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*Indian Place Names*

*(Bhāratīya Sthalanāma Patrikā)*

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**Secretary and Executive Editor**  
**M.D. Sampath**



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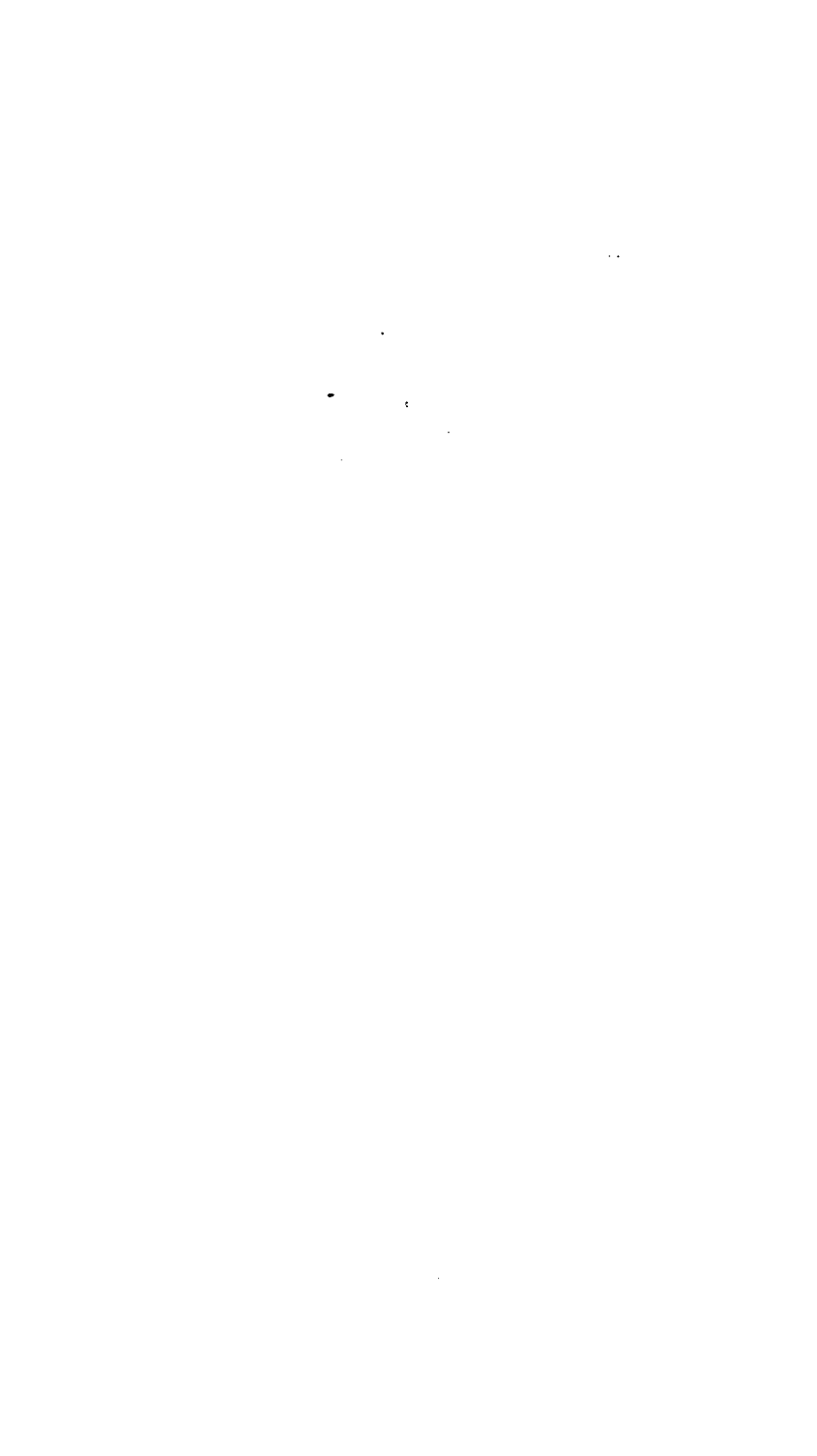
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## *Foreword*

It is a matter of gratification that the Society has brought out in unflinching succession the 28th volume of its journal. The publication of the present volume is entirely due to the exertions of Dr. M.D.Sampath, Executive Editor.

I offer my sincere thanks to Prof. D. Javare Gowda, Chief Patron and Dr. K.S. Singh, Patron, on account of whose efforts, the Society is growing day by day. I am deeply grateful to Prof. H. Krishna Bhat, Govinda Pai Memorial Research Institute, Udupi, but for whose efforts the Annual Conference held at Udupi would not have achieved the appreciation and success it has earned.

Sri R. Balakrishnan, I.A.S, was be the General President of the XXVII Annual Conference, while the renowned historian and scholar Dr. M.G.S. Narayanan delivered Late Prof. Ku. Si. Haridasa Bhat Shashtipoorti Endowment Lecture No.21 and Dr. C.A. Padmanabha Sastry delivered Prof. D. Javare Gowda Endowment lecture. I am highly thankful to these scholars, all our patrons and members for their unstinted support to all our efforts in keeping the Society active and effective. The patronage of Govinda Pai Memorial Research Institute, Udupi, the well-known educational institution was mainly responsible for the success of the PNSI Conference held at Udupi. We are sure that they will continue to bestow their blessings on the Society in the years to come.

Mysore - 570 017  
6<sup>th</sup> January, 2009

**K.V. Ramesh**  
*Chairman*

## *Editorial*

I am extremely happy to place before the readers and research scholars the 28th Volume of the Society's journal. The volume contains the subject-matter reflecting the original and assiduous research work of scholars from all parts of the country. I express my sincere thanks, on behalf of the Office-Bearers and Members of the Executive Committee, to the organisers of the 27<sup>th</sup> Conference, Govinda Pai Memorial Research Institute, Udupi, on account of whose efforts, the last conference achieved a grand success and the appreciation it has earned. I take this opportunity to express my deep sense of gratitude and respect to our *āchārya*, Prof. D. Javare Gowda, Founder-President and Chief Patron of the Society, who continues to guide me and the members of the Society in all our activities.

Sri, R. Balakrishnan, I.A.S, who was the General President of the 27<sup>th</sup> Conference, Dr. M.G.S Narayanan who delivered Late Prof. Ku. Si. Haridasa Bhat Shashti-poorti Endowment Lecture No.21, Dr. C.A Padmanabha Sastry who delivered Prof. D. Javare Gowda Endowment lecture, richly deserve our sincere and hearty thanks for inspiring us with their thought-provoking addresses. Dr. K.S. Singh, our Patron has been a source of inspiration to us in carrying out the activities of the Society. The valuable suggestions and guidance of our enthusiastic Chief Patron, Prof. D. Javare Gowda, and renowned Epigraphist and Chairman, Dr. K.V. Ramesh, have always inspired us in placing the Society on a firm footing. The patronage of Dr. H. Krishna Bhat, the well-known literatueer was mainly responsible for the success of the PNSI Conference held at Udupi. I am sure that he will continue to bestow his blessings on the Society continuously.

My thanks are due to the Office-Bearers and Executive Committee Members who have helped me in various ways and supported the cause of the Society. The Society is highly thankful to the authorities of the Indian Council of Historical Research, New Delhi, for their generous financial assistance in bringing out this journal regularly. My thanks are due to Sri M Suresh, Treasurer, who has spared no pains in maintaining the accounts and correspondence of the Society systematically. I am highly thankful to the members of the Society and other well-wishers who have helped the Society to grow from strength to strength. I express my sincere gratitude to Sri. S.K. Lakshminarayana of Ready Print and his staff including Sri. S. Prasad Ms. S. Surekha, Ms. Champa and Sri. Manjunath and to the printers for accomplishing the production of this volume on time.

Mysore - 570 017  
6<sup>th</sup> January, 2009

**M.D. Sampath**  
*Executive Editor*



## PRESIDENTIAL ADDRESS

### ONOMASTICS IN INDIA:THE ROAD AHEAD

R.Balakrishnan

An invitation to deliver the presidential address to this distinguished gathering in the combined session of the Place Name Society of India, and the Epigraphical Society of India is a rare honour. Such an invitation is not usually extended to a non-academic career civil servant in a routine manner, and that is why I consider myself especially privileged. I take this opportunity to thank Dr. K. V. Ramesh, Chairman of the Place Name Society of India, and Dr. M.D. Sampath, Secretary and Executive Editor of the Place Name Society of India, for inviting me to deliver the presidential address to this august gathering. In view of the pressure of official work on me due to the impending General Elections to the Legislative Assembly of Uttar Pradesh, I was almost going to miss this opportunity. The election schedule having been announced, I was clear about my professional priorities and had, in fact, conveyed to Dr. Sampath about my probable inability to attend this session. However, this has been made possible due to the magnanimous gesture shown by Shri N. Gopalaswami, the Chief Election Commissioner of India, a scholar by his own merit, who

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generously allowed me to attend this conference. Not only did he allow me, he saw to it that I put aside my entire official work for the moment and proceed to Udupi, saying that such invitations are not usually extended to civil servants. He even took the trouble of discussing my travel plan to ensure that I reach here in time, and that is how I am here with you today.

Dear scholars, as the title of my presentation "Onomastics in India: The Road Ahead" suggests, I propose to briefly touch upon the status of Onomastics in India and to focus on its contemporary trends and future possibilities. In the Onomastics, all through, the emphasis has mostly been laid on documenting the references made to place names in literature, both ancient and medieval, and on connecting those names to the places bearing same or similar names. Similarly, epigraphy has provided the basis for any study in historical geography, and there again the approach has been to create a catalogue of such place names, which find mention in epigraphy and to trace the cited place names to one contemporary location or another. No doubt, these studies have been helpful in understanding the geographical boundaries of different dynasties of the past, but, have served only a limited purpose. Recorded history cannot be expected to provide a complete register of all the place names to us. In other words, the mere absence of reference to a place

name in ancient or medieval literature or epigraphy does not in itself automatically render a contemporary place name 'modern'. As the basic process of exploring new frontiers and establishing settlements and the process of populating Indian hills and plains and fertile lands had started thousands of years ago and continued over centuries thereafter, the place names of this vast country are bound to be of ancient origin. By the time most of the population that constitutes Indian demography settled in their current locations, the original process of naming the Indian settlements had long been over. Hence, most of the contemporary place names are more ancient than what we consider them to be. In that sense, unless proved otherwise, the place names of India should ordinarily be held ancient.

Onomastists all over the world had and have been suffering from some sort of compulsive, self-imposed commitment to find out, in one way or the other, a meaning for every place name they come across. In a way, this etymological itch has been the undoing of Onomastics. Every name has a meaning, but the question is: in which language and in what context? We can safely assume that every place name, when invented and used for the first time, certainly had a meaning in the language of the name-giver. After that, any number of language shifts could have taken place in that region, or the name itself

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could have travelled from one region to another. Either way, there is no guarantee that the original meaning of the name carries any further sense in the new language or in the new location. But, the process of attributing meaning never ceases. Nriktha had this problem, and he was followed by any number of etymologists, historians, culturalists and Onomastists, and the etymological trap seems never ending and ever expanding.

For me, finding a meaning to place-names is no longer an engaging task nor does it throw a challenge. I simply accept the interpretations given by others, for it hardly matters for my journey with names that proceeds in a different direction and with a different agenda. If I have to believe that the place name Kanouj to be a modification of Kanya Kubja and give credence to the story of a 'hunchback queen', how am I going to account for Kanoj as a place-name material occurring in different regions of northern and eastern India and in Pakistan, Afghanistan and Iran, as part of identical name clusters that are common to these geographical regions? To me, it appears more meaningful to pursue the angle of an Indo-Iranian common name heritage for which Kanoj offers additional evidence rather than debating on as to whether a 'hunchbacked queen' was behind the place-name, Kanouj.

Use of identical or similar sounding place-names in different geographical locations is a phenomenon observed by several comparative Onomastists. The occurrence of such identical place-names in isolation may be considered as cases of coincidence. But such occurrences in “clusters”, especially those that can be linked to past migrations either in recorded history or in anticipated pre-history and literature, demands serious study. Such identical name clusters cannot be dismissed as cases of mere coincidence.

All my research papers published so far have one common objective and direction i.e., to establish identical place-name clusters as credible evidences of past migrations and to use the occurrence of identical place-names as a marker for tracing the roots and routes of such migrations. The use of such clusters as markers or signposts helps us reconstruct the contours and trajectories of migrations in the past, even in remote past. I was really struck with surprise when I came across place-names such as Puri, Konarak, Chilika, Pipli, Dhauri and Katak, the places without which the cultural history of Orissa cannot be complete, also occurring in distant Iran. I distinctly remember the excitement and joy at the discovery of this coincidence—I was so thrilled that I could not wait till daybreak to tell my wife of this finding. Later, when I could find connections between these identical

name-clusters along with the culture of sun-worship in Orissa, epitomized by the monumental Sun Temple at Konarak and the associated Samba myth as narrated in *Samba Purana*, and the arrival of sun worshipping priests from the mythical *Sakaldwipi* now traced to eastern Iran, things fell in place for me.

In an article titled "African Roots of the Dravidian Speaking Tribes: A Case Study in Onomastics" published in *International Journal of Dravidian Linguistics*, Vol XXXIV No 1, I have sought to establish, with the help of evidence, the existence of identical place-name clusters in Koraput, the tribal heartland of Orissa bordering Andhra Pradesh and Chhattisgarh, and in Africa. In the same paper, I have made a mention of the parallels existing between as many as 463 place names that occur as clusters in Nigeria on the one hand, and those found in Koraput on the other. I have also noted the fact that almost all the tribe-names and other ethnonyms of Dravidian and Austric speaking tribes of Koraput match with African place names. I have also made a micro-study of Koya tribe, matching their village names, hill names, tribe names, clan names and even surnames with the place names in Nigeria. I believe, these names can be used as a marker for genomics and I feel encouraged to call this new approach "genamics", for the surnames seem to be a sort of "linguistic DNA". Recently, when Prof.

Pitchappan, a well known genome researcher, travelled to the tribal areas of the undivided Koraput district of Orissa to collect DNA samples, I had the privilege of playing a modest role in selecting the villages in Malkangiri area for such sampling based on my Onomastic findings. I believe, genome study will vindicate that surnames, clan names and other ethnonyms read with the place names can serve as a reliable marker to trace the trajectory of migrations in the remote past.

We have a tendency to view history through dogmatic view points and positions already taken. The tainted glasses through which we have been trained to view history offer only an expected picture of the past. Onomastic inputs seem to be having a great leveling impact by offering a neutral and secular dimension to local histories. Name study needs to be far more functional. It has a great relevance in the context of regional and subaltern histories. If history is considered a garbage heap of travails associated with kings, queens, princes and their concubines, eulogies composed by court poets and story tellers would be enough to weave a fantasy to be promoted as history. But, if we consider people's history to be of any significance, place-names offer an insight into the past and serve as a treasure house of details. The choice is ours.

Unfortunately, Onomastic science in India seems to

be toddling in an eternal infancy. Barring some M. Phil and doctoral thesis written and published here and there, no University seems to be serious about offering a full-fledged course in Onomastics. At this point, let me deal with some of the challenges being faced by the scholars in the field of name-study in India. First and foremost, there is the formidable task of gaining access to information. Before computers came to be widely used and user-friendly software interfaces become common and affordable, I used to gather district-wise names of census villages from Census Reports manually. It was a painful and tedious process. When I was able to develop a computerized database of the names of all the Census villages in the country as per 1991 Census, I was at a great advantage. Using that database with the help of software programmers, I could come out with a package which I named "Bharatam". This database and inbuilt search programme helped me gain a macro perspective. It also helped me in identifying identical place names in different regions of India. I must admit that without the use of computer technology, acquiring a fairly accurate picture of comparative toponymy of India would have been a distant dream for me.

One of the advantages of being a senior civil servant is that accessing information from government sources and other institutions has been less daunting a task for me.



Even with this advantage, there were occasions when I felt frustrated. A researcher may be able to get geographical co-ordinates of any obscure village of any lesser known country using internet resources. He may even be able to get accurate details about his own and neighbouring villages using 'google earth' and other internet resources. But, when he approaches a government authority with a request to access topo-sheet information, he is bound to get stock replies. Recently, the mapping policy of the Government of India has been revised, much to the advantage of a researcher. I hope that this will be of some help to toponomists.

Even within Onomastics, place-names have received far more scholarly attention than personal names in general. There has not been any systematic cataloguing of surnames used in various regional and linguistic areas in our country. In many western countries, surname studies have received scientific attention. The correlation between surnames and genetics is being seriously probed there. Studying isonyms by way of tracing common surnames in past records and in contemporary documents, researchers are able to create a relative index of mobility of various groups of people and demographical shifts over a period of time. Using surname as a 'genetic material' is not without a purpose. In the advanced countries, the concept of genetic medicine is gaining

ground. By probing the nexus between surnames and certain biologically transmitted genetic characteristics, scientists aim at pin-pointing the genetic pre-disposition of specific populations for certain diseases in order to design institutional and healthcare policy responses. The rigidity of caste system in India has, in a way, ensured the retention of genetic dimension of surnames. A systematic study of surnames of India will offer hitherto unknown insights which can be made use of positively. For this to happen, the quality of investigation of surnames of various castes and communities across various regions should acquire scientific dimension. Interdisciplinary approach is an inevitable prerequisite, should such quality study become an academic reality.

Indian demography offers unique opportunities to scholars for undertaking a meaningful study in Onomastics. India has been an immigrant's paradise throughout the length of history and even in pre-history. The tell-tale marks of such past waves of immigrations into India are available in the form of fossilized place-names and the zealously guarded surnames. The fact that the immigrants in the past transferred the place-names of their original homelands and reused those names as place-names in their new-found settlements in India, and the fact that they also, on most occasions, carried their original village names as their surnames

and patronyms give a unique scope to reconstruct the source and destinations of such migrations. In that sense, there is a unique opportunity to 'map the world' on the Indian map. Similarly, Indians have been foot-loose since time immemorial. The Indian influence is readable in place-names, personal names and the names of royal families of South East Asia. As colonial rulers transported Indians as indentured labourers to the distant isles of the West Indies, to Africa and other parts of the world, Indian names spread far and wide. The recent spurt in the Indian emigration has also given the Indian Diaspora a global spread. A systematic Onomastic study of the Indian Diaspora will help us to 'map India on the global scale' and that would give us an insight into the patterns of emigrations and help thousands of Persons of Indian Origin (PIOs) retrace their roots.

As the development in technology has made our access to information far easier and new utilities for the meaningful use of isonyms and surname transfers have been found, Onomastics in general is at the crossroads of identity and purpose. In the specific Indian context, Onomastics offers new scopes and throws unique challenges. A complete database of Indian toponyms covering even remote habitats and other geographical names needs to be built up. Similarly, a complete database of unique surnames, first names, ethnonyms such

as tribe names, caste names, and so on also needs to be developed. The database should be built on UNICODE so that exporting data from one script to another would be easier. There is an urgent need for obtaining place names, personal names, surnames, etc., rendered with diacritical marks. Standardization of names, naming and name-changing protocols need to be made more pragmatic and transparent. We, in the Election Commission of India, have already prepared state-wise dictionaries of names and reverse directories of names, which account for variations in spelling of different first and surnames indicating frequency of use of such variants. This frequency-variant output is helpful in identifying the most popular and standard method of spelling of individual names. These dictionaries are available in the public domain as well.

I have been using Geographical Information System (GIS) in a big way to draw the maps indicating identical place name clusters. I found this system very useful in providing an understanding of the process of name transfers through migrations spatially and in interpreting the contours and trajectories of such migrations in terms of human geography. I strongly feel that Onomastists should use GIS techniques more and more in order to gain meaningful insights. Study of surname distribution should be encouraged through institutional methods. The

dynamics of labour migrations within the country and outside needs to be probed using Onomastics as a tool. Tribal India with its fast depleting identities and stagnant or negative population growth cries for a head-count in ethno-linguistic terms. A spatial study of surname distribution in the tribal peripheries would offer an insight into the process of marginalization. Multi-cultural India's plural foundation underscores the need, relevance as well as scope for such scientific Onomastics initiative.

Ladies and gentlemen, I would like to use this opportunity to underscore the need for increasing the scope for interaction among scholars involved in studying place-names and personal names on a regular basis. The Place Name Society of India has done a remarkable job by providing a platform for an annual interaction among scholars through annual conferences. The journal of the place-name society has also been very useful. However, I would call upon scholars in general, and the office bearers of the Place Name Society of India in particular, to consider the idea of launching a web-based electronic journal devoted to the study of Indian names, both geographical and personal. Apart from launching an electronic journal, we may also form a web-based group mailing system for posting and exchanging inputs on Indian Onomastics. In this context, I would invite your particular attention to the mail group spearheaded by the

American Names Society (ANS). If such a mail group and electronic journal have to become a reality, there should be some amount of volunteerism forthcoming from techno-savvy scholars. On my part, I offer my services in all possible manner and extent, provided some core initiative is taken by some techno-savvy individuals or institutions in this regard.

I once again thank Dr. K.V. Ramesh, Dr. M.D. Sampath and the members of the two learned bodies for having given me this opportunity to deliver the Presidential Address in this combined session of the Annual Conference of Place Name Society of India and the Annual Congress of the Epigraphical Society of India, here at Udupi. I thank all of you for having patiently listened to me. It is a pity that I shall not be able to participate in the technical sessions of the conference. Due to professional compulsions, I have to get back to New Delhi today itself. Notwithstanding my inability to reap the benefit of scholarly interaction with all of you in technical sessions, I conclude my address with a sense of partial satisfaction that I could at least make it to Udupi for this inaugural session. I am sure; the deliberations in the coming sessions will be interesting and meaningful. Thank you all.

## PLACE NAMING AFTER OCCUPATION IN MANIPUR

Soibam Imoba Singh

Many individuals who practice different occupations as the main means of earning their livelihood live in this region. The systems or practices of giving place name in Manipur were mainly based on- (a) Topographical positions (b) Availability of things (c) Profession or Occupation of the people or inhabitants (d) Historical events or incidents and (e) Surnames (from the first inhabitants). This paper attempts to depict 14 (fourteen) place names of Manipur on the basis of profession. Even though there was the tradition of naming the village or locality for practicing the particular occupation, the restriction that the occupation should only be practiced by the members of that particular surname, is now no more in general acceptance and use. In this paper, 14 (fourteen) villages or localities are taken up for discussion.

1. Irong Chesaba: It is a village in Thoubal District inhabited by Muslim community. Since the village is located at the confluence site of Imphal river and Thoubal river, it is also known as 'Irong' (the confluence). The inhabited area is on the eastern side of the Imphal river.

The first settlement of Muslims in Manipur dates back to the reign of King Khagemba (1597-1652). Among the first arrivals was one Sheikh Chualiya *alias* Sheikh Chunet who was a paper maker by occupation. As he had the expertise in paper making, his clan came to be known as 'Chesaba' 'Paper maker' in Manipuri.

2. Maiba Khul: It is a village in Imphal East District, Manipur.

The first settlers of this village were Maibas (local physician) of the Maiba Loishang (office of the local physicians) of the Royal Palace. The village came to be known as 'Maiba Khul' (Maiba Village) to mark the settlement of the Maibas of the Maiba-Loishang of the royal palace.

3. Sunu Siphai: It is a village in Bishnupur District located on the side of the Tiddim Road. It is about 40 km from the capital, Imphal.

Most of the male populations of the village were engaged in lime refining works. In this village, limestones quarried from different parts of the state were refined. Those who are engaged in lime refining works were sepoys. For being the place where lime refining sepoys lived, the place came to



be called as 'Sunu Siphai' ('Sunu' means 'Lime' and 'Siphai' means 'sepoy'). The settlement is believed to be about three or four generation old.

4. Kangla Siphai: It is a village in Imphal East District, Manipur. It is 7.5 km on the Imphal-Ukhrul Road. The Village is situated on the eastern bank of the Iril river.

The first settlers of the village were sepoys who served as guards of Kangla (Palace). The settlement' is believed to be about 140/150 years old. Since the male community of the village worked as sepoys to guard Kangla, the village came to be known as 'Kangla Siphai' or 'the sepoys of Kangla' "the guards of the Palace".

5. Iram Siphai: It is a village under Wangoi Block of Imphal West District, Manipur.

The first settlers of this place were former soldiers or sepoys of the royal palace. Those agricultural lands rewarded to them are still known as 'Siphai Loukol' (agricultural farm belongs to the soldiers). The first settlement is believed to be established before 150 years old. The Imphal turel (Imphal river) in the north of the village is considered as a water course and for being inhabited by many

former sepoys it came to be known as 'Iram Siphai' where 'Iram' means 'water course' and 'Siphai' means 'sepoy'. Thus, the name of 'Iram Siphai' came into being.

6. Kwasiphai: It is a village in Bishnupur District, Manipur. Bishnupur District Headquarters is 27 km away from the capital city, Imphal.

The name of the road 'Tongjei Maril' itself indicates that this road metaphorically can be compared with a long tube as it runs through the hills of the State upto Cachar (Assam). The village could be reached after travelling about 2 km in the south eastern side from Bishnupur District Headquarters.

Among the first settlers, the majority of the male population served as sepoys in the royal palace. As per royal order, they travelled through Tongjei Maril (the name 'Tongjei Maril' which metaphorically indicates- a long tube) and brought Kwa (betel nut) from Cachar. Since the sepoys who did the work dealing in Kwa from Cachar made their settlement in this village, then the village came to be known as 'Kwasiphai'.

7. Aheibam Leikai: It is a locality in Imphal West,

Manipur. This locality is on the western bank of the Imphal River.

People with the occupation adept in moulding, smeltings and casting of household utensils made the first settlement in this place. Works of smelting and casting of various types of utensils were done here. Since people whose main occupation was casting of utensils inhabited in this locality, the place came to be known as 'Aheibam Leikai'. It may be noted that the king gave the surname 'Aheibam' to those whose occupation was casting of utensils. The first word 'Aheibam' refers to the profession of the people and the second one 'Leikai' refers to the 'locality'.

8. Tiki Leikai: Eight kilometers south of Imphal on the Indo-Myanmar Road is the village of Langthabal Kunja. This Village is located near Manipur University.

The occupation of making Tiki (charcoal cake) practiced in the locality is believed to be about three generation old. The first settler's occupation were cutting down Shingja 'shrubs or small trees' from Heibok Hill 'name of a hill near the locality' and burnt those for making charcoal. The Charcoal powder was mixed with cow dung to

make Tiki. Since the main occupation practiced in the locality was the making of Tiki, the area popularly came to be known as 'Tiki Leikai'. However, today, the number of families practicing this occupation has drastically been reduced. There is also no fixed rule or regulation that the family of a particular surname should do this job. As is one were feeling ashamed of using this name 'Tiki Leikai', one has his/her own reservations on citing it. Instead of using 'Tiki Leikai', one prefers the name 'Langthabal Kunj Awang Leikai'.

9. Thangjam Leikai: This locality is in Imphal East District, Manipur.

Since earlier times, the 'blacksmiths' have been settling in this locality. In the chronicle 'Tutenglon', settlement/of these blacksmiths is clearly mentioned. On the basis of occupational expertise, the surname 'Thangjam' was given to these blacksmiths. The Leikai is named as 'Thangjam Leikai' because a community of blacksmiths had settled there. As the Leikai is in Wangkhei area, the place is often referred to as 'Wangkhei Thangjam Leikai'.

10. Pandit Leikai: It is a locality in Imphal East District of Manipur. This locality can be reached

from Imphal by going down towards the south on the Indo-Myanmar road 3 km. down the road from Imphal.

During the reign of King Churachand (1891-1941), there lived one man named Moirangthem Thabal. He served the King as 'Keirungba' (name of a post for controlling royal granary). During the reign, King Churachand got him promoted from 'Keirungba' to 'Pandit' (scholar). After the death of Thabal, his son was also conferred the post of 'Pandit'. Thus the place came to be known as 'Pandit Leikai', named after the post held by the first and prominent settlers of the place.

11. Khongman Pandit Leikai: It is a locality near Imphal, capital of Manipur.

This Village was first settled by Moirangthem Chandra Singh, 'Pandit' (scholar) who performed administrative duties as 'Pandit Ahan' 'Senior Scholar' in the people's office. This locality was named to show respect to the occupation held by the first settler of this village. As this locality is in 'Khongman' which means 'old canal' area, the locality came to be known as 'Khongman Pandit Leikai'.

12. Yaiskul Hiru Hanba Leikai: It is also a locality in Imphal, capital of Manipur. In this locality, the first settlement was made by a 'Hira Hanba' who was the 'Chief Controller of royal boats' and the name of the place were also given after his occupation.

13. Thangmeiband Lourung Purel Leikai: This is also a locality in Imphal, capital of Manipur.

In this locality, the 'Lourung Purel' which means 'Agriculture Minister' in the royal palace first settled. As a mark to show respect to the Minister, this locality was named 'Lourung Purel Leikai' and as the place belongs to 'Thangmeiband', the locality came to be known as 'Thangmeiband Lourung Purel Leikai'

14. Haobam Dewan Leikai: This is a locality in Imphal, the capital of Manipur.

In this locality, the first settlement was introduced by a 'Haobam' surname. He holds the post of 'Dewan' which is 'the name of an important post in the royal palace'. As a symbol to pay respect to him, the locality came to be known as 'Haobam Dewan Leikai', taking his occupation.

From the above discussion, it can be concluded

that various place names in Manipur are either related to or given after a particular occupation practiced by an individual and a group of individuals in a particular area. There were also instances where the name of the occupation became the surname of the individual practicing that occupation. Evidences of people belonging to a particular surname practiced only the particular occupation in the early times is also found. But changing times have effected no restriction to such a tradition or system of practicing a particular occupation by a particular surname. Villages or localities were also given names after the main occupation practiced by the residents of the place.

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# PATTERNS OF NAMES OF VARIOUS SUBURBS OF VIJAYANAGAR A CAPITAL DURING 14<sup>th</sup> TO 16<sup>th</sup> CENTURY

Priya Thakur

The Vijayanagara empire was the centre of political power, religious, commercial, cultural and architectural development during the rule of various dynasties who ruled for nearly three centuries over a vast region comprising regions of modern Karnataka, Andhra Pradesh and Tamil Nadu. Besides constructional activities within the city proper, these rulers also built a number of suburbs within the limits of the city as well as on the outskirts of the capital. These suburbs customarily had a temple complex in it. In my paper titled "Patterns of Names of various suburbs of Vijayanagara capital during 14<sup>th</sup> to 16<sup>th</sup> century," I will be discussing about the names of these suburbs, which generally had a religious context or carried names of the members of the royal family.

This discussion is based on archaeological as well as literary evidences. Various foreign visitors to Vijayanagara provide information about suburbs, like Nāgalādēvipura, Achyutarāyapura, etc. in their chronicles. However, their details cannot be taken at its face value always, but they serve as a contributory

factor in the analysis of the origin and development of these suburbs during the period under study. A thorough study of the names of these places indicates that there are instances where there are remarkable changes in their names. A number of these suburbs have got inscriptional evidences or rather many of these places have their ancient names documented as a lithic record. Their identification is well supported by the chronicles of the foreign visitors. There are many names, which survived all the changes of all these five centuries and more. There are instances where the entire sectarian history of the place is hidden only in these place names.

The area around the great Virūpāksha temple complex was known as Virūpākshapura or Hampi. The name 'Hampi' is originated from Paṁpā. The earliest references to Paṁpā though these are not specifically to the goddess but to the river, lake or tirtha, are in a 7<sup>th</sup> century epigraph.<sup>1</sup> It appears that by the opening of the 14<sup>th</sup> century, the tīrtha at Hampi had become the paramount ritual centre in the region. Similarly, Viṭṭhalapura was another important suburb, which developed around the famous Viṭṭhala temple. Both of these suburbs bear the name of the deity residing in the temple here. These *puras* or suburbs were linked by roads and pathways, which were marked by gateways, many of which are still in use. The car-streets were

flanked by galleries built in stone, which were meant for lodging the pilgrims during the festivals. One can see archetypes of such galleries even today at the Hampi street in front of the Virūpāksha temple.

