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# STUDIES IN INDIAN PLACE NAMES

(*Bhāratiya Sthalanāma Patrikā*)

JOURNAL OF THE PLACE NAMES SOCIETY OF INDIA

VOLUME THREE

EDITED BY  
MADHAV N. KATTI  
C. R. SRINIVASAN



PUBLISHED ON BEHALF OF  
THE PLACE NAMES SOCIETY OF INDIA

BY  
GEETHA BOOK HOUSE : PUBLISHERS : MYSORE

*Studies in Indian Place Names (Bhāratiya Sthalanāma Patrikā)*, Vol. III, 1982.  
Edited by Madhav N. Katti and C. R. Srinivasan. Published on behalf of  
THE PLACE NAMES SOCIETY OF INDIA, MYSORE, by Geetha Book House,  
New Statue Circle, Mysore 570 001, India, 1982.

First Published 1982

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## PRESIDENT'S NOTE

D. JAVARE GOWDA

Place-names study in India is a much neglected subject. It is strange that although India came into contact with the west more than two hundred years ago, scholars have not realised the importance and the utility of onomastics or toponymy. Place-names are said to be the footnotes of history and fossils of archaeology. They are pregnant with anthropological and ethnological information. The study of linguistics is incomplete without its association with the study of place-names.

Scholars have, time and again, from many an academic forum, expressed themselves in favour of starting a society intended for the study of place-names. Some attempts have also been made earlier in Gujarat and other states to found an organisation which could act as a catalytic agent to the fostering of onomastic sciences. It is these time honoured and irrepressible aspirations of scholars that have been responsible for the origin of the Place Names Society of India, with its base in Mysore, in the year, 1977.

The first all India conference of the Place Names Society of India was organised at Udupi in the year 1979. under the auspices of the Rāshṭrakavi Gōvinda Pai Memorial Research Institute. The stewardship and resourcefulness of Prof. K, S. Haridasa Bhat, an all round scholar of repute were instrumental for the splendid success of the conference. The success of the second conference which was held in the year 1981 was entirely due to the willing support and energetic management of the office-bearers of the Mythic Society, Bangalore which is a pioneer, cultural and research organisation which has been promoting for more than half a century, the study of Archaeology, Art, History, Mythology and other allied subjects. Scholars representing almost all the states of India participated in the deliberations of the conferences. It is with a sense of pride and gratitude, that I record here the encouragement and sound advice given to the

Society by two of our great, well-known scholars, Prof. V. I. Subramoniam, at present the Vice-Chancellor of the Tamil University, Thanjavur and Dr. R. N. Mehta, Head of the Department of Ancient History and Archaeology, M. S. University, Baroda who presided over the two conferences in succession. The annual issues of the Journal of the Place Names Society of India, 'Studies in Indian Place Names' were released on each occasion.

Since the last conference, the Society has prepared two projects, one for the entire country and the other for the State of Karnataka. They are, in the first instance, in the nature of sample survey, which when properly conducted, will pave the way for the National Dictionary of Place-names. It is earnestly hoped that the Government of India and the State Governments will come forward in a big way to finance the above projects which envisage the inauguration of new fields of study and research. Besides, it is hoped that these new fields will generate a large number of employment opportunities.

Two of the resolutions passed at the second Annual Conference of the Society are extracted below for the attention of the Central and State Governments ;

1. The Place Names Society of India urges upon the Government of India and State Governments to give due recognition to the Society and its branches and also extend adequate financial support to its plans and projects in view of the fact that the Society is devoted to the study of place and personal names, which promotes better understanding of our cultural heritage and national integration.

2. Resolved to urge upon the Government of India to initiate a national survey of place-names in collaboration with the Place Names Society of India paving the way for the compilation of the National Dictionary of Place-names of India on scientific lines.

I am extremely glad to inform the members of the Society and the scholars interested in the study of place-names that the International Committee of Onomastic Sciences, Leuven (Belgium) has accorded due recognition to our Society and has

lected me and Dr. K. V. Ramesh, one of our Vice-Presidents, as delegates of India.

The Place Names Society of India owes a deep debt of gratitude to Prāchya Nikētan, which is a Centre of Advanced studies in Indology and Museology, for making it possible to hold the Third Annual Conference of the Society at Bhopal. Our profound thanks are due to Dr. R. K. Sharma, the Principal of the Centre and Dr. Bajpai, the emeritus Professor who have been instrumental in holding this session in this historic city.

Our Society is grateful to Prof. G. N. Reddi for kindly agreeing to preside over this conference. Dr. Reddi is a well-known scholar in the field of Telugu literature and linguistics. He is mainly responsible for the valuable researches made in the field of Toponymical studies in Andhra Pradesh. It is heartening to note that he has a project on hand to conduct a field survey of place-names of the Rayalaseema region of Andhra Pradesh. He is presently the Principal of the University Arts College, Shri Venkateswara University, Tirupati. His guidance and assistance will be of immense help to the Society which is just passing its childhood.

The members and the office-bearers of the Society have been doing their utmost in fostering the growth of the Society. Dr. K. V. Ramesh, one of the Vice-Presidents and the Chief Epigraphist is the nerve-centre of the Society. But for his enthusiastic support, active interest and cheerful disposition the Society would not have registered as much progress as it has made now. Dr. S. S. Ramachandra Murthy, one of the Secretaries, Shri Madhav N. Katti and Dr. C. R. Srinivasan, the Editors of the journal have spared no pains in performing their duties assigned to them, in an exemplary manner. I would be failing in my duty if I do not remember the services rendered to the Society by Dr. G. S. Gai, one of the Vice-Presidents, Dr. B. N. Chandraiah one of the Secretaries, Dr. Malati Tandon, the Treasurer, Dr. Jawaharlal Handoo and Shri C. A. Padmanaba Sastry, Asst. Secretary. It is with great pleasure and pride that I thank them all,

Prof. M. Satyanarayana Rao and Bros. of the Geetha Book House, Mysore are solely responsible for the publication of the journal. They have undertaken this adventurous task not with any profit motive, but with genuine academic interest. Shri G. H. Rama Rao of the Mysore Printing and Publishing House who is a great admirer of academic pursuits has been very helpful in bringing out the present issue of the Journal at the shortest possible time. I express my grateful thanks to them on behalf of the Society.

Mysore  
26-1-1982

D. JAVARE GOWDA  
*President*

## EDITORIAL

We are extremely glad to place the Third Volume of the Journal in the hands of the readers and researchers. As usual, we have done our best to include in the volume the scholarly research papers keeping in view their variety and all India representation as far as practicable and are happy to state that the research papers and articles are reflective of the interdisciplinary aspect of the study of Place and Personal names, where the fields of epigraphy, linguistics, tradition, folklore, flora and fauna all find a significant place. We are glad to mention here that the authors of the papers included in the issue have made a judicious use of the basic material in these fields. We are happy that the Journal is thus contributing in its own way, though humble, for the progress of the study and research in the field of onomastics. On account of the keen interest of our publisher Shri M. Satyanarayana Rao, we have been able to include a larger number of research papers this time. In spite of that we are left with a number of articles, which we could not include. We hope we will be able to get some financial aid from benevolent bodies like the Indian Council of Historical Research, New Delhi, so that we can bring out a special volume containing all of them.

We are highly thankful to all the office-bearers and members of the Executive-Committee of the Society and those who have inspired and encouraged us in various ways. Our beloved President Prof. Javare Gowda has been a tower of strength to us throughout. Dr. K. V. Ramesh, our Vice-President and Chief Epigraphist has shown keen interest in our efforts in bringing out the journal and helped us in various ways. Our two Secretaries and Treasurer, especially Dr. S. S. Ramachandra Murthy, who has completely identified himself with our task in bringing out this issue, have all stood by us. Shri Venkatesha and Shri P. Venkatesan of the Office of the Chief Epigraphist have also willingly gone through the proofs of some pages of the volume.



Shri P. Natarajan has as usual provided us with a neat typescript. To all of them our sincere thanks are due.

Shri M. Satynarayana Rao and his brothers of the Geetha Book House have rendered a great service by being the publishers of this journal and enabling us to bring out a more voluminous issue this time. Shri G. H. Rama Rao of the Mysore Printing and Publishing House, has wholeheartedly helped us in the printing of this Volume very neatly in a short time. To them we are highly grateful.

Date: 5-2-1982  
Mysore

MADHAV N. KATTI  
C. R. SRINIVASAN

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## PLACE NAMES AND UNDERSTANDING THE PAST

R. N. MEHTA

Atit-ārtham tripādam cha pañcha-bala-samanvitam |  
Pañcha-karma-samārādhyam-itihāsam-upāsmahē ||

The Place-Names Society of India has put heavy responsibility on me by asking a humble student of toponyms to act as General President for its Second Session. I do not know whether I would be able to cope up with this arduous task so lovingly given to me. For this honour that is done to a student of toponyms, I am beholden to the executive and members of the Place-Names Society of India. I tender my apologies in the beginning if I do not come up to the standard of this august body.

The human experience of the world is socialised and accumulated in the names that indicate varieties of forms and actions. These names, therefore, develop a rich heritage of linguistic culture of any people, and explain to them different existing forms. In this process of experience and collection of knowledge, the identification of places forms an important aspect of human behaviour and hence toponyms are generated in all the languages of the world.

Though place-names are used by all of us, it is an interesting fact that academically much thought is often not given to the understanding of the meaning of all place-names of an area at least in our country. Fortunately, geographers, archaeologists, epigraphists and linguists are attracted to this very fascinating subject. At some places, Place-Name societies like the Place-Name Society of Gujarat have been organised.

The place-names are essentially the indicators of places. These indicators are used for naming different places like huts, small fields, local eminences or depressions, streets, temples, villages, towns, tanks, rivers, hills, mountains, forests, gulf, bay, ocean, regions and countries that come under the perview of human knowledge.

This phenomenon of place-names is a highly significant pointer to the natural or cultural features that had attracted the attention of man and then retained them in the local tradition either as oral heritage or as written record. A correct understanding of this heritage is an important aspect of investigating the reason of naming the place, the causes of its existence and change in word or replacing the old place-name with a new one and the time factor involved in the continuity and change in this phenomenon so that the place-names could be studied historically. This study reveals many aspects of the history and culture of the given area and the factors that are responsible for its cultural development.

## II

In our country, the toponyms indicate that they come from hoary antiquity and different languages. The name of our country as India could be traced to the oldest term *Sindhu* preserved by us. It means a river as well as sea. Due to the linguistic inability of the Persians to use 's' they transferred the word to *Hindus* and the aspirate was dropped by the Greeks who made our name as *Ind* and Western Europeans, specially the British made it *India*. In this process of transformation, one is able to see the original word due to the preservation of the linguistic form that has fortunately continued in our country. In the original sense the word simply indicates a territorial unit and has no sense of people, religion, etc. These meanings were grafted on the word at a later date.

However, we have many names of the rivers like *Gaṅgā* or *Pūrṇā* which indicate that they are given by the residents who probably did not use the Vedic languages, but were using different languages. Some of the names used by them are recorded in our old Vedic literature. When the analytical tools for the major part of these languages do not explain the meaning of the words, one tries to find out the meaning in other languages. While doing so, *Gaṅgā* has been traced upto the river *Makong* which is interpreted as *Maganga*, the mother *Gaṅgā* and the word is explained as a river. Similarly, identical words are found in different regions. For example *Tāpti* or *Tāpi*, the river

flowing by Surat carries the name in Thailand. Such use of toponyms in different parts of the world indicates far flung contacts. The word Siam is also a similar word. In Thai language adequate explanation of the word is non-existent. It is the black soil of the Chao phya river that explained as 'Śyāma' of Indian origin. This term gives the required meaning to the interesting name of the country and indicates mutual relationship. Similarly a small river Pūrṇā on which Navasāri is situated bears a name similar to that used in Khandesh and in Tamil Nadu. In Tamil Nadu the river Poruṇai shows effectively the meaning of a river, but in other parts the name has survived but its meaning is forgotten.

These cases indicate at least the cultural phenomenon of change of the language in a given area and open up the lines of investigating the reasons for this change. Several answers could be indicated for such a phenomenon. But they point to the existence of one group using the language or a few words thereof in a region where these languages are not used to-day.

These features of place-names are very important landmarks in cultural contacts of different groups. They are preserved in the palimpsest of the toponyms of the locality. Their study is highly significant in the analysis of migration of people in different parts of the world. Significantly human beings moved more freely in the world when the ways of communication were more difficult. They moved from one region to another and usually made it their home land and tried to make it prosperous. They gave the name of places prevalent in their country to the new places where they began staying or used the names that the local people used. The colonisation and exploitation of one area for the benefit of another area is a more recent phenomenon that was witnessed after 15th century when Europeans began their activities of exploitation of America, Africa and other areas, where new place-names with European affinities grew up.

### III

These are interesting aspects of the study of toponyms of very large areas, rivers, etc. They constitute a very small fraction of the toponyms. When smaller areas or the names of regions or

states are taken for study, they present a different picture. Rajasthan, Madhya Pradesh, Uttar Pradesh have new names of these regions, while Haryana, Tamil Nadu, are revivals of old names. Compared to these very old names that are revived Gujarat is comparatively a new name, with a tradition of about a thousand years. Saurāshṭra is a much older name. When these place-names are analysed, one finds that the changing political pattern becomes responsible for grafting some names on the area that had different names in the antiquity. These older names require to be traced from older records so that one gets at the name like Mewad, Marwad, Dhundhar, Hadaut for different areas of present day Rajasthan. Some areas bear the name of their old states and develop extremely interesting patterns of the names that shed very important light on the history of the area.

But the data for understanding these patterns become rarer and obscurer as one moves back in time. Fortunately, in our country many inscriptions give useful data during this period. The analysis of the place-names of the inscriptions from Gujarat, Maharashtra and such areas was undertaken by Prof. H. D. Sankalia and his students. Dr. H.G. Sastri has done good work on Maitraka Copper Plates. Systematically such studies should be undertaken to cover up all parts of our country so that one can get a picture of the place names that were used in different periods in our country. But this is a fairly difficult task due to the problems of script and inadequate data required for identification and the methodology.

It is observed that the oldest records in our country are the literary references to a number of places. Good efforts were made by scholars like Alexandar Cunningham, Dey, D. C. Sircar and others to identify these places but the references themselves are often loose and without proper bearings. These features therefore create problems of identification due to the inadequate data.

The continuous cultural traditions are also responsible for repeating the names in different parts of the country. Each place under this phenomenon claims that it is the original place referred to in literature. This feature develops many claimants to the

honour of antiquity and it is often impossible to get at the correct identification by word analysis only. Specially our pauranic data has to face this difficulty.

Like these literary records, the inscriptions also suffer at least in the initial stage such inadequacy. The names of areas and kings are noted in the inscriptions, but their geographical order being loose, or often not recorded, accurate identification remains problematic. Though good efforts are made in this direction by many able editors of the inscriptions, much remains to be done. the search of more data could help in our efforts.

However, with passage of time, specially the inscriptions tend to give more information making the identifications of the places reasonably certain, when they are geographically considered. A perusal of the writings of older epigraphists suggests serious flaw in their method. They often relied on postal lists and tried to identify the places. This method had its own defects that require correction. An instance of such a work is that form publication of the copper plate grant of Karka Suvarṇavarsha by J.F. Fleet. He accurately identified Vaḍapadraka of the grant, but Vagghāchhaka, Jambuvāpikā and Mahāsēnaka elluded him. The Mahāsēnaka has undergone the transformation as Bhēsanā talā. This term Bhēsanā has occurred in a Persian inscription. It has confused its able editor Dr. Z.A. Desai, as he was not able to trace the earlier name and identify the place accurately.

The methodology of identification requires correction. When we have better tools in the Survey of India maps of 1:50,000 scale, these maps help us to adequately locate the place names in their geographical settings. This phenomenon assists in better identification but sometimes the names used in the maps require verification because of the spellings used in them.

#### IV

The spellings in English as well as in Arabic and Persian are responsible for many confusions. They require good analysis to reach to the original name found in the copper-plate or old record. In copper plates Dohad, a taluka head quarters in the Panchmahal District of Gujarat, is noted as Dadhipadraka. The local population call it Daiyad even now. But the Persian

authors made it Dohad and gave the explanation that it was a border town where two (*Dō*) borders (*Had*) were meeting. The English usually follow these place-names as the inheritors of the Government. The old meaning of the name is lost in this process. Surat and Sorath have identical spelling in Persian. This fact confuses a town with an area. Instances of similar nature could be multiplied to indicate the caution that one has to exercise in identification of place-names and arrive at their meaning.

Even when these aspects are taken care of, the maps noted above are silent about smaller place-names, and the names of deserted villages, etc. At this point, this useful tool fails to give adequate explanations and identifications. Another difficulty in the use of this tool is the policy of the Government. Many of the sheets are classified as restricted and they are not available to our scholars. These restricted maps are sold in other countries and hence a situation arises in which a foreign scholar has information of the restricted area and this facility is denied to an Indian scholar.

The field work accompanied by the collection of all available data often helps not only in identifying the place-names, but it also throws additional light in interpreting the meaning of the name. Thus the lacuna gets filled up. The correct assignment of the meaning of the place-name is often a fairly difficult task and requires adequate expertise of the language known in a given area. Often the names of foreign origin get converted to the local cultural setting and become a part of the heritage. In Cambay there is a place called Satrukhānā and a myth indicating a fight was developed to explain this word. However, the term is *Satur khānā* which signifies the place where camels were kept. The cultural phenomenon thus tries to explain away some unexplainable toponyms by discovering explanations, as indicating in the name of *Dōhad* also.

The names of different places often have geographical aspects of vegetation, colour of the area, riverine topography, local elevations as well as the factors like the occupants of the locality, land-use, prominent structures, etc. They could not be



explained without field work. The Rhyolities with yellow colour resembling *champaka* flower were responsible for the place-name Champaner. High cliffs at one place gave the name of *Kṣambhāyat* and in other place *Valabhī*. Lime stone area near *Ghumali* gave the name *Suvarṇamañjari* to the locality and yellow earth is responsible for the name *Sōngir* at Jalore. Similarly *Kalibangan* is an area of blackish colour. The village where much water surrounds it is *Marōli*. Such factors for the place-names cannot be adequately understood without good field studies.

Usually it is seen that toponyms of towns and villages are compound words. The first part of the word gives the *raison de etra* of the place name. A word like Baroda or Amaliara has the first part as *Vaḍa* or *Amlī* that signify the presence of trees in the area. The later part is indicative of the original nature of the habitation. The latter parts of the words, *padraka* and *Āra* signify that these were small villages. This method of analysis of names of towns and villages has proved very useful.

However, there are certain names like *Agra*, *Banaras*, etc. which show different tendencies. They are single words or compounds that give only the idea of the geography. *Agra* would simply mean a town in forward position. A town between two rivers *Vārnā* and *Asī* is *Vāraṇāsī*. Such names require a different approach to understand their meaning. Here also the field data are found to be more useful.

## V

These are, however, general studies of the habitats. But for a good understanding of a town, the place-names of the units in a given town have been proved very useful.

Cities, towns and villages have their internal system of toponyms. This system when analysed for the functioning of the habitat has given excellent results in understanding original area of the town, its growth, its population, the internal geographical situation, the system of different types of habitations, markets, industrial area, commercial and religious centres, educational institutes, cremation grounds and cemeteries, its suburban areas and their amalgamation in the town and similar other features.

These aspects of urban centres are not brought out by any other data.

The place-names within a city could be collected from the municipal records. Many municipalities maintain the names of wards, the names of streets, roads and important localities. In absence of such records they could be collected from the voters' lists that are printed during the time of elections.

The basic list thus procured gives the present situation but without analysis it would fail to give the details of the town. The sales-purchase deeds of the houses and property in the town give time depth and additional data about the continuity of the name of the area or change that might have taken place. In our cities, the tendency to change the names of roads is well marked; but old maps if available help to know the older areas. The local traditions also come to the assistance of the investigator. They are additionally assisted by local literature describing the town and by foreigners' notices of the town. Important sources of the internal place-names are the inscriptions on funerary monuments. The collection of all this data helps in the analysis of the town scape.

Usually it is observed that the original part of the town does not have any appendage indicating the suburban nature of the habitat. This aspect requires careful analysis in the case of large conurbations like Bombay and Madras. Often the shifting of the nucleus of the town as in the case of Delhi or Baroda changes the pictures, and hence much thoughtful analysis is necessary before the nucleus or the original part of the town is adequately established by toponymy, with additional support of Archaeology and other documents.

Once the nucleus of the town gets established the place-names help to isolate the nucleus from the suburban areas. Interestingly the suburban areas carry significant terminations like *pura*, *para*, *nagla*, *gaḍhi*, *gañj*, *wāḍi*, *palli*, etc. These terminations usually signify the suburban nature of the habitats. When placed on the city map, they have a tendency to form a ring round the nucleus and reveal their original nature of a suburb or independent habitat.

The other significant names that help in understanding the growth of the town are the *qabrastans*, mausoleums, the areas occupied by Nashas and other mendicants like Gosians or those occupied by potters, butchers, tanners and other professionals. All these features are very well documented in the toponyms of the town. Their analysis is an invaluable tool for a student of urban centre.

Besides, these the names of ghats, tanks and other reservoirs also are of interest. Sometimes they tend to show the end of the town, but in certain cases they become the centre around which the town seems to have grown. The ghats or landing platform, custom houses or significant names like gates are also of interest to indicate the outer boundry of the town.

The gates when they refer to different towns like Ajmeri gate, Delhi gate, Champaner gate, etc. are indicators of the limit of the town but a caution is essential in their interpretation. Sometimes these names of the gates simply signify the entrance to an enclosure and therefore they are an end of enclosure but they may not signify the end of the city. However the place names indicating a fort line such as *koṭ safil* at Surat or *Kote Koṭ* at Baroda are clear indications of the end of the town.

It is also observed that there are several lines of fortifications of a town. They have significant place-names indicative of the outskirts, toll stations, etc. Perusal of these names shows the interesting phenomenon of the growth of the town in several stages as well as land use in different periods.

The place-names of different localities of the town are a rich mine of information about the society of the town. These names consist of many groups of people living in different areas. These names indicate social groups, professions of the occupants or given personal names of individuals of the locality on one side and the nature of the habitat on the other. The group life is indicated by several names of *vāḍas*, *kataras*, *poles*, *mohollas*, etc. occupied by specific groups.

Some of these names of professions that are found in the town deal with the markets, commodities sold in them, the monetary transactions and such features that keep the record of the

function of the place. Often these place-names point to the function. The *Nanavat* area of Surat clearly indicates the transactions of money exchange, the *furja overa* was the entry to the port. The details often found in other records are the activities undertaken in the particular place, and do not add much to our knowledge of the townscape.

The towns contain names of religious and economic institutions, military stations and such other features including manufacture of goods and other functions that make the town a living organism. The correlation of these place-names with the time factor gives a historical depth to the activities.

This correlation is established by older records and archaeological discoveries in the given area. The experiments on these lines were conducted at Baroda, Surat, Cambay, Navsari, Junagadh and Agra. They added many significant aspects of understanding the townscape of these habitations.

The experiments of the study of Marōli, Bakrōl, Zēkdā and other villages also helped in understanding many features of the life in these smaller habitats. Significant differences in the activities of these habitats and the larger towns could be seen in the toponymic records. This feature helps in understanding the differences and similarities of small and large habitats.

## VI

The importance of names of smaller units in towns, cities and villages is realised in several studies as noted above. But the study of a region like a taluka or a district on the basis of place-names is also highly significant. The names of villages and other features bring in sharp focus the process of the development of the habitations of the given region. Usually the older habitations are named after the topographic characteristics, trees, vegetation, colour of the land, etc. They are often followed by the names of villages indicating cattle-breeding, animal husbandary, etc. and then the names of villages based on names of social groups seem to follow them. The personal names of individuals are found to be a comparatively later phenomenon. These features were found to follow the line suggested above in the Baroda, Padra and Cambay Talukas. The difference in the

topographic and other geographical features are also well reflected in such studies. These studies are very important for the analysis of the growth of habitats and other features in the region. They throw important light on old local customs and other features. The historical memory preserved in place-names is often not found from other sources. The explanation of the names are often correct, sometimes they take historical garb but analysis indicates that the history given by it is only imaginary. Often many names have mythological interpretations. In this garb they preserve accurate information under a thin veneer of myths. A good analysis of the toponym accompanied by efficient field work helps to arrive at reasonably sound interpretation.

## VII

In conclusion, it may be pointed out that the study of place-names is extremely valuable for throwing light on many aspects of a village, town, city, taluka, district, state as well as of the country and the larger regions. They require serious academic pursuit so that good National Dictionaries of place-names be prepared.

For this pursuit the equipment needed is the adequate knowledge of the languages that were prevalent in the area, the study of the documents and the appreciation of topographical, geographical and cultural history of the area under study, and good field work often with high expertise in archaeology.

This study is essentially a local phenomenon which has a wide spread interest in our own people. For cultivating it to a high academic level, the establishment of Place-Names Societies all over India and co-ordinating their activities by mutual Support of the academicians and financial support by private individuals and the state are needed. This extremely important tool of toponymy will positively help in bringing out the local and Pan-Indic patterns of our rich cultural wealth and assist in showing unity and diversity in the integrated Indian culture.

## SOME BHANJA AND SOMAVAMSI PLACE NAMES

### SNIGDHA TRIPATHY

The study of some early-medieval inscriptions particularly those of the Bhañjas of Khiñjali-maṇḍala ruling from Dhṛitipura and the Sōmavaṁśis of South Kōsala who succeeded the Bhañjas in the territories on the banks of the wellknown river Mahānadi and its several tributaries in Bolangir and Baud-Khondmals districts of Orissa, reveals that the areas on the river banks were named after them, though these names have undergone changes through centuries. An attempt is made here to trace some of the place-names and the names of the rivers on the banks of which they were stated in the inscriptions to have been situated. There are names of villages and rivers which give up glimpses into the history of toponomy of that part of the kingdoms of the Bhañjas as well as the Sōmavaṁśis of Orissa. Although a few of these place names have been traced by earlier scholars with their present names, some of them atleast need modification and fresh identification of the other unidentified places would clearly determine the respective territorial units in the possession of the rulers of both the above dynasties.

The epigraphical records of the Bhañjas of Dhṛitipura are so far known only of two kings, viz., Śatrubhañja and his son Raṇabhañja. Although the capital Dhṛitipura has not yet been properly identified, their copper plate grants show that the villages and lands granted by them comprised mainly within two divisions of their kingdom on the southern and northern banks of the river Mahānadi in Baudh-Khondmals and Bolangir districts respectively. The two main divisions of their kingdom as known from their records are Uttarapalli and Dakṣiṇapalli comprising areas of the northern and southern banks of the Mahānadi respectively. The map of the area shows that the Mahānadi flows over the district of Bolangir separating the present Birmaharajpur Tahsil of the same district on its northern bank and it also forms the northern boundary of the Baud-

Khondmals district. On the confluence of the Mahānadi and one of its tributaries the Tēl, on the southern bank is situated the historical town of Sōnēpur the seat of the Sōmavaṁśis and possibly of the Bhañjas in earlier part of their reign. The divisions of Uttarapalli and Dakṣiṇapalli are still known as Uttaratira and Dakṣiṇatira divisions of the former Sonepur State. Thus the Bhañja records show that the present Birmaharajpur Tahsil of the Bolangir District was known as Uttarapalli division and the Baud Tahsil of the Baud-Khondmals district together with Sonepur P.S. in Bolangir formed the Dakṣiṇapalli division. These two divisions were together known as Ubhaya-Khiṅjali-maṇḍala the name of the kingdom of the Bhañjas, for which they assumed the title of *Ubhaya-Khiṅjaly-adhipati*. Śatrubhañja, the first known king of this dynasty to issue charters from Dhṛitipura, donated a village during his 15th regnal year named Kumurakēlā mentioned in his charter to have situated in the Uttarapalli division of his kingdom.<sup>2</sup> This village has been identified with a place now called Kumarkēli by the editor of the charter, in the Uttaratira division of the ex-Sonepur State, the present Birmaharajpur Tahsil, on the north bank of the Mahānadi. Raṇabhañja, the son of Śatrubhañja, in his 9th regnal year donated a village named Vāriśāmā in the Rāirā on the bank of the Mora-nadi to a *brāhmaṇa* who had the residence at Vāri.<sup>3</sup> It is interesting to note that there is a village called Moraloī (a corrupt Oriya form of the Sanskrit word Moranadi) on the bank of a small tributary of the Mahānadi which is also called Moraloī under Sindhol P. S. of Birmaharajpur Tahsil. This area also seems to have included in the Uttarapalli division of the Bhañja kingdom. A village called at present Barigaon evidently the same as Vāri of the record is located on this bank of this Moraloī and adjacent to it is another village on the same river bank, now known as Balabasapur which may be the same as Vāriśāmā of the inscription. Raṇabhañja granted another village named Paikērā on the bank of the Mahānadi (*Mahānadi-vimala-jala-prakṣhālita-taṭa*) under Uttarapalli division during the sixteenth year of his reign. This village may be identified with the present Pāikpāli, contiguous to Kumarkēli

mentioned above under the Birmaharajpur P. S. of Bolangi district.

It appears from the epigraphical records of Raṇabhaṅja that after his 16th regnal year, no land grant was made in the Uttarapalli division which may indicate that towards the last part of the 9th century, the Sōmavaṁśis had occupied this region. This is revealed by a copper plate grant of the Sōmavaṁśi king Mahāśiva-gupta Yayāti I who donated a village called Nivinā-grāma, in his 15th regnal year, to a *brāhmaṇa* residing a Maran-mēṇḍā in Kōsala.<sup>5</sup> The gift village is stated in the inscription to have situated under Gandhaṭapāṭi-*maṇḍala* of Kōsala-dēśa. It is also mentioned that the village was located under Uttarapalli. The village may be the same as the present Nimna under Sindhol P. S. of Birmaharajpur Tashil on the northern bank of the Mahānadī. It is evident from this charter that Gandhaṭapāṭi-*maṇḍala* denoted this area which was named after one of the Bhaṅja kings of Dhṛitipura called Gandhaṭa, probably the founder of the dynasty.<sup>6</sup> The Kumurakēlā charter of Śatrubhaṅja discussed earlier mentions the donee's residence at Gandhaṭapāṭi while mentioning the location the of the gift village in Uttarapalli. Earlier, scholars have identified Gandhaṭapāṭi with the present village Gandharāḍhi also known as Jagati situated about 12 kms. west of the town of Baud in Baud-Khondmals district on the southern bank of the Mahānadī.<sup>7</sup> In fact the Siṅgharā grant of Raṇabhaṅja shows that there was another Gandhaṭapāṭi under Dakshiṇapalli division of the Bhaṅja kingdom. But the charters of Śatrubhaṅja and the Sōmavaṁśi king revealing its location in Uttarapalli would indicate that this *maṇḍala* or the principality comprising within the Birmaharajpur Tahsil was formerly a part of Khiṅjali-*maṇḍala* of the Bhaṅjas and subsequently occupied by the Sōmavaṁśis which continued to be popularly known as Gandhaṭapāṭi-*maṇḍala* even during the Sōmavaṁśi occupation of the region. The place name Gandhaṭapāṭi<sup>8</sup> or the present Gandharāḍhi in the Dakshiṇapalli was probably given in a subsequent period when the Bhaṅjas were routed from the original Gandhaṭapāṭi on the northern bank of the Mahānadī.



