of the whole earth.⁵ Sometimes, the southern boundary extended upto Simhāḷa or Śrīlāṅkā. Thus, the Karhaḍ⁶ plates⁶ of the Rāshtrakūṭa king Kṛishṇa III (939-67 A.D.) state that he subdued the rulers of the whole land bounded by the eastern sea in the east, the western sea in the west, the Himāśāila i.e., Himālaya in the north and Simhāḷadvīpa i.e., Śrīlāṅkā in the south. In this conventional description of Chakravarti—kshētra, instead of chatuḥ-samudra or seas in all

the four directions, we get the description of the imperial ruler as the lord of the four quarters (*chatur-dig=adhipaḥ*). The Salem plates of the Western Gaṅga king Śrīpuruṣa dated 771 A.D., describe the imperial ruler Vikramāditya II of the Western Chalukyas of Bādāmi as the lord of the four quarters (*chatur-dig=adhipaḥ śrīmān-Vikramāditya-bhūpatiḥ*). This conception viz., the lord of the four quarters may be traced to the Vedic literature where the expression 'chatur-samudra' stands for *antarikṣa* i.e., sky in the four directions.⁷

As mentioned above, according to the Purāṇic tradition, Bhāratavarsha was one of the seven varshas or divisions of Jambūdvīpa. It has been pointed out that prior to the Christian era Bhāratavarsha denoted a smaller area in the Indian sub-continent since the famous Hāthigumpha inscription of the Kaliṅga king Khāravēla (first century B.C.)⁸ states that the king sent his army towards Bharadavasa i.e., Bhāratavarsha. This would show that Kaliṅga was not included in Bhāratavarsha at that time. It was only during the early centuries of the Christian era that Bhāratavarsha denoted the area of the Indian sub-continent when Jambūdvīpa, which originally connoted this area, acquired the meaning of extra-Indian territories.⁹ And when the term Bhāratavarsha itself sometimes denoted the inclusion of Siṁhaḷa or Śrīlaṅkā, another term viz., Kumāradvīpa or Kumārīdvīpa came to be used to denote Pan-Indian territory,¹⁰ though this term Kumārīdvīpa originally denoted the southern tip of the Indian sub-continent called Kanyākumārī. However, the term Bhāratavarsha, which was very popular, continued to denote the Indian sub-continent only and even to-day it denotes the territory of post-Independent India. In this connection it is interesting to note that a copper-plate inscription¹¹ of the Maurya king Anirjitavarman, discovered at Bandora in Goa territory, is issued from the place called Kumārīdvīpa which is obviously a small island in that area but named after the famous Kumārīdvīpa or Kanyākumārī. Similarly, the Goa region seems to have been described as Siṁhaḷa in some records of the Kadambas of Goa (11th and 12th century A.D.).

From the 11th century A.D., onwards, the terms Jambūdvīpa and Bhāratavarsha are met with in several inscriptions of the

Chālukyas of Kalyāṇa and their successors in Karnataka. In these inscriptions, Kuntaḷa, which comprised the kingdom of these dynasties, is described as situated in Bhāratavarsha or Bhārata-kshētra which in turn was located in Jambūdvīpa. For example, an inscription¹² from Naragund (Dharwad District) dated 1147 A.D., and belonging to the Western Chālukya king Jagadēkamalla, states :

Vara-Jambūdvīpadoḷ ramjisuvudu Bharata-kshētram-
ā kshētradoḷu bandhuraṁ-ant-ā-Kuntaḷam¹²

Sometimes, Kuntaḷa is described as situated in Bhāratavarsha or Bhārata-kshētra which was to the south of the mountains called Mēru, Kanaka (golden) or divine (Amara) which was at the centre of Jambūdvīpa. For example,

Jambūdvīpada madhyadalli nelesirkkuṁ . . .
poṁbeṭṭam Bharatōrbbi-dakshinādoḷ-ant-ā-
dēśadoḷ-Kuntaḷam¹³

Jambūdvīpada madhya-bhāgaman-aḷamkarisi |
ant-irdda Mēru-giriyiṁ teṁkaṇa-diṣeyoḷ-ippa
Bhāratavarsh-ābhyaṁtaradoḷ . . . sogayisittu
Kuntaḷa-dēśa¹⁴

Jambūdvīpa . . . madhyastav-ā-dvīpadoḷ-Amaranagaṁ
tan-nagēndrakke teṁkalu Bharata-kshētram . . . ā
kshētradoḷu . . . vistarisikkum Kuntaḷ-ōrvvītaḷam¹⁵

Such examples can be multiplied.

This brings us to a discussion on the geographical terms Kuntala or Kuntaḷa and its synonym Karnāṭaka. That these two terms were used as synonyms is known from Vikramāṅka-dēva-charita of Bilhaṇa who was the court-poet of the king Vikramāditya VI (1075-1125 A.D.) of the Western Chālukyas of Kalyāṇa. But, during earlier times, Kuntaḷa appears to have denoted a wider area than Karnāṭaka. The separate mention of Kuntaḷa and Karnāṭaka in some of the traditional lists may indicate that they were originally separate geographical units abutting each other or one may have formed part of another.¹⁶ It is, however, interesting to note that while the term Karnā-

ṭaka is mentioned only once in the inscriptions of the early Kadamba kings, the term Kuntaḷa is not met with in these records. The Birur plates of the Kadamba king Vishṇuvarman (5th century A.D.) describe his paternal uncle Śāntivarman as the lord of the entire territory of Karnāṭa, i.e., Karnāṭaka (samagra-Karnāṭa-dēśa-bhū-vargga-bharttā).¹⁷ Though this record is considered as spurious, its geographical contents may be relied upon. This reference would show that during the Kadamba period the term Karnāṭa or Karnāṭaka denoted the entire kingdom of the Kadambas. Incidentally this record supplies the earliest epigraphical reference to the word Karnāṭa. In later period, both the terms Kuntaḷa and Karnāṭaka denoted wider areas which included not only the entire Kannaḍa-speaking territory but also the adjoining parts of Maharashtra. The Paṇḍaraṅgapalli grant of the Rāshṭrakūṭa king Avidhēya (6th-7th century A.D.), who belonged to the family of the Rāshṭrakūṭas of Mānapura ruling in the area of modern Sātāra in Maharashtra State, describe the first member of the family Mānāḷka as the ruler of Kuntaḷa (Mānāḷka-nṛpatiḥ śrīmān Kuntalānām praśāsītā).¹⁸

There are many other aspects regarding the study of place-names in Karnataka both in their historical sequences and in their modern forms and it is not possible for me to discuss them in this talk. In this connection, I would like to draw the attention of this august body to a small but valuable book on the 'Study of Place Names' (Sthāṇanāmagaja vyāsaṅga) written by our Chief Patron Prof. D. Javare Gowda and published recently. It will be a model work for further studies and research on the subject. I hope it will be translated into English and other languages. It is desirable to study the antiquity of each place-name or territorial division as far as possible, from the available epigraphical as well as literary sources. In this study we find that some of these place-names have undergone several changes, some have been replaced by other names due to some reasons and some have disappeared altogether. Take, for example, the modern place-name Paṭṭadakaḷ which is a small village in the Badami Taluk of Bijapur District. Its ancient name during the period of the Chalukyas of Bādāmi

was Kisuvoḷal which appears later on as Paṭṭada-Kisuvoḷal because this place was chosen by the early kings for their coronation ceremony and then the present form Paṭṭadakal occurs. It is interesting to note that a place-name called Raktapura occurs in the records of the Bādāmi Chalukyas and Fleet suggested the identification of this place-name with modern Lakshmēśvara in Dharwad District. But since Lakshmēśvar was known as Puligeṛe or Purigeṛe during that early period, this identification was not acceptable. But in only one inscription of the Bādāmi Chalukya period viz., the Shiggaon plates¹⁹ of the Chalukya king Vijayāditya we find the reference to the place-name Kisuvoḷal (Kisuvoḷal-nāma-sthānam-adhivasati-vijaya-skandhāvārē) as the royal camp. It will be seen that in this place-name Kisu means 'red' and voḷal from poḷal means 'town' and hence, the place-name Raktapura found in other records of this period is plainly a Sanskrit rendering of Kisuvoḷal. Such Sanskritisation is met with in early records. For example, the place-name Guḍḍigeṛe is Sanskritised as Dhvajataṭāka.

As noted above the ancient Puligeṛe or Purigeṛe has been changed into Lakshmēśvara during medieval period, when it was re-named after a general called Lakshma-daṇḍanāyaka. The re-naming of places is very common in the inscriptions of Tamil Nadu.

A comprehensive survey of place-names and proper-names and preparation of dictionaries about them is still a desideratum in our country and the Place-Names Society is the only organisation which is capable of undertaking such big projects, with the financial aid of Central and State Governments. The work on a comprehensive dictionary of place-names in the inscriptions of Karnataka may be undertaken on a priority basis by this Society as an I. C. H. R. or U. G. C. project and I hope the concerned authorities of the Society will do the needful in the matter.

I thank you all for giving me a patient hearing.

NOTES AND REFERENCES

- 1 D. C. Sircar, *Geo. Anc. Med. Ind.* (1960), pp. 8-9. Sometimes both Jambūdvīpa and Bhāratavarsha were used as synonyms.
- 2 D. C. Sircar, *Aśokan Studies* (1977), pp. 126-27.
- 3 K. V. Ramesh, *Ins. West, Gaṅgas*, No. 28.
- 4 *Ind. Ant.*, Vol. VI, pp. 28 ff.
- 5 cf. D. C. Sircar, *loc. cit.*
- 6 *Ep. Ind.*, Vol. IV, pp. 284-85.
- 7 D. C. Sircar, *Geo. Anc. Med. Ind.*, p. 8.
- 8 D. C. Sircar, *Select Inscriptions* (1965), pp. 216 and 220.
- 9 B. N. Mukherjee, *loc. cit.*, p. 7.
- 10 *Ibid.*, p. 12.
- 11 *Ep. Ind.*, Vol. XXXIII, pp. 295 ff.
- 12 *S. I. I.*, Vol. XVIII, No. 150.
- 13 *Ibid.*, No. 199.
- 14 *Ibid.*, Vol. XV, No. 59.
- 15 *Ibid.*, Vol. XVIII, No. 191.
- 16 D. C. Sircar, *Suc. Sāt*, pp. 215-16 and note. For a detailed discussion about these terms, see my article, in *JPNS.*, Vol. II, pp. 8 ff.
- 17 *Ep. Car.*, Vol. VI, Kd. 162.
- 18 *Ep. Ind.*, Vol. XXXVII, pp. 9 ff.
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SETTLEMENT PATTERN AND THE NATURE OF PLACE-NAMES IN ROHTAK CITY OF HARYANA

MANMOHAN KUMAR and JITENDRA PRASAD

Just as the topography of a region is determined by the socio-economic, political and cultural factors, similarly the toponyms of a region is also determined by host of other factors. The settlement pattern of a group coupled with their socio-cultural identity and political situations play a dominant role. Besides, the process of industrialisation and urbanisation which caused shift of population from rural to urban areas in a slow but steady manner has also influenced the settlement pattern in a significant way. The migrant population have a cultural specific character of their own. They have a tendency to create a social universe of their own by adopting a new symbol and establishing an identity of their own. Despite the saliency of their cultural ethnic and inward looking tendency they do exhibit a significant amount of reciprocal understanding towards the surrounding social, economic and political milieu. Their propensity to adjust in a given situation finds expression in toponyms.

Before, India's independence, the Haryana society was characterised by the dominance of four caste groups. The constellation of these four caste groups was termed Ajgar. The Hindi word Ajgar represents Ahirs, Jāts, Gujjars and Rājpuṭs. Since they were all the major agricultural communities in Haryana, therefore, this native expression aptly summed up the agrarian character of Haryana's society. Besides them the low caste groups including Banias and Muslims were also conspicuous by their presence in Haryana. In fact in the heart of the city a bronze statue of Baba Bhimrao Ambedkar bears testimony to this fact. No wonder the settlement areas in the

name of Dr Ambedkar also exists in the city. For example, Ambedkar Nagar, Ambedkar colony has come up in the city.

Banias, the merchant class of the state acquired notoriety for being a moneylending caste groups. Despite this their role as an entrepreneurial class which exercised a decisive dominance in Haryana's society is also noteworthy. Some of the settlement areas have been named after the noted entrepreneurs of the state. For example, Agra Sen Chawk and Agra Sen Nagar bear testimony to this fact. It is also significant to note here that the peasant class of the state invariably resented the moneylender's usurious practice of capital accumulation. The Unionist party i.e., the party of the landed community usually made it a rallying point for the mobilisation of presents of middle caste origin. Thus despite divisions and differences the leaders of the Unionist party especially Chotu Ram, the key figure of the party from Rohtak by 1930s pleaded for the cause of peasants by combining the rhetorics of caste and peasant idiom. These political developments also affected the toponyms of the city. For example, Chotu Ram Colony, Chotu Ram Park and Chotu Ram Chawk etc., bear witness to this fact.

After independence a sizeable number of refugees were allowed to settle in different districts of Haryana. The refugee population that migrated to Rohtak District mostly included Punjabis from the Jhang regions of Punjab. In 1947 there was a corresponding out migration of Muslim population from regions of Haryana. Thus the migration process gave a new life to the so-called peasant character of Haryana's socio-cultural life. Their socio-cultural trait influenced the socio-cultural habits of natives. Since the concentration or settled inhabitation of refugee population was preponderant in the Rohtak city toponyms of this region have also been influenced by the refugee population. For example, the refugee population of the city who were made to settle in the camp area acquired a new name such as Gandhi Nagar, Jhang Colony, etc.

After the creation of Haryana as a new state on November 1, 1966 the population in the state was characterised by heterogeneity, the city continued to acquire a new character combining both the rural as well as urban character. That means the

dominant peasant idiom of rural leaders also affected the toponyms in the city. For example, Ramgopal Colony, Lal Chand Colony, etc., are quite common in the city. These names go to suggest that the elites of the city as well as the village have decisive dominance in the city. Devi Lal's ascendancy in Haryana's politics has seen further change in toponyms. It is significant to note that when National Government came into power in 1989 at the centre Devi Lal was made the Deputy Prime Minister of India. After he assumed the position of Deputy Prime Minister he delivered a brief speech preferring a native word Tau for himself. The word Tau stands for a respectable fatherly figure in Haryana. No wonder it affected the toponyms all over the state. Rohtak city is not an exception of this fact. Recently a new name Tau Nagar has also come up which suggests the significance of the term.

SOME SACRED RIVERS AND THEIR ROLE

K. D. BAJPAI

RIVERS have played a significant role in the development of Indian culture. During the pre- and proto-historic times, the archaic cave men lived on river banks. The nature of their material life is known to us mainly on the evidence of stone tools and rock-paintings, which have been discovered on the river-banks. A large number of painted rock shelters have been discovered in the river valleys of Chambal, Narmadā, Betwa, Mahānadī and Gōdāvarī.

The world-famous proto-historic Harappan culture flourished in the Indus Valley during the 3rd and 2nd millennia B.C. The discovery of this culture in the year 1921 brought to light the fact that in those early times India did not live in isolation. She had commercial relations with Egypt, Mesopotamia, Iran and the Bahrain area. It was the river Sindhu (Indus), which gave the name Hindu (later called India) to this country. The Indus and its tributaries of Punjab are, time and again, referred to in ancient Indian literature. They were also mentioned by ancient Iranians, Greeks and Romans. The early Vēdic texts were composed on the banks of these rivers. This is attested to by occasional references to the rivers of the north-west in the Vēdic literature.

Another important Vēdic river was Sarasvatī, which flowed through Panjab, Haryana and Rajasthan. It was regarded as a very sacred river. On its banks were performed numerous Vēdic religious rites. A major part of the later Vēdic literature was composed on its banks. The sacred Sarasvatī came to be associated with the confluence of Gaṅgā and Yamunā at Prayāga. In course of time, the name Trivēṇī was evolved at Prayāga.

In ancient times North India was known as *Aryāvarta*. The

area between the Himālayas and the Vindhya, east of the river Sarasvatī and west of Prayāga (Allahabad) was called Madhya-dēśa. Gaṅgā and Yamunā were the chief rivers of this region. Their tributaries were Gōmatī, Sarayū, Śrōṇa (Sone), Charmaṇvatī (Chambal), Vētravatī (Betwa), Śuktimatī (Ken), Tamasā (Tons) and several other rivers. They contributed to the growth of various facets of culture on their banks during the ancient and medieval periods. Gaṅgā and Yamunā were deified as river-goddesses. From the Gupta period onwards, these two goddesses were recognized as symbolic of Indian culture. They are found carved on the entrance door-jambes of temples throughout the country.

The association of Sindhū, Gaṅgā and Yamunā and of their several tributaries with the Himālayas bestowed to these rivers a special religious sanctity. The same was the case with the mighty river Brahmaputrā of the north-east, which like Gaṅgā meets the ocean Mahōdadhī (now known as Bay of Bengal). Brahmaputrā, like Śōṇa, was regarded as the mighty river signifying the male form.

The relics of cultural heritage, beginning from the pre-historic times to the late medieval period, are preserved to this day on the banks of several Indian rivers. The relics are in the form of stone tools, seals and sealings, metal artifacts, pictorial art forms, pottery and objects of architecture and sculpture. This evidence, along with the literary and epigraphical source-material, has been extremely useful in the study of our past.

The chief river of central India is Narmadā, also known as *Rēvā* and *Mēkalasutā*. In the early medieval period this river acquired unusual importance. The images of Narmadā like those of Gaṅgā and Yamunā, were made during the rule of the Kalachuri dynasty. On the bank of Narmadā were situated two well-known historical cities, Māhishmatī (Mahēshwar) and Tripurī (Tewār, Jabalpur District). The excavations conducted at these sites have revealed several stages of habitation on the banks of Narmadā during the early epochs of history. Other important rivers flowing through Madhya Pradesh and the contiguous regions are: Chambal, Betwa, Dhasān, Ken, Tons, Sōne, Mahānadī and Indrāvati. These rivers have played a

vital role in the shaping of the material culture of the people of the region. Important towns such as Ujjayinī (Ujjain), Vidīshā, Padmāvati (Pawāyā), Daśapura (Maṇḍasaur), Māhishmatī (Mahēshwar), Airikiṇa (Ēran), Tripurī (Tēwar) and Mallālapaṭṭaṇa (Malhār) grew up on the banks of these rivers and of their tributaries as great political and cultural centres.

The plentiful plethora of rock paintings in Madhya Pradesh can be assigned to a wide range of period, from the pre-historic times to about c. 1400 A.D. Madhya Pradesh can claim the credit of having the largest number of painted rock-shelters, spreading into the longest stretch of time, in the entire country.

The colours used in paintings are usually red, ocher, yellow, green and blue. The scenes portrayed in most of the shelters show various types of animals, birds, snakes and other reptiles, rivers, trees, hunting scenes and animal fights. Domestic life is also represented in the paintings through the scenes of music, dance, fire-worship, honey-collecting, etc. Symbols of svastika, chakra, moon on the hill and of rivers and trees are beautifully depicted in some of the rock paintings.

The river Narmadā and Tāptī (also called Tāpī) flow from the east to the west, and join the western ocean previously known as *Rathnākara* (present Arabian sea).

The valley of the river Mahānadī (flowing through the areas of Madhya Pradesh and Orissa) has preserved valuable relics. Like several big rivers of Panjab and Madhyadēśa, the Mahānadī was used for navigation in the past.

Like the North, South India has a good number of rivers. The chief among them are Gōdāvarī, Kṛishṇā, Tungabhadra and Kāverī. They find occasional mention in Indian literature, epigraphs and foreign accounts. In the extensive regions bounded by Yamunā in the north and Gōdāvarī and Kṛishṇā in the south interesting songs (*gāthās*) were sung by the common-folk. These ballads of love and ethics throw welcome light on the life, particularly of the common people living in hills, forests and villages.

Archaeological field work, conducted on the banks of several Indian rivers, has brought to light tangible evidence bearing

on Indian history and culture. This material has also indicated the existence of inter-state relations in the past.

The transport by roads was augmented by the river transport system inside the country.

The names of several Indian *janapadas*, towns, rivers and hills were adopted by the people of south-east Asian countries. The personal names of males and females were equally popular in those regions.

The socio-religious impact of Indian culture was established by the end of the 3rd century A.D. in Malaya, Singapore, lower Burma, the Menam valley in Thailand, Cambodia and Champa. The *Varṇāśrama-dharma*, the pivot of Hindu social organisation, the Vēdic, Purāṇic and Buddhist religions were adopted by the people of those lands. Similarly, the Brāhmī script and Sanskrit language gained a firm ground there. In the field of architecture and sculpture, the Gupta and Pāla styles, along with those of the Vēṅgī and Kāñchī regions in the South, had their abiding impact. The numerous art-relics, still preserved in several countries of South-East Asia, bear an eloquent testimony to this fact.

Mention should be made here of the two chief land-routes between India and the South-eastern lands. The first route passed through Singapore to the easternmost limits of Indo-China and also joined the group of Suvarṇadvīpa islands. The other route went to the port of Takkol and, after crossing the hill range, opened in the wide fertile land around the Bay of Bandon. The sea-routes connecting India with the western and eastern world passed through Ratnākara, Mahōdadhī and the Indian ocean.

Literary and epigraphical references in the lands of Burma, Thailand, Indo-China and Indonesia have preserved several names of Indian rivers. These are: Irāvātī, Chandrabhāgā, Gaṅgā, Yamunā, Daśārṇā, Gōmatī, Sarayū, etc.

As in India so also in the land of Bālī the following sacred recitation is still popular. It eulogizes the chief Indian rivers in this way :

*Gaṅgā-Sindhu-Sarasvatī-su-Yamunā-Gōdāvari-Narmadā,
Kāvērī-Sarayū-Mahēdratanayā-Charmaṇvatī-Vēṅukā ;
Bhadra-Vētravatī-Mahāsuranadī khyātā cha yā Gaṅḍakī
Puṇyah puṇyajalāḥ Samudra-Sahitaḥ kurvantu tē maṅgalaḥ ॥*

In conclusion, it may be observed that the rivers have contributed immensely to the diffusion of Indian culture far and wide. Their role towards integration of the country is commendable indeed.

A FRESH LOOK AT SOME PLACE NAMES OF NILGIRIS

P. K. MULLEY

Introduction

THE study of place-names for the analysis of cultural ecology and historical heritage of any given locality or region is an established fact. A few samples of hitherto unstudied place-names of Nilgiris are taken up in this paper for a brief perusal.

Brecks (1873) and Rivers (1906) can be said to be the pioneer contributors (albeit unintentionally) to the study of Nilgiri place-names. Brecks referring to nearly forty of his excavated sites (as far as possible by the correct rendering of old names) had recorded useful information. Rivers had catalogued all the names of Tōḍa settlements with their Baḍaga equivalents which itself provides revealing insights into the toponymic and linguistic ethos of the region. Emeneau's (1944; 1946; 1984) passing references to Kōṭa and Tōḍa place-names may also be mentioned here. Hockings has covered almost the whole range of Baḍaga place-name (initially in 1974 and presently in his forthcoming Baḍaga-English dictionary). A Baḍaga monographer K. P. Raju has also published (1981-83) a study of place-names but in spite of his vast knowledge of the local lore, his approach remains a severely slanted one. Zvelebil (1973-75) has also dissected, though in a sporadic manner, several Iruḷa place-names. Kapp also seems to be in possession of detailed information on Kuṟumba place-names (yet unpublished).

This paper now seeks to deal with a few place-names connected with the Nilgiris and found in Saṅgam texts of the early centuries of Christian era.

PAIKĀRA: This is the Anglo-Tamil rendering of the name of the river dividing Nilgiri uplands from the Wynad plateau

and considered very sacred by the Tōḍas. They call the river Teipave. Rivers (1906 : 418) employs an alternate name Teipakh. Baḍagas call this river Paikare. Mandadan śeṭṭis call the river Paikare or Paikāra. Unmistakably, the name is related to Pāyalnāḍ of Saṅgam period (Puḡam 398) and the name simply means boundary of Pāyalnāḍ (*Payal + kare/kara*). The present day name of Wynāḍ is, obviously, a corrupted form of Pāyalnāḍ which was during the medieval period called Bayalnāḍ in several Kannaḍa inscriptions.

W. Francis (1908 : 91) derives the name Bayalnāḍ from 'swamp' or 'overtopped bank.' Interestingly, the Tōḍa name means, sacred + watercourse and the Tōḍa word Pavī has close connections with 'river', 'drainage', etc (DEDR 4317; 4318).