There is an interesting record<sup>2</sup> dated Śaka 1457 (1535 AD), which mentions the names of three very important suburbs of the period under study. This record refers itself to the reign of Achyutarāya - mahārāya, and records that Abbarāja Timmapa, an agent to the *pradhāna* (prime minister) Tirumaḷarāja, made a gift of the *mūlavisa* (cess, a kind of tax) with the consent of the merchants of Tirumaḷa-dēviyara-paṭṭaṇa, Varadārajammaṇa-paṭṭaṇa and Kṛishṇapura for the services of the god Tiruveṅgaḷanātha in Tirumaḷa-dēviyara-paṭṭaṇa.

The Vijayanagara power reached its zenith during the reign of Kṛishṇadēvarāya. He was not only a great warrior, but also a man of the highest cultivation, and impartial and lavish patron of all sects alike, a great builder and a patron of literature.<sup>3</sup> The Kṛishṇa temple, monolithic Narasiṃha statue and the Viṭṭhala temple were built during his reign. Besides constructional activities within the city proper, Kṛishṇadēvarāya also built a number of suburbs to the south of the city, at some distance from it. Paes, the Portuguese visitor to the

city during his reign, has mentioned various new suburbs that were added to the city by this sovereign.

An inscription, dated Śaka 1438 (AD 1516) records that Raṅganātha Dīkshita, the *purōhita* (priest) of Kṛishṇadēvarāya, received a *mānya* village from the king and caused therein the construction of a tank called Nāgasamudra after the name of Nāgalādevī, the mother of the king. He also made the village an *agrahāra*, giving it the name of Nāgalādevīpura (modern Nagenahalli).<sup>4</sup> Kṛishṇadēvarāya probably shifted his residence to the new suburban area, as Paes has remarked that the king resided in the 'new city', which was at a distance of a league from Bisnaga (Vijayanagara).<sup>5</sup> A wide street with both sides lined throughout with rows of houses and shops' connected it to the Vijayanagara city.

According to Paes, this city of Nāgalāpura bears the name of king's wife for love of whom he made it. The king came from the new city to this city of *Bisnaga* for the public celebration of festivals, since it is the capital of the kingdom and it is the custom there to make their feasts and assemble.<sup>6</sup> In contradiction to Paes's above statement, Nuniz says that the lady's name was Chinnādēvī.<sup>7</sup> But the record that has been mentioned earlier (see note 5) seems much nearer to the truth that this nomenclature of the city was based on the name of the mother of the king.

On his return from the victorious Udayagiri campaign, Kṛishṇadēvarāya built the Kṛishṇa temple to consecrate the image of Bālakṛishṇa brought by him from Udayagiri. The area around this temple was named after the deity as Krishṇapura<sup>8</sup>. Paes mention it as being a suburb of Vijayanagara 'on the north - west side (of Bisnaga) is another city called Crisnapor connected with Bisnaga.' Kṛishṇapura - pēṭhe<sup>9</sup> was in this suburb, probably in the chariot street of the Kṛishṇa temple. This suburb was named after the deity and, in addition, it also commemorated the grand military feat of Kṛishṇadēvarāya over the Orissa king.

Tirumaḷadēvīammaṇa-paṭṭaṇa (located in present day Hospet) was a suburb built in the name of the principal queen<sup>10</sup>. Afterwards it became more popular as Hospaṭṭaṇa new city. Saḷ-Tirumaḷa- mahārāyapura was built in 1524 AD in honour of the king's son, prince Tirumaḷa, who was the heir.<sup>11</sup> The temple of Anantaśayana was built here in the same year. An inscription dated Śaka 1451 (1529 AD) registers a grant made for the merit of Tirumaḷarāya. It is clear from the record that here is a reference to the death of the prince.<sup>12</sup> At present this locality is called as Anantaśayanagudi, after the deity of the temple located here. The earlier name has been lost from the memories of the public.

Kṛiṣṇṇadēvarāya's half-brother, Achyutarāya (1529-42 A.D) succeeded him on throne. He was also a competent military ruler and a generous benefactor of arts and letters. Achyutarāya's reign also saw the addition of two new localities, one of that was within the limits of the city proper in an area called Achyutarāyapura.<sup>13</sup> This suburb was built and developed during the reign of Achyutarāya. It was within the limits of the Vijayanagara city proper. The Tiruvēṅgaḷanātha temple complex was built in this locality by the king's brother in-law and Prime Minister Hiriya Tirumaḷa in 1534 AD. There was also a market called Achyutarāya-pēṭhe in this suburb.

The suburban area of Varadādēviammana - paṭṭaṇa<sup>14</sup>, named after the queen of Achyutarāya, was built directly south of the city. The Paṭṭābhirāma temple was located in the heart of this suburb. Achyutarāya's reign also saw the establishment of a market in this locality, which was called Varadārāja-ammana-pēṭhe.<sup>15</sup> Both of these two later mentioned suburbs carried personal names of the king and his wife.

We can conclude that these suburbs were named either after the deity that was housed in the main temple of the area or after the names of the kings, queens, princes or nobles. These areas were units by themselves with their main temples, car streets, markets and houses. To the

north of the city, there were four main suburbs;

Virūpākshapura, Viṭṭhalapura, Kṛishṇapura and Achyutapura. To the east of the city were Kamalāpura, Śayanapura and Varadājammana- paṭṭaṇa suburbs. By the end of 14<sup>th</sup> century, the forces tending toward greater urbanisation were crowned by the cumulative impacts of Vijayanagara rulers. Agents of Rāyas were urban magnates; their fortified headquarters were garrisons that supported widely separated Vijayanagara supremacy. The large number of soldiers and numerous chiefly courts made towns centres of wealth and consumption. Such political centres either were temple centres at the outset or they became that as a result of the generosity of chiefs.

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## TELUGU PLACE, PERSONAL, SURNAMES - AN OBSERVATION

C.A. Padmanabha Sastry

At the outset, let me express my sincere thanks to the Executive committee of PNSI for the opportunity given to me to deliver Prof. D. Javare Gowda Endowment lecture on this occasion. I do not know whether I am capable to this offer or not. However, I feel happy to express my views through this lecture on the above topic.

The study of place and personal names, in different angles i.e., physiological, cultural, linguistical have been studied earlier and the process is still on in the universities of Andhra Pradesh. I need not go into details on this aspect as much water has been flooded at different places. However, it is my duty to remember the words of Late Prof. G. N. Reddy at this juncture. Late Prof. G. N. Reddy while delivering the of Ku. Si. Hardas Bhat endowment lecture in 1987-88, furnished a brief picture on the onomastic studies so far done till 1987. "Though studies in Indian toponomy have made some progress in recent years, the picture is not as bright as it should be, when we look at each state or linguistic region separately". But two decades have been completed and within these two decades when we look into this study, we can say

the work has received with much attention among the researchers. This is reflected on the studies of place names of different districts. Probably this type of work is a limited one and restricted to the particular taluk or district.

One has to remember the work on the onomastic studies in Andhra. You are well aware that as early as in 1936-37 a study on this subject was been initiated by Chilukuri Narayana Rao with reference to Anantapur District, followed by a series of articles by Shri A. S. Tyagarajan in 1945, Prof. G. J. Somayaji, D. Venkatavadhani, B. Radhakrishna, K Mahadeva Sastry, Prof. S. S. Ramachandra Murthy and Prof. Y. Balagangadhara Rao. Of these scholars, Prof. Y. Balagangadhara Rao has taken up a new approach for the study of the place names, mainly on the basis of hydrology, the geographical and other aspects. This methodology is adopted by his students too and brought out more than half a dozen works. A National Seminar on Onomastic was organized in Andhra University with the collaboration of CIIL, Mysore in 1998-99. The speakers of that seminar expressed their views and suggested the project on the comparative study of place and personal names of not only Andhra but other border states like Tamil Nadu, Karnataka, Maharashtra, Orissa and Chhatisgarh. This gives an idea not only on the influence

of other languages and at the same the migrations or movements of the communities, persons and families over the other also. This will be very good project if any body takes for study in this topic in detail. We come across good number of place names of Telugu origin or after Telugu communities, particularly in Tirunelveli, Salem and Thanjavur District. I have tried to compare some Tamil influence on Telugu place names in coastal Districts. Dr. P. Sumabala of C. P. Ramaswamy Institute of Indology also made a study of a few Telugu place names in Ponneri taluk of Chingleput District.

While going through some of the works and articles on Onomasties, of different scholars, I made some observations. I would like to share my thought with you. In this connection I would like to draw your attention to the place names from Srikakulam, Visakhapatnam and Guntur Districts.

- |                    |   |             |
|--------------------|---|-------------|
| 1 Srikakulam       | : | Sell-āḍa    |
|                    | : | Tonṭh-āḍa.  |
| 2 Visakhapatnam    | : | Dutt-āḍa    |
|                    | : | Duvv-āḍa    |
| 3. Guntur District | : | Dann-āḍa or |
|                    | : | Donn-āḍa    |
|                    | : | Dēva-āḍa    |
|                    | : | Bhoṇḍ-āḍa   |

Prof. S. S. Ramachandra Murthy, says that the suffix

*āḍa* from the *vāṭa-vāḍa-* is one of the instances of the dropping of the semi vowel *v* - resulting the form of *āḍa* from *vāḍa*.

Of the above few examples, the place names *sell-āḍa*, *Dutt-āḍa* *Duvvāḍa* can be re-examined once again.

*Sell-āḍa* - of the two words *sell-cella-* means the borderless white cloth. *āḍa-* in Telugu means there. Probably, *Sellaḡa*, means a place where white cloth are used. It is interesting to study the geographical as well as the religious aspect. It is the place where Jainism received much attention, particularly the *Svētāmbara* sect. It is obvious that the word *sell - cella* might have been referred to *Svētāmbara* jain sect of this area and named after them. It is also interesting to note that the word *tera sella - teracella*, a white curtain brought in between the bride and bridegroom at the time of marriage in Andhra. But the concept of *Tera cella* is different from the present contact.

The other place Name is *Duvv-āḍa*. *Duvva*, in Telugu means dust, (*dummu-dhūḷi*), *Duvvāḍa-* the existence of dust or *dhūḷi* - the ash, significantly of this place name can be connected to ash mounds - an other archaeological importance in this area.

No doubt, most of the place names either directly or indirectly show the connection with archaeological evidences, but there is possibility to derive the place

names with the help of literature and cultural affinities. A few names, both place and personal, as well as surnames have been re-studied in the light of the above reference. The first one is Kūchipūḍi and the other one in Kūchenapūḍi. These two places are situated in the Divi taluk of Krishna District. Telugu Poet Late Ārudra in his inaugural address of the Place Names Society conference tried to explain the etymological formation of the first unit of the above place names ie., *Kūch*, "A '*Dravidian Etymological Dictionary*' in its entry no 1547 gives the required information for the present study. In Tamil '*kuru*' and '*kunippu*' denote dance. In Malayalam it is '*kunikka*'. In Kannada also the word for dance is *Kuni*. Only in Telugu the initial voice alveolar stop has changed into voiced stop. In Telugu the words '*guniyu*, *gunuchu* and *gunupu*' denote dance. In the olden days Telugu must be having a verb form of '*kunu*' to denote dance. *Kanu* to dance acquires present verbal participle and becomes *Kunuchu* derived from *Kuchi* means dancers". With due regards to the poet, late Ārudra, I would like to bring to the notice of the scholars that the word *Kanu-Kunu* is quite different from the word *kūchi*. The word *Kūchi* might have got another derivation. We come across the word *Kūchi*, *Kūsūḍu-kūsēṭi-vigil* - *kūsēṭidūram*- a distance can be heard or measured with vigil. We also come across the word *Kūtari*, a vigilar in the inscriptions.

*Kūchi* is an office or officials engaged in blowing the instruments at the time of wars. *Śabdaratnākaramu* a Telugu etymological dictionary describes the meaning of *Kūchī* on the basis of *Chandrāmgacharithramu*, It says *chānd-ādula vilōkūmchi payanambaye raramḷu pomḍani paṁchi kūchinēya niyamimchi, etc.*

Probably the above mentioned two are the offices connected with the information. The Surname *Kūchi-manchi* also refers to the same meaning. *Manchi* means good in general. The word *manchi* is derived from the *manche*, an elevated place or stage generally put up in the fields of paddy or millets. A person will always observe the birds which spoil the growing field. A person used to do vigil to get rid off the birds. Hence, *Kūchimanchi* must be an office engaged in this type of work. Besides the above we come across another surname *Elakūchi* - famous *Elakūchi Bala Sarasvati* the famous author of the Telugu *Lakshṇa grantha* in Andhra. His surname consists of two units *Ela* and *Kūchi*. *Kūchi* is already known through the above discussion. The first unit is *Ela*. The meaning of which, according to Telugu literary sources, like *Achcha Tenugurāmāyaṇamu* of *Kūchimanchi Timmana* is not only the young girl, it gives the meaning little, witness (*sākshi*), etc. We also come across the words *ela-gōlu* (disturbances *kalakalamu*), *ela-nāga*, *ela-nīru*, *ela-dōṭa*. Here the word *ela* refers to smooth, young age etc. and at

the same time, the places like Ellampalle, Ellayamavūru, Ellapalli and personal names like Ellareddi Ellayya. Ella is also referred to as boundary. The Aṅkālammagūdūruṅ inscription of 7 century AD. of Eṛiyappōṛu refers to the place name *kuchhendri* (*JESI.*, Vol 9, p. 107). It reads *śrī Prithivīvallabha mahārājādhirāja . . . . Eṛeyappōṛu Permmāḍi ēla vāri kaḷa timma Takkōḷalambēla pāḷa Tandirāmulu Kuchhenni ēluchu . .*

We also come across the suffix like *Kuṛuche Kurike*, etc. in the inscriptions of Andhra Pradesh. Prof. S. S. Ramachandra murthy explain the etymology of the suffixes *Kuṛuke - Kuriki*, *Kuṛki-kūru-guṛke*- and further says that the meaning of this suffix *kuṛuke* is obscure the exact relationship between this (*kuṛike*) and *kuru* cannot be known and *kuṛuke* seem to be of Kannada origin and further attributed the relation to *Kurichchi* occurring Tamil place name. The Tamil lexicon (1926, p. 1048.) refers this word *Kurichchi* as village in the hilly tract. In the present context also the place name *kuṛichchi* can also be taken as highly elevated place, i.e., the Pulivendula taluk is an elevated place.

Another suffix *kurru*, *kurra* is commonly found in the inscriptions of Telugu right from 689 AD. Pañchūri-kurru a territorial division recorded in the Amalapuram plates of Chāḷukya Bhīma II (Dr. G. S. Gai felicitation,

Vol, p. 68) Pañchūri- kurru- vishaya, we may suggest that the place names ending with the suffix kurru are common in the present Kōnasīma area. The places like Bonti-kurru, Gangala-kurru, Kēsāna-kurru, Pallam-kurru, Sāunanta-kurru-vishaya is named after the above the place names and *kurru*, *turru* or *turai* (in Tamil), *tura* in Malayalam, *toṛe* (in Kannaḍa) probably are the synonyms and connected with the irrigation land or the area surrounded by water.

Another place name is Balli-kuruva (Ballikuruva). Narasraopet taluk, Guntur District, or *kurva*, a syncopation. It is stated that there is no word like *kuruva* or *kurva* in Telugu, this place name suffix is probably to be considered as related to the Tamil word *kurai* which means a small island. Its variant in Kannaḍa language are *kuruva*, *kurava* and *kurva* meaning an island. As per this information probably the word *kurava* or *kuruba* might have related to the people lived in islands. A dictionary of Telugu language *Sabdaratnākaramu* (p. 186) gives the meaning for this word *kurvuva-kurva* as foot step road leading to the hill. Balli is derived from the word Ballida < Ballidudu a powerful or mighty person. Balli-kuruva must have been named after well-known footstep road.

Personal names: An endowment lecture on the title



what is in a personal name? delivered by Dr. E. S. M Prasad (see *JESI*, Vol XXIII, pp. 84 ff) has given a lengthy account on the origin, changes and influence of the religion of the day, epics, ṛishis, nakshatra and so on. He has explained his inability to explain the significance and importance of a few personal names appeared in the inscriptions, for example, Achchabhadra bhaṭṭa, Kētana peddi, Rēva sarma, Tūrka sarma trivēdi. These names might have been given to the persons for fancy or for other reasons. The first name consists. of three units Achcha bhadra bhaṭṭa. of course bharta is a title. The first word Achcha, a *vikṛitipada* for Akshaya. The name must be Akshaya bhadra bhaṭṭa on Kētana-peddi. Kētana who is also known as Abhinava Dandi is the author of *Vijnānēśvarīyam*, a work on political science. Kētana is the *vikṛiti* form of Kēdāra i.e., lord Śiva or a hill (see Telugu lexicon - *Śabdaratnākaramu*, (1929, p. 193). Rēva is probably named after river, after the moon(?) Chandra. *Turka* is derived from Durgga.

Dr. S. S. Ramachandra murthy published an excellent paper on the folklore with reference to place names in Andhra epigraphs. He has furnished the information on epigraphs, which are helpful to the study the folklore in Andhra. We also come across or two place names named after the folk traditions. A village namely Jakkala-nekkulam is situated in the Vedula pāvulūrṇ

firka, Gannavaram taluk, Krishna district. Of the two units the first word *jakkala* is the formation of Yaksha and the second unit *nekkulam* is interesting to note. We have a word in Telugu language namely *nekkula*, which means get together or settled. The place name Jakkala nekkulam may be the place where all the semi-gods can be seen in a *jātara*.

As stated above, the personal names of a high society are named after their path of religious faith. The same is almost continued in the other communities, particularly in the tribes like *Lambādīs* or *Bañjara* in Andhra. They assume their names after the week days, *nakshatra*, *tithis* etc. Each name contains two units. The first unit refers to the sub-caste to which they belong and the second unit mentions the original name which they had e.g. Istavat, Paltiya, Lahuri, Banavatu, Gugulōtu, Bhukya. The second unit of the personal names like Tavirya etc., refer to the day, *nakshatra*, *tithi*, god or goddess. For example, Somla-Monday, Tavirya-Saturday, Mansya-Tuesday, Sakra or Sakru-Thursday, etc. The names are Paltiya-Somala, Istavalū-Balu, Lahuri-Deepla, Banavati Sakra or Sakru. The female names of the Dharavatu, a sub-community are Dharavati-Komiti, Soni, Dharmi, Maṅgili, Bali, Rasali, etc.

The purview of the present names particularly

in Lambāḍi community reveals the change of their traditional names to the modern name, but the suffixes to their modern personal names remains unchanged, e.g., Kishore Bhūkyā, Reddya-nāyak, Kallayya Pālitiya, etc., This shows their closeness to the need.

Migrations or *Valasa* : The movement of the human beings for the sake of there livelyhood is called *valasa* in Telugu language. A number of place names after this term are seen in Bīḍu (ANK), Amatamravi (BMP), Buddi (BMP), in Andhra Pradesh particularly in Visakhapatnam and Srikakulam Districts. Some of them are Dindivāri tāḷḷa (BMP). Gūgepu, Kollāya, Kotta, Majji, Pāla, Sangi Tagarapu, Chāki, Vemula, Bobbili taluk, Lachhana, Baggamdora Bonkuru, Bandha, Bodda, Būrja (Amiti dhari, Gollādidhari), Chinnapāla, Domguru, Dommugāni gadaba, Emirbanna, gādelā, Gudepu, gunna. tēṭa. Ippala, Jāḍavāri Kōtta, Jānumallu, Janni, Kāmanna, Kamma, Kolli, Kāsidora, Kavirāyum, Kūnāya, Lingamma, Maripi, Meṭṭa. Mutta, Nārannāyuḍu, Nārāyaṇappa, Padamaya, Panuku, Pāpamma. They are named after office, migrations, persons, woman, etc.

The above information on the onomastic study from Andhra Pradesh requires further and systematic examination particularly with the help of literature.

# A FEW INCIPIENT OBSERVATIONS ON PLACE AND PERSONAL NAMES IN MEGHALAYA

N.H.Itagi

Physiographically Meghalaya is an extension of the Deccan Plateau, the intervening part between the Chotanagpur Plateau and Meghalaya Plateau being eroded and deposited by the mighty Bhagirathi and the Brahmaputra rivers creating the plains of Bengal. Ethnolinguistically, Meghalaya is inhabited by several groups of different origin- the Khasi and Jaintia of the Mon-Khmer branch of the Austro-Asiatic Language family, The Garo, the Mikir, the Rabha, the Hajong, etc. of the Tibeto- Burman family, and several Indo-Aryan language speakers mainly from Shillong. Though there is generally greater correspondence between ethnicity and language in the North Eastern part than elsewhere in India, there are instances of no correspondence between the two. Jaintia, for example, are considered to be ethnically different from the Khasi but speak Pnar, considered to be a variety of Khasi. Each of the languages is marked by extensive variation. The well known varieties of Khasi, besides the Standard Khasi are the Pnar, War, Bhoi, and Lyngam, Maram and Amvi. But many of these

appear to be no more than generic names subsuming a great variety of speech forms. Geopolitically and socio-politically, Meghalaya has undergone significant changes. With the emergence of Shillong as the capital of erstwhile Assam and now of Meghalaya, the centre of linguistic and cultural codification has moved from Sorah/Cherapunji, where the Missionaries coming from the Bengal plains first established their socio-religious base in the area, to Shillong- the centre of socio-political and commercial organization. All these have shaped the linguistic landscape including the toponymy of the region. The toponymy of the region is thus indexical in its meaning, pointing to their various physical, social and historical elements.

Consider for example a few of the following place names in the four of the seven districts of Meghalaya namely the Jaintia Hills, East Khasi Hills, West Khasi Hills and Ri Bhoi, where the Khasi speakers are predominant and where a Linguistic Survey of Khasi by the Institute is currently on.

Ratechera is a village in Jaintia Hills, about 170 kms from Shillong, adjoining the Cachar district of Assam: The border between the two is marked by the river Balichera or Balishwar and the bridge across which is just 7 kms. from Ratechera. Through the village and cutting

it into two- one by the side of the road and one up above the road along the mountain slopes- passes the National Highway No.44, connecting Meghalaya to the rest of the eastern part of NE.

The village was founded by different War groups from the nearby villages of Pamshadong, Padu, Mawlong, etc, followed by people from Lamin, Pdengkrom and Sohka in the early Nineteen Fifties for plantation cultivation and a better marketing of their produce as it is by the side of NH 44. It is referred to as lower Ratechera by people across the border. The village derives its name from a tree locally known as Rate naturally grown along the Chera meaning the stream or the river in Sylheti Bengali. The Rate tree, increasingly becoming rare, is traditionally used for pillars of the house and woodworks. Ratechera points to the ecology- the natural, the socio-functional and the linguistic and the integral relation between them fused into a compound word and Khasi is rich in compounding.

Nongshken is an old village nestled in the South Khasi Hills of Meghalaya, 73 kms. from Shillong. The village derives its name from the special variety of bamboo that grows here naturally. It is slender and used for making mats. Shken in the local language means bamboo. Snong is for village in Khasi. The 'S' in the initial cluster of

the word is normally deleted and hence the word Nong for village. The kwai (areca nut) of this village is also considered of better quality. Yet the village gets its name from the bamboo that is grown here. Bamboos are wild and natural, but the betel nut is grown and cultivated. It is Nature allied Culture and not Nature Vs. Culture. Though both the bamboo and the kwai of the village are of special quality and are equally interwoven into the material fabric of their social life, the village got its name from the bamboo. Primacy of Nature!

Old Nongstoin in West Khasi Hills District known earlier as Nongstiin derives its name from Tiin Kong one of the earliest settlers believed to have come from the present Bangladesh. The village has about 200 households and is believed to be more than thousand years old and its earliest inhabitants are perhaps from Bangladesh as the name suggests. As the story goes, Banoh Byrsat's army from Myllem (Shillong) reached the place that came to be known later as Nongstiin. He found Tiin kong and fell in love with her. They got married and settled in that place which came to be known as Nongstrin after her name. Tiin means light and since the corresponding word for 'light' in the local language is Stoin the place came to be known as Nongstoin. It could also be that the change from Nongstiin to Nongstoin is a case of vowel harmony. In any case, a case of dialectisation

of history!

Niangbari Lum is an old village in Umling CD Block of Ri Bhoi District. It is about 75 kms. from Shillong; 12 kms. inside from the Road to Guwahati; and 2 kms. from the Niangbari junction where there is a Residential Missionary School. The village has two natural divisions- the Lum- the Hill and the other the Valley. The village was earlier inhabited by the Mikir who introduced mustard in the predominantly rice growing area. Mustard is sown after harvesting of paddy in Oct- Nov. Niang in Mikir means "Mustard"; /trso/ in Khasi, /camulai/ in Ri Bhoi and /bari/ is also a Mikir word meaning 'fenced field.' The Mikir have left. But the name remains and the practice continues.

#### Some tentative general observations:

Different ethnic groups have distinct patterns of naming a place. For example, in the areas dominated by the Khasi one finds place-names with the generics followed by the specifics (some of the most common ones being Um 'water' - doh / - ling/-shning/-iam, etc.; Nong

(< Shnong) 'village'- poh/-thymmai/khyriem/-rim, etc.; Maw 'stone'-mluh/-ngap/-Iai/-roh, etc.; Lum 'hill'mawsing/-mawbah/-kseh, etc. So are the common Jaintia generics such as Moo or Mu 'stone', Lad 'diversion



of road', Dom 'hill', etc. But when a generic is from a non-Khasi/non-Jaintia dialect, the order is reversed, i.e., the generics follow the specifics (e.g: Mahadeo-khola, Lalchand-basti, Tamabil, etc.). The Garo dominated areas have place names with the specifics followed by the generics. For example, gre/giri 'village/settlement' in Boisongre, Matchokgre, Daramgre, Dubagre, Akhongiri, Danakgiri, etc.; githim/gittim 'village' in Khilman-githim, Adinggithim, Ringreygittim, etc.; para in Haluapara, Dajongpara, Nadipara, Keboipara, Molongpara, etc. These differences in the patterning of the constituents of a place name could also be seen as intrinsic to the structure of the languages rather than in terms of the constant and the variable in a word. In Khasi, the adjective follows the noun and therefore the headword appears to be constant followed by a variable.

There are also regional variations in the patterning of the constituents of place names. In some of the Development Blocks, as in Mairang, Mawkynrew and Mawrynkneng, in West Khasi Hills one would not find a single place name with a non-Khasi element. These place names contain only Khasi elements as generics and specifics as for example, Umblai (um 'water'+ blai 'Creator/God'), Mawmuthoh (maw 'stone'+muthoh 'chalk'), etc. On the other hand, areas 'like Bhoi area, Shella-Bholaganj, Nongpoh, Mendipathar, Resubelpara, Williamnagar, Tura, etc. abound in place-names with

non-Khasi elements, for example, generics like mile (<English) in Arai mile, ganj in 'Mahendraganj, ba:ri. in Phulbari, pa:ra: in Babupara, ga:on in Chetrygaon, etc. and specifics like mahendra, ra:ja:, ha:ti, phul, ba:mon, maha:deo, naya:, nabin, etc.

Names even though indexical in their origin behave like symbols outliving the signified and normally not undergoing sudden change. However, following some dramatic events, some of the settlement names too change suddenly as for example, after the communal riots in and around Shillong in 1992, Lalchanbasti became Nongmynsong, Sonapahar became Mawshynrut; in the Garo Hills, Konagittim was renamed as Baghmara by the Bengali inhabitants, Simsanggre as Williamnagar after the name of the first Chief Minister of Meghalaya, Captain Williamson Sangma. Hundreds of settlements like Mawkhap, Nongmyndo, Chippapara, Koltapara, Nongbet, Nongjri Hat, Ambodighat, Markangdoba, Hatimara, Harlibagan, Jimbarigaon, etc. did not exist in 1951 but appeared in 1971) or disappeared (for example, settlements like Dorangkre, Alubari, Komphehgiri, Laitwar, Mawkhim, Mawkhron, Lumpapen, Lumbyinna, Nongkrong, Nongmawpon, Nongshiap, Sinai, Slew, Rongripara, etc. appeared in 1951 but disappeared in 1971).

Toponyms in many cases have endonyms and exonyms. However, of the approximately 80 Khasi

villages covered by the Survey so far, very few show any difference except phonetic between the two. This is perhaps reflective of the cohesiveness of the Khasi identity.

The indigenous Khasi proper or personal names are very interesting. Look, for example at some of the name of our friends like Curiously, Funny, Seventyone, Marchtime, NEHU Washington Blah, Hitler, etc. Personal names generally carry positive values. In the Buddhist tradition, name is reflective of the form or form of the content- *naamaroopa*. Proper names are generally viewed positively by the communities. But a name like Latrine (though apparently isolated) for a person is found among the Khasi. While the Khasi place names are indexical, the personal names seem to be more arbitrary as not much is known of the convention or tradition of naming among the Khasi (which calls for further enquiry and sociological explanation) and therefore easily replaced by the Christian. As for the relation between the two- the place and personal names, some place names are derivatives of personal names and vice versa but more in case of surnames. This area, like the other ones, needs to be looked into in detail. The Central Institute of Indian Languages, therefore plans to take up a toponymic survey of Meghalaya in addition and parallel to the on going Linguistic Survey Khasi.

## **PLACE NAMING IN MANIPUR: BASED ON SURNAMES**

**Salam Brojen Singh and**

**Leihaorambam Sarbajit Singh**

There has been a tradition of naming the villages in various parts of Manipur since early days in consonance with surname. Actually, this is according to the old tradition where the king used to give or distribute surnames to his people in accordance with their given duty or occupation and situations related with particular events or incidents. This tradition was particularly at the peak during the reign of king Khongtekcha.

**Villages known after surname:** Though there is no hard and fast rule that the village should be inhabited or resided by only those people belonging to that particular surname. There is sufficient trends of naming the place after the particular surname settled first there or the number of their households being the majority when the village settlement came into being. There is also a tradition where the name of the district or the block is attached to identify a particular place. Some examples of villages in Manipur which are named on the basis of surname are stated below:

1. Kiyam Siphai: It is a village on the northern

bank of the Thoubal River, Thoubal District. It is about 18 km in the southwest of Imphal on the Indo-Myanmmar Road.

The families of the surname 'Kiyam' belonging to one Kiyam Bihari Singh were the first settlers. Since the surname Kiyam was known among the first settlers, the village came to be known as Kiyam Village. Later on a number of persons who served the King as sepoy's were given land and made their settlement in this village. In course of time the village came to be known as Kiyam Siphai, 'Siphai' means 'Sepoy'. (Primary Source: Kh. Tomba Singh, 70, Retd. School Teacher, Kiyam Siphai Village)

2. Thokchom: It is a village in Thoubal District, Manipur.

About three generation ago, one person named Thokchom Uriba Singh settled first in this village though nothing could be known about this. Since he started the settlement, the village came to be known as 'Thokchom village' after his surname. But today, there is not a single family in the village which belongs to the surname, 'Thokchom'. (Primary Source: S. Ibopishak Singh, 63, Retd. Head Clerk, Thokchom Village)

3. Potsangbam : It is a village in Bishnupur District,

Manipur.