It is interesting to note that there are at present four villages called Khamvēśvarī situated in four parts of the Bhañja, i.e., under Sonepur and Birmaharajpur Police-stations of the Balangir district and Manamunda and Baud of Baud-Khandmals district. These villages seem to be named after the goddess Stambhēśvarī, the tutelary deity of the Bhañja kings.<sup>9</sup> The word Khamva indicating pillar in Oriya for the Sanskrit word *stambha* and the deity named Stambhēśvarī the 'goddess of pillar' is frequently found mentioned in the copper plate records of the Bhañjas. This village name is now variously spelt as Khamēśvarīpalli, Khambēśarīpāli or Kuāmēśvarīpali, all being corrupt Oriya forms for the Sanskrit Stambhēśvarīpalli. There are two villages called Khamēśvarījhuli under Baud P.S. The same village name located under Sonepur P.S. is called Kuamēśvarīpalli and another place called Kuamēśvarīpalli is under Manamunda P.S. All these villages are comprised within the Dakṣiṇapalli division of the Bhañja kingdom. In the Uttarapalli division also there is one village called Khambēśvarīpalli located in the Birmaharajpur P.S.

The Dakṣiṇapalli division of the Bhañja kingdom also known as Dakṣiṇātīra of the ex-Sonepur State includes the present Sonepur P.S. in Bolangir district as well as the areas under Manamunda and Baud police stations of the Baud-Khandmals district which are situated on the southern bank of the Mahānadi. The Sonepur grant of Śatrubhañja,<sup>10</sup> father of Raṇabhañja, refers to the gift village Milupāḍi-Khaṇḍakshētra under Rōyarāvishaya. This *viśhaya* or district was under the present Baud P.S. as there is a place name Maliparā-Khaṇḍajami which may presumably be identified with the above mentioned gift village. The term Khaṇḍakshētra denoting a portion of a village is also noticed in a number of place names with the suffix Khaṇḍajami (*jami* in Oriya for Sanskrit *Kshētra*), such as Jamaghaṭi-Khaṇḍajami, contiguous to which is also located a village called Jamagharṭi under Baud P.S. on the bank of the river Bāgh, a tributary of the Mahānadi. Similarly two other villages called Rātakhaṇḍi and Rātakhaṇḍ-khaṇḍajami situated contiguous to each other on the bank of the river Tēl under the Manamunda P.S. of Baud-Khandmals district. It seems Khaṇḍakshētra,

denoting a part of a village and donated by royal families to their subjects in earlier times developed into full-fledged village in subsequent period.

The Siṅgharā or Sōnēpur charter of Raṇabhañja<sup>12</sup> of the year 9 mentions the gift village Siṅgharā situated on the bank of the Vyāghra-nadī under Dakṣiṇapallī. There is a village now called Siṅghāri at the confluence of the river Tēl and Bāgh under Sonepur P.S. and very close to Sōnēpur town. According to the editor of the grant it was under the former State of Baud. It is to be noted that there is another village called Siṅgāri under Baud P.S. which is situated between the river Bāgh and Gōhirā the two tributaries of the Mahānadī. The donee of this grant is said to have been resided at Gandhaṭapāri which has been identified with Gandhṭapāṭi of the other Bhañja and Sōmavaṁśī inscriptions, the present Gandharāḍhi under Baud Tahsil. It seems from the earlier reference to Gandhaṭapāṭi as discussed above, this Gandhaṭapāri is a separate village, may be the present Gandharāḍhi under Baud situated in the Dakṣiṇapallī division and not the Gandhaṭapāṭi within Uttarapallī as mentioned in the Sōmavaṁśī inscription.

Another village called Vāhiravāḍā in the Dakṣiṇapallī was granted by Raṇabhañja in his 22nd regnal year<sup>13</sup> which is stated to have been situated on the bank of the river Mahānadī. This place may be identified with the present Bahirā, the northern boundary of which is the Mahānadī, under Baud Tahsil.

Besides the Vyāghra-nadī and the Mōra-nadī the names of the tributary rivers as found in the Bhañja inscriptions names of two other tributaries alongwith the names of the donated villages are also known from them. They are also known to have been situated in Dakṣiṇapallī division of the kingdom. The Baud grants of Raṇabhañja's 26th regnal<sup>14</sup> year and 54th year<sup>15</sup> mention the *vishaya* or district known as Khatiyā in which the gift village Vallāsṅgā-Khaṇḍakshētra and Koṇatinthi were situated. Though the name of the division is not given in both the grants, the boundary of the gift village Vallāsṅgā-Khaṇḍakshētra as given in the inscription and the names of the rivers Śālaṅki and Mahānadī forming its western and northern boundary, would clearly reveal the location of the Khatiyā-vishaya in the Dakṣi-

rapalli division. The river Śālaṅkī mentioned in the Baud grant of 26th regnal year of Raṇabhañja is evidently the present Śālki, a tributary of the Mahānadi flowing over Baud P.S and present village of Balāsiāghā situated on its eastern bank under the same P.S. is the same as Vallāsṛiṅgā-Khaṇḍakshētra of the inscription. The present village Kaṇṭuāṇi may be the same Koṇatinthi, the gift village mentioned in his charter of 54th year and the present Sarasarā under the same P.S. is evidently the place named Amvā-sarasarā where the donee was settled. The Phulbani plates of his 9th regnal year<sup>16</sup> mention another tributary river of the Mahānadi named Amvāḍa-nadi on the bank of which the gift village Kōkaṭi comprising within Tulasiṅga-vishaya was situated. The name of this *vishaya* has been variously spelt in a number of copper plate grants issued by Raṇabhañja,<sup>17</sup> as Tullasṛiṅga. Tullasiṅgā and Tulasiṅgā. In one of the charter issued in his 28th regnal year<sup>18</sup> it is mentioned as located on the bank of the Mahānadi. The gift village Vādhamasarā of this grant may be the present Bāmarā under Baud P.S. on the bank of a small river called Balāṭ-nadi which may be identified with Amvāḍ-nadi of the Phulbani charter. The gift village Kōkaṭi of this charter may be identified with the present Kēlākaṭā situated on the same river bank and the Mahānadi being its northern boundary.

The epigraphical records of the Sōmavaṁśis mention some *vishayas* or districts which were named after some of the tributary rivers of the Mahānadi flowing over Bolangir district. The Patna Museum plates of Janamējaya-Mahābhavagupta I issued in his 6th regnal year<sup>19</sup> mention Ōṅgātaṭa-vishaya named after the rivier Ōṅg which is flowing by the side of Lōisiṅghā in Bolangir district. The area around this place may presumably be taken to be the district name mentioned in the inscription. The Tēlā-taṭa-vishaya, evidently named after the river Tēl, is found mentioned in a number of Sōmavaṁśi records<sup>20</sup> as well as in a copper plate record of a Rāshṭrakūṭa<sup>21</sup> feudatory chief under Janamējaya I of the Sōmavaṁśa. It appears from this Rāshṭrakūṭa grant that this *vishaya* denoted the area now under Tarbhā P.S. which is situated on the bank of the river Tēl as the donated village Kiraṅkēlā as well as the place called Antaralā where the donee made his resident are known to have been located within

this area. The reference to the location of the present town of Sōnēpur (Suvarṇapura of the inscription) on the confluence of the Tēl and Mahānadi is known from the copper plate grant Mahāśivagupta Yayāti I (*Tēlā-Mahānadi-saṅgama-vimala-jala...*). This town is described here as a *Paṭṭaṇa* or a port-town and business centre.

#### Notes and References

1. For the inscriptions of the Bhañjas of Khiñjali-maṇḍala, See, S. Tripathy, *Inscriptions of Orissa*, Vol. VI, pp. 51-124, ff.
2. *JBORS*, Vol. II (1916), pp. 429-35, ff.
3. *OHRJ*, Vol. XI, pp. 155-59, ff; the description of the village is given as *Mōra-nadi-vimala-jala-prakshālita-taṭa*. The editors did not identify the place names mentioned in this inscription.
4. B. C. Majumdar reads Tasapaikērā, but he wrongly reads *Ṭasa* for *taṭa* after the word *prakshālita-JBORS*, Vol. II (1916), pp. 167 ff. He has also not identified the village name.
5. *Ep. Ind.*, Vol. XI, pp 95-98 ff.
6. The copper plate charters of Raṇabhañja's 54th and 58th regnal years mention the name of Gandhata as his father.
7. K. C. Panigrahi, *Chronology of the Bhauma-Karas & the Sōmavaṃśis of Orissa*, p. 32, fn, 47a; *HCIP*, vol. IV, p. 148.
8. *JBORS*, Vol. VI, pp. 4 pp. 481 ff.
9. One of the epithets for these Bhañjas used in these inscriptions is *Stambhēśvari-labdha-vara-prasādaḥ*.
10. *Ep. Ind.*, Vol. XI, pp. 99-103. This place has not been identified by the editor of the grant.
11. It seems that Rōyarā-vishaya and another called Rāirā-vishaya of Raṇabhañja's charter stated earlier are two separate district situated on the southern and northern banks of the Mahānadi respectively. This is supported by the identification of village names of the respective *vishayas* on both the banks of the river. The Rōyarā-vishaya of this charter seems to have comprised the area between the present Bāgh and Sālki rivers under Baud p. s.
12. *JBORS*, Vol. VI, pp, 481-86 ff.
13. *Ep. Ind.*, Vol. XX, pp. 100-104 ff.; This place has not been identified by the editor.
14. *Ep. Ind.*, Vol. XII, pp. 321-28 ff. The place-names mentioned in these two charters were not previously identified by the editor.
15. *Ibid.*
16. *JESI* Vol. V, pp. 115 ff.

17. He donated four villages in this *Vishaya*, cf. Dasapala plates of 24th year-*JBORS*, Vol. VI, pp. 266-73 ff. ; Baud plates of year 58-*IHQ*, Vol. X, pp. 473-77; Kankala grant of the year 28-*OHRJ*, Vol. XXIV, pp. 45 and the above grant of 9th regnal year *JESI*, Vol. V, pp. 115 ff.
18. *OHRJ*, Vol. XXIV, pp. 45 ff.
19. *Ep. Ind.*, Vol. III, pp. 340 ff.
20. Patna plates of Mahāśivagupta-Yayāti, years 24 and 28-*JASB*, Vol. I (1905), pp. 7-8; 16-18 ff and pp. 8-12 and 12-13 ff.
21. This copper plate grant is yet to be published. A paper on this charter has been jointly presented by me and Dr. B. K. Rath in the Sixth Annual Congress of the Epigraphical Society of India, at Ahmadabad (1980).
22. *JBORS*, Vol. II (1916), pp. 45-55 ff.

## ORIGIN OF CERTAIN PLACE NAMES OF KARNATAKA

K. ABHISHANKAR

The Gazetteers, which originally meant geographical dictionaries, have a considerable affinity with the subject of place-names which are primarily geographical proper names. The connotation and pattern of Gazetteers have been now vastly expanded so as to include delineation of development of the many aspects of life. While preparing the Karnataka Gazetteer volume series, we had frequent occasions to strive to trace not only the origins but also the history of place-names, and in addition, to make some comparisons, out of curiosity.

We have had to encounter baffling questions, and our efforts at tackling them proved quite rewarding. We found that recourse to not only epigraphs, but also, I would wish to stress, diligent searching for possible clues in literary sources, monuments, settlement reports, land records and spot-observations, can be of much help in unravelling the knots. Let us take the case of Bidar which is the headquarters of the northern most district of Karnataka. Until recently, it was known as Muhammadābād-Bidar in records, and popularly only as Bidar. The name Muhammadābād was given to it by a Bahamani king in the 15th century A.D. But the new exotic name failed to displace fully the ancient popular name. To make the matter worse, Aurangzeb, who captured this capital city of the Bahamanis, superimposed another new name on it as Zafarābad. His coins were issued with the mint-name as Zafarābadi. But again, Bidar, proved too tenacious. However, it became a practice to call it with the prefix of Muhammadābād as aforesaid.

### Literary and other Evidences

Legendary and fanciful derivations identified Bidar with Viduranagara of the *Mahābhārata* times, with Vidarbha (contractions of which are Varhād and Berār which is a region in

present-day Mahārāshtra), with the caste of *Bedars* who had a principality in an adjoining area at Surpur (Shorāpur) and even with the Hindustani attributive term *be-dar* which means fearless. Epigraphs noticed hitherto in the area shed no light on 'Bidar'. Of course, there was the possibility that the place might have something to do with *bidaru* meaning in Kannaḍa bamboo as there are a few other places connected with *bidaru* in southern parts of Karnāṭaka though far away from Bidar. But now there is no trace of bamboo at Bidar and no written or folk evidence available readily. Resort made to possible literary sources disclosed that Lakkanna Dandesa's "*Sivatatva Chintāmaṇi*" composed in the 15th century A.D. makes a reference to Bidarūru of this region. This was something, but not enough to pinpoint Bidar exactly. Further, "*Virasaṅgayya Chaupada*", a rather obscure work, written about 1700 A.D. by Channamalles' sa of Umbalige of Gulbarga district which adjoins the Bidar district, was found to make mention of Bidarūru as the native place of Vīrasaṅgayya, the hero of this literary work. This Vīrasaṅgayya's *samādhi* is still preserved by the people of Bidar with veneration, despite centuries of chequered history of the place. Bidar stands on an elevation with better rainfall and climate, amidst a vast plain region. This could be conducive to the growth of bamboo clusters at the place. Thus was the issue clinched with unimpeachable evidence. Owing to long impact of also Persian, Urdu, Marāṭhi and Telugu on the region, there is all the more complexity in study of place-names of that area. (Beyond that area in Mahārāshtra, it is significant that there are many purely Kannaḍa names such as Sangamaner (*Sangama + na + er*), Amalner, Śivaner, Lātūr, Masūr, Īchalakaraṅji and so on. This fascinating aspect needs to be studied comprehensively).

It is interesting to trace the vicissitudes in the names of many places, for example, Bidarahalī, Humcha and Belāgavi which rose to become capitals, in present Shimoga district. Bidarahalī (bamboo village) became Bidarūru, Bidanūr, Bednūr (Sanskritised as Vēnupura), renamed as Haidarnagar, and now called simply Nagar. Paṭṭi-pomburchchha became Pomburchchha, Pombuchcha, Hombucha and is now called Humcha.

Baḷḷigāmvē has been mentioned variously as Baḷḷigave, Baḷḷigāme, Baḷḷegāvi, Baḷḷigrāma, Baḷḷipura, Balipura and is now called Belagāvi. The meaning of the name of this place which is rich in antiquities, now a pretty village, is the same as that of the renowned Belgaum city.

Coming to changes or translations of names of places, a few noteworthy examples can be cited. Poṭṭalakere, which was a strategic provincial capital of the Chāḷukyas of Kalyāṇa, which lies between Bidar and Hyderabad, is now called Patañchervu, *cheruvu*, being Telugu equivalent of Kannaḍa *kerē*, a lake. Huṣasenahaḷḷi (meaning village of Huṣasayya derived from the Kannaḍa word for tamarind) in Kolar district, has been in recent times called Chintalapalli which is a literal translation from Kannaḍa into Telugu by immigrants from Rāyalaseema. Bāgerahaḷḷi of the same district is being of late called Bāgepalli, giving it a Telugu flavour. During the British days, names of even some roads were rendered into English, for instance, Basavanaguḍi Bidi into Bull Temple Road.

#### Enchanting and Fitting

By way of illustrating the refined taste, imagination and a particular penchant displayed by our forefathers in giving enchanting, picturesque and yet appropriate names to places, some instances can be given here. We have Chandradrōṇa-parvata, a mountain range, which has the shape of the creater of the moon (however, now it is called the Bābā-Budans), Kudrēmukh mountain which has the shape of the face of a horse, village, Tavanidhi (now called Tavanadi) near Banavāsi, Jāgara valley (Jāgara signifying peacock dance), Honjavanige-nād (tract of gold meaning rich resources and Sañjivini herb which is an elixir), Paḡaḍe-sālu-beṭṭa (dicerow hill), Aralu-mallige (blossoming jasmine), Kaḍūr i.e. Kaḍaveūr, an elk town) Nandi-Tāvare (a kind of lotus) and so on.

As is well-known, Vanavāsaka (present Banavāsi) in Uttara Kannaḍa district was far-famed at least since the Aśōkan times. This was and continues to be a most heavily forested area in India with about two-thirds of the extent under forests even now. Alternative names Jayanti or Vaijayantipura did not stick on to



it. The heart of Mahākavi Pampa was so profoundly touched and moved by the supreme serenity and charms of the Banavāsi area that he goes into raptures while singing its natural glories. He longed to be reborn there at least as a nightingale or even as a tiny bee. Curiously, there is Vanavāsi in Salem district of Tamilnadu, The Gazetteer of that district makes a passing reference to it as follows :-“ Vanavāsi (Omalur Taluk-population 9, 962) derives its name from the tradition that it was the abode of the Pāṇḍavas during their exile. Another derivation of the name is that it is the birth-place of Vanavāsi immortalised in the classical Tamil poem of Śivaprakaśā Svāmigaḷ called “*Prabhuliṅga Lilai*”. We can dismiss the reference to the Pāṇḍavas here as fanciful. The literary work alluded to the passage is the Tamil version of the celebrated Kannaḍa work called “*Prābhūliṅga Lile*”. We can dismiss the reference to the Pāṇḍavas here as fanciful. The literary work alluded to the passage is the Tamil version of celebrated Kannaḍa work called “*Prabhuliṅga Lile*” of Chāmarasa on saint Allama Prabhu, a celebrated associate of Basavēśvara. He was born near Banavāsi and spent his youthful days at Banavāsi. Thus the story of Allama Prabhu may be the connecting link between Banavāsi of Karnāṭaka and Vanavāsi of Tamilnādu. This matter needs to be sorted out by Kannaḍa and Tamil scholars. It may be also mentioned here incidently that the Gaṅgas of Talakāḍ who were contemporaries and in a way rivals of the Kadambas of Banavāsi ruled over Koṅḡnāḍ also in which Vanavāsi referred to above is situated.

Nowadays, there is a tendency to change names of places, sometimes unnecessarily. Vadigenahaḷḷi which means village of Vadigayya, who must have been a distinguished person of the place, has been changed to Vijayapura, though there is no particular reason for it. Banaghaṭṭa, which is an appropriate topographical name, is sought to be given up in favour of Āñjanēyanagar by a few new settlers who have put up a Hanumān shrine there. Banaghaṭṭa is by the side of Pāṇḍavapura near which some prehistoric remains have come to light. There are some *Sūḷekeres* (courtesans' lakes) and *Sūḷebhāvis* (courtesans' wells) which were constructed in olden days by philanthropic courtesans. The name of the lake proper as

Sūlekere in Shimoga district has been recently changed to Śāntisāgar, while the name of the village is unwittingly spared as Sūlekere. Thus now Śāntisāgara lake is situated in Sūlekere village. There can be no objection to renaming places like Hosahaḷḷi, Halehalli, Doḍḍahaḷḷi and Hiriyūr which mean only new village, old village, big village and big town which are just adhoc names without any significance as such.

## FLORA FROM PLACE NAMES IN INSCRIPTIONS FOUND IN MAHARASHTRA

MALATI MAHAJAN

The Maharashtra State has got a very beautiful topography consisting of hills, occasional peaks, plains and wide river valleys. Due to the ranges of mountains in its western part it has been divided into two distinct divisions viz. *Dēsh* and *Koṅkaṇ*. The *Koṅkaṇ* region gets heavy rains and is forested and this climatic situation with slight difference must have prevailed in the past too. Similarly the hills, plains, river valleys of the *Desh* region which are covered with forest in modern times might have also been so in the past. One can get the glimpses of this forest wealth of Maharashtra in ancient times from the place names mentioned in inscriptions of different dynasties that ruled over it in historic period.

Among the dynasties that ruled over it, the *Sātavāhana*, *Vākāṭaka*, *Chālukya*, *Rāshtrakūṭa*, *Śilāhāra*, *Yādava* appear to be most important. Besides, there were some minor dynasties too. Their inscriptions provide us with some of the place names which help us to trace the flora of ancient Maharashtra.

More than two hundred place names can be included in these groups.

### Forest :

Place names signifying forest area are of two types. While some places begin with word *vana* others end with the suffix *vana*. The first type indicates the existence of forest around the locality but the second group denotes the existence of forest of particular type of tree around the area. Thus there are four names belonging to the first group. Of these one is from the record of *Bhōgasakti*, dated KE.461, the second from the inscription of *Muṇḍa* king dated 6th c.A.D., the third from *Paṇḍharapur* inscription dated between 51195-99 and the fourth from an undated private record.

<i>Ancient Names</i>	<i>Modern Names</i>
Savāṇeyapallikā	Samundi (Nasik Dt.)
Vaṇagraha	Vanghara (Satara Dt.)
Vanakhēḍa	Vankhēḍ (Chanda Dt.)
Vānakhēṭa	Vankheḍpur (Akola Dt.)

#### Place names with suffix vana :

Place-names of this type are only four. The place name Kallivana (modern Kalvon in Nasik District, occurs) in the inscriptions of Kalachuris, Sēndrakas and Śilāhāras dated KE. 347, Ś. 602, and Ś. 930 respectively. A Kadamba record of Ś. 1028 mentions a place name denoting mango grove while the Narvana-grāma in Chālukyan (B) record points to the densely populated village situated in Ratnagiri District. Place name with the word *vani* appears only in a Chālukyan inscription of Ś. 1044. While the term *vana* indicates the densely forested region the names with prefix *vana* suggest that place was situated in forested area. The place names with suffix *vana* probably denote the place with number of groves of particular type of trees. But the term *vana* denotes the rows and rows of forests. A place name Umbarvani suggests that place Umrani in Sangli district had forests of Umbara trees.

Āmbravana	Amon or Amonley (Goa)
Kallivana	Kalvan (Nasik Dt.)
(Śri) Kalvivana	Kelva (Thane Dt.)
Umbaravani	Umrani (Sangli Dt.)

Place-names after trees can, be divided into three groups viz, most popular trees, wellknown but sparingly mentioned and those occasionally mentioned. Names after plants, creepers, flowers, fruits, and vegetables are not many. These places are provided with various suffixes which speak of the size and nature of these places.

#### Banian Trees :

There are twenty four names derived from this tree. Out of these seven are situated in Nasik District, two in Aurangabad District, three in Amaravati District, two in Pune and one each

in Ahmadnagar, Bhandara, Buldhana, Kulaba, Nanded, Parbhani and Thane Districts and three places cannot yet be identified. Of these twenty four names ten names have the prefix *vaḍa*, nine begin with the word *vaṭa*, two have been mentioned as Nyagrōdha while two begin with the word *āl* which means Banyan tree in Kannaḍa. The records mentioning these place names have been found in Marathwada region.

**Vada :**

Place-names with the prefix *vaḍa* occur in Junnar cave inscription No. 24, in four Rāshṭrakūṭa records of § 716, 733, 836, 851, three Śilāhāra inscriptions dated §. 930, 970, 1049 and two Yādava records dated §. 991, 1020.

Vaḍagambhāgrāma	Waḍgaon (Pingle) (Nasik Dt.)
Vaḍagavagrāma	Waḍgaon (Ahmadnagar Dt.)
Vaḍagrāma	Brahmawaḍgaon (Parbhani Dt.)
Vaḍālikā	Varada (Pune Dt.)
Vaḍaṅgulagrāma	—
Vaḍanēra 300	Waḍnēr (Buldhana Dt.)
Vaḍanērapaṭṭana	Waḍnēr (Nasik Dt.)
Vaḍavaligrāma	Waḍvali (Thane Dt.)
Vaḍagrāma	Waḍgaon (Aurangabad Dt.)

**Vata :**

Of the nine names beginning with this prefix one is from an inscription of the 18th regnal year of Vākāṭaka Pravarasēna II, one from a Kalachuri record of K.E. 360 and seven from Rāshṭrakūṭa grants dated §. 615, 697, 701, 722, 730 and 836.

Vaṭālikā	Varada (Pune Dt.)
Vaṭamukha	Probably Oḍhē (Nasik Dt.)
Vaṭanagarabhōga	Bahirobache Waḍnēr (Nasik Dt.)
Vaṭangaravishaya	Waḍnēr (Nasik Dt.)
Vaṭanagarikā 84	Wani (Kasabe) (Nasik Dt.)
Vaṭapura	—
Vaṭapura	Vaḍūr (Amaravati Dt.)
Vaṭapurakagrāma	Baḍegon (Bhandara Dt.)

**Al :**

Curiously enough both the places with this prefix are situated in the Marathwada region. One of these is referred to in a Chālukya inscription from Karaḅkhēḅ dated C.V. 37 while the other is a Yādava copper plate from Paithan of Ś. 1193.

Alūeganiva	? (Aurangabad dt.)
Ālūra	Ālūr (Nanded Dt.)

**Nyagrodha :**

Malhāra plates of 6th c. A. D. of a Muṅḅal king and Jēthwai inscription dated Ś. 708 of a Rāshṭrakūṭa king mention place names with this prefix.

Nigradipadragrāma	—
Niggoṅḅijhāra	Nidhondi (Amaravati Dt.)

Besides there are some place names ending with the word *vaṭa* and *vaḅa*. First of these names speaks of some peculiarity of these trees. The place names with the suffix *vaḅa* have been mentioned in a Nāsik cave inscription. No. 5 and a Chālukyan record dated C.V. 7 Three names ending with the word *vaṭa* have mentioned one each in the grants of 10th regnal year of Vākāṭaka Prithivisēṅa II, Śilāhāra of Ś. 930 and Sēndraka of Ś. 701 and Rāshṭrakūṭa record of Ś. 708.

Bhadravaṭagrāma	Bhaḅvad (Dhulia Dt.)
Pimḅitakāvaḅa	—
Vāyavāḅa	wai (Satara Dt.)
Pushpavaṭa	Pusagaon (Aurangabad Dt.)
Śulkavaṭa	—
Vāparavaṭa	—

**Pippala (Sacred fig tree) :**

Of nineteen place-names representing this tree two each are situated in Nanded, Aurangabad, Oosmanabad and Nasik Districts, while Dhulia and Bhir districts include three each, and one each is identified with the places in Ahmadnagar, Akola and Buldhana Districts. Two places have not yet been identified. These places have been referred to in one Sēndraka record of K.E. 404, in a grant of Kumbhakarṅa dynasty of 6th or 7th

c.A.D, in five Yādava grants dated Ś. 974, 1193, 1201, 1200, 1232 and in a Pandharpūr inscription dated between Ś. 1195-1199.

Jannapippalagrāma	—
Hippalagāve	Pimalgaon (Nanded Dt.)
Patarapimpalagāva	Gaḍhē Pimpalgaon (Bhir Dt.)
Pimplagahavana	Pimpalgaon (Bhir Dt.)
Pimpalajai	Pimpaljē (Nanded Dt.)
Pimpalasēmḍā	Pimpalsēḍa (Nanded Dt.)
Pimpalāvāḍa	Taru-Pimpalgaon (Aurangabad Dt.)
Pimpalavāḍi	Phul-Pimplgaon (Bhir Dt.)
Pippala	Himpalgaon (Oosmanabad Dt.)
Pippalachchha	—
Pippalagrāma	Pippalawadi (Bhir Dt.)
Pippalagrāma	Hippalagaon (Oosmanabad Dt.)
Pippalagrāma	Bel-Pimpalgaon (Ahmadnagar Dt.)
Pippalakhēṭa	Pimpalpada (Dhulia Dt.)
Pippalala	Pimprala (Nasik Dt.)
Pippalanagar	Pimpalnera (Dhulia Dt.)
Pippalavaddagrāma	Pimpalaḍ (Nasik Dt.)
Pipparikā	Pimalgaon (Akola Dt.)
Pipparikākhēṭa	Pimparkhēḍ (Buldhana Dt.)
Pipparimaṇḍalaka	Region round Pimpari (Dhulia Dt.)

### Mango :

There are twelve names derived from this tree. Of these two are from a Muṇḍa record dated 6th c. A.D., two are from Chalukyan inscriptions of 6th c. A.D. and Ś. 664, two from Bhōgaśakti's record of K.E. 461, one each from Rāshṭrakūṭa plates of Ś. 730, Kadamba grant of Ś. 1028 and three from Yādava records dated Ś. 1150, 1133 and one undated. Pandharpūr inscription dated between Ś. 1195-1199 also refers to one place name after mango.

Ambāḍagrāma	Ambav (Ratnagiri Dt.)
Ambāḍapura	Amdāpur (Buldhana Dt.)

Ambakagrāma	Ambavani (Nasik Dt.)
Ambayapallika	Amewādi (Nasik Dt.)
Āmbradēśa	Ambe Jogai (Bhir Dt.)
Ambakagartikā	Amziri (Amravati Dt.)
Āmranēra	Amnēr (Amaravati Dt.)
Āmrapura	Ambē Jogai (Bhir Dt.)
Āmrarāji	Ambai or Ambada (Nasik Dt.)
Āmravana	Amone or Amonle (Goa)
Āmravāṭaka	Ambod or Ambada (Nasik Dt.)
Āmravāṭaka	Ambad (Ratnagiri Dt.)

**Tamarind :**

There are eleven names one each from the records of Vākāṭakas, Svāmīrāja, Muṇḍa and Dantidurga, dated in 2nd regnal year of Pravarasēna II, KE 322, 6th c.A.D. and Ś. 978 respectively. Three Rāshṭrakūṭa grants of Ś. 715, 836, and 882 mention three place-names derived from this tree and four Yādava records dated Ś. 991, 1201, 1232 and one undated mention four place names signifying tamarind.

Chichagrāma	—
Chiñchakheṭaka	Chinchgavan (Nasik Dt.)
Chiñchapalli	Chinchōli (Wardha Dt.)
Chiñchapallikā	Chinchōli (Amaravati Dt.)
Chiñchapaṭṭikā	Chinchala (Nagpur Dt.)
Chiñchavali	—
Chiñchavali	Chinchakhēḍa (Nanded Dt.)
Chiñchavalli	Chincholiphool (Sholapur Dt.)
Chiñchavalligrāma	Chinchagavan (Nasik Dt.)
Chiñchavāṭa	Chinchavāḍ (Kolhapur Dt.)
Chiñchuligrāma	Chinchōli (Nasik Dt.)

**Udumbara (Ficus Glomerta) :**

Place names derived from this tree have been mentioned in three Rāshṭrakūṭa records of Ś. 615, 694 and 762. While the records of the Śilāhāras, Jaitra Sāmanta, Kadambas and Kalachuris dated Ś. 970, 1124, 1044 and 1039 respectively referred to one name each, two Yādava plates of Ś. 1150 and 1201 mention two names after this tree.



Ubarēm	Umbari (Nanded Dt.)
Udumbarajā	Umbara (Satara Dt.)
Udumvarāmanti	Rani Amaravati (Yeotmal Dt.)
Uṁbarapañtikā	Amarāvati (chief place of Amaravati Dt.)
Uṁbaravaliyagrama	Umroli (Kulaba Dt.)
Uṁbaravani	Umarani (Sangli Dt.)
Uṁbarayali	Umbarle (Ratnagiri Dt.)
Uṁbarikāgrāma	Umbari (Akola Dt.)
Uṁbaropikāgrāma	Umri (Dhulia Dt.)
Umvaragrāma	Umbarda (Yeotmal or Akola Dt.)

**Neem tree :**

Of the eight place-names belonging to this group six are mentioned in Rāshṭrakūṭa records of Ś. 715, 716, 720, 732, 836 and 851, one is from a Śilāhāra charter of Ś. 971 and one from a Yādava grant dated Ś. 1182.

Limbārāmikā	Nimgaon (Aurangabad Dt.)
Nibagrāma	—
Nimbagrāma	Nimgaon (Aurangabad Dt.)
Nimbagrāma	Nimgaon (Buldhana Dt.)
Nimvagrāma	—
Nimbaṇi	Nimni-(Sangli Dt.)
Nimbaravi	Limbari or Nimbari (Ahmadnagar Dt.)
Nimvasthali	Not definitely identified.

**Bilva tree (Aegle Marmelos) :**

There are only six place-names derived from this tree. Of these two have the prefix *bēla*, two *bilva* and two *vilva*, and have been mentioned in the charter of Viṣṇukuṇḍi king, one undated record of Chālukyas, Pune plates of Vākāṭaka queen Prbhāvati Guptā of the thirteenth regnal year, Rāshṭrakūṭa record of Ś. 675 and Yādava records of Ś. 1150 and 1200.