ŚRĪMADURAI: This is a small village in the present day Gudalur Taluk. Being located in the ancient Pāyalnāḍ the name appears to betray some historical significance. In Puḡam 398 text we find that the principal seat of Vanchan, the ruler of Pāyalnāḍ referred to as Perumpeyarmūdūr. Interestingly, both the Tōḍas and the Mandadan śeṭṭis also call this place Mutūr (Emenèau 1984 : 270). Hence, Śrīmadurai seems to be an alternate and later version of Perumpeyarmūdūr (*Perum = significant + peyar = name + mūdūr = place of yore. Cf. śrī meaning significance or importance and Madurai being an inflated form of Mūdūr.*

What is of further interest is that another name probably of the same place is found in a couple of copper-plates bearing the name of Gaṅga king Śrīpurusha. The plates of his period dating back to 762 A.D. and 776 A.D. mention one Śrīpura in the vicinity of Gūḍalūr. An archaeological investigation if and when undertaken would surely enlighten the reference to this place for, Wynāḍ as a whole, still remains a vastly unexplored territory.

A matter of added attention is that the ancestral saga of one of the Baḍaga clans recalls the name of one Seepura ayya (meaning a progenitor from the place called Seepura or Śrīpura). Kōṭa traditions also speak of one Seepura but in a slightly different location about 5 miles south of Gūḍalūr town.

This Seepura in Kōṭa reckoning constitutes the limit of the boundary of one of the four 'nāḍus' of Kōṭa societal territories. So, most probably the whole tract of territory for about a length of 10 miles along Gūdalūr at the Western base of the Nīlgiris must have had something to do with Perumpeyarmūdūr or Srīpura.

NAMBALAKŌḌ: It is the name of another location in Gudalur Taluk barely a mile west of Śrīmadurai. Though Avvai Duraisamy Pillai (1968: 99) seemed to have correctly identified (as early as 1957) this place as Umbarkāḍu of Saṅgam period (*Padirrupattu* texts), the seriousness of the suggestion seems to have been ignored by several later authors on the subject.

The tendency to identify Umbarkāḍu with Āṇamalai in the Coimbatore region (mainly basing on the meaning of the words indicating 'elephants' and 'hills') is not quite sustainable. There are really not many evidences for claiming Āṇamalai to have been populous place during Saṅgam period.

On the other hand, Wynāḍ region wherein is situated Nambalakōḍ (the present day form of Umbarkāḍu) appeared to have been a very active zone. The *brahmadēya* of 500 villages endowed by Imayavaramban Neḍuñchēralādaṇ in Umbarkāḍu to poet Kaṇṇaṇār is a pointer in this regard (cf. Notes on Preamble to II Decd. of *Padirrupattu*). Avvai Duraisamy Pillai further suggests that the present day Cannanore on the western coast was probably named after poet Kaṇṇaṇār. If this were to be so, the *brahmadēya* limits probably extended from Cannanore to Nambalakōḍ. A significant link in this connection is that the Nīlgiri-Wynāḍ even during the British revenue settlement in the 19th century had formed part of the jurisdiction of the Rāja of Kōṭṭayam—a principality in the vicinity of Cannanore (Logan 1891: Index xii).

The Baḍaga name for Nambalakōḍ or Numbelaḥcōṭah is Kōṭṭebeṭṭa and it accords well with reference to the famous fort in Umbarkāḍu overrun by Palyāṇai Selkeḷu Kuṭṭuvaṇ (Preamble to III Decd. of *Padirrupattu*).

In what was the original site of the fort, even to the

present day, exists a hoary shrine complex called the *Bēṭerāyasāmi Kōyil* (shrine of the 'Lord of Hunt') sacred both to the *Tōḍas* and *Mandadan śeṭṭis*. The shrine is maintained by the 'Janmi' of *Nīlāmbūr* in *Kēraḷa*. The priest at the shrine complex (interviewed on 5-7-1985) claimed that according to astronomical deductions based on documents at *Nīlāmbūr*, the shrine complex is 1700-years old. Whatever be the credibility of this claim, the significant view commanded by the site is very telling. Situated at 3513' above mean sea level, the military importance of this place in the olden days cannot but be acknowledged. With the *Nīlgiri* hills at the backdrop including a view of river *Paikāra* and the vast expanse of territory running west towards the coast, the place must have indeed been a strategic one.

AYIRAI: What is significant of *Nambalakōḍ* is also shared by the *Guḍiayirebeṭṭa* in *Gūḍalūr* situated 12 miles west of *Gūḍalūr* town in the vicinity of *Pandalūr*. Called in *Baḍaga Guḍiayirebeṭṭa* (hill of the shrine of *Ayire*) in some old maps it is also named as *Ammaṇmuḍibeṭṭa* (hill top of the goddess); in some recent maps it is indicated as *Kuḍierebeṭṭa* or *Kuḍiebeṭṭa*.

The female deity at the top of this 3788' hill is locally called *Malagāti* (she of the hillside) or *Tamburāṭṭi* (the spouse of the lord). *Ayirai* mountain in the *Neḍuvarai* ranges (see following section) and the crucially sacred *Ayirai* goddess (ECHT 1983 : 153) are mentioned in *Saṅgam* texts. This clue to the *Saṅgam* period reference is strengthened by the fact that one *Airubilli* is an important deity of the *Kuḡumbas* in *Wynūd* (Francis 1908 : 156). The name means 'bow-wielding *Airu*'; the connection between *Airu* and *Ayirai* of *Saṅgam* period is, obvious, as well as the location of the seat of this goddess in the *Gudalur Taluk*.

NADUVATTAM: The present day *Naḍuvattam* situated between *Ooty* and *Gūḍalūr* is an important land mark. The name is derived from *Baḍaga Neḍubeṭṭa* or 'lengthy mountain'. In *Malayalam*, it used to be called *Neḍumala* forming an

important range of hill boundary separating Nīlgiris from Kēraḷa in the South-west (Grigg 1880 : App. 17). These range of hills during the Saṅgam period were known as Neḍuvarai (*Padirrupattu* 21 : 29; 85 : 7) meaning 'lengthy range of hills.' The view-encompassing location of the hills is beautifully recalled in *Padirrupattu* 85 : 7 as Nāḍukāṇ Neḍuvarai (the view point in the lengthy range of hills). The present day Nāḍugāṇi (nāḍu=country+kāṇ=to view) 2 miles north of Kēraḷa border on the way to Dēvala, confirms this identification. The South-western flank of these hills beyond the present day Naḍuvaṭṭam are also to this day called Ellamalai (or boundary hills).

Conclusion

This paper throws light on the importance of the study of place-names in Nīlgiri-Wynāḍ region. Their antiquity goes back to the Saṅgam period especially the time of Chēras. In addition to the above mentioned places, there are also easily identifiable locations such as Chēraṅkōḍu and Chērapāḍi in Gudalur Taluk. An intensive aerial study of such place names coupled with ethno-linguistic investigations may enlighten several aspects of the history of cis-Nīlgiri region.

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NAMES IN PONDICHERRY TOWN*

A. SEBASTIAN

THE word *mestri* is derived from the Portuguese word *mestre* which means 'master.' In general, master masons, have been conferred with the title of *mestri* in this part of the country. They are architects of the foregone days. Three master masons Ignce, Tillai and Appāvu have been honoured. Their names are till today found in street names. This shows that architects were held in high esteem in those days. It may be noted that the practice of honouring architects, engineers or technicians did not continue after 1856. Even one Thir Nara, a famous engineer of Pondicherry in the thirties was not selected for this honour. It appears also that the men of letters and arts did not draw the attention of the then administration. In fact, no name of a writer or artist, be Indian or French, was included among street names.

Obliteration of Street and Street Names.

Some streets of 1856 have ceased to exist. Rue de la Salpetriere, cutting in Bharathi street (Rue Grand Bazaar) and Rue Saint Michel cutting in Lal Bahadur Sastri Street (Rue de Villenour) are two examples of this category. In olden days, each portion of a street was given a separate name. Perumāḷkōyil street of today was known under three names—Rue de Madourendra Pendiden between Quai d'Ambour and Cathedral street, Rue d'Aripoucara between Cathedral street and Mahatma Gandhi street and Perumāḷkōyil street from Mahatma Gandhi street to Anna Salai.

"Rue des Forgerons" from Anna Salai to Bharathi street in Calvé Supraya Chettiyar street (Rue des cometis) is no more. The entire street is now known as Calvé Suprāya Cheṭṭiyār street. Rue des souraires (parallel to Quai d'Ambour), Rue de

* Continued from previous issue.

bons enfants and Rue Saint Antoine are known today as Rue Saint Antonie are known to day as Rue Capitaine Marius Xavier Rue Camatchiamman had 3 portions—Camatchiamman Coil (Rue), Rue nord des Tisserands (north street of weavers) and Rue de Danapamestry. In the present day Ellaiyamman kōyil street, Rue des barbiers which started from Laborte street had been merged. These are some of the changes which have occurred between 1856 and 1990 and which explain the differences between the number of street names in 1956 and 1990.

Removal of Caste stigma under French Rule

Pondicherry was fortunate in having in its midst Sri Aurobindo Ghose, S. Subramnia Bharathi and V. V. Subramania Iyer, who arrived between 1908 and 1910. They were patriot, social reformer, philosopher, poet and scholar. Their presence made a salutary effect on the local population. Bharathi wrote revolutionary songs wherein the futility of caste system was revealed "There is no caste", he told even the children. He went to spend some days in the Harijan village of Uppalam and showed the way for the elimination of caste arrogance. His fight against caste system was continued vigorously by Periyar E. V. Ramasamy from the 3rd decade of this century through his Rationalist movement. In fact, some of his ardent supporters hailed from Pondicherry. The atmosphere was favourable in Pondicherry for social reforms. As early as 1940, the French Government took steps in this direction. It ordered the removal of the terms *chēri*, *parachēri*, *parateru*, *paḷḷachēri*, *paḷḷateru*, *sakkili parateru*, *veṭṭiyār chēri* and *veṭṭiyār parateru* and replaced them by the termination *pēṭ* in government correspondence and official dealings. The objects and reasons preceding the order are highly interesting and illuminating.

In view of the repeated complaints made by the representatives of the Valaṅgai population and the wishes of the elected bodies requesting to delete the term *chēri* ending in the names of many villages in the colony which indicate in wilful and perjorative manner that these villages are exclusively inhabited by Valaṅgai group.

We consider that the present stage of evolution of the classes

of population under question leads us to satisfy their expectation without bringing the least prejudice to the prestige and dignity of other sections of the population. This order was hailed as a progressive measure.

Independence and after

India attained independence on 15th August 1947, and the territories of the French establishments in India were integrated with the motherland on the 1st November 1954. Since then, deep changes were made in the pattern of naming the streets. It appears that the free government has been impressed by the achievement of the French rulers in matter relating to the elimination of caste differentiation.

(a) **Streets with caste termination:** The free Government started removing caste appellations from street names. There were 15 streets having caste denomination in the realignment scheme of 1856. The caste denominations have been completely eliminated after Independence. It was replaced by the name of those who served the public cause at national or local level. Caste names which were essential in the past have no place in the present day society and the street names of Pondicherry town are eloquent testimony of the changed social philosophy.

(b) **Streets of religious character:** In spite of the anti-religious propoganda carried out by the rationalist movement, no one dared to touch the street names which reminded religious institutions (temples, churches and mosques). This is enough proof that the religious sentiments continue to be strong and therefore no political parties including those wedded to the tradition of rationalist movement have taken up this thorny problem. In fact, the religious awareness is on increase.

(c) **Street names of eminent persons:** The six old names of French Governors, Generals and business men have been preserved in spite of the wave of national movement. They continue to exist with some substitution. This shows the maturity of mind of the people of the present day. It is interesting to note that Dupleix, the former Governor of Pondicherry who dreamt of creating a French empire in India was forgotten by the administrators of 1856. Only after the discovery of the private diary

of Ānanda Raṅga Piḷḷai by Gallois Montbrun in 1846 that his bronze statue was installed in the "Place de la Republique" in 1870 and the portion of the Valudhavur road called previously "Rue du Government" has been baptized as Dupleix street in 1911. After independence the above Dupleix Street was rebaptized as Jawaharlal Nehru street in memory of Jawaharlal Nehru, one of the architects of the free India and the first Prime Minister of India.

(d) **Names of national importance:** In 1856 the name of Hyder Ali was the only name of some all India importance used in a street name. At present there are 13 streets bearing the name of leaders of national importance. Pondicherry has honoured the memory of those who worked for the liberation and upliftment of India.

Present day Philosophy

The street names of today revealed many contrast with those of the foregone days. A comparative statement of street names (Classification) of 1856 and 1990 shows the numerical changes undergone by the various sub-classifications. Since the middle of the last century, great changes have taken place in the life of the Pondicherry people. The spread of education, the thoughts of progressive writers and philosophers of France, the aspiration of the downtrodden people towards equality on the light of the principles of French Republic and the nationalist movement and the national movement have moulded the character of the people whose social philosophy is reflected in the street names. An analysis of the main trends are as follows:

(a) **Anti caste movement:** The caste system is considered to be a divisive force of the society and is deemed to have more evil than good. It has been, therefore, condemned in unambiguous terms. Caste determinant of street names have been summarily removed. This is the success of the struggle against the caste system directed by the advanced section of our present day society.

(b) **Religious feelings are unhurt:** The generation of today is not against religion. It criticizes only religious abuses. In

some places, it is a common sight that college students are cleaning temples, by removing dirt and over-growth of unwanted shrubs. We can notice also that more and more people are visiting religious institutions.

(c) **Preservation of Foreigners names:** The country have become free after 2 centuries of foreign domination. The hatred against the foreign masters which was prevalent among the masses during the freedom struggle has now vanished. Therefore, no one is thinking in terms of removing the names of colonial rulers. Their names are preserved in streets as a mark of respect for whatever good they have done to the people.

(d) **Names from Freedom movement:** The National liberation movement is the greatest event of this century whether in America (South), Africa or Asia. The National awakening started in India with the creation of the Indian National Congress in 1885 whose centenary has been celebrated with enthusiasm. The present generation is grateful to those who liberated the country from foreign yoke by making heavy sacrifices. Therefore, the people of Pondicherry has proudly named its streets after the leaders of the freedom movement as a mark of deep gratitude. There are at present 13 streets named after freedom movement leaders. Many more names have to come when new streets are created. This trend confirm the fact that our century is, in essence, a century of patriotism.

Some suggestions to the Municipality and Government of Pondicherry

First of all, we are thankful to the Municipality and the Government for having removed the caste determinants marking communities in the street names.

(a) **Removal of caste title of individual in street names:** The Tamil Nadu Government has removed the caste title in street names in 1976. Pondicherry is yet to undertake the removal of caste title of individual names in street names. We may notice that a number of street names have still caste termination of personal names. The Pondicherry Municipality may initiate action for deleting caste titles from the existing individuals name.

(b) **French scholars to be honoured:** We are aware that France is a country of great civilization. Scholars like Julien Vinson, Jouveau Dubreuil, Montbrun, Filliozat, have lived in Pondicherry and revealed to the West our culture and language. The existing French street names are not culture oriented but they need not be disturbed. In future, some of the streets in new colonies may be named after the above mentioned scholars. This will contribute to the strengthening of friendship of the two great people Indian and French.

(c) **Personal names need not be changed:** From time to time, attempt is made to change the existing personal names to accommodate new ones. As far as possible it is not desirable to change them in street names, whether these persons are of local or national importance. Because this may wound the feelings of their relatives or admirers and create an aversion for the new names which replace them. "New street, New name", should be our motto.

(d) **Duplication to be avoided:** Now a days new colonies are created and new names given to their streets. In some cases, the street name of one locality is given to a new street of another locality in the same commune. This state of affairs leads to unnecessary confusion. Such duplication should be avoided. For this purpose, the Town and Country Planning Department and the Municipal authorities may be vigilant when housing colonies lay-out are submitted for approval.

(e) **Standardization of street names:** It has been noticed that street names are written in different manner in Revenue records, Municipal records, Survey records and Census records. Uniformity is necessary in writing the street names. The Government or the Municipalities may take action for the standardization of the street names so that all departments may adopt the same spelling.

SOME MORE DEITY-BASED VILLAGE NAMES FROM ATHANI TALUK

ANANT KULKARNI

IN this note, I discuss three more village names from the Athani Taluk of Belgaum District, Karnataka State. The villages are Jūguḷa, Siriguppi and Maṅgāvati, all located as a contiguous cluster on the left bank of river Kṛishṇā, to the south-west of Athani, facing the famous Koppēśvara temple in Khedrāpur¹ on the other side of the river in Shirol Taluk of Kolhapur District, Maharashtra.

1. Inscriptional References

Besides the Khedrāpur Sanskrit inscription² of Yādava king Singhaṇa II dated 1213 A.D., which refers to Jūguḷa and Siriguppa, there is a Kannaḍa inscription from Miraj (Sangli District, Maharashtra) of Silābhāra Vijayāditya of Kolhapur branch dated 1142 and 1144 A.D., which also refers to these two villages.³ A third inscription, namely the Kolhapur Copper plate charter of the said Vijayāditya dated 1154 A.D. refers to Siriguppi only.⁴ Two broken stone inscriptions found in Jūguḷa itself, belonging to the reign of Silābhāra Gaṇḍarāditya and Vijayāditya, noticed in Annual Report on Indian Epigraphy, 1953-54 do not give us any information as the main portions are broken and lost. I have not come across any inscriptional reference to the village Maṅgāvati.

The relevant lines from the above inscriptions are given below:

(a) The earliest of the three, is the Mīraj inscription of 1142 and 1144 A.D. which reads:

“...Piriyuguvārada taḷa Siriguppeya taḷa Jūguḷa Koppada
taḷa . . . geya taḷa yintu samasta-taḷa-mukhyav = āgi
Seḍambaḷalu mahā-nāḍ = āgi neradu . . .”

While one place name is lost in the above, besides the two villages Siriguppe and Jūguḷakoppa, Piriuguvār is Hiriya Ugār or Ugār buzurg and Sedāmbāḷa is Shedbāl, both the villages also coming from Athani Taluk.

(b) The Kolhāpur Copper-plate charter dated 1154 A.D. has the following reference to Siriguppe:

“...ā basadiya khaṇḍa-sphuṭita-jīrṇōddhārakkam=allirppa ṛiṣhīyar=āhāra-dānakkam ā Siriguppeya nārggāvunḍigeya mānyad=olage kūṇḍiya kōlalu mūru mattarkkeyyumam...”

(c) The relevant portion of the Khedrāpur inscription of 1213 A.D. reads:

“Kūḍala-Kṛishṇavēṇī Bheṣī nadyoh saṅgame Mirinjī-dēsha madhye tishṭamānam Kūḍala-dāmavāḍa grāmam...! Anyachcha Jūgula Siriguppa grāma-dvaye yat=pūrvēṇa vidyatē tadēva jīrṇōddhārikṛitya Śrī Koppēśvaradēvāya pradattavān ||”

Kūḍala-dāmavāḍa has been identified by Fleet as Kurundavāḍ in Hatkanangalē Taluk of Kolhapur District.

2. Koppa

Our two villages as mentioned in the Mīraj inscription are Jūguḷa Koppa and Siriguppa with Koppa as the denotative suffix. Koppa-ending village names constitute an important category of place-name suffixes in Kannada, while this term with appropriate adaptations in Marāṭhī is found suffixed to village names in the neighbouring Maharashtra. The Kannada language has a variety of denotative suffixes almost constituting a hierarchy depending on the population strength of the habitation area. We have *Kēri*, *Koppa* (*Kuppi*), *Paṭṭi* (*haṭṭi*), *Paḷḷi* (*haḷḷi*), *ūru*, *pura*, *paṭṭaṇa*, *nagara*, etc. *Koppa*|*Kuppe*|*Kuppi* is the smallest human settlement indicative of ‘gumpu’ or group of huts constituting it.

Koppa, Kuppe, Kuppa, Kuppi, Kumpi, Koppalu, Kuppalu are some of the forms of this toponomic element which we

come across in Karnataka.⁵ For Maharashtra, I give the following illustrative sample: Ankalkōp, Dindalakōp, Chinnēkupī in Sangli and Kolhapur Districts; Dēvakhōpē, Khōpōli in Thana District and Chinchakhōpaṇa in Sholapur District. Obviously, *kōp*, *kupī*, *khōp*, *khōpaṇ* are Marāṭhī adaptations of *koppa*, *kuppi* and Dr. G. H. Khare has noticed them as such in an article in the *Marathi Sahitya Patrike*.

Without digressing on Koppa, it may be noted that while Koppa is inseparably embedded in our Siriguppa, though it has far grown from the *koppa*-stage into a sizable village with well built houses, by 1213 A.D. Jūguḷakoppa had lost its *koppa*-ending.

3. Jūguḷa

We have noted that inscriptions have given two forms viz., Jūguḷa/la and Juguḷa, Jū (Ju) gula and Jū(ju)gala are 'Vaikalpika' or alternative forms like *yugula* or *yugala*. Colloquially it is Jūguḷa/ Jūgaḷa with *Jū* lengthened. On the other hand, it is pronounced as Jugūḷa in Marāṭhī. For example, the following title board is written on the front wall of the famous Dargā in the village: "Shri Hajrat Khuōjā Kamālā Bībī Māsāhebā Dargā, Jugūḷa."⁶ However Dr. Ritti has listed it as Jūguḷa:

Jūgu = Tūgu (K) to swing; *Jūgaḷisu* (K) = to nod, to doze; *Jūgaḷa* = Tūkaḍike i.e., dozing—these lexical elements of Kannada do not seem to help us to explain the village name. To call the village as dozing or sleepy village on the bank of river is good description all right but that was not fashion then of naming villages with such abstract qualities.

Juga-Yuga; Jugama-Yugama; Jugala-Yugala means 'a pair.' As the Khedrāpur inscription puts it "Jūgula Siriguppa grāma-dvyē"—a pair. Jūguḷa is that which together with Siriguppa constitutes 'a yugala' or 'a pair.' This explanation of the village name assumes a secondary status to Jūgula as a satellite of Siriguppa making the latter into a nucleated one. We do not have any evidence for the assumption. Further we have instances of village names like Jōḍikoppa, Jōḍihaḷi, etc. Even so, why a Sanskrit *tadbhava* is used when Kannada words like Jōḍi and Javaḷi are available? It seems 'Jugala' Yugala used

here stands for something other than just a pair.

Writing about the Tantric cult as gleaned through epigraphs Dr. P. B. Desai refers to a list of eighteen Śakti-Pīṭhas ascribed to the authorship of Śāṅkarāchārya, but ostensibly, a late compilation which contains a reference to Yugalā of Ālāpura as below :⁷

Ālāpure Yugalādēvī Śrīśaile Bhramarāmbikā
Ujyinyām Mahākālī Māhure Ēkavīrakā¹⁸

This Ālāpur, he identifies with Alam̐pūr in Mahabubnagar District, Andhra Pradesh and Yugalā with Jōgaḷambā, who is said to be the consort of god Brahmēśvara.⁹

Dr. Dhare in his book 'Lajjāgaurī' equates Jōguḷambā with Yellamma or Rēṇukā and takes the name Alam̐pūr to be Yellampur. A reference in this context to Dr. Sham Ba Joshi's discussion on Alla, Yella, Jāla and Jālha in connection with the onomastics of Allama, Yellambhaṭṭa, and Jālhaṇa¹⁰ will be illuminating. Whether Rēṇukā is the same as Mātaṅgī, as Dhare considers it, is interesting to note that goddess Mātaṅgī at the famous Yellamma-kshētra in Saundatti of Parasa(u)gad Taluk in Belgaum District is called as Jogaḷūbāī. The goddess Mātaṅgī (i.e., Mahā+taṅgi, the great sister of Yellamma?) according to the Paraśurāma legend is the deity identified with Mādiga or Māṅg head while the body is that of *ṛishipatnī* of Jamadagni. It is not necessary to go into the details of the legend here,¹¹ for my purpose, the important word is Jōguḷa/Jōgaḷa, from which I derive the village name. The stages are:

Jōguḷa > Jūguḷa > Jukula i.e., Yugula according to *guṇādēśa* and *hṛisvādēśa* rules. Jōguḷa/Jōgaḷa means 'a lullaby, lalipada' (K). Jōguḷambā-Jōguḷamma is a Santānadātridēvī, a fertility goddess. Jōguḷamma, Jōkumāra and Jōgati are a common and continuing feature of the folk culture in the rural areas, particularly of North Karnataka. As Dhare has pointed out Yugalādēvī is Sanskritization of Jōguḷambā and thus Jūguḷa Juguḷakoppa stands for Jōguḷammanakoppa.