During the first settlement of this Village, there were four persons of 'Potsangbam' surname. They were- (a) Potsangbam Gokul Singh (b) Potsangbam Angangjao Singh (c) Potsangbam Abungjao Singh and (d) Potsangbam Keroba Singh. The first settlement of this Village is believed to have started about 200 years ago. Since the Potsangbam people first started the settlement, the village came to be known as 'Potsangbam village'. Besides, it is also known as 'Kha-Potsangbam village' as the village is located on the southern side of Imphal. It is believed that the king gave the surname 'Potsangbam' ('Pot' means 'goods' and 'sangba' means 'guarding') for looking after the goods of the king loaded in the royal boat. (*Primary Source: P. Kriti Singh, 65, Potsangbam Village*)

4. Oinam: This village is situated 18 km from Imphal on both the eastern and western sides of Tiddim road.

According to the local elders, the first man who settled down in this village was Tenba. He showed more ability with his left hand in doing everything. The surname 'Oinam' was given to mark the left-handed nature of Tenba. In Sagei Salairol

(a Meitei Puran) also, it is mentioned that - it is called 'Oinam' as the 'oi' (left hand) shows more nimbleness in working, eating, drinking and in everything, the surname 'Oinam' was given to him. After his settlement, many others belonging to different surnames also came to settle there. But it is said that the village came to be known as 'Oinam' taking the surname 'Oinam' which settled first there. It is believed that the settlement there is around 300 years old. (*Primary Source: O. Yaima Singh, 54, Oinam Village*)

5. **Thounaojam:** This village is in Imphal West, Manipur.

The first man who settled in this village was Thounaojam Haojou. The first settlement was made during the reign of Churachand Maharaj (1891-1921). The settlement is believed to be about 110 years old. Later on, families of some other surnames joined the settlement. The village came to be known as 'Thounaojam village' after the surname of the first settler. The surname Thounaojam belongs to Luwang Clan. (*Primary Source: M Ibomcha Singh, 66, ReM Hindi Teacher, Thounaojam Village*)

6. **Takhellambam :** This village is also in Imphal West District, Manipur, 11 km from Imphal,

Capital of Manipur. The first settlement in this village was made by one Takhellambam Murari. The surname, Takhellambam was given to remember that they came from Takhel (Tripura). This surname is derived from the word Takhel (Tripura). Manipuris called the present Tripura as Takhel. (Sanahal, 1970 : 254). The time he lived there is considered to be during the reign of king Churachand. A true fact which proves his (Murari) residing in the village is the existence of an expanse of paddy fields located in the western part of the village which is still known to everyone as 'Murari Loukon' (Murari's paddy field). After a few years, others belonging to different surnames began their settlement in this village. Since, the village was first settled by Takhellambam surname, the village came to be known as Takhellambam village. The settlement is believed to have started before 300 years ago. (*Primary Source: M Mani Singh, 65, Chowkidar, Takhellambam village*)

7. **Maibam:** It is a village in Bishnupur District, Manipur. It is on the eastern side of the Tiddim road about 18 km from Imphal.

The first person who settled in this village was one Maibam Mungyampa. After the settlement of Maibam, a few other families belonging to other surnames joined the settlement. Since the village



was first settled by the people of Maibam surname, the village came to be known as Maibam village. It is believed that the surname 'Maibam' in this village was the progenitor of the 'Maibam' surname. The surname 'Maibam' is derived from 'Maiba' which means 'traditional physician'. The surname belongs to Khuman clan (Amubi et al., 1994:38). (*Primary Source: M. Tolachou Singh, 97, Maibam Village*)

8. **Pukhrambam:** It is a village in Imphal West District, Manipur.

The origin of the families of the surname Pukhrambam was Moirang clan. The settlement is said to be about four or five generations old. It is believed to be about 250 to 300 years old. After the settlement started by the people of Pukhrambam surname, some other families belonging to various surnames also came to join the settlement. Since the village was settled first by the 'Pukhrambam' surname, it came to be known as 'Pukhrambam village'. (*Primary Source: P. Nongthon Singh, 71, Pukhrambam Village*)

9. **Meitram:** It is a village in Imphal West District, Manipur. After going down about 10 km along the Tiddim road from Imphal and turning east,

the village can be reached at a distance of about 1 km from the road.

It is said that, about 200-300 years ago members of the Meitram surname settled first in this Village. However, no one belonging to this surname is now living in this Village. All of them (Meitram) have migrated to other places. However, the exact duration of the migration could not be ascertained. Since the surname of Meitram was the first settler of the village, it was named after this surname 'Meitram'. (*Primary Source: Kh. Thambaljao Singh, 86, Meitram Village*)

10. **Thiyam:** It is a village in Bishnupur District, Manipur.

According to Sagei Salairol (a name of Meitei Puran), two persons belonging to Thiyam surname viz., Thiyam Nemba and Thiyam Tanglam were the first settlers of this Village. Whereabouts of their origin could not be ascertained. After their settlement, people of other surnames also joined the settlement after marrying daughters of those Thiyam families. Since the people of Thiyam surname settled first in this Village, the place came to be known as Thiyam Village. The settlement is believed to be about 200 years old. (*Primary*

*Source: Th. Bira Singh, 77, Thiyam Village).*

From the above, it is observed that the surnames came into being following distribution of work/occupation to each individual. The king distributed the surnames of his subject for the betterment of his administration. It is clearly mentioned that many surnames were given after their professions. It may be noted that when people of the same surname reside at different districts or areas, prefixes like south/north, east/west are used for easy identification (example given in this paper).

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# UNDERSTANDING PLACE NAMES IN HISTORICAL GEOGRAPHY: A CASE OF VASAI

Dipesh Karmarkar

## 1. Introduction

In recent times, historical geography is showing considerable interest in the concept of 'place'<sup>1</sup>. Historical geographers are interpreting the meaning of place from a cultural perspective and are examining the construction of places by various social forces through time<sup>2</sup>. It is now well understood that each place is historically and geographically distinctive, with its own personality, its own history and geography.<sup>3</sup> As a place is realised through space and time<sup>4</sup> or through spatial and temporal consciousness of an individual, as Harvey<sup>5</sup> puts it, a place name identifies the spatiality, temporality and sociality of a place. Thus, understanding of place identities would be incomplete without a perspective of historical geography.

The place evolves through time as a product of distinct political-economic and socio cultural processes. Subsequently, these processes are manifested into the unique spatial structures of a place. These spatial manifestations qualitatively differ from place to place due

to variations in the nature of political, economic and socio-cultural processes. Place identities are not just manifested through socio-cultural systems per se, but more effectively through their spatial expressions. Thus, the distinct spatiality of a place, actually, renders it an identity.

Place names, evolved through time, represent the changing identity of a place. They are one of the significant data source for researches in historical geography. Place identities are constructed, deconstructed and reconstructed by dominant political forces. Changing names of places through time, therefore, represents the changing place identities. A study of language of the place names provides valuable clues about the culture of the people. The distribution of place names also suggests movements of people, the areas of colonisation and their relation to erstwhile and subsequent groups in these areas.<sup>6</sup>

In the 16 century, the establishment of Indo-Portuguese trading network led to the rise of cities along the Western coast of India. Vasai, located in coastal Western India, was one of these cities that came up on the coast of north Konkan. It has experienced phases of transition from ancient minor fishing hamlet to the capital of the Portuguese 'Provincia do Norte', ie., 'Province of the North' in the 16 century to the residential

zone serving Mumbai in the post-independent period (post-1940s). During this transition, Vasai's identity was shaped by interaction and confrontation among culturally heterogeneous groups such as the Gujaratis, the Muslims, the Portuguese, the Marathas and the British. Various names given to Vasai at different time periods [Vasya (Vasai) - Basai (Bahaddarpura) - Bacaim (Madrapore) - Vasai (Bajipura) - Bassein [Vasai] actually are an indicator of the process of changing cultural identity of the region. The latter is also manifested in the innumerable social practices and cultural habits. The present paper attempts to analyze the logic behind the changing place names of Vasai with reference to its changing socio-cultural identities. It is argued that the temporal changes in the place names of Vasai primarily represent the changing socio-cultural space of Vasai. At every stage of this change, a new place name provided Vasai with a fresh identity.

## 2 Vasya / Vasai:

Vasai is located in coastal Western India, particularly in  $19^{\circ}20'N$  and  $72^{\circ}49'E$ , about 48 kms north of Mumbai. It was actually an island surrounded by the Arabian Sea to the west, Vasai Creek (formed by River Ulhas) to the south River Vaitarana (that forms the Datiwara Creek) to the North and number of streams, marking marshy lands

to the east. The settlement was earlier known as 'Vasya',<sup>7</sup> associated with Sanskrit 'Vas' that meant to dwell. The name 'Vasya' is mentioned in an inscription of the Kanheri caves,<sup>8</sup> dated around 4th century AD. The inscription reads as:

*The charitable establishment of a place for the distribution of water by Sateraka, the minister in the Vasya Province of the Kshatrapas... '.)*

The name perhaps suggests the early settlement of Aryans. Most of the places in Vasai region had Aryanised names, such as, Vimalesvara, Nilmalesvara and Chakresvara.

Vien de Saint-Martin identifies Vasai as 'Banavasi' or 'Banavasi', as mentioned in Ptolemy's *Geography* (130 AD).<sup>9</sup> All these terms meant 'Vanavasi', i.e., the forest dwelling. This reference is primarily made due to the presence of dense forest along the Western coast. However, there are differences of opinion about identifying Vasai as Banavasi, the seat of Kadamba dynasty. Keeping these differences aside for a moment, one can find a striking connection between the name Vasai and the last few alphabets -'vasei' and 'vasi'. These words are quite close to the place name addressed by the natives, i.e., 'Vasai'. Functionally, all settlements are the places where people reside. It raises a question that why Vasai derived

its name with a specific address to 'dwelling', i.e., why a word with a general meaning was used for the specific place. Its answer lies in the locational characteristics of Vasai. The land of Vasai was very fertile drained by two major rivers - the Ulhas and the Vaitarana - and other water channels. People settled along the coast were engaged in subsistence agriculture and fishing, although at a very small scale. This well drained fertile land and its huge potentials to provide food security to the people might have attracted more people in the Past. So the name Vasai, actually, meant a 'better' place to dwell (more fertile, more productive and most suitable for human habitation). It developed some petty trade links with the Muslim and the Parse traders, who were engaged in the trade of rice, flax, vegetables, poultry, butter and especially, in valuable timber that was found in the neighbouring forests.

In addition to the above, Vasya or Vasai also represented the then existing feudal society. The dominant feudalism made it necessary for the traders to have contacts with the local agricultural landlords who had maintained the feudal mode of production and distribution.<sup>10</sup> It is also a possibility that people of elite and learned class addressed the place in Sanskrit as Vasya while the large cross section of the non-Sanskrit linguistic group called it as Vasai in Prakrit.



However, it must be noted that Vasya or Vasai was not a place of any influence due to the dominance of Surparaka or Sopara, a great ancient city of commerce and Buddhism (6th c. BC) located to the immediate north of Vasai on the regional urban landscape.<sup>11</sup> With the beginning of the decline of Buddhism during the post-Kshtrapa period (around 124 AD), Sopara experienced a decline in her trade. Its stage of final decline was marked with the arrival of the Arab merchants in coastal Western India during 8<sup>th</sup>- 9<sup>th</sup> c. AD. Till this phase, Vasai was a place of no or less significance. This negligible status of Vasai on the ancient map of the cities is also reflected in the absence of its mention by the Greek travellers<sup>12</sup> as well as by the Arabs to certain extent.<sup>13</sup> Thus, the name Vasya or Vasai represents a place of unexplored potentials with a feudal mode of production and distribution.

### **3. From Vasya / Vasai to Basai / Bahaddarpura :**

Since 9 C. AD, Arab merchants dominated the Indian Ocean trade, especially on the Red Sea route. They settled along the West coast and led to urban boom after a long period of urban decline. The ancient port of Sopara failed along with the decline of the Buddhism. Fall of Sopara paved the way for the rise of Vasai.<sup>14</sup> It was during this period when Vasai experienced gradual rise in population due to certain political factors. The

establishment of Muslim rule in Gujarat in early 14 century led to large scale religious conversion by the local Muslim rulers.<sup>15</sup> It led to in-migration in Vasai especially from Gujarat (Kathiawar in particular) and the migrants settled in the prosperous coastal zone of north Konkan, where they mixed with the fishermen (koli) community who had settled all over along the coast. Among those migrated families, some were already converted Muslim families. These infiltrations led to rise in the population of Vasai. However, still it remained an ordinary settlement.

In the first decade of the 15 century, North Konkan was annexed to the Sultanate of Gujarat that was founded after the rebellion against the Delhi Sultanate. Subsequently, Thane-Vasai was made one of the provinces under the Gujarat Sultanate.<sup>16</sup> During this period, Vasai was renamed as 'Basai'.<sup>17</sup> The renaming was as result of the influence of Persian / Arabic due to which 'va' was pronounced as 'ba'. During this phase, Vasai started growing. Initially, it grew primarily as administrative centre and to much limited extent as a trading centre. Later, it gradually rose into a flourishing port. In 1514 AD Barbosa described it under the name of Baxay and as a town of Moors and Gentiles, a good seaport and of brisk trade.<sup>18</sup> Under the Sultanate, Vasai developed good trading relations with Arabia. Many ships full of wood were used to visit Mecca where the Turks used them for

ship-building. In addition, Vasai also traded with very good quality of stone, as mentioned by Pyrad, a European traveler.<sup>19</sup>

Vasai grew as a trading centre with a considerable rise in population. In early 1450s, Sultan Bahadurshah settled the settlement inside the coast of Vasai to accommodate more people and named it Bahaddarpura.<sup>20</sup> The nucleus of Bahaddarpura can be identified with the present Pamaka (that houses a bus depot), about 1 to 1½ km from the Vasai fort. Bahaddarpura refers to a 'pura' settled by Bahadur Shah. The term 'pura' is used quite extensively for town, particularly for a walled settlement or a suburb (locality). A close look at the place names given by the Muslim rulers, be it the Sultans or the Mughals, shows that the term 'pura' is specifically used to refer to a suburb. Bahaddarpura, thus, was a suburb settled by Sultan Bahadur Shah.

At the beginning of the 16 century, the Indian Ocean trading network got modified due to the arrival of the Portuguese. After consolidating themselves in Goa and the Malabar, they concentrated on gaining control over Arabian Sea - Red Sea route. However, the route was dominated by the Arabs with a strong trading post at Diu. Portuguese, then identified Vasai as their future stronghold and persuaded the win over Vasai. It led to

regular confrontations between the Gujarat Sultanate and the Portuguese.<sup>21</sup> As a reaction to it, the local officer of Gujarat Sultanate constructed a fortress at Vasai to monitor and control the activities of the Portuguese. At this stage, Vasai became a military stronghold of the Sultanate to fight against the Portuguese. The fight got stronger leading to a lot of destruction of the region. This confrontation was aimed to gain/ retain control over Vasai. It shows the rising significance of Vasai on the urban map of the Western coast. Basai, thus, represents a flourished seaport and an efficient administrative centre. Vasai gained this significance due to its strategic location on the coastal route towards Red Sea. So, on one hand, Vasya represented a prime physical location providing food security to the people while Basai, on the other hand, represented a strategic location that had a potential of becoming the future emporium of trade. Basai also represents a gradually emerging socio-cultural landscape of Vasai of which the Islamic culture (including the addition of loan words from Persian/Arabic in the local language of Vasai) was a part. Basai marked a major turn in the place history of Vasai by taking it on the frontiers of the Indo-European trading regime.

#### 4. From Basai / Bahaddarpura to Bacaim Madrapore

The above-mentioned confrontation between the Portuguese and the Sultanate in coastal Western India

was centred upon Vasai. Construction of a fortress at Vasai by the local Muslim leaders was perceived, by the Portuguese, as a threat to suppress their resistance. Thus, they put up a series of attacks against the local Muslim army and finally succeeded in controlling Vasai in 1534 as a part of a treaty that also brought Bombay islands under their control. A developed estuary formed by river Ulhas, proximity to the dense forest and the hill range to the east nearness to Uttan which was famous for building stones as well as the presence of fishing and subsistence farming activities were the positive factors that motivated the Portuguese for long term development of trade in Vasai. Finally Vasai, now a Portuguese enclave, began its journey as the capital of their 'Provincia do Norte', that is, 'Province of the North'.

Under the Portuguese rule, Vasai was renamed as Bacaim. The name Bacaim is found in various inscriptions located inside the Vasai fort. One of such inscriptions of 1635-39 read as follows <sup>22</sup>:

SENDO V. REI PERO DA SILVA E CAPITAM  
DESTA FORTALEZA RUT DIAS DA DA'CUNHAA  
ODADE DE BACAIM, D. LUIZ D'ATAIDE, FRANOSCO  
PEREIRA.... E ALVARO COELHO MANDOU  
FAZER ESTA PRISAM, A QUAL SE ACABOU  
SENDO CAPITAM ANDRE SALEMA, E VREADORES  
ANTONIO TELES, TRISTAM .....

*(‘Pero da Silva being Viceroy, and Rui Dias Da’  
cunha Captain of thjis Fortress, the city of Bacaim, Dom  
Luiz d’Athaide, Francisco Pereira ..... And Alvaro Coelho  
caused this Jail to be built, which was completed while  
Andre Salema was Captain and Antanio Tekles, Tristam  
.....’)*

It needs mention that some of the earlier inscriptions<sup>23</sup> had mentioned Vasai as ‘Bacai’, may be it was Portuguese version of the Muslim ‘Basai’. But in later inscriptions Bacaim was inscribed. Actually, there was only an addition of ‘m’ after ‘Bacai’. One of such old inscription of 1554 read as follows:

‘REINANDO HO MUIO ALTO E MUITO  
PODEROSO REI D. JOAM DE PORTUGAL 3 DESTE  
NOME, E GOVERNANDO A India O VICE-REI, D.  
AFONSO DE NORONHA FILHO DO MARQUEZ DE  
VILLA REAL, SENDO FRANOSCO DE SA CAPITA  
O DESTA FORTALEZA E CIDADE DE BACAI,  
FUNDOU ESTE BALUARTE, PER NOME SAM  
SEBASTIAM, AOS 22 DIAS DO MES DE FEVEREIRO  
ERA 1554 ANNOS.’

*(‘During the reign of the most high and most mighty  
King Dom foam of Portugal, the third of this name and  
when D. Afonso de Noronha, son of the Marquiz of Villa  
Real, was viceroy and Francisco de Sa, Captain of the fort*

*and the city of Bacai, this bastion, named Sam Sebastian, was built on the 22<sup>nd</sup> February 1554.')*

The administrative significance of Vasai was increased as its control got extended from river Vaitarana to Karanja.<sup>24</sup> The Portuguese built a citadel exactly at the place where the erstwhile rulers constructed a fortress. The citadel, a core of urban Vasai was a political and military headquarters of the ruling Portuguese. Hence the governor, captains, and Portuguese fidalgos resided in the citadel. The settlement around the citadel was set apart for the better class of Christians and neither craftsmen nor Hindus were allowed to live there.<sup>25</sup> An outer wall was erected for the safety of the Christian population, including the merchants and the fidalgos. The population of Vasai fort and its surroundings grew faster and transformed into a big city.

The Portuguese introduced radical changes in the space economy of Vasai. Fishing, subsistence agriculture and salt making were the already existing economic activities in the region<sup>26</sup>. The Portuguese, however, converted the agricultural to plantation. Agricultural surplus thus produced, was invested in industries like food processing, cloth weaving, leather, bead production, building stone, timber and furniture. Increasing overseas trade and demand for warfare equipments contributed

towards the growth of ship building industry. Gradually, the economic base of Vasai changed from fishing and agriculture to industry and trade. It also experienced a transformation from a rural to an urban base with centripetal movement of people, employment and capital.<sup>27</sup>

Changing nature of agriculture, fishing and industry demanded more labourers. Vasai thus attracted considerable amount of population from the surrounding region. The Portuguese permitted the local and the migrant fishermen, agricultural labourers, soldiers and slaves to live little away from the Vasai fort in the old Bahadurpura. No special care was taken to safeguard their lives and the status of these exploited classes, thus, was kept peripheral in the new sodo-cultural space of Vasai. Bahaddarpura, under the Portuguese control, was renamed as Madrapore. The 'pore' seems to mean a locality, but the meaning of 'madra' is not known. The change in the name of the suburb from Bahaddarpura to Madrapore represents a shift from a royal Muslim suburb to a peripheral suburb of the exploited downtrodden.

The long Portuguese rule had a strong impression over the making of the cultural landscape and the social practices of Vasai. Europeans of that age, including the Portuguese, had considerable disregard for the non-Christian people and had little interest in



understanding cultures other than their own<sup>28</sup>. This attitude reproduced the new cultural landscape that actually exhibits the dominance of the Portuguese culture. They had a strong impact on the local architectural styles, food habits, social customs, language, built up environment, etc<sup>29</sup>. Interaction of the local people with the cultural practices of the Portuguese led to the formation of a complex cultural space. Bacaim, therefore, not only represents the capital city of the Portuguese 'Provinces of the North' and a great seaport, but also a heterogeneous socio-cultural space.

##### 5. From Bacaim to Bajipura/Vasai

The Portuguese colonies suffered a setback in the 17 century due to political disturbances at home and equally due to the consolidation of the Maratha Empire. Similarly, the dominance of the British over the Indian Ocean was also quite evident. As a result, the Portuguese lost their trade and subsequently their control over the colonies. Portuguese-Maratha relations were quite peaceful in mid-17 century. However, with the Portuguese turning hostile to Hinduism and adhering to forced conversion especially in many areas of North Konkan, the relationship got strained. Request from the local people of Vasai for help was thus quickly entertained by the Peshwas in early 18 century.<sup>30</sup> Although the first Vasai

campaign of 1737 by the Marathas failed, the second campaign in 1739 was successful and ended with a treaty. Vasai came to the Marathas as a part of the same treaty.

Under the Marathas, the name of Vasai was changed to Bajipura. It means the place controlled by the Bajirao, the Peshwa. Vasai became headquarters of the Maratha governor who was looked after the area from the Bankot River to Daman<sup>31</sup>. It was divided into seven major sub-divisions: Khanivade, Manikpur, Agashi, Sagvan, Nirmal, Sopara and Papdi. The Marathas offered grants of rent-free land to Brahmins and attempted to revive Hinduism. It was quite evident that the importance of the existing Portuguese fort was not recognised by the Marathas as they used stones of fort walls, churches and palaces to build their residences in Bajipura<sup>32</sup>. Marathas only built a Śiva temple and Maruti temple inside the fort. The Christian population migrated to Goa, Bombay and even to Portugal, while the converted locals stayed back in Vasai. With the Marathas taking no interest in trade and defence, economic base of Vasai got weakened<sup>33</sup>. The fort became redundant. Vasai experienced a total decline with negligible trade across the sea.

Bajipura, thus, represents few temples and nothing more. Most importantly, it represents the decline in economic prosperity and administrative significance of

Vasai. This decline had resulted out of sheer negligence of the economic potentials of Vasai and moreover a lack of vision.

## 6. From Bajipura to Bassein

Under the terms of the treaty of Pune, in 1817, Vasai with the rest of north Konkan passed to the British. This control was a part and parcel of the larger consolidation of their Empire; otherwise the British control over Vasai had less or no meaning for them. It was so because they had Bombay that had superior locational advantages compared to Vasai. Although they attempted to make use of Vasai for growing sugarcane, it failed due to their ignorance of the micro level agro-climatic conditions. As part of their efforts to install a sugar mill, the British converted the erstwhile Portuguese governor's bungalow into a sugar factory, which did not work well<sup>34</sup>. The chimney of the mill is still visible in the fort. Thus, within no time the once prosperous European city got almost perished. The name Bassein, thus, reflects a final decline of a great city.

## Changing Place Name and Identity of Vasai

Place Name	Place Identity
<b>Vasya/Vasai</b> (till 14 century AD)	Coastal settlements, Land of geographical potentials (well drained lands of the Ulhas - Vaitarana river), Land of food security, land of fishermen.
Basai/ Bahaddarpura (14th - 15th century)	Rise of Vasai, Strategic location on the Red sea route, marginal trade, fortress, impact of Persian/Arabic on local language, a suburb of importance, Frontiers of Indo European Trade
Bacaim./ Madrapore (16th - mid 17th century)	Growth of Vasai, A Great European city of the East, flourished seaport, Capital of the Portuguese provinces of the North, A Fort, heterogeneous socio cultural landscape (architecture, cuisine, language, socio-cultural practices, etc.), built up environment, a suburb of exploited down-trodden.
Bajipura	Beginning of the Decline, Temples of lord Siva and Hanuman)
Bassein (first half of the 19 <sup>th</sup> century)	Decline of Vasai, A sugar mill, decline of Vasai
<b>Vasai</b> (second half of the 20 <sup>th</sup> century)	Peripheralisation of Vasai, Market gardening ruralisation of population, residential zone controlled by builders.

## 7. Summing Up : Revisiting 'Vasai'

In the post-independence period, Vasai regained its name and it remains the same till today. Vasai as a trading centre dwindled after the decline of Portuguese and never regained its previous economic status. In the post-independence Period it continued to be neglected and was considered as a potential region. Since independence, many changes took place in the demographic, occupational and land utilization characteristics of Vasai. Population restarted farming, but this time it was market gardening and vegetable gardening, for serving the demands of Mumbai. Although urban population grew in numbers, the rural population increased at much faster rate than its urban counterpart. The people who found land prices in Mumbai quite unahordable took shelter in Vasai. In post-1960s, the similar population trend continued, but the occupational structure reveals a major shift from vegetable farming to industrial labourers, despite any major industrial establishment.<sup>35</sup> Thus, the number of daily commuters to Mumbai increased gradually. For present.. Vasai region is largely being used by a handful builders and developers and commercial corporations, making it a prime residential zone. Vasai, in the post-independence period, thus represents a peripheral status serving the growth of Mumbai. It must be noted that throughout

the time period, the name Vasai survived as it was a name used by the commons. The settlement experienced a series of changes from Vasya to Bassein, but the name Vasai was continued to be in use by the masses that include fishermen, agricultural labourers, farmers, slaves, Saltpan workers, petty traders, industrial labourers and so on. It is so because Sanskrit, Persian, Portuguese, and English were not the languages of the masses.

Historical geography of the place names suggests that place names reflect the political, economic aspirations of the rulers and innumerable socio-cultural practices arising out of cross-cultural exchange. These aspirations and practices are translated in spatial structures. Presence of nothing more than a fortress during the Sultanate rule reveals the relatively less significance of Vasai. The growth of Vasai was represented in a huge Portuguese fort and various buildings and palaces constructed by them. Thus Vasya → Basai → Bacaim → Bajipura → Bassein → is represented by a fishing hamlet → a fortress → a splendid fort, churches, heterogeneous culture → temples → a sugar mill → residential buildings. It is this shift identified through place names that expresses changing place identities.

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# PĀDALPERRA TALAṄGAL OF KOṄGU NĀDU - WITH SPECIAL REFERENCE TO TIRUCHEṄGŌDU

A. Suganeswari

The Kongu country is one of the earliest territorial divisions of South India included in the ancient home of the Tamils, which extended from Vengadam (ie. Tirupati) in the north to Kumari (ie., cape conorin) in the South. It figures in classical Tamil works. It seems to have embraced the whole of the old Coimbatore District, which included Karur and Namakkal Taluk and the southern portion of the Salem District. Talamalai, Velliangiri the Palani Hills and Kulittalai, marked the borders of it "show that it was surrounded by the Chera, Chola and Pandya countries. The term Kongu in Tamil is to mean "honey", "madhu" in the sense of intoxic drink and fragrance. Dr. Arokiyaswami opined that all the meaning of the term Kongu are applicable to the country it denoted, on account of the abundant flowers and the plenty of honey.

From the traditional sources we can identify seven Saivite centres known as 'Koṅgu - Ēḷu- Talaṅgal'. These seven temple centres have been celebrated in the hymns of Tevaram. They are Avinasi, Tirunana (Bhavani), Karur, Kodumudi, Tiruchengodu, Tirumuruganpundi and Venjaman Kudalur.

Saint Jnanasambandar has sung in his hymns on Bhavani (called Tirunana), Tiruchengodu (called Tirukkodimada Chengurur), Pandikkodumudi and Karur. Sundaramurtinayanar has sung on Avinasi, Tirumurganpundi, Venjamangudalur and Kodumudi while Tirunavukarasu nayanar has sung on Kodumudi alone.

**Venjamangudalur :** In the hymns of Tevaram Tirumurganpoondi is described as great city (Managaram) and Venjamangudalur as situated on the east bank of the river SIRRARU, and has assumed importance as city. It further describes about the high walls, palatial buildings, towers and pavilions touching the very skies surrounded by all kinds of fruit bearing trees.

**Avinashi:** Avinashi is known as "Dakshina Kasi" (Varanasi of the South) in the inscriptions of the Ummattur chiefs of the fifteenth century and pilgrims still believe that a visit to the temple gives the merit that is accrued through a visit to Varanasi.

**Bhavani:** Bhavani is also known as Tirunana. The *Bhavani kudal puranam* written in Sanskrit by poet Vasudevan gives the history of the temple in 901 verses in 18 chapters. This place was also called Dakshina prayag, Tenkailayam and Parasara Kshetram.

**Kodumudi:** Kodumudi was visited by the three

Saiva saints, Tirujnana- sambandar, Tirunavukarasar and Sundarar and their hymns about the temple figures in Tevaram literature. A special feature of this shrine is the expounding of the Doctrine of Trinity by the presence of the Trimurtis, i.e., Brahma, Vishnu and Siva together in one and the same place.

**Thirumurugan Pundi :** There is a belief that after killing the asuras, Lord Muruga installed a Linga at this place and worshipped here to get rid of the after effects of such killing. So this place came to be called Tuirumuruganpundi.

**Karur or Tirumalai:** Karur is called after the presiding deity Tirunilai Mahadeva or Pasupatisvara. This place is also known as Bhaskarapura or Bhaskaraksethra and the name was probably given by the Chola kings who traced their origin to Bhaskara or the Sun. Karur, also called Vanjimanagaram in the inscriptions, was the secondary capital of the Cheras. The famous Periyar river originates in the hills of this region and traverse through a long distance before it joins at Kodungalur.

**Tiruchengodu:**It is one of the seven Saivaite centres in Kongu-nadu. It is referred to as Tirukodimada Senkunrur in Tevaram. When Sambandar visited this place in the seventh century several of his devotes were affected

by a severe fever. But they were relieved from their sufferings as soon as he composed a Padikam on this place. Chengunrur is the name that comes across in his composition

Vēnda-Veṅṅiraṅindu Virinūriḡaḷ māḡbiṅalla  
 Pandanavum Viralāḷ - oru - bāgam - amarndaruḷik-  
 kondaṅavum poliḷ - śūḷ koḍimāḍach - Chengunṅūr  
 niṅṅa  
 andaṅaṅaittoḷuvār - avala - maḡuppārē

Tiruchengodu litetrally means a red mountain and the hillock derives the name due to the red stains on its sides. According to a legend found in the Sthalapurānam, a dispute arose between the god of the wind and the serpent king as to which of the two was more strong and powerful. The test applied was that the snake king should coil himself round meru mountain and the god of the winds should try to drag him off. At this contest, the wind was so severe that it dislodged one of the peaks and tore the serpent's hood. The mountain peak, stained with the serpent's blood, flew on the air and alighted as Tiruchengodu (red stained mountain). The hillock is also known as Nagagiri or serpent hill. *Tiru*-Holy or beautiful, *sem* means red and *kōḍu* means the peak of a mountain or the meeting place of the two Hills.

Subsequently Kamadhenu, the celestial cow, obtained

from Siva five peaks and set up one of them at this place. Thus the hill is composed of male and female elements. The peak got stained with Adishesha's blood by the side of kamadhenu. Tiruchengodu was included in Tiruchengodu-nadu and later find mentioned as part of Pundurai-nadu.

