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## *Foreword*

It is a matter of gratification that the Society has brought out in unflinching succession the 30<sup>th</sup> volume of its journal. The publication of the present volume is entirely due to the exertions of Dr. M.D. Sampath, Executive Editor.

I offer my sincere thanks to Prof. D. Javare Gowda, Chief Patron, on account of whose efforts, the Society is growing day by day. I am deeply grateful to Dr. Umesh Bagade, Prof. and Head of Dept. of History and Dr. Neeraj Salunkhe, Dr. B. A. Marathwada University, Aurangabad but for whose efforts the 29<sup>th</sup> Annual Conference held at Aurangabad would not have achieved the appreciation and success it has earned.

Dr. Subrata Kumar Acharya, Cuttack University, was the General President of the XXIX Annual Conference, while Dr. G.S. Khwaja the Epigraphist for Arabic and Persian Inscriptions. ASI, Nagpur, delivered Late Prof. Ku. Si. Haridas Bhat Shashti-poorti Endowment Lecture No. 21 and Dr. Shrinivas V. Padigar, Epigraphist and Historian, Karnatak University, Dharwad delivered Prof. D. Javare Gowda Endowment Lecture. I am highly thankful to these scholars, all our patrons and members for their unstinted support to all our efforts in keeping the Society active and effective. The patronage of Dr. B.A. Marathwada University, Aurangabad, the well-known educational institution was mainly responsible for the success of the PNSI Conference held at Aurangabad. We are sure that they will continue to bestow their blessings on the Society in the years to come.

Mysore - 570 017  
8th March, 2011

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

## EDITORIAL

I am extremely happy to place before the readers and research scholars the 30<sup>th</sup> Volume of the Society's journal. The volume contains the subject-matter reflecting the original and assiduous research work of scholars from all the parts of the country. I express my sincere thanks, on behalf of the Office-Bearers and Members of the Executive Committee, to Dr. Umesh Bagade, Prof. and Head of Dept of History and Dr. Neeraj Salunkhe, Dr. B.A. Marthwada University, Aurangabad and the organizers of the 29<sup>th</sup> Conference, on account of whose efforts, the last conference achieved a grand success and the appreciation it has earned. I take this opportunity to express my deep sense of gratitude and respect to our *āchārya*, Prof. D. Javare Gowda, Founder-President and Chief Patron of the Society, who continues to guide me and the members of the Society in all our activities.

Dr. Subrata Kumar Acharya, Prof. of Ancient History and Archaeology who was the General President of the 29<sup>th</sup> Conference, while Dr. G.S. Khwaja, Epigraphist for Arabic and Persian Inscriptions, ASI, Nagpur, delivered Late Prof. Ku. Si. Haridasa Bhat Shashtipoorti Endowment Lecture No. 21 and Dr. Shrinivas V. Padigar, Epigraphist and Historian, Karnatak University, Dharwad who delivered Prof. D. Javare Gowda Endowment Lecture, richly deserve our sincere and hearty thanks for inspiring us with their thought-provoking addresses. The valuable suggestions and guidance of our Chairman, Dr. K.V. Ramesh, have always inspired us in placing the Society on a firm footing. The patronage of Dr. Umesh Bagade and Dr. Neeraj Salunkhe were mainly responsible for the success of the PNSI Conference held at Aurangabad. I am sure that they will continue to bestow their blessings on the Society in the years to come.

My thanks are due to the Office-Bearers and Executive Committee Members who have helped me in various ways and supported the cause of the Society. The Society is highly thankful to the authorities of the Indian Council of Historical Research, New Delhi, for their generous financial

assistance in bringing out this journal regularly. My thanks are due to Sri M. Suresh, Treasurer, who has spared no pains in maintaining the accounts and correspondence of the Society systematically. I am highly thankful to the members of the Society and other well-wishers who have helped the Society to grow from strength to strength. I express my sincere gratitude to Sri S.K. Lakshminarayana of Ready Print and his staff including Sri S. Prasad and Sri. Manjunath and to the printers for accomplishing the production of this volume on time.

Mysore - 570 017  
8<sup>th</sup> March 2011

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



## PRESIDENTIAL ADDRESS

Subrata Kumar Acharya

Mr. President, distinguished guests and fellow delegates.

I am extremely grateful to the executive committee of the Place Names Society of India for honouring me as the General President of its twenty-ninth annual session to be held at Aurangabad under the auspices of Dr. B.R. Ambedkar Marathwada University, Aurangabad, Maharashtra. This position has been occupied by some of the eminent epigraphists and onomatists of our times and I am too conscious of my limitations. I consider this honour to be a recognition of the little work I have done in this field and earnestly hope that I shall be able to prove worthy of the trust reposed in me.

### I

The present address focuses on the usefulness of onomastic research in understanding the pattern of migration of the religious teachers, the ruling families, the brāhmaṇas and the professional groups from one region to the other. The study involves not only the place names, but also the personal and family names. The vast mass of

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the epigraphical literature of India supply the first hand information of the type of social mobility and this forms the primary data for the social scientist or the onomatist to reconstruct the scheme of migration. But the subject is so vast that it is not possible to give proper justice to the problem in an address like this. I, therefore, prefer to limit my study to the situation in the early medieval Orissa and place before you some of my observations for constructive criticism.

It is well-known from the epigraphical records that occasionally the rulers went on pilgrimage to distant holy places along with their consorts, close relations and ministers. On such occasions, it was the usual practice to donate land, gold, cows, etc., to the brāhṃaṇas or religious establishments with an intention to gain religious merit. We are familiar with Prayāga (Allahabad), the holy place at the confluence of the Gaṅgā and Yamunā, which attracted a large number of kings, ministers and other ordinary pilgrims from different parts of India. The Rithapur plates of the Nala king Bhavadattavarman record one of the earliest examples which speak that the king made grant of a village named Kadambagiri to a brahṃaṇa and his eight sons while staying at Prayāga, the place blest by the favour of the Divine Prajāpati (Brahmā) at the confluence of the Gaṅgā and Yamunā (*Prajāpatēḥ prasāda siddha - kshētre Gaṅgā Ya-*

*munā ssaṁveśve Prayāga-sthite*, II, 4-5.<sup>1</sup> The reference to *Prajāpati-prasāda-siddha - kshētras* in the inscription is interesting. In the *purāṇas* Prayāga is called *Prajāpati kshētra* and it is said Brahmā had created the *tīrtha* for combustion of the burden due to the multitude of sins on the earth.<sup>2</sup> But besides Prayāga there were a number of other *tīrthas* or *siddha - kshētras* which are not normally recorded or frequently occur in the inscriptions. A sixth century inscription of Orissa, however, depicts an account of the pilgrim centres visited by a king. King Śatrubhañja is said to have made gift of lakhs of cows at the holy places like Pāṭaliputra, Gayā, Krimilā, Lalāvarddhana, Puṇḍravarddhana, Varddhamāna, Gokkhaṭī, Khadraṅga and Tāmralipti as well as the holy places in the North and South Tosālī.<sup>3</sup> Some of the place names like Gokkhaṭī and Khadraṅga are not known from other sources, but the list suggests that Śatrubhañja visited certain holy places of Bihar, Bengal and Orissa. The order in which the places are mentioned in the record further suggests that they are situated on the highway connecting Pāṭaliputra (Patna) and Tāmralipti (Tamluk) and that the king took the route from Patna to south Tosālī, i.e. the modern Puri and Cuttack districts of Orissa via Tamluk. It further gives scope to search for the places like Gokkhaṭī and Khadraṅga between Burdwan and Tamluk in West Bengal. The same epigraph further discloses

that the king, apparently on another occasion, visited the Śaṅkhakāra *maṭha* at Ahichhatra and the Maṇibhadra *maṭha* at Yakshēśvara, and gifted away thousands of grants. While Ahichhatra has been identified with the place of the same name in the modern Bareilly district of U.P., Yakshēśvara has not been identified as yet. The *Chitrakūṭa-Māhātmya*, a 16<sup>th</sup> century work, that glorifies a number of holy places in the Chitrakūṭa mountain, speaks of a place called Maṇibhadra, an ancient Yaksha shrine, where one is to worship to the nine *nidhis*, e.g. Mahāpadma, Padma, Śaṅkha, Makara, Kachchhapa, etc. Maṇibhadra *maṭha* at Yakshēśvara of the present inscription may provisionally be identified with Maṇibhadra in the Chitrakūṭa mountain range, which lies between the district of Banda in U.P. and Satna in M.P.<sup>4</sup> But there is least shadow of doubt that both Ahichhatra and Yakshēśvara gained importance as famous *tīrthas* in the sixth century AD.

During the 8<sup>th</sup> - 9<sup>th</sup> centuries, a number of Śaiva *siddhāchāryas* belonging to the Lakulīśa-Pāśupata and Mattamayūra clans came to Orissa from different penance-groves, received liberal patronage from the rulers and were associated themselves in the study and propagation of their respective *siddhāntas* or philosophies. A Śaiva ascetic named Sadyaḥśivācharya who hailed from

the penance-grove called Āmardaka (*Śrīmad-Āmardaka-khyāti-tapōvana-vinirgataḥ*, 1. 14) was attached to the temple of Śambhu or Śiva erected by Durgarakshita, a chieftain under Mahāśivagupta Bālārjuna.<sup>5</sup> Sadāśivāchārya, his spiritual successor, was also endowed with some land grants by the same chieftain. Āmardaka was a prominent centre of the Śaiva siddhānta school to which the Mattamayūra clan belonged. In a stone inscription from Ranod, the spiritual predecessor of Purandara, the founder of the famous Mattamayūra line of Śaiva ascetics, is styled as *Āmardaka-tīrtha-nātha*, i.e., lord of the *tīrtha* called Āmardaka.<sup>6</sup> But Āmardaka has not been identified satisfactorily. Some scholars locate it in the western Malwa, while others prefer to identify it somewhere in eastern Maharashtra. In another charter, Mahāśivagupta Bālārjuna registered an endowment of a village in favour of a Śiva temple at the request of the holy illustrious Śūlapāṇi, the disciple of the holy illustrious Pramathāchārya who hailed from the penance grove of Pañchayājña-tapōvana situated in the Dvaitavana.<sup>7</sup> The Mallar plates of the king state that he had built the temple of Bāleśvara-bhaṭṭāraka and granted two villages to a Pāśupata teacher named Bhīmasōma for the maintenance of the penance-grove attached to the temple. Bhīmasōma is said to have been a pupil of the illustrious Tējasōma and a grand pupil of the

illustrious Rudrasōma, who belonged to the illustrious Lakulīśa-nātha, who himself was born in the brāhmaṇa family of Sōmaśaman.<sup>8</sup> Some other Śaiva teachers like Aghōraśiva *alias* Irhāchārya, Gaganaśiva *alias* Vyōmaśiva, Śivadēva, Vinitaṛishi, Pataṅga Śivāchārya, Pāsupata Śaṅkhādityadhvaja, Udbhavarāsirudra, Ambullōka and others came from different penance-groves of India. Vinitaṛishi hailed from Śrī-Parvata<sup>9</sup>, Śivadēva from Śrī-Bhārami<sup>10</sup> and some unnamed *siddhāchāryas* came from Phuṭṭapaṁti.<sup>11</sup> Of these only Śrī-Parvata has been identified as Śrī Śailam in Andhra Pradesh, while the other penance-groves have not yet been identified. The Parasurāmēśvara temple inscription records the donation of two *ādḥakas* of rice made by one Pramadāchārya to be first given as an offering to Pārāśaśvara Bhaṭṭaka and then distributed among the ascetics and others.<sup>12</sup> A. Ghosh, the editor of the inscription, has rightly pointed out that Pārāśaśvara was a corruption of Pārāsarēśvara. According to K.C. Panigrahi, "We have reasons to believe that the temple was originally named after the Pāsupata teacher Pārāśara mentioned in the Mathura Pillar inscription of Chandragupta II as a successor of Kuśika, one of the four disciples of Lakulī."<sup>13</sup> Besides, a numbers of Śaiva shrines such as Kapilēśvara, Mitrēśvara. Nakulīśvara and Gargēśvara in Bhubaneswara, which were probably named after the Lakulīśa - Pāsupata

teachers like Kalila, Mitra, Nakulī or Lakulī and Garga respectively.<sup>14</sup> As it was a practice with the Pāśupatas to set up *lingams* to represent their dead teachers, this practice seems to have led to the setting up of innumerable Śaiva shrines in Bhubaneswar. The bits of evidences furnished above may not reflect the complete picture of the religious movement of the period. But once the place-names are identified properly and once the clan affiliation of the *siddhāchāryas* on the basis of their personal name generics like - *āchārya*, -*pāṇi*, -*ṛishi* -*sōma*, -*śiva*, -*dhvaja*, -*rudra*, *lōka*, etc., is worked out, it would be easier for us to comprehend the mobility of the clan groups from the place of their origin to the place of their immigration.

## II

Inscriptions of the early medieval Orissa contain a mine of information regarding the emigration of a number of ruling families to Orissa. While we are already familiar with the Eastern Gaṅgas, who were probably branched off from their Western Gaṅga counterparts and inaugurated a new line of rule in Kalinga from the close of the fifth century AD, there are a host of other ruling families who either ruled as subordinate chiefs under certain paramount powers or matrimonially related to the important ruling houses. The family or clan name

of such rulers and their place of origin or migration along with their personal names occurring in the inscriptions are significant from the point of view of onomastic research.

In the charters of Indravarman, the son of Pṛithivīvarman of the Śvētaka Gaṅga family, we come across the reference to Kōlālapurapaṭṭaṇa and Nandagirinātha. It has been stated that the king was an immigrant from Kōlālapurapaṭṭaṇa-Śrī-Nandagirinātha (*Kōlālapura-paṭṭana-vinirgata-kamvalya-varaya-ghōshah*).<sup>15</sup> Kōlālapura has been identified by Lewis Rice with modern Kolar in the east of Mysore and Nandagiri with Nandidurg, the well-known fortified hill to the west of the Kolar district. Thus, there is reason to believe that the Śvētaka Gaṅgas ruling over a small principality in the Ganjam district of Orissa in the 7<sup>th</sup> – 10<sup>th</sup> centuries migrated from Mysore region. Moreover, the Imperial Gaṅga rulers also traced their descent from the Gaṅgas of Kolar. The Kornī<sup>16</sup> and the Vizagapatam<sup>17</sup> plates of Anantavarman Chōḍagaṅgadeva (1077-1147 AD) clearly mention that Kōlāhala, the founder of Kōlāhalapura, in the Gaṅgavāḍi-vishaya, as one of his ancestors. They further reveal that Kāmārṇava, a distant descendant of Kōlāhala, leaving Kōlāhalapura with his brothers, came to the Mahēndra Mountain, and having conquered Bālāditya through the favour of the god Gōkarṇaśvamin,



took possession of Kalinga. Thus, there is sufficient ground for holding the theory of migration of the Gaṅgas of Orissa from the Mysore region. Similarly, Udyakhedi, the son of Ugrakhedi and the grandson of Dharmakhedi is said to have belonged to the Kadamba family and migrated from Rāyavanarāyi (*Rāyavanarāyi vinirgataḥ Kadamba-varṁśōdbhava-kula-tilaka*). Besides, it has been mentioned that he was an offspring of Mahāratajadēva.<sup>18</sup> The Kadambas were matrimonially related to the Eastern Gaṅgas and like the Eastern Gaṅgas they too seem to have been migrated from Karnataka. Rāyavanarāyi has not yet been identified. But the Kadambas were ruling over parts of Karnataka and a search of the place name Rāyavanarāyi in Karnataka would be rewarding. In another charter of the 10<sup>th</sup> century, Ugrakhedi, who was a *pālaka* or a headman of the gift village, is described as an ornament of the Kadamba-kula belonging to the Nidusanti-varṁśa.<sup>19</sup> In passing it may be noted here that the Kadambas of Kalinga had the personal name generics like *-khedi*, *-arṇava*, etc.

The Asanapat (Keonjhar District, Orissa) Naṭarāj image inscription makes us believe that Śatrubhañja, the lord of Vindhy-āṭavi, belonged to the Nāga family. The inscription is assigned to the 6<sup>th</sup> century AD. D.C. Sircar, who edited the inscription, is of the opinion, "this inclusion of the hilly jungle of the Keonjhar District

in the Vindhyan forest supports the belief that all the ranges running east to west or west to east in the Central belt of India were known as the Vindhya.<sup>20</sup> Two Bhaumakara charters of the Bhauma era 103 to 839 AD state that Tribhuvanamahādevī, the queen-mother, was belonging to the Nāga family (*Nāg-ōdbhava-kula*).<sup>21</sup> But in her own charter issued in the Bhauma era 160 (896 AD), she declares herself to be a daughter of Rājamalla, 'the frontal mark of the southern region' (*dakṣiṇa-sāmukha-tilakasya Śrī-Rājamalladēvasya*, 1. 11) and also assumes a secondary name, i.e. *Sindagaurī*.<sup>22</sup> On the basis of these evidences, Rājamalla has been identified with a Nāga king of the Sindavāḍi of the Karnataka region. The Madras Museum plates of Narēndradhavaḷa further make us believe that *Rāṇaka* Ghonḡhaka was a scion of the Nāga family hailing from Dharaṇimpha or Dharanai.<sup>23</sup> These are all isolated facts of history and it is difficult to deduce a connective history of the family solely basing on them.

To cite another example, there are altogether six copper plate grants issued by six different rulers from different places of western Orissa.<sup>24</sup> The rulers further claim that they were belonging to the Rāshṭrakūṭa, Rāshṭra-kula or Mahārāshṭra-kula family and in atleast two inscriptions it has been mentioned that they migrated from Lāṭṭalora, identified with modern Latur in the

Osmanabad district of Maharashtra. All these rulers ruled over small principalities in subordinate capacities and on the basis of the internal and circumstantial evidences, they have been assigned to the 9<sup>th</sup>- 11<sup>th</sup> century. The Bonda plates of Parachakraśalya which is assigned to the 11<sup>th</sup> century on grounds of palaeography, clearly records that the king was belonging to the Rāshṭrakūṭa family of Lāṭṭalora.<sup>25</sup> Parachakraśalya might not have migrated from Maharashtra in the 11<sup>th</sup> century. He could have been a distant scion of the already moved out stock of the ruling family, but he was proud of connecting himself to the original place and family. Thus, in spite of the fact that they moved out of Maharashtra long before, they kept up the tradition of referring to their original homeland from where they emigrated to Orissa.

The Tunga copper plate grants tell us that the rulers of the family were belonging to the Śāṅḍilya *gotra* and they hailed from Rohitāgiri or Rohtasgarh in Bihar.<sup>26</sup> Rohitāgiri is also mentioned as the original homeland of the Chandras of Bengal. In the Bonai grant, Rāṇaka Udayavarāha is claimed to have belonged to the Mayūra-varṁśa and hailed from mount Chitrakūṭa, the abode of the sage Vaśishṭha.<sup>27</sup>

In the Upalada plates of Rāṇaka Rāmadēva, the ruling chief is styled as *Tailapa-varṁś-ōdbhava* or 'born in the

family of Tailapa.<sup>28</sup> B. Ch. Chhabra believes that the chieftain could have been an indirect descendant or a distant relation of the Chālukya king Tailapa II, who is credited with outstanding military achievements. In support of this identification, he draws our attention to the *lāñchhana* consisting of a standing boar, an elephant goad, etc., depicted on the seal of *Rāṇaka Rāmadēva*'s inscription, is the same as is usually found on the seals of the Chālukya records. According to him, "we may thus suppose that the *Rāṇaka Rāmadēva* was a feudatory of and related to a Chālukya ruler subsequent to the time of the Chālukya Tailapa II whose death occurred towards 998 AD."<sup>29</sup>

Lakshmaṇarāmadēva, the actual donor of the Chicacole plates of the time of Madhukāmāṇaya of Gaṅga year 526 (1024 AD) is called as an 'ornament of the Kudāla family' *Kudāla-varṁśa-kula-tilaka*)<sup>30</sup> But the same person is referred as belonging to the Tailimi family in another charter of Gaṅga year 550 (1048 AD).<sup>31</sup> Such conflicting evidences need to be probed into and sorted out.