Jūguḷa or Juguḷakoppa is a unique name and has not been repeated in the *Karnāṭaka Grāma Nāma Sūchi* of Dr. Ritti. We get many villages named as Jōgūru, Jōgīhaḷḷi, Jōgammahaḷḷi, Jōgī-

koppa, etc., but not Jōguḷa or Juguḷakoppa. However, I have got one significant village name; Jōguḷakāsthi in Kolar District. Kāsthi is stick or Nāgakāsthi as it is also called; it is a lāñchchhana or symbol held by an initiated disciple of the Jōguḷambā cult.¹²

That the cult of Jōguḷambā was also prevalent in Maharashtra, besides its widespread existence in Karnataka and Andhra is vouched by references from the Mahānubhāva literature of the 13th century as listed by Dhare. The prevalence of this cult amongst the Mādigas, particularly of the Bavanēḍu sect in Andhra Pradesh, is noted by him as also the two literary works viz., *Krīḍābhirāmamu* and *Śūkasaptati* of the Vijayanagara period.¹³

One lady disciple of Chakradharasvāmi named Āūsā, who was previously a Nāth Panthi Yōgini, when she first came to meet him was asked to open up her bag. To quote "Dēvatē nigālī Jōgaladēvi : ...Kṛishṇeyā nigālā", i.e., the bag contained a brass image of Jōgaladēvi (= Jōguḷambā) and also an image of Lord Kṛishṇa. "Tē Gōsāvi Sāṇḍaū ādarilī: Tava Āūsī mahāñitale: Jijī Jagannāthā: Jōgaladēvi Sāṇḍijōjī: Kṛishṇeyā nakō sāṇḍu: hā maja vāṭa dākhavī."¹⁴ When Gōsāvi i.e., Chakradhara orders her to throw them away, she agrees to throw one of Jōgaladēvi and retain that of Lord Kṛishṇa in the fond hope he will show 'the way.' This shows that the daily worship of Jōgaladēvi images by devotees was prevalent.

In Aurangabad Taluk and District, there is a village named Jōgaladēvi as such, on the northern bank of the river Gōdāvarī. That Chakradharasvāmi had visited this village and performed: "Dēvatā bhuvanī-prātaḥ = pūja ārōgaṇa", etc., is learnt from *Sthāna-Pōthī*.¹⁵ Besides this, there are village names like Jōgalakhēḍ, Jōgalakhērī, Jōgalagāon, Jōgaladarī, Jōgalavādī, etc., in Maharashtra, indicative of Jōgaladēvi.

A later 16th century reference, again from Marāṭhī literature to the village Jūguḷa is to be found in Saraswatī Gaṅgādhār's *Gurucharitra* written about the life of Narasimha Saraswatī of Gāṇagāpūr (Gāṇigarapura i.e., oil mongers pura?), who stayed in the environs near about Jūguḷa which later grew into

Narasobāvāḍi, 6 miles away from Jūguḷa. In this Charitra the word Jūguḷa is Sanskritised as 'Jugālaya.'¹⁶

4. Siriguppi

The village Siriguppi, also spelt as Siraguppi colloquially, is located 2 kms to the left of Jūguḷa. The inscriptional form of it is Siriguppa which means Śrīkoppa as:

Śrī (S) > Sirī (P) > Siri (K)¹⁷

Tradition associates Śrī with goddess Lakshmī. Dr. Sham Bā Joshi notes that the Śrīkāra at the beginning of the place names like Śrīnagara, Śrīpura, Sirivoḷalu (Śrīōḷ), Sirigere, Śrīhaṭṭi (Śirahaṭṭi), etc., is indicative of the presiding deity in the form of mother goddess of the village—Grāmadēvī or Grāmalakshmī¹⁸ and such place names are a pan-Indian phenomenon. Of course, there are villages directly named after mother goddess, like Dēvikoppa, Lakshmīkoppa, etc.

Our Siriguppi on the bank of Kṛishṇā is not unique; the name repeats ten times in Karnataka. Below is a list of the principal forms of village names in which the element Śi(Si)ri occurs in Karnataka and Maharashtra:

Śira/Sirapūr, Śi/Sirūr, Shiragāon, Śrīōḷ,
Śirāḷ(jē), Śiravaḷ, Śira/Siravāḍ(ḍe),
Śiradhō(ḍō)ṇa.

Amongst others like Sirasangī, Sirimaṇḍala, Śiranāḷ, Śiragaṭṭa, etc., in Karnataka the following three interesting ones may be noticed. They are Siravāse and Śrābaḍige from Chikkamagaluru Taluk and District; again Śrābaḍigī from Badami Taluk, Bijapur District and Śiragaṇḍūru from Mandya Taluk and District.

Siravāse is Śrīvāsa like Nevāse from Nevase Taluk, Ahmednagar District which is a contracted form of Śrīnivāsa with the affix 'Śrī' dropped, according to Sham Bā Joshi.¹⁹ Śerbaḍige/Śirabaḍigī is Śrīvāḍige/gi = Śrī + vāḍi + ge/gi. Śiragaṇḍūru in Sanskritised form is 'Śrīpatipura.' Of course, these are arm-chair derivations without field work.

5. Maṅgāvati

Before considering the village Maṅgāvati, which is located 4 kms to the right of Jūguḷa, it is necessary to touch upon a general problem. While interpreting a good many toponyms, not only of Karnataka but also of Maharashtra it becomes necessary to look into Tamil lexicons. As we go further back into the early period, scholars have noted that the linguistic forms resemble and approximate more and more to the Tamil ones. Whether that language is labelled as 'Pūrvada Haḷega-*naḍa*' or Tamil or Drāviḍa Bhāshā in general, the above fact remains. While Sham Bā Joshi, who has written profusely on this 'Drāviḍa' problem, has interpreted many place-names in Maharashtra as also the name Maharashtra itself on the basis of Kannāḍa, Visvanath Khaire has done so on the basis of Tamil.²⁰ Without digressing on this unresolved problem, the village name Maṅgāvati is interpreted here with the help of Tamil lexicon.

Dr. Ritti in his *Karnūṭaka Grāma Sūchi* has listed this village as Maṅgaḷāvati and has put in bracket Maṅgāvati against it. But the village is never called as Maṅgaḷāvati, but Maṅgāvati only which is the proper name of the village.

The Tamil noun Maṅgai means a woman or kumārikā aged 12-13 years. Lexicons also note that Maṅgai probably means Maṅgaḷa and as such it occurs in place-names indicating auspiciousness. Maṅgaḷai means a married woman wearing a Tāi, also Lakshmi, Pārvatī or Durgā. Maṅgaḷa, Maṅgaiyār (n. plural) means married women, 'Sumaṅgaleyaru' (K) or 'Suvāsini Striyā' (M). Padmāvati, the consort of Lord Veṅkaṭeśa is called "Alarṃēlumaṅgaiyār" and resides in a temple at Maṅgāpura near Tirupati. Thus Maṅgāvati may be equated to Maṅgaḷāvati indicating the deity Maṅgaḷadēvi.

The form Maṅgāvati = Maṅga + vati is comparable to Mahikāvati = Mahik (Mahisha) + vati (the earlier name of Māhim, a suburb of Bombay), Dvārāvati = Dvāra + vati, Padmāvati = Padma + vati (a village name in Aurangabad District, Bokardhan Taluk). The important point here is when the compound word so formed becomes a name or a proper noun, the affix gets lengthened such as Maṅgā, Mahikā, Padmā, etc.

Maṅga, Maṅgaḷa like Śrī or Sirī occurs as a prefix of many place names such as Maṅgāpura, Maṅganūru, Maṅgīhāl, Maṅgīkuppe, etc., in Karnataka and Maṅganāl, Maṅgyāḷa, Maṅgarli, Maṅgezari, Maṅgī Sāvargāon, etc., in Maharashtra.

Thus the village name Maṅgāvati also indicates a female deity, like Jūguḷa and Siriguppi. However, any specification of the deities so indicated is outside the scope of the present paper.

NOTES AND REFERENCES

- 1 Khedrāpur (spelt also as Khidrāpur in Marāṭhī) seems to be a later settlement around the temple of Koppēśvar and was an Inām village of Saṅkēśvar Svāmi Śaṅkarāchārya. As an *obiter dicta* to this note, I propose to derive the village name as follows :

Kēdāra (- Kētāra) > Kēdra > Khedra + Pura

According to lexicons Kedāra - Kētāra means a field under water, or gadde (K). It also means a form of Śīva i e., Kēdāra līṅga. There are two villages named Khēdra (Kh) and Khēdra (Bk) in Basavakalyan Taluk of Bidar Dist. While Kēdāra līṅga is a popular deity, particularly of Kuruba community in North Karnataka, the same deity is popularly known as Jyōtibā in Maharashtra, particularly by Dhanagars, whose famous centre is 'Wāḷi-Ratnagiri' near Kolhāpur. There are many villages with Kēdāra as connotative prefix such as Kēdārakhedā, Kēdāraguḷā, Kēdārapura, Kēdārawāḷi, Kēdāra Saṅgvi, etc., in Maharashtra.

- 2 J.B.R.A.S., Vol. XII, No. XXXIII; *Karnataka Inscriptions*, Vol. VI, 1973, Dharwad
- 3 *Ep. Ind.*, Vol. XIX; Dr. V.V. Mirashi's article on *Silāhāra Rājyavahśachā Itihās āṅi Kōriya Lēkh* in *Vidarbha Samshodhana Maṅḡala*, 1954, Nagpur
- 4 *JESI*, Vol. XIV, 1987, Mysore
- 5 I have counted a total of 662 village names with this element from the *Karnāṭaka Grāma Sūchi* compiled by Dr. Ritti and published by the Directorate of Kannada and Culture, 1985, Bangalore. It was not possible to prepare a similar count to find this element in Maharashtra villages as the only available source viz., *Mahārāṣṭrāntīla Khedyaṅchi va Saharāṅchi Varṅakramī* compiled by the 1961 Census Authorities covers only the census villages in which smaller settlements are merged with the neighbouring villages and have thus gone out of the record.
- 6 The Dargā, popularly called as *Māsābatī Dargā* is a big structure which dominates the centre of the village area and is dedicated to the mother of the 14th century Sufi saint Khwāja Shamasuddīn Mirāsaheb (1333-84 A.D.) of Miraj-then known as Murtaḷābād. For Mirāsaheb, see. *Sangli*

District Gazetteer; The *Belgaum District Gazetteer* (ed. Campbell, 1884) records: "The village has an old tomb of a Musalman saint called Masabati in memory of whom an annual fair is held in the 7th Musalman month Rajjab." 'Māsābati' is 'Mā Sāhebā' in Hindi/Urdu; Sāhebati or Sābati is the feminine gender of the word 'Sāheb' in Kannaḍa, which is the language spoken by the residents.

- 7 P. B. Desai, 'Tantric Cult in Epigraphs', *J.O.R.* (Madras), Vol. XIX and also his article 'Alampūru' in *Prabhuddha Karnataka*, Vol. 25, No. 2.
- 8 Text quoted in R. C. Dhere, 'Lajjāgauri', p. 43, 1978, Pune.
- 9 For details about Alampūr, see Dhere, *op.cit.*, and H. S. Gopal Rao in 'Satya Shuddha Kāyaka', ed. Rajasekharappa, Vol. I, No. 2, 1990, Chitradurga.
- 10 S. B. Joshi, *Marāṭhi Saṁskṛiti. Kāhi Samasyā* (2nd edn, by V. S. Joshi, 1980, Pune).
- 11 Vide, Joshi and Dhere, *op.cit.*, for details.
- 12 Vide, Dhere, *op.cit.*
- 13 *Ibid.*
- 14 *Leelā Charitra-Poorvārdha*, ed. S. G. Tulpule, 1966, Nagpur-Pune.
- 15 ed. V. B. Kolte, pp. 50 and 104.
- 16 *Gurucharitra*. Kamat's critical edition, Adhyāya 15, vi 83. Bombay
 Jugālaya tīrtha barave | dṛishṭhī paḍhtā mukta vāhve |
 Śūrpālaya tīrtha barave | puḍhe ase pariyēsā |
 For Śūrpālaya vide, the author's article in *Studies in Indian Place-Names*
 Vol. 12, p. 65 ff.
- 17 Also note the Sūtra—Sashōrvā sah—Bhaṭṭākālaṅka.
- 18 S. B. Joshi, 'Hālu Mata Darshana', ed. Negaluru Ranganath, pp. 194-95, 1960, Dharwad.
- 19 *Ibid.*
- 20 Vide, Joshi's *Marāṭhi Saṁskṛiti*, *op.cit.*; Viswanath Khaire, *Drāviḍa Mahārāshṭra*, 1977, Pune.

ROYAL SEATS OF THE SATAVAHANAS

H. S. THOSAR

PRATISHTHANA (Paithān in Aurangabad District of Maharashtra) was the chief metropolis of the Sātavāhanas. After the eastward expansion of their empire, they founded a secondary or provincial capital at Dhānyakaṭaka i.e., Dharaṇikōṭa in the Guntur District of Andhra Pradesh. During the closing years of their rule a new city name Vijayapuri was built near Nāgārjuna-kōṇḍa by Vijaya Sātakarṇi and the eastern capital was shifted to this place. From these evidences it follows that during their long regime of over four centuries the Sātavāhanas bestowed status of their royal seats to different places, according to changing needs and circumstances.

Recently some scholars have expressed the possibility of another royal seat of the Sātavāhanas in the Western Deccan Pratishthāna. According to K.G. Krishnan, Gōvardhana near Nasik in Maharashtra was the royal seat of the early rulers of this dynasty.¹ The late V. V. Mirashi has suggested that Junnar in Pune District of Maharashtra was their pre-Pratishthāna capital and due to the occupation of Western Maharashtra by the Śakas they were forced to shift it to Pratishthāna.² These suggestions cannot be ignored. Particularly Mirashi's inference is substantiated by the following facts.

From the testimony of the Greek geographer Ptolemy, it is certain that at least Vāsishthīputra Puṣumāvi ruled from Pratishthāna.³ Interestingly an inscription from Nāsik belonging to the 19th regnal year of this king describes him as Navanagara-svāmi.⁴ Mirashi has rightly pointed out that Puṣumāvi did not shift his capital from Pratishthāna to any other place and hence Navanagara is a reference to Paithān. It then follows that Navanagara was an epithet of Pratishthāna. This is an indication of a historical fact that Pratishthāna was a new capital of the Sātavāhanas and prior to it they had a different royal seat.

Mirashi has further suggested that Junnār or Jīrṇanagara—meaning an 'old city'—which is a contrast to 'Navanagara' must have been an earlier capital of the Sātavāhanas.⁵

The suggestion is quite happy but needs some corrections. The name Jīrṇanagara is not mentioned in any inscription or other reliable source. On the otherhand an inscription of 10th century A. D. from the same area refers to Junnār as Junninagara which also denotes the same meaning.⁶ Like Navanagara, Junninagara also seems to have been an epithet rather than a proper name because it does not occur in any inscription prior to the 10th century A.D. If it is so, the original name of Junnār must have been something else. What exactly it was? The present writer feels that it was Dhēnukākaṭa which occurs in 20 early Brāhmī inscriptions from Kārle, Shelarwadi, Nāsik, Kanhēri and Pitalkhora caves respectively in Pune, Nasik, Thane and Aurangabad Districts of Maharashtra.⁷ Formerly Dhēnukākaṭa was identified with Dharaṇikōṭa in Andhra-Pradesh.⁸ D.D. Kosambi equated it with Deulwada near Kārle caves in Pune District but it does not have even phonetical similarity with Dhēnukākaṭa. M. N. Deshpande has suggested its location in Maharashtra, but did not point out any specific place.⁹ Out of the 20 inscriptions referring to Dhēnukākaṭa 17 are from Pune District. It shows that most probably Dhēnukākaṭa was in Pune District of Maharashtra. Junnār in Pune District is the only place with epigraphic evidence of having been a royal seat during the Śaka-Sātavāhana period.¹⁰

It is further interesting to note that majority of the personal names from the inscriptions referred to above at Dhēnukākaṭa are of traders. Out of those at least six were Yavano traders. This shows that Dhēnukākaṭa was a flourishing centre of internal and external trade. Junnār is the only place in this area with its abounding antiquarian remains of the early centuries of the Christian era and having proximity to the Nāneghāṭ pass through which passed the main artery of the export trade of the Sātavāhana period with the Roman empire. Following are some additional evidences and grounds in support of this conjecture.

1) The earliest inscriptions of the Sātavāhana are at Nāneghāṭ which is situated just at the outskirts of Junnār. Besides this, there are about thirty six early Brāhmī inscriptions at Junnār itself. The environs of Junnār have been adorned with nearly 200 rock-cut caves depicting the most archaic style. The place has yielded several antiquities of the early historic period.¹¹ The antiquity of Junnār thus goes back to at least to the 2nd century B.C. In none of the inscriptions at Junnār its contemporary name occurs as Junninagara. This certainly shows that the original name of this town was different and there is reason to believe that it was Dhēnukākaṭa.

2) The larger Nāneghāṭ inscription which has not been completely deciphered due to its damaged condition records the gift of cows and other charitable acts by the Sātavāhana queen Nāganikā¹². Whenever the gift of cows is recorded in the inscription, the plural form 'Gāvo' has been used. But in line nos. 6 and 12, a word appears starting with the letters 'Dhānu'. It could not be fully deciphered as the letters after 'nu' are worn out. The editors have made no comment over this word. Perhaps they treated it to mean as 'cow' which frequently occurs as the *dakshina* given by the queen. If at all it was used to denote 'cow', it should have been written in its plural form 'Dhēnvāḥ' like 'Gāvo'. It is further interesting to note that whenever such gift is recorded in this inscription, a figure indicating the number of gifted cows occurs along with the word 'Gāvo'. There are no such figures with both the occurrences of the word starting with 'Dhēnu'. Dhēnu, therefore, seems to be the initial remnant of the place-name Dhēnukākaṭa which was probably the original name of Junnār where the queen resided and performed the charitable acts mentioned in the inscription. The statues of the early rulers, carved at Nāneghāṭ near Junnār corroborates it to be an early Sātavāhana capital.

3) An early Brāhmī inscription from Junnār records the gift by a guild of goldsmiths from Dhanagara¹³. The late Bhagwanlal Indraji equated Dhanagara with Dhangarvāḍi, a small village near Junnār. This is not convincing because the village in question, does not have any trace of antiquity. The gift was made by the guild of goldsmiths, which indicates that Dhana-

gara must have been a place with commercial background. Dhanagara probably is a corrupt writing of 'Dhanakaṭa' which appears to have been a variant of Dhēnukākaṭa, the original name of Junnār. It may be noted that Dhānyakaṭaka from Andhra Pradesh also is mentioned with eight different variants in eight inscriptions.¹⁴

4) The Nāsik cave inscriptions of Vāsishṭhīputra Puḷumāvi referred to above mentions a place-name which has been differently read as Dhanakaṭa.¹⁵ Scholars like Bhagawanlal Indraji, R. G. Bhandarkar and Bühler had deciphered it as Dhanākaṭasamanehi where as Senart read it as Dhenākaṭa samanehi which was accepted by Mirashi. The controversy is due to the striking similarity between Brāhmī letters 'ba' and 'dha'. In the light of the evidence quoted above from the inscriptions at Nāneghāṭ and Junnār about the place-name Dhēnukākaṭa and Dhanakaṭa the earlier reading Dhanakaṭasamanehi seems to be correct. K. G. Krishnan has recently read it as Dhanakaṭa-Samanehi and has confirmed the view of the earlier scholars.¹⁶ If this is accepted, the epithet *Benākaṭa-svāmi* of Gautamīputra Sātakarṇi occurring in his inscription from Nāsik¹⁷ will also have to be corrected as Dhanakaṭasvāmi or Dhēnākaṭasvāmi which would signify the conquest of the old capital Dhanakaṭa or Dhēnukākaṭa and its adjoining territory by him. This new interpretation reveals the real historical background of the adoption of this title by Gautamīputra Sātakarṇi and sets at rest all the controversies about its interpretation.¹⁸

5) Out of the twenty inscriptions referred to above belonging to the residents of Dhēnukākaṭa six were by Yavanas who had settled at this town. This indicates the existence of a settlement or colony of Greek traders at Dhēnukākaṭa. Interestingly three inscriptions from Junnār also register endowments by Yavanas. This evidence clearly corroborates the residence of Greek traders at Junnār. In 1969 a sculpture of the Greek goddess Eros carved in Alabaster was discovered at Junnār, which further confirms the existence of a Greek settlement at this town. It further strengthens the identification of Dhēnukākaṭa with Junnār.

6) Ptolemy has mentioned in his Geography the name of a city as Omenagara which has been described as the city of Min or the Śakas. R. G. Bhandarkar has equated this Omenagara or Minagara with Junnār.¹⁹ An inscription of the *Amātya* of Nabapāṇa at Junnār leaves no doubt about the occupation of this city by the Śakas.²⁰ An inscription from Kārle records the gift by an Yavana from Umehanākaṭa.²¹ There is a striking phonetical similarity between Omenagara of Ptolemy and Umehanākaṭa. It might have been the Sanskritised form of Omenagara or Minagara the new name of Junnār given by the Śakas, after its conquest. Bhandarkar's view is further substantiated by the fact that the region about 10 kms. west of Junnār is still called as Minner.²² We have an example of the renaming of Patala as Demitrias after its conquest by Demetrius²³ which is mentioned in its Sanskritised form Dattāmitri in an inscription from Nāsik.²⁴ The equation of Omenagara or Minagara with Junnār, therefore, is not unhistorical. It follows that under the early Sātavāhana rulers Junnār was their capital and was known as Dhanakaṭa or Dhēnukākaṭa. After its conquest by the Śakas they renamed it as Minnagara which, of course did not become popular due to their short rule. This is evidenced by the epithet *Dhanakaṭasvāmi* adopted by Gautamīputra Sātakarṇi. Pratishthāna, the new capital seems to have continued as the chief metropolis under his successors as seen from its association with Puṣumāvi.²⁵ Under Puṣumāvi Paiṭhān and Dhēnukākaṭa probably came to be known with the epithets of *Navanagara* and *Junninagara* respectively. Later on the epithet of the latter seems to have become its proper name. We have such parallel examples in history. Ancient Girinagara in Saurāshṭra is known as Junāgaḍh. Dvārasamudra, the capital of the Hoysalas is now known as Haḷūbiḍ. These are the derivations from the epithets of the respective place-names. Junnār seems to have been a place-name of this category.

7) While describing the trade centres of Western Deccan, Ptolemy refers to a place-name Dounga between Sopara and Chaul.²⁶ This place has not been satisfactorily identified. According to Yule, it might have been a port town on the west coast. It is an established fact that the Greek geographer has

not shown the correct geographical positions of many places. For example, he has described Nanaguna as the name of a river and placed Omenagara at its mouth. It has been rightly pointed out by Bhandarkar that Nanaguna represents the 'Nana' and 'Guna' passes of the Sahyādri linking Junnār with Koṅkaṇ.³⁷ Considering such discrepancies Dounga can be taken as a corrupt form of Dhēnukākaṭa. Abu Rihan has named the plains to the east of Sahyādri as Danaka.³⁸ It also seems to be a corrupted form of Dhanakaṭa. These references reveal that even after its renaming by the Śakas the original name of Junnār had not gone out of vogue at least upto the medieval period.

8) References in some old Marathi literary works also corroborate the identification of Dhēnukaṭa with Junnār. For example, *Kalpa samūha* a work of the 14th century A.D. mentions a geographical name Dhēnukshētra, as one of the sports known for hot water springs.³⁹ It seems to be identical with Dhēnukākaṭa. Dhēnukshētra also has not been identified. But other place names mentioned along with Dhēnukshētra have been located in Nasik District of Maharashtra. Junnār is not very far from Nasik. So Dhēnukshētra can be identified with Dhēnukākaṭa or Junnār. Among the place-names associated with Dhēnukshētra one is Kṛishṇagiri which is obviously Kanhēri in Thane District of Koṅkaṇ. At present most of the hot-water-springs are in Thane District. Abu Rihan's reference quoted above indicates that 'Danaka' represented the plains of Koṅkaṇ region situated to the west and east of Sahyādri. Dhēnukshētra also probably does not represent any specific place-name but a territorial name derived from its metropolis Dhanakaṭa or Dhēnukākaṭa. The *Purāṇas* mention Dhēnukā⁴⁰ as the name of a river flowing through Śakadvīpa which has been located in Western Deccan. Since Junnār was the capital of the Śakas for sometime, Dhēnukā might have been the ancient name of river Kukdi on which Junnār is situated and Dhēnukākaṭa might have been originated from it.