Bēlavāṭikā	Belwaḍē (Satara Dt.)
Bēluvalika	Belanki (Sangli Dt.)
Bilvagrāma	Belpandhari (Ahmadnagar Dt.)

Bilvapāli	Billoli (Nanded Dt.)
Vilvavāḍe (Bilva)	Beldarwadi or Bhalwadi (Sangli Dt.)
Vilavaṅka	Wani (Wardha Dt.)

**Badara (Jujube) (Zizyphus Jujuba) :**

Place-names signifying this tree have been referred to in two Rāshṭrakūṭa records of Ś. 663 and 690, two Śilāhāra grants dated Ś. 970, 975 and five plates of Chalukyas (K), dated A. D 975, 1101, 1130, 1134, 1138, and one undated inscription.

Badarikā	Khultābād (Aurangabad Dt.)
Borevali	—
Bōrigāve	Bōrgaon (Nanded Dt.)
Eraga, <sup>2</sup> Erige	Yeragi (Nanded Dt.)
Vōrimagrāma	Bōri (Pune Dt.)
Vōritagrāma	Wadval (Kulaba Dt.)
Vōriyalāgrāma	Bōriwali (Thane Dt.)

Apart from these popular trees we get the names of other trees like Sandalwood, *ēraṅḍa*, *mahu*, *kalinda*, *suru*, *sāla*, *sinspa*, *sirisha*, *sisavi*, *kadamḥa*, *karandi*, *karaṅja*, *kanta*, *khaira*, *pāḥala*, *rui*, *sindī*, etc. too.

**Sandalwood :**

Two Rāshṭrakūṭa records dated Ś. 663 and 836 and Pandhar-pur inscription dated between Ś. 1195-1199 mention one name each derived from this tree. One of these begins with the word *Chandana* while the other begins with the word *Veḍi* which denotes a kind of coarse sandal tree.

Chandanapuri	} Chandanapuri (Nasik Dt.)
Chandanapuri paṭṭan	
Vēḍivaṅga <sup>3</sup>	

**Eranda (Ricinus Communis) :**

Of the two names belonging to this type of tree one is in a Rāshṭrakūṭa record of Ś. 663 and the other is from a Paṅḍhar-pūr inscription dated between Ś. 1195-1199.

Ēraṅḍavali	Eraṅḍol (Sangli Dt.)
Ēraṅḍavalli	Eraṅḍol (Jalgaon Dt.)

**Mahu :**

Three names appearing one each in Rāshṭrakūṭa record of Ś. 862, Yādava grant of Ś. 991 and Kalvan plates of Yaśovarman are derived from this tree. Of these only one is identified.

Mahuyagrāma	—
Māhuḍalāgrāma	—
Mohamagrāma	Mohagaon (Nagpur Dt.)

**Kadamba :**

Place names representing this tree have been mentioned in a record of 25th regnal year of Vākāṭaka Pravarsēna II, in a Vishṇukuṇḍi record of 6th c.A.D. and in a grant of Naḷa king Bhavattavarman issued in his 11th regnal year.

Kadambagirigrāma	Kalamba (Yeotmal Dt.)
Kadambasaraka	Kōsara (Yeotmal Dt.)
Kadambatīrtha	Khūbi (Satara Dt.)

**Karandi :**

Three names signifying this tree appear in the records of the Chalukyas (B), Rāshṭrakūṭas and Yādavas dated Ś. 411, 675 and 1201 respectively.

Karaṁdi	Karañji (Nanded Dt.)
Karaṁdigegrāma	Ichalkarañji (Kolhapur Dt.)
Karandivaḍējaphita- dēūlavāḍa	Karanjawaḍē and Devarḍē (Sangli Dt.)

**Karanja :**

A Vākāṭaka inscription of 23rd regnal year of Pravarasēna II and Rāshṭrakūṭa grant of Ś. 880 mention one name each representing this tree.

Karañjakhēṭa	Karañje (Sangli Dt.)
Karañjaviraka	Karañja (Bhandara Dt.)

**Kavita (Wood apple, *Feronia elephantum* :**

Place-names deriving from this tree have been found in a Rāshṭrakūṭa inscription of Ś. 694 and in Yādava records of Ś. 1020 and 1211 A.D.

Kapathakagrāma	Kavathe (Aurangabad Dt.)
Kapiddhagrāma	—
Kāvūṭage	Kavitgaon (Sholapur Dt.)

**Kaira** (*Khadira-Acacia Catechu*) :

Of the four names after this tree two are in Rāshṭrakūṭa records dated Ś. 729, 836 and two are from Śilāhāra records of Ś. 1003 and 1061.

Khairāmaṇā	Khairnē (Thane Dt.)
Khairaḍē	Kharbadī (Akola Dt.)
Khairadigrāma	Khērdī (Ratnagiri Dt.)
Khaironḍhigrāma	Khērdē (Aurangabad Dt.)

**Patala** :

There are only two names belonging to this category and these have been mentioned in a Rāshṭrakūṭa record of Ś. 836.

Pādalābaddha 84	Padalada (Nasik Dt.)
Pāḍalāvadapaṭana	—

**Palasa** (*Butea-frondosa*) :

The only name denoting this tree has been mentioned in the record of Goṅka, dated Ś. 1045.

Halasige	Halasvāḍē (Kolhapur Dt.)
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**Rui** :

Of the three names after this tree one each is found in the grants of Rāshṭrakūṭas and the Yādavas and Paṇḍharpūr inscription of Ś. 894, 974 and 1195-1199 respectively.

Rōhitalla	Ruithal (Bhir Dt.)
Rui	Rui (Nasik Dt.)
Ruyi	Rui (Sholapur Dt.)

**Sala** :

Two place names after this tree have been mentioned in two inscriptions. Of these one is from Śilāhāra grant of Ś. 915 and the other from Paṇḍharpūr inscription dated between Ś. 1195-1199.

Sālaṇakagrāma	Salindē (Kulaba Dt.)
Sāmlivēm	Salvē (Kulaba or Jalgaon Dt.)

**Simsupa** (*Delbergia Sissoo*) :

Five records, viz. a Muṇḍa grant dated probably 6th c.A.D., and Ś. 991, two Rāshṭrakūṭa records of Ś. 729 and 851 and Yādava

record of Ś. 1200 mention names related to this tree. Only two of these have been identified.

Śim̐pivihiraṃ	—
Śim̐śapādikā	—
Śim̐sigrāma	—
Śisavaigrāma,	} Sirso (Akola Dt.)
Śisave	

### Sindi

Two Rāsh̐trakūṭa records dated Ś. 690, 701, two Yādava records of Ś. 922 and 991 and one Chālukya grant of A.D. 1122 refer to place names signifying this tree.

Sindigrāma	Shindvane (Pune Dt.)
Sindinagara	} Sinnār (Nasik Dt.)
Sindinēra	
Sinnikhēḍa	Sindakhēḍ (Sholapur Dt.)

### Suru :

Of the two names belonging to this type one each is mentioned in the plates of King Barma of Ś. 1110 and Kadamba record of Ś. 960.

Suruganahāḷigēṃ	—
Surulam̐vaḍapāṭaka	Surla (Goa)

### Tala (*Borassus Flabelliformis*) :

Names after this tree have been known from a Chalukya record of Ś. 625, a Rāsh̐trakūṭa grant of Ś. 862 and a Śilāhāra record of Ś. 1061. There are only three names and none of them is identified.

Tālapurum̐shakagrāma	—
Tālasuragrāma	—
Tālitaṭāhāravishaya	—

### Jambu (*Eugenia-jambolana*) :

Names after this tree are not many. Though the name Jambudvīpa was quite famous it appears only in three inscriptions, viz. Karle inscription No. I, Teridal inscription of Ś. 1045, and Madgihal inscription of Ś. 1093. Two names, one each, are mentioned in an undated Chālukya record and a Yādava record of Ś. 1117.

Jāmbūāli	Jamkhēḍ (Aurangabad Dt.)
Jambugāva	Jamgaon (Sholapur Dt.)

Besides the most popular and wellknown trees mentioned earlier following place names have been sparingly mentioned in our records.

Asanavira <sup>4</sup>	—
Bāgi <sup>5</sup>	—
Divi <sup>6</sup>	Divi (Dhulia Dt.)
Gējaravāvi	Gevarai (Bhir Dt.)
Karakambadēśa	Karkam (Sholapur Dt.)
Kisuragrāma	—
Pimḍitakāvaḍa <sup>7</sup>	—
Sendrukaṇi	Sendurni (Jalgaon Dt.)
Vachchulika <sup>8</sup>	Waghadi (Parbhani Dt.)
Vāñjuli <sup>9</sup>	—
Veṭṭadasirigrāma <sup>10</sup>	Bilashi (Sholapur Dt.)
Śriparṇṇikā	—
Śriparṇṇikhēṭa	—
Parṇṇakhēṭa	Patkhed (Dhulia Dt.)

### Plants :

Some places appear to have obtained their names after some plant. Place names belonging to this group are not many. There are nearly twenty nine place names in this group and seventeen kinds of plants are known from these names. Following is the list of place names found in the inscriptions of different dynasties.

Añkōllikā	Aroli (Nagpur Dt.)
Bāgē <sup>11</sup>	Bagēwāḍi (Sangli Dt.)
Hiñguvāra <sup>12</sup>	—
Viñga	Viñga (Satara Dt.)
Viñgapāli	Viñgoli (Parbhani Dt.)
Ēlāpura <sup>13</sup>	Ellōra (Aurangabad Dt.)
Ēlaūri	Yerli (Akola Dt.)
Karahāta <sup>14</sup>	Karad (Satara Dt.)
Kiṇihi <sup>15</sup>	Kingnon (Bhir Dt.)
Kiṇihikāgrāma	Kinahai (Pune Dt.)

Kiṛihikhēṭaka	—
Kōchchurakagrāma (Gōkshuraka)	Kōchrē (Ratnagiri Dt.)
Kurvali <sup>16</sup>	Kurali (Yeotmal Dt.)
Maṇādēśa <sup>17</sup>	A portion of Sholapur Dt. between Bhima and Man river.
Mānaka	Māna (Akola Dt.)
Manakēśvari	Manakēśvara (Oosmanabad Dt.)
Mulaka <sup>18</sup>	Probably region round Paithan (Aurangabad Dt.)
Murumba-vishaya <sup>19</sup>	Morambi (Akola Dt.)
Murumbikāgrāma	Murum (Oosmanabad Dt.)
Nirgunḍigrāma <sup>20</sup>	Nigade (Pune Dt.)
Sāmālipada (padra)	—
Sāvarigavām <sup>21</sup>	Savargaon (Bhir Dt.)
Sāvērēm	Savali (Yeotmal Dt.)
Saṇāmbaḍē <sup>22</sup>	Sanur (Sangli Dt.)
Sēva(mb)kā	—
Sēdialēgrāma <sup>23</sup>	Saigaon (Aurangabad Dt.)
Vēligrāma	Vēlgaon (Thane Dt.)
Vēḷusa	Vēḷusa (Goa.)
Vēlusuka	—

#### Notes and References

1. Āl-Banjan tree, Muley, S., *HGCE*, P. 295.
2. Era-Jujbee, Kittel, *KED*, P. 287.
3. Veḍi-MW, *SED*, P. 1014.  
Veḍivamga *Ibid*, P. 912.
4. Asana-Tree terminalia Tomentosa, MW, *SED*, P. 118.
5. Bāgi-Tree Calosantes Indica blum, Kittel, *op. cit.*, P. 1165.
6. Divi-The Breadfruit tree, Artocarpus, incisalin, *Ibid*, P. 839.
7. Paṁḍitaka-The Tree Vongueria Spinosa.
8. Vāsu-The tree sasbana grandiflora, Kittel, *op. cit.*, P. 1492.
9. Vañjula-Kind of Tree, *Ibid*, P. 1450, Salix, tetrasperm. It grows in the vicinity of water such as bank of rivers. Vanira is also its synonym. It is known as Jalavetasa, Sharma, *IMCA*, P. 191.
10. Veṭa-a kind of tree, MW, *SED*, P. 1014.

11. Bāge-Tree Acacia, (or Mimosa) Seeresia Roxb, Kittel, *op. cit.*, P. 1165.
12. Hiṅgu-The plant Asafoetida, *ibid.* P. 1732.
13. Ēla-a kind of plant, Sharma, *IMCA*, P. 124.
14. Karahāṭa-Plant with fragrant flowers, *ibid.*, P. 149.
15. Kinihi-A plant, Kittel, *op. cit.*, P. 446.
16. Kurvali-Name of plant, , *ibid.*, P. 473.
17. Māṇa, Manaka-Arum Indicum, the bulb of Arum Indicum, *ibid.*, P. 806.
18. Mulaka-A plant with tuberous root, Sharma, *IMCA*, P. 192.
19. Muru-Species of plant, MW, *SED*, P. 823.
20. Niraguṇḍa-Vitex negundo, Sharma, *op. cit.*, P. 178.
21. Sāvāri-Silk cotton plant (Salmali).
22. Saṇabu-Hemp plant, Kittel, *op. cit.*, P. 1565.
23. Seḍe-A name of plant, *ibid.*, P. 1664.



## SOME PLACE NAMES IN AND AROUND CALICUT SUGGESTING SALT INDUSTRY

M. R. RAGHAVA VARIER

Salt is an essential commodity. It has been pointed out that old civilizations derived adequate salt from raw and roasted meat. It was the emergence of farming and cultivation that created a need to add it to the grain-based diet (1). Besides being an article for daily consumption, salt is a good preservative agent. Before the advent of the mechanical devices, 'salt in conjunction with other spices was the only medium for preserving important sources of protein.' Men could exist without fresh fish and meat thanks to the preservative quality of it. As a purifier it had an important place and people used it to clean open wounds. The medicinal value of salt also was not unknown to our ancestors. In addition to these, it was used to glaze the surface of pottery. When moist salt is thrown into the kiln, in high heat the salt volatilizes and by some chemical reaction on the surface of the red-hot pot, it produces the glass (2). There are early literary references in South India, which suggest that people washed their clothes in brackish water in order to get good result. (3). The ritual importance of salt is attested by ancient and early medieval religious Sanskrit Texts. (4). In Southern India, in the case of a particular caste, salt followed man to his grave also. (5).

Several methods were employed to produce salt. The knowledge of underground salt deposits and the subsequent developments in salt mining techniques have resulted in the cheap price and easy availability of this essential commodity. But before these comparatively recent developments, it was produced by evaporating sea-water or natural brackish springs wherever they were available. Regarding Southern India, which has a lengthy coastal area, sea-water has been the most important source of salt. Since the salt producing centres were situated along the distant coastal strip, the 'land-locked' people were at a disadvan-

tage in respect of the easy availability of this indispensable article. At the same time those who inhabited the coastal areas were far removed from the interior regions which fostered the grain producing centres. This type of concentration of certain essential commodities in distant places must have played an important role in determining the mutual contacts and interrelations of people of different regions: in Kerala, the nature and extent of these early contacts are shrouded in obscurity but for some stray literary and epigraphical references. This paper is an attempt to introduce the survivals of the earlier place names as a source material for reconstructing, at least in part, the history of the early contacts amongst the salt producing areas.

The corpus of Saṅgam verses provide us with a fragmentary picture of the early contacts between the coastal and the hilly regions in Southern India. The main occupations of the people of neyral, the coastal tract were fishing and salt producing. A verse in *Puṛaṇānūṟu* implies that salt was produced in the sea-coast from the sea-water. (6) Those who resided in the producing area, got salt near the salt pans. (7) The houses of *Umanar*, the salt merchants, were situated near the salt pans and there are allusions to the salt merchants taking cart loads of salt to hilly regions and bargaining for higher prize. (8). Carts loaded with bags of salt travelled to many places in the country. (9) Well purified salt was sold for paddy. (10) Paddy was given by mentioning its price in terms of salt. (11) The numerous references in the Saṅgam verses seem to indicate that salt was an important item of trade in that society. Scholars have suggested that in the early period the government did not interfere in salt manufacture. The right for manufacturing salt was traditionally monopolised by some communities. (12) It may not be fully correct to infer that the early rulers and Christians ignored such an important item of trade without trying to exercise control over its production and sale. However, in the midieval period, the right for manufacturing salt was controlled by kings. This is attested by some royal charters of South India which alienate the right of salt producing to leaders of mercantile groups along with many other economic and social rights and privileges. (13) It seems that this was not a fact pertaining to a narrow locality, for, some

modern historians of Medieval Europe refer to the importance of salt trade in the western societies. (14).

It may not be improbable that the early consumers of the salt produced in the coastal area were the builders of the innumerable megalithic monuments distributed in the length and breadth of Kerala. If the number indicates anything, the interior places including the middle tract and the hilly region are indicative of a more dense population than the coastal strip. The contemporaneity of these monuments is attested by a number of Saṅgam verses alluding to the different funeral practices prevalent in the period. (15). The memory of the local salt production is continued as survivals in the form of place names. We come across innumerable place names suggesting salt production on the Malabar Coast. A serious limitation of this source material is that the names cannot be attributed to a particular period in history. Most of the survivals of specifics and generies have lost their old meanings. This would perhaps suggest the antiquity of the tradition as well as the names themselves. In order to get a close up view of the picture we shall confine ourselves to a manageable area of personal familiarity, that is Calicut and its surroundings.

A casual visit and interview with some local informants would make it clear that several places, fields and compounds carry names suggesting their early relation with salt. The pieces of information gathered from the informants are attested by government records such as settlement registers. (16) One should remember that at the time of the registering of these names, these places were not connected with the salt industry. The practice must have ceased before the registration but the toponyms lived as oral tradition on the tip of the tongue of the local people.

These place names suggest different stages in the salt industry such as Kaḷi, Salt, Uppaḷam, Saline area; Uppupaṭanna, salt pan; Uppukūṭam, store or warehouses of salt; Suṅgam, toll. A primary investigation in the area helped to enumerate as many as fifty two fields and compounds in and around Calicut indicating production/exchange of salt. These fields and compounds can be derived into three major complexes. A southern complex

comprised the areas of present Panniyañkara, Naḍuvaṭṭom, Bēypore and Oḷavaṇṇa. These places lie to the south, south west and south east of Calicut. Another complex in the Northern side comprised the present villages of Elattūr, Talakoḷattūr, Aṇṇaṣṣeri, Baḍirūr and Neḍuṅgōttūr. A third complex in the east of Calicut consisted of the present localities of Kōṭṭūli, Paṇayañchēri, Vaḷayanāḍ, Caccēri, K a s a b a, Kaḷettṅkunnu, Cāriyakkunnu and Nagaram, Calicut town emerged and grew in the middle of these complexes. One of the two Cuñkams or tolls was situated near the warehouses of salt (Uppukūṭam) and this was called the Paḷaya Guñkam or old tool. This was near Vēḷapuram, where stood the streets in olden times. Another toll was in Kuṇumbrakāṭṭuchēri, 2 to 3 miles north of Calicut.

An interesting fact about these old salt producing areas is that there are a number of places in their surroundings which suggest Buddhistic affiliations. One such name in Puttalattu occurring several times and in almost all cases seen near the places carrying Paḷli as specific or generic, denoting some heterodox character. In Kasaba it is found near Dharmattuñkāvu, meaning the grove of Dharma. In Panniyañkara it is near Munikaṇḍi, meaning the compound of Muni, a sage. In Koḍal village Puttalattu appears in the neighbourhood of Paḷlikkunnu and Paḷlipaḍi, meaning the hill of paḷli and the gate of paḷli respectively. There are no Muslim, Christian religious centres on this hill. Some other places of interest are Puttappaḷli (Eḍakkara), Puttanṛakaḍi (Eḍakkad), Pattarkandi (Nagaram) Puttanāripārambu (Vāḷayanāḍ) Pattini Nilam (Paṇayañchēri) and Puttarupāḍam and Puttarukaḍi (Puttūr). Mūlampaḷli is a recurring field name which reminds us of the famous Sṛimūlavāsam. There are as many as five Mūlampaḷlis in the vicinity of Calicut. These place name survivals of Buddhism in Calicut is attested by sculptural piece which depicts the Buddha attended by Gandharvas. This can be attributed to early medieval period. It was brought to the Collectorate of Calicut from the neighbourhood of the town.<sup>17</sup>

Calicut was not a lonely Buddhist pocket on the West Coast. Mūsakavamsa, the famous historical poem by Atula has some interesting references suggesting the existence of Buddhism in the Mūsaka territory, that is, the present day North Malabar,<sup>18</sup>

Valabha, a Mūṣaka king is said to have visited Sri Mūlavāsam, the well known Buddhist temple on the West Coast, and begged for blessings from Sugata.<sup>19</sup> An earlier king Vikramarāma of the same dynasty protected Sri Mūlavāsam from an attack of the sea by throwing massive stones on the shore.<sup>20</sup> These references appear to imply that the Buddhistic centres referred to in the poem were on coastal tract and they were patronised by local rulers.

The presence of Buddhists near the salt producing centres as indicated by the place names and field names seems to suggest that they were involved in salt trade. The early connections of *Umaṅgar*, salt merchants, with heterodox religion in South India are attested by the Cave Inscription at Alḡarmala.<sup>21</sup> The sculptural representation referred to above clearly points to the continuation of Buddhist culture on the West Coast down to the medieval period. Further details about the economic activities of them are not known due to the absence of evidences.

Another interesting set of evidences is in the form of toponymical survivals of old trade routes. Many of those fields and compounds are now in the possession of private individuals but parts of same trade routs are in existence even today. Places like Taṅṅiṅpantal (Water shed) Piṅṅikattaṅa (foundation of shop), Attāṅikkal (Stone to place head loads), Vaṅṅdittāvaṅlam (resting place of carts), Vāṅṅibhapīṅṅika (marketing shop) indicate such routes, though many of them are now removed away from the present routes and are devoid of the respective structural survivals. One such routs connected Putiyangādi, 4 miles to the North East of Calicut. At Tāmaras̄s̄eri their route joined the Calicut Wynad route to cross the ghat and the plateau. At Battēri this route branched off into three ways. One of them went to North Western part of Wynad like Pupaṅṅi. Another one ran to Erumaināṅṅu or Mysore while the third one went to the Koṅṅu country. Another route Putiyangādi with Kūdattāyi, another grain producing fertile area and therefrom ran to further eastern regions to reach the territories east of western gate. The network of these early trade routes connected the salt producing coastal markets with spice and regions in the middle and hilly tracts, making the exchange of local produces of distant places

possible with the help of trading groups. This seems to account for the presence of Buddhists near the salt manufacturing centres. This would also explain how Calicut became an emporium of spices which grew in abundance only in the interior middle part and in the hilly region in the eastern mountain. Emergence and early growth of Calicut, as any other subject in the history of Kerala, are subjects of guess. The rise of Calicut has been described by early scholars as a cause and a consequence of the Zamorin's ascendancy.<sup>22</sup> A monocausal explanation has also been suggested that the Zamorins, who had his original (or early?) headquarters at Nediyruppu in the interior Ēṛṇād, wanted an outlet to the sea from his 'land locked' domain.<sup>23</sup> It seems to be more likely that the conflict between the Zamorin of Nediyrupu and Pōṛḷādri, the chieftain of Polanad which comprised the area of present day Calicut and Putiyaṅgādi, was for the ownership of the salt producing areas of Calicut coast and the network of trade routes which spread all over the hinter land providing outlet not only to the western sea but to the eastern kingdoms also which lay beyond the western ghats. Some scholars are of opinion that in the earlier period the government had no right on the manufacturing of salt and the production of salt was traditional occupation of some castes as shown previously. However, in the medieval period the right over salt was a privilege conferred upon chieftains and merchant-leaders by rulers. The involvement of ruling classes such as kings and chieftains indicate that the salt producing had become a source of revenue. The tolls and ware houses, also suggest that the salt-industry was brought within the control of an elaborate bureaucracy.

#### Notes and References

1. Shirely Kemerer Horn, 'Salt, the indispensable Mineral., in *Man-kind*, Vol. 7. No. 6 California, March, 1980. p. 15.
2. *Ancient India*, (Bulletin of the Archaeological Survey of India), Delhi, July 1946, p 93.
3. *Puṛaṇāṅgūru*, 311
4. Among various instances some expiatory rites in the form of *dānas*

or gifts may be mentioned. Major *dānas* like *Kārpāsapañchaka* include the gift of salt. *Agnipurāṇa* refers to the 'lavaṇadāna' as an important form of gift. See the chapter on *dāna*.

5. Edgar Thurston, *Castes and Tribes of Southern India*, Vol VI, Delhi, reprint 1975, p 202. Pishāroṭis, a temple caste in Kerala, fill their burial pits with soil and salt.
6. *Puṣam*. 60
7. *Mduraiikkāñci*, 117.
8. *Puṣam*. 386
9. *Kuṟuntokai*, 388
10. *Paṭṭinappālai*, 29-30: *Kuṟuntokai*, 269
11. *Akanāṇūru*, 60
12. N. Subramanian, *Saṅgam Polity*, Bombay, 1966, p 281.
13. *Ep. Ind.*, 6V pp 222-3. The copper plate of Virarāghava has attracted the attention of many early scholars. See, also *Indian Antiquary*, III. *Madras Journal of Literature and Science*, XIII. *Ramavarma Research Institute Bulletin*, IV.
14. Henri Pirenne, *Economic and Social History of Medieval Europe*, London, 1972 reprint, pp. 7, 152, 157, 258. See also Marc K. Block, "The Social Influence of Salt" in *Scientific American*, 209, 1963 pp 88-98! See also D.D. Losambi, *The Culture and Civilization of Ancient India in Historical Outline*, Delhi, 1976 reprint, pp 17, 31, 39, 104, 123, 125, 189, 196 for various aspects of salt trade in ancient India.
15. K. R. Srinivasan, 'The Megalithic Burials and Urn-fields of South India in the Light of Tamil Literature and Tradition', in *Ancient India* (as above note No. 2)
16. *Settlement Registers of Calicut Taluk 1890-1904*
17. The sculpture was brought to the Department of History, Calicut University, by the present author.
18. Gopinatha Rao T.A. published the available portions of *Mūsakavamsam* in *Travancore Archaeological Series*, Vol II. For a detailed study, see, M.G.S. Narayan, 'Mūsakavamsa as a source of Kerala History' in *Re-interpretations in South Indian History*, Trivandrum, 1977, pp 58 ff.
19. *Mushakavamsa*, XIV 25, 26.
20. *Ibid* XII, 96.
21. Iravatam Mahadevan, *Tamil-Brahmi Inscriptions*, (Lectures) January, 1970. p. 14.
22. K.V. Krishna Iyer, *The Zamorina of Calicut*, p 80.
23. *Kerala Gazetteer*, (Ed A.S. Menon) Calicut District, p. 78.

## SOME PLACE NAMES OF BIJAPUR AND GULBARGA AREA

JAYAVANT KULLI\*

There are many kinds of place-names in Karnataka. We find the place-names ending in 1) *ūru* (Bangaḷūm) 2) *kāḍu* (Talakāḍu) 3) *pāḍivāḍi* (Bāgēvāḍi) 4) *kōḍu* (Kurugōḍu) 5) *kunḍa* (Muḷagunda) 6) *kal(lu)* (Kodekal) 7) *haḷḷi* (Hubbaḷḷi) 8) *vāḍa* (Yadavāḍa) 9) *kaḷḷi* (Yaragaḷḷi) 10) *haḷḷi* (Banahaḷḷi) 11) *haḷḷa* (Kumbārahaḷḷa) 12) *gi* (Kalburgi) and so on. The category I am interested in the places names ending in *-gi*. We find the places like Kalburgi, Sindagi, Biḷagi, etc. Majority of the place-names ending in *gi* are concentrated along the belt from Bijapur to Gulbarga. Elsewhere, even if they are very rare, like Biḷagi in Karwar District.

Today, the place-names under consideration end in *gi*. But if we trace the history of these place-names, in the inscriptions and other literary works, we find these to have both *gi* and *ge* as their endings. Even in the inscriptions of quite an early date, that is of the 9th century, in Bijapur District, we find the place names ending in both *gi* and *ge*. Firstly, we can find many such names ending in *gi*. For example :

*Arjunagi* (1208 A.D)

*Sālavāḍagi* (12th cent.)

*Ḍavaḷagi* (11th cent.)

*Nandavāḍagi* (900 A.D.)

But, we come across, many more place-names that end in *ge*. Some such place-names are :

*Sirimalage* (1192 A.D)

*Muttige* (1110 A.D.)

*Sonnalige* (1283 A.D.)

*Hipparige* (1192 A.D)

*Hagaḷaḷḷage* (1251 A.D.)

*Hangarage* (10th cent.)

*Sindage* (1111 A.D.)

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\* We regret to announce that the author passed away recently.



These are only a few samples of such names, This list can be multiplied. From the study of these names found in the inscriptions, it can be stated that in the earlier stage the names were ending in *-ge*, and gradually they changed to *-gi*, This process of *ge* changing to *-gi* appears to be complete now, as all such place-names end in *gi* only. So it can be said that all the place-names which presently end in *gi*, were ending in *ge* at an earlier stage.

These words indicating place-names can be split into two components as follows :

Kalambarage	= Kalambaratge (Gulbarga)
Sindage	= Sindatge (Sindagi)
Roovige	= Roovitge (Roogi)
Sonnalige	= Sonnalitge (Sholapur)
Narasalage	= Narasalatge (Narasangi)
Nandavāḍage	= Nandavāḍatge (Nandvāḍgi)

In all these words, there is *ge* at the end, and another component precedes. It is our intention here to find out the meaning of *ge*. Hence, the exact number of morphemes that constitute the first component which precedes *ge* will be attempted casually in the form of guess, and not conclusion. It is really a complicated issue, which is a difficult task, but separate area of research. Here is an area where historians, particularly, ancient Indian historians, can venture.

As these words are the names of the places, the popular belief is that the *-ge* is derived from the Sanskrit word *grāme* meaning 'village'. Because of this assumption, it was not thought necessary to investigate into the meaning of *ge*. And also, there is no attempt to show how this word *grāma* can become *ge* or *gi*. The natural development of *grāma* can be *gāva gāv gā*. The examples like Gāndhigrāma, Girgāv, Athargā etc. may be remembered in this connection. The words are found in the Indo-Aryan languages. Some Kannaḍa place-names are also derived from the *grāma*; for example, Baḷlegāve, Sōragāvī, Nandagāvī etc. Even in inscriptions, we find such names. *Dēvanagāvī* (1199 A.D.) is one such example. In the area which is very close to Mahārāshtra there are villages like Gaḷatagā,

Sandalagā, Athargā, etc. It is not difficult to show that these village-names of Karnāṭaka are due to the influence of Marāṭhi, and this *gā* is directly traced to *grāma*. But, it is not possible to show that *ge* is developed from *grāma*. In that case the place-names ending in *ge* would have been found even in the states where Indo-Aryan languages are in use, may be the derivation of *ge* then ?

If we glance at the geographical location of that places, we see the plain land without any hill, mountain or forest. The soft black soil, which is fertile for the crops like jawar, cotton and what is found throughout this area. Perhaps, geographical factor has something to do with the naming of these places. The immediate geographical location is important factor in naming the places. If a particular place is located near the hill, it may have the word *guḍḍa* e.g. Dēvaraguḍḍa, Hulakunda Kuḷakunda. If there is a stream nearby, we may have *haḷḷa* etc. e.g. Kumbārhaḷḷa, Tonshaḷ,<sup>1</sup> Hulyaḷ, Bēḍakihaḷ. In this background, when we were searching for the possible etymology which might have contributed for these names, the word was found. The Dravidian Etymological Dictionary (No. 1629) has *Ta, śay* 'field' *kan. Key, Key(y)i, kay-field*'. Tamil *śey* is due to palatalisation of *k*. Hence, we have many examples in inscriptions and literary works where the word *Key* is used. In all these cases it has acquired the meaning 'cultivable land'. For example :

1) '*Kannaḍamenippā nāḍu chelvāytu mellelarimpūta koḷangaḷim keṟegaḷim kalūvgaḷim keygaḷim*' (*Kabbigara Kāva-18*). 'The land of Kannaḍa was beautiful with its soft wind, flowered ponds, tanks, villages and fields'.