Besides, Amarārya-kula, Drumarāja-kula, Ayana-kula, Naggari-Sālukī-kula, Vrāgaḍi-kula, Varman-kula, Tumbura-varṁśa, Bhavāna-varṁśa, Virāṭa-varṁśa, and so on, are some of the family names of certain Kshatriya ruling families or some secular donees mentioned in the

epigraphs of early medieval Orissa. None of the records specifying the above family names speak about their respective original home lands. But the occurrence of these family names in the inscriptions or sources of other parts of the sub-continent would definitely enrich our knowledge about their place of origin and possible migration.

### III

It is a known fact of history that Orissa remained outside the pale of the Vedic civilization as late as the age of the brāhmaṇas. The early stratum of the normative texts further prescribed expiatory rites for the purification of the brāhmaṇas who visited this country. But contrary to this popular injunction, the early medieval Orissa witnessed constant flow of the learned brāhmaṇas to different parts of Orissa. A large number of brāhmaṇas migrated to Orissa in order to perform several Brahminical ceremonies and the Brahminical settlements multiplied during the period. Although the inscriptions of Orissa of the 4<sup>th</sup>-7<sup>th</sup> century do not furnish much evidence about the place of migration of the brāhmaṇas, in the subsequent period we get copious reference to the brāhmaṇas migrating to Orissa from different parts of India. A preliminary investigation of the source materials reveals their pattern of migration. It was

the normal practice that the brāhmaṇas after leaving their original home lands moved to distant places and took up residence at some places inside the kingdom, before being granted a piece of land or a village or villages by the donor. The inscriptions furnish the place of migration, the place of residence and the village in which the grant was made. The toponymical study of such place names is significant both socially and culturally. The bigger territorial units like Kāśmiradēśa, Madhyadēśa, Śrāvasti-maṇḍala, Rāḍha, Vareṇḍri-Vaṅga, Puṇḍravarddhana, Kārmārūpa, Vingipataka, Mālava, Dakṣiṇāpatha, Gaṅgavāḍi, Kāñchideśa, etc., as places from which the brāhmaṇas emigrated to Orissa and other parts of the sub-continent are fairly understood.<sup>32</sup> Sometimes, specific place names like Ṭakkārī, Kolāñcha, Lāṭa, Avanti, Śrāvasti or Śrāvasta, Hastipada or Hastigrāma, Mutāvasu or Mukṭāvastu, Mathurā, Ahichhatra, Soṇabhadra, Nāgapura and so on, as places of emigration also occur in the inscriptions and they have been identified by scholars, of course, without unanimously. The problem is compounded when the place names like Ṭakkārī, Śrāvasti, Hastipada and Mukṭāvastu are located by some in Madhyadēśa or modern U.P., others prefer to identify them with places in Vareṇḍri or north Bengal. One way of resolving the problem is to interpret that the brāhmaṇas who originally hailed

from these places in Madhyadēsa, later on settled in north Bengal and named their new settlements after their respective original habitats. But an analysis of the personal names of the brāhmanas migrating from these places and their *gōtra* and Vēdic affiliations would be extremely rewarding. In passing it may be noted here that the brāhmanas of Takkāri, Kolāncha, Hastipada and Muktāvastu were belonging to the *gōtras* of Bharadvāja, Śāṅḍilya, Parāśara and Kāśyapa respectively and all of them were students of Śukla Yajurveda. Another important dimension of study is that most of place names referred to above were urban centres of the early medieval India and were located on the important trade routes. The question of Brahmanical immigration can be linked up with the decay of urban centres in north India in the early medieval period and such a line of enquiry would unfold the scheme of migration and possible reasons thereof.

Apart from these places we have a number of other place names included in the bigger territorial units, which have not yet been identified. Nidhanti, Suradā, Śrīvallagrāma, Śāluvigrāma and Khaduvāvalli in Madhyadēsa; Muktāvathi, Likhadiyā, Kāsili and Mahuvali in Śrāvastī or Śrāvastī-maṇḍala; Pachhabhū in Kauśāmbi; Mudhāudhā, Burallā, Talabhṛitakī, Manmanā, Tribhuvanapura and Droṇīālapuṇḍara in

Varendri; Tellaṅgala-bhaṭṭa-grāma and Phampalli-kandara in Rāḍha; Śrīgaṭik-āgrahara in Kāmarūpa-vishaya; Jambama Nārāyaṇapura in Puṇḍravarddhana; Palasa in Tirabhukti-maṇḍala; Vaṅgura-paṭṭana in Śrī-Mālava; Śrī-Kheḍa in Dakṣiṇāpatha, Vālutavuru in Kāñchidēśa; have not been identified as yet. Besides, there are a fairly good number of charters which only refer to the place of migration without mentioning the bigger territorial units. It is really difficult to identify them unless the same place names with other details are forthcoming from the inscriptions of other parts of the country. Thus, the original place names of the immigrant brāhmaṇas include Ilāpada, Āviddhā, Mangalavilā, Asisavithi, Poḍi, Pampāsarasi, Oḍayaśṛiṅga, Koṅkaleda, Śilāpuṅja, Parāśara-bhōga, Tālī, Vakhauda, Māddhila, Bhaṭṭa-Paroli, Ālapa-grāma, Baddha-kuṭi, Bhaṭṭa-Niroli, Chatuvdhi, Muleri, Vātala-vidima, Harapura, Khādali, Kharapurisha-maḍamva, Gaṇḍahariṇi, Peṭṭakallu, Chilli, Jalambura, and so on. In comparison to the famous or well-known original habitats of the brāhmaṇas, these place names are less known Brahmanical settlements.

A corollary of the identification of all the place names referred to above would prove a long way in establishing the urban-rural divide of the original habitats of the brāhmaṇas and would be helpful for the social historian



to understand the nature of immigration. A similar analysis of the place names of the donated villages would further reveal the pattern of mobility from urban to rural or vice versa. This line of enquiry of the social mobility of the brāhmaṇas and other professional groups has not been undertaken so far. I urge upon the social scientists, epigraphists and onomastists to come together to unravel the mystery surrounding the issue. The whole problem should be studied in pan-Indian context and it can conveniently be extended to Ceylon and south-east Asia.

I once again thank the organizers of the Conference for this honour and wish the session a great success. Thank you all for a patient hearing.

### Notes and References:

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2. For details see D.P. Dubey, "Sacred Complex of Prayāga: The Myth of Triveṇī", in L. Gopal and D.P. Dubey edited *Pilgrim Studies: Text and Context, Śrī Fulaharī Babā Commemoration Volume*, Allahabad, 1990, 136-56.
3. G.C. Tripathi. "Chitrakūṭa and Its Mahatmya", *ibid*, 157-69.
4. *El*. pp. XL, pp. 121-26.

5. *Ibid.* XXXI., pp. 31-36; XXXIII, pp. 251-54.
6. *Ibid.*, 1,355.
7. *Ibid.*, XXVII, pp. 319-25. Dvaitavana is familiar from the Great Epic as a forest where the Pāṇḍavas lived for some-time during the period of their exile. According to the *Mahabhārata*, it was situated close to a desert and the river Sarasvatī flowed through it. Named after the Dvaita Lake flowing through it, it was close to the Himalayas and lay between Taṅgana on the north-east and Kurukshētra and Hastināpura on the south east. (322)
8. *Journal of the Epigraphical Society of India*, XXVII, 25-48.
9. *Epigraphia Carnatica*, IX, 33, No. 140.
10. This is evidenced from an unpublished grant of Raṇabhañjadeva preserved in the Allahabad Museum, Allahabad. The inscription is shortly to be edited jointly by D.P. Dubey and S.K. Acharya in volume XIX of the journal *Pragdhara*.
11. A.M. Shastri, *Inscriptions of the Śarabhapurīyas, Pāṇḍuvamśins and Sōmavamśins*, Part II, Delhi, 1995, 376. It appears that Aghōraśiva *alias* Irhāchārya hailed from Phuṭṭapamti and resided at Nandapura, before receiving land grants from the king.
12. *El.*, XXVI, p. 126
13. *Archaeological Remains at Bhubaneswar*, second edition, Cuttack, 1981. 225.

14. *Ibid.*, 225-27.
15. *El.*, XXIII, pp. 78-80; XXVI, pp. 165-71.
16. *Journal of the Andhra Historical Research Society (hereafter JAHRs)*, I, pt. 1, 40-48.
17. *Indian Antiquary*, XVIII, 161-65.
18. *Journal of Bihar Research Society (hereafter JBRS)*, XXXV, pts. 1-2, 1-10.
19. *El.* III, pp. 220-24.
20. *Ibid.*, XL, pp. 124.
21. *Journal of Bihar and Orissa Research Society (hereafter JBORS)*, XVI, pt. 1, 69-83; *JAHRs.* pts. 3-4, 189-94.
22. *JBORS.*, II, pt, 4, 419-27.
23. *El.* XXVIII, pp. 44-50.
24. *The Journal of Orissan History (hereafter JOH)*, I, 1-5; II, 1-5; *Journal of Orissa Research Society*, III, 29-34; *Journal of Bengal Art*, VIII, 117-27; S.N. Agrawal, *Two Copper-Plate Grants form Western Orissa*. Menda. 2001, 15-23; *El.*, XXX, pp. 135-40.
25. *El.*, XXX, pp. 135-40.
26. *Ibid.*, XXXIV, pp. 96-104; XXXVIII, pp. 124-31.
27. *JBRS*. XXXI, pt. 3, 159-71.

28. *El.* XXIII., pp. 141-43.
29. *Ibid.* p.142.
30. *JAHRS.*, VIII, pts. 2-3. 168-70 & 180-82.
31. N.M. Rao, *Kalinga under the Eastern Gangas*, Delhi, 1991, 209-10.
32. Biswarup Das, "The Migration of Brāhmaṇas to Orissa", *Journal of Historical Research*, XX, 26ff.; *Proceedings of the Orissa History Congress*, Berhampur, 1977, 35-39; S.K. Acharya, "Brahminical Immigration to Orissa from South India", *JOH.* XXI, pp.94-99; Swati Datta, *Migrant Brāhmaṇas in Northern India, Their Settlement and General Impact*, c. AD 475-1030, Delhi, 1989, 37-55.

**OF PLACES, PERSONS AND LANGUAGE:  
AN EPIGAPICAL OVERVIEW OF  
MIDDLE AND LOWER DECCAN**

**Shrinivas V. Padigar**

It was an unexpected and pleasant surprise when I received a call from the office of the Place Names Society of India inviting me to deliver this prestigious endowment lecture. Although I accepted it without a second thought, later on I wondered how qualified really I was to deliver this lecture. My entry into the field of place name studies is relatively of recent origin, and I have hardly written anything seriously about the place names as a theme so far. With great humility, therefore, I submit before the learned scholars here that they may forgive me if this lecture turns out to be an amateur's attempt of looking at place names for their historical import. My acquaintance with the field of Epigraphy has from the beginning drawn my attention to place names, personal names and movements of people in space and time. Place names originate amongst people and their form depends upon so many things as location, topography, community affiliation, cultural situation, and more particularly the language used and what not. Their study can be fruitful in knowing diverse aspects of history. Recently I have

been looking into the names of places and individuals occurring in the epigraphs particularly of early Karnataka and what follows is in fact a depiction of the hazy picture that emerged from such a study. Its theme will be related to Places, People, movement of people, spoken and literary language and the like.

## 1

The earliest place names noticed in the epigraphs of the Deccan are two: *Suvarṇagiri* and *Íśila*. Aśoka's minor rock edicts from the Brahmagiri group, comprising those found in Brahmagiri, Siddāpura and Jaṭiṅgarāmēśvara, all located in Chitradurga District of Karnataka, refer to these two as places of distinct political significance: Both were the headquarters of the *Mahāmātras*, the Maurya provincial officers:

From Suvarṇagiri the *Āyaputa* and *Mahāmatas* wish good health to the *Mahāmatas* of *Íśila* and inform that *Devanāmpiya* commands thus.

Scholars are divided as to the modern equivalent of *Suvarṇagiri*. What is important for us to note is the fact that it was a larger administrative headquarters than *Íśila*. This is suggested by the reference, apart from the *Mahāmātras*, to the presence there of *Āryaputra*, the prince-viceroy related by inference, to the royal house

of Magadha. Among the so far known places of great significance in the Deccan during the Maurya period, the recent discoveries have made it clear that the environs of Sannati in Gulbarga District formed an exceedingly important nucleus of Maurya activity in the Deccan. The southern part of the empire of Aśoka was probably a newly conquered territory along with Orissa, a fact suggested by the discovery in Sannati of the separate edict hitherto found only in Orissa. It is well known that its contents were meant as instructions to the officers of the newly conquered territories and the neighbours beyond. The discovery of Major edicts of Aśoka, of an inscribed portrait of the Sātavāhana period, of the *Sakya-mahā-chaitya* at Kanaganahalli, and of the huge township of the Sātavāhana period whose antiquity could go well into the Maurya period all go to show that Sannati was as important site for the Mauryas under Aśoka as it was for the Sātavāhanas. Hence, Sannati deservedly seems to be a major contestant for identification as Suvamṇagiri of the Brahmagiri group of Aśokan edicts.

It is well known that Aśokan epigraphs are in a Prakrit language, said to be close to Māgaḍhi, which was accorded pan-Indian status by the rulers of Magadha, who were the builders of the first and last ever extensive empire of ancient India. Aśoka used it for a major part of his empire as the principal vehicle for communicating

*Dhamma* visualised by him. Of the two place names Suvannagiri is clearly of Prakrit origin. In the light of the trend noticed in the epigraphs in the sequel, I feel that Suvarṇagiri is a name probably rendered into Sanskrit or Prakrit of what was Dravidian name. The name Sannati, locally spelt as *Sonti* seems nearer to Suvarṇa-gutti, *gutti* standing for an elevated area, hence likely translated as *giri*. What was the original Dravidian word that stood in this name for Suvarṇa is not easy to decide, though it is not unlikely that it was *Pon*, thereby the reconstruction would be *Pon-gutti* or *Hongutti*. In *Sona-gutti* or *Sonti*, the repeated use of Suvarṇa may have caused the survival of Sona (Skt:Suvarṇa). The name may have something to do with the gold resources in the nearby region of modern Raichur District.

The second place is *Iśila*, which has particularly drawn attention of the Kānnadiga as the first ever Kannada place name known. Its identification is not certain but there is no doubt about its being a sub-provincial headquarters in the southern precincts of the Maurya empire. It is believed that this name derives from the Dravidian root *iyal*, meaning 'to shoot an arrow'. And it is suggested that it was something like a military garrison. Or, is it a name formed by two words, *is'u* and *il* meaning 'arrow' and 'house' respectively in Sanskrit and



Dravidian, and hence a 'storing place of arrows (weapons)' or a garrisoned fort. Could it be one of the 30 forts or fortified towns of the south mentioned by Megasthenese? Isila finds mention again in a 2nd-Century inscription from the Kanaganahalli *Stūpa* near Sannati. A person hailing from Isila sponsored a *patta*, stone slab, skirting the *Sākya-mahā-chaitya*. Like many other townships of the Maurya-Sātavāhana period, this also likely saw the decline and desertion after 3rd Century.

These two place names are enough proofs of the existence of a people's language other than Prakrit or Sanskrit in this region by Aśoka's time. For want of a better nomenclature, we may address this language as Proto-Kannada. The Prakrit records of Aśoka were not necessarily meant to be read and understood by all his subjects. The tone of the epigraphs makes it clear that the contents were to be disseminated first to principal officers of the region and thence to their subordinates, and further down the ladder to people at large. The Eṙraguḍi Minor edict II makes this clear:

The beloved of the Gods ordained that the *Rajjukas* should be ordered to command the *Rashtrikas* in turn, to instruct the people of the countryside as follows...

The process would have been effective at regional level only if the local officers were bilingual: Those who could

understand Prakrit and also orally translate the edict theme into the vernacular for people at large. Hence it may be drawn that the common subjects in the area were by and large a non-literate people having their own language, apparently Dravidian. Judging from the evidence at Brahmagiri, one of the components of these subjects could be the Megalithic people. There is a strong tradition of identifying Megaliths as Moriyara-mane (abode of Mauryas), *Moriar-mmala* (burial complex of Mauryas), the latter name being recorded as early as 7th Century in a Gaṅga inscription.

It would seem that Sanskrit and Prakrit as elite and spoken languages had made entry into the Deccan quite early, certainly before Aśoka's time. His inscriptions preme the presence of elite groups in this region. In one of his edicts he says that there is no region in *Jambūdvīpa* where there are no *Brāhmaṇas*, except that of the Yonas. Further in the Eṙraguḍi version of the edicts, the local officers are instructed to appeal to Brahman teachers to impress on their pupils to follow the path of *Dhamma*. There is also the strong Jaina tradition which believes that Chnadrugupta Maurya, along with monk Bhadrabāhu, migrated to the south and reached Śravaṇabelagoḷa. Early Tamil Brāhmī inscriptions affirm the presence of the Jainas in the South. A 2nd-Century BC epigraph from Eḷadipāṭṭam

Cave in Sittaṇṇavāśal (Pudukottai, TN) records that one Ṇayar sponsored a stone atīḥāna (platform) for *Kavuti* of Kumulūr in *Erumināt* (*Erumai-nāḍu*). *Erumai-nāḍ* is equated with the region around Mysore. Thus apart from Brāhmaṇas, the Jainas also would have brought about the Prakrit language into the Dravidian speaking area before Aśoka. Kautilya insists that trade in *Dakṣiṇāpatha* was lucrative. This would mean that moving merchant communities were active in peninsular India even before Aśoka, thus acquiring for Prakrit a pan-Indian status. In his effort of promoting Buddhism, Aśoka brought a Buddhist wave into the region which must have furthered the prospects of Prakrit. Because of this language rapport, the interests of Brahmanical, Jaina and Buddhist communities were well served by the upper classes. Bilingualism was a necessity for these communities as they had to deal with the local population. For the sons of the land the culture of these communities was theoretically superior so as to command respect. Language interaction thus would have led to percolation of Sanskrit-Prakrit words into the regional language, enriching its vocabulary by borrowed words. This was a significant process contributing to raising a non-literary language to the status of literary language in course of time. The above process, which we may perhaps call Sanskritisation, was not just restricted to introducing Sanskrit-Prakrit

vocabulary into the regional languages. Its projections are seen in rendering into Sanskrit of names of places and provinces. Above we pointed out the possibility of Suvamṇagiri being a translated name of a place, probably drawn from *Pon-gutti*. A further evidence may be traced in Srilankan Buddhist chronicles. An excellent case in point is the Buddhist rendering of *Erumai-nāṭ* (*nad*) as *Mahisha-maṇḍala* in *Mahāvamśa*. Aśoka, according to this work, sent Buddhist Bhikkus to various regions within and without his dominion, and it was there Mahādēva who was commissioned to *Mahisha-maṇḍala*. This substitute in fact seems to have replaced the original Dravidian *Erumai-nāṭ*, as in later inscriptions there are references to *Mahisha-vishaya*. *Naḍu*, which in Kannada usually meant a territorial division, was almost invariably rendered as *Vishaya* in Sanskrit inscriptions. Similarly, reverting back to the *Mahāvamśa*, there Rakkhita went to the region of Vanavasi. Vanavasi was again a rendering into Sanskrit of the Kannada *Banavase*. *Ase*, probably is related to Dravidian *ar*, which means a stream or river, meant a fertile agricultural land on either side of a river. Later inscriptions frequently refer to the place as *Banavase*, which has later on become *Banavasi* after its Sanskrit form *Vanavasi*. Numerous instances of places ending with *ase* may be pin-pointed even today in Karnataka. This was a strong trend in the succeeding

periods also, as will be seen from Sanskrit rendering of local names. Some places obtained a Sanskritic alternative name: Banavase for instance was referred to in inscriptions as *Sañjayanti* or *Vaijayanti*, the city of god Indra.