9) The carved statues at Nāneghāṭ near Junnār of Simuka—the founder of the Sātavāhana empire—his son Sātakarṇi I, the latter's queen Nāganikā, her father Mahārāṭhi Tranakayira

and the princes of Sātakarni I along with their names engraved in the label inscriptions is the most solid proof indicating this place as the earliest royal seat of the Sātavāhanas.³¹ The inclusion of Mahārāṭhi Tranakayira's statue along with the statues of the earliest Sātavāhana rulers is curious. Several inscriptions of Mahārāṭhis show that they were holding territories along the Sahyādri range even prior to the rise of the Sātavāhanas. It is, therefore, quite possible that Mahārāṭhi Tranakayira was in possession of the Junnār area and due to his marital relations with the Sātavāhanas the latter got its possession.

The foregoing discussion thus shows that Dhanakaṭa was probably the original name of Junnār. Due to its association with the river Dhēnukā as seen above it came to be known as Dhēnukākaṭa also. This place name has got striking similarity with Dhānyakaṭaka, the eastern capital of the Sātavāhanas in Andhra Pradesh. In some of the inscriptions it is also mentioned as Dhanakaṭa.³² Therefore, the possibility of the origin of the name of this eastern capital from Dhanakaṭa or Dhēnukākaṭa (Junnār) cannot be ruled out.

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PLACE-NAMES WITH 'PURAM' SUFFIX IN THE VIJAYANAGARA PERIOD

P. SHANMUGAM

MANY place-names in the Tamil country have the suffix 'puram'. Kāñchīpuram, Maṅgalāpuram, may be suggested as examples. In other parts of South India also, we have places with suffix 'puram' (Tiruvananthapuram.). Though its appearance in the Saṅgam period in the Tamil country is rare, it started appearing from the Pallava period. The inscriptions of the Pāṇḍyas and the Chōḷas provide enough names, suffixed with 'puram' for a detailed study.

The Śaiva religious canon mentions that lord Śīva destroyed the Tripura and therefore Śīva was given the name Tripurāntaka. 'Tripura' could refer to three cities in the sky. This tradition, though known to the people for quite sometime could not be fixed in its chronological frame.

The Tamil lexicographers like Piṅgaḷanti, Chūḍāmaṇi and Kallaḍam explains this word as 'a city', In some places it is understood as a fortified city. The capital cities are also suffixed with 'puram' as in the case of Kāñchīpuram, the Pallava capital. Kallaḍam identifies *puram* with 'a temple' also.

However, the inscriptions and other literary works connect this word with a commercial or mercantile settlement. The administrative body of the commercial centre *i.e.*, the *nagaram* is also referred to in some sources. For example, a Chōḷa inscription of Rājēndra I from Māmallapuram mentions the *nagarattār* as the administrative body of Māmallapuram.¹ There are references to several merchants functioning in the village. A Chidambaram inscription makes a reference to merchants settled in the village called Guṇamēnagaipuram.

When we come to the Vijayanagara period there appear many villages with 'puram' suffix. These villages were established

by the Vijayanagara kings and their subordinates in different parts of the Tamil country. For example, Narasanāyaka established a village and named it as Narasanāyakapuram (1533 A.D)².

In another instance the village Viṭṭalāpuram was established during the rule of Kṛishṇadēvarāya³. Many such villages with *puram* suffix were established during the Vijayanagara period in the Tamil country.

Though the term *puram* remained during the Vijayanagara period as a suffix, the real significance and intent were changed completely. In a copper-plate inscription from Puliyañjēri in Nannilam Taluk, the village Sadarimaṅgalam was granted to a *brāhmaṇa* named Hastigiri-dīkshita. The granted village was named as Vīra Śrī Narasiṁhēndrapuram. Perhaps the village was named after the Vijayanagara king Narasiṁha in Śaka 1430. (1508 A.D.). Hastigiri-dīkshita in turn distributed the village lands to a number of *brāhmaṇas*.

In another instance, the village Māvaṇḍūr was renamed as Rājaśekhara Kaṁparāyapuram *Māvaṇḍūrukku-pirati-namam* Rājaśekhara Kaṁparāyapuram). The villagers in the place are mentioned in the inscriptions as *mahājanas*. The use of the word *mahājanas* for the *brāhmaṇas* do not appear in the Tamil country in the Chōḷa period but, however, appears from the Vijayanagara period. Hence, we may suggest that the village was occupied by the *brāhmaṇas*.

In another instance the village Kūvam *alias* Tyāgasamudranallūr gets a new name, Narasanāyakapuram (*Kūvam- āṇa* *Tiyāgasamuddiranallūrkkku piratināmam āṇa Narasanāyakapuram*). From the old name of the village, it is clear that *brāhmaṇas* were the principal residents of the village. In this inscription, the resident *brāhmaṇas* are also referred to⁴.

In a clear reference to the establishment of a *brāhmaṇa* village, we may refer to Śrī Sōmanāthapuram. This is mentioned as an *agaram* meaning the *brāhmaṇa* quarters. Interestingly, the village has another suffix *chaturvēdimāṅgalam* after the word *puram*. From the words *agaram* and *chaturvēdimāṅgalam*, it is clear that the village was occupied by *brāhmaṇas*.

Now, how this change in the meaning of the word 'puram' appeared?

In Karnāṭaka and Āndhra regions villages with *puram* have appeared from the 6th century A.D. These villages were occupied by *brāhmaṇas*. They were referred to in the sources as *mahājanas*. This practice was followed during the Vijayanagara period also. So when Vijayanagara rulers started to occupy the Tamil country this idea was imposed. So when even a *brāhmaṇa* village was established, it has the suffix *puram*. Some old *chaturvēdimāṅgalams* while regranted to *brāhmaṇas* received the new name with the suffix *puram*.

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IDENTIFICATION OF NANNATA MAHATTAR, NANATA-SARMA AND NANNATA

SUBRATA KUMAR ACHARYA

At least four inscriptions, two belonging to the Gaṅgas of Śvātaka and the other two to the Bhaumakaras of Toshali supply us three different names, such as Nannaṭa—Mahattara, Nanaṭa—śarmā and Nannaṭa. All the three were brāhmaṇas. Etymologically the names have a common derivation. The inscriptions are also not far removed in point of time. Moreover, there was some political connection between the two dynasties referred to above. In view of these facts, it often tempts us to identify the person whose name seems to have appeared in not less than four records. The purpose of the present paper is, therefore, to establish the identity of the names and they evidently refer to one man, Nannaṭa, a noted physician of ancient Orissa.

From the Ganjam plates of Jayavarmadēva¹ it has been observed that the king after obtaining a formal permission from Unmattakēsari, granted a village called Balamaśriṅga of Varttani-vishaya (district) in Koṅgoḍa-maṇḍala (province) in favour of Bhaṭṭa Nannaṭa—Mahattara, who belonged to Vatsa gōtra, Kaṇva śākhā, and Vājasanēya charaṇa. Unmattakēsari of this grant is no other than the Bhaumakara king Unmattakēsari *alias* Śivakara I who flourished in the second half of the eighth century. There is a lot of controversy about the date of the present grant of Jayavarmadēva.² However, from the purport of the grant, it is evident that Jayavarmadēva was a contemporary of Unmattakēsari *alias* Śivakara I. According to U. K. Subudhi³ Śivakaradēva I ruled between 756 A. D. and 786 A. D., while B. Das⁴ fixes his reign period between 756 A. D. and 790 A. D. Both the scholars based their conclusion on the wrong readings of B. Mishra and Rajaguru

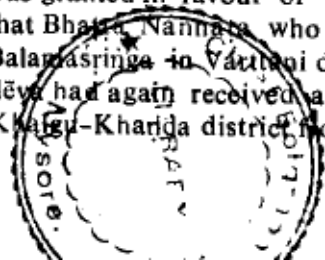
who opined that the record was dated in the (Bhaumā) year 50. The grant in question is dated in the 8th regnal year of the ruler and as such Unmattakēsari might not have ruled for a pretty long time as has been supposed by the above scholars. But this possibility in no case disputes the contemporaneity between Jayavarmadēva and Unmattakēsari.

In this connection another point is worth considering here. Jayavarmadēva is known to us from four copper-plate grants.⁵ But Jayavarmadēva of the Ganjam grant is in all likelihood different from Jayavarmadēva of Kamanalinaksapur grant which is palaeographically earlier to the Ganjam grant and also from Jayavarmadēva of the Indian Museum plates dated in the (Bhaumā) year (100 *i.e.*, 836 A.D).

However, Bhaṭṭa Nannaṭa-Mahattara, the donee of the grant was a resident of the village of Balamaśringa of Varttani-vishaya in Koṅgoḍa-maṇḍala. From the title *Mahattara* suffixed to his name, it appears that he was also acting as the village headman.

In another grant *i.e.*, the Svalpavelura copper-plate grant of Anantavarman⁶, the donee's name is mentioned as Bhaṭṭa Nannaṭa-śarmā of Vatsa gōtra, Kaṇva śākhā, Vājasaneyā charaṇa and Bhṛigu-Chyavana-Āpanavāna-Jama dagni pravara. In view of the similarity of not only the name but also the *gōtra*, etc., we incline to identify him with Bhaṭṭa Nannaṭa-Mahattara of the previous grant. The two inscriptions are not far removed in point of time. Palaeographically they resemble closely and it is also evident that the Ganjam plates of Jayavarmadēva was anterior to the Svalpavelura grant of Anantavarman and as such Jayavarmadēva was in all probability a predecessor of Anantavarman. There is some controversy about the date of the grant.⁷ But elsewhere we have made it clear that the date of the document is 9 and it is dated in the regnal year of the ruler.⁸

The village of Svalpavelura in the district of Khalgu-Khaṇḍa was granted in favour of the brahmin. It seems, therefore, that Bhaṭṭa Nannaṭa who was earlier granted the village of Balamaśringa in Varttani district of Koṅgoḍa by Jayavarmadēva had again received another village *i.e.* Svalpavelura in Khalgu-Khaṇḍa district from king Anantavarman.



Surprisingly we come across another brahmin of the same name in the Gaṇēsaguṃphā inscription⁹ and the Dhauli cave inscription¹⁰ both belonging to the time of the Bhauma king Śāntikara I. The Gaṇēsaguṃphā inscription in Khandagiri hill near Bhubanēśvar records some dedication made by physician Bhimaṭa, the son of Nannaṭa and was born from the womb of Ijyā. In the Dhauli cave inscription of Śāntikara dated in Bhauma year 93 (829 A.D.), the names of Nannaṭa, Ijyā and Bhimaṭa are mentioned. The reference to Nannaṭa, Ijyā and Bhimaṭa and also the king Śāntikara in both the epigraphs indisputably points to the contemporaneity of the records. The object of the inscription is to record the construction of a monastery (*maṭha*) by Bhimaṭa, who is the son of the physician Nannaṭa, an inhabitant of Virajā and who is born from the womb of Ijyā. Nannaṭa has been described in the present inscription as an inhabitant of Virajā or modern Jaipur in Cuttack district. The chief importance of the inscription is its date which supplies a datum for fixing the period in which Nannaṭa's family received patronage from different kings of Orissa.

From the foregoing discussion it is well understood that Nannaṭa-Mahattara, Nannaṭa-śarmā and Nannaṭa referred to in the inscriptions are one and the same brahmin. He at first received a grant from Jayavarmadēva who was a contemporary of Unmattakēsari of Bhaumakara family and as such might have ruled between c. 760 and 780 A.D. During the reign of Anantavarman, Nannaṭa left the village Balamaśṛiṅga and stayed at Svalpavelura. The land grants made to the same brahmin Nannaṭa in both the grants of Jayavarmadēva and Anantavarman make us believe that the latter was an immediate successor of the former and very likely he ruled from c. 780 to 800. A.D.

Of the two inscriptions belonging to Śāntikara I, the Dhauli cave inscription is dated in Bhauma year 93 equivalent to 829 A.D. Both the inscriptions were engraved by Bhaṭṭa, Bhimaṭa, son of Nannaṭa by Ijyā, a resident of Virajā. We incline to identify Nannaṭa of these inscriptions with Bhaṭṭa Nannaṭa of the two Śvētaka Gaṅga grants. Possibly sometime after c. 800

A.D., the last tentative year of Anantavarman's rule and sometime 829 A.D., the date of the Dhauli cave inscription, Nannaṭa migrated from Svalpavelura in Śvētaka kingdom to Virajā in Toshali. Because by 829 A.D., we find Nannaṭa received royal patronage under the Bhuma king. However, from the two Bhuma records, it becomes clear that both Nannaṭa and his son Bhimaṭa were reputed physicians of ancient Orissa.

NOTES AND REFERENCES

- I.H.Q.*, Vol. XII, pp. 489-93.
- 2 Pt. B. Mishra, the editor of the grant read it as *Sahvat* 50 of an unspecified era. Following Pt. Mishra, Dr. S. N. Rajaguru has gone a step further by taking it to be the Bhauma year (*History of the Gaṅgas*, I, p. 161). In the opinion of Dr. R. C. Majumdar the symbol in question should be read as 20 (*The Age of Imperial Kanauj*, p. 80 f.n. 30 while Dr. D. C. Sircar read it as Gaṅga era 120 (*J.A.H.R.S.*, Vol. II, No. 1, p. 39). In this regard one of the most convincing remarks has been advanced by Dr. S. C. Behera who examined the symbol in the light of Buhler's chart and proved it to be the figure 8. (*Rise and Fall of the Sailōdbhavas* p. 97.)
 - 3 *The Bhaumakaras of Orissa*, p. 63, 1978, Calcutta.
 - 4 *The Bhaumakaras add Their Times*, p. 63, 1978, New Delhi.
 - 5 a) Kamanalinakapur copper-plate grant, *O.H.R.J.*, Vol. VII, No. 2, pp. 83-86.
 (b) Badakhemundi copper-plate grant, *Ep Ind.*, Vol. XXIII, pp. 361-63.
 (c) Ganjam copper-plate grant, *I.H.Q.*, Vol. XII, pp. 489-93.
 (d) Indian Museum plates, *Ep. Ind.*, Vol. XXIII, pp. 367-69.
 - 6 *Ep. Ind.*, Vol. XXIV, pp. 123-37.
 - 7 Dr. B. C. Chhabra, the editor of the grant, has rendered the reading of its date as *Sahvat* 19 (*Ibid.*, p. 130.) whereas Dr. Rajaguru differs from him and points out that it should be *Sahvat* (Bhauma) 79. (Rajaguru, *op. cit.*, p. 216)
 - 8 Vide my paper "A Note on the Genealogy and Chronology of the Gaṅgas of Śvētaka" to be published.
 - 9 *Ep. Ind.*, Vol. XIII, p. 167.
 - 10 *Ibid.*, pp. 263-64.

PLACES WITH CASTE NAMES IN TIRUNELVELI DISTRICT

S. MUTHUSWAMY

TIRUNELVELI is one of the oldest districts in Tamilnadu. The district was formed during the rule of East India Company. When the Ramanathapuram district was formed two taluks of Tirunelveli district were added with the former district. The district remained undisturbed for more than hundred years till it was bifurcated and named after the two great freedom fighters viz., Kattabomman and Chidambarnar. These two districts are now called Tirunelveli, Kattabomman and Chidambarnar Districts. The composite district of Tirunelveli prior to its bifurcation is taken into account for the purpose of this paper.

Many places in the district are named after different castes. This may be due to the reason that the people of the castes after whose name the place (village) is named would have settled there first.

A study of the places with caste names reveal that the place-name consists of two parts: first part denoting the caste name and the second part ending with *kuḷam*, *paṭṭi* or *kudiyiruppu* or *viḷai*. *Kuḷam* means 'a tank'. The tank would have been formed by a particular caste for storing water for drinking (by people and cattle), irrigation and other purposes. The settlement near the tank took the name of the caste to which the people who formed the tank belonged. *Paṭṭi* means 'a small settlement.' *Kudiyiruppu* means 'residence.' *Viḷai* denotes 'dry lands fit for seasonal cultivation.'

Let us examine the castes after whose name places are called.

IDAIYARS : They are Yādavas of the Tamil country. Their traditional occupation is cattle rearing. For watering their herds they would have formed many tanks and would have

settled nearby. Even when these pastoral people moved to other places in search of new pastures, tanks and places formed by them were called after their names. The people of this caste are spread all over the district. The name of many villages formed by this caste end with *kuḷam* (tank). Because of the necessity for watering their cattle they would have excavated many *kuḷams*. Villages with the name *Iḍaiyaṅkuḷam* (shepherd tank) are many in Tirunelveli District. Villages with suffix *kuḷam* are generally found in dry parts of the district and such names are rare in riparian areas. *Kōṇār* is the caste suffix of the *Yādavas*. There is one village with the name *Kōṇārkuḷam*. *Iḍaiyaṅkuḍi* (residence of the *Iḍaiyaṅ*) is a village in this district.

NĀDĀRS: They are traditional tappers and one of the early settlers of this district. They were also called Chanars *Nāṭṭār Kulam*. *Sirunāḍār Kuḍiyiruppu*, *Periya Nāḍār Kuḍiyiruppu* are some of the villages named after this caste.

REḌḌIYĀRS: They are Telugu martial people who migrated from Andhra Pradesh. There are places named *Reḍḍiyārpaṭṭi* (settlement of *Reḍḍiyārs*) in the district.

VELLĀLARS: They are land owning agriculturists. *Veḷḷāḷaṅkuḷam* and *Veḷḷāḷaṅ Viḷai* are the places named after this caste.

BRĀHMINS: The Tamil word *Pārppan* or *Pāppān* denotes brahmins. There are villages named after this caste. *Pāppānkuḷam*, *Pāppākuḍi* are some such villages. *Bramhadēśam* is another village named after this caste. Villages of learned brahmins were called *Bramhadēśam*. *Bhaṭṭar* is 'a brahmin' who performs *pūjas* in *Śiva* and *Vishṇu* temples. There is a village by name *Bhaṭṭarpuram*.

MARAVAR: They are the people of Tamil martial community living in all parts of the district. They use the caste appellation *Thēvar* after their name. *Maravan-maḍam* and *Thēvarkuḷam* are some of the villages named after this caste.

OTHER CASTES : Paṇḍārams are garland makers. Paṇḍāra-kuḷam is a place named after this caste. Cheṭṭi is the shortened form of Cheṭṭiyār. Cheṭṭikuḷam is a place formed by this community. Muslims in this district are called Tuḷukkar. This term is derived from Turks. There are villages with the name Tuḷukkarkuḷam. Veṭṭuvaṇṇikuḷam is named after Veṭṭuvaṇṇi who belong to hunting community.

From the above analysis it is seen that many places in composite Tirunelveli District are named after different castes. Among such places, the names ending with kuḷam are many.

AN ENGINEERED ANALYSIS OF COMPOSITION AND NOMENCLATURE OF MOHOLLAS IN GWALIOR CITY

C. S. GOKHALE

THE importance of nomenclature has been emphasized by man from time immemorial. The paper analyses the patterns and factors which might have influenced the naming of *mohollas* in Gwalior. Four classes of names viz., *mono*, *bi*, *tri* and *tetra* nominal classes have been identified and the relative significance of words in various classes has been discussed. The major factors influencing the naming of *mohollas* in Gwalior, as discussed in the paper include (i) Dharma (ii) History (iii) Flora and fauna (iv) Natural resources (v) Family life (vi) Profession and status (vii) Caste (viii) Economic establishment (ix) Hero worship (x) Numericals and graphics (xi) Culture and (xii) Others. A scientific analysis of the data indicates that the names (and therefore the practice of nomenclature) of *mohollas* in Gwalior refers to the communal, social, political and industrial oneness and their influence on human welfare.

Introduction

The importance of nomenclature has been emphasized over and over again by man from time immemorial. The process of naming and being named has and will continue to lead man from the dark caves of ignorance to citadels of light-temple of wisdom. Just as the object reflects in a mirror, so does the name reflect the many faceted forms of life and human history. Doubtless, the naming and therefore the name is as individualistic as the individual or place or an object. However, this single unit called 'name' is more inclusive than it appears; it tells us the history, culture, societal forms and what not of the great human race.

Mohollas of Gwalior — An Overview

The present paper attempts to recapture the story of *moholla* with reference to the city of Gwalior. The literal meaning of the term *moholla* is that it represents a part (or more scientifically, a measurable space or area) of a town or a city. Gwalior, the capital of the erstwhile State of Schindia has been one of the most celebrated cities of India. With a population of about 8 lakhs. and an area of about one hundred fifty square kilometre, this city is built on oldest form of geological formation called Gwalior Series. Presently, it encompasses three divisions namely Lashkar, Morar and Hazira. The city of Gwalior was known down the history lane by several names. Lord Gōpāl Kṛishṇa's name has been frequently linked with the city of Gwalior and the neighbouring towns such as Gohad (boundary of cowherds), Gormi (grazing area) and Mathura-Brindavan lend support to this.

Some names by which Gwalior city was known in past are : Gōpāchal, Gōpādri, Gōpparvath, Gōparāshṭra, Gōpajaladh, Gōpālagiri, Gōpālkha, Gōpāchalgarh, etc. It is also said that the sage Galava spent a fruitful part of his life and hence, the name Gwalior. The present name appears to have pushed the others to the background after the 10-11th century the period when the Guru of the Nāthpanth, Gwālia, blessed the region. According to the famous historian Dwivedi (1640), the name Gwalior appeared for the first time in 1489 in a collection of stories authored by the poet Manik.

Classification

The history and organizational pattern of the *mohollas* in Gwalior present very interesting records. The hallmark of this has been the effective and self explanatory manner in which they exist. The names not only give identity to a particular zone but it further recapitulates several historical and social stigmas attached to it. Presently, over 600 *mohollas* are existing in Gwalior. A cursory look at the list highlights the fact that these can be scientifically classified to obtain better insight into their history. By conservative methods, the *mohollas* can be grouped into 4 major categories, based on the number of

words. Accordingly, some of them have single names eg., Bada, Kampoo, Gorkhi, etc., others have bi-nominal names eg., Naya Bavar, Dowlat Ganj, Chatri Mandi, etc. Those with trinominal e.g., Shindeki Chawni, Balabai ka Bazar, Senapati ki Bazariyal etc. and tetra-nominal eg., Raja Bhaskar ki Goth are also common. An important and historically significant aspect of these names is that irrespective of the number of words, the last name always is Bada, Goth, Galli, Mandi, Pur, Pura, Paiga-Bazar, Bazariya, Ganj. Oli, Tal, Chawni, Pahadia, Santar, Jhel, Campus, Chatri, Ghati, Kua, Bagh, Basti, Tekri or Naka. Where the *mohollas* have two-word names the first name signifies one or more of the following : religion, history, flora (plants), fauna (animals), ecological parameters, such as land, water, social organisation, caste, designation/status, profession, political/ societal followings. In case of tri-nominal *mohollas*, the second word links the first and the third to bring out the relative importance of the name and its origin. In the case of four word *mohollas*, the third takes over the role of linking, while the first and/or second word (s) reflect the other facets.

Analysis

Presented below are some of the major factors which influenced (or might have) the naming of *mohollas* in Gwalior.

Dharma

Dharma (life pattern) in human life forms the fabric with which the cloth of life is woven. Obviously, the quality of life depends much on the type of the *dharma* (or degree ?) one follows. Hinduism view *dharma* as the eye that sees god, the tongue that speaks good, and heart that wishes good for the humanity—No doubt this supreme sense of wishing humanity—irrespective of caste or religion has had influence on naming *mohollas*. A few of the names such as Achaleshwar. Ram Mandir, Dwarkadeesh ka Mandir, Rasula Bad, Baba Kapur ki Gali, Gurudwara Chawni, and Church moholla bring out the influences of *dharma* (way of life) on the nomenclature. That such *mohollas* co-exist to form a larger part of the city brings out in good measure the concept of Unity in Diversity.

Some of the *mohollas* further brings out the impact of the beliefs and superstitions that existed (or exists) during the historical past of the city eg., Sankat Mochan Hanuman, Sanathan dharam mandir, Jain Mandir, Gusta Ka Tajiya, Datha Bandichor, Nag Mandir, St. Mary's area, etc.

