

STUDIES IN INDIAN PLACE NAMES

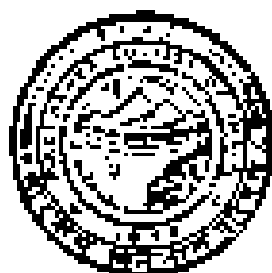
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S. SWAMINATHAN



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**XV Annual Conference
Medical (Fam(Inst)) October 1994**

**Guest President
Dr. E. ANNABALAI
Mysore**

**Prof. Dr. S. HARIDASA BHAT
Shastripooor' Eminent Lecture**

**BY
Dr. S. H. RITTI
Dharwad**

The Chief Patron, Patron, Office Bearer,
Executive Committee Members and all the
Members of the Society join in expressing
heartfelt condolences at the sad demise of

Dr. S. P. PRYANI, New Delhi
whose departure is a great loss to the Society
and to the world of academics.

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FOREWORD

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

The Society's annual conference of the Society is being organised for the first time at Mysore, Tamilnadu. I offer my sincere thanks to Shri Madhav N. Katti, Working President and Dr. M. D. Sampath, Local Secretary, on account of whose efforts the fourteenth conference held at Mysore achieved a real success. The famous linguist Dr. F. Annamalai, Director, Central Institute of Indian Languages, Mysore, will be the General President of the conference while the renowned Epigraphist and Historian Dr. S. H. Ravi from Dharmapuri will deliver the 10th Prof. K. S. Narayana Aiyar Shastri 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. RAMMOHAN
President

SECRETARY'S REPORT AND EDITORIAL

I feel extremely delighted to place before the readers and research scholars the eighteenth issue of Society's journal. The journal contains the subjects 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 Joint Conference especially the members of Epigraphy Branch, an account of whose sincere and untiring efforts, the last conference achieved a tremendous success. I take this opportunity to express on behalf of all the members of the Society and on my own behalf our deep sense of gratitude and respect to our scholar Prof. D. Jayara Gouda, Founder President of the Society, who continues to guide us in all our activities as Chief Editor.

The general Historians and Epigraphists Dr. M. G. S. Narayanan, Calicut, who was the General President of the Movement for the past Epigraphist Dr. H. S. Thosar, Bombay, who delivered the 9th Prof. K. S. Haridass Bhat Shasthigauri Endowment Lecture richly deserve our sincere and hearty thanks for inspiring us with their thought provoking presentations. Prof. K. S. Haridass Bhat, Sri M. Sethuraman and Dr. K. S. Singh, our patrons have been a source of inspiration to us for the growth of the Society. The lion's share of the credit for the Society's growth and achievements goes to our chief patron Prof. D. Jayara Gouda and to our eminent and renowned Epigraphist and President, Dr. K. V. Ramani. Their scholarly suggestions, guidance and encouragement have been with us to carry on our activities systematically.

I thank Dr. Y. Balagopalachari Rao, an eminent scholar in the field of Epigraphy and Sri Madhav M. Katti, a leading

Geographer and Toponymist, our two beloved Vice-Presidents for their valuable services and assistance 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 to limelight. I express my grateful regards to the members of the Society and other well-wishers who have helped the Society to grow from a weakling to strength. The Society is highly thankful to the authorities of the Indian Council of Historical Research, New Delhi, for the generous financial assistance in holding the XIV and XV Annual conferences and in bringing out our Journals. Shri Nalla Madhavan, Chittoor, Shri M. Sathuraman, Kumbakonam, Shri K. Subramanian, Bangalore and Sri Parimala Madhav N. Katti, Mysore have enriched the Society by their generous donations. Our sincere thanks are due to these scholars whose encouragement have helped the Society to grow more and more. My sincere thanks are due to Shri P. Natarajan, Treasurer and Shri R. Girish Babhu for their services to the Society. I thank Sri D. M. Nagaraj and Sri S. Rajasekhara, Joint Secretaries, for their valuable services to carry on the activities of the Society.

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

M. M. SAMPATH

Secretary and Executive Editor

PRESIDENTIAL ADDRESS

NOVENCLATURE AND CULTURE - SOME ASPECTS OF THE INDIAN EXPERIENCE

M. G. S. NARAYANAN

I. Functions of the Name

I. 1. The human being is born into a world different from that of the animal. This is a world of culture within the material nature. Language is an important instrument which has moulded that culture. Names—personal names, place-names, names of objects and processes, etc., constitute the core of language, the rest of it being mere indicators and connectives. Even technical terms are only special names of objects and processes. Therefore, names, which may be described as linguistic tools, play an important part in shaping culture.

I. 2. It is through the naming activity that man appropriates a part of nature or other human beings. Names confer a personality on things and through names we try to possess them as far as possible. There has been a tradition of naming fields, compounds, houses, roads, elephants and horses in India as in many other parts of the world. Once conferred, the name acts as a symbol invoking a host of feelings, friendly or hostile, and accumulates new associations in course of time. This is why people are inclined to attach names over to buses and lorries. "What is your name?" is the first question that one has to ask another person, because the name holds the key to the identity of a person or place.

II. Family and Gotra Names

II. 1. This crucial function of the name was realised in our traditional society when invented certain customs and manners in accordance with their knowledge. Our ancestors in India

attached a special sanctity to personal names and made it part of their religious practice. For instance, they made *nāmakāraṇa*, the naming ceremony, an essential component of the *śaśvatīkāra* which initiated the human being into society and culture. They also created a custom, tied by which personal names repeated in alternate generations within the same family in order to generate an awareness of the continuity and importance of the institution. They transformed a genetic fact into a cultural concept, thereby ensuring the continuity of tradition. Contrary to our modern notions of progress through change, their ideal was that of stability and permanence. In their struggle to provide an element of stability to a changing world, they created the institutions of family and caste, for which they made full use of personal names. The name acted as a *śāśva* in miniature, a living chronicle, a historical code.

11. 2. This is the background against which we have to understand the significance of *gīta* legends and *gīta* names. How could a society which preserved family traditions through ancestor worship (*śrādhā*) and Agni worship (*agnihōtrā*) be criticised as being devoid of ancestor worship? This is a case of different notions of history—social and ecclesiastical—contending for allegiance. It is part of the strange dialectic of colonial psychology which made us accept the master's notion of place of origin in such matters. It has even made us adopt without hesitation the foreigners' name for our country and call it "India" instead of *Bhāratavarṣa* or *Bhāratā*.

III. Names of Gods and Men

III. 1. Not only history but religious ideas were also disseminated and transmitted from generation to generation through the efficient exploitation of names. Each god or goddess had a hundred or more names. More names, like more hands or more heads, implied more powers. These names were adopted by human beings also. It often happened that a god was named after the place where his temple was erected. Later on the god's name was conferred upon human beings who carried the place-name along as part of their personal names as in the case of *Vaṅkaiśvaraṇ*, *Kāñchī* etc. etc.

Sometimes a new name was given to the place where a new shrine was built and such place-names like Śrīraṅgaṃ (Tiruvarangam in Tamil), Chidambaram, etc., were converted into personal names. The chanting of the divine name was a devotee recommended to keep his mind away from straying into worldly affairs. The belief was that even the casual or accidental utterance of the divine name would secure *mūrti* or deliverance. All this contributed to the importance of personal and place-names. In our times the rejection of traditional values in favour of modernity is overtly confessed in the craze for new, secular and western names. Even the absurdity of modernity is illustrated by certain personal names like *Arūḍa* or *Arūḍa*, which have no commonly accepted sense.

[1] 2. The Hindu preference for pantheic names, the Christian preference for biblical names and the Muslim preference for Qur'anic names would again go to illustrate the method of propagating faith through personal names. On the other hand, names indicating occupations or places of origin—Smith, Carpenter, Engineer, etc., and Meerathwala, Bombaywala, etc.—would be a good index of other interests which have gained the upper hand among sections of the people.

IV. Second Names of Individuals

IV. 1. Histories would do well to ponder over the extent of second names adopted by certain categories of individuals in India. All and sundry did not enjoy the privilege of acquiring a second name. Only *śūdras*, *śaśtras* and *Dakṣiṇas* were given such permission. They were supposed to acquire a new personality when they volunteered to shoulder the responsibilities connected with such office. The king was expected to forget his family, friends and personal obligations when he came on the throne. The *śaśtras* was to leave behind all identities of the *prāyaskram* when he donned the robe. The *śūdras* was no longer the daughter or sister or beloved of individuals but she became the dedicated servant of the Lord in her new life.

IV. 2. Thus the new name signified the act of severing the connection with the past in every sense. It also contained the

proclamation of the ideal such as that of *Rajadaya* or *Viveka-
nanda* or *Rajyasulabha*. The fact that writers and film stars
often follow this habit even today would go to underscore the
psychological and social importance of second names.

IV. 3. While the original name is determined by the commu-
nity or the parent when the individual has no voice, the second
name is consciously adopted, sometimes in consultation with
an elderly professor or guide. Incidentally this freedom of
choice implied that these were the few persons endowed with
freedom in pre-modern times. Others had to bear the burden
of traditional occupations and role models and were never
capable of shaking off the yoke just as they could never change
their names. As against this any citizen can accomplish a change
of name today with a simple notification in the Gazette. This is
also an index of his independence.

V. Royal Titles, Pet Names and Nick Names

V. 1. Let us now consider for a moment the tradition of giving
of kings and emperors to immortalise their names and titles
on rocks, pillars and copper plates. We may note that the same
tendency is found in children who scribble their names on
bathroom walls or school benches. They do not make any claim
based on false or exaggerated reports in defiance of such a
display of egotism though they also exhibit the same tendency
for personal names. It is the knowledge of the severe weakness
of kings that enabled priests and poets to exploit their personal
pride and set lands and clothes. The practice led to the institu-
tion of innumerable land grants in ancient and medieval India,
thereby facilitating the migration of Brahmins, Buddhists and
Jains to the remotest corners of the continent, and the progres-
sive familiarisation of society in course of time. The invocation
of the magic power of names, titles and dynastic names had
much to do with the success of the land grant movement which
is perhaps the most significant socio-economic movement in
the history of pre-modern India.

V. 2. Pet names and nick names form a group different from
ordinary personal names and pompous titles. Pet names estab-
lish a peculiar secret rapport between individuals. Whatever

one may be to the outside world, one is a different and lovable person to those who have the liberty to address him by means of a pet name. This is evident in the case of the relationship between parents and children, between members of the joint family or between lovers. As the name is a symbol, a pet name could be the symbol of affection and admiration. It would act as a mirror to invoke the positive aspects of personality which is hidden from the world outside.

V. 1. Similarly, people have always employed nick names to praise and condemn others, as a means of asserting their own superiority by imparting an irritating label on others whom they dislike. This is practised by students on teachers, and servants on masters. And it is a common phenomenon in all the offices, firms, parties and organisations where the bosses are particularly over bearing in their attitude.

V1. Nicks and the National Movement

V1. 1. The widespread use of a pet name or a nick name, showing affection or criticism, is the badge of a charismatic personality in social life. Mahandas Karamchand Gandhi was not generally known to Indians by his original name. To most people he was 'Mahatmaji', and to a chosen few of the inner circle he was 'Bappa'. Knowing the immense power of a pet name, the managers of publicity often try to exploit it in order to create a halo of popularity for persons in power. One suspects that the appellation of 'Chacha Nehru' was fostered on Jawaharlal as part of some such political game. This was certainly the case of the title Father conferred on Hitler or adopted by himself under the Nazi regime.

V1. 2. Conspicuous use of personal names and place-names for the expression of loyalty and solidarity, by naming children or new settlements after gods or founders or leaders of cults, need not be considered as confined to religious movements. Nationalism usually leads on to repeated use of names, and communism is not an exception to the rule. In fact all political and cultural movements thrive on such practices. In the period of our freedom struggle Vidyasaranika, Mahadevi, Jawaharlal, Jayaprakash, Asha, Kshatri, etc., became popular names for

children in all Indian villages. The cultural revival was heralded by the use of names like Aśoka, Śilācharita, Jayadeva, Thyagaraja, Shivaji, Kṛmācharya, Dayānanda, Rāvindra, etc. on a large scale.

VJ. 3. Sometimes not only the personal names but also the caste or family suffixes were borrowed, and we often find Aravinda Ghosh and Surendra Chandra Bose in the rolls of schools and colleges. The post-independence commencement of Madhuwa Gandhi roads, Jawahar colonies and Indraprastha carried a political message. There were also Lenin and Stalin, though rarely, but their plight in the post-Soviet period is unforgettable.

VII. Sanskritisation and Tamilisation

VII. 1. The extent of Sanskritisation can be measured by the spread of classical Sanskrit names in different parts of India. However, sometimes they are disguised as local names through abbreviation and alteration. This is also the case with the spread of religions like Christianity and Islam in India. Names like Koro or Kuro for Korum, Kāra or Kāras for Kāra, Chivā in Christian Chivras are likely to give the impression of pure Dravidian labels until their Sanskritic counterparts are identified.

VII. 2. Aquin Chakravorty Chakravarti is derived from Janaki just as Evelyn or Alwynna is derived from Śyāmapā and Vandy from Vāgdeva. Shakti has been changed into Karjachak, Chārvachā, Chārvā, etc. in Kerala. Alexander has been invoked as Aśvamedha (Persian), Shava (Sanskrit) and Aśvān (Tamil). There is nothing inherently impossible in Alwynna becoming Aśv or Aśvā and Mohiyachā becoming Mohān for Kōraites. Aśvamedha was transformed into Aśvān and Aśvā into Aśv.

VII. 3. Caste prejudices are also reflected in several ways through names. Though the low castes were permitted to carry god's names as personal names, the high caste Nāmlūngi insisted on discarding them deliberately to show his contempt for the unfortunate people. Thus Śrinivān was always called

Kṛṣṇa, *Kṛiṣṇa* was *Kṛimā*. *Sūrikṛan* was *Sūika* and *Manikānda* was *Mānā*. This was not merely an account of trivialization or endearment, since there was an attempt to express the principle of social hierarchy and distance. It was a sign of warmth in language.

VIII. Names and Hierarchies

VIII. 1. There is at least one instance in the history of the world where the identification of a single personal name, repeated several times in a record, led to the decipherment of an ancient script and the unlocking of the secrets of a civilization. The Rosetta stone, brought by Napoleon from the place of that name at the mouth of river Nile, contained writing in Hieroglyphic, Demotic, (a cursive Egyptian script) and Greek where the name of the Pharaoh called Ptolemy appeared in all the three scripts in a number of places. This provided the key to the unknown Egyptian script, and the study of the Rosetta stone, placed now in British Museum, paved the way for Jean Francois Champollion in 1822 A.D., to read Hieroglyphic writing, and thereby to create the modern science of Egyptology. It was the work of less than a decade.

VIII. 2. It was common practice in India for kings to take advantage of their personal names or titles, which were often associated with the names of gods, to claim divinity for themselves. From the Gupta period onwards many rulers of the Pūṇḍya, Pallava, Chalukya, Rāṣṭrakūṭa, Chola and Vijaya-nagara kingdoms copied or parodied court poets to follow in a technique in the Pāṇḍya portions of stone inscriptions and copper plates. In the Mughal period emperor Akbar virtually abandoned Islam in favour of the new religion called *Din Ilāhī* which he had created. He exalted his god head by describing the ritual of prostration, permitted only in the presence of God in Islam, for the sovereign. He also made use of the double entendre in his name to claim divinity for himself when he retained the Islamic term of greeting, i.e., "Allāhu Akbar" which could mean "God is great" or "Akbar is God" according to the context in which it was interpreted. The confusion

created by the clever use of the name of *śarmasāra* to shock and paralyze his father *Paṇḍiārāya* in the thick of the battle is narrated in *Māyāśāra*. This would suggest the ruling class in ancient India was quite familiar with such tricks involving personal names.

VIII.1 The contemporary practice of adding the father's name at the end of the girl's name, and replacing it with the husband's name after marriage, reminds us that a male-christal society has not completely given up the ideas of *Māyā* that a woman is first under the protection of her father, and later on under the protection of her husband and son, but never free at any stage. However, in medieval T. *śāra* society we find the father's name used as a prefix for the names of sons and daughters and this may be taken as pointing towards the patrilineal system of inheritance. In the matrilineal community of *Nāyars* in *Kōñja* the name of a person was usually associated with that of his mother only in documents of all types. All these would indicate that naming practices were closely connected with property rights at all times. Occasionally they are helpful to the historian in fixing the relative dates of documents. For instance, the appearance of *Māyā* from two generations of the same family as witnesses in *Trikāṅga* inscriptions enabled epigraphists to fix the sequence of rulers like *Li-ā Kōla* and *Ti-ā Kara Ravi* in the history of *Kōṭāṅga*. Thus the list of house-names and double names unexpectedly provided a clue to the chronological defects.

IX. The Case of *T.āra*grā

IX.1 The correlation between popular movements and proper names can be seen clearly in the case of place names too. A proper name gives an identity and personality even to lifeless objects. This has been recognised in T. *śāra* society for long so that all kinds of names have come down to us in epigraphy and literature. Naming a road after a singer or poet or political leader is vaster and deeper than building a mosque or installing a statue. However, the very consequences of the process makes it possible to abandon the present

name when another name is made available. Sometimes no official change is resisted by people for a long time as in the case of Mount Road which became Annasalai.

IX. 2. The most celebrated example of renaming a city in recent period occurred in the former Soviet Union. I had the rare good fortune to be present at Old Leningrad in May-June 1991 when the citizens were finally debating the change of name. This was immediately before the referendum. It was really astonishing that a whole new world of hatred had surfaced suddenly and got articulated through the controversy about the leader's name. That was a time when Lenin was not venerated openly. When I was in Leningrad earlier in 1988 there was not even a suggestion of such feelings, though the mutterings of political change could be heard by critical ears at a distance. Then the official gods had people taken on through the streets and squares bearing names associated with the Bolshevik revolution. The climax of our tour was a visit to the ship museum called 'Armad' which gave the common slogan for the revolutionaries on shore. This time, however, I saw some school students actually spitting on the photographs of heroic sailors exhibited there. The newspapers were full of Leningrad's ancient glory which obscured the recent changes. Even the most committed communist intellectuals did not dare celebrate the move. Some of them timidly suggested that there were more urgent tasks to be faced than the change of place-names.

IX. 3. The idea of change soon became a reality. It was an extreme case of people's protest against authoritarian and arbitrary rule. Leningrad was actually the third name of the place. It was first named St. Petersburg in honour of Peter, the Apostle in the good old days when Russia started moving on the path of Christian salvation. At a later stage Peter, the Apostle was displaced by Peter, the Tsar so that the city was called Petrograd. The irony of the situation lay in the fact that the second Peter himself was named after the original Peter, the firm rock on which Jesus is believed to have built his church on the first instance. When the Bolsheviks came they

wanted to place their new TILAK. Lenin, one step above the old TILAK, and retained the city which functioned as the wisdom on the west as Leningrad. Now the people wanted to roll back history to the very starting point, allowing their accumulated resentment against autocratization, both the Tsarist and the Bolshevik variety, and to give expression to the Christian religious fervour that swept across the country. They went back to the original name. This episode clearly demonstrates that a place-name, which is a mere label of physical identity at one time, grows into an emotion-charged ideological badge, meaning many things to many people.

IX. 4. In India the legacy of 'White Delhi' adopted by the freedom fighters of the British period shows that Delhi was not only the administrative headquarters but also a goal, as Kail. Kail, and Kāśmīravan, Mathura and Ayodhya have sentimental importance for the followers of different cults in India, just as Jerusalem or Vatican or Mecca has for other people. Paris is not just a city in France, but a centre of pilgrimage for artists all over the world. These names are powerful symbols. The emotive power of the same symbol is as much a historical factor as any material fact or question of date. Whether it is a personal name like Rama or Krishna or a place name like Ayodhya or Mathura or family names like Nehru and Gandhi or territorial appellations like Andhra or Orissa or Kerala, these are endowed with magical powers which make them crucial in political struggle.

X. Names in Ancient and Medieval India

X. 1. There are several instances in Indian history which reveal the operation of political and cultural trends through place-names. The classical Hindu revival in the Gupta period occasioned Skandagupta's search for Saketa or Ayodhya and prompted him to name the city established by him as Ayodhya in honour of the legendary capital of Śrī Rama. The southward movement of Hindu culture is represented in the duplication of city names like Madhura (Madurai), Mahādhara (Mādhurai) and Devāraka (Devarampuram) in South India. Similarly the eastward migration of Indians can be traced in the emergence

of several Indian names in South-East Asia including that of Ayutthya. This kind of place-name shifts have their modern parallels in the western world in the creation of New York, Cambridge etc., in America.

X. 2. Another important trend manifested in Indian history on a large scale is the naming and renaming of several cities in the medieval period, especially in North India. The Muslim conquerors exhibited a passion for new Islamic names. Just as they went on destroying temples with an iconoclastic zeal, they also went on renaming towns regularly. *Agñihya* was obscured by *Falghat* and *Devagiri* was turned into *Dahlgahat*, or give the two most conspicuous examples. By about the 15th century the North Indian places were studied with titles bearing names with an Arabic or Turkish or Persian slant to such an extent that the old names and their traditional cultural centres were pushed into the background and almost pushed out of history as they could not be recognised by the observers any more.

X. 3. The court chronicles of the Delhi Sultans and the Mughal empire illustrate this process in which place-names played an important role. It would require a colossal effort on the part of the historian to recover the old names and associations but that does not happen easily because history is always one of the first subjects to be approached by a conqueror bent on civilisation and enslavement of the people. The ease to name cities after kings and conquerors formed a natural corollary of conquest throughout world history—how many *Alxandrias* are there! It was carried to the point of absurdity by the Cholas in South India. The Muslim invaders of the North had additional factors like religious zeal and the support of a functional class of Ulema, as well as a false sense of cultural superiority that reinforced the megalomania of a Sultan. They were carrying on a holy war against a polytheistic and idolatrous culture.

XI. NAMES AND COLONISATION

XI. 1. However, they had only partial success in this crusade on account of various factors, as indicated by the surviving and

revival of civilities, arts, literature and place-names. The British rulers who took over from the Mughals and Marathas continued this practice in their own fashion as reflected in the new English names like Fort St. James, Fort St. George, etc. Later on they popularised the anglicised names of Calcutta, Madras and Bombay. 'Varanasi' became 'Benares', 'Ayodhya' became 'Oudh' or 'Awadh' and 'Trichhapally' became 'Trichinopoly'. Calcutta, Travancore, Quilon, Cochin, etc., are examples from Kerala. It is one of the common human weaknesses of conquerors to replace native names with colonial names. It helps in their political designs by the operation of psychological rules and they finally succeed when the victim also forgets his old identity and old place-names and accepts the new ones. He adopts a macaroni culture and employs a mode as his mother tongue. Place-names and personal names play an important part in these processes.

XI. 2. In the case of personal names a dramatic example is that of the Portuguese conversions carried out on the Malabar coast in the 16th Century, namely through force and temptation, among the Muslims on the sea shore. They did not care whether the new converts lived as good Christians or not, but they compelled the Latin Christians to accept their names. In their abusive attempt to bring the Syrian Christians to their fold, the Synod of Diamper (Udayan Puzh) was the old name of the place) laid down the rule that Christians must give up their old Hindu names and practices.

XII. Names and Traditional Society

XII. 1. Place-names and personal names have much to do with the hierarchical and spasmodic distribution of castes and communities. A Brahmin settlement is distinguished by the *grama mahalingam* South India. While Varanasi and Oj formed the ending to the class of mixed upper caste settlements in general, *gulling* (गुल्ल) marked the name of low caste villages. Pushing deeper it is even possible to distinguish the habitation centres of carpenters, smiths and other craftsmen and the *bandhu* groups of mercantile slaves. There is a beautiful study

produced recently on place names in Kozhikode District in which the author has successfully reconstructed the plan of the medieval city of Kozhikode and the pattern of cultivated areas as well as the course of trade routes to the territory, chiefly from place-names found in inscriptions, literary works and the settlement registers prepared in the period of British rule. It is a good example to show how place-names examined at the micro-level, can throw light on history, sociology and culture. They form an important source of knowledge provided they are used with great caution and in the proper context set by sources of other types.

XII. 2. A word of warning may not be out of place here. Like *Melanch* in Valmiki's *Ādikāvya*, place-names have a group-wise behaviour leading us away from truth and leading us to trouble. As in the case of an cigarette or ball's eye prepared from the egg, you cannot go back to the odd shape. There is a temple called 'NERĀyānkanūr' near Telimela in Kōzoja. A place name enthusiast can easily fall into the mistake of carelessly considering the words 'Narayan' and 'Kānūr', misled by the well known township of Kānūr, not far away from this village. A scholar who is not fortunate enough to notice the old form of the place-name, found in a stone inscription of the 9th century from the local temple which the present writer happened to discover, would arrive at some wrong solution after a long struggle. The place was called 'Narasimha Viśvaṅgula' or 'Narasimha Viṅgavara' which is obviously the original form of the name. Similarly it is difficult to identify the personal name of *Āṅgura* as the contraction of 'Āṅgokhara' unless we have both the forms attested in reliable sources. This is also the case with the village name of *Āraṅga* which is written as *Kuṭṭiraṅgala* in the 16th-17th century documents from Trikkandiyūr Sankṣāra in Kōzoja.

XII. 3. A pathetic and revealing example of the use of place-names by a group of desperate wiles from Malabar in their hopeless struggle to ward off the sense of alienation, to create a new history in a strange place, can be found in the

Andaman, the penal settlement under British rule. The Māpīya rebels banished by the British masters in 1921 and never permitted to return to their homes, named villages in the Andaman Islands after their dear native villages. Thus we find a cluster of Malabar names—Koodooy, Mal'eri, Malapuzam, Ilorazholl, etc., being reproduced there. The magic of these names must have enabled the illiterate Māpīyas to survive their isolation in the inhospitable jungles which they reclaimed for agriculture.

XII. 5. There are several instances in history to show that place-names were used as brand names to denote certain types of commercial products, thereby making it easier for the subjects to classify and assess the commodities for the purpose of revenue. This practice has been illustrated as early as the Māuryan period in Kaṅṅiyo's *Arthashastra*. In medieval and modern times the specialised products in textile goods of certain type and quality continue to be named after their place of origin, in the same form Bengalee or Kāñchīpāram, even though their true origin does not exist any more.

XIII. Names in Disguise

XIII. 1. In the period of the spread of Sanskritic culture in South India there was not only the replication of classical North Indian place names as pointed out earlier, but also the attempt to Sanskritise the old Tamil names with a view to confer on them a new meaning or elegance. Thus *Madhavakōṭa* was translated as *Madhavakōṭam* and *Kāñchi* was changed into *Kāñchīpāram*. *Kuruvaiguru* = *Kāraja* became *Chinnāyūr* or *Chinnāyūra* and acquired the legend about Gura and *Yāra* jointly installing the idol of Vishnu in that place for the sake of devotees in Kaliyuga. It was not always a question of one way traffic though the stronger current eventually got the better of the weaker one. *Chinnāyūra* was Sanskritised as *Kāñchīpāram* and expressed in its Pali form as *Kāñchīpāra* in *Aśoka* edicts, and in Greek form as 'Kāñchīpāra' in Ptolemy and Paelinus. The Aśokan title of 'Devānampiya' was Tamilised into *Pōyānampiyā* and *Devānampiyā*. Lack of understanding

about this procedure for scholars to discover about meaning like 'the king with the sky as boundary' and 'the king with Uthirapuzha as boundary' and the Mauryan link with Tamilagam was ignored by historians on both sides. In the same way the adaptation of the Sanskrit name *Kāmpūya Mūchaka* in Tamil as *Kāmpūya Mūca* created confusion later so that the derivation of the Mūchaka's title from the place-name of Rāzughat in far-off Ocean and the story of their migration to Kēnala remained obscure.

XIII. 2. In the foregoing survey, I have narrated some random thoughts which came to me while contemplating the scope for the study of personal and place-names in India. It is found that names have a double function, i.e., the function to identify and the function to provide meaning and value. These two functions are overlapping and inter-related, and produce unpredictable consequences. They have implications for all social sciences. Therefore name study has to be treated not merely as a branch of linguistics but as an independent sub-discipline within social sciences. I would consider myself amply rewarded if some of these ideas help to open up new lines of enquiry for young scholars in the field and convince the planners and supervisors of research that there is ample scope for the profitable study of personal and place-names in the complex milieu of Indian society and culture.

THE PRĪHARA AND ITS IDENTIFICATION

D. RAJASEKHARAPPA

The *Prīhara* is a name used to denote a boundary in the history of Karnataka, in connection with Mayūśaravarma, the founder of the Kadamba dynasty. It occurs in the Tālagonda inscription¹ of the 5th century A.D. There, it is stated that when all the attempts of the Pallava Kings failed to subdue the rebel Mayūśaravarma, they were forced to accept him as a king for the territory stretching from the *Aprāśyāra*² to the *Prīhara*. Thus the *Prīhara* is indicated as a boundary of the then Kadamba Kingdom.

Several interpretations have been adduced for the above term:

When the Tālagonda inscription was first published by B. L. Rice, it was read as *Prīhara*³ and in the revised version of the inscription F. Kielhorn has corrected it as *Prīhara* or *Prīhara*.⁴ Subsequently many scholars have suggested different readings of their own. Thus a number of varied forms are there, like *Prīhara*, *Prīhara*, *Prīhara*, *Prīhara*, *Prīhara*, etc.

In the compound word *Prīhara* occurring in the inscription, only two forms viz., *Prīhara* and *Prīhara* are possible, as Prof. Kielhorn has suggested. Between these two forms, *Prīhara* seems to be a reasonable form for obvious reasons shown in the sequel.

Aprāśyāra is the Western Sea, the coastal line of which forms the western boundary of the Kadamba Kingdom. In such case, it is apparent that the *Prīhara* should have formed the eastern one. Assuming it to be a country, a river and a mountain-range, a number of suggestions have been made to identify the same.

B. L. Rice has suggested that the expression *Prīhara* is analogical to the word *Prīhara* and thus taken to be the

Malwa country ruled by the Paramara king⁸.