2

Except for those of Aśoka most inscriptions found in Sannati and its environs belong to the Sātavāhana period, the first three centuries AD. With a few exceptions, their language is Prakrit. They comprise names of individuals of various classes and record sculptured stones set up in memory of deceased persons or donations of *stūpa* components by individuals. The inscriptions mention among others, persons hailing from Ísila, Kotura, and Kopana. About Ísila, we have already made mention. The remaining two names, Kotura, and Kopana, derive from Dravidian. Kotura is probably identical with Kotturu in Bellary Dist. The name derives from *Kot* (an oronym), a form of *Kōḍu*, meaning a hill, and *ur*, meaning a village or settlement. Similarly *Kopana* (modern Koppala) seems to derive from *Kuppa+ana*, meaning a *kuppa*, 'settlement', *ane* meaning 'a very steep hill'. It is interesting that all these can be related to settlements that had topographically prominent hill or hillock in the vicinity. There are other places like Mudana, Ahimarika,

Sirikhiriya, Bamhi, etc. which cannot be identified at present.

Among the names of individuals occurring in Sannati inscriptions, the following names are curious, and perhaps smell Kannada: A memorial was set up for Nagipa of *Kapadarasa[ka]* household (washer man?) belonging to Sirikhiriya. Its likely form is Nāgappa, a typical Kannada name. Another memorial was set up for *Vaniya* (merchant) Senanha. Its reconstructed form could be Senanna. Similarly for Nana a memorial was set up. Nana may actually be Nana or Narana, a colloquial form of Narayana. A broken slab records the name Samkapa. This recalls *Samkappa/Sangappa* (Skt. *Samgamesha*). Sātavāhana king Hala's *Gahasattasai*, a collection of Prakrit *gahas*, is said to contain such typical Kannada words as *tuppa* (ghee), *pode* (beat) and *tir* (accomplish).

Prakrit speaking merchants, apparently bilingual, were quite on the move in the empire during the Sātavāhana period. At Karle in Maharashtra, for instance, we have reference to Bhūtapāla, a Setṭi of Vaijayanti, i.e., Banavāsi, sponsoring a huge *chaitya-griha*, 'unsurpassed in Jambūdvīpa'. A rich Kannada merchant obviously was frequenting upper Deccan for business. There could be many others like him.

The urbanization process picked up great pace at the beginning of the Sātavāhana reign. It strengthened the interregional movement of upper classes and religious groups. It also promoted the use of Prakrit as a pan-Indian language among them. Vadagaon-Madhavapur in Belgaum, a flourishing town of the Sātavāhana period (2<sup>nd</sup> Cent. BC-3<sup>rd</sup> Cent. AD), has yielded a curious Prakrit inscription of 2<sup>nd</sup> Century AD (*USVE*, No. 109, 105 A.D.). It reflects on the movement of northern Brahmins into Karnataka region. The record mentions the setting up of a pillar in memory of the deceased brāhmaṇa Sōmayaśas of Kāśyapa *gōtra* who hailed from Sākēta, i.e., Ayōdhya. His friend, Balaparya and local people together set up the stone pillar in his memory. Sōmayaśas was apparently among those fresh entrants from the north who had settled down in this region. A similar situation may be construed in the context of the whole of Karnataka. Its projections are seen in the gradual increase in non-Buddhist religious grants from 3<sup>rd</sup> Century AD.

The Malavalli inscription of Vishṇukada Chuṭukulāhanda Sātakanni (3rd Cent. AD) is the first known *Devadeya-Brahmadeya* record of the Kannada land. It records grant of village *Sahalatavi* to a brāhmaṇa named Kondamana, son of Takinchi, for the enjoyment of god Malapalideva. Here the place name Sahalatavi is

interesting because it suggests a land that has been freshly cleared for cultivation in an otherwise forested region. Later, the grant was revived during Kadamba Śivaskandavarma, probably identical with Mayūravarma, to Nāgadatta, a descendant of Kondamana, along with 12 more villages. (*CKI*, No.1). Both records are in Prakrit. The 13 villages mentioned in this record are as follows: Somapatti, Konginagaram, Mariyasa, Karipendola, Aparā-Muchchundi, Kunda-Muchchundi, Kappennala, Kundatāpukam, Vettakki (probably Vellakki), Veguram, Konatāpukam, Ekkaddhaharam and Sahala. While in this list Sahala represents the earlier Sahalatavi, probably because it had lost the dominant *atavi* or forest feature, the remaining suggest local place names, sometimes Dravidian and sometimes partially mixed up with Sanskritic rendering. Thus, while Mariyasa (obviously Mariyase), Kunda-Muchchundi, Kunda-tāpuka, Vettakki or more properly Vellakki, Veguru seem local and reasonably faithful names, Aparā-Muchchundi (probably for Padu-Muchchundi) and Kongi-nagara seem mixed up names. Of these places Mariyasa/Mariyase is identified with modern Mattikote, an inscription of which place in 1077 refers to it as Mariyase. (*EC*. VII, Sk.292); Karipendola with Karinelli; Aparā-Muchchundi with Agrahara Muchhudi; Kunda-Muchchundi with Mayitammana Muchhadi which is referred to as Mulcundi,



Muchchundi and Muchukundapura in later inscriptions (EC. VII, Sk 275, 276, 278 and 279); Kunda-tapukam with Tevara-teppa (EC VIII, Sb No.345); Vellakki with Bilaki; Veguram with Begur; Kona-tapukam with Kuniya-teppa (EC.VIII, Sb 338) or Kuni-teppa. All these are within a radius of 20 km from Malavalli, the findspot of the epigraph. It seems that even *Kunda*, meaning a hill, was assumed by the composer to be of Sanskritic origin, though it is not. Hence it was used as equivalent of *Temar*>*Tevar* which means a mound or a hillock.

### 3

The Kadambas of Banavasi and the Gangas of Kolalapura assumed power in western and southeastern parts of Karnataka more or less simultaneously about the beginning of 4<sup>th</sup> Century A.D. Perhaps Samudragupta's campaign in South India coincided with the beginning of their power. Kadambas were Brahmanas and the founder of the dynasty Mayura was inclined to Vedic learning. They introduced Sanskrit as the language of the epigraphs. Out of fifty odd inscriptions so far reported only one, the first, is in Prakrit, only three are Kannada and all the remaining are in Sanskrit. The situation in Ganga region is no different. Prakrit as studied language attracted certain Ganga rulers who boasted of composing commentary on certain Prakrit works. But except a

few Kannada records from 6<sup>th</sup> Century onwards, all their epigraphs are in Sanskrit. Hence this period may be aptly described as one of a great Sanskrit wave. Most epigraphs are copper plate records, registering grants of land or villages to brāhmaṇas (*Brahmadēyas*) or rarely to Jaina and Buddhist establishments. It would appear that Prakrit had become and pedantic language restricted to Jainas and Buddhists, and its earlier pan-Indian status had been appropriated by Sanskrit. The rise of Brahmanical religions and acceptance of Brahmanical ideals coupled with ascent of classical Sanskrit seem to have contributed to the changed situation. A look at the names of the Kadamba kings would bring home the extent of classical influence in the region. Raghu, Priyavrata, Kākustha, Aja, etc., were all names of famous kings of the Raghu lineage of Ikshvāku family. Kākustha's *Tālagunda prasasti* is a fine *kāvya* composition of poet Kubja in classical Sanskrit. It makes no secret of the Kadamba political-cultural ties with the north by mentioning the Guptas among those with whom Kadambas had struck matrimonial relations. Classical Sanskrit learning had become part of curriculum for the ruling class and in religious establishments.

The majority of the Kadamba and the Ganga epigraphs being *brahmadēyas* and grants to religious establishments, the use of Sanskrit satisfied the purpose.

The deal was between the ruling class and the religious groups both of whom could do with Sanskrit. The copper plate epigraphs were proofs of holding the titles of granted land or village and the tax exemptions permitted to the title holders. Officers were also acquainted with Sanskrit for verifying these titles and claims. So far as the people at large were considered, these mattered little as long as their personal holdings were not in jeopardy.

The interesting aspect of these Sanskrit epigraphs from language point of view is the inevitable incorporation of names of localities, administrative divisions, borders of donated land or village, etc. These had to correspond to the true names for the purpose of clarity. Names of places, localities, topographic features are sometimes mentioned reasonably faithfully, such as Malapalli, Kirunirilli, Kadalakalani, Multagi, Malkāvu, Āsandi, Alūru, Morade, Kirukuppādūru, Naridavilenāḍu, Nāyaru, Kūḍalūru, Iḍiyūr, Kallaṅgōḍu, Mōgūru, Eśala, Ambilakundi, Mukundi, Mukunda etc. However, the tendency to folly or partially Sanskritise the names in certain cases did continue: Aparā-Muchchundi, Sthāna-kundūru, Bṛihat-Paralūru, Mahā-Kāyṭaka, Pālaśika, Kardamapati, Mahā-Malapalli, Tri-parvata, Paṅktipura, Nadimadhyadēśa, Mahishavishaya, Matri-Sarit, Mahā-Veṅguli, Dahraka-Veṅguli, etc. which all sound artificial for the region. It was

not exact rendering in all cases. Of the above, we can reasonably well identify the equivalents. Sthāna-Kundūru is modern Talagunda; Bṛihat-Paralūru is Hire-Haralūr; Pālasika is Halaśige, modern Halashi; Kardamapati could be Kēsaravalli; Mahā-Malapalli is Hire-Malavalli; Tri-Parvata can now be identified with the headquarters of the Mukundahara of Kadamba inscriptions, equivalent to modern Mulugunda, probably Chinna-Mulugunda in Haveri District; Paṅktipura is Pānuṅgal, modern Hānagal; Naḍimadhyadēsa is *Eḍetorenāḍu* of later inscriptions; Mahisha-vishaya is the region around Maisūr originally called Erumai-nāḍu; Mātri-sarit is probably Tayi-halla or Abbi-halla or such similar name; Maha-veṅguli with Hire-Bengane and Dahraka-Veṅguli with Chikka-Bengane and so on.

Perhaps we may pause here to reconsider the meaning of the term *Pukkoli-kshētra* which occurs in considerable numbers in early Kadamba inscriptions. This has been hitherto understood by scholars as similar in meaning to *Khajjana*, *Khajjanaka* etc. meaning 'the area near the sea-shore on which a thin layer of sand accumulates after the ebb-tide coming through inlets' and 'a rice field created out of such an area near a hillock by erecting embankments on the three other sides', or 'a field created by reclamation of the river-bed.' Now it is being understood as 'land inundated by floods of the ebb-tide.'

The word *Pukkolli* occurs in certain cases independently while in others with a prefix as *bamdu-pukkolli* and *kanasa-pukkolli*. The Arga plates of Bhōja Kapalivarman mention *Pukkolli-khajjana* located in Upari-sadaka on the boundary of Sivapurakagrāma. In all cases except two from the coastal area of Honnāvar and Karwar, *Pukkolli* is mentioned in epigraphs of *Malenāḍu* belt, not only in copper plate records but also in stone records, such as the Gudnapur pillar inscription of Ravivarma. These suggest that *Pukkolli* is not necessarily associated with a land near sea-shore and inundated by ebb-tide, but also with regularly inundated cultivable land near a stream or below a tank. The last occurrence of the term is in a 10<sup>th</sup>-Century Kannada stone inscription from Devavrinda in Chikkamagalur District.

In the whole gamut of fifty odd epigraphs of the Kadambas, there are only three epigraphs in Kannada. All the three provide the background for introduction of Kannada in the field of epigraphy. The first of these is from Halmidi in Hassan District, issued about the mid-5<sup>th</sup> Century AD and assigned in the reign of Kadamba Kākusthavarma. It was, for certain, composed by a person well versed in Sanskrit as indicated by its opening verse in Sanskrit invoking Vishṇu. This Kannada record is flooded with too many Sanskrit words. And the structure is such that some amount of uncertainty

also prevails in comprehending its content. The Kannada words used are *āle*, *nādu*, *appor*, *irvvar*, *pogale*, *kad-iridu*, *bāḷgaḷchu*, *araśa*, *kurumbidi*, *alivonge*, *galde*, *pattondi*, *vittar*, *Arakella*, *Palmadi* etc., of which *Palmadi* is the name of the place and *Arakella* is the name of a person. *Galde*, meaning wet land, *Pattondi*, equivalent of *Daśabandha* (one-tenth of the produce connected with tank), *Kurumbidi*, a tax term of uncertain meaning, are connected with land and tax. It should be noted that this is essentially a grant honouring a hero of war named *Vija-araśa*, with what is called *bāḷgaḷchu* (ceremony of washing the blood-stained sword). Its purport testifies as to why it is composed in Kannada; it was a basically a non-sectarian record connected with the honouring a war-hero.

The second is another stone record hailing from Kelagundi in Shimoga district. It is a memorial stone (*paḍugal*) set up for Kalagujjaini (?), the senior queen of some chief in the reign of (Kadamba) Ravivarma. It may be dated from the early part of 6<sup>th</sup> Century. It may be emphasized that this is also non-sectarian, non-Brahmanical record.

The third is a 7<sup>th</sup> Century stone inscription from Kampili (Yellapur Tk. Uttara Kannada dist) which is a *dēvabhōga* grant of Mauryavalli to a god of Kāmpilli by

Dharmasēnāvāra. It was meant to be set up in front of the temple for public notice.

Within 50 years or so after the Halmidi epigraph, already the first verse in Kannada figures in an epigraph from Tamatakallu in Chitradurga district (c. 500 AD). The *dvitīyākshara-prāsa*, a fundamental aspect of Kannada verse, is faithfully adhered to in this composition. Interestingly, the verse is in *Kanakabjini*, a rarely used Sanskrit metre, and is again dominated by Sanskrit words. Its merit is that it demonstrates that Kannada has been already raised to the status of literary language. Kannada had struggled its way for reaching that status and about at least a century before literary compositions may be deemed to have begun in that language.

A Gaṅga inscription of first half of 6<sup>th</sup> Century from Seragunda in Chikamagalur district contains 90% Kannada words though it does contain number of scribal errors: an indication of a language struggling to adjust with the script.

It needs to be emphasised that all these records fall outside the core region of best Kannada speaking area, Tirulgannāḍa-nāḍu, delimited by the author of *Kavirājamārga*.

The Chalukyas of Bādāmi began as a small kingdom under Polekēśi I (543 AD) and soon attained the status of a large empire stretching from the Narmada to the Kāvērī. The Gaṅgas and Āḷupas, their trusted nominal subordinates were their allies. It was truly a classical age for Kannada culture in every field.

Certain names of the Chalukya rulers are interesting because they remind us of a tendency otherwise noticed in mentioning places. The establisher of the kingdom was named *Polekēśi* and so was his grandson, the great *Polekēśi* II. Ramesh relates the *pole* part of this name to Dravidian *Punai*, 'to tie into a knot'. Others have suggested 'lusturous', 'tiger', 'impurity of childbirth' etc. *Pole* can also be 'sin' and together with the other part *Kēśi*, which connotes Kēśava or Kṛishṇa, it could mean 'Kṛishṇa, the destroyer of sin.' Eṛeyamma (the Black lord = Kṛishṇa) seems to be his true name. In fact it has been employed of Polekēśi II, in such forms as *Eṛeyitiadigaḷ*. *Pūgavarma* is another name, equated with Kīrtivarman I by assuming that *Pugal* can have an extended meaning of *Kīrti*. *Kīrtivarman* I and II are referred to as *Kattiarasa* which is clearly a Kannada name. There were also princes and princesses named Piṭṭi-amman, probably Pṛithvīvarma, *Vijjika*, or *Vijayakka*, Vijayamahādēvī, and



Lokatenirmmaḍi. In addition we may note also the names of craftsmen figuring in the vicinity of caves at Bādāmi, Aychasami-kalkuṭṭi, Duttōja, Kolimañchi, Kottimañchi, Arikke, Nelavalke, and so on which suggest a strong vernacular base in naming persons.

Sanskrit dominated the epigraphs of the Chalukyas, but Kannada was used more frequently than earlier. The *Brahmadēyas*, *Dēvadēyas*, grants to other religious establishments, registered on copper plates were invariably in Sanskrit. Tendency to put Sanskrit equivalents for places and geographic features continued to prevail. For example *Kiśuvoḷal* (=Paṭṭadakal) became Raktapura, Handigola (=Varāhataṭāka), Bādāvi (=Vātāpi), Ayyavoḷal (Āryapura), Puṛigeṛe (=Purikara-nagara) etc are some well known examples. There were certain inscriptions in Sanskrit on stone, in which also a similar tendency is registered. For instance, the Mahākūṭa inscription of Maṅgalēśa (595-96 AD), mentions these ten places, some in Sanskritised form, which can be equated with the present day villages: Sriyambataka - Siribadagi; Nasave (2 numbers), i.e., Cikka-Nasavi and Hire-Nasavi; Vrihimukha - Nelavigi; Kesuvoḷal - Paṭṭadakal; Kendūra - Kendūra; Manya - Manneri; and Nadigrāma - Nandikēśvara. All these are located in Badami Taluk. Tirmari (2 numbers, i.e., Cikka Tirmari and Hire-Tirmari) could not be identified, but there is a village

named Turamari in Hungund Taluk. Āryapura is the same as Aihole in Hungund Taluk.

The suffixing of numerals to territorial divisions finds first mention during the Chalukya period. *Mahārāshṭraka-traya* with 99000 villages in it referred to in Aihole inscription of Polekēśi II is well known. In other cases like Belvoḷa-vishaya, Kūhuṇḍi-vishaya, etc. though numerical suffixes are not found, they must have been in use in the vernacular. There is at least one clear instance of use of numerical suffixes. Balligave (Shikaripur Taluk, Shimoga Dist) inscription of the time of Vinayāditya mentions Nāyarakhaṇḍa and Jeḍugūr, *eraḍum-nāl(d)* (two nāḍus) and *ir-e lpattu* (two seventies), thereby suggesting that there were two nāḍus, that they were Nāyarakhaṇḍa and Jeḍugūr and that each of the two comprised 70 villages. This apparently is a reference to Nāgarakhaṇḍa-70 and Jeḍugūr (Jiddulige)-70.