History

History seldom fails to leave its impeccable impression on the man's life. This is indeed true of *mohollas* and their names in Gwalior. The names in some cases give instant reference to the unseen but ever sung heroes of past wars. The new waters, as a rule wash away the older ones ; but the older ones remain, may be elsewhere. Similarly the older names are remembered for ever as new ones are introduced or forced on men. This is an inevitable consequence of war reflecting in names of *mohollas* down the memory lane. Examples are many but to cite a few, Man Mandir, Gujri Mahal, Jank Ganj Jiwaji Chowk, Madhav Ashram. Tansen Nagar, Victoria Market, Jahangir Katra, Rani Jhansi Marg and so on. The case of Lashkar is interesting indeed. This name, (it is said) took its origin from the time the army (Lashkar) of Schindia camped in the location. Very often, the history of a place is written with swords and guns and *mohollas* such as Army Bazariya, Purani Chawni. Shinde ki Chawni exemplify this.

Flora and Fauna

Plants and Animals have been dependable companions of man, through his long journey towards the dream land. It is no wonder that he has named his *mohollas* after them. In Gwalior there are many such *mohollas* including Utabada (camel), Moor Bazar, Chidia Ghar, Maina Wali Gali, Hathi Khana, Hiran Kothi, Ganda Wali Sark, Amkho, Ghasmandi, Panpatte ki Goth, Phool Bagh, etc.

Natural Resources

Man has been the manipulator and manager of the vast natural resources such as water, land and so on and this interaction has led to his naming *mohollas* in their recognition. Thus we have Nadi Sanatar Katora Tal, Sagar Tal, Jansi Nala,

Moti Jheel, Nawab Singh ka Kua, Doli Bua ka Pool, Naharwala Moholla, Khi Pura, Gol Pahadia, Trikonja, Mudia Pahad, Satyanarayan ki Tekri mohollas in Gwalior.

Family Life

Community and family inter-relationship too have influence in naming *mohollas* in Gwalior, examples include Mama Ka Bazar, Apa Ganj, Sath Bhai ki Goth, and Lala ka Bazar.

Profession and Status

Over the centuries human society has, for its own welfare, developed an accepted form of hierarchy. To a great extent this social pattern has been influenced by traditional and acquired skills in various professions. A few of the *mohollas* have suffix or prefix, one or more of the status of a person(s) and examples such as Pradhan Sahab Ka Bada, Mukhtiar Pura, Sardar Surve Ki Goth, Sardar Bakshi Ki Goth, Kanungo Ka Moholla Moholla Golandaj, Darji Oli, Mochi Oli, Khallasi pura, Mehter Basti, Naal band ka moholla, Tali Ki Bazariya, Khatik Moholla, etc., drive home this point.

Caste

Despite a secular and united community pattern, human civilisation has always had intra religion groupings called castes. The domination of a particular group has in due course resulted in a *moholla* being named after it. Khumar pura, Pardj moholla, Jain Chatrawas, Sindhi Colony, Bhoi Pura, Te Bahadur Colony, Maratha boarding, etc., fall under this category.

Economic Establishment

The economy of a city or a town is under the direct control of people and organizations that form a bridge between the producers and the consumers. The role of this class of individuals generally called the business community too has resulted in *moholla* indicating the specific economic exchange taking place in the area. Thus we have Lohia Bazar, Sarafa Bazar, Topi Market, Mewa Market, Lakad Khana, Machli market

Dahi Mandi, Kapda Bazar, Chatwali Gali, Saudagar, Santar etc. in Gwalior Birla nagar, J.C. Mills Colony, Simmco Colony Udyog Puri, etc., represent *mohollas* named after major modern industrial houses.

Hero Worship

From time immemorial worshipping of individuals from various fields such as wars, sports, politics, social works and so on is in vogue. It is but natural that *mohollas* named, Vir Savarkar, Sarovar Tilak Nagar, Gandhi Nagar, Subhash Market, Nehru park, Indira, Colony, Sanjay Complex, Jayaprakash chowk, Capt. Roop Singh Stadium, Pinto Park, Savithri Satnar, C. P. Colony, Shiv Hare Chowk, Vivekanand Marg exist.

Numericals and Graphics

Numbers and Graphics have been among the greatest inventions of man. They have often given shape to his invisible imaginations. They have also given names to *mohollas*. Some of these are : Kampoo Thiraha, Char Shehar Ka Naka, Hanuman Choraha, Bara Dari. Novgaja road, Bavan Paiga No Lakha parade.

Culture

Culture and civilization have been described as two sides of the same coin. It is customary to define culture as something that we inherit while civilization is what we are. Human race during its evolution from the pre-stone age has inherited several cultural funds like love, affection, kindness, friendship and *ahimsa*. Hope and desire and thought and deeds are two pairs of qualities that help us to look forward to our ups and downs of life. It is, therefore, natural that these human emotions make their claim while naming *mohollas* Prem Nagar, Seva Nagar, Dharpan Colony, Shramik Colony, Rang Bhavan, Manas Bhavan, Loot pura, etc. speak of this truth. These further, raise hopes to lead the city towards an era of mutual understanding and promote much acclaimed brotherhood.

Other Criteria

The naming of a *moholla* may cross the barriers of factors categorized above and several unpredictable factors may have profound influence in the process of nomenclature. Thus, Path Ka Pura reflect the height of human physical fitness while the other extreme is and represented by Tota ki Bazariya. Similarly Chhuta ki Bazariya and Pahalvan ka Akade point to the two contrasting features of our society. Usha Kiran palace, Jayavilas Palace, Dwarkapuri, Mall Road, etc. reflect the royalty whereas Puran ka Pura and Pannalal ki Gali may represent ordinary citizenry.

Conclusions

The process of nomenclature is by no means a new one. It is perhaps as old as man himself. It is true that human form structure has undergone gradual changes during the centuries and it must, therefore, be accepted that all processes controlled by man should also experience similar change. With the advent of industrial revolution, national independence and subsequent development activities, the Gwalior city has become more cosmopolitan in its structure and composition. The arrival of people from different parts of the country and the world has resulted in naming the *mohollas* with more common and easy jargons in place of old ones and tongue twisters eg., Savarkar Sarovar is commonly known as Katora tal, Station as tasion. Bazariya is a commonly used word for Bazar. Languages of various group of people arrived and or settled also influences the naming for e.g., Kila gate, Babarchi Khana, Kabristan, Nimbalkar Goth are derived from English, Urdu, Arabic and Marathi languages.

This paper is basically based on two publications (1) by L. M. Sharma—'Agra City's Moholla names' and (2) by Kamini—Gwalior's Moholla names Rup Rachana. It incorporates the information collected by author from various sources such as local newspapers, old citizen of Gwalior city, friends and of course from history books on Gwalior. Based on all these, attempt has been made to present the analysis of *moholla* names

of Gwalior in simple and easily understandable form using easy technical and systematic approach.

May this art (or Science) of naming grow further to further the human needs. After all, the nomenclature is the ABC of human communication system.

ANJANEYA AS A PERSONAL NAME—AN ANDHRA SPECIALITY

S. D. THIRUMALA RAO

THE name Hanumān has many synonyms. As Lord Hanumān is the son of Vāyu and Añjani, patronymic and matronymic names have come into being. Patronymic names of Hanumān formed through *tatpurusha-samāsa* form of the compound word are: Pāvana Kumār, Sāmira Kumār, Vāyusuta and so on. Māruti, Pāvani, Sāmeeri are the names of Hanumān formed according to the *apatyarthaka-taddhita-samāsa* form of word-formation. Matronymic names of Hanumān formed through *tatpurusha-samāsa* form of compound work are Añjaniputra (word used) by Tulasidas in *Hanumān Chalisa*, Añjaninandana and so on. Añjanēya is the name according to *apatyarthaka-taddhita-samāsa* form. Other formations like this are Vainatēya, Kādravīya, etc. Vaishṇavaite Hindus name their children (male as well as female) after Lord Hanumān throughout India. Among the Malayalis, the personal names of Hanumān are non-existent. Tamilians also do not name their children after Hanumān although Lord Hanumān did many great things in their land (Rāmēśvaram) as depicted in *Rāmāyaṇa*. The name Hanumanta is very popular among the Kannaḍigas who claim Lord Hanumān as belonging to them (*Kannaḍa-vīra*). The variant Hanumēśa is also popular among Kannaḍigas. In Āndhra, Hanuma, Hanimi Hanumat, Hanumanta, Anumantu, Añjanēya are extensively used names. Among Maharashtrians, Hanmant are popular forms. In North India, Hanumān with its variants is in vogue. Pāvan Kumār occurs now and then. In Bengal, names like Sāmīr Kumār might be found.

A significant fact is this. No where except in Āndhra region, do we find Añjanēya as a personal name. Every village in Andhra Pradesh will have a temple for Hanumān and this is invariably referred to as Añjanūyasvāmi-guḍi. Añjanēya-stuti

mentions *Añjanēyam ati Pātalānanam*. There is *Añjanēya Daṇḍakam* beginning with *Añjanēyam*, *Prasannāñjanēyam*. These are very favourite of the Āndhras. In Telugu, we have a philosophical treatise in verse called *Śītā Rāmāñjanēya Saṁvādamu* and a film *Rāmāñjanēya-Yuddhamu*.

Picturesque prefixes are added to the personal names of *Añjanēya - Prasannāñjanēya*, *Vīrāñjanēya*, *Rāmāñjanēya* and *Shaṅmukhi Añjanēya*. If one comes across a name *Añjanēya*, in a telephone directory, railway reservation list or in electoral rolls with suffixes like *lu*, *appa*, *śāstri*, *śarma*, one can safely conclude that the bearer of that name would be an Āndhra. Even female children in Āndhra are named after Lord Hanumān. The names of Lord Hanumān especially *Añjanēya* is an Āndhra speciality. The word *Añjanēya* is indicative of the springing power of the son of wind and his talent in music and mastery of nine varieties of grammar (*nava-vyākaraṇa-panḍita*). The uniqueness consists in the fact that although the word *Añjanēya* is a pristine and pure Sanskrit word and not a corrupt or distorted form or a *tadbhava*, still the name is confined to only one linguistic group in India, the Āndhras. Has the melliflousness and vowel-ending of Telugu language anything to do with the preference of the Āndhras (the Telugus) for the word *Añjanēya* as a personal name ?

A NOTE ON TARKHANPET A FORTIFIED VILLAGE IN MEDAK DISTRICT

S. S. HUSSAIN

TARKHANPET, a fortified vilage in Narasapur Taluk of Medak District, Andhra Pradesh is situated on Patañcheru-Jōgipeṭ, Saṅgāreḍḍi-Narsāpur roads crossing just near a large village called Turkala Khānapur. Unfortunately, it is not mentioned in the *District Gazetteer, Imperial Gazetteer* or even in the list of villages of India and Pakistan (*Gazetteer of India and Pakistan* 2 volumes). However, it is shown in the Topo-sheet of Survey of India lying near about 17°-39' long. and 79°.13' lat.¹

As per description and photographs supplied by one of my colleagues, the village is surrounded by highstone-wall at all four sides having four massive gateways. In the centre of this small fort is a residential small place surrounded on all sides by residential houses with some open space by the side of kuchcha roads leading to all the four directions from the centre of the village.

The inscriptional² slabs are still in-tact to the right and left sides of the eastern gateway. The language is Persian verse and executed in fair Nasta'liq characters. It was discovered at this place by my colleague Mr. G. S. Khwaja while exploring the above district. It reveals that a residential quarters was founded in A.H. 1188 (1774-75 A.D.) by one Amiru'd-Daula Tāhir Khān Bahādur and named it after him *i.e.*, Tāhir Nagar. The composer of the verses has added the brilliancy of his pen-manship in composing the chronogrammatic hemistich. The hemistich *Mubārak Nām Ham Tāhir Nagar Shu'd i.e.*, '(the town) Tāhir Nagar too was named after his auspicious name (Tāhir Khān)', yields the date A.H. 1188 (1774-75 A.D.).

Tāhir Khān of the inscription was the Faujdar of Karnataka and submitted to Āṣaf Jāh I (1724-48 A.D.) along with other

Faujdar.* He might have received the title of *Amiru'd-Daula* at a later date from Asaf Jāh II and a Jāgir in the Medak District where he constructed his residential fort and palace and named it Ṭāhir Nagar after his name. It is not known when the original name Ṭāhir Nagar corrupted to its latest shape which is known today.

By judging the corrupt form *Tarkhānpeṭ*, we can easily make out the reasons of its corrupt form which is not without basis as generally seen in the change of place-name forms. First, let us divide the modern name *Tarkhānpeṭ* into three parts viz., *Tar-Khān*—and *peṭ*. People always like to simplify their languages. If we think in this way, people like to avoid long names. For simplifying and for easy form and also by continuous use of the name Ṭāhir by the local people and of surrounding areas, whether literate or illiterate, the word *Ṭāhir* lost its long *ā* and *hi* and taken its simple form *Tar* which is very common in Indian place names. *Khān* was the part of the name of the founder. Although that was not included in naming the town after his name, yet it seems that due to his popularity or due to his *Afghān* origin, the word *Khān*, was also included by the public with the name of the village for keeping the identity of the village which was founded by an *Afghan Ṭāhir Khān*, a high noble of *Āṣaf Jāh II*. Lastly, the suffix of the name *nagar* changed into *peṭ*, is probably only because of the location of the village as described above, was most suitable for regular or weekly market for that region and that too in the presence of the court official whose residential palace is still there. The continuous practice of holding weekly or regular market was the reason for the popularity of its name amongst the people of the surrounding villages who changed the word *nagar* into *peṭ*, which is a common feature especially in *Andhra Pradesh*.

NOTES AND REFERENCES

- 1 Topo-sheet No. 56 K/2 of Survey of India.
- 2 *A. R. Ep.*, 1985-86, No. C 8
- 3 Yusuf Husain Khan, *The First Nizam*, p. 147; M. A. Nayeem, *Mughal Administration of Deccan under Nizamul Mulk Asaf Jah*, p. 38.

DINJAWAS — A PLACE NAME

G. S. KHWAJA

RENAMING the places after the rulers, religious figures, mythical legends and local chief has been a common phenomenon in ancient as well as medieval period of history. Sometimes invaders, rulers and regional chiefs themselves have rechristened the old townships after their names and for many occasions respective progenies or devotees too shared the credit of renaming the places obviously as a token to patrimony of their predecessors or ideals.

The old place name Dīnjāwās has undergone the same process to be called now as Amarpura. Modern Amarpura has yielded one Persian inscription which records the name of this village as Dīnjāwās.¹

Amarpura is a village in Nagaur Tahsil and District of Rajasthan, situated on 27° 14' N (latitude) and 73° 47' E (longitude) at a distance of about 6 kilometres north-east of Nagaur.² City and Division of Nagaur, of which Amarpura remained a constituent village, being situated on a very important geographical position played a very strategically vital role in the political and administrative set-up of medieval Rajasthan. Right from Ghori conquest till later-Mughal period Nagaur remained the most coveted place. Māmluks, Khaljis, Tughluqs, Khanzādas, Sayyids and Lōḍīs in sequence ruled Nagaur. Afterwards Rao Maldeo of Jōdhpur and then Sher Shah Suri respectively occupied it.³ After the fall of Suris emperor Akbar annexed Nagaur to Mughal dominion and status of full fledged *sarkār* was given. Akbar himself stayed at Nagaur to supervise the military operation against Jōdhpur. After bringing to Mughalfold Jōdhpur was given to Udai Singh Rāṭhōṛs. It was conquest of Jōdhpur which brought Rāṭhōṛs so bosomly close to Mughal emperors that Udai Singh *altas* Mota Rāja gave her daughter Joda Bā'ī in marriage to prince Salīm

(Jahāngīr) who gave birth to prince Khurram (*Shāhjahān*).⁴ Uday Singh's son Suraj Singh and grandson Gaj Singh were *manṣabdārs* in the courts of Jahāngīr and *Shāhjahān* respectively. One important incident took place when Gaj Singh died and according to his will chiefship of Jōdhpur was inherited, against the normal practice, by his younger son Jaswant Singh and not by the elder son Amar Singh.⁵ *Shāhjahān* though recognised the will of Gaj Singh but was equally sympathetic to Amar Singh, who was the grandson of his real maternal uncle. Amar Singh, who was already in the service was compensated by *Shāhjahān* through conferring on him a title of *Rāo*, an enhanced *manṣab* of 3000 men and 3000 *Sawārs* (cavalrymen) and *Jāgīr* of *Pargana* of Nagaur in his eleventh regnal year (1637-38 A. D.).⁶ After enjoying a meritorious career Rao Amar Singh was killed in the seventeenth regnal year (1644 A. D.) of *Shāhjahān* and the charge of Nagaur was given to his son Rai-Singh, who served the Mughal Court down to Aurangzeb's time.⁷

The first thing which hints towards the possible factor leading to the renaming of the village of Dīnjāwās as Amarpura is the personage of Rao Amar Singh Raṭhōṛ. But one thing should be noted here that inscription, which records the construction of a mosque during the reign of *Shāhjahān* in 1655 A. D., mentions the name of the village as Dīnjāwās. The inscripational slab fixed above the central *mīhrab* of a local mosque is, beyond any doubt, *in situ* and happens to be the only source to record the name of the village (*mauḍ'a*) as Dīnjāwās. As Amar Singh died in 1644 A. D., and the name Dīnjāwās continued till 1655 A. D., even after the death of Amar Singh, it is clear that change of the name occurred not at the behest of Amar Singh, it is clear that change of the name occurred not at the behest of Amar Singh. It is most likely that Rai Singh had named it after the memory of his father. Another thing which supports this idea is the example of the name of a suburban locality Rāo Rāsāpura, named after Rao Rai Singh, situated near Aurangabad (in Mahārāshṭra) where Rai Singh stayed for a sizeable period of time while participating in military campaigns of Deccan with *Khān-i-Jahān Kokaltāsh*.⁸

A few lines about the etymology of the name Dīnjāwās will not be out of place here. There are a number of villages in Rajasthan and adjacent Sindh Province of Pakistan which are named after persons with a suffixing syllable *wās* (*bās*) which obviously, indicates the habitat or ownership of the person at that particular piece of land. This place-name Dīnjāwās through this popular law of christening indicates towards its naming after some Dīnjāh, dictionaryally saying 'grandeur of faith'. To identify the personage of a Dīnjāh, who had stayed at this place, we will have to peep into the religious history of Nagaur city. It is very characteristic with Nagaur and its suburbs that a large number of Muslim saints had stayed here. Ṣūfī Hamīd-u'd-Dīn Nāgaurī (A.H. 673/1274 A.D.), the celebrated Muslim saint famous for abandoning worldly affairs⁹—for this very quality he is given the epithet of *Sulṭān-u't-Tārikīn* (king of those abandoned the world)—is one of them whose *nisbat* Nāgaurī, might have resorted to stay at Dīnjāwās relinquishing the atmosphere of Nagaur which was full of political activities. Ṣūfī Hamīd-u'd-Dīn's personage has added mentionable grandeur to the cause of Islam that is why calling him Dīnjāh (grandeur of the faith) was much appropriate. In the light of this synthesis it becomes a strong possibility that a *wās* (stay) of Ṣūfī Hamīd-u'd-Dīn necessitated local population to designate this village as Dīnjāhwās which was further corrupted to simply Dīnjāwās. It is interesting to know that the last abode of the said saint is situated in the northern outskirts of the city of Nagaur¹⁰ lying on the way to Dīnjāwās.

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THE PLACE NAME UDAGAMANDALAM A STUDY

M. BASAVALINGAM

UDAGAMANDALAM (Anglicized as Ooty),—a veritable ethnological museum and a paradise for the linguistic studies, still awaits solution in regard to its toponymy. There is a copious supply of conjecture as to its etymological origin. It is nothing but a popular fallacy which has conjured up the myth of a Tōḍa - mund upon or near a so-called single boulder at Ooty, which was generative of the name of oṭraikkal-mund - 'a single stone settlement' or its variant oṭraikkai-mund meaning 'a settlement of an one-handed person'. Many authorities, without questioning, merely toe the line of this over simplification as Hobson's Choice. With the 'hoi polloi' of Ooty, this definition has readily become a 'wishful thinking' for the simple reason 'mandu'—the suffix of the toponym 'Udagamandu' is in a way suggestive of the pastoral ethos of the Tōḍas who alone represent a purely pastoral economy in India today.

Furthermore, identifying Udagamaṇḍalam with the place-name Udagai, conquered by Rājarāja Chōḷa in the beginning of the 11th century A. D., on the west-coast, is no doubt to cross the limits of reason, since an argument of that tenor carries no conviction and evenness.

The tenuousness of the traditional 'hunch' about the 'oṭraikkal' (single-stone) must be emphasized, however, especially in the face of conspicuous non-existence of a Tōḍa mund designated as oṭraikkal-mund or oṭraikkai-mund anywhere near Ooty. This suggestion of course is a vaporous folk-tale based on 'prima facie' evidence.

According to Emeneau, the original Tōḍa name for Ooty was pat : Mund or Patx : mund¹ with the latter being probably the more original form, whence, through the intermediary of

Badaga language, the appellations like Hoth : Thege : mandu and Hoth : thege, in short, have arisen, as the plosive *Pa* readily changes into the aspirate *h* in Badagu as in Kannaḍa. Emeneau has observed that the present stone House at Ooty had been originally a funeral mund (called Patir) of the Tōḍas which subsequently became a sacred place where they kept their bell and axe and the buttermilk coagulant.² Here, an archaic Tamil word patukkai comes to our mind, which in essence stood for a funeral cairn circle.³ The ostensible parallelism between the terms—the Tōḍa patir and the Tamil patukkai is highly intriguing.

A small historical quest, at this juncture, takes us to an inscription at Koḷumam dated 1343 A. D. (a year after the death of Hoysaḷa Vīraballāja III) recording a gift of two villages named Mādhava-chaturvēdimāṅgalam and Tenṇavadaraiya-chaturvēdimāṅgalam in Karaivaḷi-nāḍu—the eastern part of the Udumalpet Taluk in the Koṅgu country.⁴ This grant was instituted by a hero called Vīra-Chikka-Kētaya-daṇḍanāyaka, an able son of Mādhava-daṇḍāyaka, the minister of Ballāja III (1229-1342 A. D.).⁵

It is significant to note that these tax-free villages donated to the mahājanas of Karaivaḷi-nāḍu were named Ottaikkumiṇḍāṇ.⁶ A record from Karnataka dated 1314 A. D. adorns Kētayya with the title Nīlagiri-sādḥaka, also crediting him with the erection of a Viṣṇu temple at Nīlagiri-sādāraṇa-kōṭṭai in Uduvaṅgā-nāḍu.⁷

Ever since the conquest of the Nīlagiris by Hoysaḷa Viṣṇuvarḍhana in 1142 A. D., Nīlagiri-sādāra (the subduer of the Nīlgiris) was an important honorific epithet of the imperial Hoysaḷas. Narasiṃha III (1253-92 A. D.) and Ballāja III are referred to in their inscriptions as Nīlagiri-sādāra.⁸ Ballāja III bore another similar title Nīlagiri-nāḍu-Tarādhirāja.⁹ Years later even in 1489 A. D., Koḍeya Dēvarāja-voḍeya of Ummattūr zealously possessed the title Nīlagiri-sādāra.¹⁰ It is quite obvious that the Karṇāṭaka ruling dynasties from the days of Hoysaḷa Viṣṇuvarḍhana prided themselves on their hegemony over the Nīlagiri hills.

It is clear that the patir (funeral mund) of the Ka's clan of

the Tōḍas was derived originally from the ancient Tamil word 'Patukkai' which, after dropping the initial *p*, becomes—Athukkai—Hathukkai; Hothukai—Hothege in common parlance.

Of special interest, in this context, is the similarity between the Tōḍa temple and the menhir also known as the hero-stone. Ancient Tamil culture glorified the hero-stone as the only earthly god to be venerated (Puraṇānūru: 335). The Tōḍa pyramidal temple still characterizes the exact replica of the ancient menhir. In that case, was the Tōḍa temple built as a tomb, as Pyramids were, in Egypt?