Later U. Kielhorn corrected the reading *Prithara* as *Prithra* or *Prithra*, assuming it to be a river, perhaps the river Jubbahra⁹.

In the view of M. H. Krishna "Prithra is more probably some part of the eastern ghats near Sissallam on the Palar river."¹⁰

K. S. Vaidyanathan made an effort to identify it with the river Hagari (Vijaya)¹¹. Mallar Srinivas Jax considered it to be either the mountain Sissalla or the river Vajrapati,¹²

Prof. K. A. Nilakanta Sastri thought it to be either the Tadjalshetra or the Malaprabha river.¹³ D. C. Sircar, who at first was reluctant to accept it as a river,¹⁴ later considered it to be the river Malaprabha.¹⁵ It is the river Ghaziprabha, a later addition of some of the scholars.¹⁶ S. Srikantha Sastri has doubtfully identified it with the river Tadjalshetra zone,¹⁷ later considered it as the Malaprabha¹⁸ and further on as the river Krishna.¹⁹ N. Lakshminarasana Rao held the opinion that it may be the Krishna river, since it was called Prithra or Prithra.²⁰ H. R. Gupta and others who earlier identified it as the Ghaziprabha, later considered it as the Malaprabha.²¹

Thus the identification of the *Prithra* has become confusing on account of one-sided opinions. The identification of *Prithra* with the river Hagari¹¹ is over-ardent and is mainly based on the consideration of the geographical factors. But no linguistic explanation has been given. An attempt has been made to re-examine the above identifications and to give the linguistic explanations.

Whenever a territory or a country has to be mentioned, its boundaries lying in the juxtaposed positions like east and west or north and south, are conventionally given. E.g.,

असौ = Hinichala = पश्चिम,²²

पश्चिम-पूरु = पश्चिम = पश्चिम,²³

पूरु-पश्चिम = पूरु = पूरु,²⁴

In this way, the *Prithra* (the Western Sea) forms a north-south straight boundary line on the western side (running in the west-north direction). Likewise to form a suitable boundary

line on the eastern side. It could be possible only by a similar natural line or a long mountain range of a river. Here it may be noted that the *Prākara* need not be a coastal line or a mountain range. For, if it were to be either of these, it would have been so named. The river *Prāra* which to some extent flows in the south-west direction, may also suitably form a boundary line on the eastern side. But it was never called by the name *Prākara*. Most of the rivers like *Jungabhadra*, *Mulaprāra*, *Uthaprasāra* and *Krishna* flow in the direction almost perpendicular to the Western coastal line corresponding or complementary to the coastal line of the *Western Sea*.

The *Hagarī* or the *Vedāra* river (the union of two rivers called the *Vedā* and *Āra*, which originate in the Western Ghats), first runs to some extent in the north-east direction and later in the south-west direction before it joins the river *Tirāphlāra*.²⁴ Thus this river forms the eastern and the southern boundary of a large territory. The etymological study also reveals that the old *Prākara* is the same as the modern *Hagarī*. It is also called the [line *Hagarī* (=big *Hagarī*); st. ee there is another river called the *Utharā Hagarī* (=small *Hagarī*), which is a tributary to the former one.

The references to the river *Hagarī* or *Paḡara* and the provinces named after it, appear in the inscriptions of the 10th to 11th centuries A.D.²⁵ The provinces on the eastern and western sides of the river *Paḡara* are referred to as *Mahāpaḡara* and *Paḡara* (*Hāḷapaḡara*) respectively. This ensures that the river *Paḡara* was quite an important one and played a prominent role in naming the provinces of those days.

We think that *Prākara* (the present form) is a Sanskrit word as it occurs in the compound word *Prākaraśāra*. But we do not find a word in Sanskrit as such and also doesn't mean anything. Further, the word can be split up into *pra+ākara* or *pra+ākāra*. Here, we know that *pra* is a prefix (*prā* *prā*) commonly used in Sanskrit, whereas the words *ākara* or *ākāra* are not Sanskrit terms and do not convey any meaning. The composer of the record *śāhā* have used the form *pra* instead of *prā* as a suffix, in order to suit the metre.²⁶ If such is the case

the suffix need not be *śura* or *inra*, but *śra* only. Thus the combination of both results in the form *prathava*, which term in Sanskrit means 'the one which flows well' or 'the one which takes away well', etc.

Thus in my opinion it is not *Prithva*, but *Prathava* with different forms like *Prathra*, *Prathra* and *Prathra*. This transformation can be linguistically explained as follows:

Many rivers in India bear the Sanskrit names with a long vowel *ā* at the end. The examples are Gāṅgā, Yamunā, Narmadā, Varadā, Kṛpī-*ā*, Bhīmā, Tungabhadra, etc. Likewise, the Prithva is one such name having a vowel *ā* at the end. The form *Prithvā* with a long vowel *ā* at the end may be considered to be pronounceable rather than the form *Prithva*.

The long vowel *ā* occurring at the end of these names is displaced by the short vowel *i* in Kannada e.g., Gāṅgā > Gāṅgi, Yamunā > Yamuni, Narmadā > Narmadi, etc. Similarly *Prithvā* must have taken the form *Prithvi*.

The Sanskrit prefix *pr-* in old Kannada usage takes a simple form *pa* (including the intermediate *pi*), for example: *Prakṛta* > *Paṅṅa* (=> *ṅṅa*), *Pragnata* > *Paṅṅa* (=> *ṅṅa*), *Prathiva* > *Paṅṅa* (=> *ṅṅa*), *Prasada* > *Paṅṅa* (=> *ṅṅa*), *Prayaga* > *Paṅṅa*; *Prakṛta* > *Paṅṅa*. So, *Prithva* might have become *Prithvi*, (which expression is different from its name-sake meaning 'a watchman' or 'a secretary' in Kannada).

The letter *au* in place of the Sanskrit expression gets transformed to *o* in Kannada and other Dravidian languages. The examples are as follows: *Sāhita* > *Sāda*, *Sāga* (even *Sāṅga*), *Mūlaka* > *Mūga*; *Śākhā* > *Śāga*, *Śāga*, *Mūlaka* > *Mūga*, *Prithva* too might have changed to *Prithvi*.

Again, the letter *pa* occurring in old Kannada is usually displaced by *ka* in the middle Kannada in the following way: *Paṅṅa* > *Kāṅṅa*; *Paṅṅa* > *Kāṅṅa*; *Paṅṅa* > *Kāṅṅa*; *Paṅṅa* > *Kāṅṅa*; *Paṅṅa* > *Kāṅṅa*. In the same way *pa* in *Paṅṅa* might have been changed to *ka* resulting in the form *Kāṅṅa*. In course of time, the short vowel *e* at the end had been replaced by the short vowel *i*. Thus the present form *Kāṅṅi* is still retained.

Now the etymology of the name of the river can thus be explained as given below :

Prāhara > *Prāhara* > *Prāhara* > *Prāhara* > *Prāhara* > *Prāhara*.

One need not consider the term *Prāhara* as a Sanskritised form of *Prāhara*, because it is difficult to explain linguistically how *pa* could have become *Pr* and *ra* could have become *ra* in Sanskrit.

To justify the identification of *Prāhara* with the river *Prāhara* we may arrive at some of the implications which are as follows :

1. The revision of the Chandrayajji inscription has revealed that Mayuravarma before establishing his own kingdom had taken refuge in the forest near Chandrayajji.²⁷ According to the Talagunda inscription, he levied taxes from the circle of abakings headed by the *Prāhara* Rāja. It is already known that the country of the *Prāhara* Rāja was to the east of the river *Prāhara*.²⁸ Near the town of Chandrayajji, the centre of the headquarters of the activities of Mayuravarma.

2. In the Talagunda inscription, though not the south and the north boundaries are mentioned, yet the territory of Mayuravarma may be identified with the area bound by the river *Prāhara* and the western coastal line. So his territory must have comprised the parts of the districts of Belgaum, North Kanara, South Kanara, Dharwad, Sirsi, Chitka-magalur, Hassan, Raichur, Bellary, Anantapur (of Andhra Pradesh State) and Chitradurga.

His territory was not as big as it was conceived earlier, covering the countries namely, Ābhira, Trakṣiṭa, Pāṇḍya, Pāṇḍya, Śakabhaṇa, Śindhuśa, Tiroṣṭa and Maṅgharī.²⁹ Such a conception covering a vast kingdom was mainly due to inaccurate reading of the Chandrayajji inscription.³⁰

3. The Talagunda inscription says that Mayuravarma invaded the country of the *Prāhara* Rāja a number of times. Now by the identification of *Prāhara* with the river *Prāhara*, it is obvious that the above country was not included in the territory of Mayuravarma, for the *Prāhara* Rāja got it retained for themselves or for their successors. The inclusion of the

afarward study may be the effect of a treaty between the Pallava king and Śauryāditya.

NOTES AND REFERENCES

- 1 Ep. Carn., Vol. VII, Pl. 175; Ep. Ind., Vol. VIII, pp. 34-36.
- 2 P. T. Rice had read this as *śauryāditya*. But P. K. Acharya corrected it as *śauryāditya*.
- 3 Ep. Carn., Vol. VII, Pl. 176.
- 4 Ep. Ind., Vol. VIII, p. 32, f. n. no. 11. The correction of P. K. Acharya was noticed in my re-examination of the inscription in 1965.
- 5 Mys. Arch. Rep., 1938, p. 59; G. H. James, *The Kadamba Kings*, p. 122-123, Bombay, D. C. Fisher; *The Successors of Samudragupta*, pp. 223 and 278, 1936. Cf. also: *The Cultural Age*, p. 377, 1934; Bhatnagar; K. A. Nilakanta Sastri, *A History of South India*, p. 110, 1966; Article of S. S. Bhatnagar Sastri in *Epigraphica Indica*, Vol. 1, pp. 173 and 180, 1930.
- 6 Ep. Carn., Vol. VII, f. n. p. F.
- 7 Ep. Ind., Vol. VIII, p. 32, f. n. no. 1.
- 8 Mys. Arch. Rep., 1938, p. 58.
- 9 *QJAS*, Vol. 3, No. 3, pp. 84-85.
- 10 Article of H. Balachandra Jajuri in *Śāstraśāstra*, 1935.
- 11 *A History of South India*, p. 110.
- 12 *The Successors of Samudragupta*, pp. 223 and 228.
- 13 K. K. Ghosh, *Kaustubha*, p. 29, 1966, Bangalore.
- 14 K. L. Sharma, pp. 11, 1964, Mysore. *Śāstraśāstra*, Kalyana, p. 64, 1966, Srirangapatna; Article of R. K. Ghosh in *Kannada Vidyāya Vāra Kōśha*, p. 126, 1970, Mysore.
- 15 *Śāstraśāstra*, Kannada Vidyāya Vāra, Vol. 1, pp. 17-19, 1970, Mysore.
- 16 *Epigraphica Indica*, Vol. 1, p. 133, 1930.
- 17 *Śāstraśāstra*, Kannada Vidyāya Vāra, pp. 95-98, 1970.
- 18 K. K. Ghosh, *Śāstraśāstra*, pp. 114-12.
- 19 *Kannada Vidyāya Vāra Kōśha*, p. 126; *A History of Karnataka*, p. 481, 1967, Bangalore; *Corpus of Kannada Inscriptions*, Vol. 1, pp. 120-121 (1961), Mysore.
- 20 *QJAS*, Vol. 3, No. 3, pp. 84-85.
- 21 This is a popular Sanskrit phrase oftenly used.
- 22 *Śāstraśāstra*, ed., M. U. Kalyan, p. 96, 1958, Dibrui, J. am. I. n. d. e. d. to S. P. V. Suresh Chandra. Reference to Sanskrit *Śāstraśāstra*. We draw our attention to this reference.
- 23 *Śāstraśāstra*, ed., M. U. Kalyan, p. 96, 1958, Bangalore.
- 24 H. L. Rice, *MS. no. 6*, Vol. II (Revised edn.), pp. 321, 322, 323, 324-325, 1887. The name *Śauryāditya* appears in his name as one of his multiple names, as per record. See Ep. Carn., Vol. VII, Pl. 172.

- 25 *Ay. Gov.*, Vol. VI, Pt. 1, Col. 130p/34, 557; Vol. IX, pt. 1, no. 399. The name 'Ashvamed' appears in early inscriptions. The name 'Ashvamed' is found in the Nagasari-Palava inscription of the 10th century A.D. in the royal Catalogue of the Ashvamedha of the Chola king Tiruj, Chidambaram District.
- 26 See the notes from the Nagasari, Ashvamedha and the Ashvamedha attributed to different successive years, with some fanciful interpretations, which find no place in inscriptions.
- 27 The Ashvamedha could not have been one of the ceremonies mentioned in the *Aranyakas* of the Rigveda. If there were any Vedic Ashvamedhas, they must be considered as mythical, the ceremonial of the sacrifice or the sacrifice should assume only the sacrificial, Vedic nature. *Annals of Oriental Research Institute*, Vol. V, pt. 2, p. 3 (Barnana section).
- 28 *U. Rajadakhya*, *Samudra Ashvamedha Kirtana*, Vol. I, XII, No. 2, pp. 81-82, 1954 (Bangalore).
- 29 *Ay. Gov.*, 1922, p. 29; 1923, Vol. XII (pt. 1 and 10), p. 399; *Konkanaviya Samgraha*, Vol. I, p. 131.
- 30 *Ay. Gov.*, 1921, pp. 33-34.
- 31 B. Rajalakshmi, *op. cit.*, Vol. I, XII, No. 2, pp. 82-83.

HISTORY OF THE DEVELOPMENT OF PLACE-NAMES GAZETTEERS

F. M. LAKSONEN

Introduction

PLACES, areas, features, etc., are identified by name and position. Maps are essential reference material for this but access is difficult and tedious, if only the name is known and not the location—in which an alphabetical list or directory becomes necessary. There are thousands of place-names in even a small country ranging from towns and villages to rivers, sea-trains and other natural features. A standard geographical name reference is needed at all levels of Government and other organisations pertaining to industry, transportation, communications, media, etc., involving a large variety of people ranging from engineers, planners and administrators to educationalists and historians. Many of them have their own limited and subjective name lists, often leading to mutual discordance, anomalies and confusion.

The need for integrated, comprehensive dictionaries or gazetteers of geographical names is thus a desideratum. These enable us for speedy reference and are complementary to maps. In accordance with the definitions given by the United Nations Group of Experts (UNGEGN), a gazetteer emphasises location and feature, while a geographical dictionary presents more extensive information such as on name origin, meaning and history.

Recognising the importance of gazetteers, the first Conference of the United Nations on the Standardisation of Geographical Names held at Geneva in 1967 passed Recommendations regarding their compilation, which are embodied here as Appendix I. The 2nd Conference (Tampere, 1972) decided that each gazetteer should include a glossary of generic terms with

Brief meanings and regulations for one of the official languages of the UN. The 3rd Conference (Athens, 1977) recommended a uniform layout of the title page, for inclusion of Aids to Pronunciation, for comprehensibility in the receiver script and for indication of reliability/accuracy/currency of the names and information on superseded names.

History of Development (up to about 1989)

Geographers have been developed by several countries over the years. U.S.A. and Canada are veritable leaders in the field and their activities will be described as well as those (in less detail) of seven other countries, namely, U.K., J.R.G., USSR, China, Austria, Cyprus and Saudi Arabia. Some other countries (list not exhaustive) are Australia, Costa, Ethiopia, France, Greece, Iran, Korea, Nigeria, Norway, Philippines, Poland, South Africa, Thailand, Turkey and Zambia, to name a few.

The First International Congress of Geographers held at Antwerp in 1871 discussed the problem of geographical name spelling in national and international usage. When the demand was made that each country should prepare for its territory an officially valid list of populated places in Roman lettering which was to be acknowledged by the other countries. At the First Conference on an International Map of the World on 1:1 million scale held at London in 1909, this demand was extended to all kinds of geographical names. After the UN technical conference on the above Map (Geneva, 1962), some countries took up the work under the auspices of the UN. After the First UN Conference at Geneva (1967) was set up, the United Nations Group of Experts on Geographical Names (UNGEGN), which meets between the five-yearly UN Conferences, on Standardization of Geographical Names, for preparation. The 4th Conference was at Geneva in 1982 and the 5th at Montreal in 1987. The 14th Session of the UNGEGN was held at Geneva in 1989.

Development in the USA

Labels and geographical dictionaries were privately

published in the USA even in the 18th and 19th centuries to meet the needs of an expanding nation. In 1892, the United States Board of Geographical Names (BGN) supported the activities of the US Geological Survey (USGS) to catalogue geographical names as part of its mapping programme and produce a series of State Gazetteers "designed as an aid in locating and geographical feature upon the Atlas Series published by the Geological Survey". Gazetteers for 12 States, Puerto Rico and the Indian Territory (Oklahoma) were published between 1894 and 1896, but inadequate map coverage (large-scale) led to the discontinuation of the programme.

From 1955 to 1970, over 150 known attempts were made by various Federal and State agencies and business organizations to develop geographical name files to meet particular needs limited in completeness and application. Subsequently, the need was felt for a single, complete unified file as a geographical base. In 1965, the USGS looked into the possibility for compiling a Gazetteer series and even for a total information system (with computer use) to meet a variety of user requirements. In the early 1970's, the Geographical Names Information System (GNIS) was developed by the USGS followed by preliminary work on the data base in 1976 when large-scale topographic maps (1:24,000 scale) covered about 70% of the US. Information collection work on the remaining areas was allotted to a computer firm. From 1949 to 1982, the BGN published 173 volumes of geographical names for areas outside the US (after the Government got involved in the work in the 1940's).

The USGS, in co-operation with the BGN (which is not founded) went on (in 1979) towards publishing a series of State Gazetteers and other listings of geographical names collectively titled *The National Gazetteer of the United States of America* (e.g. For New Jersey and Delaware: STATES in 1982). For periodical revision, the information is kept updated by making appropriate changes and new entries. The BGN maintains a master file of about 3 million geographical names. The programme (1987) also includes an unlinked gazetteer for the

entire U.S. listing about 40,000 major population areas, physical features and civil divisions. By 1987, the gazetteers have been published for 4 States and others were in hand. Most of the gazetteers were being compiled in co-operation with State Governments and Universities. Gazetteers of foreign countries were also being produced in co-operation with those countries. The BCGN has published a *Gazetteer of India and Nepal* (2 volumes) with about 10,000 names falling in India.

Canada

The Canadian Permanent Committee on Geographical Names (CPCGN), now having 23 members, was formed in 1942 to standardize the geographical names and to advise the federal departments on these names and their spelling, use, origin and map application. However, the beginnings can be traced back to 1877, then called the Geographic Board of Canada. In 1906, two dictionaries of place-names were published pertaining to Quebec province. Quebec prepares its own gazetteers and has been very active in issuing *Rapports annuels* since 1916, but the first proper gazetteer, *Repertoire géographique du Québec* was in 1958 (1st Edition) followed by fresh editions in 1978 and 1987 (3rd Edition), with 110,000 names based on 1,500,000 scale-maps and positions given upon one minute of arc. Updates are prepared annually.

The *Gazetteer of Canada* is a series of volumes (from 1951) published for the CPCGN by the Canada Centre for Mapping (except for Quebec) which also maintains the augmented (since 1980) records of the National Toponymic Data Base (NTDB). The gazetteers are prepared bilaterally, simultaneously in English and French, which is the Government policy. In 1981, the CPCGN and the Translation Bureau co-published a bilingual glossary, *Genèse d'un Canada: Géographie des Noms* with a view to harmonizing nomenclature between Canada's two main language groups, in the field of toponymy. Canada has also published a gazetteer of water area features in 1983, with 3600 names and its 2nd Edition in 1987.

As an example, the *Gazetteer of Yukon Territory* (5th Edition, 1986) may be seen. It lists all the currently and previously

approved names. There are four categories of names (distinguished by type and style and format), namely: a) Approved names in quad standing; b) Equivalent French forms for names of pan-Canadian significance; c) Cross-referenced names that have been changed to new names as indicated; d) Revisited names (i.e. names no longer officially recognized but for which no new names have been substituted).

The gazetteer (fully bilingual) has a glossary of generic terms (77 items) and a coloured map (plan hill-shaded) of the area on 1:4 million scale. There are explanatory notes which briefly cover points on incorporated and unincorporated locales, alphabetization, language treatment, map reference, geographical co-ordinate reference glossary, definitions, abbreviations, etc. The co-ordinates are given with one minute of arc.

The NTDR, developed from 1967 to 1982, merits special mention. It has about 1,64,000 toponyms and associated names (informal) dating from 1897, of which 70% are official names approved by the CCN. The NTDR responds to a large number of requests for information and specifically to compile name lists for mapping programmes such as the National Topographic System (NTS), etc., and to produce the Gazetteer of Canada Series. The digital component of the NTDR was upgraded in 1989 by a new configuration to provide flexibility and cross-referencing between the fields and to make it more receptive to its clients' needs. There are several fields such as feature name, NTS map reference, location (municipality, etc), cultural information, geographic co-ordinates, UTM grid reference, name status, gazetteer cross-reference, border flag, origin narrative, approval date, etc.

The United Kingdom

Around 1982, the UK took action towards creation of a more comprehensive name file or toponymic data base with the capability to support map and gazetteer production, a data base which would be scale-free. The advent of relatively cheap and powerful micro-computers presented new possibilities for the processing of geographical names and applications in

machine-readable form. Accordingly the change-over was speeded from main-frame or mid-computers to micro-computers. The names authority is known as the Permanent Committee on Geographical Names (PCGN). A revised edition of the gazetteer by the Ordnance Survey of Great Britain was in hand around 1989 (during completion check).

The Federal Republic of Germany

The completed Gazetteer of the FRG was presented at the 7th UN Conference (Athens, 1975). In the FRG the first national endeavours were made at Hamburg in 1975 for the standardisation of geographical names. Later (1979), Austria and Switzerland also participated in the meetings. In the first efforts, a gazetteer was published in 1966. Work on the Gazetteer of the FRG was started around 1973 after investigations for automated data processing, to cover all names in the 1:500,000 world map series, to be supplemented later on by including the names appearing in the 1:25,000 scale topographic Postcodes in both spherical (in one minute) and UTM grid (0.75 to 1.00 metres) co-ordinates are furnished. Around 1989, the FRG was preparing a geographical gazetteer of the Americas for use in the German language area.

The USSR

Although a late starter in the field, the USSR has been dealing in the subject in a determined and orderly fashion. From 1972 to 1979, much work was done for standardisation of geographical names. Nine dictionaries (including some of foreign countries) were published and more were in hand. Considerable efforts were on towards restoration of many historical names of settlements and features within them.

Cuba

In 1954, the National Archives on Geographical Names was established and plans were under way to produce a 51-volume dictionary with 100,000 names by 1981. Two volumes (of Jineter and Zatejlang provinces) were published by 1989. In it were included the standardised names, local variants and former

names. Location by geographical co-ordinates for administrative sources and by directional reference from the country seat, information on origin and evolution of the names plus the name-changes through time.

Austria

An atlas presented a gazetteer at the AGU conference (1971) which included a pronunciation guide in the International Phonetic Alphabet (IPA) and has a bilingual introduction. Between 1964 and 1966, nine volumes were prepared. The populated place-names on the current 1:50,000 scale map series were identical to those in the official gazetteer.

Cyprus

A Concise Gazetteer of Cyprus was presented at the 4th UN conference (Geneva, 1962). Transliteration from Greek to Russian is provided for the toponyms and also a note on the system of transliteration. Locations are in UTM co-ordinates only. Later on (1967), a gazetteer with 67,000 entries was made by automated data processing. The data names were derived from cartographic sources and cadastral plans.

Small States

In the 1982 UN conference (Geneva) at Saudi Arabia a 20-volume gazetteer of the Kingdom being privately prepared. The King University was also preparing a computer based gazetteer based on the 1:500,000 scale map series.

The International Hydrographic Organization (IHO)

A special type of work is the naming of under sea features. In 1969, the IHO reported the publication of a gazetteer of under sea features shown on the General Bathymetric Chart of the Ocean (GBCO) 1:10 million scales and on the IHO small scale International chart series. Several countries had contributed to the efforts. About 2000 names were included.

Other

In 1986, the French Institut Géographique National Toponymy Commission published a book on world countries and

1912-13 in Iran, the Atlantic Research Foundation published in 1949, a *Gazetteer of Pilgrims and Religious Places of Iran* with 80,717 names of inhabited localities. Also furnished are the latitude and longitude (to a minute) and elevation above sea level in metres. Of the *Geological Gazetteer of Iran* (begun before 1979), 87 volumes, based on the 1:250,000 topographic work on 32 volumes was in progress in 1990, needing 3 years time.

The Gazetteer in India

In India, not much work has been done, of late, on gazetteers. Some of the work done or now in hand are:

a) The *Imperial Gazetteer of India* was prepared by E.C. W. W. Hunter (9 volumes) in 1881 and its 2nd Edition (1885-87) containing 14 volumes with 10,000 names approximately.

b) *Imperial Gazetteers* were prepared during the British period. Though a good number of names suffered from anglicised distortions, there are interesting write-ups on origin, history, culture, etc.

c) A booklet published by the Survey of India known as *287 Places & 2* (1st Edition 1928; 2nd Edition 1976). The 2nd Edition containing nearly 6000 place-names is divided into: Cities, towns and other sites; Railway Stations; Localities—States, Districts, Tribes, etc; Physical—Ranges, passes, peaks, plateaus, rivers, canals, lakes, bays, capes, islands, etc.

The 3rd Edition is in hand.

d) A booklet *Glossary of Vernacular Terms used in Survey of India Maps* (in 1931 and in 1937).

e) A booklet *Glossary of Words in various Indian and other Asiatic Languages used in Survey of India Maps* (in 1940).

f) A publication in 1967 known as *Chinese Equivalents of Place-Names in India and Burmese*, by the Survey of India containing 1400 names, along with a 1:4 Million scale map.

g) In 1988 Survey of India took up the work of preparing a *National Gazetteer of Geographical Names*, utilising all the names appearing in the 1:50,000 scale topo maps covering

the country. An example of it is the *Gazetteer of the Paine Family of Ponnakkery* (Puducherry including Karaikal, Mahe and Yanam, published in 1961). The entries include the name in regional/local script, Devanagari and Roman and co-ordinates (altitude and longitude) correct to a minute of arc. There is a map on scale 1:250,000 enclosed in it. The write up information covers the early history, population, agricultural patterns and crops, fisheries, industries, educational institutions, places of interest, Aurohindo Aurohmad and Aurohik.

(1) A commendable dictionary is the *Kerala Sthapana Kōsam*, prepared in Malayalam by the State Institute of Languages, Kerala. It is a place-name glossary of Kerala in two volumes (Volume I published in 1984 for six districts), the entries include basic information like municipality, post office, telephone facility, big school, college, tourist, other important distance from District HQ, nearest river, old name of village, existing English form, etc. The village name is rendered also in Roman (with diacritics) enabling accurate pronunciation by those who cannot read Malayalam. There are also certain explanatory notes and an index of names is provided at the end.

Observations on Technical Aspects

Some of the noteworthy features of the contents, etc., of the gazetteers are indicated below :

a) A classification of Gazetteers already existing or which could be envisaged, that come within the scope of both national and inter-national aspects, was presented by Committee 31 of the 1st UN Conference (Athens). The types of Gazetteers are :

Type A : National Gazetteer for National use (e.g., the Gazetteers of the Provinces and Territories of Canada); B : Foreign Gazetteer for National use (e.g., Russian Gazetteer of Korea, USGIN Gazetteers); C : Regional Gazetteer for National use (e.g., Russian Gazetteer of the Danube Basin), namely limited to a particular region, group of countries, etc.; D : National Gazetteer for International use (e.g., Gazetteer of Austria, Gazetteer of the FRG); E : International Gazetteer of Countries (none published); F : Gazetteer of the World.

b) *Bilingual/multilingual presentation*—Canada is a good example where all publications are fully bilingual, simultaneously in English and French (lists, write-ups, notes and even the map). In India, we need atleast three forms, namely regional script, Hindi and Roman.

c) *IPA notation*—A number of countries have rendered also the IPA equivalents to their local language scripts (e.g., Sweden). The IPA rendering of names, if added, would be nearly accurate pronunciation (unless Roman with its limitations) by non-natives, particularly for phonetic scripts and non Roman scripts and is perhaps the most suitable for direct international transliteration; application and even for multilingual processing within the same country. Even an approximate IPA rendering is worthwhile, considering the widespread distortion of spelling or pronunciation of names.

d) *Map*—Attaching a map to a Gazetteer is an essential need which provides realistic comprehension of the places (at least the more important places) and relation with the environment. The bilingual map in the Yukon Gazetteer (Canada) is an excellent example.

e) *The Gazetteer Gazetteer*—A Gazetteer processing is a very long, cumbersome work (with a variety of concerns) requiring several years; a practical approach is to prepare and publish in two (or even more) stages, say first as a concise Gazetteer and enlarge in a later edition (e.g. the FRG vide para 13 above).

f) *Accuracy/restriction of positional information*—The USA has given positions of place names correct to one second of arc, while Canada, UK, FRG, etc., have furnished on one minute only. The FRG has given also the UTM (Universal Transverse Mercator) or *d* coordinates and the UK by a simple four-figure grid reference. Cyprus has provided only the UTM grid coordinates (8 figure reference, upto a kilometre using 100 kilometre squares). China is scarce in furnishing the position of each place only by directional information (reference from the country seat). For transcription, the USA as well as the FRG gives also the coordinates of the source.

g) Gazetteer Specifications—The Pan American Institute of Geography and History (PAIGH) in USA had (by 1985) devised a common specification for Gazetteers with minor national variations, based on the 1:250,000 scale map series. Please also see para 3 above regarding uniform layout of title pages; paras 11, 12 regarding explanatory notes, glossary of terms, abbreviations, etc., and para 13 on automated data processing and fields to cover. The 5th UN conference (1987) called for a close typographical distinction to be made between toponyms and text that serves other purposes.

b) Local/Regional Variants, Former names, etc.—There are usually bilingual forms in names near State borders, tribal belts, etc., and even multilingual forms for well-known places, depending on popularity. Though the policy is to discourage and progressively reduce excessive popular variations, established alternate names have to be selectively recorded, say with suitable remarks.

i) Language Treatment—Proper transliteration of place-names between different languages to avoid distortions, due to various factors like certain unique rules/practices in writing, cum-pronunciation, subjective interpretation, etc. Strictly calls for some departure from classical rigidity. Toponymic guidelines need to be prepared to meet the problems. Coverage by the regional official language, of typical tribal area names, where unscripted languages are the basis, is another issue needing solutions.

j) Aids to pronunciation—A pronunciation key (say even limited to the problem letters/sounds) and some brief notes in the Gazetteer text and map are very helpful to the lay reader. Devoting also the IPA alphabet will minimise ambiguity, particularly in respect of Hindi and Roman (and also English) white form the omitted link.

k) Training—Training is an important element in copywriting, covering the above aspects. In fact courses (of a few weeks duration) have been conducted by a number of agencies (and may become more regular), for instance by Indoneja (Gazette, June 1982) in co-operation with the IINGLIGN. The 14th UN Regional Cartographic Conference for Asia and the Pacific

(Bangkok, Jan. 1953) recommended similar courses. FAIGG is active in this field and had two courses (No. 4140, in Panama, Oct., 1961 and Quico, in Ecuador, April 1969). The 14th Session of the UNGWEN (May 1969) called for a final syllabus and proposed that the American Names Society contribute to the task of identifying further courses available worldwide. The UNGWEN would also deal with the drawing up of such a syllabus and provide practical help for new courses.