On a rock east of the steps known as Arubadampadi on the hill, there is a Tamil inscription which records an endowment of 20 *kalañju* of gold deposited with the Tiruvona -ganaperumakkal at Tiruchengodu by one Arattan Nakkiran's son on behalf of Manikanti - Odaiyamandal, a lady residing at Irodu for feeding twenty brahmanas every month probably on the occasion of Tiruvonam.

Another inscription belonging to the period of Chola Parakesarivarman records a gift of 26 *kalanju* of gold by Uttaman Ganavadi, a member of the assembly known as Sonattu Perumakkal at Tiruchengodu for the feeding of brahmanas on the hill on some festival days in the month of Masi.

Beyond this there is the main entrance to the temple of Ardhanārīśvara. One of the inscriptions from this place records the gift of gold deposited with the (assembly) perumakkal of 12 villages of Tiruchengodu for burning a lamp in the temple.



Tiruchengodu contains a number of inscriptions belonging to the period of Chola Parantaka I (907AD) and Rajendra Chola. Inscriptions also record the endowments made during the period of - Krishnadevaraya of Vijayanagar, (1522AD), the Nayaks of Madurai and the Krishnaraja Udaiyar of Mysore (1734 AD).

Two important copper plate charters issued from Tiruchengodu during the reign period of Sundarachola, register a grant by Kollimalavan Oriyuran Prathigandavarman for the spiritual enjoyment of his father who is stated to have died at Selam . The title *kollimalan* of Tiruchengodu charter was conferred by Oriyuran by the Chola. Another inscription from Valapurnadu dated in the 16th of Uttamachola records the gift by his mother Sembiyanmadevi to the God Dvarapathi Alwar on the Kolli Hills. Another gift mentions the provision for the same temple by Sundaracholan who is identical with his namesake of the Tiruchengodu charter. Thus Tiruchengodu assumed the importance during the time of Sundarachola and Uttamachola.

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## TRADE LINKS GLEANED THROUGH THE STREET NAMES

T. Sreelakshmi

The acts and deeds of the human beings which left undeniable mark in the history are remembered in several ways; by erecting memorials, placing portraits or statues or through giving connected names to the places where they occurred. In similar way, several place names stand as testimony to the historical events. In this paper, I am trying to put forth the place names which attest the trade links existed along the east coast in general and between Machilipatnam and Madras (present day Chennai) in particular.

Madras was a great centre of trade for East India Company for about three centuries. In search of new trading centre on the east coast after the Company faced problem with the Golconda rulers at Machilipatnam, they have chosen a strip of land beside Chennapatnam. It was founded by Ayyappa Naik, brother of Damerla Venkatappa on his father's name Chennappa Naik. Francis Day proposed this land for the trade settlement. Necessary grant was made through a firm order issued by Damerla Venkatapati under Vijayanagar emperor of Chandragiri in August, 1639. The Fort St. George was

built near the village Madraspatnam. (Madirass- the Indian town with flat houses). Two towns united rapidly after the English settlement. The English preferred the name Madras for this new settlement.

The merchants (cloth), painters, weavers, dyers of Machilipatnam had a strong relationship with newly established trade settlement. To the northern esplanade of Fort St. George, they built their houses in a place which was popularly known as George Town (also known as Black Town). Owing to trouble with the Mughals it was decided to dissolve the factory at Machilipatnam in August, 1687 by the English East India Company.

The main product of Machilipatnam was 'painted cloth' - *kalamkari*. The cotton cloth painted by using vegetable dye was unique of its kind in the country. It is particularly valued for its special properties of design and colour. Attempts were made to have settlements in Madras by these private merchants as this trade was profitable and exemption of import taxes for a period of thirty years. Many Indians were the suppliers of cotton and muslin on contract to the Company. The seniors were termed as Company's Chief merchants. In 1701, a new contract was made with Joint Stock merchants. From this year a common seal was employed bearing three concentric circles. In the outer are the words Company Merchants, Madras in English, and the inner the words

Chennapatnam, Company's merchant in Telugu characters (Public Consultations, Vol.xxx, p.230, 11 Nov, 1701).

The trade links of Machilipatnam with Madras is reflected in a street name. Bunder Street in George Town has got direct relation to the settlements of the Budarees; natives of Bunder (etymologically port) i.e. Machilipatnam which marks the memory of their trade links. Affiliated street names suggest existence of the necessary other related aspects of the trade. The adjacent street is called Godown Street, which served the purpose of godowns for the goods. Washermanpet named after its inhabitants, lying to the north of George Town grew up about the same time. The company had in their employment a large number of washers, dyers and painters of cloth which came from the weaver's looms. First they settled in Peddunaickenpettah; but subsequently they moved to the north of the Black Town where the fresh water sources were available for their requirements. Sunkurama, a merchant of 18 century, had a garden at the end of the meandering river Coovum which was taken over by new weavers' village known as Chintadripettah. Government resolved in 1734 to erect a weaving town on the site of Sunkurama's garden (shown in the enclosed map of 1733) and to permit only Spinners, Weavers, Washers, Painters and the necessary attendants to settle in the village. A cowl was granted on these terms and

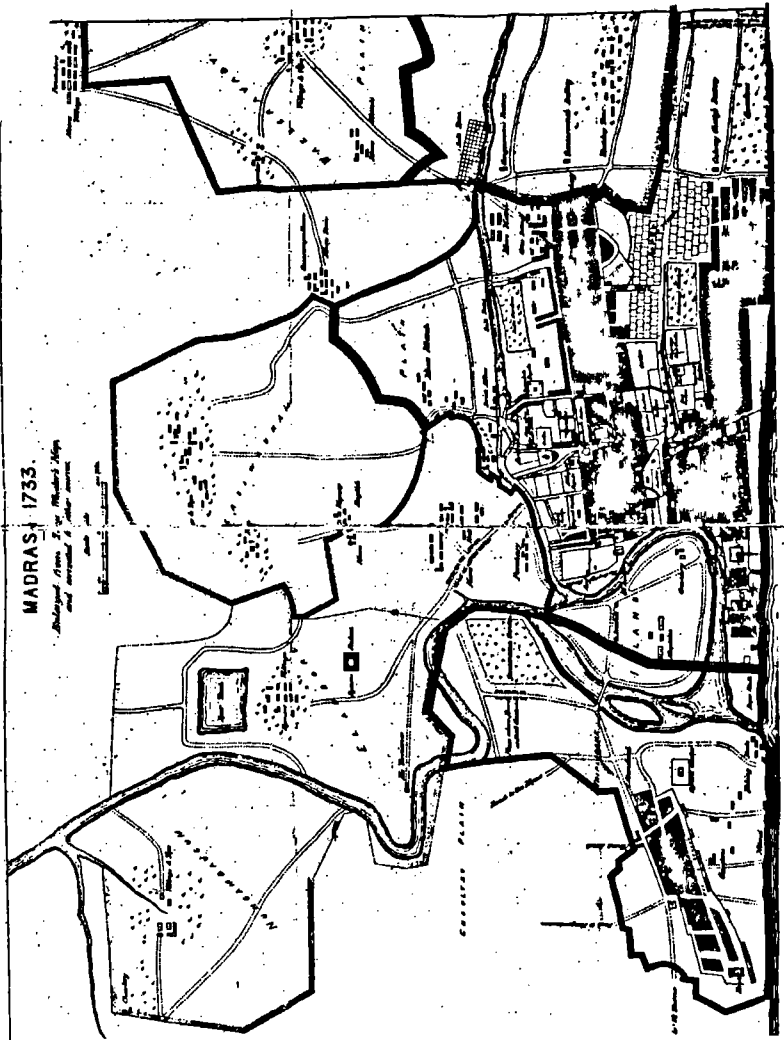
Bemala Adiappa Narayana helped in the settlements of the village. By that time Sunkurama had succeeded by his colleague Thambu Chetty as the chief merchant. All these merchants were remembered by leaving their names to the streets viz., Adiappa Nayakan street, Thambu Chetty street, etc. The growth of these suburbs indicates a period of great prosperity in the cotton trade which was the chief investment of the Company.

It is not out of context to mention few other place names named after the merchants, Hunter's Road, Vepery, is named after John Hunter, a free merchant in 18 century. Yeldham's Road, Teynampet (Eldam's Road) named after a free merchant of early 19 century.

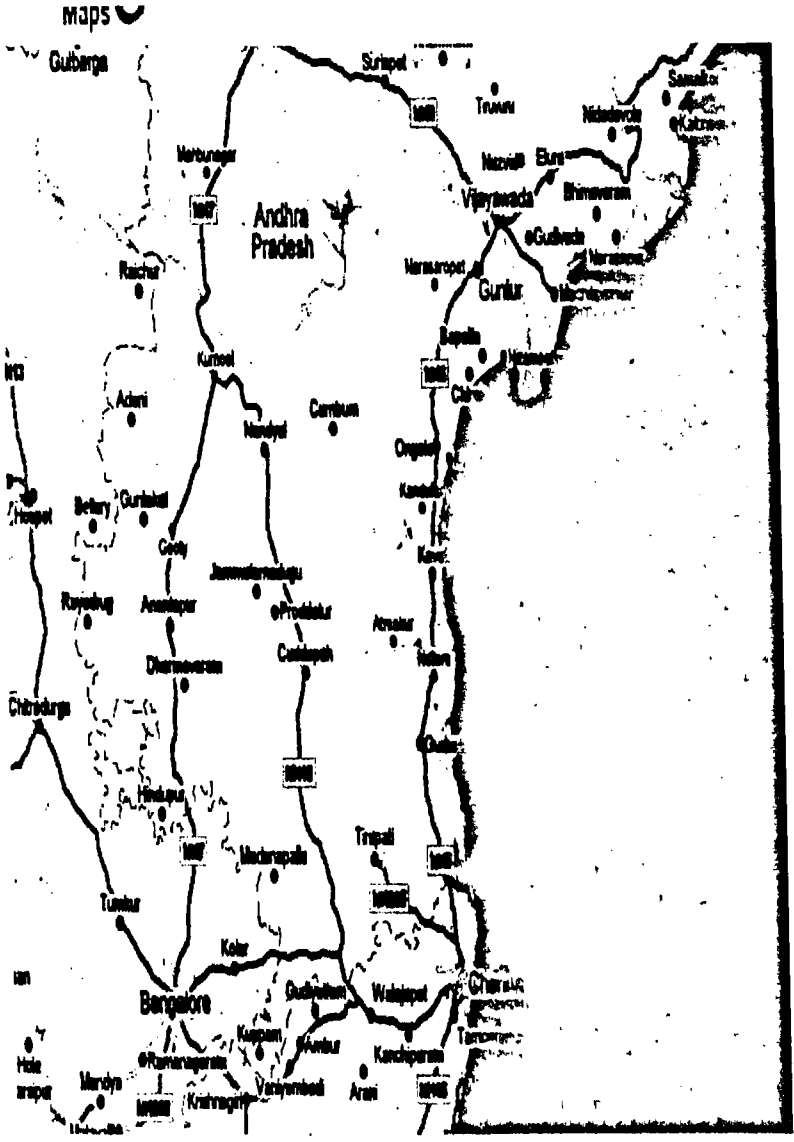
It is a known fact that the British came here to have mercantile relations with India. Hence, they were in search of suitable conditions for a profitable trade. After Machilipatnam in the eastern coast, they managed to sustain and develop a strip of land into the trade and administrative centre of the English East India Company. The shift of their trade agency is reflected in the civic and administrative dealings. To build a missing link between the abandoned trade centre (Machilipatnam) to the established once (Madras), an attempt has been made through the study of street names and its relation to the forgotten trade of the bygone days.

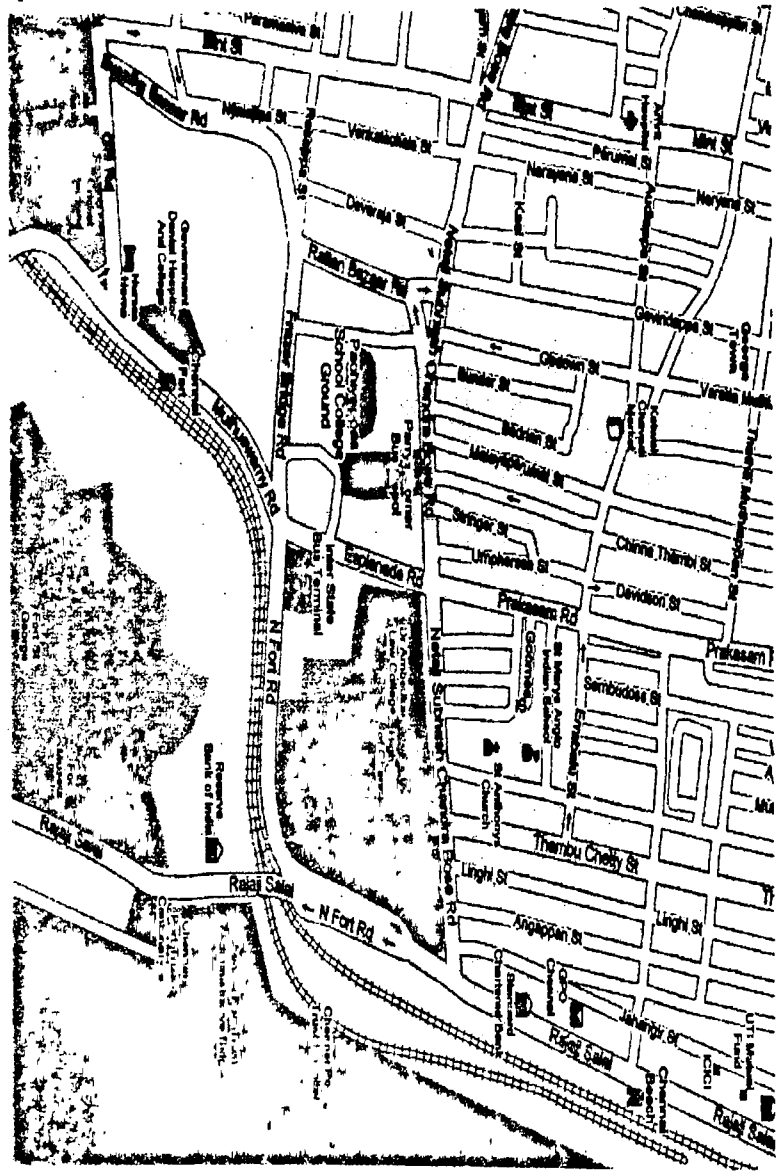
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## TOPONYMY OF VILLAGES OF PURI DISTRICT

Subrata Kumar Acharya

The modern district of Puri formed a part of South Tosali in early medieval times and it was under the occupation of the Vighrahas and the Mudgalas. Later on the territorial unit was under the direct control of the Śailōdbhavas, the Bhaumakaras and the Sōmavamśis. The Imperial Gaṅga rulers who had constructed the present temple of Jagannātha at Puri, extended liberal patronage to the Purushōttama - Jagannāth cult. Under their patronage not only the cult was popularized but also the place became one of the holiest centres of the Hindus. During the Imperial Gaṅga rule, there was a perceptible change in the ideology of kingship. Starting from Anaṅgabhimadēva III (1211-38 AD) the rulers treated Lord Jagannāth as the Supreme Lord of Orissa and considered themselves as His representatives. This practice was also followed by the succeeding Sūryavamśi Gajapatis. The Gajapatis and the Bhois of Khurda made liberal donations to the brāhmaṇas and created many *agrahāra* villages in and around the city of Puri. They had followed a peculiar method of naming the newly created brahmanical settlements. The places were named after

the names of the persons who founded or established the villages. In the present paper the toponymy of all such villages have been examined. Besides, an attempt has been made to analyse the places which have been named after castes, sub castes and various professional groups. The Census Reports of 1961, 1971 1981 and 1991 have been consulted for the purpose.

*Pura* or *Paura* is a popular settlement terminology, meaning a city or a township. However, in actual practice, it is also used to denote a village. The place name Puri is derived from this word.<sup>1</sup> During the Gajapati and post-Gajapati period many brahmanical settlements were created and they were popularly known as *śāsana* villages. The word *śāsana* is a cognate of the ancient *agrahāra*. It is mostly added as a suffix to the proper names of the villages. The early Oriya texts give credit to Purushōttamadēva 1566 A.D, the Sūryavaṁśi Gajapati ruler, for conceiving the idea of establishing sixteen *śāsana* villages.<sup>2</sup> Out of the sixteen *śāsanas*, three were created by him, nine by his queens and four by his officers or ministers.<sup>3</sup> The practice was also followed by the Bhoi rulers of Khurda.

Gajapati Rāmachandradēva 1568-1607 A.D was a patron of brahmins and not less than sixteen *śāsanas* were established by him. Most of the *śāsana* villages have three or four words joined together.

1. Bijaya - Rāmachandra - pur-śāsana	Puri
2. Pratāpa - Rāmachandra - pur- śāsana	Puri
3. Pratāpa - Purushōttam - pur - śāsana	Pipili
4. Bīra - Rāmachandra - pur śāsana	Satyabadi
5. Bīra - Balabhadra pur - śāsana	Puri
6. Bīra - Narasiṅha pur - śāsana	Puri
7. Bīra - Mukunda-pur-śāsana	Satyabadi
8. Bīra - Gōvinda-pur-śāsana	Satyabadi
9. Bīra - Pratāp-pur-śāsana	Puri

In the above list the suffix *pura* is after the proper name and then the second suffix *śāsana* is added to it. However, in recent times, the second suffix is not used in many official records or reports. The place names further contain some prefixes as well. Whenever a king was establishing more than one *śāsana* village and naming them after his personal name, he normally distinguished the villages by prefixing the words like *Bijaya*, *Pratāpa*, *Bīra*, etc., The words are adjectives of the proper nouns. They signify valour, bravery and pride of the kings. King Rāmachandradēva I created five brahmanical settlements and named them after his name. In order to distinguish them he called them as

1. Bīra - Ramachandra - pur .
2. Pratāp - Rāmachandra-pur
3. Bijaya - Rāmachandra-pur
4. Śrī-Rāmachandra-pur and
5. Ubhayamukhi - Rāmachandra-pur<sup>4</sup>

From *Chayinī Chakaḍā*, we come to know that Gajapati Purushōttamadēva established three *Śāsanas* and one of them was known as Prasanna- Purushōttamapur. *Prasanna* literally means pleased and suggestive of the fact that the king was pleased to register the grant in favour of the brāhmaṇas. The kings and officers who established only one *śāsana* village each did not use any prefix to the village. Thus we have Narasiṅhapur śāsana (Gop PS) and Harēkṛishṇapur śāsana (Puri PS)

Besides the brahmanical villages, there are a number of villages in the district which are named after non-brāhmaṇa castes or sub-caste groups or their professions. In the following list the professions of the various caste or sub-caste groups have been bracketed after the proper names of the villages.<sup>5</sup>

- |  |            |
|--|------------|
| 1. Bania (goldsmith)                   | Kakatpur   |
| 2. Bania (goldsmith) - sahi            | Nimapara   |
| 3. Bania (goldsmith) - kera            | Puri       |
| 4. Bhandari (barber) - bara            | Brahmagiri |
| 5. Bhandari (barber) - Kuda            | Brahmagiri |
| 6. Chasa (cultivator) - Khanda         | Puri       |
| 7. Danduasi (village watchman) pada    | Brahmagiri |
| 8. Gauḍa (milkman) - bandha            | Brahmagiri |
| 9. Gauḍa (milkman) - hat               | Satyabadi  |
| 10. Gauḍa (milkman) - kera             | Brahmagiri |
| 11. Gauḍa (milkman) rana-pada          | Puri       |
| 12. Grama Khandita (a sub-caste group) | Satyabadi  |
| 13. Keuta (fisherman) - janga          | Kakatpur   |
| 14. Keuta (fisherman) - kudi           | Brahmagiri |

15. Keuta (fisherman) - saanda	Nimapara
16. Khanduala (weaver) - pur	Brahmagiri
17. Mahari (dēvadāsi) - pokhari	Delanga
18. Mali (gardener) - barahi	Pipili
19. Mali (gardener) - kera	Puri
20. Nolia (fisherman) - patana	Krishnaprasad
21. Paika (foot soldier) - mara	Brahmagiri
22. Paika (foot soldier) - pada	puri
23. Paika (foot soldier) - pada	Pipili
24. Paika (foot soldier) - sahi	Nimapara

Some of the professional groups were engaged in the services of the kings or the cult. For example, the word *Pāika* is a derivative of Sanskrit *Padātika* meaning foot soldier. In fact they formed the militia of the local ruling chiefs and were living together in some villages. Similarly it is well-known that the gardeners and the *dēvadāsis* were engaged in temple services. Since the district borders the Bay of Bengal, the fisherman communities like the Nolias and Keutas lived in the villages on the coast.

Some of the villages of the district are named after the titles or surnames of the non-brahmins as proper names followed by the suffix *pura*, *sāhi* or *paḍā*. Thus, we have

1. Biswal - pur	Nimapara
2. Jena-pur	Krishnaprasad
3. Jena-pur	Brahmagiri
4. Khuṅṭia - banapur	Brahmagiri
5. Maṅgarāja - pur	Pipili
6. Patasani - pur	Pipili
7. Sāhu - paḍā	Brahmagiri, and
8. Subuddhi - puḍā	Pipili

*Biswāl*, *Maṅgarāja* and *Pāṭasāni* are family titles of some Kshatriyas and Khandayats. *Maṅgarāja* is also well-known as a family title of rulers or zamindars. *Jenā* is used as a surname by the sudras, mostly cultivators. *Khuṅṭiā* is a title given to the persons engaged in an advance guard of the king or deity. It is also a family title of *Mastānā Brāhmaṇas* or *Sebaka brāhmaṇās* or *sūdras*.<sup>6</sup> *Sāhu* is a popular surname of the traders or merchants. *Subudhhi* is a family title bestowed by kings on persons of intellect.<sup>7</sup> The place names *Gauda* (Brahmagri PS) and *Gauḍa-ghai* (Puri PS) have something to do with *Gauḍa-dēśa*, i.e. Bengal. Alternatively, they could have been named after *Gauḍa* (milkman) sub-caste group of Orissa. But the Place name Tamil-udi suggests that the inhabitants of the village were Tamils of South India.

It is not out of the place to discuss some of the suffixes used in the above lists of villages. *Sāhi* and *paḍā* literally mean a street having many houses. *Kudā* or *Kuḍi* denotes a mound of earth. *Khaṇḍa* or *Khaṇḍi* is a part or a division of a village or township consisting of a number of hamlets. *Ghāi bandha* and *pokhari* mean a reservoir, a pond and a tank respectively. This suggests that the villages were close to water sources. *Bara* and *Prasāda* signify a boon or a gift. *Hāṭ* is a market place. The literal meaning of the word *kerā* is a small bunch or cluster of corn or grass. The suffixes *jaṅga* and *salanda* attached to



the proper name Keuta do not give any sense. However, *jaṅga* can be a contraction of the word *jaṅgama* meaning movable, changing or temporary. Hence it may be interpreted as a temporary settlement of the fisherman community of the locality.

From the above discussion it has been observed that Puri is one of the districts of Orissa having the largest concentration of brāhmaṇas and brahmanical villages. This is mainly due to the popularization of the Purushōttam - Jagannāth cult. Puri is also considered as one of the four sacred centres of pilgrimage of the Hindus. Besides, because of its proximity to the base of power of Orissa, such as abhinava Bārāṇasi Kaṭak (i.e. modern Cutack) under the Gaṅga Gajapatis and later on Khurda under the Bhōls, it received direct liberal patronage of the rulers. The kings not only popularized the cult but also patronized the brāhmaṇas. Most of the brāhmaṇas were, therefore, engaged in serving the kings and the cult. The toponymy of the villages further revealed the composition of other caste and professional groups.

### Notes and References

1. While giving an account of Wu-cha or Odra country Hiuen - Tsang gave an interesting description of a city name Che-li-ta-lo, which was a thorough fare and resting place for

sea going traders and strangers from distant lands. Cunningham accepts the rendering of Che-li-ta-to as Charita or Charitapura, and identifies it with the present town of Puri. (A Cunningham, *Ancient Geography of India*, ed. by B.N. Mazumdar, Calcutta, 1924, p. 510).

2. Sudhakar Pattanaik, *Chakaḍā Pothi* and *Chakaḍā Basāna Bā Chayinī Chakaḍā* (in Oriya), Cuttack, 1959, pp. 24-34.
3. *Ibid.*, Gajapati Purushōttamdēva, in his 35 *aṅka* year (AD 1496) established Prasanna Purushōttamapura śāsana. He had created two more *śāsana* villages. His queens such as Sri Padma dei, Sri Rodana dei, Sri Mohana dei, Sri Elama dei, Sri Hira dei, Sri Satyabhama dei and Sri Krishna dei had created the *śāsana* villages like Padmapur, Rodanapur, Mohanapur, Elamapur, Hirapur, Satyabhamapur and Kṛishṇapūr respectively after their names. Two more villages were also established by his queens. The king's officers such as Sri Markand Āchāraja, respectively founded the villages like Gōpināthpur, Biswanāthpur and Markand Pur after their personal names. Another officer names Sri Nityananda Basistha established the village Lakshmi Narayanpur śāsana after his family deity Lakshmi Nārāyaṇa.
4. K.N. Mohapatra, *Khurudhaā Itihāsa* (in Oriya), Bhubaneswar, 1969, 18.

5. The star-marked villages in the list are reported to be uninhabited villages in the *Census Report of 1961*. Vide M. Ahmad (ed.), *Census of India 1961, Orissa, District Census Handbook*, Puri, Cuttack 1966, pp. 418 & 440.
6. Gopal Chandra Praharaj, *Pūrṇa Chandra Oḍiā Bhāṣākōṣa* (in oriya), Cuttack, 1934, p. 2006.
7. *Ibid.*, p. 8618.

# ONOMASTIC STUDY RELATED TO NARASIMHA

N. Pankaja

## Introduction

Lord Narasimha as Vishṇu not only pervaded the Universe in philosophical sense but also omnipresent in place and personal names etc as the study reveals. The generic suffixes and prefixes of these furnish information to reconstruct the Historical Geography. Suffixes are *paṭṭi*, *palli*, *pāḍi*, *pēṭṭai*, *puram*, *kōyil*, *ūr*, *maṅgalam*, etc.

## Meaning of suffixes :

Ūr : To dwell

Palli-settlement or hamlet

Pāḍi=hamlet/agricultural village

Puram=city town

Paṭṭi=to settle

Pālayam=army/war camp/surrounded by hillocks

Maṅgalam=Chaturvēdimāṅgalam donated to vēdic brāhmaṇas

Agrahāram=Brahmin settlement

Varam=city

- Pūṇḍi=water storage area  
 Samudram=water resources  
 Kuppam=a heap/a pile/a dung hill  
 Abdhi=water sources  
 Nallūr=paddy field area  
 Nagaram=town or city  
 Kal=rocky area  
 Kuṇṇam=hill  
 Kōyil=settlement around temple  
 Pēṭṭai=market area/trade center  
 Puṇari=water sources

The place names given below show the affiliation of

Narasimha.

Name of the village	Division
Siṅgampaṭṭi	Ambasamudram Tk
Siṅgilippaṭṭi	North Arcot
Siṅgalpāḍi	Gudiyattam
Siṅganahaḷḷi	Rayadurg Taluk
Siṅganādanahaḷḷi	Hospet Tk
Siṅgarājanahaḷḷi	Adoni Tk. Bellary
Siṅgadēvanahaḷḷi	Bellary Tk
Siṅgarāyapalli	Badvel Tk.
Narasampalli	Dharmavaram Tk
Narasīngarao palli	Pulivendia Tk
Shōliṅgūr	Wallajapet Tk
Siṅgānallūr	Erode

Siṅgānallūr	Pollachi
Narasāpuram	Cudappah
Narasāpuram	Kalyanadurg Tk
Narasiṅapuram	Tiruppatur Tk
Narasiṅapuram	Wallajapet
Narasiṅapuram	Poonneri Tk
Narasiṅapuram	Sriperumbudur
Narasiṅapuram	Tiruvallur
Narasiṅapuram	Chittoor Tk
Siṁhādriapuram	Pulivendla Tk
Narasankuppam	Chengalpattu
Siṅgaṇikuppam	Tindivanam
Siṅghri Kōyil	Vellore
Siṅgampūṇḍi	Vandavasi
Siṅgampūṇari	Karaikudi
Siṅgasamudram	North arcot
Narasiṅgarāyaṅpēṭṭai	Gingee
Arikēsarinallūr	Tirunelveli
Arimēya viṅṅagaram	Tirunangur

### Narasiṅgampāṭṭi (Ānaimalai), Madurai District

The cave temple at Ānaimalai, eight kilometres from Madurai, is on the road to Melur. This place, though not a Divyadēśam has been sanctified by Ālyars' hymns. It is situated between the two holy places - Aḷagarkōyil in the north and Tirumōhūr in the east. There is a hill in the shape of an elephant adjoining it, hence, it got the name Āṅnaimalai. The Yōga Narasiṁha Perumaḷ temple is situated to its west in a vilage called Narasiṅgam. It was built by Māraṅṅ Kāri, a minister

of the Pāṇḍya king Jaṭilavarman, also known as Māraṇ Śaḍaiyaṇ (Varaguṇa I). This place is named after the deity Narasiṃha who saved Madurai against the jainas as described in Tiruvilaiyāḍal Purāṇam. Siva's arrow is called as Narasiṃhabāṇa.

### Nammālyar's connection

This place has connection with the Vaishṇava saint Nammālyar of Tiruvāymoḷi. Māraṅkāri Mūvēndamaṅgala-pēraraiyaṇ was a resident of Karavandapura. This is identified with Uggiraṅkōṭṭai, which also signifies the coinage of the name after the deity. This place is also mentioned in Tirupparaṅkunṇam inscription which is justified by the carving of rockcut sculpture of Narasiṃha in the act of killing the demon.

The inscriptions at this temple are in ancient Tamil and Vaṭṭeluttu script. There are two inscriptions of Śrīvallabha Pāṇḍya which speak about the gifts made to the temple. There are also inscriptions of medieval Pāṇḍyas of which one of them, belonging to the rule of Sundara Pāṇḍya (1216 A.D.) give details about his conquest of the Chōḷa country. Another inscription says that land gifts were made at Iyakkimaṅgalam village for conducting the festival in the Āṇaimalai temple. Inscriptions belonging to the rule of later Pāṇḍyas,

especially Māṛavarmaṅ Sundara Pāṇḍya I, are also available but most of them are incomplete. The Yōga Narasiṁha idol at the temple is six feet high, sculpted on the hill itself.

At the entrance into the *maṇḍapa* of the cave near the Narasiṅga Perumāl temple, the inscription is engraved in Vaṭṭeluttu characters of early 9<sup>th</sup> century A.D. It states that a certain Nambirāṅbhaṭṭa-Sōmāsi-Parivrājakar renovated (*pudukku*) something which refers evidently to the *maṇḍapa* where it is found. Though no king's name is mentioned, the record may be attributed to the early Pāṇḍya period.

The following label inscriptions in Vaṭṭeluttu and Tamil characters are engraved below the images of the Jaina gods sculptured in has-relief on the rock near the cave at Āṇaimalai. They are datable to about the beginning or the end of the 9<sup>th</sup> century A.D., and as they must have been incised in Pāṇḍya times only. On the rock in the rock-cut temple of Narasiṁha there is an inscription of the 21st year of the viceroy of the Pāṇḍya king which registers a gift of sheep by a private person for a lamp in the temple of god Narasiṅgadēva at Āṇaimalai.