The foregoing evidences establish the fact that the Hoysaḷa title "*Ottai*—*miṇḍāṇ*" (the subduer of *ottai*—*mī*—*dāṇ* denotes a 'hero' in Kannada) signifies the Hoysaḷa conquest of the place called Ottai on the Nīlagiri hills which, as Emeneau holds, was a sacred ritual centre of the Tōḍas. That *Ottai* is a corruption of *Othege* is quite tenable. Fittingly, a Kannada inscription¹¹ dated 1116 A.D. records the harassment of the Tōḍas by the Hoysaḷa army. This Hoysaḷa record is of great significance in that it constitutes the earliest mention of the Tōḍas. The Tōḍa traditions, in turn, visualize the onslaught of a horde of aliens who took away their buffaloes, especially in Koḍanāḍ region,¹² just above the Daṇṇāyakkaṅkōṭṭai, evidently a Hoysaḷa stronghold at that time.

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NOTE ON THE PLACE-NAME BARAKURU

C.T.M. KOTRAIAH

AN enquiry into the origin and meaning of the place-name, Bārakūru makes an interesting study, particularly when it is supported by a number of inscriptions ranging from 9th to 16th centuries and offering a good amount of information on various aspects of the study. The dormant factor in the naming of that place, Bārakūru was something unusual and the same is presented below.

Bārakūru is now a small town in Udipi Taluk of South Kanara District in Karnataka. As per the revenue records, it is a hamlet of another village called, Kāchūr and is about 19 kms. to the north of Udipi.¹ But in the past it had quite an important role to play as administrative headquarters, as a provincial capital city, as a professional-cum-trading centre, and even as a port-town apart from being a religious, educational and cultural centre. Its geographical position of having been the common estuary of two small rivers, Sitanadī and Svarṇanadī and close to the Arabian sea-coast (at present it is about 4 kms. inland), had also contributed to the importance of that place and its activities.²

As recorded in the Gazetteer of the District, 'the original name of the town was BāraKANŪru which was later changed to Bārahakanyāpura (the town of twelve virgins)'.³ As stated above, at one time the name of this place might have been known as BāraKANŪru (town named after a person, Bāraka) as testified in an inscription seen on a hero-stone from Hosahāḷu village, near the present Bārakūru.⁴ Since this is an undated hero-stone inscription, a short one giving not many details to support the idea and found at a place other than Bārakūru, it will have to be taken as a folk evidence/version only. Hence, it cannot be said with certainty whether that name formed the original name giving rise to the other version of

the same term, 'Bārahakanyāpura'. Further it is the only one record mentioning that name Bārahanūru, whereas the inscriptions referring to that place as Bārahakanyāpura, Bārakūru and the relevant province or division as Bārakūru-rājya are many.⁵ Otherwise the name Bārahanūru might be the colloquial or shortened form for that frequently and more authentically met with name, Bārahakanyāpura, similar to the currently in use name Bārakūru which is certainly the short form of Bārahakanyāpura. Hence, much credibility is not to be given to the statement that Bārahanūru was the original name of that place.

Now, about the name Bārahakanyāpura, 'the tradition has it that Bhūtaḷa-Pāṇḍya married twelve Jaina girls and hence, the town took its name accordingly.'⁶ But none of the inscriptions mentions that point or the names of those girls. It has no historical authenticity. On the other hand the inscriptions refer to different localities of that once urban complex, Bārakūru/ by different names like Maṇigar-kēri, etc. Hence, the above referred tradition too cannot stand the test.

But a reasonable explanation for this Sanskritised name Bārahakanyāpura can be as follows. *Bāraha* standing for 'twelve' and *Kanyāpura* standing for 'virgin or newly formed township or extension of the main city complex.' In this connection we may take into account of a similar usage '*kanya-gere*' met with quite often in the Kannaḍa inscriptions which conveys the meaning 'a newly built reservoir (*kere*), or new tank', etc.⁷ There is also a Kannaḍa equivalent for this, a shortened one of course; it is '*pannir-palḷi*' which is referred to in an inscription from the township called Kōṭekēri within Bārakūru and dated in the year 1155 A. D.⁸ It has been mentioned while recording a gift of land by one officer, Sajirāna. The same record refers to the cluster of townships of this urban complex as *nagara-samūha*—of course in a different context.⁹

This Bārahakanyāpura was an urban complex and it had twelve (*kēris*) (localities or townships) inhabited by professionals and others of different categories and functions.¹⁰ But all the twelve have not been named together in any single inscription, probably for the reason that each township (locality) had its own assembly/guild for attending to the matters of their

interests, etc.,. Sometimes more than one *kēri* (locality) are jointly referred to with the neighbouring ones but all situated within that urban complex, Bārakūru.¹¹ For instance, an inscription of the year 1382 A. D., refers to Kōṭekēri of Bārakūr only.¹² Another one of the year 1390 A. D., refers only to Mūrukēri (or Mūḍakēri) of Bārakūru, etc.¹³ In the same way *hattu-kēri* (ten localities) without naming them are referred to in the following three instances :

- 1 ...*Bārakūra hattu kēriya hadināru mandi seṭṭikāraru*....(.... sixteen persons of the trading class belonging to the ten *kēris* of Bārakūru....)¹⁴
- 2 ...*Bārakūra paṭṭaṇada hattu kēriya-voḷagaṇa Chouḷi kēri, Mūrukeri*....*hattu kēriya bēhāradiṭṭ*....(....Chouḷikēri, Mūrukēri, etc.,) within the ten *kēris* of Bārakūru-city....the business transactions of ten *kēris*....)¹⁵
- 3 ...*Bārahakanyāpurada piriyaṛamaneyallu hattu kēriya halaru muntāgi*....*koṭṭa bhūmi*....(....*halaru* members) of the ten *kēris* (sitting) in the main palace of *Bārahakanyāpura*....*made a gift of land*....)¹⁶

From the above, though the name *Bārahakanyāpura* means 'twelve townships/localities (*kēris*)' of that urban conglomeration, only ten appeared to have been prominent and popular since *hattu-kēri* is mentioned often in the inscriptions. However, from various records found at the place and in the neighbourhood and from other sources the following names of those townships are noticed and the speciality of each place is given in the brackets :

1. Kōṭe-kēri (fort area); 2. Baḷegāra-kēri (bangles manufacturing and/or selling)
3. Bhaṇḍāra-kēri (treasury and or stores); 4. Raṅgana-kēri (named after deity/person, Raṅga/dyeing); 5. Arasu-kēri (royal area); 6. Mūḍa-kēri (eastern locality); 7. Maṇigāra-kēri (jewellers-making/selling area); 8. Chouḷi-kēri (cloth making ?); 9. Pāṭhasāle-kēri (school area); 10. Hosa-kēri (new area); 11. Eraḍu-kēri (two streets/areas); 12. Mūru/Mudu-kēri (three/eastern area).

The first eight are traced and marked on the plan-map of Bārakūru town¹⁷ and the others have been referred to in the foot-note of the same work.¹⁸ All of them were commercial centres as testified by the inscriptions which give details of merchants and their gifts to charitable purposes like free-feeding of *brāhmaṇas* (learned men) in various *maṭhas* attached to different temples. Those gifts were by the members of the trading class who are termed as *seṭṭikāraru*.

From what date that place with twelve newly found localities came into existence is not definitely known. Most likely, it acquired importance as a commercial complex during the rule of the Āḷupa kings when it became their capital and particularly so when it served as a port-town having commercial transactions with the foreign nationals since *paradēśi bevahāriḡaḷu*' (foreign merchants) are also referred to in inscriptions. To serve that commercial needs, professionals of different categories/trades came and established themselves in different *kēris* for purposes of convenience and practicability in their trade.

Of the many inscriptional records, the earliest known that mentions the name of the place as "Bārahakanyāpura," is of the year 1070 A.D., during the reign of Dattāḷuvēndra Śrī-Māra.¹⁹ It also refers to "*hattu kēri* which point has been discussed elsewhere. This name "Bārahakanyāpura" continued to be popular during the rule of the Āḷupas, the Hoysaḷas and the Vijayanagara kings as borne out by many inscriptions.²⁰ From the above discussion, it can be said that the corporate functioning and the set up, gave that name to the place, presently known as Bārakūru.

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PERSONAL NAMES OF LAMBADIS

C. A. PADMANABHA SASTRY

AN attempt has been made in this paper to study the personal names of Lambāḍi community, residing in the Krishna District of Andhra Pradesh. However, a few general articles viz., a general sketch on Lambāḍi in Telugu, entitled *Lambāḍilu* appeared in the Telugu journal *Bhārati*¹ and followed by a few articles in English by P. K. Rao,² T.S. Naidu,³ N. S. Naik,⁴ M. A. Siddiqui,⁵ Shyamala Rathod⁶ on different aspects of Lambāḍi communities in Andhra Pradesh. Recently a systematic study on the socio-economic structure of Lambāḍis with special reference to North-Karnataka has been made by Halber of Dharwar.⁷ Besides this, there is a publication on Lambāḍigaḷu in Kannaḍa by Sri Basavaraj Nellisara.⁸ All these works deal with the customs, education, marriage and peasants. According to Nellisara, the naming ceremony of Lamāḍis in Karnāṭaka region is called *toṭṭilu-śāstra*. The Lambāḍis in Āndhra are supposed to follow the same process in naming a child. According to it, they use to keep their offspring in a cradle and name the child. The Lambāḍis do not wait for the auspicious day. They select any good day as per their convenience and invite an elderly person of the Jāṭ community to perform the rituals on this happy occasion. They use to give the names, as in the case of other forward communities, to their offsprings either after *tithi*, *nakshatra* or after their predecessors or the god and goddesses like Venkaṭeśa, Hanumanta, Durgā, etc.

Before going to the detailed study of the subject, let us have an idea on the nomenclature of the Lambāḍis. Lambāḍis are also known as Bañjaras. This term was derived from the Sanskrit word Vana-hara (wanderers of the forest) and have been described as the drivers of the bullocks. The Lambāḍis are also called Vañjaris (wanderers in the forest), Lambāḍa,

Lamāṇis and Labhaṇis. It is stated that these words are derived from the Sanskrit word *Lavaṇa* (salt) which was one of their principle items of trade. The Laman or Lambāḍi is considered as the sub-division of the main caste Banjāra. In certain parts of India (Coimbatore and Arcot districts of Tamilnadu, Rayalaseema districts of Andhra Pradesh), the term *sukāli* or *sugāli* is used to refer to the Lambāḍi community. It is stated that the word *sukāli* is derived from the word *supāri*. It is also stated to have been connected with Liṅgāyat-ṣeṭṭi, who trades the firewood. Shyamala Rathod opines that the word Sugali means 'rearing of cows'. According to another view, the word sugāli or sukāli is connected with the monkey-god Sugrīva, whose descendents are described as the Suglai and so they worship the deity Hanumān. Of the above mentioned opinions, Shyamala Rathod's view can be accepted. A number of persons from Lambāḍi community in Andhra Pradesh generally go for the rearing of cows. Besides this, the Lambāṇis in Āndhra are proficient in repairing the gunny bags probably to carry the mercantile goods from place to place. There is reference to this type of carriers in the work *Daśakumāra-charitra*.⁹

It is stated that the grain carriers reached the Deccan with Mughal armies early in the 17th century. Mandeho describes that Lambāḍis used to buy the wheat and rice in the markets of the Deccan towns and carry them to the other parts of Hindustan. They practised the transportation of grains and other food materials with the help of pack bullocks. Because of their occupation, this community is called non-pastoral nomads or service nomads.

The categorisation of personal names of Lambāḍis is purely based on the classification of their community.

Divergent views have been expressed on the classification of the Lambāḍis. Sri Nanjundayya and Anantha Krishna Iyer¹⁰ opined that the entire Bañjara or Lambāḍi community has been divided into four main exogamic units viz., Bhukya, Panahar, Chowhan and Vaditya and each of these are again sub-divided into various categories. The first main division Bhukya consists of seven sub-divisions, namely Dungavat,

Bhimavat, Romavat, Dhega or Dhejavat, Khetavat, Nenavat and Kharamlot. The etymological derivation of suffixes *vat lot* is not known. However, we can presume that these words may relate to the family names. S. Sirajul Hussain has given the following classification of the community. They are Mathura, Labhani, Charan, Dhadis and Dhalias.

Among these, the third group *i.e.*, Charan group form the majority of the Bañjaras in the Āndhra and it consists of five sub-groups each of which is divided into various divisions. They are as follows :

Rathor (7 sons)	Pauwar	Chavan	Baditya
1. Bhukiya	1. Jharbala	1. Kola	1. Somalakami
2. Aloth	2. Amasoth	2. Sagawath	2. Jogalan
3. Jaloth	3. Lokasawath	3. Moda	3. Mohilalan
4. Dharmasoth	4. Vinjarawath	4. Palita	4. Zalalan
5. Banoth	5. Tarbani	5. Keloth	
6. Mukhale	6. Khotbani	6. Lawdiya	
7. Mohan	7. Goramu		
	8. Bani		
	9. Ayoth		
	10. Lodhi		
	11. Mayagnani		
	12. Chaboloth		

According to Shyamala Rathod, the Baditya or Vaditya group consists of twenty seven names, of which thirteen are Bhadavath-gōtras. Among these, one represents the group of tradesmen or artisan. The brahmins, the priestly class represent a few sub-divisions of the Bhadavath. The Bhadavath are said to be the custodians of local legends. The naming ceremony will be performed under the guidance of the custodians.

As already mentioned above, the Lambādis in Āndhra assume their names after the week-days, *nakshatra*, *tithis*, etc. Each name contains two units. The first unit refers to the sub-caste to which they belong and the second unit mentions the original name which they had *eg.*, Istavat, Paltiya, Lahuri, Banavatu,

Gugulōtu, Bhukya. All these names refer to the first unit or first part of the personal name and also refer to the names of the sons belonging to the main sub-groups of the community.

The Second unit of the personal names like Tavirya, etc., refers to the day, *nakshatra*, *tithi*, god or goddess. eg., Somla-name given after Monday; Tavirya-name given after the week-day Saturday; Mansya-given after Tuesday; Sakrah-name given after Thursday. The following are examples to note—Paltiya-Somla; Istavatu-Balu; Lahuri—Deepla; Banavatu—Gomdya; Gugulōtu-Bilya; Bhūkya-Jikya; Būkya-Kaliya; Bhūkya-Limsya; Pältiya Pura named after Wednesday; Bhūkya-Palki; Bhūkya-Ramkya; Bhūkya-Kitoppa; Bhūkya-Jumla; Gugulōtu-Chapla; Gugulōtu—Bhagan; Gugulōtu—Kodiya—named after Monday; Gugulōtu—Munya; Gugulōta-Chinya; Gugulōta-Kicha;

The female names of Dhāravatu sub-community are as follows: Dhāravatu is the sub-community named and used as a prefix to every name of this community. Suffix or the second part are as follows: Kōmiṭi (after merchant), Soni (after gold). Dharmi (after the earth), Maṅgili (after Tuesday), Kitri, Bali, Rasali, Durgi (after the goddess Durgā), etc.

A thorough and systematic study is essential to trace the origin and relation of the personal names to other tribal communities.

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The author expresses his thanks to Shri Vishnubhotala Suryanarayana, the Integrated Development Officer, A. Konduru, Krishna District, Andhra Pradesh for the information supplied.

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- 9 *Daḡakumāra Charitra*, IV canto, Pushpodhara-charitra, verse 5
- 10 H. V. Nanjundayya and L. K. Anantha Krishna Iyer, *The Mysore District Tribes and Castes*, Vol. II, p. 135

FACTORS INFLUENCING THE COINING OF PLACE NAMES

M. D. SAMPATH

UNITY in diversity can very well be witnessed in the study of Indian place-names. No doubt there is union of different cultural and linguistic segments. Dr. Ramesh has rightly pointed out that it is an uphill task even for a polylinguist to successfully identify, isolate and comparatively analyse these elements. We all know that linguistic *milieu* has influenced the coining, changing, alterations or replacement of various place-names. In the process of analysis, it is safe to examine the epigraphical, literary, historical factors in addition to linguistic factor.

The first factor to be examined while analysing a place-name is to know its antiquity from various sources like epigraphy, literature, tradition, etc., How long one and the same place-name exists is also to be kept in mind. To cite an example, the name Vijayapurī, which occurs in the inscriptions of the Ikshvākus for the first time, has been taken to be an earlier foundation by some scholars. Sri H. Sarkar has pointed out that Vijayapuri was the foundation of Vijaya-Śātakarṇi, who named it after him on the basis of a record of his 6th year from Nāgārjunakoṇḍa. This argument further substantiated by the discovery of some hoards of coins belonging to the Śātavāhana kings, besides the coins of Yajña Śātakarṇi Puṣumāvi, as also by the presence of pre-Ikshvāku deposits, cannot be watered down. On the other hand, the suggestion of Dr. D. C. Sircar that the Ikshvāku capital was called Vijayapura, probably for its foundation in the cyclic year Vijaya does not hold good. The other argument that the first ruler of the Ikshvāku family has initiated the dynasty in the year Vijaya *i.e.*, 219-20 A.D. and thus established the capital at Vijayapurī may be a guess.

The Buddhist establishment seem to have been founded here

during the later Sātavāhana period. It was in all probability Gautamīputra Vijaya Śātakarṇi of this dynasty founded the city of Vijayapurī after his own name. The fourteenth year record of Vīrapurushadatta is the earliest which calls this city as *Siri Pavate Vijayapuriya Pūvadisā*, etc. It was during the period of this king, this place came to prominence as a centre of vigorous Buddhist activities. All the later records from Nāgārjunakoṇḍa valley do refer to the place as 'Śrīparvata Vijayapura'. Evidently, the ancient city of Vijayapurī which was founded by the Sātavāhanas came to Vīrapurushadatta and this explains the absence of inscriptions referring to the place prior to his reign period. It is quite likely that the Ikshvāku ruler Chāntamula (I) had diverted his attentions elsewhere or had confined his activities to the Kēsanapalle—Reṅṅala region. We do not know whether the city of Vijayapurī was under his control or not.

After the decline of the Ikshvākus, Vijayapurī lost its importance as a centre of Buddhist activity. Vijayapurī witnessed the rise of Brahmanical religion during the post-Ikshvāku period. The name Śrīparvata and the deity Śrīparvatasvāmi occurring in the records of Vishṇukoṇḍins and the contemporary rulers reveal their identity with that place-name. The success of the Sātavāhana ruler explains the nomenclature.

The extraneous influences have resulted in the change of some of the place-names like Śēṅgālipuram in Thanjavur District. The name of the temple Tirukkāļīśvaram that is referred to in a record of Pallava king Nandivarman (i.e., Nandivarman III) appears to lend support to the local tradition of the place connecting the modern name Śēṅgālipuram with the names of the deities Śiva and Kāļī. It is not certain whether the present village name is but the corrupt form of the name of the deities. The inscription of 1189 A.D., refers to the place as Jayaśiṅga (Jayaśiṃha)kulakālapuram. The name Jayaśiṅgakulakālapuram came to be pronounced in course of time as Śēśiṅgakulakālapuram and thereafter, as Śēṅgālipuram. The name Jayaśiṅgakulakālapuram seems to give us a clue that it was named after the title of the Chōļa king Rājēndrachōļa I. On a pillar inscription from a Śiva temple between Kottaśivaram

and Pātaśivaram in Madakasira Taluk of Anantapur District is engraved a Tamil verse and a Kannaḍa record referring to several titles including *Jayaśiṅgakulakāla*. This title refers to the inimical relationship that Chōlas had with the Chālukya Jayasimha. Since Rājendra I was an annihilator of the family of Jayasimha, he had taken the above title. Also the name Jayasimha used in the sense of 'a lion to the elephant' of Rājendra I. It got the new name Kṛishṇadēvarāyapuram during the 16th century A.D. This new name of the village perhaps indicate that it was named after the Vijayanagara ruler Kṛishṇadēvarāya (acc. 1509 A.D.)

For the changes effected by way of subtractions can be cited a place called Daṇḍāyakaṅkōṭṭai in the Gopichettipalayam Taluk of former Coimbatore District, This place has yielded eleven inscriptions, of which two belonging to the reign period of Hoysala Ballāla refer to the place Tuḡavalūr as Nīlagirisādāraṅkōṭṭai. It was named after Mādappa-daṇḍāyaka who had the title *Nīlagirisādāraṅ*. The other chief to have had the title of *Nīlagirisādāraṅ* was Siṅgaya, the son of Mādapa. The Ummattūr chiefs, who came to prominence during the period of the decline of the Saṅgama dynasty, appears to have established connection with the chiefs of Daṇḍāyakaṅkōṭṭai who were once ruling this area. The chiefs of Ummattūr also had the title *Nīlagirisādāra* (the conqueror of Nīlagiri). We learn from a record of one of the chiefs of his family viz., Naṅjarāja-uḍaiyār dated 1498 A.D., the place Tuḡavalūr came to be known around this period as Nīlagiri-sādāraṅkōṭṭai, obviously, for reasons of relationship he had with Daṇḍāyakaṅkōṭṭai chiefs. It is of interest that the first part of the name was a short form of the office *daṇḍāyaka* and the latter part *kōṭṭai*, a derivation from the title *Nīlagirisādāraṅkōṭṭai*.

In Tamil country, we come across the practice of giving *aliases* and successive names to a place. A number of examples can be cited to elucidate this.

The place Vijayanārāyaṇam in Nanguneri Taluk of Tirunelveli District is referred to in the inscriptions with the *alias* name *Jayaṅḡaṇḍasōla chaturvēdimāṅgalam*. The former name re-

mains till this day while the latter name got dropped in course of time. This is a mere human psychology which has been the cause for the retention of the old name. This practice seen very frequently in Tamil Nadu does not exist entirely in Karnāṭaka and to some extent in Andhra Pradesh. It may be possible to explain the occurrence, if any, in the borders of Āndhra or Karnāṭaka or Kēraḷa. The Tamil influence over the Kannāḍa or the Telugu speaking region can be felt during some periods in the areas bordering Tamil Nadu. The coastal Āndhra region seem to have followed this practice prior to 10th or 11th centuries A. D. This can also be explained by the frequent migration of people from one region to the other.

Changes brought about by human agencies has influenced the coining of a place-name or its alterations or replacement. For instance, the place-name Ambāsamudram in the taluk of the same name in Tirunelveli District is referred to in the records of the Chōḷa and Pāṇḍya rulers as Iḷaṅgōykuḍi and Tiruchchālaittuḡai. We have no means to know how the changes through the centuries have taken place. It is difficult to find out the nature of this new name. The original place-name has been totally replaced by the present name.

Another place-name which has been influenced by the human agencies is the name Eḷuṣempon in Villupuram Taluk of South Arcot District. It is mentioned in a number of Pāṇḍya inscriptions from this place as Ēḷiśaimōgaṅ in Aḷagiyaśīyanallūr. The word is made up of three components viz., Ēḷi meaning 'seven', śai meaning 'music' and mōgaṅ or mōhaṅ meaning 'a person who has the enchantment'. This place was named after the Kāḍavarāya chief Ēḷiśaimōhaṅ who served under Aḷagiyaśīyaṅ identical with Aḷagiya Pallavaṅ Kōpperuṅjiṅga.

The probable changes of transformation were Ēḷiśaimōgaṅ-Ēḷiśaipon-Ēḷuṣempon-Eḷuṣempon. A number of place-names have undergone significant changes. For example, the original name Teṅ-Tirumāḷiruhjōlai mentioned in the epigraphs of the Pāṇḍyas from this place has been totally replaced by the name Śevillipēri. It was so called to distinguish it from Aḷagarkōyil apparently the Vaḍa-Tirumāḷiruhjōlai in Madurai District. The name Teṅ-Tirumāḷiruhjōlai has been coined in con-

sideration of its position to the south of its Madurai namesake. Śrīvallabhā-pēr-iēri, should have been the original name of the present Śevilipēri. This was probably after the name of Jaṭāvarmaṇ Śrīvallabhā (acc. 1120 A.D.) and not named after the early Pāṇḍya king who is mentioned in the Erukkaṅguḍi record. Had it been after this ruler, then the place-name Śrīvallabhā-pēr-ēri, should have continued in his own record from Śevilipēri.

Instances are many in which new villages were added by creating *vṛittis* in the case of *brahmadēyas*. The expansion of families and migration of settlements has led to the creation of a number of *chaturvēdimaṅgalams*. In order to meet the demands of the additional members in the course of diversification and expansion, lands in a particular place have been assigned and thus new *chaturvēdimaṅgalams* have been created.

For instance, some lands on the bank of Kāvērī river included in a colony named Kaliyugarāma-chaturvēdimaṅgalam are located in the places Maṅgachchanallūr, Uppūr, Nochchiam, etc. This colony name is no longer in use. Nor, does it exist.