Epigraphs give clear instances of movement of people from elsewhere into this part of the Deccan or from here to elsewhere. The first instance comes from Bannikoppa in Haveri District in the reign of Vijayāditya. It refers to a person coming from *Uttarāpatha* and erecting a temple dedicated to Arjunīśvara and Nandīśvara at Banniyūr, i.e., Bannikoppa. A second instance is noticed in the Pattadakal Trisula pillar inscription of Kīrtivarma

II. It refers to one Jñānaśivāchārya, a disciple of the grand-disciple of Bhagavat-pūjya-payōbhakshipāda, who hailed from *Mṛigathanikahara* on the northern bank of the river *Gaṅgā* and had settled in the Vijayēśvara temple at Paṭṭadakal. The inscription, apart from disclosing the original habitat of Jñānaśivāchārya, suggests fresh entry of Śaiva religious groups into this region. In the reign of Polekēśi II, in Ratnagiri-Raigad region, we come across a brāhmaṇa named Nārāyaṇasvāmin, a resident of Drāviḍa-vishaya. Likewise the Nausari plates of Avanijanāśraya Pulakēśi, a contemporary of Vikramāditya II, a Brāhmaṇa named Kanchala, son of Gōvindali or perhaps Gōvindadi was recipient of the grant village Padraka near Nausari in Gujarat. While the names of the donee and his father are interesting, more interesting is the fact that the donee was a migrant from Vanavāsi, apparently Banavāsi in Karnataka.

An additional point of interest for the period of the Chalukyas is the frequent reference in imprecatory part to Vāraṇaśi in Kannada and Telugu inscriptions. This is also significant because it seems to suggest the rise of Śaiva-tīrthas in religious tradition, with Vāraṇaśi as the superior most. Later references to Dakṣiṇa-Vāraṇaśi in this region seem to draw from this new trend begun during the Chalukya period.

The Kannada epigraphs were issued in Chalukya region essentially in non-Brahmanical context. The earliest are those recording names of numerous craftsmen in the vicinity of the caves. On the boulder of Cave III at Bādāmi we have a Kannada epigraph of Maṅgalēśa, which assigned to the *Mālakāras* (flourists) a portion of the income from the village Lañjikēsara that had been given to the *Kalmane* (Stone house=Cave). The Bādāmi inscription of 699 AD, issued by Vijayāditya to record the consecration of the *trikūṭa* temple dedicated to the Brahma, Mahēśvara and Viṣṇu, opens up with Sanskrit and donation part therein is registered in Kannada which is referred to as *Prākṛita-bhāsha*. An exemption of tax (*kavarte*) was made for the *Sammagaras* (Leather-workers) at Bādāmi. A beloved sule of king Vijayāditya, named Vinapōti made certain gifts to the temple at Mahākūṭa and gave away lands. This is recorded in Kannada. The honours conferred on the architects (*sūtradhāris*) of the famous Lōkēśvara and Trailōkyēśvara temple complex at Paṭṭadakal were recorded in Kannada. A term *mume-perjjerepu*, an honour involving consecration thrice, occurs in these inscriptions.

About the close of the Chalukya reign (mid 8<sup>th</sup> Century) some Kannada verses were inscribed on rocks at Bādāmi. The most famous among them is the *praśasti*

of Kappe-Arabhaṭṭa, composed in a *dēsi* meter called *tripadi*. There are others in such metres as the *Prithvī* metre. These are the earliest available Kannada verse examples from the *tirul* or core region of Kannada language as defined by *Kavirajamārga*.

In the southern part of Karnataka 7<sup>th</sup> – 8<sup>th</sup> Century period saw good number of Kannada verse compositions in epigraphs, in Maṅgaḷur (*SII*. IX-I, 392), Mysore, Dakshina Kannada and Śravaṇabelgoḷa. Śravaṇabelgoḷa being a Jaina site, has yielded some 30 metrical compositions (*Mahāśragdhara*, *Śārdūlavikrīḍita*, *Mattēbhavikrīḍita*, *Utpalamāla*, *Champakamāla*, etc) The earliest *kanda* verse appears in mid 8<sup>th</sup> century. (*MAR* 1920, p.23).

In the above overview, I have attempted to look into names of places, regions and persons found in epigraphs upto 8<sup>th</sup> Century AD of the Middle and Lower Deccan with a view to:

1. depict a picture of vernacular of the region which is fogged behind the Prakrit and Sanskrit used in inscriptions.
2. trace the context of emergence of usage of Kannada language for epigraphs.

3. trace the movement of people from outside into the region and from this region to outside for understanding its consequential import.

My sincere feeling is that a lot of work is still to be done from this angle and that there is lot of scope to do it.

## THE PATTERNS OF PLACE NAMES IN MEDIEVAL INDIA

G. S. Khwaja

I am really overwhelmed with the emotions at this moment as I have been given the honour of delivering Prof. Ku. Si. Haridas Bhat Shashtipoorthi Endowment Lecture in the XXIX Annual Conference of the Place Names Society of India, being held (in February 2010) at the historic medieval city of Aurangabad. As this is a gathering of onometologists, it will be certainly an interesting piece of information that this city was given the epithet of *Khujista Buniyad* (i.e. Auspicious Foundation) for being a place where Mughal Emperor Aurangzeb himself stayed for years together.

I want to express my deep gratitude to the patrons and office bearers of Place Names Society of India in general and Dr. Javare Gowda, Dr. K.V. Ramesh and Dr. M.D. Sampath in particular who are engaged for more than a quarter century, in imparting training to young scholars in interpreting epigraphs. I take it as nothing but the benevolence of the Society which deemed it fit to invite a student like me to deliver a lecture. I cannot call this deliberation a lecture before the gathering

of learned scholars. It is simply a sharing of knowledge which I gathered time to time in the company of scholars like Prof. Dr. S.A.Rahim, in the Nagpur University as a student and Dr. Z.A. Desai, Dr. K.V. Ramesh and Dr. B.R. Mani, during my career in Archaeological Survey of India.

In 2004 Dr. M.I. Quddusi had delivered a lecture in this endowment lecture series at Mumbai Conference. The topic was 'Study of Honorific Epithets'. The scope of his study was limited to the mint-names and epithets occurring on the coins. But I am making an effort beyond it to incorporate literary and epigraphical evidences too. In fact the pattern of naming places during the medieval period of history has many sections. One of them is of course the honorific epithets given to various cities and mint-towns but it constitutes only one of the four sections. The pattern has other sections too which will be discussed in the body of my presentation.

William Shakespeare might have found nothing substantial in name and obviously gives no importance to name by saying 'What is in a name?' but earlier to him and even after him names remained very important to men.

In the ancient time the Holy Scriptures, which were revealed time to time upon the chosen ones, assign different names to the Creator.



In the Holy Quran, which was revealed upon Prophet Muhammad (PBUH) in the early 7<sup>th</sup> century, there is a chapter named '*Al Hashr*' which in its concluding verses contains few names of Allah (*Quran* chapter LIX, verses 22-24). These names, in fact the attributes of Allah, have been designated as '*Asma-ul-Husna*' (Beautiful Names): At different places in Quran we come across nearly 99 names of Allah which are in fact His attributes.

In the same way Prophet Muhammad (PBUH) whom the Holy Quran was revealed upon has been addressed by many names. They are again 99 names or attributes.

In one of the sayings Prophet Muhammad (PBUH) says: 'Give good names to your child'. (*Hadith*).

By quoting these examples I mean to say that giving a good name to Allah, to Prophet and to any new born was always considered important in Islam. Even saints and *sufis* were given titles and nick-names keeping in view their status, position and contribution.

Abdul Qadir Jeelani, a 12<sup>th</sup> century saint from Baghdad (Iraq) was given a title of *Gauth-ul-Azam* (i.e. The Greatest Saint), Khwaja Moin-ud-Din Chishti (d.1236 A.D.) lying buried at Ajmer is worldwide called '*Gharib Nawaz*' (i.e. one who favours poor). In the same way if we talk about the saints of Khuldabad,

in the vicinity of Aurangabad City, we have among many others, celebrated saint Khwaja Muntajib-ud-Din, a disciple and spiritual successor to Khwaja Nizam-ud-Din Auliya of Delhi who all the way came to Daulatabad (the then Deogiri) in early 15<sup>th</sup> century and settled down at Khuldabad. He was given the nick-name of *Zarzari Bakhsh* for his benevolence of giving gold pieces to his poor devotees.

By citing such examples I want to say that the Muslim rulers following such traditions when came to India, adopted the same way for giving good titles to themselves after accessing the throne. They also started re-naming the places, appropriating them to their convenience of pronunciation or in many cases honorific titles were given to places in addition to their names, to signify their importance.

While discussing the phenomenon of giving or changing place-names in the medieval period we should keep in mind that the Muslims came to India in two different time brackets in two different roles. One is as traders and another is as invaders. The Arabs had close trade links with India since ancient time. They were visiting western coast of our country and interacting with native population. Even their settling down here and engravement of their deads is also reported in many

Arabic epitaphs from the coastal towns of Gujarat, Karnataka, Kerala and Tamil Nadu.

The Muslims, who came through Khyber Pass from Central Asian countries, were invaders who came solely to grab the power and treasures of India.

Both the groups were either Arabic or Persian speaking people who were not well versed with the Indian languages and their phonetic system. They definitely faced problems in understanding the correct names of people and localities because their phonetic system was quite different from that of the Indian languages.

The origin of Arabic alphabet can be traced to Aramaic characters of Nabayoth of Biblic period. Later on the Arab nomads developed their own script but the phonetic system of Arabic language remained based on 22 phones which the people of Ugarit had invented. Those were purely consonants represented in the Cuneiforms. The first alphabet of Arabic were derived from these 22 letters only, and the similarity between the sequence of the letters and phonetic value attached to each letter in both the languages is very interesting to note.

The Arabic alphabet do not have hard consonant. The same system was adopted by people of Persia when after the advent of Islam they adopted Arabic script

for their language which was otherwise being written in Pahlawi characters.

By this brief history of scripts and languages I want to say that for visitors from Arabia and Central Asia it remained always very difficult to pronounce Indian personal names and place names. To achieve a particular pronunciation the visitors' had only three orthographical marks as vowels whereas Indian languages were having nearly 12 vowels.

So whenever the Arabic and Persian speaking people came in contact with the people of India they preferred appropriation of personal names and place names for their easiness. Thus started a phenomenon in which the names were Arabicised or Persianized.

For Example in the absence of 'cha' in Arabic phonetics 'Chanakkya' became 'Shanak', and the same way for want of 'ga' the name of the city Mangrol on the western coast becomes 'Manjrol for Arab traders.

The same phenomenon took place in case of Abu Raihan Al Beruni's visit to India in 11<sup>th</sup> century. He adopted the same rule for appropriating Indian names and terms suited to Arabic phonetics.

Al Beruni, a great scholar and pen-man was well aware that the real problem in translating things from Sanskrit is the handicap of the Arabic to carry the phones that is

why while giving the names, he used brackets giving Arabic spellings of each name with the orthographical marks on them. He was very much aware of the importance of place names and changes occurring in them time to time. He had his own observations about this phenomenon. He writes while commenting upon *Samhita*.

“The names of countries change and particularly in the *yugas*. So Multan originally called Kasyapapura, then Hamsapura, then Bagapura, then Sambhapura and then Mulasthana i.e. the original place, for *mula* means root, origin and *tana* means place”.

Ibn-i-Batuta the Arab traveller, who came to India and remained a state guest of Sultan Muhammad bin Tughluq in 15<sup>th</sup> century, did the same. He gives etymology of the Indian words to make readers of his travelogue understand the correct names and meanings of the terms. That is why the *Rehla* of Ibn-i-Batuta is really a mine of knowledge.

Abul Qasim Firishta, who's work *Tarikh-i- Firishta* is an authentic source of history of medieval India, had visited this country during the reign of Ibrahim Adil Shah II who was contemporary to Mughal Emperor Akbar, i.e. later half of 16<sup>th</sup> century. He too tried to give correct place-names for better comprehension. There are many

dimensions of place-names study in medieval India. The process of change of place-names or renaming took place at many levels with different phenomena. In my view it is four fold.

1. Appropriation of already existing names
2. Renaming the places
3. Change by translating the names
4. Giving honorific epithets (as per revenue division and status)

Before arrival of Muslims, through the Khyber Pass route as invaders, the Arab traders were visiting the western coasts of India for exporting the Indian goods and spices. This interaction has resulted in many exchanges between the two cultures. As the Arab sailors were coming from the Yemen coast through the sea route hence their first destination, the Kerala coast was mentioned as *Ma'bar* which means a place which has been reached by travel. The Arabic root-word of this name is *abara* which means to cross or reach a place. The word *Ma'bar* is an object in the lexicographical terms i.e. the place which was reached by crossing the sea. The Sultans of Madura called their country as *Ma'bar*. The other example is Kerala. Some history books written in Arabic

has mentioned 'Keralayam' as *Khair-i-Alarn* which means a place auspicious for entire world. This was nothing but an appropriation of the already existing name of the region.

In the same way when Arab traders came to Sindh part through naval expeditions, there was a great temple situated near the coast of present city of Karachi. Because of the temple the place was called Dewal and was corrupted to Debal. In the Arabic accounts the place is mentioned as Debal only, but when it was occupied by Muhammad bin Qasim in 712, commemorating this victory the place was named as Mansura i.e. a place where a victory was achieved with the help of Allah. Nasr in Arabic means help. In a verse of Holy Quran it is mentioned that '*Nasr-um-min-Allahi wa fath-un-qarib*' which means that 'Help from Allah and victory is very near to you'.

When the Muslim rulers established themselves firm in the saddle they started building edifices, populating cities and fortifying strategically important places. In this way a process of renaming places was started.

The Turk Sultans of Delhi adopted the most popular form of naming a place after any person i.e. adding a suffix of *abad* which means 'populated by'. For example the city of Aurangabad can be interpreted as a city

populated at the orders of or in other word laid down by Emperor Aurangzeb.

In Iran and other central Asian countries there were cities like Astarabad, Sultanabad, etc. In India the general pattern was of adding *pur* or *nagar* to a place, for example Rampur, Srinagar, etc. In the process of renaming the first example of renaming a place, in Indian subcontinent, after a ruler we get is Mahmudpur. Lahore (now in Pakistan) was renamed by Sultan Mahmud of Ghazna in 11<sup>th</sup> century as Mahmudpur. We get coins of Sultan Mahmud struck at Lahore with the mint-name of Mahmudpur.

When at the close of 12<sup>th</sup> century Sultan Muhammad Ghori established himself in northern India and appointed his lieutenant Qutb-ud-Din Aibak at Delhi. The different dynasties of Sultans of Delhi renamed many cities after themselves. The Mughal Emperors took the reigns of Delhi throne in their hands after defeating Lodi Sultans of Delhi in 1526. They too renamed many cities.

The official history chronicles of Sultanate and Mughal period, contain references to this process of renaming. Diya-ud-Din Barni's *Tarikh-i-Firuz Shahi*, Abul Fadl's *Akbar Nama* and *Ain-i-Akbari*, Nizam-ud-Ahmad's *Muntakhab-ut-Tawarikh*, Abu Turab Wali's *Tarikh-i-Gujarat*, Mutamad Khan's *Iqbal Nama-i-*



*Jahangiri*, *Abdul Hamid Lahori's Badshah Nama*, *Muhammad Kazim's Alamgir Nama* and *Shahnawaz Khan's Maathir-ul-Umara* are some of the famous works of history in Persian which can be put forth as testimonies to the above statements. Besides these works there are number of Arabic, Persian and Urdu epigraphs which have recorded evidences of old names of places being changed or appropriated by the rulers or officials. I will quote few examples here.

Under Sultans of Delhi Mamluks preferred calling their capital city as Dihli but when Sultan Muhmamad better known as Ala-ud-Din of Khalji dynasty came to power he founded a city in the Siri Fort. The village nearby was Shahpur Jat but he renamed the new city as Dar-ul-Islam (i.e. the Abode of Islam). This city of Dar-ul-Islam was a mint town too. We get good number of issues of Sultan Muhammad bearing name of this fortified city. The earlier issues of the same Sultan which bore the name of mint as Delhi were substituted by the coins struck at Dar-ul-Islam. Sultan Ala-ud-Din Khalji was the first among the Sultans of Delhi who ventured to annexe southern territories to the central rule. He brought Telingana under Delhi rule and captured the fort of Deogiri in 1294. Under Khaljis the name of Deogirr was changed to Qutbabad after Qutb-ud-Din Mubarak Khalji but when Sultan Muhammad Tughluq shifted his

capital from Delhi to Deogiri in mid of 15<sup>th</sup> century he renamed it as Daulatabad which meant 'The abode of Wealth'. Because of the shifting of the capital many Muslim saints came to Daulatabad and settled down at a nearby township which was, for the presence for such a large number of saints, named as Khuldabad i.e. the Abode of Paradise. Keeping in mind the sanctity of the place Mughal Emperor Aurangzeb preferred to be engraved here in the Dargah of Hadrat Zain-ud-Din Shirazi.

The Delhi of Tughluq Sultans was renamed as Tughluqabad which still exists as a fortified city. The name Tughluqabad and the suffix *abad* was found so fascinating that in this modern age when Ministry of Defence, Govt. of India planned an enclave for Air Force employees it was interestingly named as 'Vayusenabad'.

The tradition of renaming cities after the ruling monarch was adopted even by regional Muslim dynasties. Some of the names can be quoted here which are really interesting for the students of medieval history as the Persian history chronicles carry those names only. For correct identification of the places these names are very important. The other importance of those names was the significance of that place name on the basis of the event or person involved in capturing or populating that place.

The Bahmani Sultanate of south India was the result of weakened administrative grip of Tughluqs on southern country. Sultan Ala-ud-Din Bahman Shah founded a dynasty of Bahmanis, first at Miraj. He renamed it as Mubarakabad which means auspicious place, being a reference to a good omen of initiation of a new government. Then in the course of time it was renamed as Burhanabad i.e. a place of evident power. These different names are very well recorded in the Persian epigraphs copied from Miraj. Bahmanis also renamed their capital city of Gulbarga as Ahsanabad. i.e. Abode of Virtue, as the famous 14<sup>th</sup> century saint Hadrat Khwaja Banda Nawaz Gesu Daraz lies buried there.

The Sultans of Malwa first ruled from Chanderi which was renamed as Fatehabad i.e. Abode of Victory. Afterwards they made Mandu their capital but because of its ecological beauty it always remained a pleasure resort. That is why it was named as Shadiabad 'the City of Joy'. You all, like me, will be surprised that on what grounds the French novelist Dominique Lapiere found it fit to call Calcutta (Kolkata) the city of joy when Mandu was already worthy to be called so.

Likewise the Nizam Shahi Sultan, Ahmad Nizam Shah founded a new city near the old village of Bhingar and named it after himself as Ahmadnagar. The Qutb Shahis

named Golconda as Muhammadabad of course after Sultan Muhammad Quli Qutb Shah. In the same way the city of Bhagnagar was first populated by Muhammad Quli Qutb Shah after his beloved Bhagmati but when Bhagmati became Queen and the title of Haider Mahal was bestowed upon her, the name of the city was changed to Haiderabad, which still continues to be called so.

The Sultans of Bengal of the house of Ilyas Shah and then that of Husain Shah too were not reluctant to rename places. Gaur was called Jannatabad and Pandua Firuzabad.

A new dynasty of Sharqi rulers came to power after Tughluq Sultans. For being situated in the eastern part of the country they were called *Malik-ush-Sharq* (Chief of the East). Thus the dynasty was called Sharqis. Their capital was Jaunpur, a city famous for its art and cultural activities. Jaunpur was founded by Jauna Khan, the founder of the house of Tughluqs, hence called Jaunapur which later on became Jaunpur.

The city of Patna, as we know from the ancient history chronicles, was Patliputra. But during the time of Lodi Sultans it was named as Rasulpur but under Mughals it was renamed as Azimabad. We get silver issues of nearly all Mughal Kings with this mint-name. Later on it was again restored as Patna.