Conclusions

Preparation of comprehensive Gazetteers of place-names involves a vast amount of dedicated work by a variety of disciplines. Lack of such Gazetteers has been the cause of much confusion and misunderstanding between various localities and regions, etc., by way of available distinctions of forms, spellings and uttering of place-names, though these have the same reality (often not realised) as of personal names. With the steadily increasing inter-contacts amongst States/Regions there is a grave need for enhanced knowledge of our diverse areas, their locations, features, history and culture. Apart from being reference books and effecting standardisation of place-names at the national and international levels, Gazetteers contribute considerably to integrating the minds and wills of our people between far-flung areas.

NOTES AND REFERENCES

1. Reports prepared at the UN Conference on the Standardisation of Geographical Names: First Conference, Geneva, 1952; Second, London, 1957; Third, Vienna, 1970; Fourth, Ottawa, 1982; Fifth, Moscow, 1987.
2. UNGWEN's *World Geographical Names and the United Nations 1952-1989* publication.
3. *Overlapped Canada: Seven Territories*, 3rd Edition, 1988, published for the UNGWEN by the Geographical Names Division, Canada Centre for Mapping, Department of Geomatics, Natural Resources Canada.
4. Reports and papers of the 14th Session of the UNGWEN, Geneva, 1969.
5. Author's paper, "Janakpuri of Place-Names-Geographical", presented at the 10th Conference of the Place-Names Society of India, the 1961 *Journal of Asian Names*, Vol. XII, 1961.
6. UNGWEN's two letters of Jan. 1953 and May 1961.

PLACE-NAMES AS A SOURCE FOR CULTURAL STUDY

MARUTI MALHOTRA

THE culture of any region, till recently, was studied from the evidence collected from literary, archaeological, sculpture and epigraphic sources but place names as a source were not included in this list of sources. Curiously, the data provided by all these sources cannot be studied in isolation because each of these sources has its limitations. One major drawback of the archaeological and literary sources is that it is very difficult to place them in fixed time limit. Hence, one cannot ascribe the material available from these sources to the exact period but it has to be placed in wide time limit, e.g., Chalcolithic sites revealed at Ayra in Mandla-war District are placed between 1500 B.C. 600 A.C. The same is the case with some literary works. The chronology of the literary works has always been a difficult problem throughout the course of Indian literary history and exact dates of these works cannot be determined with certainty. Moreover, sometimes they provide exaggerated accounts. It is beyond doubt that aspect of uncertainty is less with the dated inscriptions but when these are not dated or dated in unspecified era they pose problems not only regarding identification of the time but about other contents too. Moreover, historical accounts given in these are often not free from exaggeration. Hence, the evidence obtained from all these branches has to be corroborated with that obtained from other sources.

Recently place-names have been added to the list of sources useful for the reconstruction of our ancient past. This source, like other sources, is not complete in itself and the systematic study of place names also entails the incorporation of the data obtained from other sources. The place-names can be divided

into two broad groups: 1) ancient names and 2) modern names. Of these two, the former group can have sub-types also such as names from inscriptions, literature including foreign accounts, etc. Place names obtained from all these sources, if studied independently, will no doubt introduce you in new branch of knowledge, but if studied along with other sources, it will help you to trace the cultural history of the given region and given period.

Presently, I am working on the place names found in the inscriptions from Mādhya Pradesh, the state which came into existence after the state re-organisation in 1956. The available data has been arranged dynasty wise and the collected place-names divided on the basis of prefixes and suffixes and broadly arranged in different categories such as the early settlements, topography, administrative divisions, economic conditions, social conditions and religious conditions. It is noticed that identification of the places even a great problem. The place-names found in the inscriptions found here have scarcely been associated with the place-names stated in their localities which makes it difficult to identify the place, e.g., names from Aśoka's inscription and Bharhut and Sanchi inscriptions. Aśoka's record found at the cave of Parguraria infers that the edict was issued when the king was proceeding on pilgrimage to (अ)धुत्तिहा विश्राम मण्डप-देशे.¹ In the absence of any other information it is very difficult to trace this śāhi. In Bharhut and Sanchi inscriptions there are names ending with the term *kaṇṇaka*, *Bhikṣanādika*, *Uśājaka*, *Varāhaka*, *Māraṅhika*, *Māraṅhik-kaṇṇaka* and *Bhikṣanaka*.² In Satavahana and Vāikata³ records the term *kaṇṇaka* is used in the sense of territorial designation or administrative division. Whether the term *kaṇṇaka* is used here in the sense of administrative division cannot be said with certainty. Secondly, the names from the point of view of meaning are interesting and it is just possible that the region named the place will: such peculiarities might have been formed from the administrative unit but the identification of these places is not possible.

Coming to the Gupta period we have records of *Mahājanapada*

of Valga lying in Narmada valley. Their inscriptions give us territorial designations like Rūshya, Vishya and Putāka. The grants denoting the region on the bank of Narmada use the terms like Narmadapārapara-vishya and Narmadaparakula. While Dattasapali-grantha was situated in Narmadaparakula, the grant Rajasphachadēva was the resident of the three villages was installed in Narmadapārapara-vishya.⁴ But we do not know the location of the donated villages. Besides, the terms paśāpa and paśāka do not help us either to specify its location or the extension of the division. The places also cannot be located with certainty.

In the absence of detail information we have to take the help of other sources for the identification of places as well as for tracing the cultural importance of the place. e.g. among the place-names denoting topography there are place names after hilly region and waters such as rivers, streams, etc. Of the names of the first category there are two interesting names viz. Dadrapadragama from Bhupal grant⁵ of Paramāra inscriptions and Vallakayegrama⁶ known from the grant of the time of Candellia. Both these names point to the hilly region. The term *drāp* means a hill with steep slope and flat top like top and obviously enough the geographical work informs us that most parts of Mādhyā Pradesh contain this type of hills. Dadrapadragama was situated in Viktalapadakhanda-śākhā in Māhābhārata-śākhā. The *paśāka* has not been identified but as the grant has been found at Bhupal, the place *Paśāka* has to be searched in the region round about Bhupal. To the south of Bhupal the region is hilly and many of these hills must be with flat top since the whole of the Malwa region is famous for the hills with flat top. Surangely, there are other names of this type to the south of Bhupal. *Dadrapadragama* may be identified either with the place *Dard* or *Dardrapa* ariya situated to the south of Bhupal.

The place *Vallakayegrama* is interesting in the sense that it speaks of the fields on the earth. As a matter of fact, the hills are actually the fields on the earth. The term *vāḍ* means 'field' and *kāya* means 'valley' in local language. In accordance with this meaning the name speaks of the place situated in the river

valley flanked by the hills of not much height. The place can be searched in the area to the south of Sevadha in the valley of the river Sindh and to the south of Bunder in the valley of the river Paboj where, as the geographical work informs, plenty of small hills and ravines on the banks of the rivers have conferred fold like appearance to the earth. The area seems to have black mountains. The tectonic activities sometimes push a big mass of land between several cracks in the earth produced by earth quakes and so form block mountains. Sometimes a long narrow piece of crust is let down between two parallel cracks and forms rift valley. These black mountains and ravines in between them appear like folds in the earth. Thus, with the help of geography we have tried to search the place mentioned in the inscription.

Sometimes historical sources and other literary works help us in the interpretation of the place-names and thereby to trace the cultural tradition. In the Chandella inscription, there are places named *Vandharparala*¹ and *Kathaulichana*. While the first has been identified with the place *Danda*, the district headquarters of the same name in U.P. *Kathaulichana* is identical with the place *Kashula* in Rewa District. The term *Kash* seems to have been developed from the word *kaś*, *kaśa*, *kaśi* means 'praising, euloging' etc. In accordance with this meaning we can take *Vandharparala* as the habitation of the priest, preferably, of the king. In other words, the words of the king who have been met with frequently in the historical accounts of different dynasties had their separate habitations. *Randis* are regarded as descendants of a *ksatriya* male by a *śūdra* woman. According to some authority, he is *śūdras* spring from *śūdras* male and *ksatriya* female. Taken in whatever sense, he is related to the *ksatriya*, the most powerful ruling class and naturally *ksatriya* ruling families anxious about their welfare may have provided them some place for their residence and employed them as handy in the royal court. In the beginning it was only a small place *Vandhar* but in course of time it was developed and obtained the status of administrative unit *parala*. The place *Kathaulichana* seems to be the settlement of persons following the profession of music-

of Puranas and other sacred scriptures. They were frequently appointed to the royal families and the rich land lords for reciting sacred scriptures. In modern times also they are seen in many temples busy in the work of narration. They have been frequently referred to in later literary works. While one of these names represents the priest class of the King, the other represents the class busy in the praise of god. It is very interesting to know the existence of these institutions in the districts of Banda and Rewa during the Chandella rule.

Now we come to the place-name *Lohakhigrama* which speaks of iron-rich. By the time of Chandellas, iron came to have been used on a large scale in Northern India. People had good knowledge, as the works like *Susrutashastra* and *Rasa-rangraha* etc. indicate, of the characteristics of iron of different qualities. Some places may have earned the name after the iron workers as well. The place *Lohakhigrama* mentioned in Gupta plates of Vikrama Saketa (26) of Chandellaking *Vijayagovardana* seems to be one of such places. As mentioned in the grant it was situated in *Vikrami-vishaya*. *Lohakhigrama* has been identified with the modern village *Lohani* in Bijaypur Taluk of Chhatrapur District and *Vikrami*, the headquarters of *Vikrami-vishaya* seems to be identical with the place named *Beknare* situated four to five miles from *Madapur*. The identification, thus indicates, that the *vishaya* comprised of the adjoining portions of Sagar, Lohpur, Vidisha and Chhatrapur Districts.

It is worth mentioning here that *Kandhavya* grant²² of *Vikrama Saketa* (255) refers to the donation of *Vyaligrama* along with its iron ore. *Vyaligrama* has been identified with the place *Tila* in *Bikrampatti* District.

Archaeological excavations carried out at *Biran* in *Sagar* District, *Besnagar* in *Vidisha* District and *Tumain* in *Guzrat* District have yielded iron pieces, objects and iron implements at the levels dating back to 700 B.C.—1000 B.C.—100 A.D.—100 A.D. and 100—500 A.D. at *Biran*, to 100—500 A.D. levels at *Besnagar* and to 500—200 B.C., levels at *Tumain*.²³ The internal evidence of epigraph and the antiquities recovered in the excavations

suggest that the people here were well acquainted with iron objects long before the period of Chandella dynasty and the lateronny period must have witnessed the coming up of the settlements of blacksmiths busy in working in iron. Coming to the place-name the word [Basilisulka]¹² means 'hut of iron' and the name Lohasthanigrama seems to have been developed from Lohasthanpika which denotes that the place, probably, earned the name after the iron objects which seem get corroded or coated with redish or yellowish brown coating on account of the damp weather. From this point of view, a look at the climatic conditions of Bijapur Taluk is essential. Geographically the region comes within the range of monsoons and the average maximum rainfall is 117 cms.¹³ It is just notable that the quantity of rainfall may be much more in ancient times and it may have contributed largely towards the corrosion of the iron objects. Thus, with the combination of literary, archaeological, internal epigraphic evidences and locally climatic or geographical conditions together point to the existence of the place of manufacturing of iron objects during the Chandella period.

Let me discuss one more interesting point. Usually, the place-names ending with the words *grāma*, *śāstana* are taken to denote the Selds or an agricultural village. In Madhya Pradesh the place-names of this type have been found in the inscriptions from south Madhya Pradesh of the Vakilaka and Rashtrakuta dynasties. They have also been known from the Paramara records found in Ujjain and Rajorhat region. They have not been known from the other parts of Madhya Pradesh. Instead, there are place-names ending with the terms *grāma*, *grāma*, *grāma*, *grāma*, *grāma*, *grāma* and *grāma*. The names of the first *grāma* are known from the parts of Yakhia, Yakhaka, Pativakhaka and Uchchakalpa districts. The place-names related to the second category have been mentioned in the grants of Paramaras, Chandelias and Kalachuris. As the term *grāma* denotes 'enclosed ground, garden, plantation, an enclosure of a (low caste) village consisting of boundary of trees and the term *grāma* in the form of *grāma* or *grāma*, we can take these places as the villages of the farmers busy in some sort of cultivation.

Besides there are place-names ending with the term *grāma*. According to Kautilya each *grāma* should consist of 100-300 families of farmers of 500a caste or agricultural people with boundaries extending as far as 2 km or two and capable of protecting each other.¹⁶ Thus names with suffixes such as *khāra*, *khāra-grāma*, *khāra*, *grāma*, *grāma-grāma* and *grāma* can be taken as the settlements of agriculturists busy in cultivation.

The soil of Madhya Pradesh is very much fertile and region is favourable for different types of crops. Almost all its parts produce all varieties of cereals. Curiously, our sources except the name *Kudrayatallavataka*¹⁷ do not supply us place-names which can be taken as famous for the production of any specific cereal. *Kudrayatallavataka* known from Yaska's *grāma* speaks of the place producing low grade cereal (*śūdrā*).

Among the remains of grains recovered from *varanāshya* there are cereals like rice, wheat, barley, millets and varieties of legumes and pulses. Antiquity of most of these cereals goes back to the collolithic period. All these are domesticated varieties. The evidence of grains has been found in the form of carbonised or charred grains, remains of wood, charcoal, grain impressions on husks, spikelets, stems of leaves, etc. Of these cereals, rice seems to be the most favourite with the people.

On the basis of the archaeological evidence, the history of this cereal goes back to 5000 B.C. and in Madhya Pradesh the evidence of this cereal has been recovered at Nagda and Ujjain in 300 B.C.-200 A.C. levels.¹⁸ Besides, the site of Navratoli in Madhya Pradesh yielded the remains of five species of pulses such as mung or velvet, urd or маш, mung or green gram, khesari and *Lathyrus* sp. in the levels between 1657 B.C. and 1447 B.C. This is the first record of pulses in India. Besides, the site also yielded carbonised seeds of floured Rice is recorded here in 1500-1400 B.C. levels.¹⁹

Thus the archaeological evidence indicates that the farmers of Madhya Pradesh started producing different cereals long before the times of our study. In the intervening period they must have made much progress in the agricultural sphere. In such circumstances the absence of place-names after production of specific grain is surprising. The whole of this province

in hilly and it may have been more forested in ancient times. The forests here were probably cleared gradually. Hahn's *Wanderbilder*⁹ gives a vivid picture of the forest settlement in Vindhya forest. The settlement was surrounded by forest on all sides. The cultivated fields were scattered. The people required the land for cultivation by clearing the jungle and these fields were small in size owing to which it was not possible to plough the land with plough and bullocks. They used axes for the purpose. The forest house holders had garden enclosures and houses contained heaps of cotton, fruit, small trees, fruits, stores of wild rice, candid sugar, etc. The description indicates that even in 7th c. A.D. all forests in Madhya Pradesh were not cleared and this type of cultivation may have been prevalent in other parts too.

In other areas farmers were, perhaps, living in the hilly and mountainous region because the early cultivators could not establish themselves in large river valleys which were subject to floods. The cultivated fields here may be of small size but not so small as not to allow the use of plough and the farmers here probably produced all varieties of crops. From this point of view each group was self-sufficient and did not obtain specialisation in the cultivation of specific cereals and hence, there are no place-names after specific crops or cereals.

Thus for tracing the cultural history of any region we have to take place-names as one of the sources and not as exclusive source.

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ETYMOLOGY OF TAMRALIPTA

SOMNATA BANERJEECHANDHYA

THIS paper aims at a multidisciplinary approach on the etymology of the place-name Tamralipta, commonly known as Tamluk, a sub-divisional town in Medinipur District of West Bengal. In this paper, attempt is made to focus varied problems arising out of different names and synonyms associated with Tamralipta since ancient period. Tamralipta should be studied in the light of all disciplines of place names study.

For the right understanding of the etymology of the name Tamralipta, the potentiality of non-Aryan elements, geographical, and topo-historical factors have to be studied.

Tamralipta was the oldest port town of Bengal and it flourished during the proto-historic period. We find the reference in the accounts of different travellers like Fa Hien, Hiuen Tsang, I-Tsing, etc., as well as in the indigenous works of different periods.

The different names of Tamralipta/Tamralipta acquired and asserted show long time pose challenge to toponymists who find it difficult to ascertain symmetrical continuity of different names. The present study is a preliminary attempt to throw light on the various names of Tamralipta/Tamralipta.

It is rightly observed by Prof. S. K. Chatterjee that "place-names in Bengal have not been studied in detail although individual writers have occasionally touched upon the topic. The study of Bengali toponymy is rendered extremely difficult from the fact old names when they were not Sanskrit, have suffered from mutilation to such an extent that it is often impossible to reconstruct their original forms, especially when they are non-Aryan."

The origin of the name of Tamluk is shrouded in mystery. Perhaps no other place in India has been crowned with so

many names as (Tamrāḍṭa or Tāmlik. In the accounts of Greek traveller Megasthenes (302 B.C.), we find the expression Tāmōkē. It is not easy to trace the origin of the name. Probably the original name Tamrāḍṭa had suffered from mutilation.

The following names/forms are found in connection with Tamrāḍṭa (presently Tamrak):

Author's Name/Reference	Name	Source	Remarks
Hsiang (Roman Geographer 13-18 A.D.)	Tamrak	Periplus India	Foreign word
Megasthenes (Greek Traveller 302 B.C.)	Tāmōkē		Foreign word
Plinius (Roman Greek Geographer)	Tamrak	Geographical History (Treatise on geography)	Lakṣma vignā
Hsiao-Yuan	Tam-Hak or Tam-Mo-Li Chien	Shih-Ching-shi (China Text commonly in the west China 3rd Century A.D.) Xinshu India according to Shih-Ching-shi	Foreign word
Fu-hsia (Chinese Traveller 415-417 A.D.)	Tam Mo- Fih-Ti	The Works of Fu Hsia or Record of Buddhist Kingdoms Cambridge, 1911 translation by E. A. Hsien	Chinese word
	Mallakhyaka	Nipponshū (a Japanese historical poem of the 7th Century A.D.)	PII
	Tam-Mo	Madhyaśāstra (11th Century A.D.)	PII
Hsiao-Chang (the Tang Buddhist Missionary)	Tam-Mo	Hsiao-Chang Records in India	Chinese word

The original name *Tamralipta* has been Sanskritised as *Tamralipti*. Without having any authoritative knowledge of Pali and Chinese and non-Aryan words it is not proper to delve into the matter. K. P. Goswami² rightly observes that "there are thousands of names which are Prakrit and non-Aryan words, for we may better call them as names of doubtful origins of obscure meaning as their components."

Tamralipta was a sea port till early Pala period. References to it are not wanting from works like *Mahābhārata*, *Purāṇa*, *Buddhism*, *Jain* and other sources. The purāṇic sources reveal the hidden treasure about the ancient territories in India. *Tamralipta* is referred to in *Mahābhārata Purāṇa*, *Mahāyāna Purāṇa*, *Brahmāṇḍa-Purāṇa*, *Vishnu-Purāṇa*, *Kurva Purāṇa*, *Skanda-Purāṇa*, *Vāmana-Purāṇa*, *Brahma-Purāṇa*, etc. The great epic *Mahābhārata* (4th century B.C. to 4th century A.D.) mentions in many places a powerful tribe who lived in *Tamralipta* and this tribe participated in the Kurukshetra war and fought valiantly against the *Pāṇḍavas*. The Buddhist source speaks of *Tamralipta* as a great seaport and town. In some of the writings of Buddhists of Ceylon the name appears as *Tamralipti*.

Apart from the references in the epics and in the Purāṇas as well as in the Jaina and Buddhist canons, the classical Sanskrit literature also throws references to *Tamralipta* from the earlier to the later centuries. The earliest reference to *Tamralipta* was done in a very distant antiquity and connects with later Vedic compilation. There is reference about *Tamralipta* in *Dudhapani* prakharanāḍī of 8th century A.D. in *Hazaribagh District of Bihar*.³ The name was *Tamralipti* in one of the *Pāli* lexicons and this accounts for its Greek affiliation.

The importance of *Tamralipta* or *Tamralipti* as a port wherefrom ships sailed to distant lands is illustrated by various accounts. Prof. Binindra Nath Mukhopadhyay has furnished interesting episodes of horse and rice trade through *Tamralipta* port in his brilliant essay 'Ghoras Gupai Chhāl Karani' (Trade of horse and rice in a Bengal Weekly). Further studies can be had from 'Studies in Archaeology' by A. Dutta.⁴ Though the importance of *Tamralipta* as a port declined after the Gupta period, the name lingered on for centuries with its diminishing

grandeur. Under the revenue system of Tōlucal, during the reign of Akbar, the Mughal emperor, the name Tamralipta was preserved as Tamruk, a Mahal in Sarkar Jalowar or Jaljore. The antiquity of Tamralipta as a place of human settlement since the pre-historic times has been amply confirmed by archaeological evidences. The various names and synonyms about this place pose a mystery to toponomasts. The only possible explanation is that the place rose from obscurity to become a famous port and shrine was visited by chroniclers among other people from East and West.

In the ancient period Tamruk was known by various names namely Tamalites¹, Tamalipta², Tamalippa³, Tamalini⁴, Tamalipia, Vityra-typha, Sastibhapura⁵, Tamalipia⁶, Velakola⁷, Tamalika⁸, Tamalipia⁹, Tamalipitika¹⁰, etc., as evident from foreign and indigenous sources.

The long chequered history of Tamralipta bears testimony to different names associated with the ancient glory of the place. So as scholars like Kanakasabhapati Pillai in his work on Tamil origin furnished strong evidence of the opinion that the place was inhabited by Dravidic stock in Aryan parlance is called Dravidian. According to K. P. Agrawal Tamralipi seems to be a Sanskritised form of Prakrit Tamra-lipi, which is equivalent to classical Tamil Tamraṇḍi (i.e., *Dravida*). The original form would have been *Tamraṇḍam* and *Dravidaṇḍi*. There is no doubt about the overt and covert influence of Dravidian tribes. But there is no conclusive and fool-proof evidence of trade of items, through the port of Tamralipta.

The early inhabitants of Tamralipta were closely related to the tribes of non-Aryan origin which can be supported by evidence furnished in the *Mahabharata*. In the *Mahabharata*, Draḅa Parva: Jayadratha Parva section, the brave soldiers of Tamralipta who joined Duryodhana's side in the Kurukshetra war, have been mentioned in connection with the Bhishma soldiers which suggests the non-Aryan character of the people of Tamralipta. Dr. Tarakish Mukhopadhyay's treatise¹¹ on Foreign Place Names of Tamil¹² sub-division bears testimony to Dravidian and Austro-Asiatic influence during the various names referred to by him. Tamralipta or Velakola is one of them,

It is a place on the shore of the sea. The name is suggestive enough to indicate Tamralipa as an important sea port. The name *Piṅha-ṅga* suggests that the place was important as a centre of Viṅha worship. As regards *Śāmbhaganra*, the title itself speaks of its derivation. In Orissa there was a popular deity named *Śaṅkhaḍvāri* in pre-medieval period. There is no earthly reason for justification of such name. *Śāmbha* may be taken to mean 'a clump or tuft of grass'. But *Śaṅkha* is a probable phonetic variation of *Śāmbha*.¹ In the table given below we find different names as chronicled by writers on Tamralipa.

Word of Book	Name
Śāmbhaganra (300 BC)	Tāmlīpa
Kāṅṅāra (4th century AD)	Tāṅṅāra
Śāmbhaganra	Tāmlīpa.
Śāṅkha	Tāmlīpa
Trikhaṅga	Yakula, Tāmlīpaṅga, Tāmlīpa, Tāmlīpa
Koṅṅāra, Abhāna, Cāṅṅāra	Tāmlīpaṅga, Tāmlīpa, Śāmbhaganra, Yakula-ṅga.
Śāṅkha, Tāmlīpa	Tāmlīpa.
Śāṅkha, Kāṅṅāra	Yakula, Tāmlīpa
Tāmlīpa	Tāmlīpa, Tāmlīpa
J.P. Wilson's sketch and English Dictionary	Tāmlīpa, Tāmlīpa Tāmlīpa
Śāṅkha, Tāmlīpa	Tāmlīpa, Tāmlīpa
Abhāna	Tāmlīpa, Tāmlīpa and Tāmlīpa

Though two different names appearing in different chronicles, traveller's accounts, etc., account for the modern *Tāmluk* as representing the port of Tamralipa, the exact site of the said port has not yet been identified till now. Probably it may be located over the present *Tāmluk* town. Some of the lexicons, e.g. *Śāṅkha*, *Abhāna*, *Abhāna*, *Cāṅṅāra* and *Trikhaṅga-ṅga*, etc., mention Tamralipa and its synonymous names.

In all likelihood there is non-Aryan influence in the earlier

name Tamralipta. Some historians believed that the Aryans being unaware of the influence of Dravidian culture over this place, coined Tamralipta, i.e., 'place covered with ignorance'. Afterwards, when it came under the control of Aryan culture, they changed the phonetical name Tamralipta and re-christened it as Tamralipta. Our scholars have not yet attempted to write a history of our country by taking notice of the ethnical elements which have come into the composition of our people, and for this reason, it is difficult for the general reader to understand how Dravidian speech could exercise some influence upon our language in its formative period. A peculiar bias of Aryanisation befalls the minds of many and pseudo-patriotism does not allow many to see things as they are. H. P. Grewamy quotes as follows :

As we find a large number of Dravidians, Kol, Jirama-Horram words and other words of unexploited origin in the vocabulary of Bengali language as well as in place names it is quite likely that the Pre-Aryan people or peoples of Bengal were influenced both linguistically and racially by the Dravidians. K. M. Sen's who lived in the western part of Bengal, Tamralipta or Tamralipa was the capital of Sulinia. Tamalik may be derived from Tamil Senu or Senu's Senu. The present name Tamalik has two components viz., Tamil + ik. According to L. D. Barnett the suffix ik has come from ikhal of Dravidic language. Ikkhal in Kannada parlance means 'settlement, land, household, peasant, village', etc. On the other hand there is phonetical similarity in Oriya language. A considerable portion of the district of Midnapore to the South, was no doubt till then a part of Utkal and as such the similarity is justifiable. As per the linguistic survey, we find :

Tamralipta

Tamai

Tamal

Tumar

Dravid: Dravid

Syn: ik has come from Kannada

Ikkhal, Ikkol, Ikkol

It is worth to study the historical development of the expression Tamralipta in the light of various sources.

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QOVILEANI TO QUILANDY

T. SATHYANARAYAN

QUILANDY (13° 25' North Latitude, 75° 40' East Longitude) is at present the headquarters of Quilandy Taluk in the District Kozhikode, Kerala. This was part of Kurumbanadu Taluk and the earliest historical record (viz., a fragmentary inscription) on a stone set up in the courtyard of the Pandulayil-Ambalams mentions this place as Pandulayil Q^u. From the other historical evidences, it is known that the present Quilandy is the part of Pandulayil - one of ancient Kingdom of Chera dynasty.¹

The following inscriptions are also noticed in the same Taluk.²

1. Inscription on a stone belonging to a ruined temple in Kavalassam. Kavalassam - asham.
2. On the east wall of the temple in Kinttanam and dham.
3. On the granite slab in the Siva temple in Tiruvakam-dham. Kavalassam-dham.
4. On a slab in front of Siva temple in Vellikulangara-dham, Uthupattanam.

Among them the last one records that the consecration ceremony of the Siva temple in Vellikulangara was performed in Kollam era. 983 (1820 A.D.) with great pomp by the host of the brahmins and the temple was built under the auspices of the generous Tiruvakam, the son of courage and the gem of royal line descended from Khashtacha.³

Nevertheless, none of these inscriptions directly throw any light on the origin of the name 'Quilandy'. But it is a matter of anybody's guess that Quilandy is the anglicised form of some other Indian name. Some scholars have mistaken this name as derived from Sivan Thudi or Kutuvan Thudi,

the ancient part of Chera Kingdom which has later become Quilandy?

Recently a palm leaf manuscript was referred to the Department of Archaeology, Kerala by the Mysore's Court, Kochi-look for decipherment to settle a legal dispute between two parties. The palm leaf manuscript is in Vajjiputtu script and the language is Malayalam. The disputed property is located within the boundary of Quilandy. The manuscript reads as:

Kuzhichizharyagat-u pūkkēam zillācē-arangatiṭṭi Ummaya
 Ilaiyu baḡa maḡa; Achuṭṭamēkūṭṭokōṭṭi kōṭṭiyam enṭṭi
 KŪYILKAYŪṭṭu-guṭṭarāṭṭi Uppolakkōṭṭi SŪṭṭikkūṭṭi.