2) *antākeygam manegam nālkum deseyoḷu noṣṭa liṅgada kalugaḷu*' (*Karnataka inscriptions, No. 25*). 'The pillars of *liṅga* planted at four directions of that field and house'.

3) '*Kēsabbey=ittakey=yirmattar*'. (*Karnataka Inscriptions, No. 4*). 'The field donated by Kēsabbe is two mattar'.

Hence, the root *key*-'field' may be said to have been responsible for this *ge* component. We have an interesting reference in *Vaḍḍārādhane* about a place name *Kabbinakey* 'a piece of land for the cultivation of sugarcane' is the sub-title of Baṁṭa in story No. 1 (p. 18). The meaning of *key* is very clear here. It is a

piece of cultivable land'. That is the meaning underlying in the above place names, developed to mean habitant.

*K* becoming *g* is unusual phenomenon in Kannaḍa for e.g.

*mara* + *kālu* = *maragālu*

*key* + *key* = *keygey*

*kavaṇi* + *kal* = *kavaṇigal*

So this 'key' began to change as 'gey' in the words indicating place names. Hence, the place names mentioned above may have been, in the earlier period, pronounced as Kalambara-key, Sindākey etc. which later on became Kalambaragey, Sindagey, etc.

The final *y* of this *gey* is usually not pronounced, or even if pronounced, it is too faint to be audible. This is the case of both the semi vowels. The word *chaḷvu* became *chaluvu* and now it is pronounced as *chelu*. This is common in Kannaḍa, if not in other Dravidian languages. Dravidian words like *maley*, *taley*, *paṇey maney*, etc. have lost the final *y* in Kannaḍa and are pronounced as *male*, *tale*, *paṇe* (*haṇe*), *mane* etc. Similarly, in these words also, *y* in *gey* has faded. Hence, they began to be pronounced as *Kalambarage*, *Sindage*, etc.

The *ge* in due course began to be pronounced as *gi* which is also common with Kannaḍa words. It is a common phenomenon that the word final *e* is changed to *i* in Kannaḍa, especially in North Karnataka. For e.g. the written words like *manē*, *haṇe*, *tale* which are pronounced as such in South Karnataka are pronounced as *mani*, *haṇi*, *tali* in the area under discussion. It is significant that the place-names with *gi* are found mostly in North Karnataka.

Now, there are some place-names ending in *ke* or *ki* for e.g.

Takkaḷike (1088 A.D.) — Takkaḷki

Jhaḷaki (14th cent.) — Jhaḷiki

Bhataguṇaki (1240 A.D.) — Baṭaguṇki

Kallakuraki (11th cent.) — Kalḷkurki

Goṭṭakhaṇḍike (12th cent.) — Goṭṭkinḍi

The issue here is whether these *ke* and *ki* (which is developed from *ke* only) are the variants of *ge* and *gi*. or they are separate entities). It appears that they are only variants of *ge* and *gi*. The

original root for both the sets of words is *key*— 'field'. *Key* changed to *gey* in most of the cases, but remained unchanged in some. In the above words the original root itself, or sometimes the final *e* changed to *i* is found. However, no definite and exclusive condition for the occurrence of these two sets of suffixes can be given as the basis of the occurrence in the above words, it is seen that *ke* or *ki* is found only after retroflex sounds. But *ge* and *gi* also are found in that position. Though the environment of *ke* or *ki* is restricted, it is not exclusive for them. However, it can be presumed that *ke* also is from the same root *key*—'field' from which these place-names are derived.

Having established the meaning of the second component, now let us try to interpret the meaning of the first component. Here I am only venturing a guess and would be happy if the guess proves correct. It is left to the historians, particularly connected with ancient Indian history to come forward to interpret the meaning of the first component in the following place-names.

- 1) Gulbarga = Kalburgi < Kalambargi < Kalambarage  
Kalambaragey < Kalambarakey

Kalambaragey may be the habitant of the Kalambas. There is a reference for the Kaṣabhra dynasty which ruled a part of Karṇāṭaka, and which was tormenting the Chōlas, the Chēras and Pāṇḍyas. (*History of South India* – K. K. Pillai – p. 95, trans.). As there is a reference about one Kaḍungōn, a Pāṇḍya king who ruled from 590–620 A.D., defeating the Kaṣabhras, the dynasty must have been very ancient one. After its glorious days, it was defeated in the 6th century. The name of the dynasty may be the Sanskritised form of Kalambar. This name might have been used for Kalambaragey.

- 2) Sindagi < Sindage < Sindagey

This may be the place of Sindas. Sindas is the name of the family, like Raṭṭas of Saundatti of petty rulers, supposed to have come from Chindaka of Madhya Pradesh. It ruled in many places and left their name in places like Sindhanūru Sindogi, etc.

- 3) Jēvergi < Jēvarage < Dēvarage

In Kannaḍa we notice the instances of *d* changing to *j*, especially in *tadbhavas*. For example, *danta* > *janta* > *dhātu* >

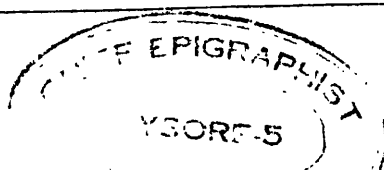
*jādu* > *dhyāna* > *jāna dyūta* > *jūju, gada* > *gaje*, etc. In the same manner, *dēva* might have become *jēva* and the place is called *Jēvaragi*.

4) Kamantagi < Kammatagi < Kammatage

There is a word in Kannaḍa viz. *kammata* which means agriculture. *kammata* becomes *kamata*. So Kamatagi is the habitat of agriculture. Though, to-day, weaving is the main profession there, in ancient period it might have been otherwise.

*Bibliography of Places in Bijapur and Gulbarga area<sup>2</sup>*

Sl. No.	Earlier Name	Year in A.D.	Name of the Place	Sources Vol. & Sl. No.
1	Pāvittige	945	Sāloṭagi	<i>E.I.</i> , IV, 57
2	Narasalagi Narasalage	965	Narasaṅgi	<i>SII.</i> , XI, 40
3	Rūvige	980	Rūgi	<i>SII.</i> , XX, 165
4	Kakenḍige	994	Kakhanḍaki	—
5	Haṅgarage Peṅgaragi	10th C.	Haṅgargi	<i>SII.</i> , XVI, 552.
6	Tumbige	1008	Tumbgi	" 524.
7	Sīrimalage	1083	Chimmalgi	—
8	Takkalike	1088	Takkaliki	—
9	Hagaratṭage	11th C.	Dhavalgi	<i>SII.</i> , XVI, 188
10	Muttige	1110	Muttigi	<i>EI.</i> , XV, 26
11	Sindege, Sindige	1111	Sindgi	<i>SII.</i> , XX, 72
12	Bāgaḍage	1121	Bāgaḍgi	<i>SII.</i> , XVIII, 132
13	Kannaḍige	1160	Kannaḍgi	—
14	—	1187	Kamatagi	—
15	Hipparage, Hipparige	1192	Hippargi	<i>SII.</i> , XX, 178.
16	Dēvarage	—	Jēvargi	—
17	—	12th C.	Nandargi	<i>SII.</i> , XX, 147.
18	Arjunage	1208 A.D	Arjunagi	—
19	Bhaṭaguṅaki	1240	Bhaṭaguṅki	<i>SII.</i> , XX, 200
20	Bāḍige	1242	Bāḍgi	<i>SII.</i> , XVI, 177
21	Hargavattage	1251	Hagaratṭigi	" 188
22	Sonnalige	1253	Sholapur	<i>SII.</i> , XX, 203
23	—	14th C.	Jhalaki	" 374
24	—	1755	Bijjarrgi	—



## Notes and References

- 1 In the words like *Toṅsāl*, *Hulyāl*, *Bēḍakihāl*, etc., the ending *āl* could be from *hāl* also and not necessarily *hālā*. We have words like *Gañjāl* where the ending is definitely from *hāl* (*Gañjāl* < *Gañji-hāl*)-M. N. Katti.
- 2 The bibliography contains the places which have their names ending in *ge*, *gi*, *ke* and *ki* at their earlier stage.
- 3 The same is given only wherever traceable.

## TIRUMALADEVI PATTANA, PRESENT HOSPET NEAR HAMPI

C. T. M. KOTRAIAH

The region around the present town of Hospēṭ can boast of a long and also continuous history, say from the neolithic period, if not earlier. But, inspite of numerous evidences to that effect, no clue is comming forth to declare that the present town of Hospēṭ was in existence during the periods earlier to the founding of the Vijayanagara capital and its empire. On the other hand, when we come to the Vijayanagara period (1336-1565 A.D.), we have enough evidences, archaeological, literary and recordings of foreign chroniclers and travellers, all of them contemporary. All of them invariably mention the existence of the town of Hospēṭ, its location, its prosperity, its original name and so on. All these lead us to think that the present town of Hospēṭ must have come into being during the Vijayanagara period. And like any other this town too must have grown, expanded, prospered or reduced depending on the political, commercial, social and other conditions from time to time. Further, the original name itself has undergone change—from a favour-ite one to a functional name and the same is discussed below.

Before the name of Hospēṭ is discussed, it is necessary to examine the circumstances and facilities that led to the beginning, growth and prosperity of this township at the present site, mainly during the Vijayanagara days. The capital city of the Vijayanagara empire, had originally a small beginning, confining itself to the present area between Kamalapūr and Hampi village where we see a number of monuments, particularly halls for state functions, pavilions, palace basements, royal baths, main temples etc. Inspite of royal patronage, this rugged site could not afford much scope for expansion. As the capital and its prosperity grew, it extended towards Hospēṭ, which is comparitively a plain tableland, more fertile, and cooler due to less radiation.

Further, during the 14th and 15th centuries, the Vijayanagara rulers constructed a number of small dams across the river Tuṅgabhadrā in order to draw its perennial and abundant water for meeting various needs of its growing population. Two such ventures, namely Vallabhapura-anecut Kuruḍagaḍḍe-Rāma-ṅṅaanecut fed the Hospēṭ area and beyond, as can be seen in the Rāya and Basavanna canals passing through Hospēṭ, even now. As a cumulative effect of all the above, this became a commercial centre even in those days. The brisk trade of particularly with the Arab south European countries was through this place which was in the direction of the ports on the western coast such as Bhaṭkal, Basrūr, Goa etc. Enough evidences, specifically accounts of foreigners testify this fact. Local business communities, as testified by the inscriptions stayed at this place. Many highways passed through this place in different directions. All these led to the expansion of the metropolitan city of Vijayanagara, though gradual in the beginning but with a spurt and surge during the region of Kṛishṇadēvarāya (1509-30 A.D.).

Commerical importance of this part of the metropolitan city must have earned the name *hosa-pēṭe* for this. Its original name went into the background and also disuse after some time as the the new name *hosa-pēṭe* became more popular. Here it must be particularly noted that the term *hosa-pēṭe* literally means, in the local language of Kannāḍa, 'new marketing place or centre' and that Hospet is its Anglicised form. This functional name assumed popularity in course of time and has come down to this day. Now the question arises as to what was the original name for this part of the metropolitan city. An inscription of Achyutarāya, dated 1531 A.D., September 11, found in the premises of the temple of Saṅṅakki Vīrabhadra of this place (now this extension is known as Co-operative House Building Society's Colony) states that this part was known as Tirumalādēvi-paṭṭaṅa.<sup>1</sup> The same fact is borne out by another inscription,<sup>2</sup> also of Achyutarāya, dated 1535 A.D., April 3, seen not far from above place and by the side of A.C. Office road. Both these inscriptions purport to record certain grants to the temples of Gaurīśvara and Tiruvēṅgaḷanātha at Tirumalādēvi-paṭṭaṅa.



As we are all quite familiar that the inscriptions recording grants to temples were normally placed in the premises of the concerned temples we can conclude that this township was known as Tirumalādēvi-paṭṭana, decidedly at the time of their issue. It is well known that Kṛishṇadēvarāya was succeeded by his brother Achyuta in 1530 A.D. Hence the fact that the first inscription is of 1531 A.D. indicates that this township was already in existence. This Tirumalādēvi was one of the two queen consorts of Kṛishṇadēvarāya. Students of Epigraphy are quite familiar with the naming of places after the kings, queens, chieftains etc., particularly during the Vijayanagara period.

Further the local tradition identifies this locality as Saṅṅakki-pēṭe meaning 'merket place for fine rice'. This was affected by the destructive actions<sup>3</sup> of the victorious Muslim armies after the battle of Talikoṭa in 1565. A.D. Again any centurion of this place would confirm the existence of a fort, moat, bastions, dilapidated temples etc. at this place which were removed during the famine relief works<sup>4</sup> some decades ago. Thus the present town of Hospēṭ must be the one slightly moved away from the original Tirumalādēvi-paṭṭana, of course, with the then surviving scanty population.

In support of this conclusion that the king Kṛishṇadēvarāya had named one part of the metropolis after Tirumalādēvi we must also examine other similar instances of this period. On these occasions, as we see presently, he selected only the names of the nearest and the dearest to him.

On the outskirts and to the east of Hospēṭ, there is a small village called Anantaśayanaguḍi. To the north of this village and about a mile away from there is another village called Nāgēnahalli. Here is a temple of Raṅganātha. An inscription<sup>5</sup> from here states that this village was declared as an *agrahāra* and granted to a *brāhmaṇa* named Raṅganātha-dikshita on the 9th November, 1516 A.D. by Kṛishṇadēvarāya for the merit of his mother, Nāgalādēvi. Here it is stated in clear terms that the village was to be Nāgaladēvipura.<sup>6</sup> Further the donee got a tank excavated at that place as Nāga-samudra for the merit of the king's mother. In the same spot, he got one Śiva temple and another Vishṇu temple also constructed and named them

Nāgēśvara and Nāgēndraśayana respectively. With all this, it can be said without any doubt that the present village Nāgēnahalli was originally known as Nāgalādēvipura, after the mother of the king, Kṛishṇadēvarāya.

Similarly the village Anantaśayanaguḍi, referred to above has an inscription<sup>7</sup> in its temple referring to this (place as Sale-Tirumalarāyapura. This Sale-Tirumalarāya was none other than the only son of Kṛishṇadēvarāya who died as a minor and did not succeed to the throne. Thus we see that this part of metropolis was named after his son.

In the same fashion the king, Kṛishṇadēvarāya appears to have named another suburb, after his second queen-consort, Chinnādēvi. An inscription of this locality mentions this place as Chikkāvāḍi. Since this is a later inscription, the original name might have got corrupted after some time. The original name must have been Chinnādēvivāḍa and this might have got corrupted in course of time from Chinnādēvivāḍa → Chikkadēvivāḍa → Chikkavāḍa → to Chikkavāḍi as noticed in the above mentioned inscription. This is now identified with Chittavaḍigi, a suburb of Hospēṭ.

In support of this derivation, firstly we may consider the local tradition which confirms that the king Kṛishṇadēvarāya had a palace built in this place for the most beloved of his queens, Chinnādēvi, who though younger of the two queen-consorts, accompanied the king wherever he went, to battles or to temples on pilgrimage and this fact is borne out by many inscriptions as well as by the portrait-bronzes at Tirumala. Further, Nuniz, the Portuguese Chronicler also confirms that the king had a beautiful mistress named Chinnādēvi and a township was named after her.<sup>9</sup>

Thus the king Kṛishṇadēvarāya, during whose reign the capital and the empire attained utmost prosperity and glory, had extensions of the metropolis named after his mother, his queen-consorts Tirumalādēvi and Chinnādēvi and his only son Sale Tirumalarāya.

Before concluding it may be noted that all the above mentioned townships are close to each other and within a radius of a mile from the centre. In those days they must have been thickly

populated and teeming with business activities, both internal and foreign as recorded by Domingos Paes<sup>10</sup>, the Portuguese Chronicler'. . . . In this street live many merchants and there you will find all sorts of rubies, and diamonds, and emeralds, and pearls and seed-pearls and clothes and every other sort of thing there is on earth and that you may wish to buy . . .' and all this must have been taking place at the new marketing centre which has come down to us as Hosa-pēṭe (the present day Hospet) a functional and a popular name, the original name of which was Tirumaladēvi-paṭṭaṇa.

#### Notes and References

1. *SII.*, Vol. IX, pt. II, No. 539.
2. *Ibid.*, No. 573.
3. Sewell, *A Forgotten Empire*, pp. 162 ff.
4. W. Francis: *Bellary District Gazetteer* pp. 289 ff.
5. *SII*, Vol. IX pt. II, No. 504.
6. Here it must be noted that some historians and also *Bellary Gazetteer* (pp. 288 and 219) have wrongly identified Hospēṭ as Nāgalāpura.
7. *A. R. Ep.*, 1922, No. 683.
8. Sewell, *op. cit.*, pp. 246 and 247.
9. *Ibid.*, pp. 244 and 345.
10. *Ibid.*, pp. 246 and 247.

## MADURAI—THE NAME OF THE PLACE

K. R. SRINIVASAN

Tamil epigraphists are only too aware of the fact that the name of the place, the Pāṇḍyan capital of yore, and the reputed seat of the *Tamiḷ Saṅgam* is spelt in the many inscriptions noticed by them as 'Madirai' as against the literary tradition, as edited and printed in all the Tamil works from the *Saṅgam* to the modern days, which is 'Madurai'. This is also the popular name among the educated while the lay people of South Tamilnad including residents of the place, corrupt it as 'Marudai'. The last mentioned name 'Marudai' has tempted scholars to assume that it may be the correct version, derived from the classical Tamil term 'Marudam' that denotes the riverine, agricultural land with irrigated crops one of the five *tiṇais* employed in Tamil literary tradition. The term could be related too, to *Murudu* the tree (*Terminaliasp*) as the principle tree of the place, but tradition gives the place to the *Kaḍambu* tree (*Anthocephalus Kadamba*) sacred to Muruga and the place is called Kaḍamba-vanam.

In such a context an enquiry into the available evidences will be worthwhile to enable scholars to arrive at the right conclusion. Let us first take the epigraphical evidences, owing to their accepted superiority over literary evidences.

The expression 'Maduraikoṇḍa' Parakēsari or Rājakēsari,<sup>1</sup> referring to the respective Chōḷa kings as '(he) that took or conquered Madirai is too well-known to epigraphists. The Śittannavāśal Tamil verse inscription of the time of Avanipaśēkhara Śrīvallabha Pāṇḍya<sup>2</sup> has 'Madirai' in the context of mentioning Madurai as "vaḷaiṅ-Keḷutirunagar Madirai Āsiriyaṅ in two places (11. 2 and 16) in the same inscription. Again in the long *Meykirtti* (or *praśasti*) of Chōḷa Rāḷendra, I, we have the rhyming lines 'mndir vaḍa vallai Madirai maṇḍalamum where Madirai refers to one of the conquered *maṇḍalams* during his naval expedition in the far East, the well fortified Madurai-maṇḍalam, being the island of Madoera north of Java in the

Indonesian archipelago (the diphthong 'oe' of the Dutch rendering of the name to be pronounced as 'u' as in 'put'). What is more, we have evidence of the prevalence of this name prove now fairly and satisfactorily too, well read Tamil Brahmi inscriptions of the natural caverns and rock-shelters of Tamilnadu. Two of them, one from Mēṭṭuppaṭṭi and the other from Aḷagar-malai, both in Madurai District give the name of the place as 'Matirai' (Madirai as pronounced)<sup>3</sup> and they belonged to 2nd century B.C., thus proving beyond doubt the antiquity of the name 'Madirai'.

Madirai (Skt. Madirā) is one of the names of goddess Durgā. The Tamil *nikaṇḍus* state further that Madirā was the name of the daughter of Kubēra, the god of wealth. It will only be correct to assume that as a form of Durgā - the Koṟṟavai of the Tamils, she was the guardian deity of the city, even as every ancient city, town or village has had its own guardian deity or *kāval-daiyam* in the form of a goddess,<sup>4</sup> in addition to Sāstā, the companion. As Sampādēvi or Sampāpati is described as *kāval-daiyam* of Puhār, the Chōḷa capital in the epic *Maṇimēkulai*, the companion epic the *Silappadikāram* not only mentions Medirāpati (corrected as Madurāpati in literary tradition) and more so a succinct iconographic description of the goddess is given therein by the poet Iḷaṅgōvaḷigaḷ.

The context is that of the goddess appearing when Kaṇṇaki, the heroine of the epic and the embodiment of *karpu* (chastity), had consigned the city of Madurai to the flames by a curse actuated by her ire and sense of her revenge on the unjust execution of her husband Kōvalan, by the orders of the Pāṇḍya king, accused of a planted theft of one of the queen's anklets (*Silambu*). Kaṇṇaki then was the very incarnation of Koṟṟavai or Durgā and the goddess of Madurai, who came to appease her dares not even come in front of her, but stands behind and proclaims herself as the goddess of the city.

That the goddess Madirā, thus described, with a syncretic icon of Śiva and Dēvi combined is echoed in other contexts of the same epic (See *ibid.* 12, *Veṭṭuvavan*). That the concept of such a Durgā from as the *kāval daiyam* of the city was not born out of the imagination of the author-poet is borne by the fact,

that the goddess under the name Madura Kāḷi, has been installed, even in ancient times, in different places of Tamilnadu, where she is the most popular and most propitiated deity—for instance we have the famous Madurakāḷi-ammaṇ temple in Śiṟuvāchiyūr, drawing thousands of devotees from far and near even today and another of the same name in Toṭṭoyam where a great annual festival is held in her honour, both places in the Tiruchirapalli district. There are many such elsewhere.

Coming to the question as to how the city came to be called 'Madurai' and since when, we can to be brief, but quote the late Prof. Nilakantha Sastri. The name of the Pāṇḍya capital Madhurā recalls Mathurā of the North, and Greek accounts as we have seen, narrates the story of Herakles (on the context, Kṛishṇa) setting his daughter Pāṇḍia to rule over the Kingdom bordering on the southern sea, other 'Mathuras' are known in Ceylon and near Java and they suggest the continuity of the movement, from North India to the South, and further across the seas. The Vaishṇava Āḷvars in their *Prabhandams* too describe the Mathura of the north as Vaḍa Madurai in contradistinction to Mathura of the South-Teṇ Madurai.

It is only in what by scholars are considered to be the latter strata of the Tamil *Saṅgam* anthologies or collections that we come across the name 'Madurai' by itself or in combinations of qualifying the name as its prefix.<sup>6</sup> Thus it would be clear that it is only the educated literate and literateurs that have adopted Madurai, as the name. It may be argued that in the early Pāṇḍyan copper plate grants,<sup>7</sup> which are also of the class that will go under 'Epigraphy or Inscriptions' use the word 'Madurai' and not Madirai as in the lithic records. In such contexts, one may remember that the composers of the '*prasasti*' and subject matter therein were poets, in themselves, and also the fact that the Tamil part of the copper plate grant is invariably preceded by a Sanskrit version that adopts the name 'Madurā' for Madurai, One can therefore reasonably suspect, that the adoption of 'Madurai' for 'Madurai' was the result of some kind of sophistication.

The corrupt form prevalent in the south or Pāṇḍināḍu districts, even today, is Marudai, for Madurai, and such corruption is but

a local trait, as for example it is 'Kurudai' for 'Kudirai (horse)' 'Kurudu' for Kudir (storage urn), 'karudu' for 'kadiru' etc. Thus as mentioned earlier, would suggest that the term 'Marudai' may not, with justification, be taken to imply the sense of 'Marudam' or agricultural region.

### Notes and References

1. *Subject Index on Annual Reports on South Indian Epigraphy* (1940), p. 11.
2. A.R.Ep., 1904 No. 368, ; *SII.*, XIV, No. 45.
3. A.R.Ep., 1908 No. 45, A-J. and. 1963-64; Nos. B. 244 and 245 ; I. Mahadevan's article *Corpus of Tamil-Brahmi Inscriptions, Seminar on Inscriptions* (Madras), 1966, p. 62, Mēṭṭuppaṭṭi 3 ; p. 63, Alagarmalai 1.
4. According to Tamil epic *Maṇimēkalai*, the goddess *Sampāpati* was the guardian deity of the Chōla capital, Puhār or Kāvēri-pūmpaṭṭinam. Likewise Mahākāli for Ujjain-Mahākālam, Mumbādēvi for Mumbaiyi or Bombay and Kāli for Kālighat or Calcutta. Instance are thus many.
5. Nilakanta Sastry, K.A., *A History of South India*, 3rd edn. (1966), p. 70.
6. Cf. *Paripāḍal* 11-48, 12-9, *Pura-tiraṭṭu*. 9-3, 10-3, 11-3 ; *Ṣilappadi-kāram* (*Padikam* 20); 8-3, 9-76, 10-58, 11-139, 13-25. 181, 15-9, 19-28. 21-87, 43, 23-136, 24-1-5, 24-19-5, 27-61, 71, 29-1-131, 29-28-2, 23 (*Kaṭṭurai*) 20, (*padikam*) 88 and 89 ; 11-58, 13-132, 28-97, (*padikam*) 39. 10-41, 51, 15-6, 25-77, 27-131, 22-157 (*veṅbā*)-4 ; *Maṇimēkalai* 13-105, 22-106 ; 25-139, 26-12, 13 ; *Siṟupāṇāṟṟuppaḍai* 67 ; *Madurai-kkāñchi* 698 ; *Muttollāyirām* 68-3. In such a context. *Puṟanāṇuṟu* verse 32 which mentions Madurai in line 5, is a late piece, included in the collections. The *Saṅgam* collections into anthologies are schematic or the matic and not chronological in their compilation.
7. The Dalavaypurm plates refer to the founding of Teṅ-Madurai (Madurai of the South as opposed to Mathurā of North) and the establishment of the Tamil *Saṅgam* in it for the growth of Tamil. The other plates are the Larger Siṅṅamanūr plates (*Vaḍa Madurai Kāṇḍum*, which also refers to the founding of the city of Madurai and its fortification.

## NOTES ON THREE NICK-NAMES OF SATIRICAL NATURE

S. P. TEWARI

The nick-names are those which are added to or substituted for person's (place or thing) proper names. This addition to the proper name being a social phenomenon, is made with well-studied, observed or experienced motivations. These motivations may be influenced with love, affection or intimacy or contempt, hatred or sarcasm. With the result, the gleaming of a nick-name may reflect either love, intimacy or the affection or the instincts of hatred, contempt or sarcasm added to it at the very moment of it's coinage. Out of these two broad classifications of the nick-names, we plan to discuss three such names which are somehow satirical in their nature.

The first nick-name we have gathered is from the Pali texts of the *Jātaka* tales. The second one is from the *Harshacharita* of Bāṇa and the third one from the *Viddha-sālabhañjikā* of Rājaśekhara. Out of the three, the first and the third one are the nick-names of the attendants or the servants of the kings whereas the second one is related to the ugly physique of the disciple of a Bhairavāchārya.

From the *Jātaka* titled as *Mātāṅga-jātaka*, we gather the name of a door-keeper (*dovārika*) called *Bhaṇḍa-kuchchhi*<sup>1</sup> The meaning of the name being derogatory, as we shall see, makes us feel that in all probability it would have been his nick-name rather than the proper one.

The name is formed of two words. One is *Bhaṇḍa* and the other is *kuchchhi*. The word *Bhaṇḍa* in the Pali Dictionary<sup>2</sup> is explained in two ways. As a noun it means *bhaṇḍam* (Sanskrit *bhāṇḍa*) i.e., utensils or the other house-hold articles. But, if taken as a verb, it is *bhaṇḍati* meaning to quarrel or to abuse. From *bhaṇḍati* is formed *bhaṇḍanam* i.e. quarrel or strife etc.

Suffix *kuchchhi* of the name, means the belly, the womb, the cavity or the hollow of any object.<sup>3</sup>



Thus, on the analogy of the meaning of the two words the nick-name *Bhaṇḍa-kuchchhi* can be explained in two ways. The first meaning denotes his physique and the second one highlights the nature of his work. As per the first meaning *Bhaṇḍakuchchhi* represents a person having a belly (*kuchchhi*) like an utensil (*bhāṇḍa*). In other words, a pot-bellied man.

According to the other interpretation of the word a *Bhaṇḍa kuchchhi* may be the one who keeps many strifes or quarrels (*bhaṇḍana*) unexpressed in the interiors of his belly (*kuchchhi*). This interpretation may mean the nature of the job of a door-keeper. *Sūdraka's Viraka* and *Chandanaka*, the two door-keepers busy in their *karṇāṭa-kalahas*, are the good examples of such characters.

In another reading of the text of the *Jātaka* the same name is read as *Gaṇḍa-kuchchhi*<sup>5</sup> which will mean a person having cavity in his cheeks.<sup>6</sup> But, out of all these interpretations the meaning of *Bhaṇḍa-kuchchhi* as a pot-bellied person, seems to be more apt and satirical as well. The simple motivation behind such a nick-name is to ridicule the person by putting stress on his odd looking belly and comparing it with a pot. The idea has received an equal favour from the sculptors of Indian art also, who have invariably shown all the dwarf images as pot-bellied. Some of the *gaṇas* of Śiva also present a good example of *Bhaṇḍa kuchchhis*.<sup>7</sup>

In the *Viddhaśālabhañjikā* of Rājasēkhara, an angry *Vidūshaka* (the court-jester) known for his sarcastic remarks (throughout the realm of Sanskrit literature) shoots his verbal arrows on a *dāsi*. He rebukes her by calling her so many names which are more contemptuous in nature rather than satirical. She is called as *Purāṇa-kuṭṭani*, *makaradaṁshṭre*, *bhramaraṭēṇṭē*, *taṇṭā-karāle*, *Kōśa-varḍhini*, *rathyā-lōṭini*, *truṭita saṁghaṭitē*, *para-putra vidrāvīṇi*, *vishama-kartṭi* and so on.<sup>8</sup>

These remarks of *Vidūshaka*, even after giving some concession to the dramaturgy and the lingual articulation of the poet, succeed well in reflecting the character of a maid-servant employed in a palace. Each name pregnant with all sorts of contemptuous motivations in itself, is a sort of nick-name for a *dāsi*.

From the name *Purāṇa-kaṭṭṇanī* it seems that the maid-servants on account of their jobs as *dūtis*<sup>9</sup> used to become so experienced with the court-life and its surroundings that they could supersede even an experienced *kuṭṭṇanī* (a notorious go-between).<sup>10</sup> Indirectly, the nick-name suits better to such *dāsis* who resumed the work in a palace in succession. That means right from their childhood they adopted the court-life and its complexities better-which made them more experienced (*purāṇa*) in every field including that of a *kuṭṭṇanī*.

The nick-name *Makaradaṁshṭre* reflects on the character of such *dāsis* who, like the jaws (*daṁshṭrā*) of a crocodile (*makara*) were absolutely unavoidable. In other words, once they could get a man in their trap, it was impossible for him to redeem. The adjective *bhramara-ṭēṇṭē* for a *dāsi* is on account of her being fickle-minded. Indirectly it also reflects on her doubtful integrity and questionable character.

But, even such a fickle minded lady, once she picked up a quarrel, she became as furious as death. This is what *Vidūshaka* intended to convey when he called her a *Taṅṭā-karālē*.

The name *Rathyā-loṭini* though not explained by the commentators properly seems again a derogatory remark against a *dāsi* who used to be as cheap as a courtesan of a street.

Likewise, the names such as *Kōsha-var dhini* or the sucker of a mean type; *Para-putra-vidrāvini* or the spoiler of the youngsters<sup>s</sup> from the higher families or the one who chatters and twists her tongue like scissors (*Vishama-Karṭri*) are all derogatory terms which reflect the character of the maid servants. In our opinion, these are all sort of nick-names which from time to time would have been added to the proper names of the ladies employed in the royal families.

The third nick-name we plan to discuss is a modern nick-name called *Ghōra-muhān*. It is a satirical remark against the horse-like and therefore ugly face of a person.