Zafar Khan, the founder of the dynasty of Sultans of Gujarat ruled from Ahilwada, but he founded a new capital city named Ahmadabad after Ahmad Shah Khattu, a saint. But when Champaner was conquered by them the capital was shifted there and it was named as Muhammadabad, which never got currency.

When Timurids better known as Mughals came to power in 1526 after the battle of Panipat, Babur preferred to rule from Agra with its original name. But Emperor Akbar renamed it after himself as Akbarabad. When he built another capital city near Agra he called it Fatehpur i.e. the City of Victory, which is always written and called with the suffix of Sikri being a reference to the local tribe.

Among the seven cities of Delhi the sixth was founded by Mughal Emperor Shahjahan in 1648, on the bank of Yamuna. It was made the capital of the empire and was named Shahjahanabad, after the Emperor's name.

This process never stopped. Even small principalities and states ruled by Nawwabs maintained to rename cities after them. Thus we got Faizabad in Awadh, Nizamabad and Usmanabad in Deccan, Murshidabad in Bengal etc.

This was the pattern of renaming cities after personal names of kings using the suffix of 'abad' but we get a great number of cities, townships and small villages named

renamed after persons using *pur*, *pura* or *nagar* suffix which was taken from the Sanskrit and regional languages.

The most commonly found name in the medieval period is Shahpur which means 'the Town of the King'. I think there can be hundreds of Shahpur in every province of India. Sometime even the King himself was not aware that a place has been named after him. In the same way there are number of Fathpurs. Whenever a battle is fought, one of the sides wins and the first place occupied by the winner king is named as Fathpur to commemorate the victory. Sometimes this name becomes Zafarabad which carries the same meaning, as *Zafar* and *Fath* are synonymous to each other.

Now I will talk about the other pattern of renaming the cities that is appropriating the name by translating it or choosing such a name which carries the meaning of the old place name or reflects the character of the place.

The foremost and the most beautiful example is Bijapur. Under the Vijaynagar Empire the city was called Vijayapura i.e. the City of Victory. Sultan Yusuf Adil Shah after breaking away from the Bahmani fold in 1489 formed his independent sultanate to be called Adil Shahi Sultanate. The Adil Shahi Sultans maintained the name by a very slight variation to make it 'Bijapur'. But when Mughal Emperor Aurangzeb captured it in 1686 after

a decisive battle, the title of *Dar-uz-Zafar* was added to it which was nothing but an Arabic translation of 'Vijayapura' as *Dar-uz-Zafar* in Arabic means 'The Abode of Victory'.

The name of famous city of Shrirangapattanam near Mysore could not be pronounced by the officials of Tipu Sultan, so it was appropriated to Sirangapatam in Persian and Urdu history books. On the coins of Tipu Sultan the name of this mint town appears only as Patan that too, with soft t'.

Earlier it had happen in the case of Lalkot or *Qila-i-Rai Pithora* in Delhi. When Chawhan Rulers of Delhi were defeated by Turk Sultan, their citadel at Delhi was called Lalkot. The new occupants of this capital-city were Persian speaking people so they appropriated it by simply translating it in Persian as *Qasr-i-Surkh* which means Red Palace, a mere translation of Lalkot. Please see the Excavation Report by Dr. B.R. Mani, who excavated Lalkot from 1992 to 1994.

In the same way when Emperor Aurangzeb captured Golconda with great difficulty in 1687 the Mughal empire got a strong base in southern India. This victory was considered an auspicious base. The eldest son of Emperor, Prince Shah Alam suggested the name *Farkhunda Bunyad* i.e. Auspicious Foundation, for Haiderabad City. This

new name was liked by Emperor because of the fact that the name not only carried the idea of founding a new base in south but also mentioned the Hijri year 1098 if the chronogrammatic value of the new name '*Ba saal Farkhunda Bunyad*' is calculated according to the Abjad System.

Mughal Emperor Akbar got the hold at Asir Fort of Burhanpur the seat of Faruqi Sultans of Khandesh, which was considered as a gateway to Deccan. As this victory was achieved with the efforts of Akbar's son Prince Danyal, the region of Khandesh was renamed as Dandes after Prince Danyal. The date of this event is 1601. The court historian, poet and calligrapher Muhammad Masum 'Nami' Bhakkari was very much present on the occasion; he then and there composed and wrote the event on a rock near the gate of the Asir Fort.

When any fortified city is laid or renamed, the suffix of *garh* is consistently used. Sometime another synonym *kot* is also used. We know Lalkot, the famous citadel of Chawhan kings near Qutb Minar in New Delhi. There is another city, with a small fort, named as Fandkot in Punjab which was named after the 13<sup>th</sup> century saint Baba Farid-ud-Din *Ganj-i-Shakar*. During Sultanate period we know a place Kol, headquarters of an *iqta*, being renamed as Aligarh, in Uttar Pradesh. The city of Qannauj was renamed as Shergarh by none other than Sultan Sher Shah



of Sur dynasty after himself. There are four-five places named as Shergarh in Uttar Pradesh itself which have small or big forts. The famous Gingee Fort in Tamil Nadu was captured in 1698 during the time of Emperor Aurangzeb. I have copied a Persian epigraph from that fort which distinctly records the name Nusratgarh. Dhulfaqr Khan entitled Nusrat Jung was the general of Mughal forces. Nusrat in Arabic means victory. Nusrat Jung is the title of the general. Taking advantage of this dual meaning of the word *nusrat* the fortified city was named as Nusratgarh which was also a mint town.

Another popular suffix which got currency during the time of Qutb Shahi Sultans and later on during that of Asaf Jahi rulers of Haiderabad is *peth*. This word *peth*, *petta* or *painth* means a *bazaar* or market. Many places have been renamed by using this suffix. The famous city of Warangal, founded by Kakatiyas, which is also called Hanamkonda was renamed as Qazipeth. I have copied an important Persian epigraph from a place called Masaipeth in Medak District of Andhra Pradesh which is in fact Ma Sahib Peth named after an aunt of Sultan Abdullah Qutb Shah. Royal mothers were then called Ma Sahib.

We also get places with suffix of *buzurg* and *khurd*. It applies where there are two villages of the same name but one is bigger one and the other is smaller. So simply to

have a differentiation the suffix of *buzurg* is added which in Persian means 'big' and obviously *khurd* means 'small'. In northern India the word *buzurg* is substituted by another synonym '*kalaan*'.

In Tamil Nadu I come across a place Mel Visharam near Arcot, which has another village Kil Vishram nearby. Both the villages are of the same name with a difference of being big and small exactly on the pattern of *buzurg* and *khurd*. There may be, I am sure, such examples in many regional languages.

The most interesting example of naming a place which has no parallels, is Nauraspur founded by Adil Shahi Sultan, Ibrahim Shah II. In the outskirts of the capital-city Bijapur, a new city was laid down by the Sultan on the nine moods of Indian dance-drama. There were separate nine sectors in the city named after each *rasa*. Maulawi Bashir-ud-Din Ahamad's work *Waqiat-i-Mamlakat-i-Bijapur* carries valuable data on this city. Unfortunately the successors of Ibrahim Adil Shah II could not maintain that idea and the city. As a result the city saw an abrupt desertion.

The most important aspect of the place-name study of medieval period, to be very specific under the Muslim rulers in India, in my opinion is the study of administrative status of the towns, cities and capitals

of provinces and capitals of kingdoms on the basis of their revenue division. In the epigraphs, coins, *farmans* and history chronicles whenever a place is referred to, its status is also mentioned. I think the administrative status of a place is equally important when the name and its connotations are discussed, because they reflect the strategic location and political importance of that place.

In my recent talk at Dharwad in 2009 I had tried to elaborate how if the word *balada* used with a place makes it different from the place prefixed with the word *hadrat*. The word *balada* simply means 'a town' whereas the prefix of *hadrat* makes it 'capital city' of the kingdom. The medieval historians have agreed upon this fact that while referring to any place its status as an administrative unit or headquarters is simply inseparable.

Keeping in mind this aspect I would like to further elaborate these status and divisions as they are important in historical geography of any place or region.

#### **Deh or Dehat :**

*deh* or *Dehat* means a small village of no significance. But the grants of lands have to be very specific about the measurements, type of the dry and wet land, its situation near or far from canals, rivers, mountains etc. hence the mention of the village-name becomes important.

The different divisions of places on the basis of their administrative importance are always pronounced with the place-name so that it is identified with exactitude.

#### Mauda :

*Mauda* is an Arabic word which means a place little bigger than a village whose boundaries are well defined. The word *wada* in Arabic means to give form.

#### Qasba :

*Qasba* an Arabic word is generally given to a place bigger than the *mauda* in terms of population.

#### Balada :

*Balada* again an Arabic word means a small town where the primary units of administration exist, for example the offices of tax-collector, accountant, report-writer etc. When any township has fortification walls it is called *Balada-i-Mahrusa*. For example Ellichpur in the Berar Province of medieval period remained a simple *balada* under the Khalji and Tughluq Sultans but when later on during Mughal period it was provided with a garrison it was designated as '*Baldah-i-Mahrusa Ellichpur*'.

### Shahr :

The Persian word *Shahr* means a city with all its features of amenities as well as administrative offices (the same word in Arabic language means 'month' as it has another word *madina* for city. That is why one of the two famous religious cities where the Haj pilgrims perform yearly servitude in Saudi Arabia is called Medina. Its real name was Yathrib but when Prophet Muhammad PBUH preferred to settle down there after the migration, people started calling it the *Madina-tun-Nabi* i.e. The City of Prophet.

Medieval India had many famous cities like *Shahr-i-Dihli*, *Shahr-i-Jaunpur*, *Shahr-i-Lucknow* etc. During Sultans of Bengal a new city was founded which also had a mint operating for striking coins. We find the name *Shahr-i-nau* i.e. the New City, on the coins of Sultans of Bengal.

### T'aluqa :

This Arabic word *taluqa* is being used even today as a revenue sub-division consisting of many villages in it. Its root is *taluq* which means connection, so *Taluqa* means connected. Administratively when many villages are connected to a subdivision, it is called a *Taluqa*

specified with the name of the village being used as its headquarters. For example *Taluqa-i-Balapur* is the headquarters of a *Taluqa* of the same name in Akola District of Maharashtra but is a village too. Another word *Tahsil* is also used for a sub-division. Dictionorically *tahsil* is a verb for tax-collection. A sub-division specified for collecting the tax gained currency also as a noun.

### **Pargana :**

**Pargana** is a revenue division which is bigger than a *mauda* but smaller than a *muamila*. In a *muamila* (district) there can be many *parganas*. In Bengal Chaubis Pargana is a district containing 24 *parganas* in it.

### **Muamila :**

*Muamila* an Arabic word comes from the root of *amal* which means implementation of administrative decisions. That is why the obedience of the royal orders is called *tamil* and administrative command is called *amaldari*. It is a revenue division of the level of a district. In southern part of the country during Bahmani period this term was much prevalent. In one of the Persian inscriptions from saint Shah Mina's Dargah at Miraj(Maharashtra), the city of Miraj is designated as *Muamila-i-Mubarakabad*. Miraj was then called Mubarakabad.

### Iqta :

*Iqta* is a division bigger than a district. *Qata* in Arabic means to divide. Here *iqta* is an administrative division. During the Sultanate period this term was very much in vogue. Chanderi was the headquarters of an *iqta* under Sultans of Malwa and was called *Iqta-i-Fathabad*. Incharge of an *iqta* was called a *muqti* i.e. a governor. *Masnad-i-Aali* Alp Khan was *muqti* of Chanderi before proclaiming autonomy as the Sultan of Malwa.

### Suba :

*Suba* is a province. When a place name is prefixed with this term it means that the place is headquarters of a province of the same name. During Mughal Administration though the city of Allahabad was called as *Shahr-i-Allahabad* but being the headquarters of the province a prefix of *suba* was added to be called *Suba-i-Allahabad*. Abul Fadl has specifically mentioned it in *Ain-i-Akbari*.

### Taraf:

*Taraf* is a synonym for *suba* which was being used by Bahmani Sultans in southern India. The Bahmani Sultanate had five *tarafs* i.e. Gulbarga, Bijapur, Golconda, Ahmadnagar and Berar. Each one was headed

by a *tarafdar* i.e. the provincial governor. Later on these *tarafs* came up as independent states. The headquarters of the taraf was called an *arsa*. A 15th century epigraph of the time of Ahmad Shah Bahmani II from a mosque designates Ellichpur, the present Achalpur city now in Amaravati District of Maharashtra, as *arsa*.

### Dar-ul-Khilafa :

This is a composite Arabic word which means Abode of the Caliphate i.e. Capital of the Government. Muslim rulers always preferred to be called *khalifa* rather than *sultan* or *badshah*. That is why the capital is designated as *Dar-ul-Khilafa*. In the epigraphs and coins we get this epithet prefixed with the name of the capital city. In the coins of Emperor Akbar, Agra is mentioned as '*Dar-ul-Khilafa Akbarabad*' whereas in the time of Emperor Shahjahan when the capital was shifted to Delhi we get Shahjahan's coins imprinted with mint-name as *Dar-ul-Khilafa Shahjahanabad*.

**Hadrat:** *Hadrat* is an Arabic word carrying the meaning 'Majesty' During Sultanate period the capital city of Delhi was designated as *Hadrat-i-Dehli*. We get coins of Sultan Iltutamish and his successors with this mint-name. In a Persian epigraph of Sultan Balban's time dated 1279, from a mosque in Delhi, the city has been designated as *Hadrat-i-Dehli* which indicates towards the place being



capital of the Sultanate. Bahmani Sultans made Gulbarga their capital and named it as Ahsanabad. Their coins had mint-name of the capital as *Hadrat-i-Ahsanabad*. When Sultan Muhammad Shah shifted his capital from Ahsanabad to Bidar, the capital city was renamed as Muhammadabad and coins issued from it were imprinted with the mint-name *Hadrat-i-Muhammadabad*. There are many examples of *Hadrat* being used by other kingdoms as well as an epithet prefixing the capital city's name.

I do not want to say much on the honorific epithets given to various cities, as Late Dr. M.I. Qudusi has already covered the topic earlier.

I have defined the administrative position and status of different revenue divisions because of the fact that the honorific epithets can only be appreciated when their status and position is studied.

## CONCLUSION

In the conclusion I will assert that the pattern of renaming the places during the Muslim rule in Indian Sub-continent is to be studied in the back ground of language and literature of Arabic, Persian and Urdu and the cultural trends of Central Asia particularly of Iran, because naming or designating a place is not a mechanical process. A great deal of thought and conceptualization

always works behind it. We have already seen in many examples that the meaning of a word, its geographical setting, strategic location, personages and historical events jointly affect the process of naming a place.

I am not sure if I have justified the scope of this study. There are chances that some references are not taken into consideration as the process of research is such a process which cannot be deemed as perfect. There is always a chance for new comers to add new pieces of information to a research project, so I leave the untapped areas to young scholars of Arabic and Persian Epigraphy and Numismatics to come forward and take the topic to further heights.

Once more I thank Place-Names Society of India for inviting me for Prof. Ku.Si.Haridas Bhat Shahstipoorthi Endowment Lecture. I also thank the present gathering of scholars for lending me a sincere audience. I thank you all, very much.

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## THE SUFFIXES KERE AND SAMUDRA

D.M. Nagaraju

### Introduction:

The naming pattern of place names followed during the Vijayanagara period is in accordance with the classification of place names followed during the earlier periods. One can find the varieties of classification of the place names. The classification and the village names based on specifics or generics is one of the methods to unfold the true history behind them. Also the cultural background of the people that named the particular place could be identified through the application of the above classification. One cannot ignore the different shades of the meaning indicated by each word. Many place names signify more than one meaning. The identification of original form of place names which have undergone changes poses problems. Villages have been named after puranic personalities, historical personages like king, queens, princes etc, or derived from geographical and physical features, natural phenomena and so on. It is possible to distinguish the new and old names of the places that are referred to in the inscriptions of several kings.

The suffixes *keṛe* and *samudra* have been frequently used in the Vijayanagara inscriptions of Andhra and Karnataka. Both these expressions indicate the availability of water. The suffixes *keṛe* and *samudra* can be interpreted as the water storage area. It was a practice to dig tanks and lakes to store the rainy water. The villages normally avail this for various purposes Kings, chieftains and the local people have made benefactions for the digging of the tanks and lakes during the Vijayanagara period. A number of villages carry the suffixes *keṛe* and *samudra*. It was also a practice to rename the villages with the additions of these two suffixes to indicate availability of water facilities. A few examples have been taken from the Vijayanagara inscriptions to highlight the changes taken place in the coming of place names. To begin with Gōpa-samudra is a place of interest mentioned in a record Kampanṇa-oḍeya dated. 1366 AD. That the village Gōpaṇṇa-samudra probably named after the chief Gōpaṇa, was granted to the deity Mallināthadēva, with the consent of *nāḍu*, *nagara* and *nānādēśi*. From this it may be suggested that these mercantile guilds had control over this village and thus the consent before making the grant was obtained. In an inscription of Dēvarāya-mahārāya dated 1419 AD. the village Hariya-samudra named after Hariyanna, was granted to the *brāhmaṇas* as Śrōtriya-agrahāra. These

mahājanas also granted rent free lands to the brāhmaṇas. It appears from this record that the brāhmaṇas have come and settled after it was assigned to them for the purpose of their existence. That is the reason why he made grants to the temple of nakharēśvara named after *nagara* guild. In a record of Rāyaparāja dated 1485 AD. lands and the channel called Śaṅkaradēvana kāluve were granted to the brāhmaṇas Narasiṃha-Sōmayāji, Prasanna-Sōmayāji and Lakshmaṇa-Sōmayāji, stipulating that the conversion of the valley adjoining the field into tank and call it Narasāmbudhi after the name of the king Narasiṅgarāya of the Vijayanagara family. During the reign of Kṛṣṇadēvarāya-mahārāya the tradition of naming the villages after the predecessors was in practice. A record of Kṛṣṇadēvarāya dated 1509 AD. refers to the grant of land at Virupa-samudra named after the temple of Virūpāksha or after the ruler Virūpāksha of the Saṅgama family. The deity Virūpāksha is known to be his tutelary deity. In another instance during the reign of Kṛṣṇadēva-mahārāya, the *mānya* village received by one Raṅganātha-dīkshita was renamed as Nāga-samudra after the name of the queen Nāgalādēvī the mother of Kṛṣṇadēvarāya.

It is rarely seen the use of the expression *ke.ṛe* as a prefix, to the village name. One of the villages held as *amara* during the reign period of Kṛṣṇadēva-mahārāya

was *keṛe*-Beḷugallu. It may be explained that the tank was constructed at this place for the service of god Vīrabhadra for the merit of the king and his father. It was the practice of the Vijayanagara rulers to construct lakes or tanks after the name of their queen like Nāga-samudra, Arasikeṛe, etc. When Timmarasa was administering Arasikeṛe in 1527 AD, he rebuilt the tank of the village. The term *arasi* means queen. For example, the place Arasikeṛe in Hassan district is known for a big tank built by the queen. It is interesting to note from a record of Achyutadēva-mahārāya dated 1538 AD. that an area given as *vṛittis* to the *brāhmaṇas* was originally called Nagarageṛe. This was renamed as Kṛishṇarāya-samudra, after the name of the king Kṛishṇadēvarāya. This name continued to be in use even in the period of Kṛishṇadēvarāya's successor Achyutarāya. This indicates that the place which was situated in Tumbekallu-sthala included in Penugoṇḍarājya was under the control of the Vijayanagara ruling family.