There is a village named Aḷagiyamaṇavāḷam to the north of Kollidaṁ, with which the *brahmadēya* village called Vikramaśōḷa-chaturvēdimaṅgalam has been identified includes a colony named after Jaṭāvarmaṇ Vīra Pāṇḍya's title *Kāliṅgarāya* (1307 A.D.). Neither the colony *Kāliṅgarāya-chaturvēdimaṅgalam* nor the *brahmadēya* village referred to above exists now. Only the place Aḷagiyamaṇavāḷam named after the deity of that place can be located on the modern map.

A detailed study of the various factors governing the coining of the names may throw light on the migration of the people from one region to another as well as the reason for their shifting.

AN ANALYSIS OF THE NAMES OF SINGERS FROM THE THANJAVUR INSCRIPTIONS OF RAJARAJA I

S. SWAMINATHAN

THE advent of the Chōļas heralded an important epoch in the annals of Tamil Śaivism. The Chōļa rulers contributed much for the development of Śaivism by their generous endowments. More so, the contributions made by the Chōļa ruler Rājarāja I is really striking. The reigns of Rājarāja I and his son Rājēndra I were important for the strengthening of Śaivism¹. An inscription² engraved on the outside of the northern enclosure at Thanjāvūr records an order of the king by which he assigned a daily allowance of paddy to each of 48 persons who were to recite *Tiruppadiyam* in the temple and to two persons who had to accompany the others on drums. An analysis of their names is important as they throw light on the state of Śaivism during this period.

Araiyaṅ Ambalakūttāṅ *alias* Ōmkāra Śivaṅ ; Kūttāṅ Maļalaihchilambu *alias* Pūrvaśivaṅ ; Kūttāṅ Tillaikkūttāṅ *alias* Jñānaśivaṅ ; Araiyaṅ Tillaikkaraśu *alias* Pūrvaśivaṅ—

In each of the above names there are three segments. The first *i.e.*, the prefix is that of the singer's father's name, the second given is a personal name and the last one that of title given to a person who was initiated into *Śivadīkshā*. For instance, in the second list the name Kūttāṅ denotes father's name. Maļalaihchilambu is the person's name and the last indicates his *dīkshā* name. In the first case Araiyaṅ denotes individual (singer's) father's name. Ambalakūttāṅ is his personal name. These names point to the fact that Lord Naṭarāja of Chidambaram was an important, nay, the foremost deity of the Chōļas. It occupied an important place in the legend, art, literature and epigraphy of the Chōļa period.³

The second set of names deals with the three great Śaivite saints, Tirunāvukkaraiyar, Sundarar and Jñānasambandar, who by their melodious and enchanting devotional songs enriched the devotional ethos of ancient Tamil Country. They gave a new lease of life to the decadent Śaivism of the sixth and seventh century A. D.

Appi Tirunāvukkaraiyaṅ *alias* Nētraśivaṅ; Ārūraṅ Tirunāvukkaraiyaṅ *alias* Jñāniśivaṅ; Mādēvaṅ Tirunāvukkaraiyaṅ *alias* Vijñāniśivaṅ—

These three names were after the great Śaiva saint Appar who was also called Tirunāvukkaraiyar. The first segment of these three names Appi, Ārūraṅ and Mādēvaṅ means god, Śaiva saint Sundaramūrti-nāyanār and Lord Śiva respectively. The second segment is that of the person's name.

Likewise, the names such as Mādēvaṅ Tirujñānasambandan *alias* Jñānaśivaṅ; Sambandan Ārūraṅ Vāmaśivaṅ; Kāḷi Sambandan *alias* Dharmāśivaṅ—were the names of other singers. The second part of these names (except that of the second case) were after the famous Śaiva saint Jñānasambandar. Even in the second case, the first part point to the name of the said saint, while the singer's actual name was after Ārūraṅ *i.e.*, Sundaramūrti nāyanār. Names such as Poḡusuvaran Nambi Ārūraṅ *alias* Dharmāśivaṅ. Maḡaikkāḍan Nambi Ārūraṅ *alias* Jñānaśivaṅ connect them with Sundaramūrti nāyanār. Similarly the name Śivakoḷundu Sīrāḷaṅ Dharmā Śivaṅ is derived from Sīrāḷadēvan, one of the sixty three Śaiva devotees.

These names serve to corroborate the identification of *Tiruppadiyam* with *Tēvāram* as part of them are derived from the names of the above three authors of *Tēvāram*.

A number of other names presupposes the existence of certain famous Śiva temples like Tiruveṅṅāval Semboḡsōdi *alias* Dakṣiṇamēruviṭaṅkaṅ. In this the prefix Tiruveṅṅāval *i.e.*, name of the singer's father is identical with *Tiruveṅṅāval* the famous Jambukēśvaram temple in the island of Śīraṅgam near Tiruchchirāppaḷḷi. The donor's name Semboḡsōdi is another name of Śiva who assumed the form of fire in Tiruveṅṅāmalai.

Aiññōḡḡuvarggaṅ Venkāḍaṅ *alias* Satyaśivan is another name

in which Venkāḍaṅ is derived from Venkāḍu or Tiruvenkāḍu after which the mother of the saint Sīrāḷadēvar was called Tiruvenkāṭṭunāṅai. Aiññūṅṅuvan Tiruvāymūraṅ *alias* Aghōraśivaṅ, the singer's name Tiruvāymūr is the birth place of Saint Appar (Tirunāvukkaraiyar). Maṅaikkāḍaṅ Nambi Ārūraṅ *alias* Jñānaśivaṅ. —In this name the prefix Maṅaikkāḍaṅ indicates the village which houses the famous Śiva temple and the suffix Nambiārūraṅ points out the Śaiva saint Sundaramūrti-nāyanār. Aiyāraṅ Peṅṅorupāgaṅ *alias* Hṛidayaśivaṅ was the name of another singer. The prefix or the name of the father of the singer Aiyāraṅ is reminiscent of the town Tiruvaiaṅṅu wherein situated a big Śiva temple. The singer's name Peṅṅorupāgaṅ is again after one of the names of Lord Śiva.

An analysis of these names suggest that three factors namely the famous Śaiva saints, towships wherein situated big Śiva temples and the attributes of Lord Śiva, formed the basis of these names. In some cases the prefix indicated either the name of a saint, while the suffix that of a township and in a few cases *vice-versa*. It is also not unlikely that these temples themselves might have transferred these personnel to the Śiva temple constructed by Rājarāja I as they had done in the case of dancing girls. The fact that these 48 persons were brought from several temples to recite *Tiruppadiyam* in the great temple at Thaṅjāvūr shows that these hymns were used to be recited already in those temples from where they came. These and other activities furthered and fostered the Bhakti movement already set in motion by the Śaivite saints. Besides the suffix of the names of the singers like Satyaśivaṅ, Vāmaśivaṅ, Nētraśivaṅ, Aghōraśivaṅ, etc., reveal that they were initiated into *Śivadīksha* and bore *dīksha* names ending with Śivaṅ*. Another interesting factor that deserves to be noted here is that a number of Tēvāram singers were called either *Kūttāṅ* or *Araiyāṅ* both the names belonging to the dancer's family.

NOTES AND REFERENCES

- 1 An inscription of Rājēndrachōḷa from Kāṭṭumaṅṅarkōyil in South Arcot District states that god Tiruvanantēśvara (Śiva) was the chief deity of the Chōḷas. *A.R.Ep.*, 1921, part II, p. 97, para 32

- 2 *S.I.I.*, Vol. II, No. 65
- 3 It is said that from that the time of the Chōḷa king Parāntaka I, Naṭarāja became the *kula-nāyakan* (family deity) of the Chōḷas. See S. R. Balasubrahmanyam *Early Choḷa Temples*, p. 3. 1971
- 4 R. Nagaswamy. *Saivism under Rājarāja I—Rājarāja, the Great*, 1984, Bombay

YELANDUR—A PLACE-NAME

D. M. NAGARAJU

YELANDUR is an ancient town which is at present the headquarters of a taluk of that name in Mysore District. The origin of this place name and the changes it underwent during the centuries are quite interesting. The place name appears to have been known earlier as *Iḷa-Marudūr* as evidenced by an undated Tamil inscription from T. Narasipur belonging to the time of the Hoysaḷa king Ballāḷa II (1173-1220 A.D.).¹

The earliest inscription² found at Yeḷandūr belongs to the period of Hoysaḷa king Narasiṃha III (1254-99 A.D.). It refers to this place as *Iḷamarudūr alias Rājakēsarinalūr*. From this inscription, it is evident that the name *Iḷamarudūr* occurs during the time of Kulōttuṅga Chōḷa I. The ancient name of the place *Iḷamarudūr* actually comprises of two words *Iḷa* and *Marudūr*. *Iḷa* is no doubt a corruption of the Dravidian word *eḷa*. *Eḷe* in Kannaḍa means 'young' or 'new'. *Marudūr* has been derived by Dr. K. V. Ramesh³ from the Tamil word *Maruttuvan* meaning in the extended sense a 'physician.' *Maratu* also stands for the tree *Matti* (Sanskrit: *Arjuna*). This tree is said to be very sacred and generally associated with Śiva temples. There are several instances where towns or villages have been named after trees or plants like *Taikkāḍ*, *Vazuthakāḍ*, etc. The prefix *eḷa* was probably added to the place name *Marudūr* to distinguish it from a village of the same name now called *Maddūru*, 6 kms away from the present town.

This place was called *Rājakēsarinalūr* during the period of Kulōttuṅga Chōḷa I in whose reign the entire south Mysore came under the sway of the Chōḷas and whose inscriptions are available in Yelandur Taluk. The practice of renaming towns and villages after the names or titles of the reigning kings was very common during the Chōḷa times. *Rājakēsari* was one of

the titles of Kulōttuṅga I and hence, the place had come to be re-named as Rājakēsarinallūr.

The interesting information is available from a Kannada record from Gaṇiganūru dated Śaka 1488 (1566 A.D.). In this inscription is given the name Yaḷavandūr. We have no means of knowing how this change came into vogue. Further, we learn from the inscriptions of Hadi-nāḍu chiefs of 16-17th century, besides the construction of the various structures of Gaurīśvara temple, the place name Eḷeyendūr.⁴ This name is made up of two units, *eḷa* meaning 'young' and *Indu* meaning 'moon.' There are two important temples in this village dedicated to Śiva, known by the names Kapilēśvara and Gaurīśvara. From the inscriptions we can say that the former was built during the Chōḷa period, while the latter was built during the time of Hadināḍu chiefs. The above place name can be illustrated by the names of Śiva like Chandrasēkhara, Taruṇēnduśēkhara, etc. In these names the word *Indu* of Induśēkhara, the deity and the place Eḷeyendūr is common. Here the term *Eḷa* stands for the Sanskrit word *taruṇa*. *Indu*, *Chandra* are synonymous terms meaning 'moon.' Adding the suffix *ūr* to *Eḷa* + *Indu*, we get the word *Eḷaindūr* > *Eḷeyendūr* > *Yeḷandūr*, etc. Two inscriptions belonging to the time of Mysore Voḍeyars, one engraved on a pillar in the Pañchalīngēśvara-maṇḍapa of the Iśvara temple at Satyagāla in Kollegal Taluk dated Śaka 1641 (1720 A.D.) of the time of Kṛishṇarāja-Voḍeyar II⁵ and another engraved on a copper-plate found at Yaḷandūru itself dated Śaka 1697 (1775 A.D.) of the time of Chāmarāja-Voḍeya mention the place as Yaḷavandūr and Yaḷavandūr-sthaḷa respectively. The slight transformation of the place name from *Yeḷandūr* to *Yaḷavandūr* may be due to the exigencies of pronunciation. However, the misformed name *Yaḷavandūr* did not survive long, as evident by the name *Yeḷandūr* by which the place is now called.

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1. *Ep. Carn.*, Vol. XIV, Tn 192.
2. *Ibid.*, Vol. IV, Y19.
3. K. V. Ramesh, *Indian Epigraphy*, Vol. I.
4. *Ep. Carn.*, Vol. IV, Y1. 1.
5. *Ibid.*, K1. 31.

PLACE NAME PREFIXES HOSA AND HALE IN KARNATAKA

A. V. NARASIMHA MURTHY

THE two prefixes *hosa* and *hale* are found associated as adjectives with place-names in Karnataka. The former indicates that it is 'new' whereas the latter refers to 'old' as distinct from the former. For a variety of reasons a place declined, depopulated and even deserted and consequently a new settlement grew up in and around the old place either immediately or some time later. In such circumstances it became a practice to refer to the old place as *hale* and the new settlement as *hosa*. When the above process is analysed the following reasons stand out as prominent for such a change.

1) When the floods of a river or even a tank destroys a village, a new village takes its birth, some distance away. Generally people do not want to build the village on the same site as it is considered inauspicious to do so.

2) Destruction of a village by fire is one of the important causes and the *vāstuśāstra* texts advocate that such a site has to be abandoned.

3) Famine and pestilence have also contributed in the past for the establishment of new villages.

4) Consequent on the gift of lands by the kings, queens and others, new settlements were established which were simply called new villages or *hosahaḷḷi*.

5) Political reasons involving fights and battles also caused destruction of villages and consequent reestablishments.

6) Establishment of new markets and their development in course of time into villages and towns are also seen.

7) In some cases when new forts were built for strategic reasons, they became influential towns as *Hosadurga* or *Hosakōṭe*.

8) In some areas where there is considerable Telugu influence, the words used to denote new and old are *kotta* and *pāta*, like Kottapalli and Pātamaṅgala.

From a perusal of the place-names with *hosa* and *hale* as prefixes, it has to be noted that all the districts of Karnataka with the exception of Bidar, are represented. The following is the district-wise distribution of these place names:

District	Hosa	Hale
Mysore	31	9
Bangalore	34	5
Dharwada	14	4
Bellary	5	2
Belgaum	12	1
Shimoga	43	3
Raichur	21	1
Bijapur	5	0
Gulbarga	3	0
Kolar	35	11
Mandya	32	5
Kodagu	5	0
Chikkamagalur	18	4
Tumkur	54	4
Chitradurga	12	2
South Kanara	6	2
North Kanara	21	0
Hassan	43	5
Bidar	0	0

From the above it becomes clear that Tumkur has the highest number of village names with *hosa* and the lowest appears from Gulbarga (omitting Bidar). The word *hale* is associated with eleven place names in Kolar whereas Bijapur, Gulbarga, Kodagu, North Kanara and Bidar have zero. This reflects in a general way the political and other activities that were responsible for the establishment of new villages and towns.

Mysore District: The word *hosa* is found in association with *ūru*, *pura*, *kōṭe*, *agrahāra*, *haḷḷi*, *vīdu*, *hunḍi* and *hoḷalu* whereas

the word *haḷe* is associated with *pura*, *bīḍu*, *ūru* in addition to proper names of the villages like *Mīrle*, *Veṅkaṭāpura*, etc.

Bangalore District : In addition to the above, the new associations are *durga*, *pāḷya*, *tōṭa*, *hāḍya*, *haraḍi* and the proper names like *Kārehaḷli*, *Dimbapura*, etc. The prefix *haḷe* is found with *haḷli*, and *kōṭe*.

Dharwad District : In this district the word *kaṭṭi* abounds in association with the word *hosa* in addition to *ūru*, *haḷli*. *Hosa Ritti* is distinguished from *Haḷe Ritti*. The word *haḷe* is found with *kōṭe* in addition to village names like *Yellāpura*.

Bellary District : *Kēri*, *pēṭa*, *ūru*, *haḷli* and *kōṭe* are associated with the prefix *hosa* whereas in the second category only *kōṭe* is found.

Belgaum District : In addition to the usual *ūru*, *kaṭṭi*, *kōṭe*, *haḷli*, *pēṭe*, *haṭṭi* and *dāḷa* which are found associated with the word *hosa*, the prefix *haḷe* is found with the village name *Tōra-gallu*.

Shimoga District : The new associations in this district are *kere*, *koppa*, *kūḍige*, *gunda*, *bāle*, *kaṭṭe*, *kesare*, *gadde*, *nagara*, *nāḍu* and *mane*. The old ones are *haḷli*, *agrahāra*, *bīḍu*, *ūru* and *kōṭe*. *Haḷe Soraba* is referred to in order to distinguish it from *Soraba*; *Haḷe Ikkēri* from *Hosa Ikkēri* and *Nagara* from *Hosanagara*.

Raichur District : *Haḷli*, *ūru* and *guḍḍa* are associated with the prefix *hosa* in addition to names of the villages like *Hosak-anakapura* and *Hosaniṅāpura*.

Bijapur District : This district has only five names and *Hosa-ūru* is found four times in addition to *Hosakōṭe*.

Gulbarga District : Of the three names commencing with the word *hosa*, *Hosaḷli* is found twice in addition to a single instance of *Hosakāra*.

Kolar District : This district shows better variety of combinations with both the words *hosa* and *haḷe*. As it is a border area, it also has Telugu words *Kotta* and *pāta* associated with place names. *Haḷli*, *ūru*, *hāḍya*, *kōṭe*, *pāḷya*, *pēṭe* and *kere* are found in combination with the word *hosa*. *Kottapēṭa*, *Kottapalli*, *Kottahāḍya*, *Kottamaṅgala* and *Kottakōṭe* are found in Telugu areas of the district. *Guḍibaṅḍe*, *Sōmarasanaḷli*,

Uppārahaḷḷi, Ballahaḷḷi and Nāgehaḷḷi are also associated with the adjective *hosa*. Haḷḷi, *pēṭa*, *kōṭe*, *pālya* and *palli*, are associated with the word *haḷe* in addition to names like Gownipalli, Ballapalli, Muttakapalli and Nelavaram.

Mandya District: In this district the words associated with *hosa* are *gadde*, *kōṭe*, *hoḷalu*, *haḷḷi*, *ūru*, *koppalu*, *pura* and *gāvi*. The most popular is Hosaḷḷi as there are fifteen villages of that name. In the context of old, *ūru*, *haḷḷi* and *bīḍu* are found in addition to Attiguppe and Mādāpura.

Kodagu District: Hosakeri, Hosakōṭe, Hosūru and Hosaraṅgapura are the four names found in this district. Place names with the word *haḷe* are not seen here.

Chikkamagalur District: *Haḷḷi*, *ūru* and *kōṭe* are associated with the term *hosa* whereas *kere* and *kōṭe* are found with the word *haḷe*. There are fifteen villages by name Hosaḷḷi here.

Tumkur District: In this district the adjective *hosa* is used in the case of *kere*, *haḷḷi*, *ūru*, *kōṭe*, *kere*, *buruju* and *durga*. However, there are 32 villages with the name Hosaḷḷi (Hosahaḷḷi) here. The others in this category are Hosamallenahaḷḷi, and Hosabijjaḷḷanaḷḷa. In contrast to the latter there is a village by name Haḷebijjaḷḷanaḷḷa. Haḷe *ūru*, Haḷegubbi (different from Gubbi), Haḷesāmpige (different from Sāmpige) are the other names.

Chitradurga District: This district has *haḷḷi*, *kere* and *durga* associated with the word *hosa*. There are only two villages with the name Haḷehaḷḷi here.

South Kanara District: In this district, *ūru*, *beṭṭu* and *aṅgaḍi* are associated with the prefix *hosa*. However, there is one *Haḷeaṅgaḍi* and *Haḷeneraṅki* here. *Aṅgaḍi* and *Beṭṭu* are typical place-name endings in South Kanara District.

North Kanara District: The patten is slightly different in this district. *Gadde*, *kēri* or *gēri*, *koppa*, *haḷḷi*, *tōṭa*, *ūru*, *maṅju*, *gōḍu*, *sada* or *sadu*, *kuḷi* and *paṭṭana* are found associated with the prefix *hosa*.

Hassan District: In this district, the word *hosa* is associated with *haḷḷi*, *pura*, *maṭha*, *mane*, *kere*, *kaṭṭe*, *tōṭa* and *gadde*. Hosaḷḷi is very common with as many as 27 villages with that name. In the category of old villages there are *kuṇṭe*, *kuṇche*,

kōṭe and *bīḍu* in addition to Haḷekēraḷāpura and Haḷekalyāḍi.

From the above analysis, it becomes clear that whenever a new village came into existence, the most popular practice was to name it Hosahaḷli or Hosali as it was the easiest way. This practice continued with regard to other place-name endings which were quite popular in the area like *aṅgaḍi* and *beṭṭu* in South Kanara and *durga* in Chitradurga, etc. In other cases, when a village was shifted to a nearby place, the old name of the village was continued but with the appellation *hosa* or *kotta* as in the case of Hosayallāpura, Hosadimbahaḷli, Hosaritti, etc. To avoid any possible confusion in the names of the villages and to make it more explicit, the word *haḷe* or *pāta* was used to place-name endings like *tōṭa*, *pura*, *haḷli*, *ūru*, *kōṭe*, *bīḍu*, *kere*, etc. In specific instances, the word *haḷe* was added to the names of the villages as in the case of Haḷegubbi, Haḷesaṃpige, Haḷemañchanahaḷli, Haḷeveṅkaṭāpura, Haḷeritti, Haḷemirle, Haḷekēraḷāpura, Haḷesoraba, etc. Thus care was taken to mitigate any ambiguity in the naming of the villages.

Though it is difficult to explain all these place-names enumerated above, at least some of them can be commented upon with the help of the inscriptions and local traditions. First of all we may take up the place-names with the prefix *hosa*.

Hosadurga: It is a town in Chitradurga Taluk meaning 'new fort.' In 1676 A.D. Chikkaṅṅa Nāyaka, a *pāḷegār* of Chitradurga built a new fort as a defence against Muhammadan chief of Bagur. A vīraśaiva saint was commissioned by the Chitradurga *pāḷegār* to establish a township down below and hence, the place became known as Hosadurga.²

Hosakōṭe: This place in the Bangalore district has a hoary antiquity traceable to the times of the Gaṅgas. When the place was under the Vijayanagara kings, it was ruled by Sagaṭūr chiefs and one of whom built a new fort and to differentiate it from the famous Kolar fort, called it Hosakōṭe or new fort.³

Hosapaṭṭana: This is a village in Mandya District very near Akkihebbālu. Though no inscriptional evidence is available, the local legends connect this place with Tipu Sultan.⁴ Tipu built a new fort at this place and established a town here. But soon he realised that the hillock nearby would be a great

danger to the very existence of the fort and hence, he abandoned it and went back to Śrīraṅgapaṭṭaṇa.

Hosakaṇṇambādi: Though this name does not exist in the revenue records, the people in and around Krishnarajasagar refer to this village. The village originally known as Kaṇṇambādi had many epigraphs and three temples dedicated to Kaṇvēśvara, Kṛishṇa and Lakshmī. An inscription of the time of the Hoysaḷas dated 1118 A.D., refers to this place as Kaṇṇambādi. But when the dam across Kāvērī was built here, the government evacuated the residents and most of them moved to Śrīrāmapura, Kaṭṭēri and Haravu. But some people preferred to stay on the upper side of the place and it became known as Hosa Kaṇṇambādi as opposed to Hale Kaṇṇambādi which was submerged under water.⁵

Hospeṭ (Hosapēṭe): This is the famous town of Vijayanagara built by Kṛishṇadēvarāya in the name of his mother Nāgaladēvī. He also established a market here; he also fortified it with towers. Thus it became a gateway to the Vijayanagara empire.⁶

Hosanagara: This place was originally known as Kallūrkaṭṭe and in 1893 A. D., the headquarters was shifted from Nagar to this place and consequently it acquired the name Hosanagara.⁷

As compared to the place-names with the prefix *hosa*; names with the prefix *hale* are less in number. Perhaps many of them have been forgotten. The following are considered here.

Halebīḍu: The original name of the place was Dōrasamudra or Dvārasamudra, the famous capital of the Hoysaḷas founded in the early part of the eleventh century A.D. But in 1310 A.D., it was conquered by the Muslims who plundered its wealth. It was again plundered by the Muslims in 1326 A. D., and the Hoysaḷa king took shelter in Toṇṇūr. Hence, this place was referred to as old capital or Halebīḍu.⁸ Even today the place is known by the same name.