It is dated 1837 A.D., and is a gift deed. A lady named Ummayya gave her property to the Kōṭṭukōṭṭi-nagaram of Uppolakkōṭṭi-chēṭṭi to her daughter as a gift in 102 A.D., etc. It is significant to note that Quilandy is mentioned as Kōṭṭi-kōṭṭi-guṭṭaram in the above manuscript.

As far as we know refers to both 'a temple and place'. Kōṭṭi is a term used in almost all the Dravidian languages. The different meanings in Dravidian languages are given as:

Tamil	English Meaning	Other meanings
கால்	Gap in a hole	Kaṭṭal—A division in a field,
கால்	Gap in a hedge or fence	Meṭṭal in Tamil,
கால்	Gap in a wall	Opening
கால்	Gap in a road	Highway

Further, Malayalam lexicon gives different meanings for Kōṭṭi. They were: (1) A gap in a hedge or fence, breach in a wall. (2) Gaps from the road to a large yard. (3) A small elevation of land. (4) A measure of weight equivalent to 30 lbs. (5) A stick of 4 inches in length. (6) A measure of area, 75 acres.

Among other meanings given in Tamil lexicon, it refers to one of the ancient capital cities of Cochin. Thus Kōṭṭi in Malayalam can be taken as 'a particular part or an elevation of land which is distinguishable from other surroundings'. Quilandy is well known for its muddy bay or the banks, galls and the kind, perhaps not known elsewhere in the world. There are three such mud banks near Alaguzha, Cochin

and Murakkal in the entire western coast in Kerala. Western navigators during the early part of 15th century A.D. have identified such places which are more suitable for anchorage their ships. Quilandy is well sheltered from Nature's fury because of the protection by this hedge like mud formation. Due to this fact, Vasco-da-Gama halted here in 1498 A.D. during South-west monsoon. Later references also prove that East India Company had chosen this place for regular anchorage of their ships.

Quilandy was an important port during the past few centuries. Some years ago this was the favourite starting and landing place for Muhamadan pilgrims to Mecca. Since the introduction of steamers the passenger traffic has come down. Thus it is evident that Quilandy was an important port centre till the end of the last century.

Probably to distinguish this port from other such natural mud banks (ports), it was called Kōvilkanḍ because of the location of temple in the near vicinity of the port. The name Kōvilkanḍ has become Kōvilkanḍi. The anglicised pronunciation of it is Quilandy.

There are many places known with suffix *or* *petta* *baggi* in South India²⁸.

TAMIL NADU

Petta Kōvar	Distort
Kōvilkanḍi	Bogvarachapozam
Kaḍavai	-du-

KERALA

Kaḍavai	Kaḍavai
Azharakkaḍi	Chavay
Kaḍavai	-du-

ANDHRA PRADESH

Uttarakḍi	Auntapur
Uttarakḍi	Qadlagab

The interesting part of the present study is that references are available to show that this change occurred gradually. A search in the State Archives at Kuzhikode brings to light two records pertaining to Customs Department, in which the place is mentioned as Kōvilkanḍi. The earlier name is from the

Revenue Survey Settlement Report No. 37, dated 1861 A.D. Again in the Sea Customs Register (1883 A.D.) of Fossil 1292 it is referred to as Kōvilkanḍi Malayalam.

Another version of Kōvilkanḍi as Kōvilḷanḍi is given in the published maps from 1890 A.D. onwards. In the epigraphical references it is called Koyilyandi. It is variably referred to in the different periods.

Period	Name	Reference
1. 17th and 18th Century A.D.	Part of Peralai-ḍam.	S.S.S. Vol VII, No. 163
2. 1818 A.D.	Place name mentioned	S.P.S. Vol VII, Nos. 166 and 167
3. Fossil No. 1292 dated 1883 A.D.	Kōvilkanḍi	Map of Fossil, British India
4. 1881 A.D.	Kōvilkanḍi	Archaeological Records
5. 1887 A.D.	—do—	—do—
6. 1891 A.D.	Kōvilkanḍi	A. R. G. 1911 No. 1
7. 1924 A.D.	Quillandy	K. P. Jeyamohan's <i>Madras and other cultures</i>

However, Jeyamohan¹² refers to a Kōvilkanḍi in Śīlāṅka and further draws our attention to its namesake, a famous place in North Malabar. According to him, Kaylas is a place-name suffix found in Śīlāṅka and explained as a Sinhalese word.

The anglicised form of Kōvilkanḍi as Quillandy¹³ is instead more scholars in the identification of the place. Shri. Chidambaram¹⁴ identified this place with Tōḍi, a part of the early Chōḷa rulers.¹⁵ He mentions that Śīraṅ Tōḍi is also known as Kōvilḷanḍi Tōḍi, which was just a spell as Kōvilḷanḍi or Quillandy.

From Jeyamohan's discussion, it may be said that the original name of Quillandy was Kōvilkanḍi, which name came to be called Kōvilḷanḍi, Quillandy and so on.

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PLACE-NAME STUDY-COMPUTER ANALYSIS

N. PANJWA

INTRODUCTION

PLACE is a term without a name. Each place in this world is distinguished by its name. Through that only place is known to the outside world. Every name is dynamic and goes on acquiring more and more meaning by constant use. Place-names are essentially indicators of places. These indicators are used for naming different places like huts, small fields, local settlements, beach (uninhabited area), streets, temples, hamlets (pāsalai), villages, towns, tanks, rivers, hills, mountains, mounds, forests, golf, bay, ocean, regions and countries that come under the purview of human knowledge. Place-names of a region speak about the geographical peculiarities and historical, cultural endowments of the people. Place-names do speak who's history becomes silent. They disclose the wealth of vast knowledge, interest and wonder not only for a keen observer of nature but to the layman also. There is no barrier of dialect, region and time. The place-names narrate their interest in onomastography. A place-name is an expression of the intellectual genius and cultural tendencies of a people. The name forms an important mark of identification by which a place is known.

Onomastics

ONOMASTICS or study of place-names is fraught with enormous possibilities for a proper understanding of the cultural history of India. Study of place-names is a fascinating study, for which the epigraphy, literature, traditions and local legends are the main sources. The importance of onomastics has been emphasized over and over again by men from time immemorial. The process of naming and being named has an

will continue to lead man from the dark caves of ignorance to circles of light and the temple of wisdom. Unity in diversity can very well be witnessed in the study of Indian place-names. There is union of different cultural and linguistic segments. Toponymy, the study of place-names, helps historians to know the early history of the regions, the wars and the conquests and aids linguists in retrieving the lost languages. The study of names can bring to light certain factors responsible for the bondage of the group of people with another.

Place-names are extremely useful for the study of culture. Among other things like social groups, professions, flora, etc., they give an interesting information regarding the culture as well. Onomastics is a science of study of origin and the forms of proper names of persons. It is a synthesis of different studies of various social and linguistic sciences. The geographers, archaeologists, epigraphists and linguists have taken up this field of Onomastics for a common understanding.

The place name study researchers should work with the archaeologists and historians in locating the routes through which the racial, cultural regions and political movements took place in the ancient past.

COMPUTER ANALYSIS

Structure for database

In order to study the place-names from the point of view of history, etymology, or mythology, the computers can play an important role in storing vast information on place-names and retrieving for further analysis. Also some interesting revelation may come to the fore if place-names of a region are studied in the entirety.

Building a database

First we have to decide what categories of information we need with regard to the study of place-names. A database contains records, each of which has several fields within it. On a database, information is stored in records and fields of information. First we name the main database of inscriptions as

INS.dbf and create the database structure for INS.DBF. It follows.

Field	Field Name	Type	Width	Dec.
1	YEAR	Numeric	4	
2	ARENO	Character	6	
3	PL CODE	Numeric	3	
4	DYNS Code	Numeric	2	
5	KING Code	Numeric	2	
6	REGIONAL YR	Numeric	4	
7	LANG Code	Numeric	2	
8	DT Code	Numeric	2	
9	ST Code	Numeric	2	

1. YEAR represents the year in which the place is surveyed.
2. ARENO is divided into 4 appendices

A—Arabic and Persian

B—Inscriptions on stone and other materials

C—Copper plate inscriptions

D—List of photographs or hotspots of inscriptions

3. PL CODE: Each place is multi-character. We give a code for each place in numeric type for sorting purposes and create a database: PLACE.dbf with the structure as

Field	Field Name	Type	Width
1	PL CODE	Numeric	3
2	Place-name	Character	10

4. Similarly DYN CODE is the code given for various dynasties like Pallavas, Cholas, Pandya, Hoysalas, Vijayanagara, etc. Structure for Database: A: Dynasty. dbf.

Field	Field Name	Type	Width
1	DYN Code	Numeric	2
2	DYN Name	Character	10

9. ST CODE is the code for various states in India with Structure for database: A: STATE. dbf.

Field	Field Name	Type	Width	Dec.
1	ST Code	Numeric	2	
2	STATE Name	Character	6	

We have created these databases. So we have to add information to these, save data, retrieve, append all the databases for entering new data to the data base.

It is required to keep the records in (INS. DBF, PLACE, DBF, DYNASTY, DBF, STATE, DBF, KING, DBF, LANGUAGE, DBF, DISTRICT, DBF, PLACE-NAME, DBF, update). For this, we may have to add, delete, change the contents of a record and sort the database files. The menu driven programs will display a menu prompt to select a choice. Depending on the user's choice, the programs will automatically use the required command.

Conclusion

The Place name study through Computer analysis is an important network to understand the cultural significance and the socio-economic variations. This study can be extended to other areas like Etymology, language, literature, historical, geography, Archaeology, Epigraphy, etc. To cover these areas of study, a data base structure called Plunitedb1 has been introduced to widen the scope of further studies and research.

The above study is an almost exhaustive study which will help us to understand the methodology of Onomastics, in a systematic and scientific manner. The various indices discussed here will serve as the ready reckoner to expand the study of Toponymy.

Volume drive A is PANKAJA

Volume Serial Number is 2010-1A-F1

Directory of A :

Command	COM	47548	04-09-91	5:00p
Dynasty	PRG	729	06-13-93	1:12p
Ins	BAK	1954	06-09-93	4:47p
Place	BAK	211	06-09-93	1:12p
Place	NTX	1024	06-09-93	7:19p
Place	DBF	205	06-09-91	8:38p
State	NTX	1024	06-09-93	4:19p
District	BAK	176	06-09-93	1:25p

District	NDX	1024	06-09-93	9:05p
Diyasyl	PRG	740	06-13-93	1:42p
Diyasyl	NDX	1024	06-11-93	10:51a
Diyasyl	DRF	278	06-09-93	8:19p
Diyasyl	BAK	127	06-09-93	8:22p
Scare	DRF	174	06-05-93	7:11p
State	NDX	1024	05-02-93	1:00p
King	DRF	516	06-09-93	8:46p
King	NDX	1024	06-09-93	8:16p
Language	DRF	176	06-09-93	11:59a
Language	NDX	1024	06-09-93	11:59a
Placemat	BAK	740	06-09-93	8:10p
Time	PRG	1212	06-06-93	7:52p
Lot	NDX	1024	06-09-93	4:21p
Dynasty	PRG	715	06-13-93	1:52p
Kingdom	BAK	682	06-09-93	8:40p
Josman	PRG	725	06-14-93	9:13a
Kingdom	PRG	692	06-09-93	8:45p
Placemat	FMT	1171	06-14-93	9:24a
Placemat	BAK	1257	06-10-93	10:44a
Dynasty	BAK	681	06-05-93	7:20p
Language	BAK	687	06-05-93	7:18p
Dynasty	BAK	651	06-05-93	6:45p
Dyn	NDX	1024	06-05-93	1:05p
Pl	NDX	1024	06-05-93	1:00p
Dyn	NDX	1024	06-05-93	1:08p
Tri-dyn	NDX	1024	06-11-93	10:49a
District	DRF	182	06-04-93	1:25p
Placemat	DRF	2671	06-09-93	6:33p
Topo	BAK	1169	06-09-93	7:48p
Placemat	NDX	1024	06-09-93	6:42p
Placemat	SCR	2495	06-10-93	9:36a
Island	NDX	1024	06-11-93	10:40a
Placemat	DRF	595	06-12-93	10:05a
Jigeninda	PRG	482	06-13-93	11:21p
Lot	DRF	1586	06-09-93	8:42p
District	PRG	690	06-13-93	12:55p

PLACE-NAME STUDY-COMPLETER ANALYSIS 61

Langmain	PRG	650	06-13-93	12:55p
Sesceand	PRG	677	06-13-93	12:59p
Dynsymon	BAK	686	06-13-93	1:02p
Langsurp	BAK	701	06-13-93	1:40p
Langsurp	PRG	709	06-13-93	1:46p
Hypocand	BAK	724	06-13-93	1:19p
Insmidat	BAK	724	06-14-93	9:12a

Size file(s) 92858 bytes
 172032 bytes free

Structure for database : A: insu.dbf

Number of data records : 31

Date of last update : 06-09-93

Field	Field Name	Type	Width	Dec
1	Year	Numeric	4	
2	Area	Character	6	
3	Place	Numeric	3	
4	Dynscode	Numeric	2	
5	Kingscode	Numeric	3	
6	Regalaty	Character	6	
7	Tpcode	Numeric	2	
8	Scode	Numeric	2	
9	Langcode	Numeric	2	
10	Placeins	Character	20	

Total 31

Structure for database : A: place.dbf

Number of data records : 6

Date of last update : 06-09-93

Field	Field Name	Type	Width	Dec
1	Place	Numeric	3	
2	Placeins	Character	20	

Total 24

Structure for database : A: dynsym.dbf

Number of data records : 10

02 STUDIES IN INDIAN PLACE-NAMES-02

(Date of last update : 06-09-93)

Field	Field Name	Type	Width	Dec
1	Dynakode	Numeric	2	
2	Dynaname	Character	13	
Total			15	

Structure for database : A: state.dbf

Number of data records : 2

Date of last update : 06-09-93

Field	Field Name	Type	Width	Dec
1	Synode	Numeric	2	
1	Statename	Character	10	
Total			12	

*****Installation File Maintenance Program*****

*****Prompt: PRG

Clear

Use for Index T=dy

Set Tick off

Set Print on

?

?

? "Enter 1 to add new place names....."

? "Enter 2 to edit the file....."

? "Enter 3 to list records....."

? "Enter 4 to index file on place names....."

? "Enter 5 to quit these T/I) prog....."

?

Input "Now Enter Your Choice....." to choice

Clear

On case

Case choice = 1

Append

Close database

Case choice = 2

Input "Enter record no to be deleted" to case


```

Edit nam
Close database
Case choice=3
List
Case choice=4
Index on Place & Record to insert
List
Close database
Case Choice=5
Quit
Endpage
Set print off
Return

```

*****Main Program for Place.dbf*****

```

Clear
Use place
Set talk off
Set print on

? "Program to maintain place. dbf database file"
?
?
? "Press 1 to add new places....."
? "Enter 2 to edit the file....."
? "Enter 3 to list records....."
? "Enter 4 to index file on place....."
? "Enter 5 to quit dbase III plus....."
?

```

```

Input "Now Enter Your Choice....." to choice
Clear
Do case
Case choice=1
Append
Close database
Case choice=2
Input "Enter record no to be edited" to num
Edit nam

```


Close databases
 Case choice = 3
 List
 Case choice = 4
 Index on placen to place
 List
 Close databases
 Case choice = 5
 Quit
 End case
 Set print off
 Return

Program to maintain Place. Dbl DATABASE LIST

Enter 1 to add new pl codes.....
 Enter 2 to edit the file,
 Enter 3 to list records,
 Enter 4 to index file on place.....
 Enter 5 to quit dbase III plus.....
 Now enter your choice.....

Enter 1 to add new places,
 Enter 2 to edit the file,
 Enter 3 to list records,
 Enter 4 to index file on placen.....
 Enter 5 to quit dbase III plus.....
 Now enter your choice.....

Program to maintain klog. Dbl Database file

Enter 1 to add new records.....
 Enter 2 to edit the file,
 Enter 3 to list records,
 Enter 4 to index file on klogcode.
 Enter 5 to quit dbase III plus.....
 Now enter your choice

*****Topographic Index Program*****

Set talk off
 Set l
 Use place index place
 5

Selc 2

Use district index district

Selc 3

Use dynasty index dynasty

Selc 4

Use state index state

Selc 5

Use king index 2'. 1

Selc 6

Use language index language

Selc 7

Use loc index insdp

S1=space (1)

S2=space (2)

S3=space (3)

S4=space (4)

S5=space (5)

Line=replicate (" ", 1,2)

Title=space (20) = "topographic index"

H = "San" + S2 + "yam" + S2 + "Arum" + S3 + "title" + :
S4 + S5 + "c. s. r. l. t." + S5 + "plant" + S2 + space (15) + "dynasty"
+ S2 + space (4);

+ "K. g. i." + space (15) + "period" + S3 + "loc. index" + S3) -
"placeus"

Set plant =:

1 Title

7 Line

1 H

7 Line

X=0

Do while .not. eof ()

X=X+1

P=plande

Dyt=Dyncode

Kc=Kingcode

Lcc=Locode

Se=Stcode

[L]=Langcode

Selct 1

Seek Jc

Prname = Placename

Selct 2

Seek Dlc

Dname = Destination

Selct 3

Seek Dyc

Dynname = Dynamic name

Selct 4

Seek Kc

Stname = Station name

Selct 5

Seek Kc

Kname = Kingname

Selct 6

Seek Lc

Lname = Language

Selct 7

Y = 512 * (X, 1) + S2 - SFF (year, 4) - S2 + Areno + S2 + Scomno

Y = S2 + Dname + S2 + Prname (S) + Dycname + S2 + Kname + S2

Y = S2 + Lname + S2 - Placeno

IF N(G) (X, 25) = 0

? Live

? CHR (L2)

? title

? Sline

? H

? Date

Endif

SECT

Endin

? Line

Set print off

Close all

LITHOGRAPHIC INDIA

Serial Number	Title	Printer	Place	Dynamic	Notes	Printed Language	Illustrations	
1	1870	117	Chandrasekhar	Madras	Madras	800	English	English
2	1872	112	"	"	"	1200	English	English
3	1875	55	"	"	"	550	English	English
4	1876	40	"	"	"	125	"	"
5	1877	407	"	"	"	150	"	"
6	1882	65	"	"	"	305	"	"
7	1883	72	"	"	"	424	"	"
8	1883	236	"	"	"	441	"	"
9	1884	54	"	"	"	1062	"	"
10	1884	25	"	"	"	1267	"	"
11	1884	190	"	"	"	1204	"	"
12	1882	102	"	"	"	1229	"	"
13	1881	134	"	"	"	1230	"	"
14	1887	204	"	"	"	1277	"	"
15	1887	44	"	"	"	1300	"	"
16	1883	421	"	"	"	1313	"	"
17	1879	71	"	"	"	1317	"	"
18	1879	262	"	"	"	1434	"	"
19	1879	14	"	"	"	1513	"	"
20	1881	135	"	"	"	1606	"	"
21	1880	354	"	"	"	1626	"	"
22	1886	263	"	"	"	1661	"	"
23	1886	272	"	"	"	1664	"	"
24	1886	330	"	"	"	1670	"	"
25	1886	334	"	"	"	1670	"	"
26	1886	330	"	"	"	1670	"	"
27	1886	334	"	"	"	1670	"	"

Structure for Placement : A : placement.dbf
 Number of data records : 5
 Date of last update : 02/09/91

Field	Field Name	Type	Width	Dec
1	User	Character	8	
2	Ref	Character	20	
3	Place	Character	20	
4	Dynasty	Character	52	
5	King	Character	15	
6	Period	Character	8	
7	Mandalam	Character	8	
8	Venue-Koti	Character	20	
9	Nada Kurra	Character	20	
10	Village 1	Character	20	
11	Village 2	Character	20	
12	Village-Sub	Character	10	
13	Tenure	Character	10	
14	Pal	Character	10	
15	Nattam	Character	10	
16	Lu	Character	10	
17	Drain	Character	20	
18	Society	Character	10	
19	Temp-Village	Character	40	
20	Remarks	Character	15	
21	Person	Character	30	
22	Remark	Character	50	
Total			517	

Program for Creating a Person for Placement, DBF

1	2	say	"User :"
1	8	Get	Placement->User
1	19	say	"Ref:"
1	34	Get	Placement->Ref
1	48	say	"Place:"
1	56	Get	Placement->Place
3	2	say	"Dynasty :"
3	11	Get	Placement->Dynasty

3	30	Say	"Kinor :"
3	36	Get	Placeam -> Kur g
3	60	Say	"Trioil :"
3	68	Get	Placeam -> Perled
5	2	Say	"Mandalam :"
5	13	Get	Placeam -> Mandalam
5	37	Say	"YalnadaiKulam :"
5	56	Get	Placeam -> Vadam -Kote
7	2	Say	"NadaiKulam :"
7	15	Get	Placeam -> Nadu -Kurca
7	43	Say	"Village 1 :"
7	56	Get	Placeam -> Village 1
9	2	Say	"Village 2 :"
9	14	Get	Placeam -> Village 2
9	49	Say	"Village 3ulla :"
9	61	Get	Placeam -> Village 3uf
10	2	Say	"Tenure "
11	12	Get	Placeam -> Tenure
12	32	Say	"Pal -"
12	37	Get	Placeam -> Pal
11	58	Say	"Malam "
11	65	Get	Placeam -> Nadam
13	2	Say	"Pa -"
13	6	Get	Placeam -> Pa
15	25	Say	"Drain :"
11	32	Get	Placeam -> Drain
13	37	Say	"Society :"
13	66	Get	Placeam -> Society
15	2	Say	"Temple Village :"
15	18	Get	Placeam -> Tam -Villag
17	2	Say	"Revenue :"
17	11	Get	Placeam -> Revenue
17	38	Say	"Person :"
17	46	Get	Placeam -> Person
19	2	Say	"Remarks :"
19	11	Get	Placeam -> Remark

```

Title: Panhaja Ref: Arno044/1936 07 Place:
                                         Śrinaiṣṭya/Triśhy
Dynasty: Śaṅṣya King: Janavarman Vra Period: 1307 A.D.
Megalith: Chōja Vajantūn/Kōjūm. Vaidikani Rānōja
Nala/Kngam: Pāichik -kōjūm Village 1: Vikramachōjū.
                                         CVM
Village 2: Village Suffix: CVM
Temple: Bhūmadāya Pal: Puruṣya Naitam. Aggāni
Pr. Tēngō Drah. Vikramachōjū/Vankal Society: Bhaytan
Temple. Village: Ajāpiya Māyavāja Purumā
Reverend: Vāśu/kūji Person: Kalitgāya/Narayanā
                                         BI-ajaj
Remarks: GID of personal item
Title: Sampal Ref: Arno 14/1907 Place: Ambusamudram
                                         T.Veli
Dynasty: Cōṭa King: Kōṭodra I Period: 1021 A.D.
Megalith: Kōjaraja Vajantūn/Kōjūm: Vajantū-
                                         Valanēṣa
Nala/Kngam: Mājji āvca Village 1: Rājara Chātrōkōjū
Village 2: Tinchhalalūmūl Village Suffix: tinchhalalūmūl
Temple: Bhūmadāya Pal: Naitam. Tancōṣṣa
Pr. Drah: Society: Cōjūkāl
Temple. Village. Tinchhalalūmūl Śri Māyachōmācōṣṣāyā
Reverend: Person: Vījapari vīyūi Aijōrān
Remarks:
***Historical Geography Index***
Set work off
Use place name Index place name
Line a repl (" ", 150)
$)=space(5)+ "Historical Geography Index"
H="9m" +";vāc=" +space(20)+ "king" +85 space(15)+
"vāge" +space(16) +";space(12) + "back"
Set print on
? Title
? Line
? a
? Line
? a:

```

Do while not. edf {}

X = X + 1

ISTR (X, Y) + 85 + place + king - 55 + Village - 55 + Vudal -
 boel - 95 - Nadu - kurra

Skip

Endif

Set print off

Return

Structure for database : C:\pnam. dbf

Number of data records : 0

Date of last update 06/11/90

Field	Field Name	Type	Width	Dec
1	Ref—,ser	Character	20	
2	Slname	Character	30	
3	Localname	Character	30	
4	Trname	Character	40	
5	Mkname	Character	30	
6	Lanname	Character	40	
7	Topography	Character	40	
8	Geography	Character	40	
9	Polanature	Character	30	
10	Tolerance	Character	40	
11	Legend	Character	40	
12	Folk	Character	40	
13	Arch	Character	40	
14	Etymology	Character	30	
15	Anthro	Character	40	
16	Linguistic	Character	30	
17	Origin	Character	40	
18	Culture	Character	40	
19	Language	Character	30	
20	Library	Character	40	
21	Colon	Character	30	
22	Militar	Character	30	
23	Facilities	Character	40	
24	Continuity	Character	30	

25	Religious	Character	30
26	Locations	Character	40
27	Remarks	Character	20
Total			90

HISTORICAL GEOGRAPHY OF KARNUL DISTRICT

J. SURESTRA RAO

The present day Karnool District has an ancient history right from the earliest period. The Mauryas, the Satavahans, the early Pallavas, Chalukyas of Badami, Rashtrakutas, Kalyani Chalukyas, Cholas, Kakatiyas, Hoysins and the Vijayanagara held sway over the district. According to tradition the bullock carts which were carrying men and material to Anantapur in connection with the temple building activities there, were halting at this place for grazing (Kandava, grass) and hence, this place got the name Kandavavolu which gradually changed into Karnool, the present name. If we are to believe this tradition we may conclude that the village Kandavavolu (modern Karnool) came into existence during the 7th century itself, when the early Chalukyas started building temples at Anantapur which is on the upper bank of the Tungabhadra. During the rule of the above mentioned dynasties the Karnool region was divided into certain divisions for administrative convenience. The present paper aims at giving a brief account of historical geography of the modern Karnool District. The different territorial divisions which covered the modern Karnool region are discussed below in alphabetical order.

ADAVANI-500

This division comprised the three smaller divisions, Tumhala-30, Ganji-20 and Mandala-30. Adavani-500 itself formed a sub division within the bigger division Sindavaji-1000 which seems to have spread over parts of the Karnool and Anantapur Districts in Andhra Pradesh and parts of Bellary District and northern Mysore. The headquarters of the division is the same as the modern Adavi in Karnool District. The

earliest reference to this division is found in a Kannada inscription dated 1106 A.D.¹ The division continued to be in existence till the 17th century. On the strength of the identification of *Adalaguni* this division can be taken to correspond to the region around modern Adoni. During the Vijayanagara period this division was referred to as *Adoni-nijyara* and *Adoni-durgama*, *Adoni-najila* and *Adoni-nama* were the sub-divisions of *Adalaguniya*.²

Of the three sub-divisions, *Tambala-10* is referred to in the inscriptions dated 1106 and 1136 A.D.¹ The chief town of this division is the same as *Pelida* (or) *Channa Tambalam* in Adoni Taluk, Kurnool District. Thus it may be said that the modern *Pelida* (or) *Channa Tambalam* was in existence atleast by the 12th century itself. The second division *Garuja-20* is found mentioned in an inscription dated 1132 A.D.² Unfortunately the chief town of this division cannot be identified on a modern map. The third division *Manchala-36* is found³ in an inscription dated 1142 A.D.⁴ The headquarters of this division *Manchala* is the same as modern *Manchala* in Adoni Taluk, Kurnool District.

ATUJ-30

An inscription from *Siddharwarata*, Kurnool District dated 1051 A.D., states that *Mesajyanagunna* (modern *Masalema-sunna*, Kurnool District) was the capital of four divisions viz., *Ayija-100*, *Kanne-200*, *Pedakal-500* and *Naravajji-500*. This was once included in the division *Kanne-100*.¹ Taking the subject of the inscription into consideration, this division can be located in the region around the modern *Alampur* and in *Mahabubnagar* District. *Ayija* is the same as the modern *Ayija* in *Mahabubnagar* District. The point of interest is that the four divisions, consisting of as many as 1300 villages, had one town as the headquarters.

BT07-12

This division, comprising 12 villages, formed part of *Sinjayagi-1000*.¹ Though the chief town of this division cannot be identified, it may be located in *Adoni Taluk*, *Kurnool*

Division. This division is mentioned in an inscription dated 1184 A.D. and found in Malakpuram in Adoni Taluk. The village Katarika (modern Katariki, Adoni Taluk) is stated to have been included in this division.

EROVA KASALA

This was one of the ancient divisions of the Andhra country. The earliest reference to *E-ro-ka* is found in an inscription dated 5th A.D.¹⁷ From this inscription we come to know that Turucakka (modern Turumakka in Kunduru Taluk) was the chief town of this division during the 7th Century A.D. It is surprising that this division is again referred to after about 400 years. An inscription from Tripuramaram dated 1134 A.D. refers to the inclusion of eleven villages in Erova.¹⁸ A third inscription, dated 1142 A.D., describes this division as *Erova-mahadu-talukulu* and states that the village Kanchikunra (modern Kanchikurupeta, Darsi Taluk, Nellore District) was included in it. Yet another inscription dated 1267 A.D., refers to this division as *Erova-madu*.¹⁹ It appears that the suffix *madu* of 7th century A.D. was replaced by the suffix *madu* about the 11th century A.D. Similarly the expression *maye-talukulu* (Larke-70) denoting the numerical suffix is rather interesting. This suggests that the division *Erova* was divided into three units each consisting of seventy villages. The village Kanchikunra was the headquarters of *Erova-mahadu-talukulu*, i.e., all the three units of *Erova*.

GUPTAKALU-2

This division is referred to in an inscription from Nandavaram dated 1186 A.D. It is in this division that the village Nandavaram is stated to have been included.²⁰ The chief town of this division (capital) and the village Nandavaram can be identified with Gualkollu and Nandavaram respectively in the present Adoni Taluk. Hence, this division can be located in that Taluk.

KACHIVETA

The *Chakrola* inscription dated 1219 A.D., refers to this division as *Kachiveta* and *Sambhadrakoti*.²¹ Probably the term

Kāṣṭhaṁ is the abbreviated form of Kāṣṭhaṁ-nṛpaḥ, the Telugu equivalent of which is Śāmbha-śāhā. Two inscriptions from Srīrāṅga dated 1112 and 1323 A.D., together mention about eighteen villages which can be located around the modern Srīrāṅga region in the Karnool District. "The chief town of the division Kāṣṭha nṛpaḥ may be the present area of Kumbum in Karnool District."