In the reign period of Achyutarāya 1539 AD. tanks have been built and named them after king's personal names. They are:

1. Hiriya - Lakkasamudra named after Hiriya-Lakkarasamma of Bayakāṛa Rāmappayya or Rāmayya son of Pedda-Timmaya;

2. Lakkāmbika is said to have constructed the following tanks.
- a) Achyutamma-samudra named after Achyutamma daughter of Rāmayya;
  - b) Bācha-samudra, probably named after an officer Bācha;
  - c) Rāmasamudra- probably named after Rāmamantri grandfather of Rāmayya;
  - d) Akkasamudra, probably named after the elder sister of a chief whose name is not known or it may be after the name Akkasāle (*i.e*) mint;
  - e) Kāmasamudra, named after Kāma also called Manmatha of the Hindu pantheon or a Jaina god ' Manmatha;
  - f) Ammasamudra probably named after the mother of Rāmayya;
  - g) Vīrasamudra, probably named of a warrior or hero or after the deity Vīrabhadra;
  - h) Achyutēndrasamudra, named after ruler Achyutarāya;
  - i) Veṅkaṭēndrasamudra, named after the king Veṅkaṭa of the Vijayanagara family;



- j) Pina-Lakkasamudra, *lakka* means big. *Lakka* is the corrupt form of Laksha which is the corrupt form of Lakshmi. Thus, the tank was named after Pinalakshmi the wife of a chief;
- k) China-Tippasamudra, probably named after the name Chinnatippa;
- l) Pedda-Lakkasamudra, probably named after the elder Lakkarasamma who is called Hiriya Lakkarasamma. Pedda in Telugu big or elder in Kannada, *hiriya* means elder. So Pedda-Lakkasamudra is the other name Hiriya-lakkasamudra, built by Ramappayya;
- m) Lingālayataṭāka, was probably named after a sectarian person. Taṭāka means a tank;
- n) Veṅkaṭayyataṭāka, probably named after the king Veṅkaṭa of the Vijayanagara family;
- o) Peda-Timmasamudra, probably named after the chief Peda-Timmayya;
- p) China-Bāchasamudra, probably named after chief Chinna.

A record of Sadāśivadēva-mahārāya dated 1553 AD. refers to the renaming of the village Kaggallu

as Timmasamudra. It is quite probable that a tank must have been built at this place by Timmarājayya of Musalimaḍu a subordinate of king Sadaśivadēvarāya. This Timmayya after whom the village is named as Timmasamudra with a tank built at this place was included in Kōkapura-sthaḷa. Probably this chief was governing the territory of Kōkapurasthaḷa.

Kaṁchisamudra - a tank named after the place called Kaṁchi. This was renamed as Pratāpadēvarāyapura, after the name of king Pratāpadēvarāya. The place Kaṁchi referred to here is different from Kāñchipura in Tamilnāḍu. Probably while naming the place Kaṁchi, in Bellary district, the earlier name found in the neighbouring state has been followed. Śrīraṅgasamudra was named after the Vijayanagara king Śrīraṅgadēva-mahārāya of Penugonḍa. He made a gift of the village Śrīraṅgasamudra. This is mentioned in a recorded dated 1584 AD. One Śrīraṅgayya, son of Tirumalanatha is stated to have granted the village Śrīraṅgasamudra during the reign of Kṛishṇarāya.

The suffix *ambudhi* and *kuṅṭhe* indicate the water storage places. In a record of 1584 AD. one Narasāmbudhikuṅṭhe was donated to Samani-pāpaya. The tank was probably named after the Vijayanagara ruler Narasanāyaka. The suffix *samudra* like *ambudhi* indicates

a tank for storing water. It is to this tank, a canal connecting the tank with a river for supply of water was laid. It is evident from this record that excess of water during the rainy seasons was drawn to the tank so as to meet the water requirements during the dry seasons.

Some of the village names are after the water resources like *Dōrasamudra*. *Hariyasamudra* and so on. This study can be extended to other areas also. An analysis by the names ending with the suffixes *keṛe* and *samudra* will throw a light on the settlement pattern too.

#### Notes and References

1. *S.I.I.*, Vol. IX, pt.II.
2. *Kittle's* Dictionary.

## VĀRĀṄASĪ IN THE GĀHAḌAVĀLA PERIOD

Ashish Kumar Dubey and D.P. Dubey

### Introduction

The Decline and disappearance of the Gūrjara-Pratīhāra empire in circa 1030 A.D. ushered in an era of political disintegration and anarchy in Northern India. The erstwhile feudatories asserted their independence. Antarvedi (region between the Gaṅgā and Yamunā) was disturbed by the invasion of Mahmud of Ghazni and North Indian political powers were busy with their local conflicts. There was a political vacuum giving an open invitation for showing bravery to any ambitious power in the region. In this disturbed condition the Gāhaḍavāla dynasty was established by Chandradēva in about 1089 A.D. which ended the political uncertainty that prevailed in the Middle Gaṅgā Valley and the dynasty under the able rule of his successors—Madanapāla, Gōvindachandra, Vijayachandra and Jayachandra continued to rule over the region till the Muslim conquest in 1193 A.D. The history of this dynasty is known to us—principally through their inscriptions numbering 117, if we set aside the brief mention of them in the contemporary and near-contemporary literary works. They were in the possession of Kānyakubja and Vārāṅasī and it is generally

believed that the former was their capital, though their inscriptions show that they had closer and long continued association with Vārāṇasī. In the ensuing paper it is proposed to discuss the condition of Vārāṇasī in the time of the Gāhaḍavālas.

### Importance and Nomenclature

Situated on the crescent shaped left bank of the Gaṅgā, Vārāṇasī is one of the holiest cities of Hindus. It represents great and unbroken traditions of religious sanctity and learning. In several Purāṇas<sup>1</sup> Kāśī or Vārāṇasī has been lauded and described at great length. Buddha on many occasions visited Vārāṇasī and delivered several sermons there.<sup>2</sup> Supārśvanātha and Pārśvanātha, the seventh and the twenty third Tīrthaṅkaras of Jainas, were born there.<sup>3</sup> It was the capital of the Kāśī Mahājanapada in the sixth century BC. But as this kingdom had a short independent existence its name, Kāśī, soon came to be transferred to its capital city.<sup>4</sup> From the references in the *Mahābhārata*<sup>5</sup> and the *Mahābhāṣhya*,<sup>6</sup> it appears that Kāśī had become the name of the city and also, the name of the region. From the Kamaulī plates of V.S. 1231/ 1179 A.D.,<sup>7</sup> it appears that Kāśī denoted Vārāṇasī during the Gāhaḍavāla period. The name Vārāṇasī is derived in the Purāṇas from the names of the Varāṇā and Asi,<sup>8</sup> which are respectively

the northern and southern boundaries of the modern city. This popular derivation of Vārāṇasī is probably an artificial etymology and an after thought. The Asi of doubtful antiquity is too small a stream to have been deemed so significant in ancient period. It is the *śushka* (dried up) stream mentioned in the *Liṅga Purāṇa* quoted by Bhaṭṭa Lakshmiḍhara<sup>9</sup> who was the *sāndhivigrahika* (minister of peace and war) under king Gōvindachandra. "It is clear from archaeological excavations and from old descriptions of the city that ancient Vārāṇasī was situated primarily in the north, on the high Rajghat plateau where the river Varāṇā meets the Gaṅgā. The city may have been built on both sides of the Varāṇā river; it certainly did not stretch along the Gaṅgā to the south as it does today".<sup>10</sup> Instead of geographic, the name is of economic significance, a fact ignored by all scholars while discussing the nomenclature of the city. The term Vārāṇasī is made of the word *anas* with the prefix *vara* and the suffix *ṇīp*, and means a place where good quality carts were manufactured. In ancient times Vārāṇasī was not only a city of some size, but it was also a significant trading and commercial centre. Its wealth is famous in the *Jātakas*; the Buddha-to-be, called a Bodhisatva, is said to have been born as a rich merchant in Vārāṇasī, going about his commercial ventures with some 500 carts full of goods.<sup>11</sup> The *Mahābhāshya*<sup>12</sup> states that Vārāṇasī

was called Jitvarī by the businessmen, for they reaped great profits there. In ancient texts several names are attributed to the city of Vārāṇasī like Mahāśmaśāna, Ānadakānana, Rudrāvāsa, Avimukta-kshētra, etc.<sup>13</sup>

### Gāhaḍavāla Period

After a long gap of more than 1500 years Vārāṇasī regained its imperial status under the Gāhaḍavālas. The evidence of their copper-plate grants, numbering fifty four issued from Vārāṇasī, tends to show that the principal seat of residence of the Gāhaḍavāla kings was at Vārāṇasī<sup>14</sup>. The Singara Vatsarāja, a feudatory chief of the Gāhaḍavāla also issued a land grant, dated V.S. 1191/ 1134 A.D. after having a bath in the Gaṅgā at Vārāṇasī.<sup>15</sup> The inscriptions of the dynasty refer to some shrines and *ghaṭṭa* of Vārāṇasī. The reference to god Ādi-Kēśava and Ādikēśava- *ghaṭṭa* at the sin destroying confluence of the rivers Varāṇā and Gaṅgā in seven grants<sup>16</sup> indicates that it was held in very high esteem during the twelfth century A.D. The Chandrāvati copper-plate inscription of V.S. 1150/ 1093 A.D. records that king Chandradēva adorned the image of Vishṇu-Hari by gold ornaments set with jewels, and set up an image of Ādi-Kēśava at Vārāṇasī and adorned it also with gold and jewels.<sup>17</sup> Another Chandrāvati copper-plate inscription of V.S.1156/ 1100 A.D. informs that the same king

granted 32 villages to the 500 Vēdic brāhmaṇas after a munificent gift of gold and other valuables equal to the king's weight (*tulāpūruṣa-mahādāna*) and a thousand kine (*gōsahasra-mahādāna*) before the image of the god Ādi-Kēśava at the confluence of the rivers Varāṇā and Gaṅgā in Vārāṇasī.<sup>18</sup> Ādi-Kēśava is an ancient temple site. The god is mentioned in the oldest Puranic listings of sub-tīrthas of Vārāṇasī wherein. He is simply called Kēśava.<sup>19</sup> His shrine retained its importance even during the eleventh-twelfth centuries when king Chandradēva either fully renovated or built a new shrine and installed a new image of Kēśava therein. It was a favourite site of religious performances of the Gāhaḍavāla kings and queens, Madanapāla's wife Pṛithvīśrīkā, Gōvindachandra, Vijayachandra and Jayachandra also made land grants after bathing at the Ādikēśava-*ghaṭṭa*; Jayachandra as a crown prince (*yuvarāja*) was initiated in the worship of the god Kṛishṇa by the royal-priest Praharājaśarman in the presence of the god Ādi-Kēśava.<sup>20</sup> It was perched on the high position of the Rajghat plateau, overlooking the confluence of the Gaṅga and Varāṇā rivers. Since the ancient city was centred on this plateau, it was naturally one of the temples demolished by the Muslim army of Shihab-ud-din Ghuri when they stormed Vārāṇasī after the defeat and death of king Jayachandra in 1193 A.D. There is a temple dedicated to Ādi-Kēśava perched right



at the confluence of the river Varāṇā with the Gaṅgā on the Rajghat plateau today; it was erected by Māṇōjī, the Diwan of the Scindia estate of Gwalior during 1806-12. A.D. <sup>21</sup> Roma Niyogi<sup>22</sup> has erroneously located the shrine of Vishṇu-Hari of the Chandrāvati plate of V.S.1150 at Vārāṇasī. Of the numerous Purāṇic *māhātmyas* of Kāśī available to us, none refers to any shrine of Vishṇu-Hari there. As the king is shown in the copper-plate grant making the donations after bathing in the river Sarayū at Ayōdhyā and the shrine of Vishṇu-Hari is referred to have been sited in Ayōdhyā in the *Ayōdhyā māhātmya* of the *Skanda Purāṇa*,<sup>23</sup> the inevitable conclusion is that the liberal donation to the image of Vishṇu-Hari by king Chandradēva was received by that god of Ayōdhyā alone. It is also significant to note that shrines dedicated to Vishṇu with the suffix 'hari' (Dharma-Hari, Chakra-Hari, Gupta-Hari, Vishṇu-Hari, etc.) are known only in the context of Ayōdhyā and no other sacred place in India. The stone inscription of Āyushyachandra, recovered from the debris of the demolished controversial structure on December 06,1992 at Ayōdhyā, supplies important information that Anayachandra, the son of Ālhaṇa's brother Mēgha, who obtained overlordship of Śākēta-maṇḍala through the grace of king Gōvindachandra, built a beautiful lofty temple with rows of large sculpted stones

(*śilā-saṁhati-vyuhaiḥ*) for the god Vishṇu-Hari, adorned with a golden spire (*hiraṇya-kalāśa-śrī-ṣundaram*), which was unparalleled by any other temple built by earlier kings (*pūrvvairapy-akṛitam nṛipatibhir*).<sup>24</sup>

The Gāhaḍavala inscriptions also show acquaintance with the shrines of Aghōrēśvara,<sup>25</sup> Pañchoṁkāra.<sup>26</sup> Indramādhava,<sup>27</sup> Lauḍēśvara,<sup>28</sup> Kṛittivāsa<sup>29</sup> and Lōlārka,<sup>30</sup> and refer to Trilōchana-*ghaṭṭa*<sup>31</sup> Kapālamōchana-*ghaṭṭa*,<sup>32</sup> Vēdēśvara-*ghaṭṭa*<sup>33</sup> and Kōṭitīrtha.<sup>34</sup> The Vaishṇava shrine of Indrarmādhava and the Śaiva shrine of Lauḍēśvara are neither referred to in the Purāṇic *māhātmyas* nor are traceable today in the landscape of Vārāṇasī city. Kōṭitīrtha, mentioned in the *Skanda Purāṇa*<sup>35</sup> and the *Kṛityakalpataru*,<sup>36</sup> was to the south of Śailēśvara and north-west of Mahāśmaśāna pillar (*Stambha*). No water body and shrine of this name exists today. Aghōrēśvara was to the north-east of Omkāreśvara,<sup>37</sup> but it has disappeared today. Vēdēśvara-*ghaṭṭa* was to the south of Ādikēśava,<sup>38</sup> but it is also non-existent today. Pañchoṁkāra is the Purāṇic Omkāreśvara where Lord Śiva himself, having a five-fold form, delighted in granting liberation to creatures. Since the five gods, Brahma and others, always dwelt here, this linga was called five-fold.<sup>39</sup> It stood on the north bank of the lake called Matsyōdarī-tīrtha.<sup>40</sup> Today Matsyōdarī is only a small park and the pond called

Machchodarī was drained in 1820s. Ōmkāra has today all but disappeared; it now sits on an elevated site in the Adamapurā quarter of the city, a predominantly Muslim neighborhood, which few Hindus visit. The draining in the nineteenth century of the Matsyōdarī-tīrtha on which Ōmkāra stood has also contributed its decline. Kṛittivāsa, one of the most famous *liṅgas* of Vārāṇasī,<sup>41</sup> was located to the north of Kāla Bhairava and to the south of Vṛiddhakāla. Its site is today occupied by a run-down mosque built in the reign of the Mughal emperor Aurangzeb (1656-1707 A.D.), which is open to Hindus only on Śivarātri, in the Dārānagar locality. Lōlārkkā is the most famous of Kāśī's Sun shrines. It is named in some of the Purāṇic *māhātmyas* of the city.<sup>42</sup> It is located in the southern part of Vārāṇasī, near the Asi-Gaṅgā-saṅgama in the Bhadainī locality. So great is the importance of Lōlārkkā that the Asi-saṅgama is sometimes called the Lōlārkkā-saṅgama in the Purāṇic *māhātmyas*.<sup>43</sup> Historical witness to the fame of Lōlārkkā are two copper-plate inscriptions which record the patronage of the Gāhaḍavāla kings. The Bangāvan grant of V.S. 1208/ 1150 A.D. states that Gōsaladēvī, one of the queens of king Gōvindrachandra, granted the village of Gaṭiara in the Bhīmamayūtā *pattalā* in the presence of the god Lōlārkkā after taking a bath near the shrine of Lōlārkkā in the Gaṅgā<sup>44</sup>. King Jayachchandra donated

half of the village of Māṭāpura in the Kachchōha *pattalā* to the god Lōlārkkā and the other half of it to eleven *brāhmaṇas* in V.S. 1233/1177 A.D.<sup>45</sup> The name Lōlārkkā refers today both to the image of the Sun and to the deep *kunḍa* (stepped well) in which that image is located in the Bhadainī locality of the city. Trilōchana-*ghaṭṭa* is on the Gaṅgā, to the south from Machchōdarī; a temple dedicated to god Trilōchana, mentioned in the Purāṇas,<sup>46</sup> stood there. Kapālamochana-*ghaṭṭa* was at the confluence of the Matsyōdarī lake and the backward flowing Gaṅgā during rainy season.<sup>47</sup> Kapālamōchana tank is today about 1.5 km to the north of Machchōdarī; in ancient times it was but a very short distance north of Ōmkāra. Now a *ghaṭ* and a tank near the Rājghāṭ station is known by that name. There exists a shrine near the tank dedicated to Kapālamōchanēśvara. A.S. Altekar points out that “scores of land grants, made by the Gāhaḍavāla princes in the presence of different gods of Banaras have been discovered so far, but curiously enough only one is seen being made in the presence and after the worship of Viśvanātha”<sup>48</sup> He has cited *Epigraphia Indica*, vol. VII, p. 159 in support of his statement. Motichandra and K. N. Sukul state that king Gōvindachandra did actually worship to Viśvēśvara as is proved by one of his extant copper-plates,<sup>49</sup> and cite the *Journal of the Asiatic Society of Bengal*, vol. XXXI, p. 123 in their support.

Diana Eck, possibly relying on Sukul, observes that “by the twelfth century Viśvēśvara attracted the worship of king Gōvindachandra, for he left an inscription to say so”.<sup>50</sup> In the *JASB*, vol. XXXI, pp. 123-124 is published a grant of king Gōvindachandra, dated V.S. 1177/1120 A.D., which refers to the grant of villages Karaṇḍagrāma and Karaṇḍatalla in the Antarāla *pattalā* to the brāhmaṇa Vasishṭhaśarman, it was made by taking water in hands in the court and not in the presence of any deity. The *Epigraphia Indica*, Vol. VII, p. 159 contains no Gāhaḍavāla inscription; on its. 98-100 is published the Lār grant of V.S. 1202/1146 A.D. which was made after the Gaṅgā from Mudgagiri (Monghyr in Bihar). In fact, no Gāhaḍavāla inscriptions refer to Viśvēśvara or Avimuktēśvara. Viśvēśvara is mentioned twice by Bhaṭṭa Lakshmīdhara in his *Tīrthavivēchanakāṇḍa* of the *Kṛityakalpataru*, but the reference on page 27 is merely to Śiva or Avimuktēśvara as lord of the universe, and the second reference on page 93 is to one of 220 *liṅgas* of Vārāṇasī whose *darśana* confers a lower benefit than *mukti*.<sup>51</sup>

In the Pālī plates of V.S.1189/1133 A.D. king Gōvindachandra is recorded to have made a land grant after bathing in the river Satī at the *ghaṭṭa* of the god Svapnēśvara.<sup>52</sup> Motichandra has identified the Svapnēśvara- *ghaṭṭa* with a *ghāṭ* of the same name near

Kēdārgḥaṭ on the Gaṅgā in Vārāṇasī<sup>53</sup>. He seems to have held that here the Satī signifies the river Gaṅgā. But it is the river Satī which rises in the Hardoi district and after separating Lucknow and Unnao it traverses through Rae Bareilly and Pratapgarh districts. Ultimately it passes through the Jaunpur district and falls into the river Gōmatī at the village of Rājāpur, the confluence being the scene of a large annual bathing fair. The bathing *ghaṭ* of the god Svapnēśvara on the river Satī has not yet been traced out. Moreover, this deity is unknown to the Purāṇic *māhātmyas* of and *nibandhas* on Vārāṇasī. However, Kēdāramāṭha, apparently a monastery attached to the Śaiva temple of Kēdārēśvara, referred to in the *Ukti-vyakti Prakaraṇa*<sup>54</sup> of Paṇḍita Dāmōdara, was an important educational institution in the Gāhaḍavāla period. In the *Kāśīkhāṇḍa* of the *Skanda Purāṇa*, a text of the thirteenth century, Kēdārēśvara has a full chapter(77) of praises. The *Kāśī Kēdāra Māhātmyas* text of the sixteenth-seventeenth century, is devoted to its praises alone.