If any survey of the nick-names in India is made, we are bound to reach the conclusion that majority of the nick-names which have not been added to the proper names with any affection or regard, but more with derision and contempt, are based

on the facial make-up and the strangeness of the limbs of the human body. It may not be the only factor behind such names but certainly the one. The nick-name *Ghōra-muhān* commonly used and understood in the Hindi speaking regions, is just one representative of such names.

What we understand and describe by the nick-name of a *Ghōra-muhān* today, Bāṇa had done the same, more than 1400 years before. His description of the ugly facial appearance and the odd looking lips of the disciple of Bhairavāchārya ultimately lands with the same supposition as that of a *Ghōra-muhān*. He calls him '*turag-ānūka-ślath-ādharā-lēkham*'<sup>11</sup> i.e. his lower-lips were as loose as that of a horse. Though *turag-ānūka* meaning the lower-lip of a horse<sup>12</sup> does not offer an exact and the literal substitute for *Ghōra-muhān* which can be rendered in Sanskrit better as *ghōṭaka-mukha*, the basic idea is the same. After all *mukha* is comprised of only the upper and the lower-lips.

The name *Ghōra-muhān* if taken literally as *ghōṭaka-mukha* may also be considered as the name of the mythical beings known as *Kinnaras*,<sup>13</sup> but the motivation with which it is added to the proper names of the persons hardly agrees with it. Moreover, *Kinnaras* are though frequently depicted in art with their horse-like faces and the human body, they are rarely described in literature<sup>14</sup> as *ghōṭaka-mukha*. To have the mouth like a horse, in their case, is considered more as a mark of virtue being gifted with musical sound (cf. *kinnara-svana*) rather than a physical defacement.

The only parallel to the name of a *Ghōra-muhān*, we have been able to explore so far, can be seen in the name of a place known as *Kudrēmukha* from the district of South Kanara of the Karnataka State.

A keen eye may also come across many illustrations of such faces from the field of visual arts. Dr. Agrawala has rightly identified the features of '*turag-ānūka-ślath-ādharā-lēkham* in a terracotta figurine from Ahichchhatra.<sup>15</sup>

## Notes and References

1. The *Jātaka* (text ed. by Fausboll; V.) IV. 382. *kahim gatā ime devārikā . . and katth-eva bhaṭṭhā Upajātiyo cha Upajjāhyō athavā Bhaṇḍakuchchhi.*
2. Childers, *Pali Dictionary*, Pt. I. P. 82.
3. *Ibid.*, p. 210.
4. *Mṛichchakaṭṭhika*. Act. VI, 20 ff. *karṇāṭakalaha-prayōgam karōmi* (Sanskrit rendering of the Prakṛit version),
5. The *Jātaka op. cit.*, p. 382, notes 11 and 16.
6. Cf. *Vibhrānt-āksho gaṇḍa-Vichchhinna hāso, Pāda-taḍitaka*, p. 215 (under Chaturbhaṇi). For details. see, S. P. Tewari, *Cultural Heritage of Personal Names and Sanskrit Literature*, pp. 34-35.
7. Cf. *avēhi mām kiṅkaram-ashṭa-mūrteḥ Kumbhōdaram nāma Nikumbha mitram. Raghu. 2.35.*
8. *Viddhaśālabhāñjikā* of Rājaśēkhara (Chowkhambha edition, Varanasi 1965) 2. 3 — p. 41.
9. Cf. *sarvātmanā rati-kathā chatur-eva dūti. Mudrārākshasa — 2.9.*
10. The theme of a *Kuṭṭani* has been immortalized by Damodara Gupta in his *Kuṭṭani-matam.*
11. *Harshacharita* (N.S. edition), p. 101.
12. *Ibid.*; see the commentary of Sankara who explains it as '*turgānām adhastād oshṭho-anūkaḥ*'.
13. Panchamukhi, R.S., *Gandharvas and Kinnaras in Indian Iconography* (Dharwar, 1951), pp. 20-29.
14. Perhaps Māgha is the only one who describes them as *turaṅga-vaktra* (see *bimboshṭham bahu manute turaṅga-vaktra chumbantam mukham-ihā kinnaram-priyāyāh — Śiśu. 4. 38*).
15. Agrawal, V.S., *Harshacharita Eka Sāmskrītika Adhyayana* (Hindi) Patna, 1964), p. 57, fig. 29

## SOME IMPORTANT PLACE NAMES IN KARNATAKA VENKATESHA

To determine the proper history of place-names, the geographical knowledge is a necessity. However, geographical knowledge as gleaned from literary works such as the *Rāmāyaṇa*, the *Mahābhārata* and the *Purāṇās* is vague and often inaccurate. States and kingdoms are mentioned in some other literary works also but even in such cases there are but a few geographical details given mostly of a contradictory nature.

Inscriptions not only offer glimpses of the historical map of India in definite epochs, but also supplement the information and advance the knowledge derived from the literary sources. Particularly the land grants among the inscriptions and copper plates, form a class by themselves in so far as they mention the names of villages granted by the rulers to the donees. Such villages and even the names of hamlets are usually accompanied with information about their boundaries, which separate them from other units. Besides giving the above details, they are also rich in other classes of geographical details viz., those pertaining to mountains, rivers etc., forming boundaries of kingdoms, capital cities, military encampments, trading emporia and above all, smaller administrative divisions.

In this article, three place-names Nos. 1, 2 and 3 respectively from Bijapur and the other three Nos. 4, 5 and 6 from Dharwar Districts have been briefly dealt with the help of the available epigraphical evidence.

### 1. Salavadigi, Bagevadi Taluk

The Sālavāḍigi inscription of the time of Jagadēkamalla II<sup>1</sup> (1138-51 A.D.) mentions "There hundred Sāligas of the village." The word *Sāliga* means (1) Money-lender and (2) Weavers. For obvious reasons, the first meaning has no relevance to the body called the 300 Sāligas. Hence the latter sense may be adopted here, It is likely that the guild of 300 Weavers

(*Sāligas*) occupied such a predominant position in the village as to give it the name of *Sāligavāḍi* and it is likely that in course of time the name *Sāligāvāḍi* got changed into *Sālavāḍigi* through metathesis. In this connection, we can refer to the place name of the famous North Indian pilgrimage centre *Vārāṇasī* being written in almost all Kannaḍa inscriptions as *Bāṇarāsī* with a metathetical change.

## 2. Devaragennur , Bijapur Taluk

The inscription engraved on a slab set up in the Hanumantadēva temple at the above place belonging to the reign of Vikramāditya VI<sup>2</sup> (1038 A.D.) refers to Gaṇḍega-grāma and Gaṇḍeganūr, the findspot of the record. Gaṇḍega-grāma means the village containing a temple or temples.<sup>3</sup> Gradually this has been changed into Dēvarageṇṇūr specifically intended to mean the place containing the temples of the gods such as Kēśava and Vaijanātha.

## 3. Chadchan, Indi Taluk

The derivation of this modern place name is very interesting. A record on a slab built into the *prākāra* wall of Paramānanda temple, of the time of Kalachuri king Kannamarasa, (Kṛishṇarāja) mentions *Prabhu-Dāsa*, son of *Prabhu Rājachaṭṭa* of the Rājadhāni Chaṭetāṇa. Chaṭṭa or Chaṭetāṇa in Kannaḍa means the headquarters of merchants. The same term in Sanskrit means *Srēshṭhi-sthāna*. Probobly after the name of Rāja-Chaṭṭa, the place name came to be known as Chaṭetāṇa during the 11th century and in course of time was changed into Chaḍchaṇ.

## 4. Dambal, Mundaragi Petha Taluk

A record of the time of Trailōkyamalladēva (Sōmēśvara I) (1059 A.D.) available at Ḍambaḷ, refers to the place name Dharmavoḷal.<sup>5</sup> Another record belonging to the period of Sōmēśvara IV<sup>6</sup> (1184 A.D.) mentions the same place as Dharmapura. After a lapse of many centuries it has been changed into the modern name Ḍambaḷ,

### 5. Ron, Ron Taluk

Earlier to the 9th century A.D., a temple was constructed in this place in the name of the well-known sage Drōṇāchārya whose image was installed therein. On account of this, the place was known as Drōṇa or Drōṇapura. In due course, this has changed into Rōṇa, which was similarly referred to in the latter records of the 9th, 10th and the 11th centuries A.D.<sup>7</sup> Tradition also attributes the name of Rōṇa to Drōṇa.<sup>8</sup> Thus we can see even to this day this place retains its original name in a some what different form, while the original temple of Drōṇāchārya has given way to, a Basavaṇṇa Temple.

### 6. Tambragundi, Mundaragi Petha Taluk

An inscription belonging to the reign of Trailōkyamalladēva<sup>9</sup> (Sōmēśvara I dated 1054 A.D.)<sup>9</sup> refers to this place as Kisugunḍi. The Kannaḍa word *kisu* meaning red in colour changed in course of time into *tāmbra*—clear case of Sanskritisation—retaining its second constituent of the name as it was. Thus after the 11th century A.D. this place-name came to be known as Tāmbragunḍi.

#### Notes and References

1. *S.II.*, Vol. XV, No. 46
2. *Ibid.*, Vol. XVIII, Nos. 94, 174.
3. *Kittle's Kannaḍa-English Dictionary*, Vol. II, P. 556.
4. *S.I.I.*, Vol. XX, No. 133.
5. *Ibid.*, Vol. XI, Part I, No. 94.
6. *Ibid.*, Vol. XV, No. 57.
7. *Ibid.*, Vol. XI, part I, Nos, 16, 36 and 59 ; Part II No. 150.
8. *Dharwar District Gazetteer* (1959). P. 845.
9. *S.I.I.*, Vol XI, Part I, No. 92.

## STUDY OF SOME PLACE NAMES IN TELUGU INSCRIPTIONS

C. A. PADMANABHA SASTRI.

The study of Place-names, which received well-deserved attention from the western scholars is now happily attracting the Indian Indologists also. Toponomical studies of a given country reveal many interesting aspects of the human civilization, which may not be otherwise known. The Indian place-names in general and Andhra in particular when compared with their earlier forms occurring in inscriptions, bring to light many revealing facts both of historical and cultural significance. An attempt is made in this paper to study a few Telugu place-names with the help of Telugu epigraphical sources.

1. Muktinūtalapāḍu: The village Muktinūtalapāḍu is located in the Ongole Taluk, Prakasam District. The name of this village consists of three units viz., Mukti + Nūtalū + Pāḍu. The first part means *mōksha*, while the second one, a Telugu word means 'well' and the third constituent is a suffix. Thus it suggests that the village is so named because some wells of that village are so sacred that those who bathe in the wells will attain salvation (*mōksha*). However, an inscription<sup>1</sup> dated 1275-76 A.D. engraved on the Nandi-stone setup in front of the Śiva temple in that village provides the clue to the original name as Murki-nūti-pāḍu. Thus conveying absolutely a different meaning of the place-name. This name also contains three units, the last two being the same as those of the modern names. The first unit *Murki* means dirty. Thus it is clear that the village is originally named as *Muriki nūtalū pāḍu* i.e. the wells of the dirty water. But understandably the inhabitants of the village were not happy with this nomenclature or connotation which conveys this meaning viz. 'dirty'. Thus a couple of centuries later we see that the name of the village was renamed as *Mukti nūtula-pāḍu* which not only conveys a decent meaning but also



adds sanctity to the wells of that village. The village now retains this name.

This is a clear example to show how the aesthetic sense of the people reflects in renaming a place.

2. *Daivālarāvūru*: This village is situated in the Ongole Taluk. This name consists of three units viz., *Daivala* + *ravi* + *ūru* meaning the village consisting of a *Rāvi* tree (*Ficus religiosa*, associated with gods (*Daivam*)). In a number of villages, we come across that *Ravi* tree having the images of some deity or the other is worshipped by the villagers as a local deity. It is a known fact that the *Ravi* itself is considered as a sacred tree by the Hindus. As such, some images are kept under its shade and worshipped. Being aware of this tradition one may not find anything of unusual interest in this place-name. However, three inscriptions from *Bellavarappāḍu*, a hamlet of the village in question refer to this village as *Da(i)yyala rēyiūru*<sup>2</sup> or *Daiyyala rēvūru*.<sup>3</sup> These inscriptions belong to the 11th and 12th centuries. The name consists of three units *Daiyyala* (Devil) *rēvu* (bank of the river)-*ūru*. Thus the original name gives us absolutely a different meaning from that of its modern counter part. This name reflects the superstition of the people about existence of the evil spirits. As centuries rolled by evidently the dwellers of the village did not like to have an inauspicious name to their habitat. As a result the devil had to bow out to give place 'to God' and we have the modern place-name as *Daivālarāvūru*. Thus this place-name throws light on the sentiments of the people. As far as the second unit in both the earlier and modern names is concerned we do not know which of the two terms *rēvu* and *Rāvi* is correct. This can be solved only by personal visit and enquiry into local tradition. However, it may be remembered that according to the superstition, a *rēvu* as well as *Rāvi*, tree can be haunted by the evil spirits.

3. *Lakkavarapukōṭa*: Presently this village is situated in the Sringavarapukota Taluk, Vijayanagaram District. A lay man may attempt to explain away this name by suggesting that the village may have some thing to do with a fort and the goddess *Lakshmi* giving some boons. He may try to support

his statement by suggesting that *Lakka* is the corrupt form of *Lakshmi* and 'varam' meaning boon. However, the inscriptional references to this village which are available from the middle of the 15th century itself have a different story. An inscription<sup>4</sup> from this village dated 1447 A.D. refer to this village as *Lakumavarapukōṭa* situated in *Jantūr-nāḍu* and records the construction of a well for a temple of this village. Yet another inscription<sup>5</sup> from *Siṃhāchalam*, dated four years later than the above mentioned inscription refers to this village with the same name. We know the dansuse *Lakuma*, who dedicated her life to the art of dance. She served in the court of the illustrious *Reḍḍy* Chief *Kumaragiri* (1565 A.D.). His inscriptions are available as far as *Siṃhāchalam* on the east coast. *Kumaragiri*, himself being a great connoisseur of music, dance, etc., held *Lakuma* in great esteem. Therefore it is not improbable to presume that this village was founded by *Kumaragiri Reḍḍi* and named after the renowned dansuse *Lakuma*. As centuries rolled by, the place-name got changed into the modern form *Lakkavarapukōṭa*. It may not be out of place to point out that the name of the dansuse *Lakuma* itself is a corrupt form of the Sanskrit *Lakshmi* together with the Telugu feminine suffix, *amma* (*Lakshmi* > *amma* > *Lakumamma* > *Lakuma*). Thus the great love and esteem of *Kumaragiri* towards *Lakuma* are preserved in this place-name.

The foregoing study makes it clear that it is, almost imperative to compare the modern names with their earlier counter parts especially with the help of epigraphs which are like a mirror to the contemporary society. Further many place-names which appear to be of no significance at all are likely to turn out to be of invaluable evidence of various aspects of the human life.

#### Notes and References

1. *Inscriptions of the Nellore District*, Vol. III. No. 82 P 1043.
2. *Ibid.* vol. II, Ongole, Nos. 17-20.
3. *Ibid.*
4. *A.R. Ep.*, 1912. No. C. 465; *S II*, vol. VI. No. 925.

## SOME INTERESTING PLACE NAMES IN KARNATAKA

K. M. BHADRI

The study of place-names is as interesting and important a subject as it looks simple. Varied and unimaginable are the ways and reasons by which places are named. A casual enquiry into the meaning of a particular place-name may lead to some important discovery throwing light on the history and culture of that place. History, Geography, Geology, Botany, folk-lore, local beliefs and traditions, and many other factors work in assigning a particular name to a particular locality.

Many place-names have undergone changes in their forms in courses of time. The changes may be either due to a gradual process of evolution or they may be radical. In the former the changes can be attributed to the linguistic processes. But in the latter they necessarily warrant some important event of lasting impression.

These lay observations on the study of place-names can be well elucidated. But, however, that is not the aim of this paper. What is intended here is to just trace the origin of some interesting place-names in Karnataka. This may also incidentally illustrate the observations made above.

Here I have confined myself to the discussion of the origin of four place-names only.

**HUNGUND:** This town is the headquarters of the Taluk of same name in the Bijapur District. Name of this place occurs in the inscriptions of the Chālukyas of Kalyāṇa<sup>1</sup> as early as the 11th century. We have three different variations of this, viz. Ponaguṃda, Ponnuguṃda and Ponnuṃguṃda. All these early forms of the place-name, Hungund are invariably associated with *pon* or *ponnu* which means gold. Therefore, this precious metal had played a vital role in the origin of the place-name Hugund. But as we know neither goldmines existed nor goldsmithy flourished in this town. Hence we have to consider the secondary or the symbolic meaning of gold in this context. In the *Bijapur*

*District Gazetteer*<sup>2</sup> it is stated that "a type of yellow talc is found in the hill overlooking the town" and "this was perhaps the reason for its old name Honnakunda or Honnagunda meaning abounding in gold." This explanation seems to be plausible and we surmise that owing to this yellow talc resembling gold in its colour the name Ponnagumda originated.

Now we have to explain the second member of the place-name viz., *gunda* which is derived from *kunda*. *Ponnu* + *kunda* becomes *Ponnugumda* by *ādeśa-saṁdhi*. There are a number of places in Karnataka whose names end in *gumda* like Naragumda, Navalgumda, Muḷgumda, etc. In all these examples the suffix *gumda* or *kumda* seems to be a transformed form of *koṇḍa* with the intermediary form *kuṇḍa*. *Koṇḍa* means a hill or mountain. We also have place-names ending in *koṇḍa* like *Kengoṇḍa*, *Sitikoṇḍa*, *Hediggoṇḍa*, etc, all situated in the Dharwar District of Karnataka. Therefore, *kunda* or *gunda* occurring in place-names like Hungund and other examples cited above can be taken to denote a hill or mountain. Thus, Hugund can be explained as a "golden-hill."

**MUDHOL**: This town is the headquarters of the Mudhol Taluk in the Bijapur District. It is well-known as the birth place of the celebrated Kannḍa poet Ranna. In olden days it was called Muduvoḷa. Its earlier appearance is evidenced in an inscription of Vikramāditya VI (1075-1125 A.D.)—Mudavoḷa-nādu is mentioned in the Mudhōḷ inscription of Ibrāhim-shāh, dated in the Śaka (1540-1618 A.D.)<sup>4</sup> Thus Mudivoḷal and Mudavoḷa are the two early forms of Mudhōḷ. In the *Bijapur District Gazetteer*<sup>5</sup> Muduvoḷal has been rendered into English as 'a beautiful town'. But to get this meaning the form of the name should be *Mudavoḷal* and not *Maduvoḷal*, as the word *mudu* does not convey the sense of beauty or happiness. However, the other form *Mudavoḷa* was known by 1618 A.D. as pointed out above. Besides this explanation occurring in the *Gazetteer*, we can postulate the other possibilities also. The word *mudu* has a different meaning, viz., "to advance in growth", "to mature", "to become old", etc. Taking into account these shades of meaning we may interpret the name *Muduvoḷal* as "a well developed town" or "an ancient town". It is quite likely that originally this town had a different

name and later in course of time it came to be called Muduvoḷal or Mudavoḷa, since these forms sound more adjectival rather than like proper names.

**PATTADAKAL :** This town, in the Bādami Taluk of the Bijapur District, was an important cultural centre of the Chālukyas of Bādāmi. Its former name was Kesuvoḷal or Kisuvoḷal. It was also called Paṭṭadakīsuvoḷal which is a combined form of the earlier and the later names. How Kisuvoḷal came to be called Paṭṭadakal is well known. The Paṭṭadakal inscription of Sōmēśvara II, dated in 1070 A.D.<sup>6</sup> avers that the town derives its name Paṭṭadakal as it happened to be the place which witnessed the jubilation and festivities of the coronations of the kings of the erstwhile Chālukya line. The relevant text referring to the god Mūlasthānadēva reads: *Sri Chāluky-ānṛayā pāṭṭa-bandhan-ōtsāhas = ssakaḷa-vishaya-pāṭṭaṇ = ādhipati śrīmat-Kisuvoḷala mūlastānada-mahādēvar = upabhōgakke* etc.<sup>7</sup>

Now, we may discuss the origin of the name Kisuvoḷal. The meaning of the word *kisu* is 'redness' relying on which Kisuvoḷal can be rendered into English as 'a red town'. It is interesting to note that this interpretation is nearer to the truth and supported by the Sanskritized form *Raktapura*. *Raktapura* occurs in not less than four inscriptions of the Chālukyas of Bādāmi.<sup>8</sup> That *Raktapura* was the Sanskritized form of *Kisuvoḷal* is rightly contended and proved by G.S. Gai. Now the question arises why this town is associated with redness. In this context it is to be remembered that *Paṭṭadakal* is an important centre of Chālukyan architecture. The town might have got the name *Kisuvoḷal* (i.e. 'red town') due to the numerous monuments built in red or pink coloured stones that are strewn all over the town. The original colour of these monuments has undergone conspicuous changes on account of the onslaught of the vagaries of the weather and climate through so many centuries. But these monuments, when originally built with stones dressed to proper sizes and well polished must have been resplendant with red colour and consequently the town came to be known as *Kisuvoḷal* or 'red town'. Commenting on the geological aspects of the District, the *Bijapur District Gazetteer*<sup>9</sup> states that "the beautiful granites of light grey to pink colour occurring near

Bilgi, Rolli, Gani, Pattadakal, etc., are capable of taking a high polish and could be used as ornamental stones". Therefore, our derivation of the place-name Kisuvolal from its monuments seems to be quite reasonable. In this connection it may be pointed out that Jaipur, the capital city of Rajasthan is figuratively called 'pink city' as it contains pink coloured buildings.

**GUDGERI:** This town, in the Shiratti Taluk of the Dharwar District, known as Guḍigeṛe in ancient times is mentioned for the first time in the Tāḷgunda inscription of 997 A.D.<sup>10</sup> The latest mention is made about this town in the Lakshmēśvar inscription of Allidhaval Pātashāhi-Voḍeya, dated in 1576 A.D.<sup>11</sup> which, however, gives a variant form of the name as Gauḍagere. The name Gudigeṛe is composed of two Kannaḍa words, viz., guḍi and keṛe. So far as the word *keṛe* is concerned, it means 'a tank'. But the word *guḍi* has more than one meaning. Contextually it should be taken in the sense of 'a banner' is evident from the Sanskritized form of this word, viz., Dhvajataṭṭāka. Both these forms occur in the Guḍgēri inscription dated 1076-77 A.D.<sup>12</sup> Therefore, the place-name Guḍigeṛe should be explained with the help of the two words, viz., *gūdi* meaning 'a banner' and *keṛe* meaning 'a tank'. There seems to be no local tradition regarding the derivation of this place-name. Under these circumstances Guḍigeṛe can be explained as a town in which a tank (*keṛe*) wielded fame and name, far and wide, and it was considered to be the banner (*guḍi*) of the town. Of course, this is a mere suggestion not supported by any other evidences.

#### Notes and References

1. *SII.*, vol. XI. Pt. I, Nos 110 and 113.
2. *Mysore State Gazetteer-Bijapur District* (1966), p. 508.
3. *SII.*, Vol. XI, Pt. II, No. 119.
4. *A. R. Ep.*, 1953-54, App. B. No. 197.
5. *Mysore State Gazetteer-Bijapur District* (1966), p. 513.
6. *SII.*, Vol. XI, Pt. I, No. 110.
7. *Ibid.*, lines 11-13.

8. *Ibid.*, Vol XX, Nos. 4-7.
9. *Mysore State Gazetteer-Bijapur District* (1966), p. 23.
10. *Ep. Carn.*, Vol, VII, Pt. I, Sk. No. 179.
11. *SH.*, Vol. XX, No. 257.
12. *Ind. Ant.*, Vol. XVIII, p. 35.

## SOME PLACE NAMES OCCURRING IN THE DRAMA BALAMARTTANDAVIJAYA

S. SUBRAMONIA IYER

*Bālamārttāṇḍavijaya*<sup>1</sup> of Dēvarājasūri is the only known historical drama produced in Kerala. The drama has as its hero Mārttāṇḍavarman who ruled Travancore from 1729 to 1738 A.D.<sup>2</sup> and who is known as the 'maker of Travancore State'. Its theme is the military exploits of Mārttāṇḍavarman and the renovation Śrī Padmanābhasvāmi temple under his aegis. In this paper an attempt is made to identify some of the places mentioned in the drama.

In an inscription found in the Padmanābhasvāmi temple at Trivandrum dated in Kollam 334 (1203-09 A.D.) and belonging to the reign of Vīra Rāma Kēraḷavarman<sup>3</sup>, the place appears to have been known by the name Tiruvāṇḍapuram. In two other inscriptions found in the above mentioned temple belonging to about the 14th century A.D. and the reign of Gōda Mārtāṇḍa,<sup>4</sup> the place was called Syānandūra. Kielhorn's interpretation of the derivation of the name Syānandūra as a corruption of Śyānandūr on the analogy of Tiruvārūr and Śrīy-ārūr or Śiy-ārūr appears to be ingenious though not convincing<sup>5</sup>.

The first place that finds mention is Syānandūrapura which is evidently identical with the modern Trivandrum. Trivandrum or Tiruvanantapuram (Tiru + Anantapuram) takes its name from the presiding deity of the temple enshrined therein viz. Anantaśāyin or Padmanābhasvāmi. Though there are references to the presiding deity, Padmanābhasvāmi in the earlier works such as the Sanskrit drama *Pradyumābhyudaya* of Ravivarman Kulaśekhara (1299-1313 A.D.)<sup>6</sup> and the well known Malayāḷam poem *Unnūlīsandēśa* (assignable to 14th century) the name of the place finds no mention in them. While Śrī Anantapura would have been the correct Sanskrit equivalent of the word Tiruvanantapuram, it is difficult to explain how it was Sanskritised to Syānandūrapura,



The next important place that finds mention in the drama is Suchindram from where king Mārttāṇḍavarman commenced his *dig-vijaya*. Śuchīndram derives its name from the well-known Purānic story of the purification and release of Indra from the curse of Gautama. In the early epigraphs of the 9th century A.D. the place was known as Śivindipuram<sup>7</sup> indicating thereby its association of the place with the Indra legend. It is, however, difficult to interpret the name. According to K.K. Pillay the explanation Śivan + tiram meaning 'the region where Śiva's power or might was embodied' seems to be farfetched<sup>8</sup>. The only point of interest in the word is that it indicates the connection of the place with the presiding deity of the temple (who is known as Sthāṇunātha or Sthāṇumālaya Perumāḷ). In the 10th century A.D. as early as the reign of Śaḍayaṇ Māran, the name Suchindram came to be employed to denote the place<sup>9</sup> which has come to stay even to this day.

Another important place that is referred to in the drama is the well-known place Śrīraṅgam situated on an island surrounded on both the sides by the rivers Kāvēri and Coleroon. King Mārttāṇḍavarman is said to have visited the place and worshipped lord Raṅganātha. After worshipping Raṅganātha, the king is said to have visited Rāmēśvaram, Tiruchchendūr ŚrīVaikuṅṭham, Āḷvār Tirunagari, Sthalanavakapati and Sālivāṭipuri. There are no means to know how Rāmēśvaram, Tiruchchendūr<sup>10</sup> and Śrīvaikuṅṭham came to be known in earlier days. In an inscription of Varaguṇa Mahārāja II found in Tiruchchendūr,<sup>11</sup> the presiding deity of the temple is referred to as Subrahmaṇya bhaṭārar. ŚrīVaikuṅṭham known for its temple of Śrī Vaikuṅṭhapatisvāmi appears to have derived its name from the presiding deity of the temple therein.

Āḷvār Tirunagari or Śrī Nagari is situated very near to Śrīvaikuṅṭham. The temple in that place is dedicated to Ādinātha, an incarnation of god Viṣṇu. The ancient name of Āḷvār Tirunagari appears to have been Kurugūr.<sup>12</sup> In the inscriptions found in the temple of Ādinātha, the place was known as Tirunagari. In one of the epigraphs found in the same temple, the place is named Tāta Śrinagari (the god is called Sthitādhipati i.e. Niṣṭha-Ādinātha in Tamil in the same epigraph)<sup>13</sup>. The

place because of its association with Nammāļvār<sup>18</sup> later on came to be known as Āļvār Tirunagari.

Sthalanavakapati now known as Nava Tirupati is a place very near Tirunelveli where nine small shrines are situated. It has acquired its name from the existence of nine shrines.

Śālivāṭṡvara or modern Tirunelveli town derives its name from the presiding deity of the temple situated therein. The presiding deity is known as Śālivāṭṡvara. The Tamil original of the conventional name is Tirunelvēli meaning the 'sacred Paddy hedge'. This has however its origin in a local legend woven round a pious devotee by name Vēdaśarmman<sup>15</sup>. A Sanskrit inscription of Sundara Pāṇḍya describes the deity of the temple as Vṛihi Vṛitiśvara i.e. 'lord of the paddy hedge' and Vēṇuvanēśvara 'lord of the bamboo jungle'. Gradually it appears that another deity situated in the same temple complex known as Nellaiyappar (another form of Śiva) gained prominence and the temple came to be known as Nellaiyappar<sup>16</sup> which also means the lord of the paddy<sup>17</sup> though the town continued to retain its old name.

In the beginning of the drama, there is a reference to the gift of the village Mahōdaya by king Mārttāṇḍavarman to the dramatist Dēvarāja (known also as Abhinava Kālidāsa). Mahōdaya (the name probably coined by the dramatist himself) is no doubt identical with the village Mahādānapuram which is situated to the west of Śuchindram. The original name of the village is however not known. Did it form part of any of the adjacent villages like the well known, place Āśrāma which itself is derived from the word Āsrama meaning 'the hermitage' where according to a legend Atri and Anasūyā had their hermitage? The village after it was given to the *brāhmaṇas* by the king came to be known as Mahādānapuram which name it retains even now.

#### Notes and References

1. Edited by K. Sambasiva Sastry, T.S.S., No. CVIII.
2. *Trivandram District Gazetteer* ed. by K. Sridhara Menon, p. 187.

3. *Topographical List of Travancore Inscriptions*, p. 274, No. 2. *Ind Ant.*, Vol. XXIV, p. 305 ff.
4. *Ep. Ind.*, Vol. IV, p. 202 and 203.
5. *Ibid*, p. 203, f. n. 5.
6. *Trivandrum District Gazetteer*, p. 141.
7. *The Sucindrum Temple*, p. 100.
8. *Ibid*.
9. *Ibid*,
10. It is significant to mention here that this name is not mentioned in the drama. Only the presiding deity Subrahmaṇya is mentioned. The name Tiruchendur has originated from the well known legend of the demon Sūrāpadma by Subrahmaṇya
11. *Ep. Ind.*, Vol. XXXI, P. 101 ff.
12. *Tinnevelly District Gazetteer*, p. 498, f.n. 1.
13. *Inscriptions of Madras Presidency* (Rangacharya), Vol. III, p. 1504 No. 520.
14. The date of Nammālvār is assigned roughly to the middle of the 8th century A.D. *A. R. Ep.*, 1908, Intro., p. 57, para. 38).
15. *Tinnevelly District Gazetteer*, p. 488-89.
16. *A.R.Ep.*, 1894, Intro., p. 7.
17. There is a reference in the drama to this deity who is described as the lord of Kāntimatī, the consort of Nellaiyappar.
18. *The Sucindram Temple*, p.108.

## MADHUVANA MALATHI TANDON

Lord Kṛishṇa's birth in Mathurā has brought this tiny city on the religious map. Therefore Mathurā is counted as one of the seven holy places for attaining salvation or *mukti*.<sup>1</sup> The historical back-ground of Madhuban or Madhuvana is found in different *Purāṇas* and the *Mahābhārata*.