The inscription of Jaṭavarmaṅ Sundara-Chōḷapāṇḍya, one of the Chōḷa- pāṇḍya chiefs in the rock-cut temple of Narasiṁha is dated in the 21st year of his reign. It is incomplete, but from the available portion it appears to



refer to some gift made for the maintenance of a perpetual lamp in the temple of Narasiṃha, by the wife of Sēndan-Bhaṭṭaṅ of Iraiyaṅaraiśūr, which is a place in the Tirukkoyilur taluk of the South Arcot District. Āṅaimalai is said to be situated in Kīḷiraiyaṅimuṭṭam in Rājēndrasōḷa-vaḷanāḍu, in Rājarāja Pāṇḍināḍu.

On a stone built into the floor of the platform in the shrine of the goddess in the cave-temple here, there is a fragmentary inscription, the beginning and end of which are lost. The 6th regnal year of a Śrīvallabhadēva is mentioned here. A gift of land in the vilage Durgābhagavatinalūr made probably by Kandāḍai Kāḷamēgha-Bhaṭṭa of the Āpastamba-sūtra seems to have been recorded originally. Palaeographically the record may be assigned to the 12th century.

### Singampatti, Tirunelveli District.

The Vaṭṭeluttu inscription that is engraved in early characters is damaged and hence purport cannot be clearly made out. It is not dated in the reign of a Pāṇḍya king, but appears, however, to refer to the death of some hero probably in one of the frontier skirmishes, which were frequent events in early Pāṇḍya history. The writing may be attributed to the 7th century A.D. and may be compared with the label inscription of two lines engraved

in the rock-cut cave at Pillaiyārpaṭṭi, Ramanathapuram district and another label at Aivarmalai, Madurai district. This seems to have been named after the early Pāṇḍya king. The Vaṭṭeluttu hero stone inscription found here lend support to fix the data of the Pāṇḍya king. Siṅga in this place name is a corrupt form of the word Narasiṃha. The suffix paṭṭi represents a settlement. Siṅgamāpaṭṭi assumed the status of a Zamindari area during the late Nāyaka period.

#### Nāmakkal, Salem District

Nāmakkal is one of the foremost among the 'Narasimha Kshētras'. The hill here is also called Sāligrāma Parvatham and Śrīśailam, in this sacred place. Narasiṃha and Lakshmi are united together to bless the devotees as Lakshmi Narasiṃha. It is believed that Kamalālayam later came to be called 'Nāmakkal'. The cave shrines of Narasiṃha and Anantaśāyi are cut on the sides of the hill, Inscriptions refer to Guṇasīla of Atiya family who excavated the cave here in the 7<sup>th</sup> Century A.D. Both the Narasiṃha and the Anantaśāyi caves have later additions in the form of *maṇḍapas* and subsidiary shrines.

Both the cave temples are dedicated to Viṣṇu. The main shrine contains an enormous rock-cut image of the seated Narasiṃha. On either side of him are the moon

and the sun holding 'chowries'. Śiva and Brahma are shown with an attempt to cool the wrath and fury of the man-lion Narasimha. Cave excavated by Atiya chief came to be called Atiyēndra Vishṇugriham.

Nāmam+kal is the etymology; *Kal* denotes a rocky area or hill which is in parabolic shape. The Narasimha cave here have three forms of Vishṇu - viz., Narasimha, Varāha and Vāmana. The relief of Ugra Narasimha tearing the entrails of Hiranya strikes terror in the heart of the onlookers. Two Vimānas in the Narasimha and Anantaśāyi caves differ slightly from each other. The former has a sacrificial horse and a parasol in addition.

#### Simmakkal, Madurai :

This place is in the heart of Madurai city. It is a business center near Yāṇaikkal. There are stone lion and stone elephant in the standing posture. In between Ānaikkal and Simmakkal, there is an old Śiva temple called Paḷaiya Chokkanātha temple.

#### Parikkal, South Arcot District :

In order to pacify an enraged Narasimha, Goddess Mahālakshmi embraced Him and thus the place got the name Parikkal. The mūlavar idol here is said to be Svayambhu. This place is 23 km from Villupuram. One

can find a huge Āñjanēya idol standing on the left side of the road facing west without a roof to protect him from rains and scorching Sun, like his counterpart in Nāmakkal, By travelling in the western direction further three kms, one can reach Parikkal, after crossing the Southpeṇṇai. The Garuḍā Nadi flows two km north of Parikkal. As it is situated between two rivers, it is considered as holy as Śrīraṅgam.

### Rājasiṅgamaṅgalam, Ramnad District

Rājasiṅgamaṅgalam, in Ramnad district has been named after the Pāṇḍya king Rājasiṁha, lion among the kings. Siṁha is the shorter form of Narasiṁha. King assumed this name on account of his leaning towards Vaishṇavism. It is also justified by the occurrence of his inscriptions in Tirukkōshṭiyūr. The suffix maṅgalam is an abbreviated form of chaturvedimaṅgalam.

In Rājasiṅgamaṅgalam, on the north, west and south walls of the Kailāsanāthasvāmi temple, there is a record comprising of several fragments with intervening portions dated in the 10<sup>th</sup> year of the king. It refers to the remission of taxes on some lands granted by the king for meeting the expenses of the temple at Rājasiṅgamaṅgalam, a *brahmadēya* in Varaguṇa-vaḷanāḍu, on the representation made by Mānābharaṇaṅṅ who is styled as 'nampillai' in the inscription.

### Tirukkōshṭiyūr, Ramnad District

Inscription of Saḍaiya Māraṇṇ refers to Kīlīraṇiyamuṭṭam probably named after the killing of the demon Iraṇyakaśipu. The name of Āṇaimalai is also referred to as Kīlī-Iraṇiyamuṭṭam. This is justified by the carving of sculpture of Narasimha at Tirukkōshṭiyūr. The donor of this temple hails from Kīlīraṇiyamuṭṭam.

### Āvaṇiāpuram, North Arcot District

Āvaṇi means lion and the Lord is said to have obliged Bhrīgu Mahaṛishi by appearing before him in the form of five *divya dēśa* deities. At Āvaṇiyāpuram, near Wandavasi, there is a hill abode of two deities. Lord Narasimha is found in a small cave (technically known as *kuḍavarai kōyi!*). A three-tier Rājagōpuram welcomes one with its grace and grandeur. We first pay obeisance to Āṇjanēya before entering the shrine of Lord Narasimha. There is an Yōga Narasimha in the same hill at a higher altitude where Lord Venkatēśvara is housed. Here Lord Narasimha is in a sitting posture, Goddess Mahālakshmi is seated on his left thigh. His left arm is around His Consort and His right hand is in *abhaya hasta* position. His upper hands are holding the chakra and the conch. The unique feature in this temple is that Goddess Mahālakshmi has the face of a lioness. There is also an Āvaṇiāpuram in Madurai near the Airport.

## Tiruvelukkai Chengalpattu District

The word *vēl* means desire; since Narasimha, out of desire for this place, resided here, this shrine came to be called as Thiruvelukkai. Legend also has it that Bhṛigumuni was blessed with a vision of Narasimha at this shrine. Lord here has manifested himself out of desire in order to save his devotees. Hence by praying here, one could fulfil his wish with the help of Lord's blessings. Vēdānta Dēśika has sung about this *sthalam* in his *Kāmāsika Ashtakam*' (kāma + asika - standing on his own wish). It is sung by Ālvars as "Velukkai Nilnagaryay Mānnagaram mamada Velukkai, Mannu madil kāṭchi Velukkai Alariyai"

## Paḷaiya-Śīvaram, Chingleput District

Śīyapuram named after the deity came to be called Jiyarpuram in later inscriptions. The deity Rājendra Chōḷa Viṅṅagar Siṅgapuram Ālvar has been named after the title of Kulōttuṅga III, and further also known as Tribhuvanavīra chaturvēdimaṅgalam after the title of Kulōttuṅga III. This place was also called Uttuthigachōḷa Chaturvēdimaṅgalam after the later Chōḷa chiefs.

At Tirumukkuḍal, Chingleput District, on a slab supporting a beam set up in the inner enclosure of the Venkaṭeśa perumāl temple, there is a record which states that, in the 24<sup>th</sup> year of Vijaya-Nṛipatuṅgavikramavarman,

the assembly of Śīyapuram in Ūrṅukkāṭṭuk- kōṭṭam agreed to maintain a perpetual lamp in the temple of Vishṇu-Bhaṭāra at Tirumukkūdal for the interest on 30 *kaḷaṅju* of gold received by them from Arigaṇḍa -Perumānār, son of Kāḍupaṭṭi Muttaraiyar. Paḷaiyaśīvaram near Tirumukkūdal is called Śīyapuram in inscriptions.

### Shōḷiṅgūr, North Arcot District

Kaḍigai represents the fraction of time. Since the Perumāl gave his sēva to the rishis within a kaḍigai, this *sthalam* came to be called Thirukkaḍigai. Kaḍigai is the *tadbhava* form of *Ghaṭika* meaning 'a learning center'. It served as a center of learning during the Chōḷa period. Śrī Lakshmī Narashimāswami temple, is situated at Shōḷiṅgūr in North Arcot district. This place is called Chōḷasimhapuram probably named after the title of Paraṅtaka I, whose inscription is found engraved here. The suffix *puram* represents the city.

Ūr is derived from the generic suffix *puram*. Shōḷiṅgūr is a Viṅṇagaram sung by Tirumaṅgai Āḷvaṅ as

“Akkarakkaṅi kaḍigai kaḍi kamalum  
karar kuḍandai kaḍigai  
Vaṇḍu Vaḷaṅkiḷarum nil chōlai  
Vanpuṅkaḍikai ilankumaraṅ taṅ viṅṇagar”

The etymology of the place name is Chōḷa + siṅga

... Time of ... has been reckoned as three hours. ... an educational center for Vēdias. Ū is to ... city

### Chēramādēvi, Tirunelveli District

The epigraph on the west wall of the central shrine in the Ammainātha temple at Chēramādēvi, in Ambasamudram Taluk, is dated in the 12th year of Sundara - Chōla- pāndya. It registers an agreement given by *aganāḷigai* - śiva brāhmaṇas of the temples of Chōlēndrasimha-Īśvaram and Śrī Kayilāyamudaiyār-Śrīkōyil to burn a lamp in the latter temple in return for the interest amount.

The name Chōlēndrasimha Īśvaram is said to have been coined after the title Chōlēndrasimha assumed by Rājarāja I. Though he figures as a donor to a Śiva temple, yet his title suggests that he was a devout worshipper of the Vaishṇava deity Narasimha, the corrupt form of which is *Simha*.

### Mēṭṭu Aḷagiya Siṅgar, Trichy District

There is sculpture in the eastern tower of Srīraṅgam worshipped as the main deity. Aḷagiya simha means the beautiful simha. Aḷvar" Aḷagiyan tāne.



+ puram. Gaṭikā + chalam=Hour + Hill. Time of Narasiṃha avatar has been reckoned as three hours. Ghaṭika means an educational center for Vēdas, Ūr is to dwell, Puram=city

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Ariyūruvam tāne  
Palagi avan̄ tale panimin”

The pontiffs of Ahōbila mutt are named after the deity as Aḷagiya Śīngar’

**Kāṭṭu Aḷagiya Śīngar, Trichy District**

Near Jambukēśvaram there is a temple called Aḷagiya Śīngar which is said to have been built by the Hoysala ruler Ballāḷa III during thirteenth century.

**Tiruvallikēṇi, Chennai District**

There is a shrine of Aḷagiya śīngar to the west of the temple of Pārthasārathi. This is earlier than the main temple dedicated to Pārthasārathi.

**Sīngaperumāl Kōyil, Chingleput District**

Padalādri Narasimhaswami temple, popularly known as Śīngaperumāl̄kōyil is about 48 kms from Chennai. This was sung by Tirumaṅgai Āḷvar. This temple is referred to in an inscription of Rājarāja I as Narasimha Viṅṅagar Āḷvar and the place as Seṅgun̄ram. The deity enshrined on the top of the hill is mentioned as Seṅgun̄ram meaning ‘the red hill’. Sīngaperumāl̄ is the variant name of Narasimha viṅṅagar āḷvar. Interestingly this is one of the early cave temples of the Pallavas. Sīngaperumāl̄ is known as Padalādri. The etymology of the word is Śīnga

Viṇṇagaram. Ari represents 'the Siṃha indicating the deity Narasiṃha, who is a presiding deity of this temple.

### Tirukkuṟṟuṅkuḍi, Kanyakumari District

This is one of the 108 *divya* dēśams sung by Āḷvars. The etymology of this place is *Tiru + kuṟṟumai + kuḍi* which is explained as below.

Kuḍi = Agricultural village, *Kuṟṟumai* = small. From the Āḷvar hymns, it may be explained as "Kuṟṟuṅkuḍiyaḷ Aḷaga". The Tirumaḷiśai Āḷvar has sung in praise of the deity as "Śingam enbatu unnaiyē. i.e, the representation of Narasiṃha who is enshrined here.

### Tiruppullāṇi, Ramnad District

At Rameswaram the deity is seen resting on the *darbha* grass. This deity was sung by Tirumaṅgai Āḷvar. The story of Hiraṇyakaśipu is reflected in his verse as "*Pariya Iraṇyanatu aham Aṇiyukirāl Ariyuruvai kiṇḍāṇ*". This can be justified from the abode of Narasiṃha who has killed the demon Hiraṇya with his nails. The term *pul* denotes the grass.

### Śrīvilliputtūr, Ramnad District

There is an early temple dedicated to Lakshmi Narasiṃha and can be dated back to 8<sup>th</sup> century

as gleaned from the inscriptions here. The hymns of Tiruppāvai sung by Āṇḍāl in praise of Lord Narasiṃha mentions the expressions “Ērānda kaṇṇi Yaśōdai Iḷamsiṅgam”, “Sīriya siṅgam”, etc.

The hymns of Periyālvar “Anthiam pōtil ari uruvāki ariyai alittavaṇai” mentioned in Pallāṇḍu contains the expression “ari” meaning Siṃha, i.e., indicating Narasiṃha only.

### Narasiṅapuram, North Arcot District

Narasiṅapuram, is about 21 km from Arakkonam on the Chennai-Tandalam Perambakkam road, where the five hundred - year old Lakshmi Narasiṃha Perumāḷ temple is located. Though the architecture in the temple made one to think that it belonged to the Vijayanagar period, yet there are inscriptions dating back to the reign of the Chōḷa kings. There are in all 14 inscriptions. The scholars consider that those in the Āṇḍāl shrine basement are ancient and belong to the period of Kulōtuṅga Chōḷa I and Vikrama Chōḷa I. They speak about the construction of the Madurāntaka Viṅṅagar temple at Madurāntakanallūr (the present Madhurāntakam)

The inscriptions of the Vijayanagar kings belong to the reign of Achyutadēva-mahārāyar and Vīraveṅkaṭa-patirāya. They mention that Tīrtharapiḷḷai gifted the village of Periya Puliyara or Narasiṃhapuram to

brahmins so that they could live there and look after the temple. Another inscription says that various gifts were made to brahmins to recite vēdas for the welfare of Narasa-nāyaka, the father of Achyutadēvarāya. Yet another inscription speaks about the installation of the Utsava idol known as "Prahlēda Purandarar" again by Tīrtharapillai, which was also known as Narasanāyakapuram. The name of the deity mentioned in the places donated for worship clearly suggests the leaning towards Vaishṇavism, particularly the worship of the deity Narasimha by the Chōla and Vijayanagara kings.

### Singavaram, South Arcot District

The place is named after the deity Narasimha. The etymology of Singavaram can be explained as *Singan* + *Varam*. *Singam* is the corrupt form of Narasimha and *varam* is the corrupt form of *puram*. An inscription from the Raṅganātha temple belonging to the reign period of Māṇavarman Vīrapāṇḍya records the grant of wet lands in the village of Pallavanpaṭṭu to god Nāyaṅār Dēvapperumāḷ set up in the temple of Nāyāṅar Paṅṅi-Āḷvar in Tiruppaṅṅikuṅṅu in Singapuram in Palkuṅṅarakkōṭṭam in Jayaṅṅondaśōḷa - maṅṅalam by a person (name lost) of Rājarājapuram in the same division. Singapuram came to be called Singavaram in course of

time.

Yet another inscription on the south base of the central shrine in the ruined Ādivarāha Perumāl temple during the reign period of Maṛavarman Kulaśekhara I. (1298 A.D) records the tax-free gift of the village of Siṅgapuram for the merit of the king (Perumāl) to god Paṅṅi Ālvār in Tiruppaṅṅirikunṅru in Siṅgapuram in Siṅgapura - nāḍu in Palkunṅrakkōṅṅtam in Jayaṅṅoṅṅḍaśōḷa-maṅṅḍalam by the Nāṅṅavar of Seṅṅjimalai-ppaṅṅru. The place Siṅgapuram assumed importance during the Pāṅṅḍya period and became a sub-division.

In a record from the Ādivarāha Perumāl temple belonging to king Mallikārjuna and dated śaka 1378 (1457 A.D.) there is a referance to the provision made to meet the service called *tiruvilakkukkuḍi* to the god Paṅṅi Ālvār in Siṅgapuram in Seṅṅjippaṅṅru in Siṅgapura-vaḷanāḍu in Palkunṅrakōṅṅtam by Tiruvēṅṅḍamuḍaiyāṅṅ Sūrappa-vēḷāṅṅ. The place generally assumed a *vaḷanāḍu* status on account the involvment of the rulers and the public in the affairs of the state.

Siṅgapuram was a bigger territory which enjoyed the status and income from this place and therefore the money was diverted to the temple of Puṅṅriālvār of this place. In all probability this was a big temple complex which included the shrines of Narasiṅha and Paṅṅriālvār.

**Conclusion:**

The places named after Narasimha will enable us to understand the regional history and the cultural significance.

## THE NAME AGASTYA IN LITERATURE AND INSCRIPTIONS

M.D. Sampath and S. Saroja

A scholar who thinks of Aryanisation of South India cannot forget the name of Agastya. As a personal name, it has gained momentum from time to time and in different regions. The name Agastya figures in two great epics *Rāmāyaṇa* and *Mahābhārata*. A number of religious literature have been floated both in Sanskrit and Tamil. Apart from these two sources the name has become popular in the Far East also. In *Rāmāyaṇa* Rāma, the epic hero quotes about the *āśrama* dedicated to Agastya. *Agastya iti vikhyātō lōke svēnaiva karmaṇa*.

The Vēdic sayings about Agastya are not wanting. Agastya was reminded of his family duties that have not paid much attention by his wife Lōpamudra. The verse quoting this incident figures in the *Ṛig vēda* (R.V.I, 179.6). Agastya is loomed large not only in the *Atharvavēda* but also in the popular literature. A large group of literature which bear the name of Agastya are available in the Tamil country. It is well known that Agastya was born of Mitra and Varuṇa, when they saw Ūrvaśi. Agastya is known for his short stature. One of the hymns of the *Ṛigvēda* refers to Agastya as :



*Ubhau varṇau ṛishir ugraḥ pupōsha satyā dēvēsha  
vaśisho jagāma*

Sāyaṇa has interpreted this as making a reference to a practice of matrimony and austerity by Agastya. If this verse is taken in the literal sense, it may be pointed out that the Agastya was the protector of two *varṇas* of Āryan society. All the stories connected with Agastya are given in the *Rāmāyaṇa* and *Mahābhārata*. The term *Ṛishir-ugraḥ* indicates his fierce attitude.

There is an interesting storey connected to Agastya, as one who drank the waters of the ocean. This indicates the force of nature which denotes the end of monsoon. This is substantiated by the fact that Agastya was worshipped for the withdrawal of rain. There is a saying called *Agastyōdayē-jalās - śudhyanti*. According to Poerbatjaraka, this statement has been introduced in the sense of Hindu colonists in Java and other areas across the seas. This indirectly refer to the spread of Brahmanism towards Archæpaelago. Agastaya has been considered as the master of Hindu colonies beyond the seas. The section called *Agastyāchāra* in Varāhamihira's *Bṛihat Saṁhita* indicates the proceeds of the colonial trade accruing to the Hindus of the beginning of the Christian era.

*Rāmāyaṇa* and *Vāyu purāṇa* locates the Agastya-bhavanas in Malayadvīpa, besides locating the same in the

mainland where the waters of Tāmbraparaṇī originates. The cult of Agastya was established as a mark of appreciation when he consumed the waters of the ocean. It may be said that the v̄edic Agastya is a historic figure. Later he has been introduced as a legendary figure and this is confirmed by the establishment of āśrama in his name throughout the length and breadth of our country. With the advent of Agastya the issues like Āryan and Pre-Āryan cultures in the Tamil country cropped up. Had he been a v̄edic saint and considered as the father of Tamil, thereby giving room to the interpretation that there was no civilization before he set foot on the Tamil land, then the problem of aryanisation need to be given weightage. But we know from the epigraphical evidences, that the Tamil had an independent culture of their own and the entry of Āryans was only an intrusion.

The early Tamil records coinciding with the megalithic culture marks an era for the advent of Tamil script and Tamil language. This justifies the statement that Agastya entered the scene when Tamil culture commenced. The rise of the early Pāṇḍya kings like Neḍuñcheliyan quoted in the Māngulaṃ Tamil cave Brāhmī records and the availability of the megalithic urn inscription

dated not earlier than 4<sup>th</sup> or 5<sup>th</sup> century BC, to

some extent sets at rest the controversy on the claims of Agastya. However, one school of thought persists the claims that were raised on behalf of Agastya in the 7<sup>th</sup> or 8<sup>th</sup> century A.D., when one of the earliest Pāṇḍya records are available. The Vēlvikuḍi plates of Neduñjeliyaṅṅ claims that Agastya was the *guru* (preceptor) of the Pāṇḍya kings and who received the honours from the *āchārya*. Verse 3 states:

*Kumbh-ōdbhavō bhavati yasya munih  
purōdhās sa śrī nidhir-jjayati Pāṇḍyanarēndra  
vamśah*

This is interpreted as : victorious is the race of Pāṇḍya kings, the mine of prosperity, whose family priest is the sage Agastya born of the pitcher, who stopped the rapidly growing mountain from further growth, and drank all the waters of the ocean. This charter further states that the crowning ceremony of the Pāṇḍya was performed by the hand of the pitcher born (sage Agastya), etc.,

The text reads as :

*Kumbha sambhava kara prāpt ābhishēka kriyē*

Agastya is referred to as the family priest of the Pāṇḍyas in Kālidāsa's Raghuvamśa (VI), 61) and in the commentary on Iṛaiyaṅṅār Agapporuḷ. Agastya is supposed to have been the founder of the Tamil language

and the author of Tamil grammar *Agattiyam* mentioned in Tamil literature.

Reverting back to the legendary connection, it has been argued by some scholars that Agastya was celebrated in Indian culture as the apostle of Āryan culture in non-Āryan lands and as a devotee of Śiva. His role in the foundation of Hindu kingdom in the Far East is important from several points of view. He acts as a liaison between the royal personages and the God and thus was able to transmit to the ruling monarch the benefits of Śiva in the form of liṅga. Not only in the Pāṇḍya kingdom, Agastya figures in the development of iconography in Java. During the 10<sup>th</sup> and 11<sup>th</sup> centuries AD, he was responsible for the foundation of the state at Champā and Kambuja. Agastya, the preceptor of the Pāṇḍyas carried the cult of Śaivism, in which Śiva played as the guardian of the empire. This paved the way for the spread of Āryan culture. The foundation of the Hindu kingdoms was made possible due to the spread of their arts and their religion along with the employment of Sanskrit as its cultural medium. In the early centuries of the Christian era, the Hindus started travelling in large numbers and it was observed that a distinctly evolved culture was carried to the islands. One can find the spread of Hinduism alongside Buddhism due to the colonization. This resulted in the observance of *Dharmaśāstras* and

the use of Sanskrit inscriptions. Thus one can find the mention of Agastya and his worship in the Far East.

According to Chinese sources the foundation of Langya sieou (Langkāśuka) took place around the 2<sup>nd</sup> century AD. Lanka Śuka has been identified with the area on the upper reaches of Perak river, on the Malay peninsula. In the Tamil inscription of Rājēndrachōḷa this place is known for fierce battles (*Kalaṅga -valviṅai*). Ilaṅgāśōkam, which is the same as Langa-ya-sseu-kia of the Chinese sources and Lanka Śuka of the Malay and Javanese chronicles.

The central region of Ligor is called Tambaliṅga or Tāmbaraliṅga (Chinese Tan -mei-lieou) was another kingdom. A Sanskrit epigraph from this place belonging to 6<sup>th</sup> century A.D. records an endowment for the merit of Buddhist and Brahmanical institutions for conducting worship of Pāramita and Agastya. The places Langka śuka and Ligor (Dharmanagari) of the Indonesian islands are not far from each other. In Borneo, one of the Sanskrit records belonging to King Mūlavarman, mentions an icon called Vaprakēśvara, probably a form of Śiva or Agastya or local deity but not related to *Paḷlippaḍai* shrines. The donations of various types like *gōsahasrika*, *kalpavṛiksha*, *jaladhēnu* etc., and the conduct of *bahusuvarṇaka* sacrifice are found mentioned in the Sanskrit records.

Besides the Pāṇḍyan titles *Mīnāṅkita Śailēndra*, there are other reasons for the closer ties that the Pāṇḍya country had with Java. The Changgal inscription of Sañjaya dated 732 AD mentions about South India in its expression *Kuñjara Kuñjadēśa*. It also states that a Śiva temple was founded in Java during this period as evident from the verse.

*Śrīmat Kuñjara kuñjadēśa nihi (tat-va)ṅśād iti  
vādhṛitām sthānam divyatmanṁ Śivāya jagatas- śarṁbhōstu  
yatrād-bhutaṁ*

*Kuñjara Kuñjadēśa* has been identified with the Pāṇḍya country where exists *Kuñjaradāri* identified with the *Tāmbraparaṇī*.

The Pāṇḍyan family is said to have settled down in *Kuñjara Kuñjadēśa* with which the sage *Agastya* is connected. In fact god Śiva has been taken to be the foremost king of the Pāṇḍya family.

The Changgal record of 8<sup>th</sup> century shows that the Javanese kingdom had some affiliation to the Pāṇḍya country on account of the occurrence of the Pāṇḍyan titles. Thus Śiva in the form of *liṅga*, the founder of the kingdoms in Java, *Champā*, and *Kambuja* and the dynasty stand to gain the benefit of a brahmin who acts as an intermediary between divinity and royalty.

The brahmin who played an important role in the establishment of these kingdoms came to be called Agastya. Is it possible to say that Agastya brought about the fusion between pre-Āryan and Aryan culture? The answer is rather difficult. However, the theory that the sage Agastya was venerated in Java and stood as a binding force for the establishment of a cordial relation between the Pāṇḍya dynasty and the country over which they ruled. The Pāṇḍyan titles known at Java during the 13<sup>th</sup> century A.D. lend support to the above view.

A Sanskrit record from Dinaya in East Java dated 760 A.D. refer to the foundation of a sanctuary of Agastya by a son of king Dēvasimha named Gajayāna, who has been identified with Ki-yen of the Chinese sources. The rulers of this line worshipped Śiva named Pūtikēśvara. It is from this record that we come to know about the displacement of Sañjaya and the Śaivaite religion from Central Java to the Eastern Java.

The cult of Agastya can be seen making its appearance from Prā mbañan in Central Java according to a record from Pereng say around 766 AD or so, when Śailēndra continued his rule as a successor of Sañjaya.

*Pūrvvaiaḥ kṛitam tu sura dārumayīm samīkshya  
kīrttipriyaḥ talagatapratiṃam manasvi ājñāpya śilpinām  
aram saḥ dīrghadarssi kṛiṣṇādbhutō pālayamayīm nṛipatiḥ*

*chakāra, rājñ Agastya śakābde nayana vasurase Mārgga-  
sīrse cha māse ardrārthē Śukravāre pratīpāda di-  
vasē paksha sandhau dhruvē rittigbhiḥ vēdavidhbhiḥ  
yatīvāra sahitaiaḥ sthāpakādyaiḥ samaumaiaḥ  
karmajñaiḥ kumbhalagnē sūdrdha matimata sthāpitaḥ  
kumbhayōṇiḥ.*

In Śaka 682 (760 AD) the king ordered the image of Agastya (*kumbhayōṇiḥ*) to be installed with the help of priests, officials, men learned in the Vēdas, ascetics and others. According to tradition, Agastya led the colony of Āryans to the Podigai hills but in the *Rāmāyaṇa*, Agastya is stated to have invited Rāma in order to overcome *Rāvaṇa* the king of Śrīlāṅka. In the same *kāvya* it is stated that the hermitage is not far away from the Pañchavaṭi near Nāsik. In a later work called *Madhurāvijaya* of Gaṅgādēvī it is mentioned that Agastya was the head of the Tamil state, while narrating the dream of Kumāra Kampaṇa he was encamped at Marakatanagari (*Viriñchipuram*).

Turning to the Tamil literature, the *Paripāḍal*, the sage of Podiya hills is mentioned. The legend of Agastya was known to Tamil literature. There are references to this sage in the Saṅgam classic *Maṇimēkalai*. Interestingly the commentary to the *Iṛaiyaṇṇār Agapporuḷ* informs us that the Agastya was a member of the first Tamil Saṅgam, and that his work on *Agattiyam* was a



standard work during the Saṅgam period. This work and the *Tolkāppiyam* were well known during the Saṅgam age. Some scholars feel that the Agastya was the father of Tamil, while Tolkāppiyar was his disciple, whose work called *Tolkāppiyam* was based on the *Agattiyam*. Another school of thought believes that the Tolkāppiyar was not the disciple of the Agastyar and the work *Tolkāppiyam* is not based on the *Agattiyam*. In fact one can find many contradictions on various matters and thus *Tolkāppiyam* follows the grammar of the pre-Agastyan period. But unfortunately evidences to such a statement are in the oblivion.

This controversy is set to rest due to the commentator Nachchinārkinīyar. He quotes an interesting story to justify the conflict between Agastya and Tolkāppiyar while admitting that Tolkāppiyar stood in the relation of a disciple to Agastya. Agastya came to the South alone and then asked his disciple to bring his wife from North India. Tolkāppiyar helped Agastya in saving his wife from the flood waters before reaching Vaigai bank. In fact at the primetime when Agastya's wife came and approached Tolkāppiyar, both exchanged their curses. This is how the controversy between them existed. The difference between Āryan and pre-Āryan cultures resulted out of this controversy at one stage reached the heights.

The *Madhurāijaya* quotes that "O King Agastya has sent this sword to you (the Pāṇḍyan king) because of the strength of your arms. Naturally intent on heroic deeds you will, with this sword, attain irresistible glory in war". Agastya played an important role in solving the political crisis.

Though literarily he is represented to be of short stature yet many persons of long stature are also called Agastya. There was a practice of naming the children after the sage Agastya like Bharadvāja, Kāśyapa, Atri maharishis.

A few examples are Agastyalingam, Agastyanātham, Agastīśvaraṅ, etc. This study on the name Agastya will certainly motivate the Onomastic scholars to coin names or to investigate names called after *rishis*, *āchāryas*, religious preceptors and so on.

## PLACES RELATED TO TRADE GUILDS

N.Geetha

From the time immemorial our ancient people have attached more importance in naming the places. In most of the cases places have been coined after the gods or goddesses enshrined in that place or the adjoining areas. An analysis of the place names of Tamilnadu will not only give the etymological meaning but also will throw light on the socio-economic and cultural aspects of those places especially the trade importance. The select centers from Tamilnadu have been studied in particular.