In the Gāhaḍavāla inscriptions Avimukta-kshētra<sup>55</sup> and Vijaya Vārāṇasī<sup>56</sup> have been mentioned. The name Avimukta-kshētra, although used to refer to the sacred city in general, also seems to have had specific geographical reference to a zone somewhat smaller than Vārāṇasī. The Purāṇas describe it as measuring

two hundred bow-lengths from Viśvēśvara;<sup>57</sup> it was bounded on the east by Maṇikarnikā, on the south by Brahmēśa, Gōkarṇa on the west and Bhārabhūta on the north.<sup>58</sup> Four localities of Vārāṇasī - Dēva Vārāṇasī where stood the temple of Viśvēśvara/Viśvanātha, Rājadhānī Vārāṇasī occupied by Muslims, Madana Vārāṇasī and Vijaya Vārāṇasī - are mentioned in the *Vividhatīrthakalpa*<sup>59</sup> (composed in V.S. 1389/1332 AD) by Jinaprabhasūri. Dēva Vārāṇasī evidently denoted to the Avimukta-kshētra. Moticaṇḍra suggests that Rājadhānī Vārāṇasī indicated to the Ādamapurā and Jaitapurā quarters of the city,<sup>60</sup> but it denoted to the centre of the royal capital of the Gāhaḍavālas on the Rājghāṭ plateau which would have included the localities mentioned by Moticaṇḍra. He places Madana Vārāṇasī in Zamaniā tehsil of the Ghazipur district and identifies Vijaya Vārāṇasī with Vijayaḡarḥ in the Mirzapur district.<sup>61</sup> But Madana Vārāṇasī seems to be identical with Madanapurā locality of the city. Sagarmal Jain<sup>62</sup> places Vijaya Vārāṇasī in Bhelupurā but Shiva Prasad<sup>63</sup> in the Cantonment quarter of the city; it survives in all likelihood in the Vijayīpurā quarter of the Rājghāṭ plateau, nearer to the Gaṅga where Jaychandra took bath and granted, on the occasion of performing the ceremony of giving a name to his son Hariśandra, two villages of Saraūḍa and Āmayī in the

Māṅara pattalā to mahāpaṇḍita Hṛishikēśaśarman, son of mahāmiśra-paṇḍita Hāle, of the Śārkkarāksha gōtra in V.S. 122 2/1165 A.D.<sup>64</sup>

Sūrapāla, an officer of king Gōvindachandra, is referred as superintending the digging of a tank named Rājasāgara<sup>65</sup> which may be identified with the tank called Rājātālāb on the Pañchakrōśī road in Vārāṅasī. A temple built by Dhanapāla, a rich merchant of Vārāṅasī, is also mentioned in the *Ukti-vyakti Prakaraṇa*.<sup>66</sup> Since the reference to the temple immediately follows the digging of the Rājasāgara, we are inclined to suggest its identification with the twelfth century Kardamēśvara temple at Kandwā on the Pañchakrōśī road, 7 km east from Rājātālāb and 5 km west to the Banaras Hindu university.<sup>67</sup> The undated Sārṇāth stone inscription mentions a notable work of restoration undertaken by Kumāradēvī, the Buddhist queen of king Gōvindachandra, namely the restoration of Dharmachakra-jina originally set up by the Maurya king Aśoka. The same inscription also records the construction of a monastery (*vihāra*), which enshrined an image of the goddess Vasudhārā, for the Buddhist monks (*sthavira*s) by the queen.<sup>68</sup> The untraceable and never published Aṛhāi Kangūrā Masjid (in Zer Gūlar quarter to the west of Viśēśvaraganj) stone inscription, dated V.S.1248/1190 A.D., records the digging of tanks and erection of temples and monasteries (*mathas*) in and about Vārāṅasī.<sup>69</sup>



King Gōvindachandra is referred to as establishing brāhmaṇas on the firm footing at Vārāṇasī in the *Ukti-vyakti Prakaraṇa*<sup>70</sup> of Paṇḍita Dāmōdara, a fact amply supported by his inscriptions. He is known to have granted a dwelling-house (*āvāsa*) to the *mahattaka* Dāyīśarman, son of the *ṭhakkura* Mahākara and grandson of the *ṭhakkura* Kākū, a brāhmaṇa of Bhāradvāja *gōtra* with three *pravaras* Bhāradvāja, Āngirasa and Bārhaspatya. The dwelling house so granted in V.S. 1171/1114 A.D. was at Vārāṇasī itself and lay to the east of Aghōrēśvara and Pañchomkāra and to the west of the Indramādhava and Lauḍēśvara temples.<sup>71</sup> King Jayachandra gifted away Jayatapura to eleven brāhmaṇas of different *gōtra* for their residence in V.S.1233/1177 A.D.,<sup>72</sup> which may be identified with the modern Jaitapurā, a predominantly Muslim locality of Vārāṇasī today. The *Laṭakamēlaka* a farce (*sankīrṇa-prahasana*) written by Śaṅkhadhara in the time of king Gōvindachandra at Vārāṇasī, while introducing the regular visitors to the house of the *gaṇikā*. Madanamañjarī, refers to *mahāmahōpādhyāya* Sabhāsali of Suṇḍivāla-grāma, Digambara Jaṭāsura of Haggāulī, Buddhist monk Vyasanākara of Chamarasēna-vihāra, śrēṣṭhin Ṭhukka of Baḍaūlī, Phuṅkaṭa Miśra of Dhunḍhauḷī, *mahāvaidya* (physician) Jantukētu of Haḍivāḍi-grāma, the ascetic

Ajñānarāśi of Darihaḍā-grāma, *vaṭuka* Kulavyādhi who was the chief of Ṭikkaḍauvāla-grāma. It also casually mentions Mahājanapura-haṭṭa and the wife of Sabhāsali, who was the daughter of an *agni-śrōtriya* brāhmaṇa of Machcharahaṭṭā-grāma.<sup>73</sup> Though it is a very tedious task sometimes even a fruitless effort to find out the locations of all the places of antiquity, most of the places mentioned in the *Laṭakamēlaka* have survived the vagaries of time and are now part and parcel of the city. Machcharahaṭṭā is represented by the modern Macharahaṭṭā and Haḍivāḍi survives in Haṛahā in ward no.48 of the city. Mahājanapura is represented today by Mahājaniṭolā in the Pakkā Mahāl quarter and Haggāūlī may be identified with Hālgāon near the birth-place of Tīrthaṅkara Śrēyānsanātha in the Pahariā ward no. 7. Ṭikkaḍauvāla may reasonably represent modern Ṭakṭakpur village in ward no. 23 and Suṇḍivāla and Baḍaūlī possibly survive in Soniā muhalla near Sigrā in ward no. 72 and Bauliā near Lahartārā in ward no. 1 respectively. The Buddhist monastery named Chamarasēna -vihāra was obviously located at Sārṇāth. The identity of Darihaḍa and Dhunḍhauḷī are possibly lost in the Muslim quarters in the north of the city.

### Conclusion

Almost all the shrines and temples, except

Kardamēśvara, listed above have disappeared; most of the temples existing and built in the time of the Gāhaḍavālas were destroyed and mosques fashioned out of their material erected during the medieval period. An inscription, <sup>74</sup> dated V.S.1353/1296 A.D., cut on two faces of an octagonal pillar in the north cloister of the Lāl Darwājā Masjid at Jaumpur is an evidence indicating that material of the pulled down Padmēśara temple, which stood on the north side of the gate of Viśvēśvara temple at Vārāṇasī, was used in this mosque founded by Bibi Raji, the queen of Mahmud Shah (1440-1458 A.D.) of the Sharqui dynasty. There is an urgent need for intensive and extensive surveys in the landscape of Vārāṇasī to identify the surviving *vāpīs*, *kuṇḍas*, *hradas*, sculptures and architectural fragments of the Gāhaḍavāla period. Remarkably some *ghāṭs* on the Gaṅgā have been named for the first time in the inscriptions of the dynasty, though their number has now crossed the 84 mark. The surviving names of localities are witness to the impact of the Gāhaḍavālas on the city they left. But the city has not yet paid its indebtedness to the Gāhaḍavāla legacy it owes.

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śushkā saricca sa jñeyā lolārkkō yatra tishṭhati //

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vishṇuharaye cha vibhushaṇāni /  
kaśyām vyabhūshayad-anēka-svarṇaratnair-yaśch-  
ādikeśavavibhoḥ  
pratimām nivēśya //  
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calls it Ādikeśava: ādikēśavanāmnīm tām śrīmurttim  
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## SOCIO -ECONOMIC USAGES AND NAMING PATTERN

S.Kayarkanni

While quoting the socio-economic expressions also, there is a naming pattern. The terms mentioned in Tamil inscriptions relates to various aspects of the society and the economic pattern. These terms were predominantly used have become obsolete too due to various factors. Though scholars have offered interpretations for a few, yet it may not be impossible to give some explanations with the help of the available epigraphical materials.

We know that in the early medieval times, the Tamil society was basically an agricultural society. The socio - economic terms exhibit the variations in the socio - economic changes during a long period of time. Scholars like Noboru Karashima, Y. Subbarayalu, P. Shanmugam and others have brought out the peculiarities and significance of terms. The changes that occurred during the chronological frame work are important to assess the exact measuring and naming pattern adopted in those days.

Inscriptions from Uttaramnērūr (Uttaramallūr), Uḍaiyārkuḍi, Kāvēripaṭṭiṇam. Tiruppulivaṇṇam, Māgaral, etc.,

furnish valuable information on the socio - economic usages and the naming pattern followed. It was the practice to name the villages after individuals and duties. In the study of village components also, it is possible to observe such a pattern being observed. A number of concrete examples may be cited to establish this fact.

A village consists of Chēris, Piḍāgai, Pāḍagam, teruvidi, lands (both cultivable and non cultivable), Chaduram, vadi, vāykkāl, kaṇṇāru, nārāsam, ēri (lakes), kuḷam (tanks), etc.,

From among them, the Piḍāgai started to indicate a hamlet eg., Vaḍapidagai measuring the one in the north that is mentioned in a record of Rājendra I, Teṇpidāgai indicating the hamlet in the south that is mentioned in an epigraph of Kulōttuṅachōḷa III, Kīlappidāgai meaning the one on the east quoted in the Vikramachōḷa's record, etc. These pattern followed indicates the dissections. Similar pattern has been followed when the bazaar (*aṅgāḍi*) meant for the traders and merchants, during the period of Rājarāja I, the bazaars are referred to according to the directions like Naḍuvilaṅgāḍi meaning the one in the centre of a place and the Teṅkil - aṅgāḍi meaning the south in bazaar.

These is some significance in establishing market centres of this kind, perhaps within the ambit of Vāstu -

Śāstra.

It is known from the Uttaramērūr inscriptions that not less than eighteen chēris existed during the Pallava and Chōla periods. Of these, twelve chēris have been named after twelve forms of Vishṇu in an order during the different reign periods. It is in these chēris various classes of people lived. They represented the wards when the different committees have been constituted. They elected the representatives for the various functions of the village assembly. In the religious order Kēśavachēri appears first (Parāntaka's 14<sup>th</sup> year), chēri Nārāyaṇa - chēri.

(Parāntaka's 14<sup>th</sup> year), Mādhava - chēri

(Parāntaka's 16<sup>th</sup> year), Gōvinda - chēri

(Parāntaka's 14<sup>th</sup> year), Śrīvishṇu - chēri

(Kamapavarman's 6<sup>th</sup> year), Madhusūdana - chēri

(Parāntaka's 16<sup>th</sup> year), Trivikramachēri

(Parāntaka's 14<sup>th</sup> year), Vāmaṇa chēri

(Kampavarman's 8<sup>th</sup> year), Śrīdhara chēri

(Parāntaka's 14<sup>th</sup> year), Rīshikēsa chēri

(Parāntaka's 16<sup>th</sup> year), Padmanābha chēri (Parāntaka's 14<sup>th</sup> year).

The other chēris mentioned in the inscriptions are Parmaicheri (Rājarāja's 26<sup>th</sup> year), Abhimānamēruchēri (Kulōttuṅga's 46<sup>th</sup> year), Rājarājaśōla chēri (Vikramachōla's

11<sup>th</sup> year), Mahipālakulakāla chēri (Kulōttuṅga III's 46<sup>th</sup> year), Muḍikoṇḍaśōḷa - - chēri (Kulōttuṅga's 14<sup>th</sup> year) and Śaṅkara chēri (Parakēsari's period). These are all named after the epithets of the Chōḷa kings.

The inscriptions from Uttaramērūr refer to twelve important chēris (quarters) as cited above and thirty Kuḍumbus (family groups). Many of the royal grants have been issued to the *kuḍumbins* of a particular village (*grāma*) or town. Viewed from the point of view of agricultural practice indicate the towns of cultivable lands. In the election to the village assembly of Uttaramērūr - Chaturvēdimāṅgalam, members have been elected to thirty Kuḍumbas giving opportunity to all. The Kuḍumbas are not named after the kings but numerically represented like *mudalām - kuḍumbu*, and so on. If the 12 committees in the case of two and six in case of others are elected these are decided by the number of chēris. The first *kuḍumbu* is referred to in Uttaramērūr records. In other places the number is more also. The individual to the next of each *kuḍumbu* is important. eg. in the *pāḍagam* of the 46<sup>th</sup> *kuḍumbu*, etc. While classing the agricultural land the *kuḍumbu* system is followed. The practice of exchanging lands from one *kuḍumbu* to another was in vogue during 9-10<sup>th</sup> centuries A.D. This is followed in the villages of Uttaramērūr, Kūram (SII., vol.VI.). It was followed in *brahmadēya* villages and later on changed

to the practice of *kaṭṭalai* system as in Maṅṅārkuḍi. It is this classification that was followed during the later Chōla period. In Trichy region the term *kaṭṭalai* was in practice and sometimes naming pattern has been followed for the particular number of *kaṭṭalai*. It is like the *maḍakku* of the Pāṇḍya period. The change of this system is probably on account of the alienation of lands from one group to another group.

The town - plan drawn by Dr. M.D. Sampath for the Uttaramērūr village on the basis the mention of vadi, vāykkāl, chēri, *kuḍumbu*, etc., from the Uttiramērūr inscriptions is a model to be followed for other villages or towns. Besides the traditional account narrated in the *Pañchavarada - kshētra- mähātmya*, inscriptions give a clue for the way in which a town has to be planned. The epigraphs from Uttiramērūr temples like Vaikuṅṭhaperumāl, Sundaravaradaperumāl mention several terms. From among such terms, *vadi* is an expression which has been misconstrued as a road or path way by many scholars. It has to be taken as a canal along with pathway. The reason behind this is that water is said to flow through the *vadi*. Sometimes the *vadis* get submerged with overflow of water and this is expressed as *nirāyittu - vadi* which is refereed to in a number of places while describing the wetlands of Uttaramērūr-chaturvēdimāṅgalam. It may be interesting to note that



*vadi* occurs along with *vāykkāl* which also indicates a channel. In the town-plan of Uttaramēūr, Dr. Sampath had suggested that they are in a crisi-cross pattern. In very many cases *vadi* is found to flow in a direction perpendicular to *vāykkāl*. He had explained in his field study that the *vadis* are found to flow in north-south direction, while the *vāykkāls* flow in the east-west direction in relation to the fields close by. In certain other places *vadi* occurs as a branch of the main channel i.e., *vāykkāl*, the term *kaṇṇāru* is a division of the *vadi* by branching of parallel to the *vāykkāl*. Sometimes it arises out of the *thūmbu* of a lake and flows along with the main channel. Therefore *vadi*, *kaṇṇāru* and *vāykkāl* forms an integrated part of the irrigation system. Irrigation channels found mentioned in the inscriptions of the Pallvas and Chōlas are named after the kings and deities.

The lakes in the village Uttaramērūr have been named after the place-names with an exception of Vayiramēgha-taṭāka which name has been coined after the Pallava king Dantivarman. Tanks named after the places are many.

This random study itself provide enough information on the socio-economic terms and the input on place-naming pattern. By using the inscriptional terms for understanding the historial aspects, we may be able

to get a connected account of their usage through the ages. These terms should not be studied in isolation but according to their varied contexts and comparative studies made between different regions and over a different point of time.

## GODDESS CHAKRĒŚVARĪ NAMED AND FAMED AFTER "CHAKRA"

Jayalakshmi Yegnaswamy

### Etymology of Goddess ChakrĒśvarĪ :

The Hindu and Jaina religions both originated in India. The term Hindu *per se* involved Śaivism, Vaishṇavism and Śākta (Śakti worship) cults; and the Jaina on the other hand includes Svētāmbara and Digambara sects. Both faiths coexisted as parallel traditions in India and they have been sharing a range of religious ideologies throughout several centuries. One of the traditions shared by both religions is the worship of female deities, which are categorized as minor, subordinate and independent deities. Also, both faiths recognized the term 'śakti' meaning 'tremendous power' which became the key factor in the formation of several omnipotent feminine deities.<sup>1</sup> And finally, in the Hindu and Jaina visual realm such śakti oriented female deities are displayed having standardized iconography that includes multiple hands, each one holding dreadful *āyudhas* (weapons). Among these *āyudhas*, a device called Chakra is a significant one for its association with female deities of Hindu and Jaina pantheon.

The term *chakra* in Sanskrit language essentially signifies a tangible wheel. In Hindu thoughts Chakra means the 'circle' or the 'cycle' relate to *samsara* where the birth, life and death are perceived as a continuous phenomenon (*punarapi jananam, punarapi maraṇam*). Further in the puranic epoch, Chakra is perceived as a mythical metallic disc handled by *dēvas* (divinities) to annihilate their mythical *rākshasas* (demons) foes. In this context, Vishṇu one of the major gods of the Hindu Trinity, is attributed with Chakra, and consequently he is called "*śaṅkha Chakra gadādhāri*", so is his consort Vishṇavi who bears Chakra as one of her attributes. Subsequently, the Śākta faith evolved with several mythologies, bringing up the faith of Saptamatṛikas which contained Vaishṇavi as an important member of the group. As a śakti of her male counterpart Vishṇu, the female deity Vaishṇavi bears all his attributes that also includes Chakra. In the coming centuries the Chakra associated with the Goddess Śrī the epithet of Lakshmi and evolved as Śrīchakra. As a symbol of benevolence, Śaiva Chakra contained the power to transform the *ugra-guṇa* (malevolence) mainly of the Śaiva deities, and started having a place in Śaiva shrines. Further to this, in the Tantric phase the concept of Chakra became the nexus of spiritual energy giving way to several omniscient chakra-related deities who ruled the human energy from

his head to toe (suffixed as: *mūlādharachakra*, *Svādhīsthānachakra*, *Maṇipurachakra*, *Anāhitachakra*, *Vivahuddachakra*, *Ajanachakra*, *Sahasrarachakra*). Thus, in Hindu religion the term Chakra associated with several mythologies, goddesses and religious thoughts, also it became one of the major factors in the nomenclature of one of the manifestation of Śakti (omnipotent Mother Goddess) known as goddess Chakrēśvarī (one who bears Chakra).