KANŪḤA VĀPŪḤA-REḤAḤA

During the Vijayanagara period Kanḍavāṣṭa with its fort became the headquarters of a rājya. Probably the region around the modern Kuvśol corresponds to this division. Udayagīrī-rajya or Udayagīrī-durgam (i.e. the Udayagīrī, Bellare District) and Śrīrāṅga rajya (i.e. the Srīrāṅga, Karnool District) were its northern and southern neighbouring territories.

KANNE-ḤAḤA

This division is mentioned in the inscriptions of 11th and 19th centuries A.D. The earliest reference to it is found in an inscription from Kuvśol (Nandikūṭur Taluk) dated 1087 A.D. Two inscriptions dated 1057 and 1074 A.D., refer to this division as Kanne-nṛpa only. It is already stated that Moḥam-mad-ud-dīn was the origin of this and three other divisions. An inscription dated 1079 A.D., refers to the rule of a Telugu-Chōla chief over the divisions Kanne-ḤAḤA, Pappāṅga-ḤAḤA and Narayāḇa-ḤAḤA with Kuvśol as his capital. Obviously, Kanne-ḤAḤA division had different capitals during different periods. This division comprised parts of Nandikūṭur Taluk in Karnool District and Alampur Taluk in Mahabubnagar District.

KAVUḤAḤA-ḤAḤA

Two inscriptions, dated 1058 and 1148 A.D., refer to this division.¹¹ Both the inscriptions are from Adavi Taluk and the chief town of this division Kavutaḇu can be identified with modern Kavutaḇu of the same district. Taking these facts and dates of the inscriptions into consideration it may be suggested that Kavutaḇa-ḤAḤA formed a sub-division of Adavi-ḤAḤA.

300 noted above.

MAJAJAḌI-VIḌAYA

The earliest reference to this division is found in the Kurnool plates dated 657 A. D. The Nayakallu inscription of 967 A. D. refers to this as *Maḷajadiv-ḍu* while the Paṭṭallaṅḡḡa inscription plates dated 1064 A. D., refers to it as *Maḷajadiv-ḍu*.²⁷ Again an inscription dated 1215 A. D. mentions this as *Maḷajadiv-ḍu*.²⁸ This division was called so after the *Maḷaj* who were the local chieftains and were defeated by Bahmani Chahūkyā Kirtūvama I.²⁹ This division comprised parts of Kurnool and Anantapur districts.

PAḌAKAḌI-VIḌAYA

As *Maḷajadiv* viḷaya, this division also was an ancient one and is mentioned in an inscription from Togaṇḡḡu (Nāḍḍal Taluk) dated 889 A. D.³⁰ Some inscriptions of the 11th century refer to this division as *Paḍakal-ḍu*. This chief town *Paḍakal* is probably the same as the ancient *Paḍakalū* in Kurnool District.

ŚYĀVAḌHĀNĪ-VIḌAYA AND SĀḌĪYĀNĪ RAḌḌA

The Mysakadūri inscription of Puḷumavī (2nd century A. D.) and the Hi-*ḷoḷḷaḷḷi* plates of Śyāvaḷḷāḍḍam (4th century A. D.) refer to this division as *Śyāvaḷḷānī* *viḷaya* and *SāḌāyānī* *raḌḍa* respectively.³¹ This division, which obviously owes its name to the Śyāvaḷḷānī dynasty, comprised the region around the modern *Āḍḍal* and *Bellary* Districts in Karnataka.

The foregoing account leads us to the following conclusion. The present day Kurnool region was an ancient one and can be dated back to the Mauryan period. However, its historical geography can be reconstructed from the period of the Śyāvaḷḷānīs. The earliest divisions were *Āḍḍa*, *Maḷaj*, and *Maḷaj*, of which the first two were replaced by *Maḷaj*, while *Maḷaj* continued to be in existence till about the 13th century. Several divisions from about the 7th century to 13th century had numerical appellations indicating the number of villages included in each division. However, as elsewhere in

the Tullur country, the use of numerical offices did not find favour after the 13th century. With the advent of the Vijayanagara Empire the Karnool region was divided into two rajyas, one with headquarters at Kaniyavolu (Kandyanuvolu-rajya) and the other at Sivallur (Sivallu-rajya). Further, it is evident that the Karnool District has rich data to offer to the student of epigraphy as it is one of the regions inhabited by man, historically speaking right from the Vedicyan period.

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PLACE NAMES AFTER PERSONAL NAMES IN EARLY MEDIEVAL ORISSA

SURENDRANATHACHARYA

IN the early medieval Orissa, there was a practice among the ruling chiefs to establish new towns or cities and to make them as the centres of their respective political power. While doing so they preferred to have the new names associated with themselves or their parents or remote ancestors. The inscriptions furnish a good number of such examples where the places were named after the personal names of the rulers or their ancestors. The names of some cities (in a limited sense) or administrative headquarters were popularised and any change in kingship or any dynastic change did not substantially affect them. The names usually end with the suffixes, -पुर, -पुरा, -पुरी, -पुराणा, -पुरा, etc. *Pura* and *पुरा* are well-known Sanskrit terms meaning 'city'. *पुरी*, possibly denotes the same, while *पुराणा* or *पुराणा* indicates 'a port-town' and *पुरा*, a fortified township'. The place-names based on these terms occur in the early medieval inscriptions of Orissa.

Śarabha-pura

A majority of the copper-plate grants of the Śarabhapurīya are issued from their capital Śarabhapura. The Piparidula¹ and the Khandi plates of Mahāpātya Narendra make us believe that one Śarabha was the progenitor of this dynasty. Mahāpātya Narendra described in his royal style that he was born of Śarabha.² It is very probable that Śarabha is identical with Śarabharāja, the maternal grandfather of Loparāja of the time of Bhanugupta of 510-11 A.D.³ The capital city of Śarabhapura was probably founded by Narendra after the name of his father Śarabha. The identification of Śarabhapura is still a subject of wide controversy. V. V. Mihashi⁴, I. P. Dandya⁵ and S. K. Nayak⁶ agree in identifying the place as Sarabgarh

in the ex. Gangapur State in Sambalpur District. Hitzel's suggestion that Śaraśhapura is the same as Śripura¹ and Stein Koner's identification of the place with Āraśhavarāma in the neighbourhood of Rajamundry² are far from being correct. Cunningham³ identified the place with the modern town of Sambalpur. N. K. Saha⁴ inclined to identify it with Jumbhaga an ancient fort on the bank of the river Jank in the Nuapada sub-division of Rajamundi District. D. C. Sircar⁵ suggested that the site should be located in the neighbourhood of Śripur in Balpur District of M. P. K. D. Bajpai and S. K. Pandey have propounded the latest theory on the basis of the excavation findings of Mallar.⁶ They identify Śaraśhapura with Major Malalopalan in Bilaspur District of Madhya Pradesh situated at a distance of 35 kms. from Bilaspur town. S. P. Jeyaraj of the opinion that Maranda in the Nuapada sub-division of Kalmundi District is identical with the ancient hill-fort of Śaraśhapura.⁷

Prasaśa-pura

From the Mallar plates of Vyāghraśyu,⁸ we come to know that Prasaśa-pura was a prosperous city situated on the bank of the river Nijā in the midst of forest (पुष्पवृक्षमयान्तराले प्रसाशापुरे विद्यते सन्निवसति). It is also learnt that Prasaśa-pura was the political headquarters of Purva-cāhya. Although there is no direct reference to Prasaśa-pura in the charters of the Śaraśhapuriyas, yet Purva-cāhya finds mention as one of their administrative divisions.⁹ It is striking to note that Prasaśa-pura was presumably founded by the Śaraśhapuriya King Prasaśavarāma, father of Mahājyotiśa. This call-fort located on the bank of the river Nijā has not yet been properly identified. The river Nijā seems to be identical with the river Naitā flowing between Raigarh and Bilaspur town of Madhya Pradesh and the ancient city of Prasaśa-pura may be identified somewhere on its bank.

Mādhava-pura

Verse 14 of the Udaya Museum plates of Mādhavarāma¹⁰ states that the king was residing in the city of Mādhava-pura,

The inscription is dated in the 50th regnal year of this ruler (i.e. 670 A.D.) The city of Bhadravapura was evidently founded by and named after king Mahā-svayamra, Varaha²⁴ of the same record further makes us believe that the same city was also known as Śrīlharapura. However, we are unable to find its present location.

Wāra-dāra

The Panditachar plates of Dharmasena²⁵ of (Bhojura ?) year 59 (525 A.D.) and the Orissa State Museum Plates of Varadadhira²⁶ of (Bhojura ?) year 139 (925 A.D.) record the donation of lands from the capital city of Rāmapura, named after the ruler Dharmasena. Dharmapura can be identified with the modern Dharmnagar coming under the jurisdiction of Paupura police station in Asoka sub-division of Ganjam District.²⁷

Jayapura

At least two copper-plate grants of Gajjala²⁸ were issued from Jayapura-koppa, while the rest of the Tirdga records were issued from a city situated on the Mahāparvata hill.²⁹ The name of the city is, however, not mentioned in the records and it is difficult to say without further evidence, whether it was Jayapura-koppa that was situated on the Mahāparvata hill. Jayapura-koppa was the capital of Yamagara-magalla, where the Tirdgas held their sway in the 9th century A.D. It is further learnt from the Dhankhal plate of Jayasthiti³⁰ of an unknown family that the capital of the kingdom of Yamagara was located on the bank of a river called Mandakini. The river Mandakini has rightly been identified with the present Mandak which flows in the western part of Koraput District and passes through the old Pallahara estate till it is united with the Brahmani at Bani.³¹ It is all probably Jayapura-koppa was named after Jayasthiti of the Dhankhal plate and it was situated on the Mahāparvata hill and on the bank of the river Mandakini. In this connection, it may be noticed that the Nandis or Nandibhūyas of Aizavata-magalla (comprising the eastern part of Cuttack and partly of Denkanol District), had their

headquarters at Jayapura.²⁴ This Jayapura is supposed to have been founded by Jayasunda, the progenitor of the Nayda family.

Gayaḍāpura

While referring to the boundary of the gift village of Saradālipura in the Talcher plate of Śivadevadeva III²⁵ dated in Bhanuāra era 140 (845 A.D.), it has been recorded that the village of Gayaḍāpura along with the river Sumaya were to the south of Saradālipura. In the Bhanuāra genealogy we come across at least two villages (Śaṅṅikara I and Śaṅṅikara II) who are said to have another name Gayaḍa. But these rulers ruled over the kingdom before Śivadeva III. It is possible that the village of Gayaḍāpura was named after any one of them. The present location of Gayaḍāpura has not been identified so far. But Saradālipura has been identified with Sirdarpur²⁶ and the river Sumaya with the Sankok²⁷ passing through Ballahara.²⁸ Gayaḍāpura may be placed on the bank of that river and to the south of Sirdarpur near Talcher.

Koṭṭāpura

The 1491 copper-plate grant of Trīśūtanomahadeva²⁹ dated in Bhanuāra era 158 (864 A.D.) records the construction of a Śiva temple by queen Śaṅṅikha at a village called Koṭṭāpura situated in Jambūkhāṅga of Paṅṅabhukī-mahāṅga. This Koṭṭāpura may presumably be taken to have been named after Koṭṭābhāṅga of the Bhaṅga dynasty. We find reference to a Koṭṭābhāṅga who has been styled as *Rājaputra* and noted as the *Mahāśaṅṅikā* in the unpublished Amal plate of Dajjīmahadeva dated in Bhanuāra era 167 (873 A.D.).³⁰ This Koṭṭābhāṅga is taken to be one of the earliest members of the *Kaṅṅga-khaṅga* branch of Bhaṅga family. In the genealogy of the family he is considered as the grandfather of Kuāṅṅabhāṅga.³¹ The village Koṭṭāpura was probably named after him. Its present location cannot be determined suitably.

Jaṅṅal nagara

Towards the later part of his reign, the Śaṅṅa ruler king Mahāśivagupta Jayṅgi I issued ten copper-plate grants³² from

the capital city of Yayati-nagara, apparently named after him. The charters record a graphic description of the city of Yayati-nagara on the bank of the river Mahanadi. The other records of the dynasty when ever issued from this city also refer to the river Mahanadi.²² The later Somavamsi rulers such as Udayotakajjala²³ and Nityaditya²⁴ based their charters from Yayati-nagara but the reference to the river Mahanadi is significantly absent in them. Thus led some scholars to opine that there were two Yayati-nagars—one on the bank of the river Mahanadi and founded by Yayati I and the other on the bank of the river Vairapadi and founded by Yayati II.²⁵ Some other scholars strongly refute the above contention and advocate the existence of only one Yayati-nagara, founded by Yayati I, in Udra (comprising of modern Uda-Phulbani region) as the capital of the Somavamsis throughout the period of two hundred years of their rule.²⁶ At this stage it is difficult to say anything conclusively on this point. But Yayati II is recorded to have founded another city on the bank of the river Vairapadi and named after him as Yayati-nagara or Yayati-pura. The traditional accounts Orissa²⁷ credit Yayati II with the performance of a *śaśāngadhā* or ten-hill horse sacrifice at Jaipur for which purpose he invited ten thousand learned brahmanas from Kanva-khja or Kanva. The *śaśāngadhā-gāthā* or the bank of the river Vairapadi at Jaipur records us about the horse sacrifice performed in the reign of Yayati II. In the Tamil sources²⁸, Yayati-nagara is referred to as Sili-nagara and it was situated in Udra-vishaya in Kataka-nāḍu (country). It is further learnt that the city was famous for its unceasing abundance and it was destroyed and plundered by the Chola army under Rajendra-chola sometime in 1022 A.D. It is also evident that there was only one Yayati-nagara at the time of the Chola invasion and undoubtedly, it was the same capital city which was founded by Yayati I on the bank of the river Mahanadi. So far as the identification of this city is concerned N. K. Sahu²⁹ tried to equate it with modern Jakhri near Raipur. J. K. Sahu and D. Choudhary³⁰ are of the opinion that Yayati-nagara was founded on the ruins of Uphilipura, the capital of

the earlier history of Khitja' Pimpada and it was perhaps completely submerged due to the change in the course of the river Mahanadi.

Gandhara-pati

Gandhara-pati or Śrī Gandhara-pati is found mentioned in the inscriptions of the Bhauja of Khitja' muggala and the Matsyavata of Kalinga (Kuga-muggala). The feud undated grant of Raghavajit² and the Madras museum plates of Nraganjadhava³ and the Palaeography of the son of Koptka Puga who engraved the charter was a resident of Gandhara-pati. The donor of the Kumudabai plates of Raghavabhadra⁴ was also a resident of Gandhara-pati. The Somavamsi king Yayaji II is known to have granted a village known as Madhugama in the district of Tiruchchirappalli Gandhara-pati muggala⁵. Further it is learnt that the said mention was included in Kusala-desa. All the above inscriptions which refer to the city of the Chapa-pati are dated between 850 and 950 A.D. The feud plates of regional year 34⁶ and 38⁷ of Raghavajit mentions that Śrī Raghavajitadeva was the son of Śrī Gandhara, while his other charter refer to Śrī Satubhanjideva as the name of his father. It appears that Gandhara was another name of Satubhanjideva and the town of Gandhara-pati was evidently named after him. Gandhara-pati-muggala which was an administrative division under the Somavamsi was also named after its headquarters Gandhara-pati. The feud plates of Satyabhadr⁸ refers to a place name Gandharavaji. Palaeographically the inscription is dated in the 12th-13th century A.D. Gandharavadi could be a corruption of the ancient town of Gandhara-pati. The identification of Gandhara-pati or Gandharavaji with modern Gandharavai in Raichur subdivision of Panchal District appears to be more convincing. Thus the modern place-name Gandharavai is derived from Gandhara-pati-Gandharavaji-Gandharavai.

Śrī Kalya-pati

A charter of Somavamsi king Yayaji II record that the donor Śrī Kalyapa was an immigrant from Srivallabham in

Śaṅkadevasena, a resident of Śālikāra (a-pa) in (D)ra country. The place was evidently founded by Śālikāraja, of the Śālika dynasty. According to D. K. Ganguly, "This Śālikāraja may be identified with Śālikāraja II, a successor of Raṅgadharaja and since he flourished at a time when the Śālika kingdom comprised the northern portion of Ganjam District, the place has to be sought in the same area."¹⁸ The identification is not made as yet.

Dharmapura

The Śālikāra plates of Dharmakheṅgi¹⁹ issued in the time of Anantavarman, the son of Anantavarman in Gāṅga-Kulamba year 520 (1018 A.D.) make us believe that king Dharmakheṅgi granted the village of Dharmapura in the district of Mahādraḍḍya to Śūnīyāsena. The original village of Dharmapura was evidently named after the Kadamba king Dharmakheṅgi who was ruling in a subordinate capacity under the Eastern Ganga of Kāṅga. The reference to Dharmapura is also made in the inscriptions in the Maḥakāśvara temple at Mukāḍḍigāṅgi²⁰ and the Nākaḍḍivāra temple at Bobbili.²¹ Besides, an inscribed slab²² set up on a mount named Gaṅgāḍḍipāṅgi, on the bank of a rivulet in the village of Dharmapureḍḍipāṅgi in Vijayanagara Taluk of Visakhapatnam District, also refers to Dharmapura. The inscribed slab also furnishes the information that there was a temple in Dharmapura where a deity called Gaṅgāḍḍevāra was installed. Most probably the temple was built by Gaṅgāḍḍevāra. The reference to Dharmapura in all these inscriptions possibly denotes the village of Dharmapura was once founded by Dharmakheṅgi and named after him. According to S. N. Rayanna, Dharmapura was a revenue division of Kāṅga under Anantavarman Chōṅga.²³ The identification of Dharmapura is yet to be exactly made. In the absence of any other clue, its identification with Dharmapureḍḍipāṅgi near Vijayanagara, where from the inscribed slab was discovered, can provisionally be accepted.

Vijayanaga-Chōṅga-Pāṅga

A Telugu inscription²⁴ discovered from Viśakhapatnam and

dated in the 17th regnal year of king Anantavarman Chola-
 gopadeva (1094 A.D.). Besides informing the name of
 Viśkhapāyana, also reveals the place-name Kulatūngachōḍa-
 purāṇa (Kulātūngachōḍa - Kulatūngachōḍa -
 purāṇa), evidently named after the Chalukya-Chola king
 Kulatūngachōḍa. The place name Viśkhapāyana records us
 about its probable origin through the name of the Vijaynaka
 king Viśkhavarmā¹ who ruled over Kalinga in the 4th
 century A.D. The inscription further proves that Viśkhapāy-
 āna was a coastal town and also suggests Kulatūngachōḍa's
 invasion and occupation of the southern part of Kalinga took
 place somewhere in 1093-94 A.D. It is very likely that Kulatūngā
 after capturing the part-town of Viśkhapāyana renamed it
 after him. As he was an invader, the new name did not gain
 currency and shortly after his exit it was abandoned and the
 old name was retained. Its identification with the modern
 Viśkhapāyana in Andhra Pradesh goes beyond dispute.

Besides these, Chōḍa pura and Chōḍagopapura seem to
 have been named after Indravarmān and Anantavarman
 Chola-gopadeva respectively. Indrapura finds mention in the
 Andhavarman plate of Anantavarman of Chola era 210th
 (714 A.D.) as a village situated to the east of the gift village of
 Anandapura. Prior to Anantavarman, at least three rulers of
 the dynasty bearing the name Indravarmān ruled over Kalinga
 and very likely Indrapura of the grant was named after any
 one of them. Chōḍagopapura is referred to in an inscription
 of the time of Chōḍagopadeva dated in Śaka 1045 (1123 A.D.)²
 The milia pava obviously indicates 'a market place or a place
 of commercial importance'. We are not sure whether it was
 established by the king.

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HISTORICAL GEOGRAPHY OF THANA

RAMALANKI K. BHOTE

THANA, at present is the headquarters of a district of the same name in the Konkan region of Maharashtra. Though now a days it has been overshadowed by the fairly and rapidly grown metropolitan city of Greater Thane, Thana had played a very significant role in the ancient and early medieval history of North Konkan. This paper is mainly to unravel the past glory of the place.

The coastal belt around Thane and Bombay was commercially important from the beginning of the early historic period. That is why we come across frequent references to the neighbouring ports and trade centres such as Sopara, Kalyan and Uday in Greek accounts. Early inscriptions of the early centuries of the Christian era do refer to these places. As a matter of fact, the name Thane does not occur in the early sources. It is shown in the map that Thane was a trade centre and port even during the beginning of the Christian era. It was situated at the centre of the Thane Creek with the river Ulhas at the junction. As a result, Thane had three water routes, viz., the north-western route leading to Vasal and Sopara, south-western route leading to Port (Stephano) Chhatrapati and eastern route leading to Kalyan. It was, therefore, a central point in this belt and probably the place owes the origin of its name to this strategic geographical situation. In the inscriptions of the Rashtrakutas and Solankis of North Konkan the Sanskritized forms such as Sthanaka, Sthanaka and Sthanaka-Pavana are referred to.¹ The antiquity of Thane can be traced right upto the 3rd century of the Christian era. This is borne out by a Brahmi inscription of 2nd century A.D. carved on a clay seal discovered in the course of excavations at Bhamburda in the Jalgaon District of Maharashtra. The seal belonged to a female trader named Indra who was a

realment of Tripura had gone to Bhokardan in connection with commercial activities. The inscription is in Prakrit and refers to the place as 'The sea-gate'.

Though this inscription is a short one, it reveals a number of facts about the early history of Tripura. Firstly, it helps in establishing the earliest date of Tripura, 2nd century A.D. Secondly, it discloses that Tripura was a centre of commercial activities and carried trade with the contemporary inland kingdoms like Bhokardan which represents the ancient city of Bhogura-Canda. The excavations of this place have revealed that during the early centuries of the Christian era, Bhokardan was a flourishing industrial and commercial centre. The inscription quoted above further shows that during those days, Tripura based traders brought the commercial products from inland towns and exported them to the Western countries.²

It is interesting to note that the said inscription records the name 'Tripura' which is prevalent even now. Though in the Sanskrit inscriptions of the later period it is mentioned as 'Hritshukla', it was popularly known as Tripura even during the 2nd century A.D. The suffix 'agora' further confirms that even during the 2nd century A.D., Tripura was an urban centre. The suffix 'parva' seen during the early medieval period indicates that it was a port town.

The Azjanthi plates of Chalukya feudatory Ppil-vishandra Bhosrajkl refer to a place-name as 'Malyagubara' which served as the headquarters of a *prant*³. The place could not be identified as far. It will have to be identified with Tripura only, because the villages mentioned along with Tripura are located in the vicinity. Besides, a suburb of Tripura is still known as Mahirihara which is nothing but a corrupt form of Sanskrit expression 'Mahatragara'.⁴ If this is accepted, it may be said that under the Chalukyas, Tripura was the headquarters of a *prant* which was called 'Mahatragara'. There was administrative division under the Samvahanas and Vaidyatas. This title has preserved the memory that under the Silaharas and Trailokyas, Tripura was the headquarters of a *prant*-division. The Ahomana grant of Silahara King Aparajita dated 997 A.D.,

also mentions a village of Malirihara.¹ The late Dr. V. V. Balasubrahmanyan rightly points² out that this Malirihara is identical with Malagirihara mentioned in the Arabian plates referred to above. But his identification with Muche, a village near Rameswoli in Thane District is rather untenable. Firstly, Muche does not have any trace of its being the headquarters of an area in 1800s about 1500 years back. Secondly, as stated above, Malirihara is even now a suburb of Thane city. It clearly proves that Malgiri was another name of Thane during the ancient period. Linguistically also Malgiri cannot be treated as a derivative of Mal'girihara.

Thus during the early centuries of the Christian era, Thane was the headquarters of a district, while under the Chalukyas of Badami, it was the main seat of a *rastra*. Under the early Silaharas, it was the headquarters of a *rajya* while during the later period of the same dynasty, it was the chief town of a sub-division of sixty six villages and is referred to in the contemporary inscriptions as *Satvānābhāyānā-Satvānābhā*.³ It was probably this factor aided by its size and secure geographical location that after the destruction of Puri, Thane was chosen as a royal seat by the Silaharas.

An early Kannada inscription from Malik mentions the name of a mountain as *Satvānā*.⁴ This has not been identified so far. Since the inscription is in Prakrit, *Satvānā* appears to be the Prakrit form of the Sanskrit *Satvānā*, which according to later inscriptions came to be called 'Thane'. *Satvānā* and *Mahāgarī* probably represents the Thane-hill. From the above references, it is certain that besides Sēpara, Kalyāṇ and Uṣāṇī, Thane was another important town, trade centre and a port during the early centuries of the Christian era.

During the seventh century also, it was a prosperous town. This is borne by the fact that it was raided twice by the Arab pirates during the first half of this century.

At the close of the 13th century A.D., Thane witnessed a landmark in its history. The Silahara Kings of North Konkan started their capital from Puri (Chhanaguri or Elephanta near Bandra) to Thane, which continued to enjoy a prominent

status for more than three centuries.⁴

The change of capital to Thuge provided an opportunity for the development and prosperity of Thuge. The Silahara kings, the ministers and officials built a number of palaces and temples at this place. During the 11th century, Thuge was a busy centre of export and import. This is corroborated by the Kharapayan plates of Silahara king Anantaditya dated 1094 A.D., which state that the king had exempted taxes on ships of certain traders landing in the port of Thuge.⁵

Since it became a royal seat, the Silahara kings donated money for the construction of new temples as well as for the maintenance of existing temples. The Changle inscription of Silahara king Somaditya dated 1280 A.D., records some land grants for the Changlevara temple at Thuge.

Thus Thuge continued to enjoy the status of the metropolis of North Konkan upto the end of the 15th century A.D. The Silaharas were mainly responsible for the development of Marathi language because they introduced it as a state language. Thus having come across some of the early Marathi inscriptions in the Konkan region such as the Tive Agas copper-plates, etc. Thuge must have served as an important centre for the growth of Marathi, as it was the capital of North Konkan. The famous Sanskrit poet Suddha also lived at Thuge during the 11th century A.D. After the completion of his work *Udaya sandarbha*, he introduced the work at Thuge in the royal court of Silahara king Mummuraja. Another Silahara king Aparaditya also Apararka completed his work *Arundhartha*, a commentary on *Falgunatya* during his reign. Thus Thuge was not only a royal seat, port and commercial centre but also enjoyed the status of a centre of learning and literature.⁶

Thuge came to lime light as a flourishing trade centre from the 7th century onwards. This is revealed by the reference to this city in the accounts of Arab travellers. According to these sources Qasim bin Sakit, the governor of Basrah and Oman had sent a plundering expedition from the Persian Gulf to Thuge. During this expedition, the invaders sacked the city of Thuge and carried away enormous wealth. In 640 A.D. Thuge

was once again sacked by the Arabs. That the repeated attacks of the Arabs on Thane certainly indicates that during the period Thane was the most prosperous port town and also a (re) centre of the western coast. Besides of these raids by the foreigners, Thane continued to flourish even after this period.

In the year 930 A.D., Maundi refers to Thane as one of the chief coastal towns of India. During the 12th century A.D., Thane was the main port of North Konkan. This is witnessed by its designation in the work of Al—Beruni as the main port and capital of Konkan. In almost all the contemporary inscriptions of the Silhasras, Thane has been referred to as the capital as well as the chief commercial town of this zone. Kauli, writes in the 12th century A. D., that Thane was the most important port and flourishing centre of trade and commerce. The following description about the prosperity of Thane during the 12th century is worth noting. "At the close of the thirteenth century the fortune of Thane seems to have been their best. It was a capital. The king was in league with Goans who plundered merchants and gave him all the spoils they caught. No ships came without horses and the king had ten horses of his own. There was much traffic with many ships and merchants with imported gold, silver and copper and exported brown, black, cotton cloth and leather of various excellent kinds".

The main factor which was responsible for the growth of Thane as a trade centre during the early medieval period was the horse trade. That is why Thane is mentioned frequently in the accounts of Arab traders. As Thane was the capital of the Silhasras, the demand of imports of horses increased more and more from the eleventh century onwards. Also on account of this several Arab traders came and settled at Thane. These Arab traders are referred to as *Masiriyaku* or *Masira* traders.

Thane was quite a large town having several *sethils* and landing places on the Western bank of the Thane Creek. At least four landing places have been referred to in the accounts of the Arab traders. The nucleus of present Thane city was in and around Thane Port. In this region several hoards of gold coins and old stones belonging to the Silhasra period are

ruled. Thapsi was thus probably the best representative of the united power which rose and fell in the vicinity of the Gomti¹⁰.

During the 14th century after the fall of the Śūlāstra and Yadava rulers, Kunkap came under the control of the Sultanate of Delhi. During this period, the administration of this region was handed over to Nayaka Muslim traders who continued to govern this area with Thapsi as the headquarters. Inscriptions of this period mention Thapsi as a chief town of Kunkap. An inscription dated 1361 A.D., from Nagpur mentions one HANUJ as the ruler of Kunkap. He is mentioned as Fleming Khan in another inscription. According to the Andhra inscription, besides the above Muslim ruler another named Śūlak appeared to have been ruling over the Tragn-Kunkap region. The above records clearly prove that Thapsi continued to remain as a capital as well as a chief commercial centre of North Kunkap. It seems that with the rise of the Portuguese of Yamal or Russel, it came a new part of the Western coast, from which the importance of Thapsi gradually declined.

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ON THE PLACE NAME ELEMENT 'MANGALA'

P. CANARAYA BHAT

Māṅgalā is one of the early widely used place-name elements in South India. In Karnataka there are a number of place names associated, either as specific or generic, with the term *māṅgalā*. There are examples for the term *māṅgalā* being used as an independent place-name in Karnataka.¹ Regarding the place-names with *māṅgalā* suffix in Karnataka, some scholars are of the opinion that it is derived from a bigger expression *Chandrayāmāṅgalā* employed in the Chola records. These place names necessarily denote the *śrāvasthāna* or *stānā*, meaning the villages denoted collectively to *śrāvasthāna*.² A study of the place-names with *māṅgalā* element from Tamil Nadu and other parts of South India is in progress. On the other hand we are forced to believe in the statement that 'A man can have but one father, but a name can have two or more.'