### Tirukkaṇṇapuram

Tirukkaṇṇapuram in Nannilam Taluk of Thanjavur district has a hoary past. This is one of the 108 important Vaishṇavaite centers that was sung by Āḷvars like Periyāḷvar, Āṇḍāḷ. Nammāḷvar, Tirumaṅgaiāḷvar and Kulaśēkharāḷvar. Tirukkaṇṇapuram, is also called Pañcha-Kṛishṇa- Kshētra and Sapta Puṇya-Kshētra. Kaṇṇapuram is revered as one of the five Kṛishṇāraṇya-kshētrams : *Tiruvalundūr, Tirukkaṇṇakuḍi. Kapisthalam, Kaṇṇapuram and Kaṇṇamaṅgai.*

The presiding deity is Saurirājaṅ and his divine consort is Kaṅṅapura Nāyaki. The temple of Saurirājaperumāl has yielded 39 inscriptions in all. The place is referred to in all the records as Tirukkaṅṅapuram or Śrī Kṛishṅapuram, etc. Tirukkaṅṅapuram is known as Śrīmat-ashṅākshara Mahā-Mantrasiddhi Kshētram and is considered to be the eastern gateway to Śrīraṅgam. The place Tirukkaṅṅapuram was included in Marugal-nāḍu, a sub-division of Gēyamāṅikka-vaḷanāḍu. Kaṅṅapuram-urāiammaṅ, Kaṅṅapuram - emberumāṅ., Kaṅṅapuram-ammāṅ are the names of the deity that figure in the famous Vaishṅava hymns, the *Nālāyira Divya Prabandam*.

A record of Parakēsari Vikrama Chōḷadēva dated in his 10<sup>th</sup> year (1128 AD) refers to the migration of Āyōgavas (a Sūdra born to a Vaiśya woman) to a *brahmadēya* village (i.e., settlement of brahmins). Altogether twenty families at four families of Āyōgavas from each of the five villages came and settled down at Tirukkaṅṅapuram. They have to supply items prepared out of thread like *tirukkodiaḍai*, *tiruvoḷiyal*, *tirumuḍichchēlai*, *tirupāḷigai*, *tiruppariṣaṅgam*, etc, during the time of festivals.

A Sūchaka born of an Āyōgava and Kshatriya figures as a donor of two *kāśu* for the *jīvita* of *maṅṅa-pati* who is in-charge of the maintenance of the *maṅṅa* called Sūchakar

Karuṇākaravīra - maṭha where the Śrīvaiṣṇavas were fed. The *variyaḍu* (agreement) once recorded in the temple of Sauripperumāl had got disfigured and in that place, the present record was engraved by Karuṇākaravīrar Tenṇilaṅgai Vaḷaṅṅiyar during the reign period of Kulōttuṅga III (acc. 1178 AD.). Vaḷaṅṅiyar is a mercantile organisation that functioned between the 11<sup>th</sup> and 12<sup>th</sup> centuries in Tamilnāḍu. They had their own code of conduct called Baḷaṅṅa-dharma.

There is an interesting record pertaining to trade and shopping. During the 14th year of Rājarāja III (1230 AD.) an area of 1550 *kūḷi* of land was given as *kāṇi* by Kōvaṅavar under the orders of the king, in a street called Sauvēripperumāl Perunteruvu in order to build shops and houses for their trade. They were exempted from the payment of taxes on sites allotted for residential purposes. It was stipulated that the merchants should pay taxes on their goods to the temple of Sauvēripperumāl at the rates fixed by the *tāṅattār* (the temple body), the *nagarattār* (merchant body) and the Kōvaṅavar (one of the temple *kottus* or groups).

### Tirukkōyilūr

Tirukkōvilūr also called Tirukkōvalūr is one of the important 108 *divyadēśams* that is located to the south

of Tiruvaṅṅāmalai in South Arcot district. It was once a Roman trade center. Roman coins found from this place date back to 2<sup>nd</sup> century AD. Tirukkōvalūr is one of the eight Vīraṭṭāṅṅa Sthalam̄s of Śiva as sung in the hymns of *Tēvāram* and is also known as Kīlūr or Killiyūr. The other Vīraṭṭāṅṅa Sthalam̄s are Tiruvadikai, Tirukkuṅṅukkai, Tirukkaḍavūr, Tiruvaḷuvūr, Tiruppariyalūr, Tirukkaṅṅiyūr and Tiruviṅṅuḍi. Inscriptions from the Pallava period are found here. Also seen here are the inscriptions from the period of Vijayālaya I and Parāntaka Chōḷa I. The *nāyaṅṅmārs* namely Appar, Sundarar and Tirujñānasambandar have sung in praise this place.

The three mudal āḷvars and Tirumaṅṅai Aḷvār have sung in praise of this place and the deity in the hymns of *Divyaprabandam*. The place is referred to as Tirukkōvalūr in several hymns. In the hymns of Tirumaṅṅai Aḷvār, the place is referred to as Pūṅṅōvalūr and Taṅṅkōvalūr. The temple is referred to as Iḍaikali, while the place is called Kāval.

The variant of the term Kōvilūr is Kōyilūr, which term appeared after the temple and the god residing therein. Kōvil and Kōyil are synonymous expressions meaning 'the temple'. The goddess Durgā which is usually not found in the Vaishṅṅavaite shrines is the guardian deity of this

temple. It was sung in *Periya Tirumoli* by Tirumaṅgai Āḷvar as *Viyaṅkalai entoḷinal viḷakku chelvachcheriyarnda maṇimādam tigalṇdu tōṇṇum Tirukkōvalūr*.

A record of Chōḷa king Vikramachōḷa dated in his 12<sup>th</sup> year (1130 AD.) mentions the place by the name Madhurāntaka-chaturvēdimāṅgalam. In a record of the 8<sup>th</sup> year (1171 AD.) of the Chōḷa king Rājādhirāja II, the place is called Tirukkōvalūr, while his 10<sup>th</sup> year (1173 AD.) record gives the *alias* name as Madhurāntaka-chaturvēdimāṅgalam. The inscriptions of Rājarāja III dated 1219 A.D. and 1235 AD. continue to mention these two names. Tirukkōvalūr is located in the Kuṟukkai-kūṟṟam, a sub-division of Malāḍu *alias* Jaṅṅātha-vaḷanāḍu. Later in the inscriptions of Vijayanagara kings like Kṛishṇadēvarāya and Achyutarāya, the place came to be called Tirukkōvalūr only.

The Vaishṇava sect in particular received patronage from the local chiefs and the village assembly. This is evident from one of the inscriptions of Kulōttuṅga Chōḷa which refers to the feeding of Śrīvaishṇavas in the Chitramēḷi-maṭha in the temple, named after the agricultural guild called Chitramēḷi.

Thus the place Tirukkōvalūr received not only religious impetus from the rulers, chieftains and private

individuals but also gained an official and administrative status in the society from among the traders.

### Tiruvēndipuram

Tiruvēndipuram in South Arcot district is situated about 5 kms from Tiruppāpuliūr. It is one out of the two important Vaishṇavite centers in Naḍu-nāḍu, the other being Tirukkōvalūr. The place Tiruvēndipuram is differently called Tiruvayīndrapuram, Tiruvahīndrapuram, Ayindai, etc. The expression *Ahīndra* or *Ayindra* may be interpreted as referring to the place worshipped by Ananta Ālvar i.e., Ādiśēsha. It is significant to note from the inscriptions that Tiruvēndipuram witnessed the movement of itinerant merchants during the 13<sup>th</sup> century. The salt manufacturing centers here called Sundarapāṇḍya-pēraḷam was named after the Pāṇḍya king Jaṭāvarmṇ Sundara Pāṇḍya I (ace 1250 AD.). The reference to the assignment of one *uḷakku* of salt for every 60 *marakkāl*, from the salt manufacturing centers like Gaṅgaikoṇḍaśōḷappēraḷam and Sundarapāṇḍyap-pēraḷam to the god Dēvanāyaka at Tiruvayīndrapuram for offerings do indicate that salt was an important item of trade in the coastal towns like Cuddalore near Tiruvēndipuram.

### Tiruppurambiyam:

This Śivasthāḷam is said to be one of the 24 shrines



dedicated to Dakṣiṇāmūrti and is surrounded by Maṅṅiyāru, Kollidaṁ and the Kāvērī. This shrine has been mentioned in *Tiruvāchakam*, Paṭṭiṇattār's work and in the *Tiruvilaiyādal Purāṇam*. Tiruppuṛambiyam is also known as Tiruppiṛambiyam. This place was included in Aṇḍanāṭṭuk-kūṛram. The name Tiruppuṛambiyam continues to occur throughout the Chōla period starting from the time of Madiraikoḍḍa Parakēsari (i.e. Parāntaka I.) The Sanskritised form is Śrīppuṛambiyam. Śrī stands for 'Lakshmi' and *puram* indicates the probable meaning that it was outside the Pallava boundaries. It also means 'a town or city' derived from the word *paura*. In this place a major battle took place in 878 or 880 A.D between the two warring groups like Nolamba, Gaṅga. Bāṇa, Vaidumba and the Chōla. In an inscription of Rājarāja I dated in his 10<sup>th</sup> year (995 AD.) this place is referred to as Śrī Tiruppuṛambiyam with both the Sanskrit and Tamil prefix. This indicates probably that it was the transition period from Sanskritisation to Tamilisation. From a 16<sup>th</sup> year record of Rājarāja I (1001 AD.), there is a reference to Vaḷañjiyar guild, which group functioned from several places including this place in the Tamil country. The composition of this guild is elaborate.

### Śrī Mushṇam

The little town of Śrīmushṇam in Cuddalore district,

about 30 km from Chidambaram is a place of great antiquity and heritage. It is the abode of the well-known Vishṇu temple dedicated to Bhūvarāhasvāmi, the third incarnation of Vishṇu (Varāha-avatāra). Although this place is not one of the 108 Divya Dēśams since it has not been sanctified by the visit of the Āḷvars, yet it is said to be an *Abhimāṇasthālam*. This is considered to be very sacred to Śrīvaishṇavas.

The inscriptions engraved in the temple of Śrī Bhūvarāhasvāmi enhances the antique significance of the temple. The inscriptions carved on the temple walls point to the chronological development of the temple and the place.

Śrīmushṇam is referred to as Tirumuṭṭam which is a Tamilised form of the Sanskrit word Śrīmushṇam. It was included in Viḷandai-kūrṅam in Iruṅgōḷappādināḍu probably named after the Iruṅgōḷa chiefs of the 11<sup>th</sup> century. In a 14<sup>th</sup> century record Tirumuṭṭam is referred to as a place where the king Kulōthuṅga I exempted the taxes. *Sunigam tavirtha* was a title held by Kulōthuṅga I. This name appears in a record of Vijayanagara king Mallikārjuna also.

In a record of Kulōthuṅga it is stated that the temple of Tirumuṭṭam-uḍaiya-ṅāyaṅār -mahādēvar and Śrī Varāha Āḷvār have been located at Muḍikonḍa

Chōḷanallūr which is the same as Tirumuṭṭam. It was also called Tērrampaṭṭu in the 32<sup>nd</sup> year of record of Kulōttuṅga I. (102 AD.). It was a trade center during the time of Vijayanagara king Virūppaṅṅa-uḍaiyār dated Śaka 1311 (1389 AD.) as evident from the mention of the guild that functioned from this place namely Paḍiṅṅevishayattār and the nānādēsis who were associated with the overarching organisation called Aiññūruvar. This guild had its headquarters at Aihole, also called Aiyapolil in Bijapur district, with its southern headquarters from several places.

Situated on the shores of the Bay of Bengal this place is an oasis of communal place and amity. It is accepted by all that the Lord transcends all religions here.

### Tiruppaijñili

This is one of the places sung by nāyaṅmars. *Jñili* represents the sacred plantain tree of this temple. This place near Trichy was a Taṅṅiyūr and came to be called Tiruvellarai Tiruppaijñili which are the twin villages in Rājāśraya-vaḷanāḍu during the time of Rājēndrachōḷa. One of the inscriptions of Rājarāja III says that an agreement was arrived at between the merchants of Pāchchil and the authorities of the temple. There was an agricultural guild represented by Chitramēḷḷ Periyānāṭṭār

as evident from a record of Māṛavarmaṇ Kulaśēkhara (13<sup>th</sup> century AD.). This was an agricultural guild which took part not only in agricultural trade but also in the trade administration and socio- religious activities.

### Tiruvālīśvaram

It was included in the Rājarāja-chaturvēdimāṅgalam in Mullināḍu during the time of Chōḷa- Pāṇḍya viceroys who were appointed by the Chōḷa king Rājarāja I (acc.985 AD). The deity set up in the temple during the time of Māṛavarmaṇ Sundara Pāṇḍya I is called Ālāḷa Sundara -nāyaṅār. This place was not only named after the presiding deity but also after the sacred banyan tree of this place or temple. The merchants of Rājarāja-Eṛivīrappaṭṭiṇam made endowments to the temple at Tiruvālīśvaram thus establishing the trade relations between the two places. The identity of Eṛivīrappaṭṭiṇam centre is not known. The name suggests that it was a title conferred on a place that was under the control of Rājarāja I.

### Tirumalai

This place in Sivaganga taluk is named after the deity Tirumalaipperumāl. During the 24<sup>th</sup> year of Jaṭavarmaṇ Vīrapāṇya this place is referred to as Kuṇṇattūr in Aḷaimānagar. In the name Kuṇṇattūr, the word *kuṇṇu*

denotes 'the hill' which is prefixed with *tiru*. The village name and the deity name are synonymous. The deity is presently called Malaikkolūndīśvara. The rock-cut cave temple can be assigned to 8<sup>th</sup> century AD. By the side of the cave temple, there is Brāhmī inscription of 2<sup>nd</sup> century AD., engraved in a rock-cut bed, thereby indicating the antiquity of the place. During the 17<sup>th</sup> year of Māṛavarman. Sundara Pāṇḍya, there is an inscription which states that this place was connected with trade. This record seems to register an agreement arrived at by the various communities fixing the taxes to be paid on the several articles of merchandise for the benefit of the temple of Kuṇṛattu- nāyaṇār. It also mentions the hall called Aiññūṛruvaṅ Tirukkāvaṇam in the temple where the merchants assembled together for transacting their business. The term by which the merchant guild has been coined reminds us of the famous Aiññūṛruvar guild which was strong in Tamilnadu during the 11<sup>th</sup> and 12<sup>th</sup> centuries AD.

Nearest sea port is a few miles away from Kāḷaiyārkōyil next to Tirumalai, which probably enable the shipment of the goods and thus necessitated the function of the merchant guild from this place.

### Tiruvīlākkuḍi

The place Tiruvīlākkuḍi is referred to as Tiru-

vēlvikkūḍi in inscriptions. The name of the village *Vidēlviḍugu*-chaturvēdimaṅgalam of which Tiruvēlvikkūḍi formed a part seems to have changed into Gaṅgai-koṇḍachōḷa-chaturvēdimaṅgalam. A record of Parakēsarivarman registers the sale of land, made tax-free, by the assembly of *Vidēlviḍugu*-chaturvēdimaṅgalam, a *brahmadēya* in Nallārūr-nāḍu on the northern bank, to a merchant by name Saṇayaṅ Maṅṅrāḍi *alias* Nānādēśiya Eḍuttapāda Mūttasēṭṭi of the village *Vidēlviḍugu*-chaturvēdimaṅgalam, a *brahmadēya* on the south side of the river in Kurukkai-nāḍu who endowed it for a perpetual lamp before god Kūttapperumāl. The gift was placed in-charge of the *Tiśai Āyirattu Aiṅṅūruvar*.

Another record gives the construction of the stone temple for Tiruvēlvikkūḍi-udaiyār by the *Vaḷaṅjiyar* and Nānādēśiya *Tiśai Āyirattu Aiṅṅūruvar* who were the residents of this place and the completion of the same on their behalf by one Tiruvēlvikkūḍi Nambi *alias* Tiruvaiyāru Yōgiyar and his son Tirukkarralippittar who was the *Śrīkāryam* of the village.

The *Aiṅṅūruvar* of the thousand directions represents a major guild in the Tamil country with which the guilds like *Vaḷaṅjiyar* and Nānādēśis were associated with regard to mercantile transactions. The compositions of these guilds are to some extent common. It was on account

of the trade contacts this place assumed its importance, even though the expression *vēlvi* stand to indicate 'the sacrificial right'. The brahmanical settlement of this place (*kuḍi*) seem to have been engaged in the sacrificial functions and therefore, the place name was coined so.

### Tiruvīḍaimarudūr

Tiruvīḍaimarudūr, a village in Thanjavur district has the pride of having the Mahālingasvāmi temple. This temple has been described in the Purāṇams as Shenbagāraṇyam, Stuthipuram, Vilvavanam, Thapōvanam, Jōthipuram, Sarvatīrthapuram, Selvaviruthipuram, Dharmaviruthipuram, Muktipuram, Iḍaimarudūr, Vīrachōlapuram and Bhūlōkam. It is referred to as Madhyārjuna-kshētram and is said to be on par with Chidambaram and Vāraṇāśi. Madhyārjuna has been translated into Iḍai Marudu' in Tamil. *Marudu* stands for the stalavṛiksham Marudamaram.

This was a trade center represented by the trade guild Tiśai Āyirattu Aiññūruvar which afforded protection to the gift made by the Kaikkōlapperumpaḍai who named them after their elders *āchchamār*. The role played by this merchant community in the temple affairs is unique.

### Vālikaṇḍapuram :

Vālikaṇḍapuram in Trichy district is mentioned in

the inscriptions of the Chōlas to have been included in Vaṅṅāḍu. In an inscription of Kulōttuṅga III dated in his 29<sup>th</sup> regnal year (1207 A.D), the place was included in the sub-division called Karikālakanna-vaḷanāḍu. The temple at Tiruvālīsvaram-uḍaiya-nāyaṅṅār is located at Vālikaṅḍapuram. Inscriptions from this place refer to the *nagarattār* as well as Śaṅkarapāḍi-nagarattār. The Śaṅkarapāḍiyār and *nagarattār* represent the merchant guild. Inscriptions mention that they have been made responsible for administering the donations for which gold has been endowed. Śaṅkarapāḍi was the quarter (*pāḍi*) wherein the mixed people or people of hybrid origin who have followed the trading profession have come and settled down. An inscription of the eighth year of the Chōla king Rājakēsari registers an endowment of two lamps by the mercantile organisation Tiśai Āyirattu aiṅṅūruvar for the merit of Palamaṅḍala Vīra Vaḷaṅṅiyaṅṅār who died after killing Vaḷaṅṅiyaṅṅ Aiyārri Kalaiḱilachchavaṅṅ Vaḍugaṅṅ Śaḍaiyaṅṅ. It may be inferred from this inscription that the place name Vālikaṅḍapuram assumed importance due to the trade guilds Tiśaiāyirattu- aiṅṅūruvar and Vaḷaṅṅiyar guilds that functioned from this place. The Śaṅkarapāḍiyār not only acted as administrative body but also functioned as a guild like Vāṅiga - *nagarattār* of Salem region. The merchant guild Maṅigrāmam is said to have been functioning as an administrative body from



Vālikaṇḍapuram like the Maṇigrāmam of Koḍumbālūr in association with the Śaṅkarapāḍi-nagarattār. In a record of Kulōttuṅga III, dated in his 29<sup>th</sup> year (1207 A.D), it is stated that the guild called Paḍiṇṇbhūmi Vāṇiya-nagarattār made provision to the temple at Vālikaṇḍapuram and this place was made into a *śūradalam* i.e, the military headquarters. The epic scenes portrayed through sculptures in this temple have contributed for the coinage of the name as Vālikaṇḍapuram. Vāli is one of the epic personages whose role in the *Rāmāyaṇa* is well known.

Thus place-names have been coined due to their trade associations. Trade guilds have contributed in large measure for the etymology of the places in Tamilnāḍu.

## DĀDĀPURAM, A PLACE NAME

J. Soundararajan

The village Dādāpuram is situated in Tndivanam Taluk of the old South Arcot District i.e. the present Villupuram District in Tamil Nadu,<sup>1</sup> and it is located about 10 km from Tindivanam on the main road leading to Kanchipuram - The place is renowned by the existence of two Chōla temples namely Iravikula Manikka Isvaram (Siva Temple) and Kundavai Viṅṅagarālvar (Vishṇu temple).<sup>2</sup> Inscriptions of the place mention about the existence of another temple in the name Kundavai Jinālaya. It is possible that this Jinālaya is the one situated at Tirumalai in Polur Taluk, which is not far away from this place. We come to know that three temples were built by Kundavai the elder sister of king Rājarāja I.

The fact that the Kundavai Jinālayas at Dādāpuaram and Tirumalai as well as the jaina temple at Kōvilanguḷam have been either to collapse (or) deliberately destroyed would indicate neglect towards Jainism. If not a bigotry of later period. The present name Dādāpuram is the corrupt form and contradiction of the full name Rājarājapuram, which was the original name of village, in those days.<sup>3</sup>

This place was created as an *agrahāra* and endowed

it to the learned brāhmaṇas. The original name of the place Rājarāja became Rārā and the suffix form did not under go any change. Thus the original Rājarājapuram became Rārāpuram in subsequent periods.<sup>4</sup> During the later period probably in the Vijayanagar period this Rārāpuram became Dādāpuram. Now the place is called Dādāpuram. Instances of this type are founded in many places in Tamil Nadu. One such example is found in Dārāsuram,<sup>5</sup> where also the same derivation is applied and that place was originally called as Rājarājapuram. Whereas the temple called Airavateswara was known by the name Rājarāja Airāvatsvaram. and also by the name Rājarāja Isvaram in the later days and still in the later period became Rārāīsvaram and then as Dārāsuram.<sup>6</sup> While Dādāpuram has its derivation from Rājārajapuram that is the village originated by king's elder sister Kundavai, the place name Dārāsuram has been derived from the temple name that is Rājarājaīsvaram built by Rājarāja II (1146-73).

The place was created as a settlement probably by the brahmanas and the place was not called exclusively as a chaturvēdimāṅgalam or māṅgalam or brahmadēya, by which the name of the brāhmaṇa settlement came to be called during the Chōḷa period. There was also a settlement of merchants by the side of the brāhmaṇa settlement.

Notes and References

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3. *Ibid.*, No.8
4. *Ibid.*, pp 159-64.
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6. K.R. Srinivasan, *Temples of South India*, pp 130-32, New Delhi

# ŚRĪMUSHŪAM, A VAISHŪAVAITE TIRUPATI

K.Karuppaiah

The study of this place is fascinating as it helps us to track the glorious culture of this place. The present village is locally called Śrīmushūam. It lies between the pilgrimage center Chidambaram and its district headquarters Cuddalore. This place was popular from the time memorial because of its close access to the port city<sup>1</sup> on the one hand and proximity to the capital cities of various rulers.

Śrīmushūam is one of the important pilgrimage centers in Tamiṅnādu. There are two great temples dedicated to lord Śiva and Viṣṅu.<sup>2</sup> The former one is locally called Nityēśvara shrine and the latter one is known as Ādhivarāha. The local legend of this place is closely associated with the Vaiṣṅava temple which is considered to rank next to the one at Śrīraṅgam in point of sanctity. The idol of Bhūvarāhasvāmi is said to be a *stavarābhū* image.

According to the local history of the temple, the term Śrīmushūam means destruction of prosperity, because Viṣṅu lived there after rescuing the world from the depths of the ocean. Whither it had been carried by

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Gaṅgaikoṇḍaśōlapuram, yet another capital city of Rājendra I, is referred to in some of the inscriptions as Muḍikoṇḍaśōllapuram<sup>8</sup>. An inscription from Pennā ḍam (1103 A.D.) mentions the place called Muḍikoṇḍaśōḷa-chaturvē-dimaṅgalam. However, the suffix *nallūr* in the present village indicates the cosmopolitan settlement (multicultural) of the people.

The places Suṅgantavirtaśōḷanallūr, and Adaivarāhanallūr gifted to the Śaivite temple Tirumuṭṭamuḍaiya nāyaṅār as said in the earlier inscription<sup>9</sup>, were separated now and distributed one each to these two temples. This is known from another inscription<sup>10</sup> of the same king. It further says that the order relating to the separation of these villages was issued by the king's officers viz., Kulōttuṅgachōḷa, sauvarnaadhirāja and others. The place where the temples located is now known as Tērrampaṭṭu along with the original name Mudigoṇḍaśōlapuram.

Both these names have been dropped and in its place, a new name appeared in the latter period. An inscription<sup>11</sup> assigned to 14th century A.D. refers to the location of Tirumuṭṭam-uḍaiyar, temple at Suṅgantavirta-śōḷanallūr *alias* Tirumuṭṭam in Vilandaiyir-kūrṅam in Iruṅgōḷappāḍināḍu', a sub division of Mērkā-nāḍu in Vaḍagarai Virudurājabhayaṅkara-vaḷanāḍu. The interesting thing to be noted here is that

a sub- village Sunḡamtavirttaśōḷanallūr which was once granted to the temple at Muḡigoṇḡdachōḷanallūr, became the main village by erasing the original village name Mudigoṇḡdaśōḷanallūr. The exact reason for such a change is not known.

The word Sunḡamtavirtta figures in most of the Chōḷa inscriptions. It is one of the celebrated title of the Chōḷa king Kulōttuṅga Chōḷa I, who abolished the tolls (1070 - 1120 AD.). According to Prof. KAN. Sastri<sup>12</sup> the term 'Sunḡam' refers to the imposts on articles of merchandise imported through ships and carts, that is to say from across the sea or the interior. These tolls were completely abolished and thus the king Kulōttuṅga earned the title Sunḡamtavirtta-Chōḷaṅ. Prof. KAN. Sastri did not agree with his own explanation in this regard and says that there is no means of knowing, how this was managed and what steps if any were taken to meet the deficit in the revenue of the government caused by the remission. He was silent and did not reply to remove the doubts.

The Tamil Lexicon<sup>13</sup> describes the word Sunḡam as referring to stealing, pilfer, pillage, robbing, etc. In short the condition of the country was in a state of confusion and chaos. To remove these undesirable antisocial elements, the king took some serious steps to suppress such illegal activities and chased them away in order to restore the peace in the country. And so it may



be presumed at this juncture that in order to celebrate the meritorious military services in this regard he might have called Suṅgamtavirttaśōḷaṅṅ i.e. removing all illegal activities from the states.

An inscription of the Pāṇḍya king Māṅavarman Vikrama Pāṇḍya (Kōnērinmaikoṇḍāṅṅ) (1283 AD.) furnishes the village name as Tirumunam. The allied name Suṅgamtavirtta śōḷanallur was silently dropped. The reason for dropping that name is obviously known. As the present the territory<sup>14</sup> was probably brought under their control and so they did not like the of the opponent's name to be continued. To escape from the future criticism, they named it by the presiding god's name Tirurmuṭṭam after eliminating the suffix uḍaiyār. It is a puzzle to have such a strange name. The term Tirumuṭṭam is a combination of two words Tiru+muṭṭam meaning the sacred plates and vessels used for worshipping<sup>15</sup>, Also it is still fancy to hold the view that the god as well as its abode is named after ordinary plates and vessels. So, literally it must be Tirumurram meaning, a courtyard in front of the chief idol of the temple, or Tirumurrattōr, the temple servants<sup>16</sup>. The Tamil Lexicon<sup>19</sup> renders one more meaning as pathway (Kudiraivaḷi) for horses, open square for exercise, riding on horse back, to gallop a horse, race course, etc. All these terms mean to tame the horses. This is more convincing and acceptable. Pāṇḍya

kings in general were so fond of keeping warhorses in their armies. The celebrated saint Manickvasagar, the author of Tiruvasagam converted several foxes into many horses by his *mantra* and produced before the court of Pāṇḍyas in order to prove his pious activities.

Marcopolo, the traveller of 13 century AD. vividly expressed the great business done in the city of Kāyal. Further he mentions in his book that it is this city where all the ships touch that come from the west as from Hormos and from this and from Allen<sup>18</sup> and all Arabian laden with horses and other things for sale. The Pāṇḍya king imported 1400 horses every year. So, Cuddalore, the ancient port and its neighbouring places Śrīmushṇam were utilized for taming these animals. The place where these animals were tamed was known as Tirumurram, which is colloquially changed as Tirumuṭṭam later on.

A Telugu inscription of Vīrapratāpa-vīra-Veṅkaṭa-patidēva- mahārāya<sup>19</sup> a ruler of Penugonda, refers to the present village as Śrīmushṇam. As mentioned earlier, the word Śrīmushṇam is meant destruction of prosperity. It is nothing wrong to presume that just to remember the old puranic story, the village was called Srimushṇam. Also it may be presumed that the Sanskrit name Srimushnam is a synonymous term of Tamil name Sungamthavirtta.

One of the Vijayanagara inscriptions<sup>20</sup> speaks about the migration of some people from the north and

settled in this holy village. It refers to the grant of 20 paṇam collected from the Kaikkōlas living in the tirumadaivilāgam of the temple at Śrīmushṇam by king Mallikārjuna, the son of Dēvarāya, in order to conduct a service called the Rāhuttamindan-sandi in the same temple. He was a chieftain by name Ēkāmbaranātha Kachchirāyan<sup>21</sup> who built in that temple the *mahāmaṇḍapa*, the hall in which the Nandi (bull) was installed and the Nṛitta- maṇḍapa, (the dancing hall). The other earlier family members of this dynasty were Vetṅṅāi Aḷagiyār<sup>12</sup> Kachchirāyar, Sevugapperumāl Kachchirāyar<sup>23</sup>, ḷamai Perumāl Kachchirāyar, Trinētranātha Kachchirāyar, the son of Pallikoṇḍaperumāl<sup>24</sup>, etc. They had wielded full proprietary rights over the entire district in which Śrīmushṇam<sup>25</sup> was included. The members of this Kachchirāya family claimed that they were the descendants of the chiefs of tvārāpati or Tuvārakāpuri (Dvārāvati or Dvārakā).

The sanctity of this place reached its height, during the time of Vijayanagara kings. The *māhātmya* (or local chronicle) of the Vishṇu temple at Śrīmushṇam<sup>26</sup> is stated to have formed part of the Varāhapurāṇa and with its sanction the 12 processions on the 12 days of the year, when the Sun enters the different signs of the Zodiac, are supposed to have been performed and the various dishes of food offered.

The greatness of the god at Śrīmushṇam is known from the description depicted in an inscription<sup>27</sup> of this place.

The name of the king is mentioned in this record as Venkātapatirāya, who may probably identified with the Karnāṭaka king Venkaṭa I. It records that a certain Virisaḍai Rāman is stated to have deeply meditated near a pond in a forest for 18 months without food and sleep upon the god Vishṇu of Śrīmushṇam. He asked for a boon which if not granted he avowed himself to enter into the fire. Then the god manifested himself before him and presented him with the Vaishṇavite symbols<sup>28</sup> of conch and discus.

### Notes and References

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2. *Annual Report on India Epigraphy* 1916, No. 249.
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4. *Annual Report on India, Epigraphy*. op.cit., Nos. 229 to 273.
5. *Ibid.* 1916, No. 239
6. KAN. Sastri. *The Cholas*, p. 227.
7. *A.R. Ep.*, 1906, No. 168; 1927, No. 271; 1908, No. 463
8. S.K. Ayyangar. *South India and her Mohammadan Invaders*, p. 44.

9. *A.R. Ep.*, 1916, No. 231
10. *Ibid.*, No. 251
11. *Ibid.*, 1916, No. 257
12. K.A.N. Sastri, *The Cholas*, p. 331.
13. *Tamil Lexicon*, Vol. III, p.499.
14. *Indian Antiquary*, Vol. 21, p. 200
15. *Tamil Lexicon*, Vol. III, p. 1912
16. *Ibid*
- 16a. *Divyaprabhandam*, 1, 10.
17. *Tamil Lexicon*, Vol III, p. 1913; Vol VI, p. 3856.
18. KAN. Sastri, *The Pāṇḍya Kingdom*, p. 167.
19. *A.R.Ep.*, 1916 No. 200
20. *Ibid.*, No. 252
21. *Ibid.*, No. 254
22. *Ibid.*,
23. *Ibid.*, No. 237
24. *Ibid.*, No. 247
25. *Ibid.*, 1916, pt. II, para no.79
26. *Ibid.*, No. 267
27. *Ibid.*, No. 261
28. *Ibid.*, pt II, para no.80.