The *Bhāgavatapurāna*, mentions that on the advice of the sage Nārada-dhruva, the grandson of Manu, practised penance on a hillock in Mahōli village of Madhuvana, which is believed to be the permanent abode of Lord Kṛishṇa. Some scholars take Dhruva-kshētra which is south of Yamuna as the place of meditation of Dhruva. The exact place where Dhruva performed penance is still conjectural. During the heydays of Buddhism-Dhruva-kshētra became the centre of Buddhist faith and there was a monastery, as gleaned from the accounts of the foreign travellers. Later the Vaishṇava rulers built a temple at Dhruva, kshētra.

According to the traditional belief, Madhuban was called after the famous demon Madhu and when Kṛishṇa killed him he came to be known as Madhusūdāna or Madhua another synonym for Kṛishṇa.

In *Padmapurāṇa* and *Vālmiki Rāmāyaṇa*, there is a mention that Śatrughna killed the demon Lavaṇāsura who was living in a cave which was situated in the north west of Mahōli village in Madhuban. This cave was called Lavaṇāsura-cave. Lavaṇāsura, was in the habit of gobbling up one Brāhmaṇa every day. Thus their number was declining. On their plea, Rāma sent Śatrughna to kill the demon. But Śatrughna could not accomplish this task as Lavaṇāsura had inherited a power from his father purported to have been bestowed by Śiva. when Lavaṇāsura was not possessing the power on his person, he was overpowered and killed by Śatrughna. The couplet<sup>2</sup> which refers to this incident gives the name of the city as Madhurāpuri but in Apabramśa

Madhurā. The legend and existence of the Śatrughna temple at Canbachcha street in Mathurā provide an indirect reference that the place Madhuvana (Madhupuri) was in *Dvāpara-yuga*.

'*Vivid'ya tirtha kalpa*'—a holy book on Jainism, mentions Madhuvana as the kingdom of Padma Rēkhāji, a friend of Rādhā. A very famous couplet<sup>3</sup> of Surdās (16th century) in *Sursāgar* also mentions this forest as Madhuvana. Though he uses the term 'Mathurā' also many times. Hindi literature contains many anecdotes of Lord Kṛishṇa's *Rāsaliḷā*, and playing on his flute while grazing cows in Madhuvana around *Mādhavi* creepers. The *Vishṇupurāṇa* also mentions that on the full moonday of the month of Āśvin, Kṛishṇa and Gōpiś played the *Mahārāsa*. Mādhava is the name of the Lord who wanders in the forest of *Māḷini* creepers (*Midiuhari*) and as a result of this, the place is called Mādhavasya-vanam.

In Mahōli village of Madhuban, a very big and deep pool<sup>1</sup> called Kṛishṇa pool, has different arrangements for drinking water for men and animals. It is not well maintained but still it serves the people of the nearby villages constantly. Mention is made about this tank in *Nāradapurāṇa*, etc.

Besides these references to Madhuban are found in *Mahābhārata*, *Śrīmadbhāgavata*, *Atharvavēda*, *Pañmapurāṇa*, *Agñipurāṇa*, *Nāradapurāṇa*, *Brahmāvartha*, *Gārgyasamhitā*, *Vishṇupurāṇa* and *Bhaviśhyapurāṇa*, etc.

At present, Madhuvana is situated four miles to the southwest of Mathurā and comprising an area of six miles. The beautiful village Mahōli is a part of this Madhuban. This the first resting place for the pilgrims bound to 'Braj Maṇḍal', which is spread over 134 miles. Every year on the first day of Bhādrapada a grand fete is arranged by the residents of Madhuvana. The big gate which was once entrance to Madhuvana is removed and the present way to Madhuvana is through a street called 'Mahōlikīpaur'.

Notes and References

1. Roopgoswami, V. P. : *Sri Laghu Bhāgavatāṃṛita*, p. 250.
2. *Vishṅupurāṇa*, 6, 12, 6 ;  
*hatvā cha Lavaṇam Madhuputraṁ mahābālam |*  
*Ṣatrughnō Madhurā nāma purī tatra chakāra vai ||*
3. *Maiya mouri me nahī mākhan khāyē |*  
*bhor bhahī gaiyan ke pachhē Madhuvan mōhē paḍayō ||*
4. R. P. Chand (ed.) *Memoirs of Archaeological Survey of India*, No. 5  
p. 170.

## BALLIGAVE : A TOPONYM

H. R. RAGHUNATH BHAT

A toponymical study of Karnataka inscriptions in general and those of Shimoga district in particular reveals that a number of place-names are descriptive in nature as far their rich and multifarious aspects are concerned. Many of them have undergone changes, minor or major through the ages. An attempt is made here to trace the probable origin and stages of transformation of an interesting place-name of Balligāve.

The earliest epigraphical reference to Balligāve, so far as we know at present, is found in a stone inscription of the time of Early or Bādāni Chalukya king Vinayāditya (631-96 A.D.).<sup>1</sup> It is mentioned there, in line six of the text, as Vallirggāme. Subsequently in an epigraph of the Rāshtrakūṭa period (c. 800 A.D.) it has been mentioned as Balliggāma/e.<sup>2</sup>

In the nomenclature of Vallirggāme both the terms Vallir or Valli and Grāma have undergone changes as evidenced by the inscriptions of the later period. Some of the probable stages of transformation may be noticed as follows :

Valli > Balli > Bali > Balā > Beḷa  
Grāma > gāma > gāme > gāve > gāvi

Of the various forms of the place-name (Balligāve), some important variants may be listed chronologically here :

(a) **Inscriptional References :** Vallirggāme (c. 635);<sup>3</sup> Balliggāma (c. 800);<sup>4</sup> Balligāve (1046);<sup>5</sup> Baligāme (1075);<sup>6</sup> Balligrāme (1030);<sup>7</sup> Balipura (1019);<sup>8</sup> Valligrāme/a (1096);<sup>9</sup> Valligrāma (1096);<sup>10</sup> Baligrāme (1153);<sup>11</sup> Baligāve (1215);<sup>12</sup> Baligrāma (1232);<sup>13</sup> Balagāvi (1335);<sup>14</sup> Balligāvi (1835);<sup>15</sup> Baligāvi (1901);<sup>16</sup> Baliura (c. 1115);<sup>17</sup>

(b) **References in some of the publications** are of greater variety than those of the inscriptions :

'Balagauvee';<sup>18</sup> Belagani;<sup>19</sup> Belagami;<sup>20</sup> Balligāmve;<sup>21</sup> Belagamve;<sup>22</sup> Belgamve;<sup>23</sup> Belagami;<sup>24</sup> Belagame;<sup>25</sup> Belagrama;<sup>26</sup>

Belaigami ;<sup>27</sup> Belligave ;<sup>28</sup> Beligami ;<sup>29</sup> Belgami ;<sup>30</sup> Belagave ;<sup>31</sup> Billigava ;<sup>32</sup> Belagavi ;<sup>33</sup> Baligavi ;<sup>34</sup> Belgavi ;<sup>35</sup> B lligavi ;<sup>36</sup> Biligavi ;<sup>37</sup> Ballipura ;<sup>38</sup> Baligrama ;<sup>39</sup> and Baliagrama.<sup>40</sup>

In most of these forms the common term is *Baḷli* (*Vaḷli*) which appears to be an original Dravidian term borrowed by Sanskrit.<sup>41</sup>

As far as the original meaning of the place-name is concerned, we may give some possible explanations here which are based mainly on the religious traditions.

Place-names frequently contain personal names. It may be the name of a local deity or hero or some important personage. The nomenclature of Vaḷḷinggāme seems to embody the name of a local deity Vaḷli, Vaḷliyar, Vaḷḷir and later Baḷḷiyabbe. Interestingly enough an inscription of Baḷḷigāve records the renovation<sup>42</sup> of Baḷḷiyabbe temple in 1046 A.D. This indicates that the original temple was already in existence prior to the date of this inscription. And by 1046 A.D. the temple needed the renovation as the ancient shrine at Baḷḷigāve was considerably dilapidated then. The deity is said to have been installed by Bali himself (*Baliya pratishṭita*). The goddess is known as Bhagavati Baḷḷiyabbe. She may represent the local folk-deity symbolising the aspect of mother-goddess or fertility-cult as a *Bhagavati*. Moreover, Bali who installed this deity is also said to have been associated with fertility-cult as an agricultural deity as described in the folk songs of the region<sup>43</sup>.

It may be noted here that Baḷḷigāve is also known as Balipura, Baliura (u), Balirājadhāni, Baligrāma, Balinagara named after Bali. The sculptural representations of Bali and Bali-Vāmana story are also depicted on the pedestal of the lathe turned pillar in the *navarāga* of Tripurāntaka temple.

An old relief sculpture of a nude goddess who may be associated with fertility-cult is found enshrined at the entrance of Baḷḷigāve from Shiralakoppa road. It is on the bund of the Tāvarekere or Padmasarōvara and in front of the Kēdāreśvara temple. Described also as 'Kamalagaṅgavva' by the local people, this deity is being worshipped daily. The village folks offer vegetables, fruits and corns while transporting them to the market. Women worship the goddess and offer green bangles, butter, turmeric and the like for the fulfilment of certain vows.



The fertility aspect of the deity may thus be inferred.<sup>44</sup> Does this deity represent Valli, Vallir or Ballyabbe of the inscription?<sup>45</sup> It is interesting to probe further in this regard.

The name Ballyabbe may also be indicative of a traditional or ritual of covering the nudity with creepers (*baḷli*).<sup>46</sup> The inscription of Balligāve refers to Ballyabayalu.<sup>47</sup> In this context Balligāve may also suggest the physical features of the locality. Even if it is a Botanical name derived originally from *valli* or *baḷli*, the very term seems to relate a religious tradition of the local deity. Bhagavati Ballyabbe installed by Bali seems to have assumed such an important status that a township was developed known as Dēviyapura. This may be otherwise considered as Baḷli (abbeya)—gāve > Balligāve.

Thus in tracing the probable origin of the place-name of Balligāve, its association with Valli, Valliyar, Vallir, Ballyabbe and Bali may be taken into consideration. These are of great value in themselves in as much as they offer some clues in tracing the original meaning of the term Balligāve.

#### Notes and References

1. *Ep. Carn.*, VII, Sk 154.
2. *Ibid.*, VIII, Sb 10.
3. *Ibid.*, VII, *op. cit.*
4. *Ibid.*, VIII, *op. cit.*
5. *Ibid.*, VII, Sk 160.
6. *Ibid.*, Sk 134.
7. *Ibid.*, Sk 111.
8. *Ibid.*, Sk 125.
9. *Ibid.*, Sk 114.
10. *Ibid.*
11. *Ibid.*, Sk 162.
12. *Ibid.*, Sk 95.
13. *Ibid.*, Sk 358.
14. *Ibid.*, Sk 91.
15. *Ibid.*
16. *Ibid.*, Sk 348.
17. *Ibid.*, Sk 348.
18. *India Atlas*, sheet No. 42.
19. Edward Baltour, *Encyclopaedia Asiatica*, 1858, 1885.

20. *Ibid.*
21. *Ep. Carn.*, XIII, p. 56.
22. Fleet, *DKD.*, p. 42.
23. Moraes, G. M. *Kadambakula*, Bombay, 1930, p. 151.
24. *Ibid.*
25. *Ibid.*
26. *Ibid.*
27. *Ibid.*
28. David Lorenzen. *The Kāpālikās and the Kālamukhas*. New Delhi, 1972.
29. *Ibid.*
30. *Ep. Carn.*, XIII, p. 32n.
31. Lorenzen, *op. cit.*
32. *Ibid.*
33. *MAR.*, 1941, p. 212.
34. *Ibid.*, 1909-11 (1976).
35. *Ibid.*
36. *Ibid.*
37. *Sūvāḍūkyā purāṇa*, KA 134, IKS Manuscripts' Collection.
38. Hiyiyūdan i Rio, C. *Mysore Gazetteer*, Vol. V, pp. 1278-83.
39. Salletore, B.A., *Mediaeval Jainism*, Bombay, 1938, pp. 43, 113 and 208.
40. *MAR.*, 1911, p. 42.
41. P. Sen (Ed.), *The North and South in Indian History*, Calcutta, 1978, p. 17. See also. Burrow, T. and Emeneau, M.B.. *A Dravidian Etymological Dictionary*, OUP., 1961, p. 4351: Ta. Valli; Ma-Valli; Ka. Balli; Kōḷ. Balli; Tu. Balli; Te. Valli, Vallika. Kittel's *Kannada-English Dictionary*, Madras, 1970, p. 1152; Nara. sīnhaiah, A N., *The Grammar of Old Kannada Inscriptions*, Mysore, 1941, p. 335; Gai, G. S., *Historical Grammar of Old Kannada*, Poona, 1946, p. 210.
42. *EC.*, VII, Sk. 323.
43. Information given by Dr. L. R. Hegde.
44. See. Chidananda Murthy, M. (Ed), *Adhyayana*, Bangalore, 1980, pp. 377-96.
45. It is interesting to remember the goddess Banashankari seated in a similar pose and suggesting Vanadēvatā at Bandalike near Balligāve, Balliyabbe may be a similar deity.
46. Due to modesty or religious belief,
47. *MAR.*, 1911, p. 40; 1941, p. 206.

## CHOLANTAKA CHATURVEDIMANGALAM

N. SETHURAMAN

The village Chōlavandān<sup>1</sup> is an agricultural centre about twenty one kilometers north-west of Madura. The proper village Chōlavandān is situated on the northern bank of the river Vaigai. The village, Tenkarai is situated on the south bank of the river opposite to Chōlavandān at a distance of one kilometer, and it is twenty kilometers west of Madura. The village, Kuruvituṟai is also on the south bank and it is about ten kilometers west of Tenkarai i.e., thirty kilometers west of Madura.

The Chitrarathavallabhaperumāḷ temple is situated at Kuruvituṟai. The earliest inscriptions<sup>2</sup> of this temple belong to Jaṭavarman Śrī Vallabha<sup>3</sup> of the accession of 1101 A.D. In all the inscriptions, the deity of the temple is referred to as *Tiruchakkarattu Aḷvār* situated in Chōḷāntaka-Chaturvēdi-maṅgalam. A 11th year record<sup>4</sup> of the above king states that in his second year (1102 A.D.) in the city Chōḷāntaka-Chaturvēdi-maṅgalam-22.5 *vēlis* of lands were assigned to for the formation of a new hamlet called Kulasēkhara-maṅgalam (*Kulasēkara-maṅgalam ennum tiru nāmattāl*). The boundaries of the new hamlet Kulasēkara-maṅgalam-within the city Chōḷāntaka-Chaturvēdi-maṅgalam-are also given. It is further said that out of the 22.5 *vēlis* of lands 5 were gifted for the formation of the temple-yard and colony around the temple and the tank.

The above information prove that the temple was built in 1102 A.D. But the city Chōḷāntaka-Chaturvēdimāṅgalam was in existence from the ancient days prior to the reign of Śrī Vallabha (of accession 1101 A.D.). The inscriptions state that the city was situated in Pāganūr-kūṟṟam on the south bank of river Vaigai.

*Chōḷāntaka* was the surname of Vīra Paṇḍya<sup>5</sup> who took the head of the Chōḷa, He ruled from 939 to 959 A.D. Probably the city was called after the surname of this king. This name was in vogue<sup>6</sup> till 1123-the 22nd year of Jaṭavarman Śrī Vallabha

of 1101 accession. In the reigns of later kings the city was called Chōlakulāntaka-Chaturvēdimāṅgalam. The records of those kings are tabulated below :

*Chōlakulāntaka-Chaturvēdimāṅgalam situated in  
Pāganūr-kūrṅgam?*

Record No. 1	Village 2	King and his <i>Praśasti</i> 3	Regnal year 4	A.D. year 5
127/1910	Tenkarai	Māravarman Parākrama ( <i>Tirumagal Puṅara</i> , of accession 1143 A.D.)	8	1151
205/1932-33	Kōḍaganallūr	Jaṭāvarman Kulasēkara ( <i>Pūtala Maḍandai</i> , of 1162 A.D. accession)	4th day 243	Nov, 1165
300/1929-30	Alagar Kōyil	-do-	8	1170
S.I.I.V. No. 302	Tenkarai	Jaṭāvarman Kulasēkara I ( <i>Pūvin Kilatti</i> )	5	1195
Do V. No. 300	-Do-	Māravarman Sundara I ( <i>Pūmaruviya</i> )	9	1225
Do V. No. 301	-Do-	Jaṭāvarman Kulasēkara II ( <i>Pūtala Vanitai</i> )	2	1239

It is evident that upto 1123 A.D. the city was called Chōlāntaka-Chaturvēdimāṅgalam. After 1150 A.D. the city was called Chōlakulāntaka-Chaturvēdimāṅgalam. The change in the name should have taken place<sup>8</sup> between 1124 and 1150 A.D.

Inscriptions refer to the Pāṇḍyan Palace situated in Chōlāntaka or Chōlakulāntaka-Chaturvēdimāṅgalam.<sup>9</sup> Probably the city was the seat of the Pāṇḍyan royal family while Madura was the administrative capital. There is a big lake between Kuruvitūrai (Chōlāntaka-Chaturvēdimāṅgalam) and Madura. The lake is called Māḍakkuḷam. In order to distinguish the palaces situated in Chōlāntaka-Chaturvēdimāṅgalam and Madura the inscriptions always refer to Madura as the city of east of Māḍakkuḷam<sup>10</sup> (since Chōlāntaka-Chaturvēdimāṅgalam was west of the lake.)

To the East of the Vishṇu temple, on the south bank of the river Vaigai there is a highland and the people called this "Kōṭṭaimēḍu" i.e. fort highland. Probably the palace or a fort

would have existed in this place in those ages. Only the spade of the archaeologist will reveal the truth.

There were more than twelve brāhamaṇa colonies (*bramah-dēyas*) and many Vishṇu and Śiva temples<sup>11</sup> in Chōḷāntaka-Chaturvēdimāṅgalam.<sup>12</sup>

However, with the passage of time the village, had to undergo many radical changes. Today in its place several villages come into existence surrounded by salacious green fields and orchards.

The old name Chōḷāntaka or Chōḷakulāntaka was corrupted into Chōḷavandān, the present day busy agricultural mart to the north-west of Madura.

#### Notes and References

1. For a detailed study of Chōlavānīn Complex please refer to N. Sethuraman, *The Medieval Pāṇḍyas*, (1980).
2. *S.I.I.*, XIV, Nos. 198, 212, 223, 229, 236, 254 and 255.
3. *The Medieval Pāṇḍyas*, p. 73. p. 73.
4. *S.I.I.*, XIV, 229.
5. Please refer to the chapter 'Vīra Pāṇḍya' — N. Sethuraman, *Early Chōlas* — A. D. 858-985.
6. *S.I.I.*, XIV, No. 254 Jaṭavarman Srī Vallabha, regnal year 22.
7. *Medieval Pāṇḍyas*, p. 102.
8. Jaṭavarman Srī Vallabha of accession 1101 A.D. had a son by name Sundara Pāṇḍya. This Sundara had the surname *Mānābharaṇa*. He gave his daughter in marriage to Ālupa king Vīra Kavi Alupēndra (1115-55 A.D.). In his Srīraṅgam record Vīra Kavi Ālupēndra refers to his father-in-law as *Mānābharaṇa*, *Chōlakulāntaka*, *Mādhurīśvara* etc; *Medieval Pāṇḍyas*. p. 90 and *E.I.*, XXXVII, pp. 225-230.
9. As in note No. 2 above and Tenkarai 127/1910 Jaṭavarman Kula-sēkara (of accession 1162 A.D.) regnal year 15.
10. *S.I.I.*, Vol. V, 301; Vol. XIV, 206, 236, 250 and many Pāṇḍyan records.
11. As in note No. 1 above.
12. Tenkarai, 1910, No. 127.

## VIJAYANAGARA INFLUENCE ON TAMIL NADU PLACE NAMES

P. SHUNMUGAM

The history of Vijayanagara empire covers a period of well over three centuries (1370–1670 A.D.) in Tamilnadu. It has left behind permanent trails such as monuments, inscriptions coins, literary works and place-names.

The Nāyaka system of administration in Tamilnadu can be traced from the reign of Kṛishṇadēvarāya. Señji, Tañjavūr and Madurai Nāyakas were the greatest among them. It caused the migration of people from one part of the country to the other.

In the heyday of its glory, the Vijayanagara empire deputed its chieftains, captains and soldiers in large number throughout Tamilnadu. From the days of Kumāra Kampaṇa they began to spread over there and settle down.

There is a place called Satya-Vijayanagar (North Arcot District) the prefix of which seems to indicate that it stands for truth.<sup>1</sup> In Kanyakumari District there is a place called Vijayanagari which obviously stands for the capital city Vijayanagar as a reminiscence.

The names Harihara-pālaiyam and Hariyappa-pālaiyam were evidently named after the Vijayanagara king Harihara of the Saṅgama dynasty.

Several names of the villages of Tamilnadu figuring in the inscriptions of the Vijayanagara period, give us an idea of these places named after the various rulers for example: 1. Dēvarāya-samudram, Dēvarāyapuram; 2. Virupākshi, Virupākshipuram; 3. Kṛishṇarāya-maṇḍalam, Kṛishṇarāyapuram, Kṛishṇāpuram, Kṛishṇa Dēvarāyapuram; 4. Timmāpuram; 5. Veṅkaṭādiri.

There are some inscriptions referring to the village called Nāgalāpuram which was obviously named after Vijayanagara queen named Nāgalādēvi. We find five villages in Tamilnadu and

thirty six villages in other parts of South India having the name Nāgalāparam.

Villages named after the officers of the Vijayanagara period are not uncommon. To quote a few, we have the examples of places like Lakkanāyakan-paṭṭi, Lakkanapuram, Timmarāyar-Pēṭṭai and Timmāpuram. The prefix 'Lakkaṇa' as we see in some cases referred to here is a Tamil equivalent of the Sanskrit word Lakshmaṇa and thus the name Lakkapuram is nothing but Lakshmaṇapuram.

It is not out of place to quote a few place-names being called after the people, their language, and profession, the deities and the heroes of epic of Puranic times. A few examples are given below. 1. Mēkala-nāyakan-paṭṭi, Avalu-nāyakan-paṭṭi, Gajjalānāyakan-paṭṭi, 2. Teluṅgu-Pālayam, 3. Daḷavāy, Daḷavāypuram 4. Rāyasam Veṅkaṭa Kṛishṇa Kaṇḍigai (Royal Scribe) 5. Śiva-nāyakan-paṭṭi, Viṇupākshipuram Viṭṭhalapuram, Kāma-nāyakan-paṭṭi, Kamināyakan-paṭṭi, Guḍi-nāyan-paṭṭi, Liṅga samudāyam, Veṇugōpala Kṛishṇāpuram, Kūma Vilāsapuram, Machchavilāsapuram.

The place Mēkala-nāyakan-paṭṭi and Āvalunāyakan-paṭṭi give us a clue to infer that they have been called after profession in which the people of that village were engaged in rearing the cows and sheep,

The place like Vaḍugapaṭṭi, Vadugar-pāṭṭam and Vaḍuganēndal mean that they are named after the nativity of the people; Vaḍugu meaning north.

The term *Vaḍuga* is found mentioned in the Saṅgam period. We have references to the usage in inscriptions as *Vaḍugavaḷi* meaning the way leading to the north. The suffix 'paṭṭi' in the compound word *Vaḍuga-paṭṭi* may mean the village where the northerners reside.

The places Teluṅgupālaiyam, Telugu Madra-paṭṭi (Telugu speaking area), Teluṅgan-guḍikāḍu and "Vaḍuganallūr, Vaḍugachi-madil" all these indicate that the residents of the place are mostly from the Telugu-speaking area.

The places-Daḷavāy, Daḷavāy, Daḷavāypuram, Daḷavay-pālayam, Daḷavāy Rāmappan Chāvaḍi and Rāyasam Veṅkaṭa-

kṛishṇa Kaṇḍigai denote the designation or office held by *Daḷavāys* and *Rāyasams* of the Vijayanagara bureaucracy.

Many place-names connote the association of the Nāyaks of Señji, Tañjavūr and Madurai. The examples are follows :

1. Vaiyappa Malai, Mallappa-nāyakaṇ-pālayam, Kṛishṇappa-nāyakaṇ-pālayam, Liṅgi Nāyakaṇ-paḷli. 2. Śiva-nāyakan-paṭṭi (1532-1560), Achchuta-maṅgalam (1560-1600), Rāghunāthapuram (1600-1637), 3. Viśvanāthapuri, Viśvanāthapuram, Thirumalarāya-samudram, Virappa, Nāyakan-paṭṭi, Chokkanāthapuram.

The famous chieftains and officers of Madurai also created new villages after their names. For example we can say.

Ariyanāyagapuram (Ariyanātha mudaliyār), Tiruvēnkaḍanāthapuram, Nāgama nāyakkan-pālayam, Kulanāyakan-patti, Tirumalai Koḷundupuram (1676-1682).

By and large, it must be said that the places referred to in the inscriptions in one way or other have either the historical or cultural relationship or both. So we get quite a large number of instances in epigraphs to say that the places have undergone changes through centuries due to various factors of political, social, economic and religious nature.

Unless a detailed study of such names of historical significance is undertaken, it is difficult to give a detail and correct explanation for the origin or use of place-names occurring in the different reign periods.

#### Notes and References

1. This place seems to have been named after Satyavijaya, one of the pontifs of Uttarādi-maṭha—*Editors*.



## ON SOME PLACE AND TEMPLE NAMES

K. V. RAMESH

In this paper an attempt is made to trace the origin as well as the original forms of two place names, namely Sakrāī in the Śekhāvāṭī province of the former princely state of Jaipur, Rajasthan and Kēsānupalle in the Palnad Taluk of Guntur District, Andhra Pradesh. I have also attempted to trace, in the light of available historical information, the original forms of the present-day fanciful names of some temples of the period of the Vātāpi Chalukyas.

The village of Sakrāī has yielded two inscriptions in Sanskrit, one<sup>1</sup> of them written in 642-43 A.D. and the other<sup>2</sup> in 998 A.D. The inscription of 998 A.D. refers to the place as Ghōshāyika and records the renovation of the ancient temple of the goddess Śaṅkarādēvī. The earlier inscription of 642-43 A.D. records the construction of a *maṇḍapa* in front of the same temple, thereby making it clear that the Śaṅkarādēvī temple was already in existence on that date. It is certain that the present village name of Sakrāī is but the corrupt form of the name of the goddess Śaṅkarādēvī. We have, however, no means of knowing when, after 998 A.D., the village name Ghōshāyika went out of use and was, instead, supplanted by the name of the goddess Śaṅkarādēvī, leading to its subsequent transformation into Sakrāī.

The village name Kēsānupalle, also pronounced as Kēsānipalli and Kēsānapalli, also has a religious overtone as in the case of Sakrāī. Kēsānupalle has yielded some inscriptions in Prakrit,<sup>3</sup> written in Brāhmī characters palaeographically assignable to the early centuries of the Christian era. Those inscriptions are Buddhist in nature and Kēsānupalle had in those days a Buddhist *stūpa* which is now almost totally lost. We get fairly frequent references in Buddhist literature to those *stūpas* which enshrined the hair (*kēśa*) and nail (*nakha*) of the Buddha as *Kēśanakha-stūpa*. It is my contention that the *stūpa* which was in existence

at Kēsānupalle in the early centuries of the Christian era was a *Kēśanakha-stūpa* and that the first part of the village name, *Kēsānu*, *Kēsāni* or *Kēsāna* is the muted form of *Kēśanakha*, *palle* or *palli* being a very common place-name suffix. Thus a recourse to Buddhist literature gives us a good clue as to the nature of the destroyed *stūpa* at that place as also to the origin of that place-name itself.

I will now pass on to Aihole, the well-known open-air museum of Vātāpi Chalukya architecture. Most of the temples here are to-day known by names which do not make any sense in their known historical back-ground. I have made an attempt to rationalise some of these names in the light of the known historical information. The most glaring example is the rock-cut monument called by some as *Rāvaṇa-phaḍi* and by others, more correctly, as *Rāvaḷa-phaḍi*. As one enters this cave temple, one finds carved on the wall of the left chamber the image of Naṭarāja flanked by the *sapta-māṭṛikas*. Is this Naṭarāja a mere object of worship or is there more to it than meets the eye? I, for one, am convinced that this monument is not a mere place of worship in the ordinary sense of the term. And this conviction of mine is based on the well-known description of the Chalukyas as *Sapta lōka māṭṛibhiḥ Sapta māṭṛibhiḥ parirakshitānām*. Since the Naṭarāja of this chamber is flanked, or literally protected by the seven divine mothers, we will be absolutely right in concluding that the Naṭarāja image is but the deified representation of a Vātāpi Chalukya emperor. Now, who could this emperor have been? The answer is provided by a label inscription engraved in 7th century characters on the rock altar beneath the sculptured Naṭarāja panel. This partly worn out label was previously read by some as *Kaṇamiñchi*; but, during my recent visit to Aihole I examined the letters *in situ* and the reading is clearly *Raṇavikrā*, the worn out final letter obviously being *nta*. Thus the reading of the label would be *Raṇavikrānta*, which was the favourite epithet or secondary name of Maṅgalēśa. According to me, therefore, the Naṭarāja image is the deified representation of Maṅgalēśa. In the light of this suggestion, the present-day name of the monument, *Rāvaḷa-phaḍi* becomes extremely meaningful and affords one more

graphic instance on how many old names have undergone changes in conformity with linguistic norms. *Rāvaḷa* is either the Prakrit or the corrupt form of *Rājakula* and *phaḍi* is the stunted form of *pratimā* which, in its Prakrit form, occurs as *paḍimā*, *phaḍimā*, *paṭimā*, etc. Thus *Rāvaḷa-phaḍi*, according to me, is only the stunted form of *rājakula-pratimā-griha*. We have, thus, a royal portrait gallery of the Vātāpi Chalukyas in *Rāvaḷa-phaḍi*. The far wall of the chamber right in front of this chamber of Naṭarāja is left uncarved. The reason for this is not far to seek. Maṅgalēśa's successor secured the Chalukya throne only after putting Maṅgalēśa to death and he and his direct successors tried their best to forget Maṅgalēśa and the sorry episode of his violent end, as is clearly borne out by the Vātāpi Chalukya charters. It is only to be expected that, under those circumstances, neither Pulakēśin II nor any of his direct successors would have had the mind to have himself represented in portrait form in juxtaposition to Maṅgalēśa whom they had branded as an usurper.

Of many other Chalukya temples, for whose present-day names, such rational origins could be traced, I will take up for discussion here only four, namely the Chikki-guḍi, the Mālegitti-Śivālaya, the Huḥchappayyana guḍi and *maṭha* and the Lāḍkhān temple.

The name Chikki-guḍi (Aihoḷe) for this ancient temple makes no sense. I am told by Mr. Dhakey that this temple is old enough to be assigned to a period prior to the time of Pulakēśin II. We know that in Tamil, Sanskrit *śrī* becomes *śi* or *chi*, as in Śrīrāma becoming *śirāma* or *chirāma* in inscriptional Tamil. It is, therefore, very likely that the *chi* of *chikki* was originally Sanskrit *śrī*. This leaves us with the second letter, *kki* which according to me, could be the muted syllabic form of the name Kīrttivarman. The temple was probably built by Kīrttivarman I or, more likely, after him, in his memory. The original name *Śrī-Kīrttivarman-guḍi* appears to have changed out of shape into the modern name of *Chikki-guḍi*.

Mālegitti-Śivālaya (Bādāmi) has been understood hitherto as the Śiva temple of the female-garland maker, an extremely

unlikely suggestion. We all know that the word *māle* is pronounced in North Karnataka as *Myāle* and that this *Śivāliya* is located on a level higher than that of the Chikki-guḍi. This leaves us with the second half of the name, *gitti* which, according to me, is *kirtti* with the initial consonant softened. Thus *Myāle-gitti Śivāliya* should be taken to be the name of a Śiva temple situated on a higher elevation and constructed by or in memory of *Kirttivarman*. This temple is, in fact, 'most picturesquely perched upon an overhanging crag' thus justifying the prefix *myāle* 'upper'.