Hale Ūru: This is a village in Mandya District. Actually the village Akkihebbālu is very near the same place. It is stated that due to Malaria people vacated the place and government gave them new lands to settle down. Except some old temples no habitation exists in the village now. Hence, it is referred to

as *Haḷe ūru* by the local as well as the neighbouring population.⁹

To distinguish old villages from the newly established villages, actual names of the villages with respective adjectives were also used. They are as follows :

- Sampige ; Haḷesampige
 Gubbi ; Haḷegubbi
 Gownipalli ; Pātagownipalli
 Ballapalli ; Pātaballapalli
 Hosabijjaḷanabeḷḷa ; Haḷebijjaḷanabeḷḷa
 Hosaraṅgapura ; Haḷeraṅgapura
 Ikkēri ; Hosaikkēri
 Soraba ; Haḷesoraba
 Bankāpura ; Haḷebankāpura
 Hosaraṅgaḍi ; Haḷearaṅgaḍi
 Hosaritti ; Haḷeritti
 Hubbaḷḷi ; Haḷehubbaḷḷi
 Kēraḷāpura ; Haḷekēraḷāpura
 Hosauppārahaḷḷi ; Haḷeuppārahaḷḷi
 Guḍibaṅḍe ; Haḷeguḍibaṅḍe
 Nāganahaḷḷi ; Haḷenāganahaḷḷi
 Attiguppe ; Haḷeattiguppe
 Mirle ; Haḷemirle
 Hosniṅgapura ; (Haḷe) Niṅgapura

Though the above list is not exhaustive, it gives a glimpse into the concept of new and old villages which were in vogue in the past. A thorough exploration in such villages is bound to yield more historical information on the migration of people from old to new villages. Many of these so called villages are known to have yielded antiquities of the early historic period in the form of pottery, beads and tools. Thus it can even give clues for the exploration of historical sites.

NOTES AND REFERENCES

- 1 This study is based upon the village list in Karnataka compiled by Dr. S.H. Ritti and published by the Department of Kannada and Culture *Karnāṭaka Grāma Sūcī*. 1985. Bangalore
- 2 Hayavadana Rao. *Mysore Gazetteer*. Vol. V, p. 1451

- 3 *Ibid.*, p. 175
- 4 K. Anantharamu, *Sakkaresime*, p. 466
- 5 *Ibid.*, p. 578
- 6 Suryanath Kamath, *Karnataka State Gazetteer*, pt. II, p. 1235
- 7 *Ibid.*, p. 1232
- 8 Hayavadana Rao, *op.cit.*, p. 983
- 9 K. Anantharamu, *op.cit.*, p. 468

ADMINISTRATIVE NOMENCLATURE— A STUDY

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IN most of the medieval records, while mentioning a place, particularly village, we do find the mention of different hierarchical levels like *rājya*, *sīme*, *sthaḷa*, *veṅṅe*, *nāḍu*, etc. Invariably, these divisions are suffixed to either a place name or to the king's name *Hadī-nāḍu*, *Idai-nāḍu*, *Rājarājachōḷa-vaḷanāḍu*, *Rājēndrachōḷa-vaḷanāḍu*, etc. However, peculiar naming of the division is common, for instance, a division being named after the chief produce or a place where a product is found in abundance in an area. This paper attempts to study one such category of administrative division in Mysore District of Karnataka.

Of the several types of gifts endowed to temples, oil and oil-mill forms an important type, that was donated to the temples, for burning various lamps and other purposes. Inscriptions from Chamarajanagar Taluk, Mysore District mentions *Eṅṅe-nāḍ*, *Eṅṅai-nāḍu* or *Eṅṅe-sthaḷa*, an administrative division, giving a clue to its richness in oil produce.

The earliest record that mentions *Eṅṅai-nāḍu* belong to the reign period of Chōḷa king Kulōttuṅga I dated 1110 A.D.¹ It is from a place known as *Eṅṅegumba* in Chamarajanagar Taluk. The record states that a gift of 2000 *kūḷi* of lands to god *Tiruvirāmīśvaram-uḍaiyār* of *Erumaikumbha* in *Eṅṅe-nāḍu* in *Gaṅgaikoṇḍachōḷa-vaḷanāḍu* in *Mudigoṇḍachōḷa-maṇḍalam*. The modern village *Eṅṅegumba* got its name from *Eṅṅe-nāḍ* and *Erumaikumbha*, the latter being the ancient name of the village and the former being the administrative division.

Erumai + kumbha = Erumaikumbha

Eṅṅai + nāḍu = Eṅṅai-nāḍu

Eṅṅai + kumbha = Eṅṅaikumbha > Eṅṅegumba.

The second part of the village name and the prefix of administrative division have been coined to derive at the name *Enṇegurṇba* meaning 'pot of oil'.

Of the eight inscriptions belonging to the time of Hoysaḷas, three of them are of importance, while the other records mention the administrative division. An inscription² of Hoysaḷa king Vishṇuvardhana dated 1116 A.D., registers the gift of lands and oil from oil-mill to *Trikūṭa-basadi* named *Punisa-jinālaya*, which he had caused to be erected and also for other *basadis* in *Arakoṭṭara* in *Enṇe-nāḍ* by *Punisarāja-daṇḍādhipa*. This is for the first time that we find the mention of oil from an oil-mill as a gift that is recorded from this region. Another inscription³ dated 1122 A.D., belonging to the reign of Hoysaḷa king Vishṇuvardhana from *Uganedahunḍi* states that some *gāvuṇḍas* endowed lands and oil from oil-mill to the deity of the temple of *Rāmanāthadēva* that was raised.

The *Handrakahaḷḷi* inscription⁴ of the time of Hoysaḷa *Sōmēśvara* is dated 1240 A.D., and registers the gift of an oil-mill by *Kōvi-gāmuṇḍa* and others for buning a perpetual lamp at *Bhīmēśvara* temple in *Enṇe-nāḍ*. A gift of this type is known from a record engraved on the stone of oil-mill (or) oil press.

We do hear of such instances from the records of the *Vijayanagara* period. Of these, five records mention the division *Enṇe-nāḍu*. An inscription⁵ from *Haradanahaḷḷi* dated 1485 A.D., states that the village in *Enṇe-nāḍ* was gifted to god *Anilēśvara*.

The above mentioned inscriptions are from the *Chamarajanagara Taluk*, *Mysore District*. From the adjoining taluks, we have some indirect evidences in support of the richness of oil in the region. Mention may be made of *Gaṇiganūr*⁶ and *Gaṇiyūr* in the *Yelandur Taluk* of the above District. The very name indicates, that it was derived out of the term *Gāṇiga* meaning 'a person who extracts oil.' Even to this day, the community of *Gāṇiga* or *Gāṇigaru* which has survived follow the profession of oil extraction. In many villages the streets have been named after them.

To supplement the above discussion, we get specific taxes levied on the oil-mill from the records. One such record⁷ is

from Dharmāpura. It states that Gāṇadege was collected. In another instance Gāṇa-sunka was imposed, on the oil mill/oil press. A record⁹ from Maleyūr mentions Gāṇike which is again a tax on the oil-mill.

It is interesting to note that, predominantly, the names of the villages in Eṇṇe-nāḍ mentioned in the records commences with the word *Hara* like Haradanahaḷḷi, Haraḷukōṭe, Handra-kahaḷḷi, etc., probably got derived from the expression Haraḷu. In Kannada, *haraḷu* means 'castor' from which oil is extracted. Even to this day many cash crops including castor, Sunflower are grown in the above area. Therefore, we can easily aver that the village bears the name of the raw material that is produced while the administrative division bears name of the finished product viz., *haraḷu* and *eṇṇe* (castor and oil).

Thus the above study indicates many important factors which are as follows:

1. The administrative divisions are not only named after a place name or king's name but they are also named after the chief produce or characteristic nature of the area.
2. In this case, the village falling within the jurisdiction of the Eṇṇe-nāḍ division have names which indicate the name of the raw material, rather indirectly. The complimentary nature of the village and the administrative division can be made out in this case.
3. The type of cash crop that is grown and its related industry in a given area are reflected in the names.
4. Besides the production of oil, the region also could have been an important marketing place for oil or oil products. In old Kannada the term *harad* means 'a merchant'. The village Haradanahaḷḷi has a number of merchants.
5. We can identify the present day Chamarajanagar Taluk with the Eṇṇe-nāḍ division, which remained the same for about 400 years (1110 to 1500 A.D.) as gleaned from inscriptions.
6. During the Hoysala period due importance was given to the oil industry, followed by the Vijayanagara period.
7. Because of the abundance of the produce, the donor could donate the same to the temple. For instance, in the coastal

Tamil Nadu and Kerala, salt was the chief produce that was given to the temple.

The study of place names in the light of the economic condition, the ancient industries and the chief produce of the area throw valuable light on various aspects.

NOTES AND REFERENCES

- 1 *Ep. Car.*, Vol. IV, Ch. 303, p. 197
- 2 *Ibid.*, Ch. 2, p. 4
- 3 *Ibid.*, Ch. 312, p. 204
- 4 *Ibid.*, Ch. 182, pp. 110-11
- 5 *Ibid.*, Ch. 274, p. 169
- 6 The name Gaṅṅanūr would have been derived out of Gāṅṅanūr. If not, it may be a form of the latter.
- 7 *Ibid.*, Hs. 24, p. 499
- 8 *Ibid.*, Pp. 108, p. 559
- 9 *Ibid.*, Ch. 356, p. 238

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KARISULNDAMANGALAM— A PLACE NAME IN PANDYA COUNTRY

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THE place Karisūlndamaṅgalam is situated on the south bank of the river Tāmraparṇī which flows right across the Tirunelveli District. The above village which lies on the banks of the river, is taken up for a detailed study here. The entire river basin is a black soil tract. The red became blackened on account of the constant flooding of the river and its accretion.

The earliest inscription from this place belongs to the reign period of Jaṭāvarmaṅ Kulaśēkhara (1229 A.D.)¹ It mentions the place Kalisēyamaṅgalam as located to the east of Śravanmā-dēvi—chaturvēdimaṅgalam. A variant form of this is Kalijayamaṅgalam. It is referred to in a record dated (1263 A.D.) in the 10th year of Jaṭāvarmaṅ Vīrapāṇḍya 'who took Sōṇāḍu, Īlam and the head of Sāvagaṅ'. The name Kalisēyamaṅgalam continued to occur as late as 1264 A.D., the date of a record of king Jaṭāvarmaṅ Sundarapāṇḍya.

The word Kalisēya or Kalijaya-maṅgalam² may be interpreted as the village (a *brahmadēya* village) won in the war. The victory that Kulaśēkhara gained either it may be during the (1) civil war in the 12th century or (2) the wreath of his vengeance on Chōlas. The Pāṇḍya country was subjected to the two rival claimants *i.e.*, Jaṭāvarmaṅ Kulaśēkhara I and Parākrama Pāṇḍya, as a result of which the civil war broke out. Or is it also possible that this Kulaśēkhara might have won the Chōlas in order to wipe out the disgrace caused by them on an earlier occasion?

As early as the beginning of the 13th century this place had another name called Ten Tiruvēṅgaḍam³ and the deity of the place Venkaṭēśa.⁴ This we hear from the Sanskrit portion of the 30th year (1220 A.D.) record of Kulaśēkhara which mentions

this temple (Vaiṅkateśvara) on the bank of the Mauktikavāhinī⁶ (i.e., the Tāmra-*vāhinī*).

In one of the records dated Kollam era⁷ 577 (1401 A.D.) the temple of Teṅ-Tiruvēṅgaḍa-viṅṅagar is stated to be in the village Teṅ-Tiruvēṅgaḍam *alias* Amaraṛājapuri (Amaraṛājapuri means 'Indrapuri'). It resembles the one on earth. This place is called Teṅ-Tiruvēṅgaḍam, because of its location to the south. In contrast to this there is a Tiruvēṅgaḍam in the north, which is popularly known as Tirupati in Chittoor District. In both the places, the presiding deity is Viṣṇu. From the above inscription it is known that the village Teṅ-Tiruvēṅgaḍam included in Muḍḍi-*vādu* had another name Amaraṛājapuri-chaturvēdimaṅgalam. It was probably named after a saint Amaraṛājapuri Śrīpāda, a disciple of Mukundānandapuri⁸ in one of the inscriptions dated Kollam 629 and Śaka 1375 (1453 A.D.) It was he who was responsible for the amalgamation of the property of the *maṭha* with that of the temple. Amaraṛājapuri-chaturvēdimaṅgalam is mentioned as a *brahmadēva*⁹ village in an inscription dated in the Kollam era 685 (1509 A.D.). We come to know from the above mentioned record dated Śaka 1375 (1453 A.D.) that Amaraṛājapuri Śrīpāda had control over the temple and the *maṭha* in the sense that the accounts of the same were maintained by him.

The etymology of the expression Amaraṛājapuri-chaturvēdimaṅgalam is interesting. The first part of the expression refers to the name of the person i.e., Amaraṛāja; the second part denotes the suffix *puri* meaning 'a town' or a township meaning a village. The third part is the suffix *chaturvēdimaṅgalam* indicating an *agrahāra* or a settlement of the *brāhmaṇas*. We hardly come across in the Tamil speaking area, the personal names like Amaraṛāja, Dēvēndra, etc. Amaraṛāja or Dēvēndra are the names of god Indra.

This village was either named after the person Amaraṛāja or after the god Indra. It is now known from the available evidences that Amaraṛāja was a devotee of Viṣṇu, though his association with the administration of the temple of Tiruvēṅgaḍam is referred to in some records.

In an inscription¹⁰ dated in Kollam era 720 (1544 A.D.)

we hear of the name Kulaśēkhara-maṅgalam. This place was evidently named after one of the Pāṇḍya kings Kulaśēkhara. Ancient name Kulaśēkharamaṅgalam is completely out of vogue, instead, the modern name is spelt by the common people. There is an interesting name called Karuchērimaṅgalam in a record¹¹ dated Śaka 1467 (1545 A.D.). Here the expression 'Karu' may be taken to mean 'dark colour'. There is an *agrahāra* village on the bank of the river Tāmraparṇī which contains black soil. This dark soil is mainly responsible for the paddy crops raised in this area. Therefore, the geographical feature is mainly responsible for the coinage of the name Karuchērimaṅgalam.

The name Kaliśēkharamaṅgalam figures in a number of records of the 15th century. The prefix *Kali* given to this *agrahāra* has different meaning like 'force', 'strife', 'war', 'dissension,' etc. The present name Kariśūḷndamaṅgalam figures in one of the 18th century records¹². This name has some similarity with the ancient name Kaliśēkharamaṅgalam. Here term *kari* denotes 'elephant.' Normally in the war, elephant forces were used. In all probability on account of the elephant force that was stationed here, or the place was surrounded by elephants, this place got the name Kariśūḷndamaṅgalam.

NOTES AND REFERENCES

1. *A.R Ep.*, 1976, No. B. 571
2. *Ibid.*, 1916, No. B. 588
3. *Ibid.*, No. 593
4. *Ibid.*, No. 571
5. *Ibid.*, No. 568
6. *Ibid.*, No. 568
7. *Ibid.*, No. 577
8. *Ibid.*, No. 583
9. *Ibid.*, No. 579
10. *Ibid.*, No. 575
11. *Ibid.*, No. 573
12. *Ibid.*, No. 584

CHOLAPURAM—A PLACE NAME

S. RAJAVELU

IN this paper an attempt has been made to study the place-name Chōlapuram or Śōlapuram with the help of inscriptions. Chōlapuram is a village located 13 kms., south of Vellore, the head-quarters of North Arcot District. This place is famous for its sepulchral temple known as *paḷḷippaḍai*.¹

The inscription of Pallava king Kampavikramavarman² mentions the name of the village as Kāṭṭutumbūr included in Paṅgala-nāḍu of Paḍuvūr-k-kōṭṭam. The place name Kāṭṭutumbūr consists of three parts—*Kāṭṭu + tumbai + ūr*. *Kāḍu* denotes an adjectival form of 'forest or waste land'; *tumbai* 'a kind of flower', generally grown in abundance in forest or in waste land and *ūr*, a suffix meaning 'settlement'.

The gift of gold for the supply of one *uḷakku* of *tumbai* flowers³ daily to the deities in the temples of Nandikampīśvara and Guṇamālai-perumāṅ has relevance to the place name mentioned above. We get this information from a record dated Śaka 875 (953 A. D.). The practice of offering *tumbai* flowers either for adorning the soldiers or the deities may perhaps help us to understand the description given in the record. It is interesting to note that the ancient Tamil warriors were adorned with *tumbai* flowers as a mark of their valour in battles.⁴ The place under discussion is surrounded by forests and hills. It witnessed a number of sanguinary battles.

During the period of the Rāshtrakūṭas⁵ the village had retained the same name. It did not undergo any change in its name during the contemporary Chōḷa king Parāntaka I. During the reign period of Rājarāja I, the name Kāṭṭutumbūr came to be called Uyyakkoṇḍāṅ-Chōlapuram and said to have been included in Vaḍakkīl-vagai-Mugai-nāḍu in Paṅgala-nāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam.⁶ Uyyakkoṇḍachōḷaṅ was one of the surnames of Rājarāja I. This surname is seen in many

place-names like Uyyakoṇḍāṇ Tirumalai, territorial divisions like Uyyakoṇḍāṇ-vaḷanāḍu, etc. It is known from the records that Chōḷa Rājarāja renamed and reorganised the geographical units under his control and strengthened them. Probably in the course of regrouping or re-classification, this place got the additional name viz., Uyyakoṇḍāṇ Chōḷapuram, meaning 'the place of saviour Chōḷa.' During this period the old name Kāṭṭutumbūr seem to have been replaced.

The name Uyyakoṇḍachōḷapuram in addition to the old name continued to occur till the time of Kulōttuṅga I. His 24th year (1094 A.D.) epigraph mentions the place as Kāṭṭutumbūr *alias* Uyyakoṇḍāṇ Chōḷapuram in Mugai-nāḍu in Paṅgala-nāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam.⁷ Once again during the period of Kulōttuṅga III the place name Kāṭṭutumbūr once again was renamed by the name Uyyakoṇḍāṇ Chōḷapuram.⁸

The present name Chōḷapuram is part of the full name Uyyakoṇḍāṇ Chōḷapuram with the first part 'Uyyakoṇḍāṇ' got dropped. The lengthy name of the village is shortened into a small name, by dropping Uyyakoṇḍāṇ and by retaining the second part of the name.

The present form is Chōḷapuram, though we have no means to understand as to when and how the first part of the name got dropped.

NOTES AND REFERENCES

- 1 *Ep. Ind.*, Vol. VII, No. 26A
- 2 *Ibid.*, No. 26 B
- 3 *Ibid.*, No. 26 D
- 4 *Puṣapporuḷ Venḅamalai*, 10: 2
- 5 *Ep. Ind.*, Vol VII, No. 26 C
- 6 *S.I.I.*, Vol. VIII, No. 7
- 7 *Ibid.*, No. 11
- 8 *AREp.*, 1912, No. 343

BOOK REVIEWS

VILLAGE NAMES OF CHINGLEPUT DISTRICT (FIVE NORTHERN TALUKS)

by S. Jayaprakash, Published by Sri. Divya Publications, Plot No. 172, Ilangovadigal Street, NGGO Colony, Nagamalai, Madurai 625019, March 1991, pp. i-xiv and 1-264. Price: 60/-

DR. Jayaprakash's 'Village Names of Chingleput District (Five Northern Taluks)' is a very useful and recent addition to the meagre research material that is available on the study of Indian Place-names. This well brought out publication contains useful and informatory chapters on the significance of Place-names study, the development of Place-names studies in Europe, America as well as in North and South India and problems met with in the course of the collection and analysis of Toponymical data. The succeeding chapters on the phonology, morphology, morphonemics, syntax and semantics have been written on the basis of scientific principles and could serve as useful models for future work on similar lines.

Chapter Nine on the topographical, cultural and historical study of village names makes for another useful contribution.

Part II of the book is titled 'Village Names Dictionary' in which the author has presented to the world of scholars an alphabetical list of villages in the area concerned. This etymological presentation will also serve as a useful guide for research workers in the field.

In the preface to his book the author has rightly lamented the absence of sufficient facilities for the scientific study of Indian Place names and has pointed out the need for authentic manuals containing geographical, historical and statistical details of villages including their inscriptional and literary names. It is to offset this handicap that the Place Names Society of India has set before itself the rather stupendous

objective of preparing an exhaustive dictionary of Indian Place names.

Finally the reviewer would like to compliment Dr. Jayaprakash for authoring this laudable work and further hopes that more such works would result from his studies and researches.

K. V. RAMESH

STHALANĀMAVYĀSAMGA (Kannāḍa)

by Dejjagau (D. Javare Gowda), Published by Sahyadri Prakashana, J. L. Puram, Mysore-12; First Editon 1990, Pp. VIII+160; Price: Rs. 18/- (Library edition Rs. 27/-)

THE book written by Prof. D. Javare Gowda, one of the most illustrious literary figures in India, provides a very comprehensive and thought-provoking account, dealing with the research on place and personal names. The volume is practically the first of its kind in Kannāḍa. It contains the following ten chapters, viz. (1) Introduction; (2) Origin of Place Names; (3) Scope and impact of the Science of Toponymy; (3) History of Place Names' Research; (5) Method of research and its achievements; (6) Classification; (7) Origin of Place Names and their change; (8) Field work; (9) Names of villages and Folklore and (10) Street Names of Mysore city. The appendix of the book contains an account of (1) Family names of the Kōḍavas; (2) Urgent necessity of a National Dictionary of Place Names; (3) Note on change of names and (4) Bibliography.

Though the author states in the foreword of the book that it was not written in a continuous way, and hence is not free from defects, it has to be underlined that being written by an author of his eminence, the book stands as a testimony to his decades long deep study of the subject and thus is a source of inspiration to the younger generation of scholars in the field.

Prof. Gowda has discussed the subject in his own inimitable style and made the topic highly interesting. He has practically touched on all aspects of the study of onomastics, its initiation

and progress in different countries, the necessity of a careful approach and comprehensive outlook and awareness of its inter-disciplinary characteristic. The history of place names research during the last more than two centuries carried on in various parts of the world, including in India, has been traced, succinctly and picturesquely, though the professor has been silent about his own contribution. It can not be less emphasised, that Prof. Gowda, the founder of the Place Names Society of India, has been the supreme force behind the furtherance of research on Place and Personal names, especially in our subcontinent.

To underline a few characteristics of the book, it can be stated that it reads like a novel, a scientific thesis and history all put into one. The way he discusses about the idea behind the naming of birds like the crow and cuckoo, changing of names from Javarayya to Jabbār, Māriyamma to Mary, naming of places like Calcutta, Kigga, etc., to quote only a few, brings to our mind the part played by imagery, tradition, belief and various other aspects that influence our living. The author emphasises proper utilisation of the knowledge provided by archaeology, epigraphy, linguistics, folklore, tradition, and in a way, all aspects of human knowledge and psychology, which play a dominant role in the naming of places and persons.

Dr. Gowda has discussed with an equal authority names of places and persons of foreign origin and given a graphic account of Sanskritisation of place names in India and the change in the shade of their meaning, from the place names to 'surnames' and subsequently to 'family names' as for example, Sunkāpur, Kalburgi, etc. The chapter on field work provides excellent guide lines for a place names' researcher in the collection and analysing of the data pertaining to the subject. The chapter on street names of Mysore city throws open a new facet of study, which, if extended to other cities, would provide an interesting peep into our past.

Being a litterateur, Dr. Gowda has touched upon how the place names reflect different moods, emotions and experiences (in a way the *rasas* like *śringāra*, *hūsyā*, *karuṇa* etc.). Place names like 'Loveville', 'Bliss', 'Wealthy', 'Paradise', 'Mara-

villa' (wonder), 'Ningo-po' (restful waves), 'Why not', 'Tip top', 'Kalyāṇa', 'Ānandapura', 'Bhadrāvati', to mention only a few, can be quoted here. In the appendix, he has discussed about some important patterns of naming, changing of names, etc., and drawn our timely attention to the need of compiling National Dictionary of Place Names, which, under his inspiration, is now taking a shape.

It is not possible to discuss, within the purview of this review, all the aspects of the study he has made and subjects he has touched upon, but it can be stated with happiness that the book has fulfilled a long felt need by providing a comprehensive, authentic and methodical account of the place names study and research, *sthaḷanāma-vyāsaṅga*. It can be hoped that very soon, we would have an English version of this excellent work, preferably provided by the author himself, for the benefit of scholars in different parts of the world.

We are beholden to Prof. DE JA GOU for placing this book into the hands of the readers and providing further fillip for the study of the subject. The publishers deserve our hearty appreciation for bringing out the volume so neatly.

MADHAV N. KATTI