## MAṄḌŌRA : A PLACE - NAME

Jai Prakash

Maṅḍōra : Maṅḍōra, the ancient capital of Mārṅwār, is situated in 26°21'N. and 73°2'E, on the outskirts of Jodhpur city (in Rajasthan) on the banks of a seasonal streamlet Nagadri, about 9 km. to the north. It is a railway station on Jodapur-Phalodi line of the North-Western Railway.

This town was in existence in the fourth century A.D., because some names of the individuals are engraved in two or three places near the cave of Nāhaḍarāo in characters of the early Gupta period.<sup>1</sup> There was a fort, when the town was taken into possession by the Pratihāras<sup>2</sup>. The first inscriptional reference to the place Maṅḍōra is found in the Ghaṭayāla inscription<sup>3</sup> of the Pratihāra Kakkuka, of [V.] 918 (860 A.D.). Old names of Maṅḍōra were Maōdara,<sup>4</sup> Māṅḍavyapuradurga,<sup>5</sup> Māḍḍavyapura<sup>6</sup> and Māḍḍavyāśrampura<sup>7</sup> and it is believed to have derived its name from the Maṅḍavyarishi who is said to have had his hermitage here.<sup>8</sup> In about the seventh century A.D., the pious hermitage of Māṅḍavya was well known. Tāta, one of the predecessors of Bāuka, retired to the pious hermitage of Māṅḍavya, adorned with streams and rivers, and practised there the rites

of pure religion.<sup>9</sup> An inscription of the ninth century A.D. records that a certain worshipper of Kēśava, whose name is missing, performed a fire-sacrifice, presumably at Māṇḍavya's hermitage.<sup>10</sup>

Local traditions hold that Maṇḍōra was first held by the Nāgas. Some of their remains, and traces are still found. The tank of this place is called Nāgakuṇḍa or Ahiśaila. From the sixth century A.D., the Pratihāras began to rule over this place. The founder of this Pratihāra family was Harichandra, a Brāhmaṇa. His son Rajilla with his three brothers conquered and fortified. Maṇḍōra which presumably became their capital. King Tāta and his three successors ruled probably between 640 and 720 A.D. The next Śiluka, great grandson of Tāta, is said to have gained supremacy by defeating Dēvarāja, the Bhāṭṭi king of Jaisalmer. After Śiluka, there was decline in the political and military authority during the reign of his two successors, who were of pacific nature. At this time, the prestige of the family of the imperial Pratihāras must have risen very high, because its ruler, Nāgabhaṭa I, pushed back the Arab invaders and saved Western India from them.<sup>11</sup> The Pratihāras of Maṇḍōra seem to have recognized the sovereignty of Nāgabhaṭa I, and his successors. The next king Kakka of Maṇḍōra is described as a great fighter, who accompanied Nāgabhaṭa II in his expedition against the Pāla king of Bengal.<sup>12</sup>

Bāuka, the son of Kakka, is described as an independent ruler. The Ghaṭiyālā inscription of Kakkuka (Bāuka's step-brother, and successor) dated. 861 A.D. records that Gurjarāt̄ra and other provinces formed a part of his dominions. <sup>13</sup> From this inscription, it is clear that he constructed a Jaina temple at Ghaṭiyālā.

Excellent Brāhmanical and Jaina temples were constructed during the reign of the Pratihāra rulers of Maṇḍōra. The Pratihāra ruler Rajilla built the rampart of the fort in about the sixth century A.D.<sup>14</sup> The most interesting objects in the castle are two elaborately sculptured monoliths of about seventh century A.D.<sup>15</sup> Scenes from Kṛishṇa's life such as the uplifting of Gōvardhana mountain, stealing-butter, upturning the cart and the subjugation of Nāgakālīya have been very well depicted. The Brāhmanical temple discovered in the excavation at Maṇḍōra consists of a sanctum, which is the earliest part of the building. It must have been erected in the 7<sup>th</sup> or 8<sup>th</sup> century A.D., and was restored and enlarged during the 9<sup>th</sup> or 10<sup>th</sup> century, and also in the 12<sup>th</sup> century A.D. One of illustrations on the walls of antechamber or *maṇḍapa* to the shrine is the *Vāmana-avatāra* of Viṣṇu, which he undertook in order to humble the pride of the demon Balī. This sculpture is of particular interest showing that in the 9<sup>th</sup> or 10<sup>th</sup> century A.D., the shrine was consecrated to the worship of Viṣṇu.



Maṇḍōra also remained under the domination of the Chāhamāna rulers of Nāḍol. It seems to have been a regular centre of provincial government administered by their sons and near relatives. Āśārāja, whose inscriptions bear dates from 1110 to 1143 A.D., ruled over Nāḍol. When his relatives captured the fortress of Māṇḍavya, he went there with his army, subdued his enemies and built a tank.<sup>16</sup> Āśārāja had to surrender Nāḍol to his nephew Ratnapāla. Ratnapāla was succeeded by his son Rāyapāla in about 1132 A.D. He placed Maṇḍōra under the charge of his son Sahajapāla. Two fragmentary inscriptions (date lost in the first inscription and another inscription dated. 1145 A.D) of Sahajapāla from Maṇḍōra record the bestowal of a village or land. Ālhaṇa, son of Āśārāja, captured it from his relative Sahajapāla. His son Gajasimha was assigned the territory of Maṇḍōra where he was ruling in 1162 A.D.<sup>17</sup> After Alhaṇa, his eldest son and successor Kalhaṇa became the ruler in 1164 A.D. He made his son Chāmuṇḍarāja the Governor of Maṇḍōra, where he was ruling in 1170 A.D.<sup>18</sup> It was given to his sons Simhavikrama in 1184 A.D.<sup>19</sup> and then to Sōḍhaladēva in 1193 A.D.

The Brahmanical temple containing the *Vāmana-avatāra* of Vishṇu mentioned above was originally consecrated to Vishṇu and continued to remain in the possession of his votaries upto the 12<sup>th</sup> century A.D.; this fact

is proved not only by the sculptures, but by a number of inscriptions as well. Every one of these records, which are of an earlier period than the 13<sup>th</sup> century, alludes to Vishṇu either by that name or other. An inscription of the 9<sup>th</sup> century A.D., records that a certain worshipper of Kēśava, performed a fire-sacrifice (*havana*) at Māṇḍavya's hermitage (modern Maṇḍōra). The same person obviously made the perpetual offering of a *Karisha* (Karsha) of oil to it.<sup>20</sup> In about the 13<sup>th</sup> century A.D., it came under the possession of Śaivas, because the inscriptions after the 13<sup>th</sup> century speak only of Śiva.

For sometime, Maṇḍōra also remained under the control of Muslim. In 1226 A.D., Iltutmish captured Maṇḍōra. As it is however, listed in 1262 A.D. as one of Udayasimha's possession, he must have recaptured it between 1226 and 1262 A.D., In 1294 A.D., Jalāluddīn Khiljī (1290 A.D. to 1296 A.D.) undertook the expedition against Maṇḍōra (or fort of Maṇḍāwar) and conquered it.<sup>21</sup> This is further confirmed by a Persian inscription on the broken-slab built into the wall which records that the mosque was founded in the reign of Sultān Firūzshāh<sup>22</sup> (i.e. Jalāluddīn Firūz Shāh Khiljī).

In 1186 A.D., the Śrāvakas of Maṇḍōra went on pilgrimage with the *Samgha* led by Abhayakumāra from Aṇahilapurapāṭana to the holy places in the company of Jinaprabhasūri. In 1194 A.D. Jinapatisūri visited

this place<sup>23</sup>. In 1323 A.D., Jinakuśalasūri performed the installation ceremony of Ādinātha Chaturviśatipaṭṭa at Maṇḍōra.<sup>24</sup> from a *paṭṭikā* inscription of the *Bhagavatisūtravṛitti*, it is known that it was presented by Lakshmīdhōra of Maṇḍōra to some monk in the 13<sup>th</sup> century.<sup>25</sup>

Maṇḍōra was wrested from the Muslims by the Rāthor Rāo Chūṇḍā in about 1405 A.D.<sup>26</sup> The latter and his successors reigned there till 1459 A.D., when the city of Jodhpur was founded, and was made the capital of Mārwar. Even before the 15<sup>th</sup> century, the Rāthors were living at this place.

The *Maṇḍōvara gōtra* of the Osavālas became famous after Maṇḍōra. It seems that this town was inhabited by a large number of Osavālas, and they migrated to other places, where they were called after the name of the home town. In the 15<sup>th</sup> century, they increased in number, and performed the installation ceremony of images. In 1437 A.D., *Sāha* Rājapāla of the *Maṇḍōvara gōtra* performed the installation ceremony of Suvidhinātha.<sup>27</sup> The *Maṇḍōra-gachchha* a branch of the *Kharatara-gachchha*, originated from this place. In 1745 A.D., this branch separated from Jinamahēndrasūri at Maṇḍōra and therefore, was named Maṇḍōvara - *śākhā*.<sup>28</sup>

Thus the place was known in the 9th century A.D. as

Maḍḍoara (in a prākṛit inscription) or Māṇḍavyapura (in a Sanskrit-inscription) obviously after the name of Māṇḍavyarishi. It came to be called often Maḍḍōdara or Māṇḍavyapura or Māṇḍavyāśramapura in the 12<sup>th</sup> century A.D. and subsequently as Maṇḍōra.

### Notes and References

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2. The feudatory Pratināra family of Maṇḍōra is different from the imperial Pratiharas of Kannauj
3. *JRAS.*, 1895, p. 513ff
4. *Ep., Ind.*, Vol. IX, p.278
5. *Ibid.*, XVIII, p.98
6. Inscription dt. V.1234 from Maṇḍōra *A.R.I.Ep.* 2004-05
7. Inscription from Maṇḍōra *Ibid.*,
8. It is said that Maṇḍōra was named after Maṇḍodari who was married to Rāvaṇa. It is purely imaginary and is based upon nothing, but a correspondence of sound between Maṇḍōdari and Maṇḍōra.
9. *Ep., Ind.*, Vol. XVIII, p.98
10. *A.S.I.R.* 1909-10, p.100
11. *Ep. Ind.*, Vol. XVIII, pp.110-111
12. *Ibid.*, p.98

13. *Ibid.*, Vol. IX, p.277
14. *Ibid.*, Vol. XVIII, p.98 (v.10)
15. *A.S.I.R.*, 1909-10, p.95
16. *Annual Report Rajputana Museums*, Ajmer. 1937, p.3
17. *Bardic and Historical Survey of Rajasthan*, p.101
18. *Ibid.*, p.405
19. *Ibid.*, p.407
20. *A.S.I.R.*, 1909-10, p.100
21. *Tabaqāt-i-Nāsiri*, Ravarty's English Translation p.75.
22. *AS.I.R.*, 1909-10, p.93
23. *Kharataragachchha Bṛihadgurvāvalī* ed. by Muni Jinavijaya, Bombay, 1956, pp.34-36
24. *Bikaner Jaina Lekha Saṁgraha*, ed. by Agar Chand Nahata, Calcutta, No.1
25. *Jaina Satya Prakāśa*, Ahmadabad, p.4.
26. *Jōdhpur Rājya kā Ītihāsa*, by G.H. ojha, Ajmer.
27. *Bikaner Jaina Lekha Saṁgraha*, ed. by Agar Chand Nahata, Calcutta, No. 774
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## Dictionary of Indian Personal Names

Madhav N. Katti

### H

**Hanumaiah, ಹನುಮಾಯ್ಯ, हनुमय्य**

S, o Karagamma, Edahalli; (2) Hanuma; (4) (b) aiah; (5) Skt. + Kan.; (6) Hanuma + aiah; (7) Hanuma is the Tbh. of Hanūmat, the loyal devotee of Śrī Rāma; who was a monkey, a chief and was the son of Pavana or Maruta, the Wind god (Marut). According to some legends he was the son of Śiva; and his mother's name was Añjana; (8) Hanuman or Hanumanta is a very common village god in India and more popular in the Deccan, Central and Upper India; 'Hanumaiah' is also spelt as 'Hanumayya'.

**Hanumanta, ಹನುಮಂತ, हनुमन्त**

S/o Chikkahaidayya, EL 20; (5) Skt.; (6) Hanumanta < Hanūmat; (7) The one having large jaws (hanū), Lord Hanumān, son of Marut (Wind god), the monkey chief, see ante.

**Hanumantappa, ಹನುಮಂತಪ್ಪ, हनुमन्तप्प**

S, o Nañjuṇḍappa, JP 30; (4) (b) Appa; (5) Skt. + Kan. ; (6) Hanumanta + Appa; (7) For Hanumanta and appa see ante.

**Hanumantayya, ಹನುಮಂತಯ್ಯ, हनुमन्तय्य**

S/o Dāsayya, EL 20; (4) (b) ayya; (5) Skt. + Kan.; (6) Hanumanta + ayya; (7) For Hanumanta and Ayya see ante.

**Hanumantayya ಹನುಮಂತಯ್ಯ, हनुमन्तय्य**

S/o Tammaṇṇayya, EL 20; (3) Jeṭṭa; (4) (b), (5), (6) and (7), see ante.

**Hari, ಹರಿ, हरि**

S/o Shivaṇṇanāyaka, EL 23; (5) Skt.; (6) Hari ( < ḥṛi); (7) The root ḥṛi means to take away, remove evil, sin, etc. Hence the names Hari, Hara etc. Hari means Viṣṇu; Kṛiṣṇa; Śiva; Brahma; Indra; Yama; Vāyu, Sun; Moon; A ray; Gold; A lion; a parrot; A peacock; A pigeon; An ape, A frog, etc.; (8) The word 'Hari' has a number of shades of meaning and thus it is said that it gives hundreds of meanings. The meaning should be derived according to the context. In general 'Hari' means Viṣṇu.

**Harigaḍa, ಹರಿಗೌಡ, हरिगौड**

S/o Bōregauḍa, EL 20; (4) (b) Gauḍa; (5) Skt. + Kan.; (6) Hari + gauḍa; (7) For Hari and gauḍa see ante.

**Hariśa, ಹರಿಶ, हरिश**

S/o Nāgarāju, Marāṭikyātanahalli; (5) Skt. + Skt.; (6) Hari + śa; (7) For Hari see ante; Śa means lord; . Lord Hari ; (8) 'Hariśa' is also spelt as Harish. The word

can also indicate a combined meaning of Lord Hari and Īśa (like Harihara).

**Hēmā, ಹೇಮಾ, हेमा**

W/o Rēvaṇṇa, VA 21; (5) Skt.; (6) Hēmā (< Hēmāvati < Hima); (7) Hēma means gold; a handsome woman; A contraction of Hēmāvati (river's name); which is a tributary to Kāvērī river; Sometimes it is a variant of hēmanta; (4) sometimes it is a variant of Haimavati meaning Pārvasī; A contraction of Hēmamālinī an actress; Name of an apsaras (nymph); (8) In Hassan and Mysore districts 'Hēmā' means Hēmāvati river in general.

**Hēmalatā, ಹೇಮಲತಾ, हेलता**

D/o Mallappa, Eḍalli; (2) Hēmā; (5) Skt. + Skt.; (6) Hēma + latā; (7) Hēma means gold and latā means creeper [i.e. golden creeper]; Name of a princess (Rathās : Kathāsaritsāgara).

**Hēmanta, ಹೇಮಂತ, हेमन्त**

S/o Puttaswamy gauḍa, EL 20; (5) Skt.; (6) Hēmanta (< Hēman); (7) Winter; Cold season (comprising the months of Mārgaśīrṣa and Pausa) from middle of November to middle of January.

**Hēmāvati, ಹೇಮಾವತಿ, हेमावती**

D/o Hanumanthayya, EL 20; (5) Skt. + Skt. ; (6) Hēmā + vati;. (7) Name of a river, a tributary of the river Kāvērī; Hēmāvati (< Haimavati) was the wife of lord Śiva, who was a daughter of Dakṣa; There are other legends too. However the river takes its source in the Sahyādri



mountains (Western ghats) in Chikmagalur dist. and flows mostly in Hassan dist and joins Kāvēri in Mysore dist. before Kannambāḍi (Kṛishṇarāja Sāgar) dam in K.R. Nagar taluk of Mysore dist. It is a common tradition in India to name the women folk after the rivers which are considered as divine.

**Hēmāvati, ಹೇಮಾವತಿ, हेमावति**

D/o Narasayya, EL 20; (5), (6) and (7) see ante.

**Hombāḷamma, ಹೊಂಬಾಳಮ್ಮ, होम्बाळम्**

S/o Shivaṅṅa, EL 29; (2) Hombāḷa; (4) (b) Amma; (5) Kan. + Kan. ; (6) Hon(m) + bāḷe + amma (< pom(m) + bāḷe + amma); (7) Hon = gold, bāḷe = plantain (plantain of golden colour); the half- opened flower-sheath of the coca and betelnut tree. It is used for pūja (worship) etc.

**Honnamma, ಹೊನ್ನಮ್ಮ, होन्नम्**

W/o Venkaṭaramaṅgauda, EL 20 ; (4) (b) Amma; (5) Kan. + Kan.; (6) Honn + amma (< Honna + amma); (7) Hon = gold; Amma = honorific title; Honnamma may be a contraction of Honnuḍikeyamma, a village goddess.

**Honnappa, ಹೊನ್ನಪ್ಪ, होन्नप**

S/o Daṭṭagalli Marappa, JP 35; (2) Honna; (4) (b) Appa; (5) Kan. + Kan.; (6) Honn + appa (< Honna + appa); (7) Honnu means gold and appa means father. The name signifies that the person is of good qualities like gold. Cf. Chinnappa; Honnappa may be a contraction of the name of the village goddess Honnuḍikeyamma like Ellapa after Ellamma; (8) There is Vīraśaiva saint (B. 58-8) after

whom also people are named as Honnappa in memory of and wishing that their child may also accomplish the characters of the saint "Honnatandegal".

**Honnayya, ಹೊನ್ನಯ್ಯ, होन्नय्य**

M, EL 20; (4) (b) Ayya; (5) Kan. + Kan.; (6) Honn + ayya (Honna + ayya); (7) For Honna and ayya see ante.

**Honnēgaḍa, ಹೊನ್ನೇಗೌಡ, होन्नेगौड**

S/o Bhīmēgaḍa, EL 20; (4) (b) Gaḍa; (5) Kan. + Kan. ; (6) Honn + ē + gaḍa; (7) For Honnē and gaḍa see ante.

**Hosahalliamma, ಹೊಸಹಳ್ಳಿಯಮ್ಮ, होसहळियम्म**

W/o Basavasetṭi, EL 23; (4) (b) Amma; (5) Kan. + Kan. ; (6) Hosahalli + amma (< Hosa + halli + amma); (7) Hosahalli = new village, Amma = mother; 'Hosahalliamma' means the village goddess of Hosahalli.

**Hosalli Siddēgaḍa ಹೊಸಳ್ಳಿ ಸಿದ್ದೇಗೌಡ, होसळि सिद्धेगौड**

M, EL 20; (4) (a) Hosalli; (b) Gaḍa; (5) Kan. + Kan. + Kan.; (6) Hosahalli + Siddē (< Sidd + ē) + gaḍa; (7) Siddēgaḍa of Hosahalli. In order to distinguish Siddēgaḍa 'Hosahalli' has been employed as a prefix. For Siddēgaḍa see ante.

**Huchchamma, ಹುಚ್ಚಮ್ಮ, हुच्चम्म**

W/o Basavayya; JP 30; (4) (b) amma; (5) Kan. + Kan. ; (6) Huchcha + Amma; (7) Huchcha means mad, insane; Amma means mother; A contraction of

'Huchchaṅamma' a presiding deity at Huchchaṅgidurga or Huchchaṅgi ( > Uchchaṅgi) a village in Mysore Dist.; (8) Huchchammādēvi is family deity of the Huchchamma's family.

**Huchchappa, ಹುಚ್ಚಪ್ಪ, ಹುಚ್ಚಪ್ಪ**

S/o Īswarappa, VA 21; (3) Mahadēvaswamy; (4) (b) Appa; (5) Kan. + Kan.; (6) Huchcha + appa; Huchcha literally means mad. But the god Hanumān (Hanumanta/Āñjaneya) at Muttatti near Satanūr. on the bank of river Kāvērī and at Shikāripura in Shimoga dist. is known as Huchcharāya after whom people are named as 'Huchchappa', 'Huchchayya', 'Huchchanna', 'Huchchēgaḍa' and 'Huchcha' etc.

**Huchchayya, ಹುಚ್ಚಯ್ಯ, ಹುಚ್ಚಯ್ಯ**

S/o Huchchēgaḍa, EL 20; (4) (b) Ayya; (5) Kan. + Kan.; (6) Huchcha + ayya; (7) Hanumanta see ante.

**Huchchēgaḍa, ಹುಚ್ಚೇಗೌಡ, ಹುಚ್ಚೇಗೌಡ**

S/o Kemchahuchchegaḍa, EL 20; (4) (b) Gaḍa; (5) Kan. + Kan.; (6) Huchcha + ē + gaḍa; (7) Huchcha see ante; 'E' - a particle of emphasis; Gaḍa indicates the community or office, see ante.

**Huliyappa, ಹುಲಿಯಪ್ಪ, ಹುಲಿಯಪ್ಪ**

S/o Saṅṅegaḍa, JP2; (2) Huli; (4) (b) Appa; (5) Kan. + Kan.; (6) Huli + appa; (7) Lord of the tiger. According to the folklore, Mahadēśvara has tiger as his Vāhana (vehicle) and is called as Huliyappa.

**Hūlagauḍa, ಹೂಲಗೌಡ, हूलगौड**

S/o Late Javarappa, EL 29; (4) (b) Gauḍa; (5) Kan. + Kan.; (6) Hūla + Gauḍa; (7) Hūla may be from Huli. Therefore Hulagauḍa may mean s.a. Huligauḍa (Hūligauḍa < Hūla < Hula) < Huli), Hūra in Kannada means a stream. In case there is an interchange of ra and l, the name could be Hūra-gauḍa (> Hūla - gauḍa), the gauḍa who stayed near a stream. Alternately if it is from Hullu (grass), the name could be derived as Hulla > Hula + gauḍa. However the derivation is not certain.

**Hūlamma, ಹೊಲಮ್ಮ, हूलम्म**

W/o Hūlegauḍa, EL 29; (2) Hūla; (4) (b) Amma; (5) Kan. + Kan.; (6) Hūla + amma, or Hūlamma < Huli + amma (Huliyamma > Hulamma); (7) Hūla + amma [< Pūla + amma < Pūl (= flower) + amma] = Lakshmi; Huli (= Tiger) + amma; one who has a tiger as her vāhana i.e. Durga goddess.

**Hūvamma, ಹೊವಮ್ಮ, हूवम्म**

D/o Chikkaṇṇēgauḍa, EL 20; (3) Hūvi; (4) (b) Amma; (5) Kan + Kan.; (6) Hū + amma; (7) Hū = flower, 'Amma' an honorific title; Hūvamma = Lady of the flower i.e. Lakshmi; May mean simply flower, when the synonym will be 'Pushpa'.

**Hūvamma, ಹೊವಮ್ಮ, हूवम्म**

W/o Saṇṇaiah, EL 23; (3) Javari; (4) (b) amma; (5) Kan. + Kan.; (6) Hū + amma; (7) The name means Lakshmi or Puspa, see ante.

I

**Indira(ā)**, ಇಂದಿರ(ರಾ), ಇಂದಿರ(ರಾ)

W/o Nāgarāj, EL 20; (5) Skt.; (6) Indirā (< Ind / Indīvara); (7) the root ind means to be powerful., the word evidently related indīvara, the lotus. Hence Indira is Lakshmi born out of blue lotus.

**Indramma**, ಇಂದ್ರಮ್ಮ, ಇಂದ್ರಮ್ಮ

D/o Chikkaṇṇa, EL 29; (2) Indra; (4) (b) Amma; (5) Skt. + Kan.; (6) Indra (< Indirā) + amma; (7) For Indira and Amma see ante; (8) the name can also be derived from Indra (i.e. Dēvēndra, lord of heaven) + amma. But in the context it is possible from Indirā + amma.

**Indrāṇi**, ಇಂದ್ರಾಣಿ, ಇಂದ್ರಾಣಿ

D/o Shivaṇṇa, VA 21; (2) Indrāṇi ; (5) Skt. ; (6) Indraṇi (< Indra); (7) Indrāṇi is the consort of Lord Indra, who is the head of all divinities. She is known as Śachidēvī; Kāma's wife Rati; Śiva's wife Durgā; Brahma's wife Sarasvatī; One of the Saptamātrikās.

**Īramma**, ಈರಮ್ಮ, ಈರಮ್ಮ

W/o Late Aṅkappa, VA 21; (4) (b) Amma; (5) Kan. + Kan. ; (6) Īra + amma; Īra < Vīra i.e. Vīrabhadra, a form of lord Śiva; (7) 'Īra' is a currupt form of 'Vīra' and 'amma' is an honorific title indicating woman see ante.

**Īranāyaka**, ಈರನಾಯಕ, ಈರನಾಯಕ

S/o Dēvanāyaka, EL 23; (4) (b) Nāyaka; (5) Kan. + Skt. ; (6) Īra (< Vīra) + nāyaka; (7) Īra = Vīrabhandra; Nāyaka = Leader, name of a community, either 'Bēḍa' or

'Lambāḍi/Lambāṇi', see ante.

**Indri**, ಇಂದ್ರಿ, इन्द्रि

D/o Dēvaṇṇa; (5) Skt.; (6) Indri < Indiri < Indirā; (7) Lakshmī born out of Indīvara (blue lotus), goddess of wealth; splendour; beauty; (8) Many children are named after 'Indra Gandhi'.

**Īraṇṇa**, ಈರಣ್ಣ, ईरण्ण

S/o Īraseṭṭi (4) (b) Aṇṇa; (5) Kan. + Kan.; (6) Īra + aṇṇa; (7) For Īra and A Ṇṇa see ante.

**Īrappa**, ಈರಪ್ಪ, ईरप्प

S/o Late Mādappa, JP 30; (4) (b) Appa; (5) Kan. + Kan.; (6) Īra + Appa; (7) For Īra and appa see ante.

**Īrappāji**, ಈರಪ್ಪಾಜಿ, ईरप्पाजि

S/o Shivaṇṇa, EL 23; (4) (b) Appāji; (5) Kan. + Kan.; (6) Īra + appāji; (7) For Ira see ante; 'Appāji' a variant of 'appa' an honorific title.

**Īrayya**, ಈರಯ್ಯ, ईरय्य

S/o Dāsappa, JP 30; (4) (b) Ayya; (5) Kan. + Kan.; (6) Īra + Ayya; (7) For Īra and ayya see ante.

**Īrēgaḍa**, ಈರೇಗಡ, ईरगौड

S/o Bīrēgauḍa, EL 20; (4) (b) Gauḍa; (5) Kan. + Kan.; (6) Īra + ē + gauḍa; (7) For Īra (Īrē) and gauḍa see ante.

**Īsvara**, ಈಶ್ವರ, ईश्वर

S/o Jayamahadēvappa, JP 30; (5) Skt.; (6) Īsvara (<

Īś); (7) the root Ī ś means to rule, Īśa/Īśvara the lord of the Universe, lord Śiva; (8) 'Īśvara' is also spelt as 'Īśwara'.

**Īśvarappa, ಈಶ್ವರಪ್ಪ, ईश्वरप**

S/o Chennappa, VA 21 ; (4) (b) Appa; (5) Skt. + Kan. ; (6) Īśvara + appa; (7) For Īśvara and appa see ante.

**J**

**Jaga, ಜಗ, जग**

S/o Chennēgaḍa, VA 21; (5) Skt.; (6) Jaga < Jagannātha/Jagadīśa; (7) Contraction of Jagannātha or Jagadīśa; Lord of the world; Viṣṇu or Kṛiṣṇa; Name of a celebrated idol of Viṣṇu and its shrine at Puri in Orissa; Śiva (Īśa), lord of the Universe.

**Jagadīśa, ಜಗದೀಶ, जगदीश**

S/o Pāpēgaḍa, JP 30; (5) Skt. + Skt.; (6) Jagat + Īśa; (7) The Lord of the Universe, Śiva s.a. Jagadīśvara.

**Jagadīśa, ಜಗದೀಶ, जगदीश**

S/o N.J. Siddēgaḍa, JP 2; (3) Jogappa; (5) Skt. + Skt.; (6) Jagat + Īśa; (7) See ante; (8) The child is called 'Jōgappa' after his grandfather.

**Javanamma, ಜವನಮ್ಮ, जगवन्म**

W/o Siddēgaḍa, JP 30; (2) Javana; (4) (b) Amma; (5) Kan. + Kan. ; (6) Javana + Amma; Javana < Davana > Damana; (7) Tbh. of Damana/Damanaka, a fragrant plant; Javana Tbh. of Yamana. Java < Yama, the lord of death; 'Amma' honorific title, see ante.

**Javara, ಜವರ, जवर**

S/o Rama Chikkyya, EL 29; (5) Kan. ; (6) Java + ar + a/Java + avar > Javara; (7) Tbh. of Yama, the lord of death; (8) 'Javara' is a common name in old Mysore area.

**Javarājappa, ಜವರಾಜಪ್ಪ, जवराजप**

M, VA 21; (4) (b) Rājappa (5) Kan. + Skt. + Kan.; (6) Java + rāja + appa (7) Javara = Tbh. of Yama Raja = king; excellent; Appa = honorific title, see ante; King Java i.e. Lord Yama.

**Javaramma, ಜವರಮ್ಮ, जवरम्म**

W/o Javarānāyaka, EL 23; (4) (b) Amma (5) Kan. + Kan; (6) Javara + amma (7) For Javara and amma see ante.

**Javarānāyaka, ಜವರನಾಯಕ, जवरनायक**

M, EL 23 (4) (b) Nāyaka (5) Kan. + Skt.; (6) Javara + nāyaka; (7) Javara see ante; Nāyaka = Leader; name of a community, see ante.

**Javarappa, ಜವರಪ್ಪ, जवरप**

S/o Javarayya, JP 30; (2) Javara; (4) (b) Appa (5) Kan. + Kan.; (6) Javara + appa; (7) For Javara and appa see ante.

**Javarayya, ಜವರಯ್ಯ, जवरय्य**

S/o Javarayya ; JP 30 (2) Javara; (4) (b) Ayya; (5) Kan. + Kan.; (6) Javara + Ayya; (7) For Javara and ayya see ante.



**Javarēgaḍa, ಜವರೇಗೌಡ, जवरेगौड**

M, JP 30; (4) (b) Gaḍa ; (5) Kan. + Kan.; (6) Javare (< Javar + ē) + gaḍa; (< Java + ar + ē + gaḍa); (7) For 'Javara' see ante; 'Ar' = plural number; 'E' = Particle of emphasis ; Gaḍa = Indicates either an office or the community, see ante.

**Javarēgaḍa, ಜವರೇಗೌಡ, जवरेगौड**

S/o Saṅṅamarigaḍa, El 29; (2) Javara; (3) Kuḷḷa-Javarēgaḍa; (4) (b) Gaḍa; (5) Kan. + Kan. ; (6) Javarē + gaḍa, see ante; (7) See ante.

**Javarē gaḍa, ಜವರೇಗೌಡ, जवरेगौड**

S/o Saṅṅamarigaḍa, EL 29; (2) Javarē; (3) Kuṇḍayya; (4) (b) Gaḍa; (5) Kan. + Kan.; (6) Javare + gaḍa, see ante; (7) See ante; (8) As the person is partially blind he is stated to be addressed Kuṇḍayya (i.e. Kuruḍ + ayya).