Now, I take up the present-day name of another temple, *Huchchappayyana-guḍi* (*Aihoḷe*), which literally means, the temple of the lunatic gentleman. I am told that this temple, as well as another which is known as *Huchchappayyana-maṭha* (*Aihoḷe*), both belong to the second half of the 8th century A.D. Does this name *Huchchappayya* have any historical sense? According to me, it does. We only know that the *Vātāpi Chalukya* house met with its end during the reign of *Kirttivarman II*. Historians have not said anything as to the condition of *Kirttivarman* at the time of his fall or which may have led to his fall. A Kannaḍa inscription<sup>4</sup>, while alluding to the triumph of the *Rāshṭrakūṭas* over the *Chalukyas* says '*Katyaran-ātaṁ maruṭtanāṁ goṇḍa samayado!*' which means at a time 'when *Kattiyara* had lost his senses or had gone mad'. Since the date of the temple admirably suits the situation, it is very likely that the *Huchchappayyana-guḍi* was constructed either by or in memory of *Kirttivarman II* and the memory of his having gone mad at the fag end of his career may have given the temple its funny though poignant name.

For my final stint, I have selected the controversial *Lāḍkhān* temple (*Aihoḷe*). According to *Cousens*, the temple got the name from a muslim *bābā* who chose that temple for his residence 'not long ago'. This, to say the least, is mere hearsay. It is not at all certain as to whether the *bābā*, by virtue of his residence in the *Lāḍkhān* temple got the name of *Lāḍkhān-bābā* or whether by virtue of *Lāḍkhān-bābā* living there, the nameless temple came to be called *Lāḍkhān* temple. I have

been told by experts on Chalukyan architecture that the temple, taken in its entirety, poses many problems of non-conformity. At least some of its overbearing features seem to reflect an unknown tradition imported from elsewhere. We know that the Vātāpi Chalukyas were intimately associated with Lāṭa or southern Gujarat where they established their own government. It is rather unfortunate that no architectural monuments assignable to the period in question are known to exist in southern Gujarat. But my own contention is that the Lāḍ of Lāḍkhān has to do with Lāṭa and the temple may have been built by a Chalukya prince of Lāṭa introducing in that process quite a few architectural features indigenous to the Lāṭa region.

#### Notes and References

1. *Ep. Ind.*, Vol. XXVI, pp. 27-33 and plate.
2. *Ibid.*, Vol. XXXVIII, pp. 323-26 and plate.
3. *AREp.*, 1968-69, Nos. B 31-42.
4. *Ins. from Nanded Dt.* p. 40.

## THE TELUGU SUFFIX '—MANCHI' IN PLACE NAMES

D. C. REDDY

Mañchi is a place name suffix found in Telugu Place-names. The number of place-names with the specific or generic —mañchi in Telugu, at present, cannot be given until the survey of place names in Andhra Pradesh is done. However, from the records published (Alphabetical list of villages in M. dras Presidency, 1935), I could identify 20 village names with —mañchi.

### As a Simplex :

mañchili — Tanuku Tk., West Godavari Dt.

### As Generic in Nominal Compounds :

Ela-manchili — Srikakulam Tk., Srikakulam Dt.

„ — Narsapur Tk., West Godavari Dt.

„ — Sarvasiddhi Tk., Visakha Dt.

Koḍa-mañchili — Narsapur Tk., West Godavari Dt.

Penu-mañchili — „ „

Kāru-mañchi — Ongol Tk., Prakasam Dt.

„ — Vinukonda Tk., Guntur Dt.

„ — Siruvella Tk. Kurnool Dt.

Doḍḍa-mañchi — Hosur Tk., Salem Dt. Tamilnadu.

Tala-mañchi — Kovur Tk., Nellore Dt.

Erra-mañchi — Pengonda Tk., Ananthapur Dt.

Kaṭṭa-mañchi — Chittoor Tk., Dt.

Guḍḍa kaṭṭamañchi — Bangarupalem, Chittoor Dt.

### As specific in Nominal Compounds :

Minumañchili-pāḍu — Narsapur Tk., West Godavari Dt.

Mañchili-kōṭa — Chodavaram Tk.,  
East Godavari Dt.

Mañchikala-pāḍu — Ongol Tk., Prakasam Dt.

M. damañchi-pāḍu — Vinukonda Tk., Guntur Dt.

Anu nañchi-palle — Nandigama Tk., Guntur Dt.

Mañchirpāla — Visakha Dt.

Mañchala kaṭṭa — Nandikotkur Tk., Kurnool Dt.

Mañhala — Viravilli Tk., Visakha. Dt.

Mañchala — Nallari Tk., Ballari Dt. Karnataka

In place-names, suffix mañchi generally occurs as generic and rarely as specific. If we look at the first category of place-names 'penu, tala, erra, doḍḍa adjectives, and kāru, kaṭṭa, ella < ella are the substantives acting as adjectives. —mañchi, —mañchili are generics.

The suffix —mañchi as simplex as well as specific and generic in above place-names immediately appears to be the derivative of mañchi; an adjective in Telugu, which means goodness. But it is not so since no adjective is found as place name suffix in Telugu.

Though there is a place name like 'Doḍḍa-mañchi' in Salem District of Tamil nadu; R. P. Sethu Pillai did not mention that in his paper 'place-name suffixes in Tamil'. In his research paper 'A note on Telugu place-names' presented at the first conference of Place Name Society of India, held at Udipi, Y. Balagangadhara Rao argued that mañchi means 'well' (pond), by relating it with '—beñchi' a Kannaḍa loan suffix found in the villages like 'Kāḍadara-benchi of Anantapur Dt.

We can group all the available forms that are similar in form into the following groups. 1. mañchi and mañchili, 2. mañche, mañchiya and mañcha, and 3. mañham. All the above three categories have one common and shared meaning, 'height'. The second category mañche, mañchiya and mañcha means, 'a scaffolding erected on posts in the fields for persons who watch crops'; and the third one mañham is a cot or a bed-stead which is used to sit on or to sleep lying down on it in houses. In the first category, mañchi, mañchili the suffixual forms are not identically used as words in Telugu. They may be the fossil forms of the Proto-Dravidian or loans. In Tamil for mañchi and mañchili the following meanings are given.

**Manchi:** 1. cf. mañcha (M. mañji) cargo boat with a raised platform, 2. cf. mañchil, ridge between garden beds, 3. cf. mañchchu, gable.

**Manchil:** cf. mañchi, large embankment or causeway between paddy fields used as a path.

The Tamil Lexicon makes a cross-reference to mañcha after giving the meaning for mañchi.

In Telugu mañchi as a noun is not found in the traditional dictionaries, but it is found in the *Dictionary of Occupational Terms*, Vol. 1. Agriculture, as a variant of 'mañche' along with others like mañisi/manise.

'Mañchi' may be the old Dravidian suffix found only in place-names, and there is no evidence of occurrence in old or modern literature. Only mañche and mancha is prevailing in Telugu now.

Now we have to group all the 'mañchi, mañchil, mañche and mancha' occurring in Telugu and Tamil to determine the meaning of the suffix '—mañchi'. The meaning of mañchi is already quoted from Tamil Lexicon, and mañche means 'a scaffolding erected on posts in the fields for persons who watch crops'. And the mañcha is a variant of mañche.

We can conclude that '—mañchi' occurring in place names may mean either 1. ridge between garden beds or a path, or 2. a scaffolding erected on posts in the fields for persons to watch crops.

So the meaning 'ridge between garden beds, or a large embankment between paddy fields used as a path' is more appropriate for '—mañchi' than the second one.



# A STUDY OF SOME IMPORTANT TELUGU SURNAMES

S. S. RAMACHANDRA MURTHY

Surname can be defined as a descriptive term attached to a personal name to distinguish that person or his family from others. Surnames exist in all regions though their pattern may vary from region to region. For example, the Tamilians have the names of places and/or their father's names as their surnames. The Maḷayāḷam speaking people also generally follow the same pattern though there are certain variations. The surnames of the Kannaḍigas can be classified into many groups like those of the Telugus. However, an important difference between the surnames of the Kannaḍigas and the Āndhras is that the latter do not have the practice of obtaining their fathers' name as part of the surname while the former have this practice in general. Placing of the surname also varies from region to region. The Tamilians and the Āndhras have the surname before their personal name while some of the Kannaḍigas and generally the people beyond the Vindhya have the surname also as a suffix to their personal name. It may be observed that certain surnames of the Āndhras resemble those of the North Indians as can be seen in the sequel. In many cases the Telugu surname will have plural possessive suffix *la* (e.g., Jandhyā-*la*, Nishṭha-*la*). In this paper it is proposed to study the surnames of the Āndhras bringing out the salient features.<sup>1</sup> These surnames can be classified into many groups such as place-names, personal names, those which indicate scholarship, those which indicate the office held, those which indicate religious practices observed or religious austerity, those which suggest personality, flora, fauna, names of eatables, names of jewels, names of weekdays, etc. However, it is proposed to study here the surnames belonging to the first four categories only as they are very important in more than one respect. For this purpose the current surnames only are taken up and the epigraphical references, where ever available, are also cited.

1. *Place-names*: Majority of the Telugu surnames belong to this category. A study of these surnames help the toponymical studies also. This group can be classified into two sub-groups. The first denotes the place to which the family originally belongs. In this group we can occasionally notice the earlier form of the modern place-name; eg. Metuku (identical with modern Medak, Medak district, Andhra Pradesh). It is significant to note that some surnames of this group reveal early migration of some of the Mādhva families from Karnataka to the Āndhra country. For example the surnames such as Kalubarige (modern Gulbarga, Karnataka), Vijāpurapu (i.e. of Vijāpura, modern Bijapur, Bijapur district), Dhārvāḍa (modern Dharwar, Dharwar district), Santēbidanūri, Chillarige and Gōkarṇam deserve special mention. It may be noted that the forms Kalubarige, Vijāpur, Dhārvāḍa are fairly early forms which may suggest the migration of these families at an early period. Likewise there are a few surnames which suggest the migration of some families from Tamil Nadu and Orissa. Among such surnames worth mentioning are Kañchi (modern Kāñchipuram), Śrīraṅgam (both in Tamil Nadu) and Kaṭakam (modern Cuttack, Orissa). Thus a careful study of such surnames may throw welcome light on migration from one place to the other lying in far off regions and the circumstances which warranted such a hard task.

Among the surnames which denote the place-names of the Āndhra country the surname Yādavāni deserves special mention. We have references to this place-name as Ādavāni in epigraphs<sup>2</sup> and it is presumed elsewhere that this place owes its name to the Yādava dynasty.<sup>3</sup> In this connection the form Yādavāni, which is available in the inscriptions, is of considerable interest (Yādava-avanī > Yādavāni > Ādavāni > modern Ādoni, Kurnol district).

The surnames of the second sub-group are the names of some sacred places in India. They are Vāraṇāsi,<sup>4</sup> Kāśi, Prayāga, Bṛindāvanam (U.P.) and Dvārakā (Gujarat). In case of the above mentioned surnames we may suggest that the concerned families acquired these surnames as one of the ancestors of

those families might have visited these holy places. In the bygone days a visit to these places involved a great risk even to one's own life. Hence in recognition of such a great achievement these families might have come to be known with the surnames like Vāraṇāsi, Prayāga, etc. It is interesting to note that Ḍhilli (modern Delhi) is a surname of a Telugu brahmin family.<sup>6</sup> In this case also one of its earlier members might have visited Delhi which resulted in that family's acquiring this surname.

II. *Personal Names*: There are some families which came to be known after the names of their family members who earned some distinction. A careful and deep study of such surnames is sure to bring some forgotten great people to light. Some surnames of this group are of linguistic interest. Eg. Lakkā-vajjāhala, which can be derived from Lakshmaṇa-upādhyāyula. Regarding the suffix-*vajjāhala* in the surname we will discuss below while dealing with the surnames of the third group. The surname Appādvēdula also is of linguistic interest. This is explained as the contracted form of *Appaya-dīvēdula*.<sup>5</sup>

III. *Those which indicate Scholarship*: We have a good number of surnames belonging to this category. These can be classified into following sub-groups:

a. *Which indicate poetic talent*: The following belong to this group. Kavi, Kavitā, Kavula ('of the poets' i.e., of the family of poets), Bāla-kavi, Kavidhāṭi, Diṭṭa-kavi (a poet of great ability), Aghōra-kavi, Ghōra-kavi, Bāya-kavi (a poet who is a source of terror to others or more likely, wrong for *ubhayakavi*, i.e. a poet who can compose poems in two languages viz., Sanskrit and Telugu); Chaya-kavi, Chitra-kavi; Nimisha-kavi<sup>7</sup> (a poet who can compose poems at the rate of one poem per minute), Nūtana-kavi, Prauḍha-kavi, Bandha-kavi, Madhura-kavi, Vārta-kavi and Śrīṅgāra kavi.

This group, which consists of no less than 15 surnames, reveals the ability of Telugu poets in different aspects of composing poetry.

b. *Which indicate scholarship in different fields such as Vēdas, Philosophy, etc.*

Vēdam, Dvivedula (who mastered two *vēdas*), Chaturvēdula (who mastered four *vēdas*),<sup>8</sup> Sānavēdam, Appādvēdula (Appayadvivedula), Ghanaṁ, Kramadhāṭi, Jaṭavallabhula (who mastered the particular way of reciting *vēda* viz., *ghana*, *krama* and *jaṭā*); Vēdāntam; Purāṇam,<sup>9</sup> Purāṇa-piṇḍa; Bhāgavatam/Bhāgavatula Bhāratam, Rāmāyaṇam; Bhāshyam,<sup>10</sup> Śrī-bhāshyam, Mahābhāshyam, Bhāshyakāṭula, Dvibhāshyam.

Śrīrāmakavacham; Sahasranāmāla;<sup>11</sup> Shaḍdarśanam; Vyākaraṇam; Mantravādi, Mantrāla; Pratikaṇṭham, Nīlāghāṭam, Prativādi-bhayaṅkara, Mahāvādi; Pañchāṅgam; Bāla-jyōśyula (*Bāla-jautishi*), Jyōśyula, Jyōśyabhaṭṭa and Sāmudrikam.

It is very interesting to note that there are two surnames viz., Naishadham and Kādāmbari which suggest the great mastery over these two *kāvya*s.

There are three surnames, Saṅgītam, siṅgītam and Pallavi. The exact connotation of the word *Siṅgītam* is not known. It is not known whether it can be derived from *Śriṅga-gītam*. The last surname suggests the ability to sing *pallavi* elaborately.

We have only one surname indicating medical profession viz., Vaidyula (of the family of the *vaidyas*).

### c. Which indicate teaching profession

In all we have six surnames which can be classified under this group and they are Upādhyāyula, Vajjhala; Gaḍiyāram, Mūlaghaṭṭika, Ghaḍisāsala and Gaḍisāstrula.

Of these *Vajjhala* is the corrupt form of *Upādhyāyula*. An inscription dated 1300 A.D. refers to the surnamed *Vojla*.<sup>12</sup> The term *Upādhyāya* is found as a surname in Bengal and North India also. In North India, it may be noted that the term *Upādhyāya* is corrupted to *Ōjhā* and further to *Jhā*. The other surnames of this group owe their origin to the term *ghaṭṭikā* which has a pretty long history. We come across the word *ghaṭṭikā* in the Tālagunda inscription<sup>13</sup> which says that Kadāmba Mayūraśarman travelled upto Kāñchi to join the *ghaṭṭikā* there. The Nāgāi inscription<sup>14</sup> of Chālukya Sōmēśvara I explains that *ghaṭṭikā* is an educational institution where the *vēdas* and the *Sāstras* are taught. The surname Gaḍiyāram must be considered

as a corrupt form of *ghaṭikā* while the other surname *Mūla-ghaṭika* is to be taken to suggest 'chief *ghaṭikā*'. These two are referred to in inscriptions also. The Warangal fort inscription<sup>15</sup> (1223 A.D.) refers to the grant of income to a *ghaḍiyāra*. Two inscriptions, one<sup>16</sup> from Nādeṇḍla (1156 A.D.) and the other<sup>17</sup> (12th century) from Mukhaliṅgam refer to the surname *Mūla-ghaṭika* (*Mūla-ghaṭik-ānvaya*). The surnames *Ghaḍiśāsala* and *Gaḍiśāstrula* are evidently the corrupt forms of *ghaṭasāsi* meaning 'the controller of *ghaṭikā*'. It is worth noting here that a certain *Ṣebbana-ghaḍiyaśāsulu* is referred to in an inscription<sup>18</sup> (1123 A.D.) from Nādeṇḍla. Another inscription<sup>19</sup> from Simhāchalam (1291 A.D.) records certain grant to two *brāhmaṇas* who are described as the *ghaḍiśāsulu* who have to teach *Kāṇḍava-śākha* and *Taittirīya-śākha* (*Kāṇḍava-śākha Taittirīya-śākhalu chadi. mchēṭi ghaḍiśasulaina brāhmaṇulak = idd. raku*). Thus it is apparent that the term *ghaḍiyaśāsulu* or *ghaḍiśāsulu* is same as present day surname *Gaḍiśāsala*.

(d) *Those which indicate scholarship in general*

The following can be included in this group: *Sata-ghaṇṭam* (probably *ghaṇṭam*, 'an iron stylus', here stands for a book and thus this may mean that an author of 100 works), *Daśa-granthāla* (the author of 10 works), *Sarasvatula*, *Bhāratula*, *Chaduvula* (meaning education or knowledge in general) and *Madura-bhāratula*.

The foregoing study of the surnames included in the third group is important in that they preserve a very interesting aspect of our culture.

IV. *Those which indicate the Office held*

As is the case of the surnames included in the third group, these surnames which indicate the office held by the earlier members of the concerned families are also very important and interesting. The following are included in this group.

*Bhaṇḍāru* or *Baṇḍāru*: It denotes an officer in charge of treasury. We have enough references to this office in the inscriptions of the medieval period.<sup>20</sup> Also see *Khajāna*, referred to below

*Avasarāla*: *Avasaram* is an office referred to in the inscriptions of the Vijayanagara period<sup>21</sup> and the surname *avasarāla* is to be derived from this (*avasarāla*, 'of (the family of) *avasaram*').

*Mantri*: This surname is obviously to be derived from the well-known high office *mantri*.

*Samaya-mantri, Samaya-mantrula*: This probably denotes a high official whose exact job is not clear. One of the meanings of *samayamu* in Telugu is 'an agreement' and it may be presumed that *samaya-mantri* was an officer dealing with the agreements. An inscription<sup>22</sup> of the 13th century refers to a *Samaya-mantri* without giving any details.

*Mantri-pregaḍa, Mantri-prāgaḍa*: This is a combination of two offices *viz.*, *mantri* and *pregaḍa*, of which the latter denotes a high official almost equal to the rank of minister. A few inscriptions of the 15th and 17th centuries refer to this surname.<sup>23</sup>

*Rāyasam*: This denotes an officer who probably carries out the royal orders, and is found in many inscriptions of the Vijayanagara period.<sup>24</sup>

*Beharā*: Probably this is to be derived from the term *vyaṣahāri* which is found in the inscriptions of the 12th century. For example an inscription of Kulottuṅga Chōḍa Goṅka, dated 1157 A.D., refers to a certain Chaṇḍabhīma Pōti-seṭṭi as the *vyaṣahāri* of the king.<sup>25</sup> It may be noted here that a few inscriptions from Siṃhāchalam belonging to the 14th century refer to an office *Kaliṅga-beharā* which is the same as *Kaliṅga-vyaṣahāri*.<sup>26</sup>

*Adhikārla*: This surname (*Adhikāri-la*) is to be derived from the office *adhikāri* found mentioned in the inscriptions of the latter Kākatīya and Vijayanagara period.<sup>27</sup>

*Karaṇam, Ūra-karaṇam, Suṅkuraṇam*: The office *karaṇam* is well-known and exists till today. This is also found mentioned in a number of Vijayanagara inscriptions.<sup>28</sup> *Karaṇam* denotes the office of accountant while *ūra-karaṇam* specifically means 'a village accountant'. The surname *Suṅkaraṇam* is to be derived from the office *Suṅka-karaṇam* which means 'the official who maintains an account of tax (*suṅkam*)'. Cf. *Suṅkara* referred to below.

*Maṇḍalika*: This surname owes its origin to the high office *maṇḍalika i.e.*, 'in charge of a *maṇḍala*'. We have epigraphical references to this office assignable to a period as early as the 11th century.<sup>29</sup>

*Vṛiddhula*: Though in Telugu *vṛiddhuḍu* (from Sanskrit *vṛiddhaḥ*) means an 'old man' this surname reminds us the office *mudiseli* or *mudiseḷḷa* (plural) referred to in the inscriptions, particularly of the Velanāṭi Chōḍas, though an earlier inscription also mentions this office. An inscription<sup>30</sup> of Eastern Chāḷukya Sarvalokāśraya (1064 A.D.) refers to an individual who was the *mudiseli* serving a *sthānapati*, probably a temple official. However, in the inscriptions of the Velanāṭi Chōḍa chiefs we find *mudiseli* as serving the king.<sup>31</sup> Since the Telugu word *mudiseli* (*mudi* or *muda*, 'old'; *mudisali*, 'old man') also literally means 'old man' it may not be improbable that the surname *Vṛiddhula* owes its origin to the office *mudiseli*.

*Suṅkara*: This surname is to be derived from the office *suṅkara* (same as *suṅkari*) referred to in the inscriptions of the Vijayanagara period.<sup>32</sup> *Suṅkam* in Telugu means 'tax' (Sanskrit *śulkam*) and *suṅkara* is the official who collects the tax. Cf. *Suṅkaraṇam* referred to above.

*Sthānam, Sthānapati*: *Sthānam* is the designation of a temple official referred to in the inscriptions of medieval period.<sup>33</sup> Actually *sthānam* denotes the temple and the same has been used an official designation also. The term *sthānapati* is the designation of the head of the temple officials and this is also found in the inscriptions of the same period.<sup>34</sup>

*Sannidhānam, Sannidhirāju*: These two surnames seem to be related to the official designation *Sannidhi* or *Sannidhānam* which means 'to be near'. The duty of such an official probably was to be near the king to carry out his orders.

*Dēśapati*: Probably in-charge of a region.

*Guḍisēva*: Obviously this is to be derived from the official designation of the same name which means 'service in the temple'.

*Nyāyapati, Nyāpati*: The latter surname is the result of dropping *ya* of the former surnames. These are too clear to be explained.

*Vahi, Dina-vahi, Tantra-vahi*: *Vahi* in Telugu means 'an account book' and hence these surnames seem to be connected to some official who is in charge of accounts of different types.

*Dharaṇi-pregaḍa* : This surname is obviously related to an official designation which perhaps connotes the meaning 'an official in charge of land revenue'.

*Rāyabāram* : In all probability this is to be derived from the designation meaning the 'official who carries the royal messages to kings or important dignitaries'.

*Khajānā* : Obviously this is to be derived from the designation of an official whose duty is to be in charge of the treasury. We may compare this with the surname *bhaṇḍāru* referred to above.

*Sardēśāyi* : This surname is to be derived from the official designation prevalent during the Marāṭha rule. *Sar-dēśāyi* denotes the official who is the chief of the *dēśāyis*.

*Sabnavisu*, *Sabinivisu* : This surname owes its origin to the official designation of the same name which means 'a district clerk, a pay master'.<sup>35</sup>

The foregoing study of the surnames which are connected with official designation clearly point out the deep impact left especially by the administration of Vijayanagara kings on the surnames of the Āndhras.

In the light of the above observations pertaining to the surnames of the Āndhras one can easily note the need to study the surnames, not only of the Āndhras but of the others also. However, we must bear in mind that any attempt to study the surnames restricting oneself to the table may not lead always to the correct conclusions. One has to take to the field survey also, collect the data and process it scientifically to obtain proper results. Such a scientific study is sure to reveal many hitherto unknown cultural factors. A comparative study of the results so obtained from different regions may reveal one more aspect of cultural unity which is maintained in this land from many centuries.

#### Notes and References

1. Attempts to study the Telugu surnames were made earlier (Bhārati, Vol. XXII, pt. 3-1945, March, pp. 223 ff. and pt. 4—April, pp. 371 ff.) However, these can be considered as stray thoughts on the subject since the study was based on very few surnames.



2. S. S. Ramachandramurthy, *A Study of Telugu Place-Names*, p. 229 (Thesis: Unpublished: 1975).
3. *Ibid.*
4. This appears to be an early surname. Two inscriptions dated 1422 A.D. (*SII.*, V, No. 129) and the other dated 1462-63 A.D., refer to Vāraṇāśi Mārāma and Vāraṇāśi Liṅgayya, respectively.
5. Musunuri Venkata Sastry, *Inṣlapēru, Vipra-sākhalu, gōtramulu, pravāralu* (Telugu): Rajahmundry, 1973), p. 6. It must be noted that the book is not exhaustive.
6. *Ibid.*, p. 6. Also of the personal name Vēdagiri-dvēdin, occurring in the Raghudēvapura grant of Raghudēva dated s 1378 (1456 A.D.) *Ep. Ind.*, Vol. XXXIII, pp. 8 and p 15 and n 5.
7. It is very interesting to note that an inscription dated 1239 A.D. refers to a certain Nimishakavi Sūraparāju — *NDI.*, III, pp. 1058 ff.
8. Cf. North Indian surnames Dvivēdi and Chaturvēdi. It may be observed that the surname Trivedi, prevalent in North India, is absent in Andhra.
9. We have references in the inscriptions to some scholars who were assigned with the duty of reciting the purāṇas in the temples (e.g. *SII.*, IV, No. 663 — 12th century; *Ibid.*, No. 1233; A.D. 1271). It is probable that such families have come to be known after the surname Purāṇam.
10. We have an epigraphical reference to this surname. An inscription dated 1647 A.D. refers to a certain Bhāshyam Appalāchāryulu. *Ibid.*, No. 1164.
11. It is interesting to note that this surname occurs in an inscription dated 1259 A.D. which refers to a certain Sahasranāmāla Perumāḍi. *Ibid.*, X, No. 422.
12. *Ibid.*, V, No. 147.
13. *Et.*, VIII.
14. *HAS.*, No. 8, pp. 115-16.
15. *AP Inss.*, Warangal District, p. 190, 11. 36-37.
16. *SII.*, X, No. 139.
17. *Ibid.*, V, No. 1010.
18. *Ibid.*, IV, No. 667.
19. *Ibid.*, VI, No. 904.
20. *Ibid.*, IV, Nos. 1063 (1165 A.D.), 983 (1261 A.D.). This surname is found among the North Indians also as —*bhaṇḍārī*.
21. *SII.*, XVI, Nos. 36, 79, 86-87, 180 and 303.
22. *Ibid.*, X, No. 396 (12th century).
23. *Ibid.*, V, Nos. 31, 36, 29 (15th century) refer to a certain Māntripregḍi Sūraṇa while another inscription (1600 A.D.) refers to a Māntripregḍi Vīramrāju who was a *karaṇam*. *Ibid.*, X, No. 753.
24. *Ibid.*, IV, No. 686; XVI, Nos. 49, 54, 63, 84, 91 etc.
25. *Ibid.*, X, No. 141.

26. *Ibid.*, VI, Nos. 923 (1378 A.D.) and 1014 (1401 A.D.).
27. *Ibid.*, V, No. 211; X, No. 753; XVI, Nos. 17, 18, 71, 79.98 etc.
28. *Ibid.*, Nos. 23, 31, 60, 62 etc.
29. *Ibid.*, X, No. 6 (1043 A.D.); IV, No. 737 (1115 A.D.) and 744 (1134 A.D.).
30. *Ibid.*, IV, No. 1013.
31. *Ibid.*, No. 1228 (1120 A.D.), 996 (1155 A.D.); X, No. 119 (1147 A.D.).
32. *Ibid.*, XVI, Nos. 79, 142 and 245.
33. *Inss. of A P.: Cuddapah District*, Vol. II, No. 24.
34. *SII.*, Vol IV, Nos. 1229 and 1256; Vol. X, Nos. 12, 13, 14 and 97.
35. C. P. Brown, *A Dictionary of the Mixed Dialects and Foreign Words used in Telugu* (1854), p. 116.

## A NOTE ON NAME CHANGE:

D. JAVARE GOWDA

It is true that names do not generally change. If they had been subjected to constant variation, there would have been a lot of confusion, resulting in the decline of knowledge and the arrest of all kinds of progress. Still it is a matter of common experience that at least a few names undergo change. This is true of both personal and place-names. The reasons for these changes are many and varied, starting from aesthetic considerations and ending with sociological motivation.

Man would practically have remained a brute but for his wonderful faculty of naming things, around him and concepts that originate in his mind. The thinking ability and expansion of knowledge would not have been possible but for this great gift conferred upon him by nature. Naming in one form or the other is said to be the earliest of all intellectual activities and attainments. It is, therefore, correctly assessed that language is all names. It is also true that names endow concreteness to the air of nothing. A man's name and even that of an animal or plant is his or its signboard to the world. Every name is dynamic and goes on acquiring more and more meaning by constant use. Take for example names like Christianity, Mohamedanism, Hinduism, Marxism, Buddha, Lenin, Gandhi and a host of others; they are a great force in the life of any community or country and they gain newer and newer dimensions as times roll on.

Unlike in the animal and the plant kingdom, each individual in the human world is distinguished by personal names, which are conferred upon them by their parents or elders, sometimes on the advice of family priests, soon after their birth. They become part of their life and through them only people are known to the outside world. Each name represents its bearer both physically and spiritually. In fact, man is a zero without a name. It is through his name that the world comes to know of his activities and achievements. Since he grows with his name

around which a kind of ineradicable aura develops in course of time he would not ordinarily change it, unless he is forced by extraordinary circumstances.

The desire to escape from ridicule, to improve one's own social status and to nurture a sense of belonging to a particular group or society and the longing to imitate a certain name which is considered aesthetic or auspicious are the chief reasons for the change of personal names. The main idea underlying the change of name is that the person concerned is reborn with the change and that whatever misfortune or odium associated with the former name is completely obliterated.

Generally, illiterate and unsophisticated parents name their children after their family gods and goddesses. Surnames like *Gauḍa*, *Hegde*, *Paṭel*, *Nāyak* which are indicative of the castes to which the individuals belong are appended to the given names. Sometimes, descriptive names which disclose the physical as well as mental characteristics of the person concerned look barbarous to the sophisticated mind. Naturally persons who bear such names feel awkward to pronounce their own names in the company of city-bred people. They despise them in the same way as they abhor a tuft of hair on their head. This tendency is specially true of young men who happen to live in cities for studies or some other avocation. By the time they return to their villages for vacation or customary visit, both their name and head will have undergone a revolutionary change. *Taus*, *Hoṭṭeling* *Gowda* becomes *Purushōttama*, *Būdi Thimmappa* becomes *Śiva-prasād*. *Chikkamma* becomes *Ūrmiḷa*. Some people drop surnames signifying caste or creed with the result *Kēśava Iyengār* becomes *Kēśava*, and *Sūryanārāyaṇa Gowḍa* becomes *Sūryanārāyaṇa*. The name *Kēśava* may further develop into *Kēśavan* to look like a foreign name. Such a style was common during the British regime. Incidentally it may be stated that 'an' ending is not foreign to old Dravidian names.

Social conditions too, govern the change of names. There was a time in India when persons belonging to socially and educationally backward communities were looked down as inferior beings. One could easily make out from both given names and

surnames as to which caste the bearer of the name belonged Javaraiyah, Dāsappa, Basappa Kariyaṅṅa, Biḷi gowḍa, Kuṅṅe gowḍa, Hcnnamma, Giriyaṅṅa all such names would certainly betray the community of the persons who owned them. They would be at a disadvantage in every field of activity where the people belonging to a superior class dominated. This consideration may be true of the upper class of people also when class and caste struggle take an ugly turn. Therefore, the students of backward communities, being afraid of injustices, sometime imaginary, in examinations or during their official career or even otherwise, change their names only to serve as camouflage: Kuntasingri gowda becomes Kṛṣṣhṣṣadēv, Paradēsi gowḍa becomes Paramēśvaraiah, Mudiya becomes Jayaprakāsh.