T. (ii)-57, comprising the present district of Dakshina-Kannada in Karnataka, has a number of place-names with *māṅgalā* as a specific or prefix as well as a generic or suffix. About 20 such names have been noticed in this region. They may be classified into two divisions, based on the occurrence of the term *māṅgalā* as specific and generic. They are as follows:

Māṅgalā as specific or prefix

- | | | |
|-----------------|---|-----------------|
| 1. Madhamaṅgalā | — | Mangalore Taluk |
| 2. Hūṁṁāṅgalā | — | Sullia Taluk |
| 3. Vāṅṅamāṅgalā | — | Sullia Taluk |
| 4. Māṅṅamāṅgalā | — | Sullia Taluk |
| 5. Kūṅṅamāṅgalā | — | Sullia Taluk |
| 6. Paṅṅamāṅgalā | — | Bichur Taluk |
| 7. Kūṅṅamāṅgalā | — | Mangalore Taluk |
| 8. Kūṅṅamāṅgalā | — | Kudapur Taluk |

Among these names, numbers 1, 2, 7 and 8 find mention in the descriptions.⁶

Maṅgala as specific or prefix

Maṅgalajura	— Mangalore Taluk
Maṅgalapāḍava	- Dantwal Taluk
Maṅgaljānā	— Mangalore Taluk
Maṅgalapūṭa	- Mangulur Taluk
Maṅgalakōḷa	— Karsala Taluk
Maṅgalatēkye	- Karkala Taluk
Maṅgalr	— Karkala Taluk
Maṅgalapūṭe	- Mangalore Taluk
Maṅgalapūṭe	— Licpi Taluk

However, the place-name Maṅgalapūṭe appear to be of recent origin as is clear from the gurric *śūcī*, and as such they are to be kept out of our discussion. Regarding the place-name Maṅgala, even though the earliest epigraphical reference to this place is at Maṅgalapurā.⁷ It must be considered that Maṅgaljānā is the original, indigenous name and Maṅgalapurā is the later, Sanskritised version of Maṅgaljānā.⁸

It is interesting to note that where maṅgala occurs as a generic it is generally attached to a Śaśīrta specific. Whereas in the place-names where maṅgala occurs as a specific, it is generally associated with a Dravidian generic. In the light of the above classification an attempt can be made to interpret the meaning of the term maṅgala as noticed in the place-names of Tuṅṅaṅga.

There are no epigraphical evidences to show that the place-names with maṅgala element in Tuṅṅaṅga denote the brāhṃyā settlements. Further, there are specific references to only two *brāhṃyā* (brāhṃyānu villages) in the inscriptions of Tuṅṅaṅga, but they are not associated with the term maṅgala. As such, the opinion that all the place with maṅgala element in their names necessarily denote brāhṃyā villages, can not be supported. The term maṅgala as it occurs in the place-name Maṅgaljānā is interpreted by some scholars to denote 'fort or a protected place'.⁹ But this interpretation fails to explain when

We apply it to other places in Tulu-nadu with *magala* element. Hence, it is necessary to find out the alternative meaning for term *magala* in order to identify its implications as used in the place-names of Tulu-nadu.

Magala is a Sanskrit loan word and in Sanskrit it has the meaning 'unlucky, lucky, prosperous, prosperous, being or being well.'¹ Further, the other meaning of the term, as given in *Dhātuvāda* of Hemachandra is 'field ready for sowing seeds', to imply a fertile land or an agricultural tract.² These two meanings appear to be more applicable in case of the place-names of Tulu-nadu. Where the term *magala* is used as suffix and prefix to a Sanskrit prefix, the term may be taken to mean an auspicious or holy place.

In this category may be included the place-names Komara *magala* (Komara = Skanda), Isvara *magala*, Vasudhara *magala*, Kārtikeya *magala* (Kārtikeya = Skanda) and Dattatraya *magala* (Dattatraya given, presented). Kumāra *magala*, Vasudhara *magala* and Isvara *magala* are sanctified by the presence of temples of the respective gods.

In the case of place-names where the term *magala* is attached as a Tulu-nadu suffix or prefix, the term may be taken to imply an agricultural tract or a fertile country. In such cases *magala* is used as a geographical nomenclature. In this category may be included Mar *galu* (Mar = village), Mar *galu* - *kalā* (Kalā = stone, rock), Mar *galu* - *paṭṭa* (paṭṭa = small piece), Mar *galu* - *paṭṭi* (paṭṭi = end, extremity), Mar *galu* - *paṭṭi* (paṭṭi = a big fertile field), Mar *galu* (er = water, river), Mar *galu* (er = left) and Mar *galu* (er = personal name).

It is to be noted that the term *magala*, in the sense of an agricultural tract or fertile field, is not used now. This may be due to popular use with the passage of time. It is to be noted, in this connection, that 'place names show a tendency to preserve archaic forms not now present in the living language'.

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THE NOMENCLATURE OF WATER RESOURCES IN PUDUKKOTTAI REGION

E. E. SAMPAKUM

A STUDY of place names can give us a fresh insight into the history of a particular area. Here an attempt is made to study some aspects of the socio-economic history of the erstwhile Pudukkottai State by using the names of water resources. The non-existence of perennial rivers and the vagaries of monsoon necessitated the adoption of tank-based irrigation system for agrarian economy in this area. As a result, the names of water sources such as *kulam*, *veti*, *Arayi*, *Aralai*, *Kuzhal*, *Kudi*, *paipani* and *Amal* occur many times in epigraphical records. Of these the terms *kulam* and *veti* occur more frequently than the rest. *Kulam* and *veti* denote 'tanks or lakes'.

This study is primarily centered upon the interpretation of the term *kulam*. The period roughly covering from the 9th century to 18th century is divided into three sub-periods as follows to trace the changes. (Period-wise frequency of water sources is given in Table-x)

Sub -period	I: 9th to 13th century A.D.
Sub -period	II: 13th to 15th century A.D.
Sub -period	III: 15th to 18th century A.D.

The pattern can be generalized, if we analyse the names into meaningful segments. Names of tanks and lakes generally have two segments which are classified into 2 important patterns as shown below.

Name	= 1 segment + 11 segment
I Pattern:	= Villanomic + tank
Naraiyikkudi - kulam	= Naraiyikkudi + kulam

II Patera :	= Name of a person	+ tank
Vall - 3ri	= Vall	- 3ri
III Patera :	= Name of a community	+ tank
Paganjya - 3ragi	= Paganjya	+ 3ragi

As may be seen from the above, the second segment is a generic name for a water source, like *kolam*, *3ri*, *vaan*. The first or preceding segment on the other hand gives some clue as to its origin or outflow of the particular water source. Therefore, a period-wise analysis of preceding the segment will help us to understand the historical trends in the naming of tanks. (See Table-b). For the period (i.e.) before 9th century A.D., the data is insufficient. From the first period onwards *kolam* became a crucial term that came to be used in different contexts.

Thus in the year 1179 A.D. the pair of *Vikramrajajamall* sold *Paganjya-kujikasa* along with a *3agan* (tank) and the adjacent *paṇḍy* (*shyalar*) and *vaḍiy* (woodland). After the sale, all these places were called *3agan* only. Likewise in the year of 1317 A.D. *kolam* was used even after a settlement *3aḍḍari*. Thus the settlement was described as *3aḍḍari-3agan*. A high frequency of village names and the names of the persons prefixed to the tank names during this period suggest that the tanks were created and owned both by the villagers collectively and by private parties. (See Table-c). Regarding the communal prefix, it is of rare occurrence. The terms *3ragi*, *paṇḍy* and *3aḍḍari* denoting water places were the few ones found mentioned in epigraphs. *3ragi*, which was the village tank used for drinking purpose, had very low frequency in the 1st and 3rd period as against other suffixes like *3agan* and *3ri*. Its absence in the other periods suggests that the practice of collective utilization of *vaṇi* water was intermittent and irregular. The prominent feature of this time was the creation of *3aḍḍari* and its association with the creation of new water sources. There are several instances where the expression *3aḍḍari* was prefixed. The second period do not show any

significant change worth mentioning. The vital point about the third period is the existence of a communal tank in Panjora Group.

From the above analysis it is understood that period witnessed important social and economic changes and the creation of new settlements and tanks. Thus this can be termed the period of expansion in agrarian economy. The emergence of caste consciousness in the name of tanks during this period deserves to be mentioned.

Table-a

FREQUENCY OF WATER PLACES

Period in A.D.	Kuzal	Edi	Orup	Nel	Ma	Kuzhi	Kuzha	Kuzam	Kuzam	Per
9th to 11th century	6	11	6	—	—	—	—	—	1	1
11th to 13th century	25	6	—	1	1	1	1	—	—	—
13th to 15th century	12	1	2	—	2	—	—	—	—	—
Total	43	18	8	1	3	1	1	1	1	1

Table-b

FREQUENCY OF PREFIXES

Period in A.D.	Hubbadau -prath	Perthadau -prath	Uvethadau -prath
9th to 11th century	11	23	—
11th to 13th century	6	3	—
13th to 15th century	2	7	—
Total	19	33	1

Table-c

VILLAGE-OWNED WATER PLACES

	Or	Nel	Ma	Ye	Kuzi	Kuzha	Edi	Orup	Per
Kuzam	11	1	1	2	2	11	2	5	15
Per	—	—	—	—	—	—	—	2	15
Total	11	1	1	2	2	11	2	7	30

Or=Or, Nel=Nellur, Ma=Maigaluru, Ye=Yayil, Kuzi=Kuzi, Kuzha=Kuzhaga, Edi=Kuzichchi, Orup=Communal names, Per=Personaj names.

HOMMALIGE NADU AND SOME OF ITS PLACE NAMES—A STUDY

P. V. BRISHNA MURTHI

It has to be noted that, just as the place names, the names of many administrative divisions, which prevailed in ancient and medieval periods, were also the products of various factors such as geological, geographical, social, political, floral, fauna, etc. Some of the inscriptions of Anegal and Kanakapura Taluks of Bangalore District, throw light on the geological condition of a particular ancient administrative division such as Hommalige nadu. An attempt has been made here to review some of its place names and also some other factors, pertaining to Hommalige-nadu.

The written record that mentions Hommalige-nadu belongs to the reign period of Hoysaleswara III dated 1115 A.D. It is from Ganalukoppa village in Kanakapura Taluk. Its record mentions the establishment of a 'Vara' at Lalihal (i.e., Ganalukoppa). Still an earlier inscription dated 1207 A.D., available from Hanumanthappa of Anegal Taluk belonging to the same Hoysaleswara, mentions the name of the division as Poyamthige-nadu in Tamil and refers to a gift granted to Teynadataper-nagi, the chief deity of Hanumanthappa, as also two more inscriptions from the same place dated 1362 A.D. and 1400 A.D. and also some other inscriptions from Kanakapura Taluk, viz., Kaja-agalura of 1437 A.D. Inscriptions from Chikka-madagayagi dated 1455 A.D. and Agrahara dated 1506 A.D., mention the name of this division as Hommalige-nadu.

Based on the inscriptions available, we can locate the area around Hanumanthappa which was called Hommalige-nadu, which comprised the northern portion of both Anegal and Kanakapura Taluks and also the southern tip of Bangalore south Taluk, which is having an uneven landscape. Inscriptions &

with hills, valleys having shrub forests.

The place Hanrooghatta is now well-known as a wild life sanctuary, i.e., National Park. In earlier days it was famous for its *Champakal-aryamal* after *Dand-aryama*, temple, which is in Dravidian style, and belongs to the Hoysala period. To the west of this temple, there is a small hill, wherein we find many megalithic remains, which have been already noticed by the scholars. Further west of this hill, i.e., on the western slope, there is a pond known as *Suryamukhi* tank.

On the basis of the above mentioned interlinear reference, the original name of this *śāla* might be derived from 'Pumelibe', which can be split into *ṣoḥ+āibe*. *ṣoḥ* means 'gold' and *āibe* denotes 'slightly hilly region with forests or uncultivated land'. So, the area where gold existed was called *ṣoḥāibe* which later became *ṣoḥāyibe* and *Ṣoḥāyibe* as recorded in the inscriptions.

It is probable that the first metal known to man was gold. Though it is considered as precious and rare, gold is actually widely distributed in nature. It occurs mainly in two forms, i.e., native and in combination with other minerals. Native gold occurs mainly in veins of quartz or in masses of iron pyrites. Sometimes the gold particles get exposed to water and wind. These are gradually washed down to the bottom of the valleys and become mixed with the sand and gravel. In this form it is called alluvial or placer gold. When man first discovered gold, it was placer gold. It seems that the alluvial form of gold may have been collected at the place of *ṣoḥāyibe*, as it lies on the western slope of the hill of *Tanroghatta*.

Ṣoḥāyibe (or *Suryamukhi*): The above mentioned word *śāla-ṣuryamukhi* of *Har-hatta*, etc. attracts our attention. Since it is a Sanskrit word, when we look for its (Kannada) equivalent, it appears that *Ṣoḥāyibe* (i.e. *ṣoḥ+āyibe*) might be its original name. *ṣoḥ* means 'gold' and *āyibe* means 'high place.' Hence, the names *Ṣoḥāyibe* and *Ṣoḥāyibe* seem to mean the same. Therefore, the

present time *Udnerugolā* and *Savarayamukhi* might have been derived from *Udnerugolā* only. (*Udnerugolā* = *Udneru* + *Ugola* = *Udnerugolā*.) The intermediate forms such as *Udnerugolā*, *Udnerugolā*, *Udnerugolā*. The intermediate forms such as *Udnerugolā*, *Udnerugolā*, *Udnerugolā* and *Udnerugolā* are recorded in the inscriptions. It is worth noted here, that near the famous Kolar Gold fields also a place named *Udnerugolā* exist. A number of places which are ending with "ugolā" or "ugolā", etc., have been derived from the original *Udnerugolā*.

In this regard we can consider the following few place-names: *Udnerugolā* (Kolar District), *Udnerugolā* (Chitradurga District), *Udnerugolā* (Bangalore District), etc. In addition to these *Udnerugolā* and *Udnerugolā* of Chitradurga District and *Udnerugolā* of Belgaum District are also to be considered, though the prefix *Udneru* is slightly different.

Now we go over to the discussion of the place names around *Savarayamukhi*:

Kulumbepalya: To the north-west of *Savarayamukhi*, there is a place named *Kulumbepalya*. *Kulumbepalya* means 'furnace' in Kannada. For smelting and melting of ores and metals, the furnace is an essential equipment. In the neighbourhood, we can notice deposits of slag being the waste product produced by furnaces. Hence, a good deal of this activity might have existed in the region.

Kasavemāli: *Kasavemāli*, a place near it is also an important one. *Kasava* means 'gold', hence, it was a place of gold.

Kasavemāli: To the south-west of *Savarayamukhi*, a place named *Kasavemāli* exists. *Kasava* is an alternative name for persons belonging to *Kasavemāli* community, who were mainly involved in metal smelting and trade.

Kasavemāli: In the north, there is a village called *Kasavemāli*. The word *Kasava* might have been derived from *Kasava* which means 'ore'. Therefore, the industry concern-

ing bronze was flourished in earlier days.

విజయవల్లి : To the south of Suryavarambati there is a place of name విజయవల్లి. The word విజయ here represents 'the metal copper'. Telugu speaking people call the vessels made out of copper as విజయవల్లివంటకాసులు. As we know that the copper ore usually exists along with gold. Therefore, around this region along with gold, copper, bronze and brass industries might have flourished.

కృష్ణానది : One more place called కృష్ణానది— a branch of Vijayavilli in west coast here. We know that the Vissas consider కృష్ణానది as their chief deity. The place name కృష్ణానది is derived from కృష్ణానది, the favourite goddess of Kistavara community. Who once had settled around this region, promoting the metal industry.

It is interesting to note that the study of some of our ancient and medieval administrative divisions along with their place names definitely yields valuable information pertaining to geological and geographical factors which influenced the economic and ethnographical factors, particularly helpful in knowing important predominant vocations of the local inhabitants of the period referred to be a division such as Hamra'igambati.

I have pleasure in acknowledging the assistance and useful suggestions given by Dr. Devanarayana, while preparing this paper.

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1. Linguistically the Hamra'igambati group of VEDs are of proto-draavidic belonging to Prasthala group which are commonly having inclusion of dravidic and pigrahaic words. *Andhra University Research* 7, 12, 1949, Bangalore.
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INFLUENCE OF PORTUGUESE ON PLACE NAMING IN GOA

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Introduction

GOA, the smallest and 25th state of India covers an area of about 3702 sq. kms and has a population of about 12 lakhs. It has two districts embracing eleven Talukas consisting of 250 odd villages (129 reverse villages) and has an ancient and interesting history.

Snugly situated between the towering Sahyadri hills and blue expanse of Arabian sea to the West, Goa is, geographically bounded on the North by Maharashtra and on the east and south by Karnataka. It lies between 15° 40' (N) and 14° 53' (N) latitude and 74° 20' (E) and 73° 40' (E) longitude.

Crescent shaped Goa named in legend as the land created by Lord Parasurama and blessed by Lord Krishna has been called as Golden Goa, in the pages of history. It is covered by prince and potentate, down the centuries, since, Yedic times through successive rules of Rashtrakutas, Solankyas, Chalukyas, Kadambas, Bijmani kings and then from 1510 to 1961 A.D. by Portuguese.

Historically, Goa is known to us by a variety of names such as Gava, Gova, Goom, Kava, Kawi, Goe, Kava, Goman, Gai, Goma, Gumpuri, Gumpuri, Goshapur, Goshapur, Gopashira, etc. The present name (which is believed to be a derivation from Gava rashtro) was widely known, centuries before the arrival of Portuguese.

The name *Wintakava* also was referred to Goa. In Portugal it was called *Wipaka* and *Wipakapura*, whereas in Malabar, it is referred to as *Gowashira* and *Gomanta* (i.e. *Wintakava-Pany*). Goa was also known to Ptolemy and the author of the Periplus during the first Mauryan period.

Maps of Goa are in one way bewildering; in different parts the towns and villages have differently spelt names. Panaji, the capital, often appears as Panji, Panaji or Panji; the chief town of Richolim as Dillim; Margao as Margao or Margon. This, like so many other features is a result of the varied history of the territory.

Marathi, the language of the powerful neighbour was and is still being widely used. Most Goan towns and villages have a Marathi as well as a Konkani name, which are not necessarily different as they belong to the same group of Indian languages. Many of these also have a Portuguese name—their official name during Portuguese rule. These were usually a Portuguese adaptation of the original Konkani as reflected in the name Goa (Goval) itself. After Goa was incorporated into India under on December 19, 1961, the names used by Portuguese were in some cases suppressed by Marathi names. Government of these changes, like forest maps, etc., give place names in their Konkani form and style.

The name Panaji is a mixture of Konkani (Panji) and Portuguese (Panha). Its Marathi form is Panaji. Interestingly, the second largest town namely Madgaon is generally called Margao. This is though Portuguese in form, differs from the original Portuguese usage in not having the diacritical mark. (For example, only second *y* is essential in Portuguese. Similar cases of incomplete adoption are very common in Goa like Valgaon).

The port town of Goa founded by Portuguese was called Vasco da Gama, after its famous discover. After the liberation it was given a Marathi name Sitabhi; Nagar (in memory of an 18th century Marathi warrior Santabhi, son of great Sivaji). This is now being and is presently known as Vasco-da-Gama, popularly shortened as Vasco.

While Margao, the market town in North Goa appears on maps as Margao, Mormogao appears as Mormao, Quelem as Collem; Island of Diver as Diveral and Old Goa which is most often referred to in the English text appears in its Portuguese form viz., Velha (Vella) Goa or in its Konkani form

as *Prata Goem* or in its Marathi form as *Dhokya Goem* or *Jone Goem* and so on.

Influence of Portuguese on place-names in Goa

Basically, Goa consists of Ilhas (Tiswadi, Panjim), Bardes (Murda), Salsete (Madason, Margao), Pachelim (Picholim), Konda (Pinnac, Phonnim), Pernem (Padna), Sangam (Sanga), Quepem (Kerem), Satari (Valkor) and Candona Taluka. Portuguese conquered Tiswadi in 1510 A.D.; Bardes and Salsete in 1541 A.D.; Pinnac, Sangam, Quepem and Candona in 1565 A.D.; Pernem, Bicholim and Satari in 1758 A.D. First Goa was ruled as *Vella* (Old) *Comparta* where as the remaining areas were called as *Novas* (New) *Compartas*.

Gopakapatana (present: Pillar area, also known as Island of Goa, Goa, Valkor, Voddlera Goem), *Old Goa* (Goa Vella, Dakhora Gicaz), *Panjim* (Nova Goa, Cidade de Goa) and *Chandor Goa* (Chandrapura) are the four major places which served as the capital of various rulers. Out of these, the first and the last are now ordinary towns of lesser importance, while the second one namely Old Goa is of Archaeological importance and to Christian religion and third one i.e., Panjim is the present capital town.

Capital cities: *Gopakapatana*

The glorious city of *Gopakapatana* comprised almost the whole of the present day island of Goa called Ilhas (Ilhasas), *Tiswadi* or *Pantim* (Pantim). This island of Goa (Tiswadi) with a rocky base is an island with numerous alluvial confluents in the east. The main buildings of *Gopakapatana* were located at a place presently known as *Saridan-Pillar area*. The *Pillar area* is also known as *Vella Goa* in Portuguese (Vella, Vela, Vella, Vella).

Voddlera Goem (*Voddlera*) or *Thorlem Goem* (Marathi) is situated on the banks of *Zuari* river, also known as *Aganashilim*. This place of peace and tranquility was destroyed due to prolonged wars between *Kadamba* (the local rulers) and the Muslim invaders (*Malik Kafur*, *Jamaluddin*).

Old Goa

The destruction of Udupatapa, the defeat of Kachumbha, the Arab domination of maritime, siltation of Zuari river, etc. reduced the importance of this capital city and forced the local population to shift to the banks of Mandovi river and the village of Ela or Ulla. During the last decade of the 15th century, a new port and a township was established by Yusuf Adilshah of Malabar (as spelt by Portuguese) forming the nucleus of Old Goa. Some experts have identified Ela as the site of Brahmapuri (as mentioned in the text of Tribhuvanmalla, in 150 A.D.). It was captured by the Portuguese and later it served as their capital for a long time. This period saw the peak of Old Goa, then called as Velha Goa.

Paizim

At the beginning of the 19th century due to epidemics, wars and other reasons, Old Goa was destroyed and a new township around Paizim was developed. Under Code de Almas, the Gov. Governor of Paizim, was raised to the status of a city and capital of Portuguese with the name Nova (new) Goa. (Nova, P. = new; -flower L. = new) on 22nd March, 1841 A.D. On May 22, 1947 A.D., the then Governor General Dr. Ferrão Teles changed the name of Nova Goa as Cidade de Goa (meaning the city of Goa). After the liberation it was again named as Paizim. The name Paizim seems to be the corrupt version of Paizim Kalya which might have its roots in the Sanskrit words Paiza-a small boat and Kalya-a good). These descriptions fit in with the ancient name Paizim which was a submerged area with narrow passes, canals and creeks.

Taluka

As a normal process of population the Portuguese rule did influence the naming of some of the taluka (especially Old Conqueva) and a number of villages.

It is believed that Lord Paraturkasa brought 96 *Aravali* Brahmins from Uthali-Goa. Of these, sixty six families settled in 56 villages which were collectively known as Shajirahat.

later named as Salcete by Portuguese. The remaining thirty families were settled in 30 villages of Tal (today), tal (village) area and hence, the name Talasali. Portuguese named it as Durg. The present District Talasali originally consisting of twelve villages was known as Durg (twelve Talasali (villages) in the ancient times.

(ii) Villages

During Portuguese rule the names of 12 number of villages were changed due to one reason or the other. A few examples are given below :

(i) Beasole

A legend in the *Salyasali Kingdom of the Salyasali Purana* narrates that Parasurama threw an arrow into the sea and a fertile land came into existence around the place where the arrow fell. It is believed that this incident led to the naming of the place as *Parasalsali* (Paras = arrow, Sali = village). In course of time this name underwent change to its present form. Some persons attribute this name to the local deity named Beasolevar.

(ii) Vellaly

It is very likely that the original name of Vellaly, the naval base of the Kadambas was changed by the Portuguese merchants to Vellaly.

(iii) Caral

The nomenclature of this tiny village is an interesting one. The possible line of variation is shown here as *Karavaliyalli-Karavaliyalli-Karavaliyalli-Karavali-Karali-Karal*.

A notable feature here is the replacement of *v* by *l* by the Portuguese. Similar replacements can be seen in names such as *Karil* (Caral), *Kulchada* (Culcheria).

(iv) Cortalim

The name *Cortalim* is believed to have undergone changes as *Catalchalli* and *Cortalim*.

(v) Dona Paula

This famous tourist spot situated about 7 kms away from Panaji was named after a Portuguese lady (Eunice) — Dona Paula

de Santo Mayer' who bequeathed the whole land to the Church Mirra.

(iv) *Cooper Dias Beach (Mirasani)*

The picturesque stretch of beach abutting the Maddur, near Panaji and on the way to Dona Paula is called *Cooper Dias* or *Mirama* (Mira in Portuguese = sea).

The area appears to have derived its name after a local historian, *Miguel Cooper Dias*.

(v) *Alto Hill*

The *Alto Hill* area of the Panaji city got its name from the Portuguese word *Alto* meaning 'altitude or elevation'.

(vi) *Ilhas*

The diastem-*Ilhas* of Portuguese can be seen in the name of some of the islands such as *St. Jorge Islands*, *St. James Island*, *Pisano Island*, etc.

(vii) *Mercado, Mercos, Fige*

The influence of Latin, the Scholastic language of Europe had its interset on the naming of Portuguese cities and towns as well. This can be seen in the names *Mercado*, *Mercos*, *Fige*, etc. While *Mercos* could denote 'the congregation of workers engaged by the Portuguese' (Merchant's), *Mercos* could denote 'the area from where slaves were engaged as slaves' (*Mercos* = where slaves).

(viii) *Pilar or Pillar*

(Pillar's name one who occupies a central or responsible position), the seat of religious rulers of the Portuguese state lies about 10 kms. from Panaji. The age old shrine located here bears testimony to the influence of Catholic church, the local rulers and naming of the place.

(ix) *Santa Cruz*

This tiny hamlet at the outskirts of Panaji appears to have been named after the mythological character *Santa Cruz*. Some believe that the place got its name after it was settled (centrally; *Cruz* = cross).

(iii) *Cabo de Roma, Cabo Rajimur*

The Portuguese had a fascination for establishing settlements especially *Cabo*. *P=capo* i.e. *Cape*, *LU=capo*, a point or head of land projecting or reaching into a sea or a general natural cape formation in Goa helped them to build forts, administrative centres and so on. *Cabo de Rama* and *Cabo Rajimur* (collectively called *CABO*) are just two examples bearing the suffix *Cabo*.

In addition to the above notable ones, any number of small villages, bearing Portuguese names in Goa are not wanting. A few of these are: *São Vito* (a house or a possession), *Salvador do Mundo*, *Penha de França*, *São João de Areal*, *Molice*, *Alto Santa Cruz*, *Alto Basim*, *Neura-O-Baquena*, *Berculim*, *Perseculim*, *Agueda* (also in Portugal), *Santa Irmã* (also in Brazil), *Miramar* (also in Brazil and Mozambique), *Campal* (also in Mozambique), etc.

Influence of Global roots of Portuguese

Regina, Goa, Daman, Diu, Daulat, Nagarhaveli Basin and Bombay in India, Portuguese were having a number of colonies throughout the world. In fact, their colonies existed in different parts of the major continents. Some of the important Portuguese colonies were: Angola, Brazil, Cape Verde (*Cabo Verde*), Guinea-Bissau (Portuguese *Guinea*) Mozambique (Mo-Cam-bique), Macau, São Tomé and Príncipe and Sierra Leone. Portuguese ruled these and other colonies from the 15th century onwards during different periods and this has resulted in the influence of Portuguese language and culture. In most of these erstwhile colonies, Portuguese is still either the official language or one of the spoken languages. Undoubtedly, the globalness of Portuguese in different places led to the naming of places, after their culture and life style. Hence, we find some common or similar places in these countries. The most common suffix or prefix used by them are *Fila* (File), *Sova* (Now), *Cabo* (Cape), *Santa* (Holy), *Para* (a sense or a mountain), *Ilha* (Island), *Pilar* (Central or wall area), *Alto* (as *Alto*) and *Pim* (Congregate with house). The influence of

global access of Portuguese on place-names is given in the table.

Besides the suffix and prefix detailed above, we have a number of villages and towns in Guinea which with the letter *m* which is a Portuguese version of the local name. For example, Uacim, Curtimim, Mundim, Cutim, Arlem, Calem, Parcem, Nigrom, Batim, etc. The village and town names ending with the letter *m* also existed in elsewhere Portuguese colonies. For example, Alim, Balem, Candaceim, Mirim, Isprim, Saramim (in Brazil), Porto Amboim (in Angola), Paris (Chimay-Dissau), etc.

The use of letter *m* at the end of the word is believed to have been the influence of the grammar of Portuguese language. In Portuguese, pronunciation of letter *m* remains silent as in *Guim*.

Conclusions

The name of a place, very often contains a symbol of the past, the present and perhaps the future (1) of human settlements and their social, cultural and economic interchanges and evolution. The present discussion, if it hoped, reflect this unifying concept among the geographically distanced human settlements for achieving the common goal i.e., human welfare and progress.