**Javari, ಜವರಿ, जवरी**

D/o Hanumaiah, Eḍahalli; (5) Kan.; (6) Javara + i (< Javari); (7) Javari is derived from Javara (i.e. Yama, the god of death); the lady is named after Yama.

**Jayakka, ಜಯಕ್ಕ, जयकक**

W/o Liṅgarasayya, EL 23; (4) (b) Akka; (5) Skt. + Kan.; (6) Jaya + akka or Jayā + akka; (7) Victory, winning, fascinating, charming; Name of a daughter of Daksha, the wife of Siva i.e, Uma/Pārvati/ Durgā; Name of one of the mothers attending on Skanda; Original name of Mahābhārata; Name of a great Kannaḍa actress; 'Akka'

= sister; an honorific title.

**Jayakumār** ಜಯಕುಮಾರ್ जयकुमार

S/o Rājanna, El 23, (4) (b) Kumar; (5) Skt. + Skt.; (6) Jaya + Kumār (i.e. Kumāra); (7) For Jaya see ante; Kumāra = a boy, a son; the heir apparent; Skanda, the god of war, see ante; (8) The consonantal ending of the name indicates north Indian influence.

**Jayalakshmi**, ಜಯಲಕ್ಷ್ಮಿ जयलक्ष्मी

F, EL 23; (4) (a) Jaya; (5) Skt. + Skt.; (6) Jaya + Lakshmi; (7) Goddess of victory; victorious Lakshmi.

**Jayalakshmi**, ಜಯಲಕ್ಷ್ಮಿ जयलक्ष्मी

D/o Jayamādayya, JP 30; (3) Chikkameṇasi; (4) (b), (5), (6) and (7) ante.

**Jayamādayya**, ಜಯಮಾದಯ್ಯ जयमादय्य

M, JP 30; (2) Jayamāda; (3) Eḍachayya; (4) (b) ayya; (5) Skt. + Kan.; (6) Jaya + Māda + (< Mahādēva) + Ayya ; (7) The victorious Mādayya (i.e. Mahādēvayya); (8) the person is a lefthander, hence nicknamed Eḍachayya.

**Jayamahādēvappa**, ಜಯಮಹಾದೇವಪ್ಪ जयमहादेवप

S/o Javarayya, JP 30; (2) Jayamahādēva; (3) Eḍavattū; (4) (b) (b) Appa; (5) Skt. + Skt. + Kan.; (6) Jaya + Mahādēva + appa; (7) Jaya means victory and Mahādēva means lord Śiva; Jayamahādēva means victorious Lord Śiva; And 'appa' is an honorific title, see ante; (8) The person must have been nicknamed Eḍavattū because he may be of bad character or stupid (See F.

Kittel, the word eḍavaṭṭu).

**Jayamma, ಜಯಮ್ಮ, जयम्म**

D/o Chaluvēgaḍa, EL 20; (4) (b) Amma; (5) Skt. + Kan.; (6) Jaya + amma; (7) Jaya (< Jayalakshmi) = Goddess of victory; 'Amma' an honorific title, indicates mother, see ante; Name of a famous Kannāḍa actress (B. Jayamma, W/o Gubbi Vīraṅṅa a great Kannāḍa stage actor).

**Jayamma, ಜಯಮ್ಮ, जयम्म**

W/o Venkaṭēsa, JP 2; (2) Jaya; (4) (b), (5), (6) and (7) see ante.

**Jayamma, ಜಯಮ್ಮ, जयम्म**

W/o Muttayya, JP 30; (2) Jaya; (3) Kevāḍi (Kivūḍi) Jayalakshmi; (4) (b), (5), (6) and (7) see ante; (8) She is short of hearing.

**Jayaṅṅa, ಜಯಣ್ಣ, जयण्ण**

S/o Basavalingappa, EL 23; (4) (b) Aṅṅa; (5) skt. + Kan. ; (6) Jaya + aṅṅa; (7) For Jaya and Aṅṅa see ante.

**Jayanti, ಜಯಂತಿ, जयन्ति**

W/o Amāsi, EL 20; (5) Skt.; (6) Jayanti (< Jayantipura); (7) Name of a town (Jayantipura) viz., the modern Banavāsi in Karnataka State; Currupt form of 'Vaijayanti' the necklace of Viṣṇu.

**Jayarāma, ಜಯರಾಮ, जयराम**

S/o Saṅṅanāyaka, EL 23; (5) Skt. + Skt.; (6) Jaya + Rāma; (7) The victorious Rāma.

**Jayaratna, ಜಯರತ್ನ, जयरत्न**

D/o Puṭṭabasavēgaḍa, EL 20; (5) Skt. + Skt.; (6) Jaya + ratna; (7) The gem of victory.

**Jōgagaḍa alias Amāvāsyegaḍa, ಜೋಗಗೌಡ: ಅಮಾವಾಸ್ಯೆ-ಗೌಡ, जोगगौड/अमावास्येगौड**

S/o Late Patel Siddēgaḍa, EL 20; (4) (b) Gaḍā; (5) Kan. + Kan. ; (6) Jōga (< Yōga); (7) Contemplation. Jōga is a Tbh. of Yōga; For gaḍa see ante; (8) Jōgi/Jōga is the name of the god at Ādichuñchanagiri; Jōga, Jōgi and Yōgi are the variants.

**Jōgigaḍa, ಜೋಗಿಗೌಡ, जोगिगौड**

S/o Puṭṭaswāmy gaḍa, JP 2; (2) Jōgi; (4) (b) Gaḍa; (5) Kan. + Kan. ; (6) Jōgi (< Yōga) + gaḍa; (7) Tbh. of Yōga, an ascetic.

**Jyōti, ಜ್ಯೋತಿ, ज्योति**

D/o Shivaṇṇa EL 23; (5) Skt.; (6) Jyōti (< Jyōtis); (7) Light, Sun, Ray of light, Flame before a god, etc.

**Jyōti, ಜ್ಯೋತಿ, ज्योति**

D/o Kālayya, JP 30; (3) Chennājamma; (5), (6) and (7) see ante;

**Jyōti, ಜ್ಯೋತಿ, ज्योति**

S/o Javaraiyah, Eḍahalli (5), (6) and (7) see ante; (8). The person is named Jyōti after the Makara - Jyōti at Śabarimalai (Kēraḷa), which his father used to regularly witness. Javaraiyah was blessed with a son after one of such visits; hence the name.

# DICTIONARY OF INDIAN PLACE NAMES

K.V. Ramesh

## H

This is in continuation of the earlier article which had appeared in *PNSI.*, Vol. XXII, pp. 152 ff.

**Habaṭūru** (PP): Kan+ Kan; N+ N; Habaṭ(a) < Habbu? + ūru; Extended village ? MN.

**Habbanakuppe** (Huṇ); Kan < Skt?+ Kan; N+ Suf+ ; Habba < Parva+ (n) a+ ; A village after a person who conducts festivals; MN.

**Haḍajana** (Mys); SK; Kan; < haḍade; An annual allowance of grain or money to carpenters, barbers, etc. A village where such people live; HN. ~ Haḍadana (185/1384).

**Hadināru** (Nan 208/1593); Kan+ Kan; N+ N; Had < pat (din)+ āru; The headquarters of sixteen villages; HN.

**Hagaranahalli** (Huṇ); Kan+ Kan; N+ Suf+ ; Hagara+ (n)a; After an unimportant man; PN.

**Haginavāḷu** (Nan 384/17th; Gun 175/1488); Kan+ Kan; N+ N; Hagina+ V(b)- āḷu; After a gum plant; FLN.

**Hakkalapura** (Guṇ); Kan+ Skt; N+ ; Hakkala(u)+ ; This is a kind of grant which permits donees to gather gleanings

of corn; MN.

**Halaganahalli** (PP); Skt+ Kan; N+ Suf+ ; Halaga+ (n) a; After a person, well versed in beating tabor; a person who wields plough; PN. ~ Halaganahalli (19/1338, 20/1611).

**Halasūru** (PP, Heg); Kan+ Kan; N+ ; Halasu+ ; A village famous for jack fruit; FLN.

**Halavāra** (TNP); SX; Kan; A village of many people, MN.

**Hallare** (Nan 373/17th) SX; Kan; The village having for its landmark tooth like bolder; (DIPN) / GPN.

**Haḷe** precedes a name and indicates that the village is old. Haḷebīḍu (Huṇ) = old camp; Haḷe magge (Heg): Haḷepēṭekaṇṭhāpura (PP); Haḷeyūru (Heg, KRN 16/1623, PP); Haḷepura (Nan 321/1222).

**Halladakoppalu** (Huṇ); Kan+ Kan; N+ Suf; Halla+ (d) a; A village situated on a flat land, a valley, a declivity; GPN ~ Halladapura (Gun 85/1550); Halladamādahalli (Gun 82/10th, 83/11th).

**Hammige** (PP); SX; Kan; A rope, a band (?).

**Hampāpura** (Heg, Kol, Nan, KRN 113/1033, 112/1422, 104/1577, 117/1741; Kan?+ Skt; / Kan < Skt+ Skt; N+ ; Hampa < Padmapa (?)+ ; After Hampa; PN. [Equal

share or division].

**Hanahalli (CRN)**; Kan+ Kan; N+ N; Hana < Pane; A village where palmyra trees grow; FLN. ~ Hanagōḍu (Huṇ); Hanasōge (KRN).

**Hanchīpura (Heg, Guṇ 1/1439, Nan 124/1663; Kan+ Skt; N+ ; Hanchi + ; A general name of the general of Cyperus; FLN. ~ Hamchitālapura (CRN); Hanchya (Mys, Huṇ); Hanchiya (Mys 118/1496).**

**Handanahalli (Huṇ); Kan+ Kan; N+ Suf; Handa+ (n) a+ ; After a person who is not a coward; PN. (Hande = a coward).**

**Haṇḍarakalli (CRN); Kan+ Kan+ kan; N+ N+ N Haṇḍar (?) + ar < akka+ a(h) alli; (?); FPN. Haṇḍarak - kanahaḍḍi (182/1240); Haṇḍarakanahalli (238/1289).**

**Handhuvinahalli (Nan); Kan+ Kan; N+ Suft; Handhu (?) + (vin)a+ ; (?); PN.**

**Handiguḍḍa Kāvalu (PP); Kan+ Kan+ Kan; N+ N+ N; Handi+ guḍḍa + Kāvalu A pighill; FAN. [Varāha giri = Sanskritised name].**

**Haṇḍitavalli (PP 129/16th); Kan < Skt+ Kan; N+ N; Haṇḍita < paṇḍita+ v(h)alli; A village after a scholar; PN.**

**Bangala (Guṇ); SX; Kan < Skt; Hangaḷa < Pañchakula [<**

Pankila+ muddy soil]; A village inhabited by five artisan classes (DIPN). ~ Pangūḷa 198/1275, 202/1656; Hangūḷa 158/15th; Bangūḷa 149/1417; Hangāḷahosahallī (Guṇ); Hangāḷapura (Guṇ).

Hangarepura (CRN 1/1605); Kan+ Skt; Hangare [hangaru]+ ; An evergreen shrub dodonaca Viscosa Lin. ~ Hangarabōyanahallī (KRN 107/1643).

Haniyamballī (Nan); Kan+ Kan; N+ N; Haniyam(m)+ b(h) allī; A village after a mature lady; FPN.

Hanumanāḷu (TNP); Skt+ Kan; N+ Suf+ N; Hanuma+ (n)a+ (h) ālu; After the monkey god; RN. ~ Hanumanahallī (KRN); Hanumanapura (CRN, Nan).

Hanūru (Koḷ 82/1522; Kan+ Kan; N+ N; Han (i)+ ūru; A place where rain falls in drizzle; NN.

Haradanahallī (CRN 259/14th, 263/1316, 260/1368, 265/1425; Huṇ, KRN, Nan); Kan+ Kan+ Kan; N+ Suf; Harada+ (n) a+ ; After a trader; CN. ~ Haradanapaḷi (KRN 27/1377); Haradūru (PP 56/17th, 57/1661). [Another name Vāṇijyapuri (Skt) Gaz].

Harāḷe (Koḷ); SX; Kan; A village where the castor oil plant is cultivated; FLN. ~ Harāḷakōṭe (Huṇ 169/1531); Harāḷahallī (PP, Huṇ); Harāḷu kōṭe (CRN 224/1523).

Haramballī (KRN); Kan+ Kan; N+ N; Haram < hāruv(m) ?+ b(h) a ḷli; Brahman's village (?); EN.



**Haratale** (Nan 387/11th); Skt+ Kan; N+ N+ ; Hara+ tale; Śiva's head (?); RN. [heḍatale (?) = the back of the head]. Harattale (Guṇ 61/1126 ?).

**Harave** (CRN 389/1486, 396/1493, 397/1622; Huṇ 1/13th, 2/1315); SX; Kan; An extension; GPN. [Amaranthus oleraceus wild] ~ Haravemallarājapaṭṇa (PP).

**Harilāpura** (PP); Skt+ Skt; N+ ; Harilā < hariyāla+ ; FPN. ~ Haḍlāpura (Col).

**Harinahaḷi** (PP 136/16th); Kan < Skt+ Kan; N+ ; Harina < hariyanna (7)+ ; After a person, by name Harina; PN. [hariṇa = deer ?].

**Hasugūli** (Guṇ); Kan < Skt+ Kan; N+ VN; Hasu+ g(k) uli; One who kills cows (?); PN. [A sort of prickly night shade]. ~ Hasukuli (26/1506); Hasuguli (28/1546); Hasukali (31/1217, 40/1320).

**Hasuvaṭṭi** (TNP); Kan < Skt+ Kan; N+ N; Hasu+ V(P) aṭṭi; After a cattle house; FAN. ~ Hasuvina Kāval (PP).

**Hatwālu** (Nan, Heg); Kan+ Kan; N+ N; hat (ti)+ W(b) ālu; A village where cotton fields flourish; FLN. ~ Hattivāla (380/1582); Hattavālu (390/1818); Hattivālu (Guṇ 389/1502).

**Hāḍya** (KRN, TNP 16/1749, Nan); SX; Kan; Hāḍiya < hāḍi < pāḍi; a settlement. ~ Hāḍiya (Guṇ 40/1320);

[Renamed as Rāghavāpura].

Hārohalli (Huṇ, Mys 119/13th); Kan+ Kan; N+ ; Hāro < hāruva+ ; A brahman's village. ~ Haruvahalli (105/1535; KRN 107/1643); Hārūpura (Heg, Nan 212/1639).

Hebbalaguppe (Huṇ, Heg 61/1088, 62/1346); Kan+ Kan; N+ N; Hebbala+ g(k)uppe; A place where a big army is stationed; GPN. [Hebbāḷa(u) + guppe; See Hebbāḷu].

Hebbasūru (CRN 73/1574); Kan+ kan; N+ N; Hebba+ sūru; A big sloppy roof [<Chhūri (Skt) a knife]; MN. ~ Hebasūru (27/1377); Hebsūru (KRN).

Hebbāḷu (KRN, Mys 115/18th Kan+ Kan; Adj+ N; Heb < Piri+ bāḷu; A village where great livelihood obtains; GPN. ~ Hebbāḷalu (KRN 88/1543).

Hebya (Nan 179/15th SX; Kan: A big village; MN.

Heḍatale (Nan) Kan+ kan: Adj+ N; Heḍa + tale; The back of the head; A hired village; MN. ~ Yaḍatale (Guṇ 10/16th); Eḍatale (340/1292).

Heḍeyāla (Nan, Guṇ 120/1489, 40/1514); Kan+ Kan; N+ N; Heḍe+ (y)āla; A village which has a Hoodlike banyan tree nearby; FLN.

Heggadahalli (Heg 118/1829, Guṇ, Nan); Kan+ Kan; N+ ; Heggada < per+ gaḍe; After a village headman; PN. ~ Heggadehalli (Heg 64/15th, 46/15th);

Heggadadēvanakōṭe (Heg), Heggadāpura (Heg).

Heg < peg < per (adj) which precedes a village name means large, big.

Heggandūru (Huṇ 36/1186); Hegganūru (Heg); Heggatūru (PP); HEggothāra (CRN 387/1527, 386/16th, 5/1828) = A big granary, a house, a big fort; Heggūru (TNP); Heggavāḍi (CRN 84/1410), Heg 117/137, Guṇ 149/1417). Pergavā ḍi (CRN 85/1242) Pergaipāḍi (86/13th); Heggavāḍipura (CRN); Heggōḍi < Heggavāḍi (Guṇ 168/1417).

Hejjige (Nan); SX; Kan; Adj+ Suf; Hej+ ige; A large one; MN.

Hejjoḍlu (Huṇ); Kan+ Kan; Adj+ N; Hej+ j(s)oḍlu < soḍaru; A village where big lamps are made; CN. ~ Kirasoḍlu (Huṇ).

Hemmanahalli (Mys 214/1188, 216/1195); Kan+ Kan; N+ Suf; Hemma < hem+ (n) a+ ; After a big or great man; PN. ~ Hemmahalli (215/1175).

Hemmaragāla (Nan 329/1292); Kan+ Kan+ Kan; Adj+ N+ N; Hem+ mara + g(k) āla; A big tree/deer - a village where either of the two exists; FLA/FAN.

Hemmige (Huṇ, TNP); SX; Kan; Adj+ Suf; Hem+ (m)ige; A big village; MN. ~ Hemmuge (TNP 248/1526, 249/1530) [Renamed as Harihararājēndrapura, TNP

256/1397].

**Heṇṇegere Kāval** (Heg); Kan+ Kan+ Kan; N+ N+ N; Heṇṇe + g(k)ere+ kāval; Is it eṇṇe (oil) gere kāval? or a tank after a woman?

**Hinḍaguḍlu** (Hun); Kan+ Kan; N+ N; Hinḍa(u)+ gaḍlu < guḍisilu; A collection of sheds; MN.

**Hinakal** (Mys 107/18th); Kan+ Kan; Adj+ N: Hin(a)+ kal; A village behind a stone; the hinder part of a stone; GPN.

**Hire/Hīre** (adj) which precedes a village name means large, big, old.

**Hirekāṭi** (Guṇ): (Kāṭi: a bison, a huntsman, the name of a golla, a cowherd); **Biremaḷali** (PP) [Renamed Achyutēndrapura 105/1535]: **Hirihallī** (Reg 55/1533); **Hiriyūru** (TNP 126/1309, 127/1354).

**Hiṭṭnahallī** (PP): Kan+ Kan N+ Hiṭṭna < hiṭṭana+ ; A person who deals with flour; CN. ~ **Hiṭṭnahebbāgilu** (PP); **Hiṭṭuvalli** (TNP).

**Hoḍike Kaṭṭe Kāvalu** (Huṇ); Kan+ Kan+ Kan; N+ N+ ; Hoḍike+ kaṭṭe+ ; a tank where elephant grass grows; FLN.

**Hoḷalavāḍi** (Nan 183/15th, 396/1514): Kan+ Kan; N+ N; Hoḷala < Poḷal+ vāḍi; A town village; double; MN. ~ **Horālavāḍi** (Gaz).

**Hoḷehundi** (Heg); Kan+ Kan; N+ ; Hoḷe+ ; A village near a river; GPN. ~ Hoḷesāl (TNP).

**Homma** (CRN 148/1380): SX; Kan: That which flourishes [Gold ?]: MN. ~ Poḷma (CRN 147/?); Piriyaḥoḷma (CRN 294/977) [Akaḷanka chaturvēdi-maṅgalam].

**Hommaragaḷli** (Heg); Kan+ Kan+ Kan; N+ N; Ho(n)m+ mara < mare+ g(h)aḷli; A village where golden deer are found; FAN. ~ Hommarahaḷli (Heg 12/1253).

**Hoṇakahalli** (Guṇ): Kan+ Kan; N+ ; Hoṇaka < Poṇarke + ; A village known for fighting; [Hoṇaka = Honnakka]; HN.

**Hoṇḍarabāḷu** (Koḷ 90/1549, CRN 231/1512, 232/1540); Kan+ Kan; N+ N; Hoṇḍara + bāḷu; Is it a caste name?; EN. ~ Hānarabāḷu (CRN 231/1512), Honnarabāḷu (231/1512).

**Hongalavāḍi** (CRN 239/1578); Kan+ Kan+ Kan; N+ N+ Suf+ N; Hon+ g(k) al+ a+ vāḍi; After a gold stone. ~ Hongavāḍi (21/1545).

**Honganūru** (CRN 155/10th, 158/11th, 159/1525, 160/1517, 162/1517, 168/11th, 120/1648); Kan+ Kan; N+ Suf+ N; Honga+ (n)a+ ūru; PN. ~ Hongavalli (Guṇ).

**Hongaṭe** (Mys); Kan+ Kan < Skt; N+ N; Could it be: hon+ gaṅṭe or hon + kōṭe ? MN.

**Honnahalli** (CRN 260/1368); Kan+ Kan; N+ ; Honna < hon+ ; PN. ~ Honnēnahalli (Huṇ, KRN 117/1741); Honneyanahalli (Huṇ 37/1303, 71, 1586; Honnūru (Yaḷ 13/9th, 14/10th, 15/1283); Honnūru Kuppe (Heg); Honnagowḍanahalli (Guṇ 17/1476, 213/1537); Honnegowḍanahalli (CRN, Guṇ).

**Horalaḥalli** (TNP); Kan+ Kan; N+ N; Horaḷa+ halli; After a family called, Horaḷa; EN.

**Horeyāla** (Guṇ 53/1596, 59/975); Kan+ Kan; N+ N; Hore+ y(ā) la; A banyan in the vicinity, neighbourhood; FLN. ~ Mariyāla (CRN); Koḍiyāla (KRN) = umbrella - like banyan.

**Hosa** is generative adjective which means new when it precedes a village name.

**Hosa agrahāra** (KRN 116/1741); **Hosahalli** (TNP 90/326; PP 71/1586; KRN 107/1643, CRN, Mys, Heg); **Posahoḷalu** (Heg 135/1107); **Hosahuṇḍi** (Mys); **Hosakoṭe** (Mys 104/1667, Heg. Huṇ, KRN, TNP, Nan); **Hosapura** (TNP 289/1519, CRN, Nan, Guṇ); **Hosaviḍu** (Nan).

**Hulikura** (Heg); Kan+ Kan < Skt; N+ N; Huli+ kura < khura (Skt); A village after the tiger' hoof; FAN.

**Huḷimāvu** (Nan); Kan+ Kan; Adj+ N; Huḷi+ māvu; A village where sour mango is grown; FLN ~ Immāvu (Nan) = Sweet mango.

**Hullahalli** (Nan 137/1371) than; Kan+ kan; N+ ; Hulla(u) + ; Grassy village [Triṇapura (Skt) Guṇ 113/1638].

**Hullemāla** (Heg); Kan+ Kan then; N+ ; Hulle+ ; Deer field; FAN. ~ **Hullēnahahalli** (Huṇ); **Hullepura** (CRN); **Hullehalli** (Heg 89/1493); **Hullālu** < **Hulleyālu** (Huṇ, CRN, Guṇ Kol); **Hullāṇa** (Guṇ 159/1413, 125/16th).

**Hulluganahalli** (Huṇ); Kan+ kan; N+ Suf; **Huliga** < **huliga**+ (n)a; After a tigerly man; PN. ~ **Huliganamarāḍi** (Guṇ) [Vyaghrāchala; Gaz].

**Hunagalli** (Heg); Kan+ Kan; N+ N; **Hunaga** < **puṇuga**+ **halli**; After a civet; FAN/PN. ~ **Hunuganahalli** (TNP, Heg).

**Huṇasanālu** (Nan 375/1569); Kan+ Kan; N+ Suf+ N; **Huṇasa**+ (n)a+ (b)ālu; A man who grows tamarind tree; FLN/PN. **Huṇisenālu** (Nan 327/1164); **Huṇiseneḷalu**; (Nan 172/17th); **Huṇasanahalli** (Heg); **Huṇisehalli** (Heg 67/1497); **Huṇasinapura** (Guṇ); **Huṇasavāḍi** (PP); **Huṇasūru** (Heg, TNP 16/1749); **Huṇusegāla** (Huṇ); **Huṇasekuppa** (Heg); **Huṇasekoplu** (PP); **Huṇasega hallo** (TNP).

**Huṇḍipura** (Guṇ 61/1126 ?); Kan+ Skt; N+ N; **Huṇḍi**+ **pura**; A hamlet town; GPN. (Doublet).

**Hura** (Nan 135/1399, Heg 75/1559, 43/1527, 119/1531); SX; Kan < Skt; **Hura** < **Pura**; A town. ~ **Huradahalli**

(Guṇ 93/1553, Gaz).

**Husakūru** (Nan 385/870 ?); Kan.+ Kan; N+ N; Husaku < usuku (?) + ūru; A sandy town; GPN. ~ Husagūru (262/969).

**Hussainapura** (Huṇ); Arab+ Skt.; N+ suf+ Hussain+ 2+ ; After a Muslim; PN.

**Huttūru** (Guṇ, Koḷ); Kan Kan+ ; N; Hutt(a)+ ūru; A village of white ant hills; GPN than .

**Huyilāḷu** (Mys); Kan+ Kan; N+ N; Huyil < puyyil+ (b)āḷu; A battle field; HN [Crying, beating].

**Hūṭagalli** (Mys); Kan+ Kan; N+ N; Hūṭa+ g(h)alli; A united village; GPN.

**Hyrige** (Heg, Huṇ); Kan+ Kan; N+ N; Hyr < payir+ ige < gey); A village of green fields; FLN.

**Hyākanūru** (TNP, Gaz); Kan+ Kan; N+ Suf+ ; Hyāka < hyga < havīka (?) + (n)a+ ; [Hyāka < paika, Haḷepaika]; A village where hyaka caste people live; EN.

## I

**Ibjāla** (Nan 157/1504); Kan + Kan; Adj+ N; Ib+ jāla; two thorny babool trees (?); FLN. (Ibha+ jāla = Elephant snare; FAN; DIPN].

**Indavāḷu** (TNP); Skt+ Kan; N+ N; Inḍa < Indu+ v(b)āḷu; Named after the moon; NN. ~ Indavāḍi (Koḷ 30/1321).



**Igli** (Nan); SX; Kan; < Iggāli; Two wheeler; MN. ~ Iggāli (204/10th); Iggili (212/1639).

**Ilwāla** (Mys); < Ilwala (?); A mythological name; RN.

**Ikkadahalli** (Kol); Kan+ Kan+ Kan; Adj+ N+ N; Ik < Ir+ kaḍa+ had- lli; A village having two sides or parts or rows; MN.

**Irasavādi** (CRN 153/1516, 152/16th); Kan+ Kan; N+ N; Irasa (u) + vādi; A village where iron axes are manufactured; CN.

**Iruvidhi** (Heg); Kan+ Skt; Adj+ N; Iru+ vidhi < vīdhi; A village with two streets (?); MN.

**Iṭṇa** (Heg); SX; Kan; Iṭṇa < Iṭṇaṇa < Iṭṭala; A village of abundance, shelter; MN.

**Iṭṭigahalli** (PP); Kan < Skt+ Kan; N+ ; Iṭṭiga < Isṭṭikā (Skt)+ ; A village where bricks are made; CN.

**Īranakere** (Mys); Kan < Skt+ Kan; N+ Suf+ ; Īra < Vīra+ (n)a+ ; PN.

**Īswaranowḍanahalli** (Nan); Skt+ Kan < Skt + Kan; N+ N+ Suf + N; Īswara- gowḍa + (s) a+ Halli; PN.

**Īchannahalli** (KRN, PP); Kan < Skt+ Kan; N+ Suf; Īcha < Āditya (Skt)+ (n) a+ ; After a Sun man; PN. ~ Īchuru (PP).

**Īnūru mārigudi Jangalu** (Heg); Kan+ Skt+ Kan+ Kan  
 < Eng; Adj+ N+ N+ N; Īnūru+ māri+ guḍi+ jangalu;  
 Forest named after five hundred temples of Durga; RN.

**Ītanahalli** (PP 103/1535); Kan < Skt+ Kan; N+ Suf + ;  
 Īta < Āditya+ (n) a+ ; After a Sun - man.

**Īyyanapura** (CRN); Kan+ Skt; N+ Suf+ ; Īyya < ayya+  
 (n) a+ ; A village after a jangama; PN. [Ayyanapura  
 -Gaz].

↓

**Jakkahalli** (Guṇ, Heg, Koḷ 88/1544); Kan < Skt+ Kan;  
 N+ ; Jakka < yaksha/chakra; a village after certain  
 demigods who are with Kubēra [wheel, cart] Rn/PN.

**Jannūru** (CRN); Kan < Skt+ Kan; N+ ; Jan (na) < yajna  
 + ; A village where a man who revels in sacrifice RN/PN.

**Jantagalli** (Mys); Kan < Skt+ Kan; N+ N; Janta <  
 danta+ g(h) a ḷ ḷi; A village where elephants' tusks are  
 available; FAN. [jante: a rafter].

**Jatṭihuṇḍi** (Mys); Kan < Tel+ Kan; N+ ; Jatṭi+ ; A  
 village of professional wrestlers; EN.

**Javanikuppe** (PP); Kan < Skt+ Kan; N+ ; Javani <  
 Javana < davana+ ; A village where the plant *ariemisia*  
*indica* and its flower are grown [May be proper name also];  
 FLA/FPN.

**Jayapura** (Mys); Skt+ Skt; N+ ; Jaya + ; It is to commemorate victory; HN.

**Jābagere** (Hun) ?

**Jāganakōṭe** (Heg 145/1573); Kan < Skt+ Kan; N+ Suf+ ; Jāga < yāga/tyāga+ (n) a+ ; After a man who has made sacrifice; PN.

**Jālahalli** (Nan 378/1378); Skt+ Kan; N+ ; Jāla+ ; A village where fishing nets are available; CN.

**Jātagātipura** (Heg); Kan < Skt+ Skt; N+ N; Jāta gāti < Jatṭigiti (?) / Jāḍagitti+ ; After a woman of wrestler or the jāḍara (weaver's) community; FPN/EN.

**Jinakanahalli** (Kol); Kan+ Kan; N+ Suf+ ; Jinaka < Jīna + (n) a+ ; A village where a miser lives; PN. [Jina+ Akka+ (n) afhalli ?]

**Jinnahalli** (Heg 24/17th, 25/13th); Kan < Skt+ Kan; N+ ; Jinna < Jina+ ; Jains' settlement.

**Jiyyāra** (Heg); Skt+ Kan < Skt; N+ N; Jīya+ āra < āgāra; Master's dwelling place; PN.

**Jīnahalli** (Hun); Kan+ Kan; N+ ; Jīna+ ; A village of a niggardy, miserly man; PN. [vide Jinakanahalli].

**Jompanahalli** (Heg); Kan+ Kan; N+ Suf+ ; Jompa+ (n) a+ ; [Cluster]; After a man who prepares flower clusters; PN.

**Jōḍihariharapura** (Nan); Mhr+ Skt+ Skt+ Skt; N+ N+ N+ ; Jōḍi+ hari+ hara+ ; Hariharapura which has been granted in favour of hereditary officers. ~ Jōḍi mella halli (Yaḷ).

**Jōganahalli** (PP 36/16th, 37/1130, 38/1614); Kan < Skt+ Kan; N+ Suf + ; Jōga < yōga+ (n)a+ ; After a meditator; PN. [mandicant]

**Jyōtigowḍanapura** (CRN 199/1479, 201/1339: Skt+ Kan < Skt+ Skt; N+ N+ Suf+ ; Jyōti+ gowḍa+ (n) a+ A village established by a light like man; PN.

\* This is in continuation of the earlier article which had appeared in *PNSI*, Vol XXII, pp 152 ff.