Artists and writers change their names, not in a mood of despondency, but only to show that the artist is different from the the main himself. A sense of detachment or disinterestedness prevails in such a circumstance. Sometimes a writer might like to leave his work anonymous in a way by associating a name specially fashioned for the purpose with it. Creative artists believe that genius is divine and the creative ability flows directly from God. Perhaps on account of these reasons, Māsti Venkaṅṅeṣha Iyengar and M. V. Seetha 'Ramaiah' use "Śrīnivāsa" and 'Rāghava' respectively as their pen-names in their books. 'Kuvempu,' 'Teenamsree' and 'Ānakṛu' are the abbreviated forms obtained by arranging the initial letters of each word of their names, K. V. Puttappa, T. N. Srikantaiah and A. N. Krishna Rao respectively as pronounced in Kannaḍa. Most of the cinema artists find pleasure in altering their original names in order to lend them a touch of romanticism. Thus Muthurāju becomes 'Rājakumār.'

The biggest artificial name factory in the world is Hollywood. It is said that movie Moguls are for ever looking for appropriate names carrying eye, ear, memory or sex appeal for new actors. Some studios even maintain a file of names from which actors and actresses could easily choose. The system of changing names of movie stars was probably launched in America in 1914 when the William Fox Company decided to build a great myth around in

unknown personality. It is the producer or director who is mostly responsible for rechristening actors. It is also likely that actors are called after the great names on roles they play. One of the Hollywood studios changed the name of an actor Byrons Barr into 'Byant Flemming.' When he played the character 'Gig young' so well that the people started calling him by the same name which became ultimately permanent.

People are generally enamoured of naming their children after the names of big personalities like Nehru, Gandhi, Lenin, so on and so forth. But when a name turns out to be representing an unsavoury character, people will immediately abandon it. When Hitler came to power, people were mad after that name. As soon as he became a target of hatred, the same people hurriedly changed their names.

Some of the aborigines of Australia dread the ghost of the dead person so much that they are repugnant to mention the same name when it is borne by a living person, who exchanges his original name to some other name. The North American Indians also abandon the names of the dead persons and adopt new ones at the first ceremony of mourning for the dead. When the name of the deceased happens to be that of some common object, such as an animal, or plant, or fire, or water, it is sometimes considered necessary to drop that word in ordinary speech and replace it by another. A custom of this sort, it is plain, may easily be a potent agent of change in language.<sup>1</sup> Persons belonging to a section of the Red Indian tribes of North America change their names at the critical epochs of life, namely puberty, war expedition, marriage, elevation to chieftainship or even retirement from active life, with the hope that new names bring them fortune and prosperity. In China, a person gets a book name when he goes to school, a social name after reaching maturity and a great name at the time of marriage. American Indians change their names ill-luck attends on them. They have an impression that a name is as much a part of their life as head or heart, and a person is considered to have been reborn when he gets a new name which works as a talisman against an evil.

Religious traditions make it imperative for heads of mutts and

churches to change their names as a token of the renouncement of their old ties with their relatives. Upon being elected to papacy, the pope always gets a new name. In India, people before taking up the vow of Sanyāsin will have to sever all their ties with worldly affairs and take up new names. Thus Narēndranātha becomes Vivēkānanda, Rakhal, Brahmānanda, son and so forth. It is anybody's knowledge that even religious conversions necessitate the change of names. The idea behind this custom of rechristening is that they are reborn and they have to start a new life.

Social customs and taboos force people to change their names. According to Puranic lore, Sita is the wife of Rāma and Urmila, the wife of Lakshmaṇa. Sita was more than a mother to Lakshmaṇa. When a contemporary person by name Lakshmaṇa marries a lady by name Sita, the later would not like to retain her original name. If the name of the daughter-in-law is similar to that of the mother-in-law, the former's name is likely to be changed for some other name in order to avoid delicate and awkward situation to the members of the family.

It is quite likely that sophisticated young men might like to rename their wives; those names have a touch of rusticity, so as to be in tune with the modern society and further to bestow a tinge of romantic beauty. Nick names and pet names like Appāji for Sidde Gowḍa, Tāyi for Thimmakka, Thammaiah for Chikaṇṇa remain in daily use, the given name finding their place only in official records. Commonplace names such as Kuntappa, Giddappa and Kulliah will find themselves replaced by honourable names.

Since the names of Zulu kings<sup>2</sup> and sacred persons were tabooed, and had to be kept in secret, their titles alone used to be in currency in their daily transactions.

It is a common phenomenon that robbers, thugs, political revolutionaries, mendicants and even absconders disguise themselves under pseudonyms in order to escape from the eyes of the police and their kinsmen.

Renaming any how, is an interesting event which mirrors the mental attitude of the people or society involved in it. It lends

itself to psychological analysis. This event takes place both at the instance of the individual as well as of the society. Sometimes, the name conferred by the society would be more appropriate than the one assumed by an individual.

It is common knowledge that villages, towns, rivers, mountains, etc. have each a personality and status of its own. The destinies of the people living there are inter-twined with the situation, prosperity or otherwise of each place. People residing in the villages situated on the banks of rivers are certainly more prosperous than people living in arid areas. It is also true that the reputation of a place depends upon the adventurous spirit of the people inhabiting there. The implication, therefore, is that place-names like personal names have ups and downs' have a history of their own, and subjected to changes though intermittently. Linguistic, political, religious, sociological, historical, geographical puranic and aesthetic factors play a prominent role in bringing about changes in place-names.

This aspect of the study of place-names is so vast that it cannot be dealt with in a short span of place. It is only as a guide post that some of the factors contributory to the change of place-names are mentioned here.

(1) Any linguistic change such as simplification of consonant cluster' assimilation, palatalisation, sound-change necessitates the modification of place-name. The change of old Kannada 'p' for example, into modern Kannaḍa 'h' is bound to affect 'p' of such place names as Poṅganūr, Priyūr, etc.

(2) Sanskritization of Dravidian names can be seen in cases such as B.daravaḷḷi, Bēlūru, Hāḍuvalli which change into Vēṇupura, Vēlāpuri and Saṅgitapura respectively. It may be noted here that Sanskritised names disappear very soon, yielding place to original names.

(3) Changes of place names as a consequence of political changes are not uncommon. Rulers modify the names of towns and villages in order to commemorate a certain significant event or even to immortalise their own names. Kṛishṇarājanagar, Chāmarājanagara, Narasiṃharājapura, Hyderabad, Ahmed Nagara, are some of the names that fall under this category. It



is known all over the world that Peran's regimes in Argentina changed the names of a good number of places only to honour the dictator and his wife. After the dictatorship was overthrown, the new names were erased. Change of place names generally implies change of master as is evidenced in Tel Aviv, Jakarta and Uttar Pradesh. It is noticed that there is a tendency in post-independent India to replace certain names of foreign origin with Indian names.

(4) Names are changed as a consequence of the fulfilment of the desire of the people dwelling there. If the name of a certain place connotes something unwanted or unsavoury, the dwellers would naturally agitate for a change. Thus Vaḍḍarapālya becomes Lakshmīpura, Paḍuvārahalli becomes Vināyaka Nagara. There is an instance of a certain village by name Seṭṭihalli having been changed into Jayāchamarājapura to commemorate the birth event of the last ruler of Mysore, at the request of the villagers who thought that the name would be conducive to the prosperity of their village as it would attract the attention of the Government.

(5) Religious fanaticism also plays an important role in bringing about changes in place names. This is how Prayāg became Allahabad. The histories of place-names of Iran and Pakistan will furnish astounding information in this matter.

(6) Some places derive their new names from Puranic lore or from the presiding deities, Vīra Bukkarāya of Vijayanagara made the grant of Maḍehalli of Gundlupet Taluk to the Rāmanātha temple and renamed the village after the deity.

(7) Languages other than the one in vogue in a particular area are likely to influence the change of a place-name. Thus Ayyavāripalle and Elūru in Cuddapah district are changed into Mahammadābād and Bāpāji Mahādēvapuram respectively on account of the importance of Urdu and Marāṭhi languages. In some of the bilingual countries like Belgium, every city has two name-forms such as Breuxellas/Bruussels, Anvers/Antwerpen, one indicating the French form and the other Flemish.

This is not the end of this list. Many more grounds which are responsible for the change of personal or place-names could be

adduced. It is enough if a cursory examination of this particular aspect of the study of personal and place-names convinces the scholars of history, sociology, anthropology, psychology and linguistic that proficiency in onomastics is as important as any other branch of knowledge by virtue of its role in solving many of the problems that they are confronted with and filling up the lacunae in their areas of study which, but for the study of this subject, would not have been possible at all.

#### Notes and References

1. T. G. Frazer, *The Golden Bough* (Abridged edition), p. 334.

# RUSTIC PERSONAL NAMES IN NORTH ARCOT DISTRICT

C. R. SRINIVASAN

Just a couple of days ago when myself and my esteemed friend Mr. M. N. Katti, were straining our every tired nerve to bring out the Second Volume of the Journal, I had the opportunity of indulging in a lively and informal chat with my colleague, Shri P. Venkatesan, on Rustic and Rural personal names of our common District. Thus the embryo of the article was growing into a foetus rapidly in my mind. Impregnated with the ideas, I began to recollect the various names of the persons with whom I came into closer contact either directly or indirectly during the several tours undertaken by me on official work or otherwise. Thus I was persuaded and prevailed upon to present a paper on this theme.

The redeeming feature of our rural folks is that in spite of the ruinous and rumbustious urban culture or civilisation, their conservative attitude of retaining the old tradition in almost all the spheres and particularly in their personal names wherein we find the modern impact was not manifest in an alarming degree. It was rightly pointed out by Prof. Javare Gowda in his scholarly paper on personal and nick-names that traditional beliefs and superstitions, were some of the important factors which influenced the retention of curious and interesting names amongst our ruralfolk from generation to generation.

Most of the names which I have taken for elucidation here are mainly from the lowest strata of the Society and their chief avocation was agriculture or its allied branches. Economically and educationally backward to the core, these tillers of the soil are virtually bonded labours or in the clutches of grinding poverty. Keeping this back-ground in view, the illustrations are to be studied. The following examples clearly show that the names of the village-folks are mainly based on their character-quality and their action or behaviour which I had the opportunity to observe.

1. *Maṇḍaiyan* : 'Maṇḍai' in Tamil means a skull or head. As this person is having a big head not in proportion with other limbs of the body, he got this name.

2. *Soṭṭai Talaiyan* : 'Soṭṭai' means baldness and he who has the baldness of the head is known as 'Soṭṭai-Talaiyan.'

3. *Moṭṭai* : 'Moṭṭai' is nothing but fully-shaven head ; but in reality, he is having full of hairs on his head.

4. *Suruṭṭai* : 'Suruṭṭai' means curly. As this person is having curly hairs, he is christened as 'Suruṭṭai'.

5. *Kaṭṭaiyan* : 'Kaṭṭai' means a seasoned wood. As this fellow is possessing a strong and sturdy physique he is known as 'Kaṭṭaiyan'.

6. *Kuṭṭaiyan* : 'Kuṭṭai' connotes short in height ; thus he is named after his shortness.

7. *Tōlān* : 'Tōl' means skin ; as this individual is skinny and rickety in appearance, he is being called so.

8. *Toppuḷān* : 'Toppuḷ' means, the naval-cavity. He got the name because his 'Toppuḷ-koḍi or the umbilical-chord was not cut properly at the time of his birth and as there is a small hunch he is called 'Toppuḷān'. In English we say Tom, Dick and Harry a general term by which we generalise the individuals. Similarly in Tamil the two names Tōlān and Toppuḷān are used in the above sense 'Tōlānō Toppuḷānō'.

9. *Doḷḷaiikkādan* : 'Doḷḷai and Kādu' denote hole and ear. The adjective Dollai here is just to emphasise that his ear-lobes are conspicuously bigger than others.

10. *Ēṇi-Kālan* : 'Ēṇi' means a ladder. As his legs are resembling that of a ladder and the person is of considerable height he is being called as Ēṇi who is having the 'Ēṇi-Kāl'.

11. *Vāra-kālan* : The term 'Vāra or Vārai' means bamboo. This person is called so on account of his emaciated legs that are closely akin to the bamboo.

12. *Nōṇḍi-kālan* : 'Nōṇḍi' means lame. As this person is known as lame-person.

13. *Moṇḍi-k-kaiyan* : 'Moṇḍi' is one whose hands are blunt and bereft of fingers,. To stress his handicap he is called Moṇḍi—Kaiyan.

14. *Kākkā* : 'Kākkā' is noting but crow. Generally this term is used to denote a person who curries one's favour. But in the case he is named because of his constant hunger and avidity for food.

15. *Mandi* : 'Mandi' means Monkey : His close resemblance to the monkey is perhaps the reason for getting this name.

16. *Koraṅgōṭṭi* : If translated this means he who drove the monkey. The reason behind the naming is not known.

17. *Pottakkōṇi* : It means the torn-gunny bag ; as this person was fond of eating and at the same time whatever he eats he could not retain, similar to a torn gunny bag which could not retain the contents of it.

18. *Pāmbakkōnān* : 'Kōnān' is shepherd, he got this name because his stomach is just like a snake without contours.

19. *Eli-Mūñjān* : 'Eli' means a rat and 'Mūñji' is a colloquial term for face. A person who is possessing the face of a rat is known as 'Eli-Muñjan'.

20. *Uḍukkai* : 'Uḍukkai' is a small drum which Lord Śiva is having in his hand. The beating of Uḍukkai is very common in villages on religious occasions. The hand is twisted to beat this instrument in this act, the chords tied to the drum will dangle from one end to the other. Thus this individual who is having a peculiar gait is known as 'Uḍukkai'.

21. *Mēkku-Pallan* : This is a common name we come across in villages. This signifies a person who is having a protruded teeth.

22. *Ōḷaiyan* : The upper lip of this person is torn and the tooth is visible. Thus he is known 'Ōḷaiyan'. But the etymology is not known.

23. *Noḷḷaiyan* : Probably this individual got the name on account of his partial blindness and the improper pupil of the eye

24. *Ūḷamūkkan* : He who is having the stubby nose or running nose probably in his childhood.

25. *Kuruvikāran* : 'Kuruvikāran' are nomads and their chief occupation is to catch birds. This tribe would move generally in groups and eat the remnants of the food thrown in the dustbin by the house hold on jubilant occasions such as marriages. The individual might have been named on account of his behaviour as that of 'Kuruvikārs'.

26. *Kūḷ-saṭṭi* : This can be translated as the gruel-pot. This person seems to have got his name due to his stealing the gruel pot in his juvenile days.

27. *Pōndakōḷi* : 'Pōndakōḷi' means the fat hen or cock. This person seems to have got the name on account of the resemblance to Pōndakōḷi.

28. *Kōḷikālan* : It means a person who is having the legs similar to the hen. But in reality the individual is an expert in detecting the hens that are stolen or missing by the foot prints of the hen. That is how he is known to be a 'Kōḷikālan'.

29. *Kōḷi-kari* : It means 'Chicken roast'. As he is having special delicacy for this dish, he got this name.

30. *Kuppai and Pichchai* : These terms signify the dust and alms respectively. There is strong belief in our parts, that the infantile deaths are due to the wrath of the village or tutelary deity. To avoid the recurrence of the tragedy, the new-born would be wrapped and rolled in the heap of dust, and would be named as 'Kuppai' or Dirt ; 'Pichchai' is considered to be the alms given by the God to the devotee who is longing for a child.

31. *Pāppātti* : This means a brahmin women. But strangely this is adopted by some other caste. The reason may be due the fair complexion which is generally found in brahmin ladies.

32. *Uchchikkuḍumi* : This means a tuft. Even today this term is used to insinuate brahmmins calling them by this name. As a matter of fact, the brahmanical influence of having the tuft among the villagers can be noticed even now.

33. *Ūmaiyyan* : Means a Dumb man. In reality he is not a dumb. But who speaks mellifluously.

This list is not an exhaustive. It is a preliminary attempt and needs a detailed study. I have given only a few examples for want of time and space. These rustic names do explain their personalities or character in detail. As a matter of fact, these names can be classified as nick-name also. But I have observed that these names have found expression in the *Enumeration list*. To put it in other words—these names are their real names throughout their lives. Thus in course of time these nick-names became part and parcel of their real names.

## IDENTIFICATION OF THE NAME OF A KADAMBA KING

### P. N. NARASIMHA MURTHY

Baṅṭra is a village in the Puttur Taluk of South Kanara District. There is an inscription of Nṛipamallarāja<sup>1</sup> in that village, which has been edited by K. V. Ramesh.<sup>2</sup>

The record contains no date. On palaeographical grounds it has been assigned to the middle of the ninth century A.D.<sup>3</sup> The inscription is important for it records a political agreement amongst four persons for putting an end to mutual enmity.<sup>4</sup>

Further, it has been stated that of the four rulers entering into an agreement, three have been named viz. *Nṛipamalla-rāja*, *Rāchamalla-Duga-rāja* and *Narasiṅgan-Duga-rāja*. It omits the name of a king but it describes him merely as 'Kadamba Kulōdbhava'.<sup>5</sup> It refers to the reign of Nṛipamalla as *rājya-vṛiddhi-uḷḷe*. But on the contrary, the rule of this Kadambakulōdbhava as 'Pṛithuvi-rājyad-uḷ' seems to imply that the latter was the superior of the two.<sup>6</sup>

Here is an attempt to identify the Kadamba chief whose name is supposed to have not been mentioned in the epigraph. The text of the record runs as follows :

- 1 (Sva)sti [||] Śrīmat
- 2 (rā)ja-kul-āmba-ādi-
- 3 (tya)-satya-śaucha-vinay-āchāra-
- 4 (sam) panna-Śrī-Nṛipamallarāja-rājya
- 5 (vṛi) ddiy-uḷḷe sakala-guṇa-ga-
- 6 (ṇ-ālam) kṛita Kadamba-kulōdbhava Śrī-Prithuvi-rā-
- 7 jyad-uḷ irvvarum tamuḷa = ēkastar-āgi

A re-examination of the above lines of the text would probably help us to identify the name of the *Kadamba chief*. Lines 5-7 mention '*Sakala-guṇa-gaṇ-ālam-kṛita Kadamba-kul-ōdbhava Śrī-Prithuvi-rājyad-uḷ*'. This adjectival phrase 'though complete in itself' has been found to be 'defective' because 'it does not mention by name the Kadamba ruler to whose *pṛithuvirajya* it alludes'.<sup>7</sup> Here *Prithuvi-rājyad-uḷ* has a prefix Śrī, where as in

respect of *Nripamallarāja* the record states only *rājya-vṛiddhiyuḷḷe*. Hence the doubt that *Sri-Pṛithuvi* denotes a different meaning.

While referring to the honorific 'Universal kingdom' *Pṛithuvi-rājya*, we come across almost similar terms in inscriptions so far found in the district of South Kanara. The Vaḍḍarase inscription<sup>8</sup> of Āḷuvarasa I, supposed to be the earliest found here, makes a simple mention of '*Svasti Śrīmatu Āḷuvarasarā rājyad-uḷḷe*'. The Belmaṅṅu copper plate inscription<sup>9</sup> of Āḷuvarasa II mentions '*Sri-mad-Āḷuvarasarā Pṛithuvi-rājyad-ōḷ*'. The term *vijaya-rājya* can be seen in many records.<sup>10</sup> The Hiriyaṅgaḍi inscription of Lōkanāthadēvarasa mentions '*Lōkanāthadēvarasaru Pṛithvi-rājyam gēy-uttamiralu*'.<sup>11</sup> Similarly we find the use of '*Pṛithuvi-rājya*' in an inscription from Kerevase.<sup>12</sup> Inscriptions of Vijayanagara rulers found here mention just '*rājyā-bhyudavadalu*'.<sup>13</sup> Strangely no where do we come across the honorific *Sri-pṛithuvi*. Then evidently *Sri-pṛithuvi* becomes very clear as a name.

Under the above circumstances, it may not be wrong if *Sri-Pṛithuvi* is taken as a personal name. If so it is the name of the *Kadamba chief* who has been eulogised as '*Sakala-guṇa-gaṇ-ālamkṛita Kadamba-kulōdbhava*'.

*Pṛithuvi* as a personal name has been used by many kings of different royal families. For example, *Pṛithuvisāgara*,<sup>11a</sup> the Āḷupa ruler; *Pṛithvigaṅga*, *Prithvipathi* (I-III), the Gaṅga kings.<sup>16</sup> *Pṛithvikannarasa*, the Rāshṭrakūṭa king may also be recalled here.

Thus, it is evident here in respect of the Baṅṭra inscription that the prefix *Sri* is not a separate entity of the word *Pṛithuvi*; both are to be read together as *Sripṛithuvi* which is the name of the Kadamba ruler who along with *Nripamalla-rāja* and two other kings, entered into a political agreement for putting an end to mutual enmity, vengeance and fights '*Pageyum paḷiyumesageyūṁ*'.

The above surmise *Sri-Pṛithuvi* as the name of the hitherto unknown Kadamba ruler of the Baṅṭra inscription is subject to correction. However, mention may be made of people with the surname Kadamba in this district of South Kanara. For example: Guṇapāla Kadamba, Chandrarāja Kaḍamba, Jayarāja



Kaḍamba, etc. There is a Kadamba (*Guttu*) family at the village Irvatt-ūru in Karkala Taluk. It is called Koḷake-Irvatt-ūrumane. The ancestors of the family once ruled over this village and the surrounding areas. Another minor ruling family, related to the above, is also there at Paḍu-koṇāje near Mūḍabidure. Their house is still being identified as Kadambaramane i.e., Kadamba house.<sup>16</sup>

All the above names and the Irvatt-ūru and Paḍu-Koṇāje families are Jains. If we relate the mention of Katambha-kula of this inscription to Katamba or Kadamba family, then it may be surmised that a small Jaina chieftancy of the Kadambas existed in South Kanara as early as the middle of ninth century A.D.

#### Notes and References

1. *A.R. Ep.*, 1930-31, No. 351.
2. *Ep. Ind.*, Vol. 38, pt. I; Also see *Tulunāḍina Sāsanagalu*.
3. *Ibid.*, Vol. 38, pp. 23.
4. °Pagevum-Palivum-esagevum mund-alte°
5. K. V. Ramesh, 'A History of South Kanara' p. 87.
6. *Ep. Ind.*, Vol. XXXVIII, pp. 24.
7. *Ibid.*, p. 24.
8. *Ibid.*, Vol. 37, pp. 313-16; Also *Tulunāḍina Sāsanagalu*, p. 9.
9. K. V. Ramesh and M. J. Sharma, *op. cit.*, 12. Also *Journal of the Epigraphical Society of India*, Vol. 4 (1977), pp. 92.
10. K. V. Ramesh, etc. *Ibid*, Nos. 34, 36, 41, 42, 43, 44, 45, 50, 52, etc.
11. *SII.*, Vol. 7, No. 247.
12. K. V. Ramesh, etc., *op., cit* p. 169.
13. *SII.*, Vol. 7, Nos. 316, 325, 379, etc.
14. *Ibid.*, Nos. 17, 18 and 19. *Ep. Ind.*, Vol. IX, pp. 19-22 with plate.
15. Krishna Rao and Keshava Bhatta—*Karnāṭakada Itihāsa Darśana*, pp. 36-66, p. 1276.
16. There is a village by name Kaḍaba in Puttur, Taluk of this District. There is also a village called Kaḍambala nearby Kaḍava which with the names Kaḍaba-naḍu and Kaḍaba rājya, was an important centre of political activities, at least since the 14th century A.D.

## NAMES OF SOME DYNASTIES AND RULERS OF KARNATAKA

MADHAV N. KATTI

Amongst the dynasties which ruled Karnataka, the Kadambas, Chalukyas of Bādāmi, the Chālukyas of Kalyāṇa and the Vijayanagara families, the minor dynasties viz. the Kādambas of Hāṅgal and Goa, which played a prominent role in the politics and administration of this state in the 11th-12th centuries, are of much interest to us. The names of some of these dynasties suggest a basic pattern, which I will discuss below in Part I of the article. In Part II, I will deal with some interesting names of rulers where the pattern and formation of names defy the regular rules of grammar.

### *PART I:*

Amongst the dynasties, let us take the Chalukyas of Bādāmi and the Chālukyas of Veṅgi, the Chālukyas of Kaḷyāṇa and the Chauḷukya of Gujarat, all of which are connected with the first dynasty viz. the Chalukyas of Bādāmi. It is very interesting to point out here that the inscriptions of the Chalukyas of Bādāmi meticulously mention the name of the dynasty as Chalukya only and not as Chālukya, Chālukya etc. in the early period. The inscriptions of the Chālukyas of Veṅgi with Vishṇuvardhana, the younger brother of Pulakēsin II, as the earliest ruler of that branch rightly refer to that family as Chālukya and not Chalukya. In the same-way the inscriptions of the Chauḷukyas of Gujarat show that this family owes its inheritance to the Bādāmi Chalukya family. The Chālukya of Kalyāṇa family, with Taila II as its first ruler, is again a descendant of the Chalukya of Bādāmi family as is evident by their inscriptions. It is known that even during the days when the Bādāmi Chalukyas lost their suzerain powers, their genealogy was kept alive so that when they came to power once again, the family called itself after its earlier name with the difference that in the case of the later i.e. the Chālukya, the first vowel was *ā* instead of *a* and *l* got a dot below as per the usage of the language of the period.

In the same way the inscriptions of the Kādambas who ruled from Hāngal and Goa trace their origin to the early Kadamba family, which ruled from Banavāsi.<sup>1</sup> Their inscriptions also refer to them as the devotees of Madhukēśvara of Banavāsi, who was the family deity of the early Kadambas.<sup>2</sup> It can be observed how scrupulously the name of this family is spelt, as Kādamba and not Kadamba. It can thus be observed that in the names of the ruling families discussed above, a patronymic pattern according to Pāṇini's *Ashṭādhyāyi*<sup>3</sup> is adhered to.

## PART II:

Now I propose to discuss about the interesting names of the rulers who held sway in different periods of the Karnataka history like, Kattiyara, Pūgavarma, Gojjiga, Hākiballa, Hakka and Bukka.

The name Kattiyara is a variant of Kirttivarman II the last ruler of the Bādāmi Chalukya family.<sup>4</sup> Here *kirtti* has undergone a change as *katti*, which is not a regular form, the regular form being *kitti* (*kirtti* > *kitti*). Therefore the grammatical rules are not observed strictly in this case. However, the name Kattiyara, formed of two parts *katti* and *ara*, the former term standing for *kirtti* and latter *ara* (shorter version of *arasa*) signifying king, is thus a colloquial equivalent of the name Kirttivarman, where the latter term *varman* indicates his affiliation to a ruling class.

The name Pūgavarma, literally meaning a person, having glory or fame is identified by K. V. Ramesh with Kirttivarman I, where the first constituent viz. *pūga* (i.e. *puga!*) is equivalent to *kirtti*. It is a matter of interest to point out here that *pūga* is a Dravidian term while *varma* is Sanskritic. Thus the formation of the name Pūgavarma does not fit in to the norms of the grammatical frame.

Gojjiga is the name of the Rāshṭrakūṣa ruler Govinda IV. In this case also the formation of the names is reflective of the usage rather than a grammatical pattern. Of the names Hākiballa, Hakka and Bukka, the first of these is the name of a ruler of the Kādamba of Hāngal family and the second and third are the names of the two persons who established the Vijayanagara dynasty, viz. Harihara and Bukka.

The formation pattern of these names is interesting and varied. I have proved elsewhere<sup>5</sup> that the name Hākiballa is constituted of two parts, *Hāki* and *balla*, where the first constituent is a shortened form of *Harikēseri* and the second that of *ballaha* (i.e. *vallabha*). Thus the name Hākiballa is a colloquial form of the name Harikēseri-ballaha (vallabha), signifying the personal name of the ruler of the Hāngal Kādmba family. Though the term *balla* from *ballaha* can be easily explained in the same way as *ara* from *arasa*, it is difficult to formulate any rule for this pattern. *Hāki* is from *Harikēseri* where both *Hā* and *ki* are shortened forms of *Hari* and *kēseri*, respectively. It is obvious that Hākiballa was a pet name of Harikēsarivallabha.

Similarly the name Hakka is a shortened form of Harihara and Bukka of Triyāmbaka.<sup>6</sup> If we take the analogy of the name 'Hākiballa,' it can be said that the term *Hakka* is suggestive of the fact that its first part viz. *Ha* must have been shortened from *Harihara* and *kka* may indicate some fuller form which is not clear at present. Presently this suggestion is made only out of inquisitiveness. Future epigraphical discoveries can, it may be hoped, enlighten us more on this. It is interesting to note that the name Triyāmbaka lost its first constituent (*tri*) and the rest i.e. *baka* became *Bukka* (*baka* > *bakka* > *bukka*) It can therefore, be observed from the names of the rulers discussed above that in their case usage played a more prominent role than grammar.

#### Notes and References

1. Similarly, the rulers of the Kalyāṇa Chālukya family are referred to, in their inscriptions, as *Satyāśraya-kula-tilaka*, pointing out that they belong to the family of Satyāśraya (i.e. Pulakēsin II) which earlier held sway (viz. the family of the Chalukyas of Bādāmi).
2. The inscriptions refer to them as *Banavāsī-Madhukēśvara-labdha-vara-prasāda*.
3. V. S. Agarwala, *India as known to Panini* (Lucknow—1953), pp. 182 ff. I thank my colleague Shri Tewari for providing this ready reference.
4. *Vide* the article of K. V. Ramesh, 'Some Place and Temple Names', pp. 95 ff. in the present issue of the journal for the identification of this ruler.
5. This is discussed in my article being published in *Epigraphia Indica*.
6. K. V. Ramesh, *Karnāṭaka Sāṣana Samikshe* (Bangalore, 1971), p. 70.

## BOOK REVIEW

*Cultural Heritage of Personal Names and Sanskrit Literature*, by Sri S. P. Tewari, published by Agam Kala Prakashan, Delhi, pp. 116, Cost Rs. 55/-.

Inspired by the paper on the theme of nick-names by Prof. D. Javare Gowda, and his own paper on Personal Names in Kālidāsa, presented at the first Annual Conference of the Place Names Society of India, held at Udupi in the year 1979, Shri S. P. Tewari sets himself busy in writing this short monograph.

The monograph is divided into eight chapters of which the first five deal with the personal and nick-names occurring in the *Chaturbhāṇi* while the remaining three chapters give a vivid portrayal of the personal and nick-names that are selected from *Mṛichchhakatikā*, Kālidāsa's works and with special emphasis on 'Erotic flavour in the names of Sanskrit metres', or, in a nut-shell, in Sanskrit plays and poems. The critical acumen of the author is well reflected in his choicest selection of the works in Sanskrit and of the distinct personal and nick-names which give us a glimpse into the hoary past and the continuous tradition that India can boast of.

With his delightful discussions, the author takes us back to the bygone culture of the Society and the chapter on Erotic flavour not only makes us feel the aesthetic sense but also his careful approach, painstaking attempt to marshall the data and arrive at judicious conclusions in respect of 'Socio-cultural properties' or linguistic peculiarities.

The phonetic beauty and the true implication of the names are well brought out by the author on the canvass of heritage, ancestry and character or personality. From the beehive of Sanskrit literature, the author, has squeezed out the honey and presented to the Indologists a grand treat in a lucid style with a remarkable touch of scholarship.

Shri S. P. Tewari is to be congratulated for this laudable, and well documented monograph, which may be a trend-setter to other young scholars to follow suit.

The Agam Kala Prakashan deserve special mention for bringing out this short monograph in an excellent and attractive way with more attention paid to the neat execution and superior standard of printing.

S. S. RAMACHANDRA MURTHY  
C. R. SRINIVASAN