Suffix	Place in Guine	Place in other Portuguese colonies
Novo	Novo Guine	Novo Lisboa, Novo Calpenedo (A), Novo Roma, Novo Ludoga, Vias Novo, Minas Nova (B), Novo Safula, Novo Mumbana, Novo Lusitania (M).
Velho	Velho Guine	Porto Velho (B), Minaia Velha (M).
Cabo	Cabo de Almas	Cabo de Santa Maria (A), Cabo de Orange, Cabo Eric, Cabo de Sao Toma (B), Cabo Delgado, Cabo Das Correntes (M), Cabo Verde (C.V).

Vila	Boa Vista	Bela Vista, Boa Vista, São João de Boa Vista (B), Bela Vista (M), Boa Vista (CV).
Ilha	Ilha de Matias	Ilha de Matias, Ilha Capas, Ilha Grande (B), Ilha de Matias, Ilha do Desapate, Ilha de Matias (M).
Santa	Santa Cruz São João	Santa Cruz, Santa Barbara, Santa Inez (B), Santa Cruz (M), Santa Luzia (CV), Santa Antonia (ST&P).
Pilar	Pilar	Pilar de Gois, Pilar da Sul, Marco de Pilar (B).
Alto	Alto Tatin	Alto Aragonim, Alto Parouiba, Alto Coite (B).
Vila	Vila	Vila Velha, Vila Nova (B), Vila Flores, Vila Machado, Vila Luzia, Vila de Matias (M).

In brackets: A = Angola; B = Brazil; M = Mozambique,
CV = Cape Verde; ST&P = São Tomé and Príncipe.

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SOME IMPORTANT PLACE NAMES BASED ON IRON INDUSTRIES

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It is an accepted phenomenon that the process of naming a place was a procedure of the kind which is conditioned by certain factors like geology, geography, topography, agriculture, industry, occupation of a particular class, etc. The present paper deals with the place-names associated with iron industry in Karnataka particularly in Mandya, Chitradurga and Raichur Districts.

Halaguru, Mahavalli Zank, Mandya District

Halaguru is situated 24 kms away from Mahavalli on the Mahavalli-Mangalya main road. Halaguru claims its antiquity from the Megalithic period onwards. Some megalithic burials were reported from this place.¹ Halaguru has been referred to in the inscriptions of the Hoysala period. An inscription dated 1132 A.D., issued by Hoysala King Vishnavaraha, refers to this place as Halaguru and another inscription dated 1111 A.D.² refers to another version of this place as Halaguru.

The name Halaguru or Halaguru could have been derived from two words Halagu and guru. Halagu is the corrupt form of *Ajag* which means 'blade, knife, sword', etc.³ Normally in the local tongue *a* is corrupted into *ha*. *Guru* means 'a village'. Thus the place where the blades, swords or knives are produced is called Halaguru-Halaguru. The archaeological remains of this place strengthens the above derivation.

According to the *Sthalapurana*⁴ of this place, it was a blacksmith's ushany in the ancient days. The Halaguru region was dominated by blacksmiths who used to produce iron implements. There is a story that Siva was born as Karpudam to Nipsumma and Maduloja, a blacksmith by profession. When he

was a young boy he was identified by a saint named Manikavnt, who taught him all the state-guru man. Then guru Manikavnt asked Kōmpānari to give guru-tāshīpa in the form of iron. He wanted it to be received from the blacksmiths of Halaguru.

With the blessings of guru, Kōmpāchuri came to Halaguru to beg iron to be offered to his guru. The smiths asked him to go many days. Though he had won all the guru, the villagers did not yield to give the iron as alms. Then he cursed the leader of the blacksmiths who in turn became poor. Then they realised the power of Kōmpāchuri. Subsequently they became his followers. Even today Kōmpāchuri is being worshipped by the local people and the iron huts found in the proximity of this village are invariably offered to Śiva. Archaeological remains of this village clearly suggest that it was an ancient iron producing centre.

Kulmedakki, Malavalli Taluk, Mandya District

The place Kulmedakki is situated about 10 kms from Halaguru, situated in the Malavalli Mandya main road. Kulmedakki consists of two compound words viz., Kulam and Dakki. Kulam, means 'a fireplace or a furnace' and Dakki means 'a hut or a stable'. Thus the name of this village clearly indicates that it is a place known from the metal work. A huge dump of iron slag, ash, coals and furnace waste found in this village attests the work being carried out.

Similarly we have some place-names linked with iron industry in Chitradurga District.

Kumminoghatta, Polihare Taluk, Chitradurga District

Kumminoghatta is a small village in Polihare Taluk of Chitradurga District. This village is situated between Anakalu and Chitradurga on the main road at a distance of about 40 kms from Chitradurga town.

The place name of this village is derived from Kumma-Kulam which have been corrupted from the expression Kumma Ghatta means 'a elevated place.' Probably the furnace were forced a huge mass? in the close proximity of the

present village and this might have given rise for the naming of the village² as Kummimoghappu. In the village found steel furnace and the furnace waste are found in two separate places in the form of heaps measuring more than ten feet in height and 30½ feet in length.

Kippalahaḷḷi (Dargal), Hosuraya Taluk, Chitradurga District

Kippalahaḷḷi is a small village situated between Chitradurga and Madadakere at a distance of about 40 kms from Chitradurga.

The name of the place is derived out of the furnace waste viz. *kippa* *kippa* means 'slag'. Many other place-names and ancient site names are also derived etymologically out of this root. Kippadahaḷḷi, Kippadahaḷḷi and Kippadabere. The name Kippalahaḷḷi is derived from two composite words viz. *Kippa*—*zala* (H), on account of a change from *y* to *z*. Kippalahaḷḷi means 'the place where slag and other furnace waste are dumped'. Kippadabere is nothing but a place where furnace waste is found in heap.

Gajjilohanaḷḷi, Chitradurga District

Gajjilohanaḷḷi is a small village situated between Chitradurga and Jakkalli at a distance of 35 kms from Chitradurga and very close to Kummimoghappu discussed above.

The name of the place consists of three expressions viz. *Gajji*, *loha* and *ḷḷi*, which means 'newly formed metal producing village'. An ancient earlier *Gajji* means 'solid mass of ore'. The recent excavations conducted jointly by the Archaeological Survey of India and C.H.P.S. Bangalore have yielded the archaeological remains at the site which clearly suggests that iron industry was in existence here which influenced the place name.³

²The expression *Kummi*, *zalla*, *Kippa*, *Kippa*, *Kippa*—*zala* means 'the pit or furnace'. There is a small town called *Kippa*—*Kanaha*. This has been listed as *Madavallu*. In the light of this meaning, *Kippa* > *Kippa* as a prefix of the place, seems to indicate that the village Kummimoghappu had a number of the pits or furnaces (2).

Gajjpura, Magadh (with Kanyasulk Smriti)

Gajjpura is situated between Magadh and Mullyndrapura. Once again the name Gajjpura is referred to an allusion of its association with the iron industries. This name can be split into two words made of gajj and pura. Gajj means 'solid mass of any material'. Pura is a common word used for a metal mass. The remnants of iron industry at this place is traced the origin of the village name. Thus its association is clearly attested to by the existence of iron industry.

From the foregoing study, it is interesting to note that the place names associated with iron industry are located very close to one another or rather in a cluster such as (1) Holaguru and Kuluedodag, (2) Kummimapharia, Chogphosahaji and Kijjadhama. This study establishes the fact that place names are associated with different metal industries.

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This paper is based on the first hand information collected by Sri L. N. Shrivastava during the field survey conducted in the year 1957 on behalf of the Centre for History and Philosophy of Sri Jagan, Bangalore in connection with a project entitled 'Ancient Metal Technology of Copper and Lead in Karnataka'.

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FOLK ETYMOLOGY IN ONOMASTICS

P. UBA

ONOMASTICS is one of the interesting studies in the field of Linguistics. As far as the Dravidian Linguistics is concerned, in Telugu Language, enough study on the place-names in the various districts of Andhra Pradesh and its border area has been made already.¹

The study of place-names on linguistic basis is the present trend. The accurate transformation in the word utterance, the etymology of a name of a person, of a place or an object and semantic changes are the main interests through which the linguists work. These studies are named under the caption of phonology, morphology, semantics, lexicography, dialectology and so on.

There are mainly two means through which the language change occurs, namely variation in the articulatory changes of a speaker due to various reasons in which euphony plays an important role. There is a tendency to change speech sounds for the sake of easier pronunciation. It is through this, the surface structure of a word changes. The phonetic changes take place here through Assimilation, Dissimilation, Palatalization, Metathesis, Anapex, Phonemic loss, Haplogy, Antonyms and so on.

The second important and interesting changes in a word, takes place in the internal sense, for which the mental involvement of the speaker is the main reason. If a person speaks spontaneously or unconsciously about a topic or subject, the internal sense of the word or even the sentence will be changed giving contrary meaning. This morphological change takes place through analogy, spoonerism or contamination, folk etymology and semantic change.

Among all the above mentioned changes folk etymology

plays a major influence on Anathonymy and Tonymy.

Folk etymology is defined as 'a change in form of a word, or phrase, resulting from an incorrect popular notion of the origin, or meaning of that form from the influence of some familiar term mistakenly taken to be analogous'. For example, a popular but mistaken view of the origin of the 'Hybrid' may be taken to derive from 'High-breed'. So Charles F. Hooper, an authority in linguistics, includes that folk etymology is an illogical explanation, a certain form, far fetched or vague etymology, which involves reshaping of the word. It is known as *loka-samāhāra* or *śamā-samāhāra* in Telugu and as *śābda-samāhāra* or *śābda-samāhāra* in Tamil.

Most of the place-names are more influenced by the power of folk etymology whereby affecting the word designated in the place.

There are two ways through which the folk etymology works 1) the changed form occurs in an incorrect popular notion of the origin and 2) from the influence of some familiar term mistakenly taken to be alike.

A detailed study of this particular subject is yet to be made by our future researchers. So taking a bird's eye view on the phenomenon, few examples are put forth before the learned scholars to rethink and do inquiry and gather new information, if any.

In Madras we come across a place called D. B. Road, an abbreviation to the word compound Barber's Bridge. But to our surprise, one can neither find a single Barber, nor a service shop related to fashion or beauty. So tracing back to the history of the place name, we come to understand that a bridge was constructed by one Mr. Hamilton, somewhere in the 19th century and it was called after his name as Hamilton Bridge.

According to the Dravidian Linguistics, especially in Tamil, the initial glotal fricative *h* will be dropped, leaving the vocalic phoneme, while uttering such words. Very often we can hear *śābda* for *śābda*, *śābda* for *śābda*, etc. for *śābda* in colloquial language. Here also in the word Hamilton the initial *h* is dropped and a regressive assimilation

taken place changing the word to *Amraṭṭa*. Due to the influence of this familiar term *Amraṭṭa* giving the meaning 'barber', it is mistakenly adopted to the place-name as *Amraṭṭa-villavaḍi* and translated in English as 'barber's bridge' by our literate society.

Thus the folk gave, rather to consider or not to consider, an etymology of the place-name and established it, to receive a translation from the literate.

In the same way Maddurūḍi Choudry is named as *Magudam* *Jilāḍi* by the local people. The surd *ṣ* in the morpheme is replaced by carriage-carrying animal phoneme *g* because of the next animal phoneme *d* found in the morpheme *ḍ*. Hence, the morpheme is ruined. A familiar term analogous with *Mag* word is recollected and replaced as *magudam* giving the meaning an arrow *Magudam-Chouṇḍi*, probably indicating the greatness of the choultry.

It is said that an old college in Cheluvu is called as 'Aṣṭa college' by the folk, referring to the number 'eight' in Hindi. This mistake is adopted to the next built New college in the area as *New college*. Hence, they derived the over numerical and arrived in their own coined etymology for these two places.

Another interesting compound we come across in Mackenzie Collection 131, page No. 101 *Mamraḍi* *Ḍaraṅgi* has the meaning as 'ungrateful person'. But we have to note down here that the second constituent in the compound *Ḍaraṅgi* is a *Urdu* word. The previous word must be *ḍaraṅgi* giving the meaning in *Urdu* language as 'ungrateful'. Instead of this, the first word is used as *ḍaraṅgi* which is a *Telugu* form for the meaning 'faith'. So an etymological description is given as *ḍaraṅgi* *Ḍaraṅgi* is to mean a faithless person.⁸

Ḍaraṅgi refers to an anonymous person in *Hindi* language. The word is borrowed as a loan word, into *Telugu* and a common familiar word *Ḍaraṅgi* is substituted into the second constituent, forming the word compound as *Ḍaraṅgi-Ḍaraṅgi*.

A few examples of place-names are of interest.

Amalindakuraj > Amin; Zamaj
 Kōmupudur > Kōmmimātur (Kōmūthāma)
 Puvirandakuraj > Puvimāli
 Maṣilāḍḍur > Maṣayuram
 Māmalāḍḍur > Māmbalāḍḍur

One has to delve into the subject in order to derive well-founded and systematic conclusions.

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PLACE NAMES IN MACKENZIE MANUSCRIPTS

R. SUNDARA PANDYAN

Colonel Colin Mackenzie (1754-1821), a Scot, came to Madras in 1780. He was the first Surveyor General of India. His collection, from Tamilnadu, Andhra and Karnataka regions is called Mackenzie collection. This collection, is now available at Government Oriental Manuscripts Library, Madras. Except a few, majority of his collections are paper manuscripts.

Place-names and caste names are the two important matters which are referred to in the above manuscripts. A few place-names are discussed here.

1. Queen Srami Vaidya transformed the paddy crop into gold and ever since the place came to be known as Pavalakuru Kolatur (a land on which gold was produced). This place is now in Chingleput District (D. 5100).

2. Coovera place in Coimbatore district. According to a manuscript (D. 2867), why the name Rishabhapuram has been translated into Tamil as Chaynt (Chie in Tamil means 'hill').

3. Idayakkoppai is another town in the same district. Near this town is situated the place Kumarikkunja. Once a young girl and a young boy were grazing cattle. The girl told the boy that she could marry him, if only he could jump from one hill to another. The boy attempted and finally met with the death. Thereafter, the girl also jumped and died. The term *Amant* means 'girl', while the expression *Koppa* refers to 'a hill' (This account is mentioned in manuscript) (D. 3020).

4. How Coimbatore came? Once a ruler by name Chinn Mappay ruled the land and the place was named after him. This is the version of a manuscript.

5. A king went on hunting in a particular area and hence, the place was named as Vajjalmozaiyam, sources a manuscript.

6. A manuscript, preserved under D. 3060, says that since the deity Agastya worshipped at a place, the place was termed as Kumbham (the other name for Agastya is Kumbhamuni).

7. Another manuscript (D. 3070), narrates that since a chief-minister by name Padikacharya ruled, the place was called after him as Padimurthy.

8. *Mugikachchokapuram* is in Marjapur Taluk. Let us see the reason for the name as in the manuscript. Neelappa Kumbhar, a priest of the place, against the K. P. M. to subdue these in 1652, he saw on the ground a set of beads of a deity and reported for the same. This is how the place came to be called *Mugikachchokapuram*.

9. For the present *Chinnippattanam* (A. 1007 Taluk), the old name was *Viravanchayapuram*. This is known from a manuscript (D. 3047). According to it since one *Viravancharya* ruled over it, the place-name was coined after him.

Though the examples here all have been taken from Tamil manuscripts of Mackenzie collector, a similar trend prevails in Telugu, Marathi and Kannada manuscripts too.

In general, the place-names as revealed through Mackenzie manuscripts can be classified under three heads viz.,

1. Names based on history.
2. Names based on person.
3. Names based on local beliefs.

Among these, the place-names under the second category dominates, while the names under the first and the third categories have to be studied yet.

SOME PLACE NAMES OF JAINA AFFILIATION

V. D. POTDAR

IN this paper I have discussed about some place-names which show the close association with the Jain religion.

Savaypur: Savaypur at Savaypur is the headquarters of a taluk in Dhule and District. This word can be explained as *Savayapura* i.e., 'the town of the Savaya'. Here the term Savaya is the addition of the word *Savayaka* denoting 'a Jain ascetic'. The word Savayak is used in this sense i.e., *Savayaka* in many inscriptions. For example, see the following verse in an inscription of 1196 A.D.¹

शिव-प्रभुश्री-हनुमन्-प्रभुश्री-
शिव-प्रभुश्री-हनुमन्-प्रभुश्री-
गणेश-सुवर्ण-शिव-प्रभुश्री-
सुवर्ण-शिव-प्रभुश्री-हनुमन्-प्रभुश्री

Thus the place Savaypur got its name because of its association with Jain religion. There is also a *skhalā* stone in this place belonging to about 12th century A.D.² It records the death of a Jain teacher named *Mahallari* by *Suryasena* etc. This also goes to show that this place was a Jain centre during this period.

Savaypur being a Jain centre can be explained by its close vicinity to *Bejakapur* which was a famous Jain centre right from the days of the *Kashyaprajap*. The famous *Aravali Kambada Basadi* i.e., a Jain temple of sixty pillars of this place is itself a monumental evidence of the predominance of Jain religion in this region.

It is worthy to note that the word Savaypur was in vogue atleast from the 12th century A.D., itself. Inscriptions of this period from Savaypur itself gave the name of the place as such.³

It is interesting to note the derivation of the place-name Sravastri given in the *Dharmadatta Varaha Purana*.¹ Here the word Sravastri in Sravastri is derived from Śrāvastī, the fifth month of the Hindu Calendar and it is fancifully explained that the place was called Sravastri because one of the ancestors of the Nawab of Sravastri Abdul Haq Khān shifted his capital to this place from Bankapur in the month of Sravastri in the 17th century. But as pointed out above the word Sravastri figures in inscriptions as early as the 10th century A.D. Interestingly the *Karnataka State Gazetteer* published in 1983 reproduces the story without verification.

Śrāmanabhāgi was also associated with the name. It must have been originally known as Śrāmanabhāgi i.e. 'the residential place of the Śrāmanas'. It is now a small village in Galkonda Taluk and has some Jain monuments of recent years. Among them mention may be made of a base of the marble Jain image of 1793 A.D., which refers to a Jain ascetic Jīvanabhāgi.

Amṣi is a very familiar term in Karnataka denoting a 'Jain monastery'. It is derived from the word Amṣi meaning a 'place of residence', i.e. normally used to denote 'a Jain monastery'.

There are numerous places in Karnataka which bear the name Basī such as Basī (Srirang Taluk, Srirang District), Basī (Srirang Taluk, Srirang District), Basī (Srirang Taluk, Srirang District), Basī (Srirang Taluk, Srirang District), Basī (Srirang Taluk, Srirang District). Basī is also another form of the same name. The terms Amṣi, Amṣi, Amṣi, Amṣi and Basī stand for the place of a town wherein the basī or Amṣi were situated. Basī may even indicate a cluster of basīs or the monasteries.

Another similar name is Jainapuri which is given to several villages in different districts of Karnataka.² The Jain affiliation of these places is quite evident. In the case of Jainapuri Jainapura, affiliation can be seen. Yet another analogous term is Jinnur. It means a Jinnur or the 'town of Jinn'. While Jainapura refers to a Jain religion in general, Jinnur refers to a Jain or Virahapur. This village is situated today

in K. Pughalayi Taluk of Dharwad District. Though at present no Jain vestiges are found in this village, interestingly an inscription from this place of 11th century A.D., records the grant to the deity Çrîmattaradevya by two Jain donors Śaṅḍigamuṅga and Nēma-gamuṅga.¹

I know atleast one place which is named after a particular deity namely Paṛśvanatha. It is known as Paṛśvanatha, situated in Kharapin Taluk of Belgaum District. Today the village has many Jain temples and deśāḥ.²

Thus, the places discussed are some important Jain centres in ancient Karnataka. Karnataka has many more important Jain pilgrimage centres.

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IDENTIFICATION OF KODUNGOLUR AND VANCHI

M. D. RAMPATE

THE controversy regarding the vexed problem of the identification of Kodungolur and Vanchi that has engaged the Tamil scholarly world is the subject of discussion in this article. Eminent scholars like S. Raghava Aiyangar, K. G. Seshu Aiyar, K. N. Sivaraja Pillai, K. A. Nilakanta Sastri, V. R. R. Dikshitar, S. Parameswara Aiyar, K. G. Krishnan and others have discussed about this problem in different contexts. Any number of theories can be thought of to widen the scope for the study of these place-names and the study of the genealogy and chronology of the Chera kings. The results will be rewarding and thrilling, for the Tamil and Malayalam literatures, epigraphy and the *śilpa-sūtra*—*śilpa-sūtra-samūhāra*.

The Sangam literature gives a graphic description of the geography of the coastal place in the ancient Chera kingdom. Among the ticklish problems of ancient Chera history, nothing is of real importance than the identification of Kodungolur and Vanchi. It is really difficult to place the Chera history and the places connected with their rule.

The place Kodungolur is situated on the northern side of the river Periyar. This ancient river joins the Arabian sea to the south of Kodungolur, the other ancient river to the south of Periyar is Chuzhi river. The river Periyar is described in the third, fifth and sixth decades of the *Pāṭṭiṁpattiy* as Periyar, and Perar. The third, fifth and sixth decades were composed by the poets Palai Uraṭamāṅgar, Parayar and Perarūkkūṭṭiṅgar. The texts read :

Pāṭṭiṁpattiy—Chūṭṭaṅṅal (v. 18)

Ararūṭṭar Pāṭṭiy—(vāi—śarū) (v. 41)

Paṭṭamaṅṅal Pāṭṭiy—Nūṭṭar—śarū (v. 38)

The Periyari or Āyāyārāi or Periyā-Peruni is the later name given for Periyar found mentioned in Paṭṭi-koṭṭai and Akkai-Pāṭi. Aiyāi is a continuous range from where the river Periyar originates and flows without a break even during the season of scarcity. The association of Peruni with Ayār is well highlighted in verse 21 of the third decade of Pōṭṭuṭṭaṅkaḷ. Āyār is originating in parts of the Periyari in the north and east of South India. It flows to the heart of the Pōṭṭuṭṭaṅkaḷ rather eastward and joins the Bay of Bengal. This river rises from Aiyāyā-mala, a part of Western Ghats. The Sangam literature Paṇṇaṅkare 363 and Akkaiyār (l. 92) refer to Āy Peruniāi as a cool or calm (paṭi) river. The poets have described to distinguish this river from the one that flows in Travelsvelli District. The lexical works like Pōṭṭuṭṭaṅkaḷ and Devalanar refer to this river by the name Āy-Peruniam, besides Peruniāi and Peruniam. In Śāṅgamaṅkaraṅkaḷ (l. 3373) Āy Peruniāi is described as a river that used to be in continuous floods. The description of Periyār in Pōṭṭuṭṭaṅkaḷ is also given in Akkai-Pāṭi. The heavy flow of the rivers Periyār, Chinnai and Vetā, where the Varanas entered with their elephants at Musai. R. P. Sathu Pillai¹ has wrongly attributed the name Chinnai for Periyar and thus argued that the part of Musai was at the mouth of Chinnai river. The expression Chinnai a variety of Chinnai found mentioned in Purāṇas (150a-60) is the one which flows near Mahodayapura. Another misconception of this fact it has been taken to be the name of Periyar river near the place Chinnai, north of Kōlachi. The controversy, that Periyar is the later name of Periyar is not of great use for there is no evidence to suggest the same. Also Āy-Peruniāi or Āy Peruniam cannot be identified with Aiyāyārāi as suggested by some scholars. It is not known whether the name Aiyāyārāi was known to the Sangam poets or commentators. The Kaṇvaṅkaḷaṅkaṅkaḷ which refers to it, is a much later work and hence, the identification is false. All the above arguments will help us to support the theory that the cool waters of Peruniāi in Āy-Peruniāi flow in the west and is the same as the Periyar. One need not get perplexed over this issue.

Closely following the identification of *Tāṛiṅg*, the strategic importance of *Koṭṭiyāṅg* to its north has to be examined. References are not wanting for the place *Mahodaya* or *Mahodayaivay-paṅṅāṅ*. *Mahodaya* or *Mahodaya* can be interpreted to mean 'the great Chera'. 'Kodol' is a denotative appellation like *Cheral* or *Chel*, that may be noted in a number of early and later inscriptions found in and outside the Chera kingdom. The place *Mahodaya* of epigraphs or *Mahodaya* of Tamil literature near *Chupāṅ* or *Uthukottai* mentioned by *Mahāyānāśāstra*¹⁴ and *Chupāṅ* referred to in *Saṅgamaṅgā* is a mercantile town from where *Travikottan*, *aiyā* *Śarman-paṅṅā-chēṅṅ* hailed. This city figures as a seat of *Kodol-vaṅṅ* (i.e., the Chera king) in *Uthukottai*.¹⁵ The *Sāra* *vaṅṅ* *Sundaramma-aiyā* in his *Taṅṅam* hymns describes *Mahodaya* as situated on the sea coast in connection with an army (presumably Chera army) stationed here.¹⁶ The hymn in praise of the deity at *Tiruvāchāṅkajam* has a say about the army. The term *aiyā* is not used in the sense of the command of *Aśhāṅkajam*, as taken by some scholars. It was a town (aṅṅ) situated on the coast. The hymn of *Sar* *vaṅṅ* reads:

Koṭṭiyāṅṅ *aiyā* = *Mahodaya* = *aiyā* = *aiyā* = *aiyā* =
Mahodaya = *aiyā* . . .

It is learnt that king *Perum* *Makkai* had an army of thousand warriors which was stationed as a protective force. M. G. S. Narayanan has undertaken the thousand army regiment kept at *Makkai* as representing one thousand soldiers in reality.¹⁷ Each member of the thousand unit was taken as the leader of a unit of ten soldiers. The army described as *aiyā* *aiyā* *aiyā* (i.e., 'the thousand-leader unit') is stated to have supervised the affairs of the Chagaval temple at *Koṭṭiyāṅṅ*. He has drawn our attention to the missing one of the king's army given to a shrine-temple. The explanation of the mention to the leader of the armed forces and the remaining forces to discharge their duties as stipulated earlier in the temple given in *Koṭṭiyāṅṅ* seem to be convincing. A Sanskrit composition of Lakshmi-Narayana called *Śāntarāṅṅā* (c. 900 A.D.) employs the word *aiyā* to the place *Mahodayapura* (*Mahodaya*). *Sivara*

Pillai has suggested that Malodayuri, with Talakkalakkalam in the centre, formed the royal residence, which extended from the coast to Talakkalakkalam or Talakkal. The identification has no strong evidence to be based on.

In addition to the evidences available from our country, we have some Tamil epigraphs from Anandabapura in Sellaika. The verse inscription of 9th-10th century from this place makes a reference to a Buddhist temple called Marakkathappai. The relevant portion of the text which registers the gift in this area by the merchant guild reads:¹

"...காரும்புரம் கட்டியும் மாக்கலாகலம்
நாடு பிறையார்..."

But for the association of this temple with mercantile organisation, there is no reference to the place being located on the sea coast or to the contact with coastal town Madurai of the Western Coast.

In the light of the above said arguments and as rightly pointed out by the editor of the Koppayam Plates of Vira Rajaham (c. 14th century A.D.), Madudaiyarpappalam cannot be identified with Koppayam, for the reason that these two places are mentioned in one and the same inscription. The donor of the grant who received the privileges and rights, the title of Madupparam, is termed Madudaiyarpappalam. Koppayam is referred to in the context that customs (nangai and vanchi) were levied on articles passed through between the river mouth of the place and the palace.² (காணும் அம்மாதிரி அடியும் படி கொடுக்கும் அம்மாதிரி விவசாயம் செய்து விவசாயத்தின் = அகியை ஏற்றும் = காரும்புரம், கட்டியும் — L. 15-17)

Had these two places been identical, then the grants of articles should have taken place at those places. On the other hand, Madudaiyarpappalam is not in the picture, for Koppayam was the port through which the goods pass through. It is significant to note from a eleventh century record from Pagan in Burma that Madudaiyarpappalam was included in Malabar kingdom.³ Its identification with the modern Cranganore in Malabar proposed by Holtzsch need not be taken as correct.

Is Koppayam or Koppayam the same as Vanchi or Vun-

chikkajam? There is a long established tradition that points to the surmise that Vauchi is Tiruvaiyakkajam or Karaiyolai. This holds his yearly, significant evidence have to be adduced.

It was held by several Tamil scholars that Vauchi is Karaiyakkajam and Tiruvaiyakkajam as its suburb. The authors of modern Tamil Lexicons like *Aṅṅāṅā-Ēṅṅāṅā*, etc. declare that Vauchi is Karaiyolai near the present Cochin. The *Kaṅṅāṅā-puttam* notice of *Peruvāṅṅam*,¹¹ an ancient Tamil literature while referring to Karaiyolai and Tiruvaiyakkajam draw our attention to the inclusion of the latter place in the former.

Some scholars are of the opinion that Vauchi had an alternative name Karura and it was known as early as 2nd century A.D., on the basis of the description of Karura, the royal seat of Karabosthan, given by Ptolemy (c. 150 A.D.) The identification of Karura with Karai or Karuṅṅi is misleading, for the Karuṅṅi mentioned in Tamil literature and epigraphs of the early period is the present day Karuṅṅi the bank of Annamalai river in Tiruchirappalli District, Tamil Nadu. This place had another name Vauchi, which served as the secondary capital of the Cheras of the Jumbogaṅṅa line.

In the O. V. Swamikalai Aiyar's edition of *Sārasaṅṅam* there is a point of debate viz., whether the real hill near Karaiyakkajam is Tiruchirappalli or not. Tiruchirappalli is described to have been situated at a distance of sixty *Paṅṅam* (i.e., 60 miles) from Vauchi-nagar. In fact the present Tiruchirappalli near Madakkal in Sivagang District of Tamil Nadu is not even 40 miles from Karur, which is otherwise called Vauchi.

The expression 'imply referred to as Vauchi in various Tamil literatures' is none other than the *metropolis* found on the west coast, the original home of the Cheras. This Vauchi was well-known in the *Sārasaṅṅam* (3rd c. or 4th c.) near Karuṅṅi. The poet *Kiruvai Karuppaṅṅar* in verse 263 of *Aṅṅāṅā* has sung in praise of Vauchi as 'Vaṅṅāṅṅi' Kodai Vaṅṅāṅṅam Vauchi vaṅṅāṅṅam vaṅṅāṅṅam vaṅṅāṅṅam, etc.

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HISTORICAL GEOGRAPHY OF ELLORA

H. S. THOSAN

THE geography of a place shapes its history. So much so that certain places acquire international fame due to their historical and cultural importance, which is resulted out of their geographical position. Ellora, situated in the Khatolnabad Taluk of Aurangabad District in Maharashtra is one such rare place. In this paper an attempt is made to highlight the geography of Ellora.

Antiquity of Ellora

The earliest inscription mentioning the place-name Ellapura is a copper-plate grant of the Badami Chalukya King Vijayaditya I dated 700 A.D. Subsequently it is mentioned in at least four inscriptions of the Rashtrakutas.¹ It follows that during the Chalukya-Rashtrakuta period, it was called Ellapura and was a place with some importance.

In the *Harshacharita* literature which is also incidentally the early Marathi literature, Ellapura is frequently referred to.² The inscriptional and literary sources thus show that the old name of this town was Ellapura. Ellora is originally the Urdu-Persian variation used by Muslim writers which later on was carried on English. Its present name in Marathi is *Ellora* which is, obviously, derived from the Sanskrit name *Ellora*.

Origin of the Place Name Ellora

According to the Puranic tradition Ellapura owes the origin of its name to a mythical king Ell.³ This etymology does not stand on grammatical criteria, because had it been so, the place-name should have been spell as Ellapura and not Ellora.

Local tradition ascribes the origin of the place-name Ellapura

to the river *Vagazra* on which it is situated.¹⁴ This view also does not seem to be convincing: firstly because there is no positive evidence in support of it. Secondly, the river *Vagazra* is not a large river. It is just a stream and therefore it is more likely that the stream itself was named after *Elapura*.

The third tradition is that *Elapura* was named after *Elaraja* who was a king of that place.¹⁵ The *Yashwantraj Maharaj* (*Maharaj*) narrates the story of King *Varaja* of *Elapura* to whom it also attributes the construction of the famous *Kailasa* cave temple at *Eilora*.¹⁶ Dr. T.V. Pacha has identified this *Varaja* with the *Kashtrakuta* king *Krishnaja*, because the latter's authorship of *Kailasa* has been established through epigraphic evidence.¹⁷

So far as the etymology of the place name *Elapura* is concerned, it can be said that it must have originated from *Elaraja* who was probably a chief of this town, because it is in keeping with the rules of grammar. Since the *Yashwantraj Maharaj* attributes the construction of the *Kailasa* cave temple to *Elaraja*, his identification with *Krishnaja* suggested by Dr. Pacha is also logical. But he cannot be treated as the king after whom *Elapura* was named, because the inscriptions quoted above clearly show that the place was known as *Elapura* long before the reign of *Krishnaja*. So, *Elaraja*, after whom the place was named must be an ancestor of *Krishnaja*. Inscriptions of the *Rashtrakutas* contain several examples of dependents being named after their ancestral name. In such cases even the second names or epithets were also associated with such repeated names. For example, a son of *Uttara* was named as *Karka Pratihara* *Suvaryavarsha*.¹⁸ *Karka* was the grandfather of *Dantidurga* and *Pratihara* was his second name in suffix.¹⁹ In the same way a prince named *Karka* from the *Gujarat* branch also bore the epithet *Suvaryavarsha*.²⁰ *Ashavanta* was an epithet associated with all the *Rashtrakuta* kings bearing the name of *Krishnaja*. In the same way *Varaja* might have been the second name of *Krishnaja*, who had probably flourished before the reign of *Krishnaja* and who was the progenitor of the imperial branch of the *Rashtrakutas*. Contemporary inscriptions indicate that the of *Elaraja* was a common

name during that period. For example, Ella Śrīśaṅga is mentioned in the Aigameri plates of Bhūtiśaṅga dated 710 A.D.¹² Another inscription refers to Ēlarja as a feudatory chief of the Badami Chalukya king Vijayaditya.¹³ It is, therefore, quite possible that Ēlarja was the first name of the Ēlar-pakaja king who later on took the name Krishna.

In some of the inscriptions of the Imperial Rashtrakutas, Yādava Krishna has been described as the founder of this branch.¹⁴ But this information was discarded as baseless as it is found only in later inscriptions of the Imperial Rashtrakutas.¹⁵ The present writer, however, feels that there is certainly some sort of historical truth behind this statement. A Rashtrakuta king named Krishna whose son Indra was defeated by Chalukya Jayasinha—the progenitor of the Chalukyas of Badami—has been repeatedly mentioned in the records of the later Chalukyas.¹⁶ Therefore, he might be the first historical person in the line of the Imperial Rashtrakutas. Recent epigraphical discoveries have revealed that the Rashtrakuta ancestors of Damilunga were holding the Ellora-Aurangabad region as vassalstates of the Chalukyas of Badami.¹⁷ Ellora, on whose name the town of Ellapura came to be identified with Rashtrakuta Kṛṣṇaga, mentioned in the records of the Chalukyas of Kalyani as the father of Indra who was the contemporary of Chalukya Jayasinha. Dr. K. V. Ramiah has rightly accepted the historicity of this Kṛṣṇaga and has pointed out that the contents of the inscriptions of the later Chalukyas are more reliable even than the records of the Chalukyas of Badami.¹⁸ The probable date of Jayasinha is the first quarter of the sixth century A. D.¹⁹

If this is a fact, then it will have to be assumed that prior to the date of Ēlarja or Krishna, Ellora was known by a different name. In the *Vara Śivapurāṇa*, at many places Śivapur has been mentioned as an alternative name of Ellora.²⁰ This shows that the place originally was named after god Śiva. Ellora is the seat of Śhivagovardhana, which is one of the twelve Jyotirlingas of Śiva. The antiquity of Ellora as a Śiva seat can be established at least upto the beginning of the eighth century of the Christian era. Inscriptions of the Rashtrakutas belong-

ing to this period refer to this deity as Guhādeva and the river as Chūhādeva-Nalīa.¹⁸ This shows that the present Ghūṅgādeva Śaiva Liṅga was originally known as Guhādeva. Obviously, as it was inscribed in a place meaning 'cave' at Ellora, it follows that the shrine of god Guhādeva was originally located in the caves and not on the bank of river Flāgūṅgā on which it is presently located. Ellora was thus an important Śaiva centre in this region in the seventh and eighth centuries. In Guhādeva Śaiva was probably the family deity of the early Rashtrakūṭa kings of Ellora. Rāshtrakūṭa Govinda, who succeeded during the first half of the seventh century is described in the inscriptions of his descendants as "a person who bowed his head only at the feet of Lord Śiva and none else."¹⁹ An inscription dated 715 A.D. from the Marathwada District of Madhya Pradesh reveals that a Rashtrakūṭa chief who had migrated to this region, obviously, from Ellora, constructed a Śiva temple and named it as Guhādeva.²⁰ The close association between Ellora and its god Guhādeva on one side and the emergence of Rashtrakūṭa Dantidurga on the other is thus seen beyond doubt. It also suggests that Ellora was a Śaiva seat and might have been originally named after this deity as pointed out above.

In this context a reference to the construction of Baddhīnāsthana at a place named as Śādesivajī in Pulchhagapātha, occurring in an early Buddhist inscription from Kapṭhī in the Thane District of Maharashtra is of utmost importance.²¹ The said inscription belongs to third century A.D. The name of the person who caused the stupa at Śādesivajī is not mentioned in the inscription, but on the basis of other inscriptions as well as literary evidences, the present writer has attributed due credit to the Buddhist monk Śilveśvara Achārya.²² He has also suggested the identification of Śādesivajī with Ellora, because in Pulchhagapātha (i.e., the present Amravatī District) Ellora is the oldest Śaiva seat. If this is accepted, it will have to be granted that the original name of Ellora was Śādesivajī or Śādesvāya and it was named as Ellora when Flāgūṅgā in Rashtrakūṭa-Kṛtīnā, made it his royal seat sometime during the last quarter of the fifth century or the first quarter of the

sixth century A. D. On the basis of the Kaphil inscription quoted above, the earliest Buddhists viharas at Ellora will have to be dated to the middle of the third century A. D. Incidentally, it also reveals that Ellora was a 'Śālisthā centre' at least as early as the third century A. D.

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MANAMADURAI—A PLACE-NAME STUDY

R. KARNIYASAMI

IN this paper, an attempt has been made to study the place Manamadurai in the different years. It is situated about 28 miles east of Madurai and included in Ramanathapuram District.

The sources for this study are inscriptions from Manamadurai and the *Śilpaśāstra* written by an eminent scholar Vembhalai Kaviraja Uppilar.

The early Pandyas kings also established their capitals at places other than the present Madurai.¹ Noted migration centres like Madurai² (Madurai), Tamilar south-east of Madurai in the Śivaganga Mandulari on the north bank of the Vaigai river; Madurai³ (Madurai) to the west of Madurai; Uclarn-kavutungal or Tirunankavutungal, 5 miles south-west of Rameswari and Mallur in the Madurai country were at one time the capitals of the Pandyas. The place Kalyanapuram,⁴ otherwise known as Kakkal or Kalki, was also one of the earliest capitals of the Pandyas. The present Manamadurai lies between Śivaganga and Madurai. On account of its geographical position, it might have served as another important town founded by the Pandyas. Probably they carried on their administration also from this place, besides the well-known capital at Madurai.

The *Ramanathapuram District Gazetteer*, suggests the meaning for the word mad' as 'great' and ad' suffix as 'land', for the first part of the name Manamadurai. During the time of Nawab Chandaullah's occupation of Madurai in the 16th century, the idols from the Madurai Anakkal temple were removed by his troops to Manamadurai for safe custody. The maintenance of their customary worship was met with by the Secapah Raja of Ramanathapuram. After the exit of Chanda-

which, Minnat Rao seems to have brought the idols back to Madurai and restored them in the Mynkala temple for worship. This is how, the place Madamadurai assumed importance in the history.

It is possible that this place name was corrupted from the term *Mamadai* which in Tamil classics represents the covering of agriculture land with irrigated crops and as one of the five *madai* (Madhira) adopted in the literary tradition. The term also could be related to *Madai*—the name of a principal tree of the place. In support of this, the *Sivakavaya* of the place says as follows :

.....
Madurai madurai madurai madurai madurai, etc.

It also gives an account of its past history, with names such as Chandrapuram in Kalyana, Madurai in Tressuram, in Sitalakurupuri in Dattakuram and Vilvavaram in Kaliyuga.

According to the Purana, there is a distance of two *yojanas* between Madurai and Madamadurai.

*Kuyulur Madai Kadalikulai Karupala
 Ina madurai yajnasal.....
 Kavalapuramapuram Madurai, etc.*

It further explains that the moon god married the 27 *aksharas*, the daughters of *Thaksha*. *Urukpi* became the favorite wife of god *Chandra*. This irritated the rest of the wives who brought this discriminatory activities of *Chandra* to their father who in turn caused him to deliberate day by day. On the advice of the great *Sani Agastya*, he went to *Vilvavaram*, the other name of *Madamadurai* and got salvation. That is how the city came to be called *Samadai* and the place was named after *Sama* as *Chandrapuram*.

The other version is that there was a king named *Dalakkannan* who ruled over the *Pulichik* country from the famous capital *Kangakodan* (*Kangakubal*). One day he denounced the *kiriyam* and left the palace of pilgrimage.

Finally, he reached *Vilvavaram*, and found the temple of

Somanthira in a dilapidated condition. He reconstructed the temple as well as the ruined city, which was named after him as *Dharmasamudrayam*.⁸ It is described as:

.....*dharmasamudrayam*
dharmasamudrayam *dharmasamudrayam*
dharmasamudrayam *dharmasamudrayam*
dharmasamudrayam *dharmasamudrayam*
dharmasamudrayam *dharmasamudrayam* 191 etc

Further, the name *Mahamadurai* is associated with the great epk. *Ramayana*. In the course of Rama's expedition to Lanka, the nihil monks harridans (*dharmasamudrayam*) halted at this place. They felt very much hungry and did penance to obtain merita from *Siva*. *Siva* appeared before them and blessed them with a tank full of honey for them to consume. They were overwhelmed with joy and prayed to lord to rename this place in order to mark this happening. Thus this place came to be called *Maharajapuramadurai* and the present *Mahamadurai* is a corruption of this name.

Owing to the geographical evidences, which is more authentic than the literary evidence, wherein the place is referred to as *Maharajapuramadurai* (*dharmasamudrayam*). The earliest inscription⁹ belonging to Jayavarman Parakramabhadra (1124-32 A.D.) mentions this place as *Maharajapuramadurai* (*dharmasamudrayam*) in *dharmasamudrayam* *dharmasamudrayam*. In another record of this king¹⁰ it was known as *Maharajapuramadurai* (*dharmasamudrayam*), the prefix being *Maharajapuramadurai*. This was one of the titles¹¹ of the Pagan king, the others being *Tiruvannamalai*, *Kottaram* and *Parthivapattanam*. It is very difficult to say as to who held the title *Maharajapuramadurai*, from among the Pagan kings. Sri V. Vedachalam¹² suggests that this may be one of the titles of the Pagan king Jayavarman Kojattilaka who ruled between 1190 and 1215 A.D. The inscription *Maharajapuramadurai* figures in a record of Virajayaditya, the son of Rajasidha, who was a contemporary of the Parakata Chola I (c. 987-93 A.D.), in the epigraph. The geographical division is known as *Maharajapuramadurai*.¹³ Since *Maharajapuramadurai* was one of

The title assumed by the Pandyas King Virapandya, the place was probably named after him. It further explains that after the Pandyas period, this place got the name Virapandya Madurai and subsequently the present name Madurai. In a record of Vira Vijaya II (1163 A.D.), there is mention of Madurai-Virapandya-nagarasikar.¹⁷ This place was a hot-bed of rebellion, which saw the upsurge of the Delhi Sultanates during their attack over Madurai. The Pandyas King Parakrama Pandya I (1219 A.D.) who successfully subdued there and brought it under his control and was mark of his success, he is said to have devoted this village to the deities as a *veludavala*. Madurai, after the Pandyas rule, came under the control of the Vijayanagara chieftains, one of the subordinates of the Vijayanagara rulers.

During the rule of one Virappa-nayaka, a Raja chieftain revolted against the Nayaks and brought Madurai under his rule. They not only took possession of this place but also built a fort here. This is revealed from one of the earliest inscriptions found in this place.

In one of the plates, it is stated that Kakkapperajar, an officer under a Raja chief, built a palace at Madurai and granted the village *Veludaval*, after renouncing it as *Virapandya-nagarasikar-veludaval* to the goddess Mariamman of Madurai, for the longevity of his daughter Akkaramma.¹⁸ The place, in ruins, at Madurai, is called presently by the name *veludaval-velu* and the fort by the name *Kuldevar*. The grant village is to the east of the above place. It is to this deity at Virapandya-Madurai (Madurai), that worship is being carried on from out of the income received from the village *Veludaval*.

Thus during the 15th century, this place was known as Virapandya-Madurai, after the name of the late Raja chieftains. A record¹⁹ dated 512a (1429 (1516 A.D.) informs us that the gift of land, after purchase, at *Estilavala-chudaval* or *In Pugalayar-Sol* was made to the temple of the deity *Ajagar* at *Venkatra-Madurai*.²⁰ There are two records²¹ belonging to the reign period of Achutrayasa, mentioning this name. By this period, it was forsided, even now the temple of *Ajagar* is

seen within fortified walls, probably confirming the name given to it. We know of some inscriptions belonging to the chiefdom Vihayadras, available at Thopullazh, Kappiyarkoyil and Mudi papparam in the Ramnathapuram District. The king Mavaluvan was fortified the place Mappamadurai and Kappiyarkoyil also took to his possession the neighbouring territories, probably as a mark of supremacy. Their loyalty to King Vihayadras¹ (1572-95 A.D.) after this event came to an end probably after a revolt. Thereafter, during the 17th century, the Serupali chiefs of Ramnathapuram held an important fort at Mappamadurai now represented by an elevated area called Kalkorai-mann. Unfortunately the traces of the existence of a fort is no longer seen here. Chakkannathu-nayaka (1659-82) of Madurai subsequently captured the fort of Mappamadurai, when he marched against Tiamthai Selupati king, who refused to come to the aid of the Madurai ruler, against Varamian, a Bijapur General, when he laid siege to Madurai. Thus the place Mappamadurai has a long history behind it. Further epigraphical studies and excavations at this place may throw light to have a better understanding of the cultural history of the place.

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'SUMMIT'—THE NAME OF THE RAILWAY STATION

E. B. HINGRAH

1. LOCATION

'SUMMIT' is the name of the railway station on broad gauge line in Terapval division¹ of the Central railway zone. The station is located between Bombay Victoria Terminus and Mumbai junction. It is just prior to Mankari station² and between 140 and 200 kms³ from Bombay. It is in the area of Raypur village of Chandwad Taluk⁴ of Nasik District of Maharashtra State. Its latitude and longitude are between 20°-13' N and 20°-15' N and 74°-20' E and 74°22' E. Its altitude is 443 m. It lies in the 46 E & NW⁵ topographical map of the Survey of India.

In both the regional⁶ and national⁷ language reference lists tables it is mentioned as 'Samija'.

2. NAME

In the earlier period, the men settled down at the places where sufficient conveniences and the villages were formed. The villages were given the name simply. Railways came later on. The name of the railway station is generally given after the village/town/city through which the rail passes.

Applying the above criteria, it is, however, found that there is no village by name 'Summit' in Chandwad and other taluks of Nasik District. The word 'Summit' is English one and it means the 'highest'. The station is not the highest amongst the surrounding places.⁸ However, on studying the river basins by marking the catchment areas, it is found that the station lies almost on the water dividing line i.e., ridge line between the east basins of the Godavari, the east flowing river and the Tapi, the west flowing river. The railway has slow gradient on either sides of the station.

3. CONCLUSION

Even though the station lies in the area of Raipur village, it is not named after that village, probably to avoid the confusion between that name and similar railway station names, viz., Raipur city, Raipur junction, Raichuram, etc.¹⁸

The name 'Summit' is of English origin. There is no village of that name in the surrounding area. The station lies almost on the ridge line between the Gadaver and Tapi basins.

Naturally while crossing the ridge, the railway line is on the summit and hence, the name 'Summit', based on the geographical features, might have been given. The common name 'Summit' has become the proper name. No wonder, in future it will be spelled as 'Sumit' as per the pronunciation of the present word and probably its origin cannot be traced out easily.

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NAVES OF PARAMARA RULERS

JAJRAKASHI

SOME of the names of Paramara rulers figuring in inscriptions are discussed here.

Upeṅḍarāja : Upeṅḍarāja was the first of the Paramara kings of Malwa.¹ The first part of the name *Upeṅḍarā* and the second *raja*. *Upeṅḍa* is the name of Vishnu or Kṛṣṇa, the younger brother of Indra in a birth or dwarf incarnation² and *rāja* is a title signifying 'the king'.

Vairāḍita : The first part is *Vairā* which means 'an enemy'³ and the second part is *ḍita* which means 'a lion'.⁴ He was like a lion for his enemies or one who was as brave as a lion. It is interesting to note that the Chalukya *pratihāra* stands for a testimony to the valour and bravery of the king, who has been bravely named. He is eulogised as having supreme prowess and valour. Indeed he was like a lion to his foes.

Śyāḍa : The name in its present form is meaningless. It is, obviously, not a Sanskrit word. Another possibility is that the name shows some dilexical element. Even today 2-days we give names like Śyāḍa, Śyāḍa, etc., to children. The name Śyāḍa may be the corrupt form of Śyāḍaka,⁵ which is the combination of Śrī and Śā. Śrī is the 'name of the goddess of wealth' and Śā means 'one, only', etc. In general the name may mean the 'one (blamed) by the goddess of wealth'.

Vikṣepāḍa : Vikṣepāḍa is a name based on *Vikṣepā* as discussed above and he was in the real sense of the term *Vikṣepā* (i.e., 'lord of speech'). He has created a niche for himself as a patron of letters, fine arts and literature. The poet says 'After Vikramāditya was deposed after Sarasvatas had gone home, the goddess Sarasvatī herself held the poet's feet'⁶ (*Chandrabhāgīnī Chandra*, XI, p. 93). He is also known as *Ama-śarabha*,⁷ *Mudyaśja*⁸ and *Uṅḍarāja*.⁹ In the name

Amoghavajra, the first part *Amogha* means 'unfailing or infallible'. It is also the name of Vishnu.¹⁰ While the second part of the word, *vajra*¹¹ means 'a continent or a division of the world', thus meaning one who was unfailing on the continent (or territory) i.e., who was successful as the king. In the name *Amoghavajra*, *Amogha* is a part of *rush* or *ruksa* (of which the girdle of a *brahminya* would be made) or the sacred word of girdle itself.¹² In the name *Utpalavajra*, the term *Utpala* means 'a lotus or a plant'.¹³

Udayaditya. In this name, the first word *Udaya*¹⁴ means 'rising (of the sun etc.)', while the suffix word *aditya* also means 'the Sun'.¹⁵ At the time of Jayasinha's death, conditions in Malwa were worse than they had been ever before. To these days of disaster the emergence of Udayaditya proved a boon to the Paramara kingdom. The *Udayin* *avant* describes the situation as follows: "When that devotee of Śiva (i.e., Bhoja) whose brilliance resembled that of the Sun, had gone to the mansion of the gods, the earth-like Dhara was filled with dense darkness, his toes and his hereditary ornaments became scabbled in decay. Then arose king Udayaditya, like another Sun, destroying the dense darkness, his powerful feet with the vibration of rays issuing from the strong sword, and thus gladdened the hearts of his people."¹⁶ In the light of Udulpur *prastha*, we can say that the king Udayaditya was like a rising Sun.

Varjavarman: The name is a *bahuvrīha* surname meaning 'the protector'. The name may be translated as 'the protector of his people (subjects)'; which is one of the duties of *rajaman-sarga*. We are reminded in this connection of the statement in the Talagunda inscription of Śaivismān (c. 5th century), whereas king *Varjavarman* is described to have abandoned his *rajama* suffix of his name and instead took the *varman* suffix denoting the change to *bahuvrīhaditya*.

Jayavarman: *Jayavarman*'s son and successor *Jayavardhan* I was also mentioned as *Ajaya-varman* in the Piplitnagar copper-plate inscription¹⁷ of *Ajaya-varman* for the sake of metre. In the inscription mentioned above, he is referred to as *Jayadr* in which name the first term *Jaya* is 'the name of Arjuna (son of Paṇḍu)',¹⁸ while the second part of the expression

वसुधा इति नाम्नाः। It may be noted that Vasudhā was also the name of a king (3rd century A.D.) of the Bhīṣaṅgala-yana dynasty.¹⁰

Dharmā; Dharmaja¹¹ is an epithet of Indra. According to the rules prescribed in the Dharmasūtras, the names of gods are not attributed to human beings. We find the names Devarāja Varuṅ-jā¹² and Devraj¹³ in early texts. Dharmaja was the name of a ruler, which was a term of Tardik Śaivism instituted by Jayavarman III (9th century A.D. and a king of Kambōja-dvīp). We also know that the Pratihara king Nagabhata I was succeeded by Kakkaka and Dharmaja.¹⁴ Literally the name means 'a king of gods'.

Majjalika; The Majjalika is generally used as a title but here it is the name of a historical personage. In general the expression refers to 'a chief'. Here it was taken as the name of a ruler. It may be inferred that he must have assumed the status of a ruler, after having once enjoyed a subordinate position. Majjalika was a feudatory of Bhōjadvīp and Jayasimha I, the Paramara ruler of Malwa.¹⁵ Majjalikā was another name of Majjalika.¹⁶ The expression Majjalika can be derived from the term majjāka which means 'the ruler of a province (majjāka) or country'.

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1. C.I.L., Vol. II, pt. II, p. 75 (Prācīna Prāsāda)
2. V. S. Apte, *Sanskrit-English Dictionary*, p. 222
3. *Ibid.*, p. 191
4. *Ibid.*, p. 543
5. C.I.L., Vol. VIII, pt. 1, p. 77
6. Śrinivāsa is known as a personal name according to *Encyclopaedia of Indian Literature*
7. C. I. L., Vol. VIII, pt. II, p. 13, line 8
8. *Ibid.*, p. 122, line 74
9. The *Śāradākhandaśloka-sūtra* (Upaniṣad) (Vol. 12)
10. V. S. Apte, *Sanskrit-English Dictionary*, p. 129
11. *Ibid.*, p. 104
12. *Ibid.*, p. 796
13. *Ibid.*, p. 292
14. *Ibid.*, p. 114
15. *Ibid.*, p. 137

- 16 *Ch. Cal.*, Vol. 3, p. 336
- 17 *Ch. Cal.*, Vol. VIII, pt. II, p. 162
- 18 *Monroe*, William, *Sanborn*: *Topographical Dictionary*, p. 412
- 19 *The Age* (London Daily), p. 127
- 20 *Ch. Cal.*, Vol. VIII, pt. II, p. 161
- 21 *Diary* of Yukon's was a guest of the *Age* (London Daily) during the month of July, 1907, and September. See *The Age* (London Daily), p. 257
- 22 *Diary* of the Executive Agent (Secretary of Commerce) in connection with the Yukon's visit (reception, June 23, and July 1, Vol. VII, *Records*, p. 100, Nov. 9, 1907
- 23 *The Age* of *Aspen* (London), p. 417, p. 21
- 24 *Sp. Cal.*, Vol. XXXI, pp. 47-48, no. 15-17
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PLACE NAMES OF THE CHOLA PERIOD

G. BALAVARAI

CHOLAS, the most powerful in South India established their supremacy from about 840 A.D. They were in power for about five hundred years. Their rule saw a new trend in the domain of place-names. They created and renamed some of the agrahara and *devalana* villages. While examining the Chola place-names, it is observed that they followed a well framed system in the naming of place-names. Introduction of changes in the place-names is related to the administrative set-up. The ordinary villages are not distinguished by any special name suffixes. The change in names or the retention of names depends on the basis of geographical factors. The suffix *śr* was a common feature to denote an ordinary village. It was only in the case of *brahmanya*, *devalana* or the mercantile settlements that the original name of the village along with the (old) new names were created.

On the other hand, in contrast to the above system, during the Pallava period, there is no name suffix to the *brahmanya* settlements. However, a few *brahmanya* settlements were created and some villages were limited to *brahmanya* in the later Pallava period too. They were called by their original names only. Comparatively, the *devalana* settlements during Pallava period were very scarce than during the period of the Cholas. In the Chola period, in most cases, the *brahmanya* settlements had a common suffix *brahmanya* or *brahmanya* and rarely the suffix *śr*. The suffix *śr* was attached mostly to the *devalana* villages.

The earliest reference to the suffix *brahmanya* denoting 'the settlement of the brahmanya' that we come across is only during the time of Nandivarman II Pallavarimala. He donated the village *Kaṅkullī* which was renamed as *Ēṅṅū* *brahmanya*.

low in a *brahmapur*? He also created a new *brahmapura* settlement and called it *Po-paiya(ma)galam*.² Pallavas were not much interested to distinguish the *brahmapura* settlements from the ordinary villages. For instance, several villages dominated by the *brahmapura* had the suffix *ur* and they were governed by the local assembly *śabhai*.³

The Chōlas introduced the *brahmapura* settlements pattern and made them separate in order distinguish them from the rest of the villages and called them *brahmapura* settlements. Under the Chōlas mostly they were named after the names of rulers (e.g.) *Āyazhāma-galam*, *Kurukāra-ma-galam*, *Kāraiyāchāma-ma-galam*, etc.

In general, the non-*brahmapura* *brahmapura* *śabhaiya* villages were distinguished by the suffix *ma-galam*, *chāra-ma-galam*, *ma-galam* or *ma-gal* in the royal records. While converting the *śr* into a *brahmapura* or *śabhaiya*, the old name was retained but the new name figures after the suffix (*ma-galam*). Double names were commonly seen during this period. For instance, *Killivalūr* was called after the *śabhai* name and thus *Uṇṇayyanā-ma-gal-śā-chāra-ma-galam*.⁴

To the mercantile towns the suffix *puram* was added to the royal titles or names. The present *Chāpura* in *Tindivanam*, *Maluk*, *South Arcot District* was a mercantile town called *Uṇṇamādevi-puram*, after the name of the queen *Uṇṇamādevi* during the Chōla period. The locustrial areas were named after the title of the kings. For instance, the *śāpura* areas were generally called *śr*. The salt manufacturing centres like *Adambūr* was known as *Āyazhāma-chāpura(m) kēldee* the original name? The villages called *śāra puram* are (i) *Śāra* or *Āyazhāma-Chāpura(m)*, (ii) *Uṇṇakul* or *Śāra-śāra-Chāpura(m)*, (iii) *Kudāra* or *Kāra-ma-galam*, (iv) *Thundūr* or *Kāra-ma-galam-Chāpura(m)*, (v) *Uṇṇayyanā-ma-gal-śāra-Chāpura(m)* and (vi) *Śāra-kēldee* or *Āyazhāma-chāpura(m)*, etc.⁵

The hamlets included in the bigger villages were known by the terms *śāpura*, *śāra*, *śāra*, etc. During the Chōla period we come across many such big villages. The *Chāra-ma-galam* town

had nearly 18 systems included in it. It enjoyed a separate status (Anajam).

From the above study, it may be inferred that the Cholas introduced a new system of naming the places for the sake of administrative convenience. They were keen in naming the villages after their own titles, which system continued to exist in the present day too. Thus the coming of names introduced in the brahminic settlements in an established pattern is a fascinating study. It requires a detailed analytical approach in order to understand the social and economic status of the people.

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2. S.I.I., Vol. III, pp. 343-4.
3. Ibid., Vol. VIII, pp. 112-24.
4. S.I.I., Vol. XXII, Nos. 51, 64, 66, 73, 81. The following villages: Chappi-
pettal, Perumajiyer, Pinnakottai, Thiruvillichampalam, Adambakkam
were governed by the *chola*. But they were not specifically called
Anajipattam villages.
5. S.I.I., Vol. III, No. 50.
6. S.I.I., Vol. VIII, No. 143.
7. S.I.I., Vol. III, No. 474.
8. Ibid.

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