### Goddess 'Chakrēśvarī' in Hindu Pantheon:

In Hindu pantheon the goddess Chakrēśvarī is perceived as a manifestation of Śakti goddess by name Śarikā Dēvī, the tradition has been popular since the ancient epoch in Kashmir. According to a local myth, when the population was troubled gravely by the demons they worshipped goddess Durgā for protection who appeared as Śarika ('Maina' bird in the local language),<sup>2</sup> and dropped a large mass of earth on the entrance of the cave and blocked it where the demons dwelled. Thereafter, she took the abode on Hara Pārvat also called Śarika Pārvat and was worshipped as Śrī Chakra. The Kashmiri Brahmins believed that Śrī Chakra is a form of omnipotent śakti and thus the term transformed also as Chakrēśvarī - the Goddess of Chakra.<sup>3</sup> This deity Chakrēśvarī has been attributed with eighteen arms, of

which the ten arms symbolized her as Kālī, four as Goddess Lakshmi and the other four as Sarasavatī (major goddesses of Hindu pantheon), and thus, she became a female goddess who is 'all powerful'. Her image in anthropomorphic form with eighteen hands, few of them holding Chakra was in Shriparbhat, and as the original image is now lost, the deity is represented in the form of a svayambhu śīla (self originated) natural stone.<sup>4</sup> The Islamic historian Al-Baruni acknowledged Kashmir as a center of Hindu learning and in this context Sri Sankaracharya (circa 8<sup>th</sup> century A.D.) who referred Kashmir as Śāradāpiṭha (seat of the goddess Śārada of learning), is said to have prostrated himself in the Chakrēśvarī temple at Hari Prabhat.<sup>5</sup> There is a newly constructed Śārada temple at Gushi (a forest area of Kupwara district in north Kashmir)<sup>6</sup> which contains cosmic śīla (rock) indicates aniconic form whom they call goddess Chakrēśvarī.<sup>7</sup> Also, in Amaranath Cave dedicated to Śīva, located in Pahalgam in Kashmir, a puskarani (tank) is called Chakrēśvarī tīrtha; it is said that a dip in its holy water is equal to ultimate purification which is attained only by visiting the Amarnath temple of Śīva.<sup>8</sup>

#### **Goddess Chakrēśvarī in Jaina Pantheon:**

On the other hand in Jaina faith the etymology of Chakrēśvarī is based on two syllables; one 'Chakra'

meaning the tangible disc which is divine and powerful; and the other word 'Īśvarī' meaning the goddess. Thus, "as she holds numerous 'Chakra' weapons, she is called Chakrēśvarī". She is worshipped normally by the Śvētāmbara (clothed Jainas) murhipuji sects (idol worshippers). However, the Digambara (nude Jainas) texts reveal the forms and iconography of the deity by keeping the rituals and other aspects in secret.<sup>9</sup> In regard to accommodating goddesses was very difficult with the teaching of strict ascetism in the Digambar sect of Jainism. However, such enigma was solved by placing the female deities as protecting or messenger deities designated as the Śāsana Dēvis, who were associated with each of the Tīrthānkara.<sup>10</sup> In this context, the female deity Chakrēśvarī became the Yakshi (minor female deity) and along with Yaksha Gōmukha associated with Ādināth known also as Rishabhanātha the first Jaina Tīrthānkar.<sup>11</sup> Subsequently, she evolved as the Śāsana Dēvi of Ādināth,<sup>12</sup> and attained a significant place as his protecting goddess.

The images of Chakrēśvarī are found in abundance, in the ancient Jaina historical sites. An image of circa 5<sup>th</sup>/6<sup>th</sup> century A.D. work of Chakrēśvarī at the door slab is found in the Kila Parasnath in Uttar Pradesh closer to Delhi. This site is said as the legendary city known as Hastināpur - the capital of Pāṇḍava kingdom.<sup>13</sup> In Ahar (circa 10<sup>th</sup>

century A.D.),<sup>14</sup> she is seen having four hands, the upper two hands hold Chakra of different styles, and the lower hands either hold Chakra or are in varada and abhaya mudra. The deity is seated on an anthropomorphic garuda, which is analogous to Hindu goddess Vaishṇavi. Another significant image of Chakrēśvarī Dēvī is seen in Bhawanipur on the east of Karcha in Bengal.<sup>15</sup> Here, on the pedestal of an image of Rishabhanath an inscription is found, and at the side of Rishabhanath image under a tree a small image of Chakrēśvarī Dēvī is found. The work has Pāla influence and could be attributed to the period between circa 8<sup>th</sup> and 13<sup>th</sup> century A.D.<sup>16</sup> In South India, in Śravaṇabelāgoḷa in Hassan District in Karnataka, a place called Śasana Basādī' named as the inscriptions of Gaṅgas and Hoysaḷas were found in front of its structure. There is an image of Ādinātha, Gōmukha and Chakrēśvarī along with Yaksha and Yakshi.<sup>17</sup> Also, in Betagiri in Dharwad district in Karnataka has the image of Chakrēśvarī as an independent goddess, this work has been retrieved from a Jain Basadi built during Kalyāṇa Chāḷukyan period in circa 10<sup>th</sup> century A.D. A similar work has been recovered from Uttar Pradesh of circa 10<sup>th</sup> century A.D. showing the deity Chakrēśvarī in an independent dominant pose. Another image of Chakrēśvarī is carved in Cave 30 in Ellora which dates back to circa 8<sup>th</sup> century A.D. of Rāshṭrakūṭa period. In



Khajuraho, Madhya Pradesh, a large number of Jaina deities are found among which the image of Chakrēśvarī is found in the centre of a door lintel.<sup>18</sup> Besides this, the image of Chakrēśvarī is traced in some functional temples which combine both Hindu and Jaina features, and in this regard, an image of Chakrēśvarī is seen as Śāsana Dēvī with Ādinātha in Añjanēri in a Hindu temple at Nāsik, Maharashtra.<sup>19</sup>

### **Goddess Chakrēśvarī : In Hindu and Jaina Socio - Religious Spheres:**

It has been observed that the cult of Chakrēśvarī in Jaina faith was spread all over in India, whereas Chakrēśvarī in the Hindu religious sphere was confined mostly to Kashmir and few regions in north India. It is possible that the emergence and popularity of Vaishṇavi a parallel Chakra oriented goddess who resembled Chakrēśvarī in iconography had dominated the Hindu religious sphere. In this context, as a major śakti goddess in the Sapamatṛika group Vaishṇavi dominated the Śaiva faith; and as the consort of Vishṇu she became a major goddess in Vaishṇava belief, which probably did not give way to Chakrēśvarī. In addition to this, the popularity of Śrī Chakra tradition probably had influenced Śāktism, which again did not give way to adopt a specific goddess designated as Chakrēśvarī

in their Hindu pantheon. However, as said that the Indian Culture is the confluence of varied cultural trends, religious thought, philosophy and art, which could be sensed in a way as the Hindu and Jaina communities revere each other's goddesses. In this context it is observed that the Goddess Vaishṇavi the analogous to Jaina Chakrēśvarī holds a significant place also in Jaina pantheon. On the other hand several Hindu people such as Khandelwal Brahmin community worship the Jaina goddess Chakrēśvarī,<sup>20</sup> another community in Mewar called Rathore, revere goddess Chakrēśvarī as their Kula Dēvi (family deity).<sup>21</sup> The Oswal community believe that goddess Chāmuṇḍa (Hindu Śaiva Goddess) and Goddess Chakrēśvarī are companions, and they worship both.<sup>22</sup> Also, it is said that in Punjab a place called Attewali there is a temple dedicated to goddess Chakrēśvarī. Here, the goddess Chakrēśvarī attains golden colour, has her vehicle garuda, possess eight arms and holds Chakra in one of her hands. Although her iconography is analogous to goddess Vaishṇavi, yet she is worshipped as Chakrēśvarī in that village.<sup>23</sup> Also, it is said that the Rajasthani pilgrims brought Māta Chakrēśvarī (Mother Goddess Chakrēśvarī) and worshipped her as 'Rakshak Dēvi' meaning protector of Ādinatha<sup>24</sup>. Another historical account on a ruler from Rajasthan narrates that in circa 13<sup>th</sup> century A.D. he brought the idol of Goddess Chakrēśvarī from Karnataka

to his village Nāgana known as Naganechi where he worshipped the deity to win the wars.<sup>25</sup>

Thus, the goddess Chakrēśvarī attained popularity among both Hindu and Jaina religion and social spheres. It is noted that in the medieval epoch the political turmoil took place between the Hindu (Śaiva sect) and Jaina communities,<sup>26</sup> which apparently had caused iconoclasm also. However, several icons of Goddess Chakrēśvarī mostly of the Jaina faith and a few of the Hindu pantheon have miraculously survived, and are existing to this day. Although in iconographic aspects the deity Chakrēśvarī is analogous to goddess Vaishṇavi, however the multiple chakras attributed in her multiple hands, became the key factor behind her name as Chakrēśvarī (the goddess of Chakras); and these multiple chakras makes her distinct from other goddesses in the Hindu and Jaina religious pantheon.

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## SURNAMES OF THE NIYŌGI COMMUNITIES IN ĀNDHRA

C.A. Padmanabha Sastry

The study of the surnames of the *niyōgi* communities is very interesting to study and it helps us to know the number of sub-divisions in this community. The word *niyōgi* is derived from the Sanskrit word *niyōgi* means an appointment or employment. Dr. Jogendra Bhattacharya says that the word is derived from religious completion or meditation as opposed to *yaga* which means religious sacrifice. The origin of this community goes back to a tradition of the sage *Paraśurāma* and migrated from north or north-western Indian regions of present day India. The term indicates that who has been appointed for secular occupation and accepted for secular employment in the state craft in later centuries and they are called *niyōgis*.

The epigraphs and literature of-Andhra reveal that they are appointed exclusively to maintain the local self governments. The word *naiyōgikas*, as far as the epigraphs are concerned, appeared for the first time in the Gannavaram plates of the Eastern Chālukya *Vishṇuvardhana III*. It refers to the *naiyōgikas* as a part of officials along with the other officials like the *Yuvaraj*,

*Mantri* and Rāshtrakūṭa but their exact duties are not known at this stage.

The literature of this land and gōtra pravaras prescribed in the texts for the *niyōgi* community consists of the following sub-divisions, They 1) Pradhama Śākhas, 2) Āruvēla niyōgis, 3) K A. Velanāṭi niyōgis , 4) Nandavarikulu, 5) Karnakammalu 6) Golkonda vyāparis, 7) sishṭhukarṇas besides the Pākañāṭi, Prajñāṭi niyōgis, Telganaya niyōgis and Drāviḍa niyōgis, etc,. The first two communities are named after the territorial divisions appeared in the Andhra History. The use of *niyōgi* nomenclature started from 10-11<sup>th</sup> century A.D. and continued till this day.

The sub-division Aruvēla Niyōgis or Aruvēlavelanāḍu Niyōgis is generally mentioned in the epigraphs of Andhra indicates that they lived in the area covering present Krishna, Guntur Districts of Andhra Pradesh The Sanskrit name for this division is Shaṭ-sahasra-avani i.e. six thousand niyōgis. Various views are expressed by the scholars on the origin of this community. R.E. Frykenberg an expert in the Indian Socialological Studies says that the *niyōgis* are the decendants of 6000 brahmins brought down from Kanyākubja region (Kanauj) of northern India in the 11<sup>th</sup> century A.D. to assist the rulers in the local administration.

Another theory of this community informs us that the Pradhama śākha, the first branch of *niyōgis* particularly from Maharashtra Pradhamaśākhis consisting of about 6000 families left their places due to drought and famine regions of Mahārāshṭra during 10<sup>th</sup> - 11<sup>th</sup> century travelled and settled in the coastal riverine regions of Andhra and they came to be called 6000 (*Āru-Vēla* or *Āru-vēlu noyōgins.*)

One more view has been suggested by Dr. I.K.Sarma while editing the Mālakoṇḍa Brāhmī- inscription connecting with Tamil origin on the basis of the term Aruvala appeared in the record. We come across a few place names *viz.* Are-Palli, Arava-Palli, Arumakkam, Arugolanu etc, in the inscriptions of this land. Probably these families migrated along with the royal migrations to settle in this area, particularly the Velanāḍu area comprising the present Guntur and Krishna Districts. They might have migrated to this area and called as *Aru Velanāḍu Niyōgis* or *Aruvēla Niyōgis*.

The Pradhama śākhis in Mahārāshṭra are the experts in warfare and land measurements which are same in the duties of Aru Velanāḍu *niyōgis* and in Andhra also. They gave up the traditional priest hood-ship and taken up the secular duties. They used to collect the taxes, of the village and submit it to the kings and sometimes they acted as judges also.



Much work has not been done on the surnames of Āndhra in general and niyōgī communities in particular except the Ph.D works done Dr.T.Satyavati (1977-78) and articles on the topic i.e. S.S. Ramachandra Murthy Dr. Krishna Detective P. Nagamallesvara Rao Dr.Y Balagangadhara Rao and Dr. K Visvanatha Reddy ; Dr. J. Balagangadharam and the present speaker and few others. Very recently another article on the surnames of the Kōya , Kūrmās in Āndhra by Dr. Kiranamay Devi and others appeared in the journal of Anthropology (2008). A list of surnames in alphabetical order was compiled by Misray Sastry in Telugu (2003) and very recently a book on *niyōgis* in Andhra has been brought out with title, *Endarō Mahānu Bhāvulu*, in English, by the Niyōgi research centre in Hyderabad (2009). Most of the aruvela niyōgīns are the followers of the Kṛishṇa Yajurvēda. A detailed study of the subject requires systematic analysis. Say total number of surnames along with their *gōtras* and *śākhas* existed in the past and also present days is essential for study.

The survey of the surnames reveal two or three factors, i.e., names given after profession or office, scholarship in different fields, gods and goddesses measurements, vyāyāmas and so on. An attempt has been made to study the surnames other than the study made by Prof.S.S.Ramachandrs Murthy. However duplication

might have occurred in or two instances for which I seek pardon from the scholar.

1. *After Profession.* These names reflect the secular position in the administration of the day. Almost all the names under this category have two units such as the prefix and suffix. These two units are at times give the same meaning. For Amātya and Peggada or Peggade. eg. Mantri Peggada. eg. Mantri Peggada; sometimes the other term *rāju* is added in the suffix place. They are Bhōgana-amātya becomes bhōgam -rāju or Bhōga-rāju ; Pōtan-amātya Pōta-rāju; Timman-amātya - Timma-rāju. The books on law differentiate between the two offices Mantri and Peggada or Amātya. We come across the equivalent terms of this nature in the surnames of Āndhra For eg. Manna-Peggada *Manna* is derived from the Dravidan word Mannar or Mannan meaning the ruler or chief. We have the prefixes like Peggade and a number of suffixes to the surnames Hike Ventra, Rebba, Anna Polla Akkena, etc.

*Avasaram:* Avsaram is an office mentioned in a number of inscriptions of Vijayanagara dynasty. Avsaram means that needs urgently probably to the harem or to the king. Avsaram is identified as an offerings to the deities. This may be in the form presentations or food or other material related to the

urgent needs. The families who supplied the materials are called as Avasarāla vāru.

*Samaya-mantri* or *Samaya-Preggaḍa* - This surname is given to the chief of the merchantile community whose duties must be the supervision over the trade and trade centers. We come across the namaes of Samaya - chakravarti etc., in the inscriptions of 12<sup>th</sup>-14<sup>th</sup> centuries. The word *Samaya* in Telugu means 'an Agreement'. It is presumed that samaya- mantri must be a supervisor of the office of Samaya-chakravarti an officer of higher rank.

*Kareti* is another surname mentioned in the inscription from Katteragaṇḍla dated 1635 A,D, and also appears in the list of the surnames of the Āruvēla Velanāṭi Brāhmins in Āndhra. This has two units *Kar* and *Eti*. The first *Kara* refers to the general tax and *Eti* is derived from the *Ēru* meaning the river or the riverbrooks. The surname *Kareti* must the incharge of the office which collects the taxes from the ships or boats.

*Lekha-rāju lekakha*: This prefix denotes the office of the engraver that is *lēkhaka* or *rāyasam* in the historical period and the suffix refers to the chief. Hence, this surname must have been given after the profession and continued in the later centuries. This is seen both Aruvēla and Velanāṭi niyōgi communities.

*Rudra-dēvula or Rudravarapu:* This surname seems to be connected with the king Rudradēva of Kākatīyas or with the god Śiva. This is attached to both Āruvēla and Velanāṭi niyōgis in Āndhra.

*Abhaṅga murthy or Abhaṅga rājula:* This is a typical surname that is been in Andhra Pradesh. The meaning or derivation of this name is difficult to ascertain. However, it is said that the literary meaning of the first unit Abhaṅga is connected with either to lord Kṛishṇa or a skilled warrior. In *Śabdaratnākara* this word *abhaṅga* is a *slēsha śabda* the first meaning (*pūtanāmaraṇa kṛishṇa* = one who has killed Pūtana i.e. Kṛishṇa and another meaning is (*Pūtanāma raṇa me sadrisaḥ* means one whose name is sacred for who is killed in warfare. Hence, the surname Abhaṅga either refers to lord Kṛishṇa or a skilled warrior.

*Surnames of Sisthu Karaṇas* Dr. L. Balagandharam of Vijayanagaram has published an article on the origin and spread of the sistu-karaṇas it may not be out of place to refer his article on the derivations of this name He says :

A. In Sanskrit “*Karaṇam* means an instrument and one of the five senses of man”.

*Sistu* is to train a person in a particular way or a control over, so the word *Sistakaraṇa* means a man who controlled his five senses as well as his mind.

B. The Brahmin who is superior to all the Brahmins.

C. The Man who is an able administrative instrument (abilities) in the hands of the king

Hence, the word *sistu karaṇa* is connected with administrative system.

It seems that the Pancha Utkala Arya brahmin caste of the sistu-karanas were the inhabitants on the banks of Ganges and migrated through Utkala to this land particularly through east coast of Andhra Pradesh.

Their surnames also have prefix and suffixes too. Some of the suffixes are Suāmī Mūrthi Prasād, Patnaik (a person to teach or a learned man). Mahāpātro. Pātrulu or pātrudu Pātrāyani, Mahanti (A man with a highest capacity to hold a responsible position) are connected with the origin of both Telugu and Orissa region for eg., Singu- Mahanti ; Jagannātha -Mahanti; Boddu-Mahanti (connected with the Buddhism ?). It may be noted here that traditionally they belong to *niyōgi* community but in the last decade the Govt. of Anhra Pradesh and Orissa declared this as belonging the the backward community probably on the basis of income and spread of their community to Orissa As mentioned above a systematic and thorough survey is needed at his juncture to establish their cultural relations with the other states.

## **GEOGRAPHICAL RENAMING OF THE STREETS IN THE MUMBAI**

Swapna Samel

Geographical renaming is the changing of the name of a geographical feature or area. This can range from the uncontroversial change of a street name to a highly disputed change to the name of a country. Some names are changed locally but the new names are not recognised by other countries, especially when there is a difference in language. Other names may not be officially recognised but remain in common use. Many places have different names in different languages, and a change of language in official or general use has often resulted in what is arguably a change of name. There are many reasons to undertake renaming, with political motivation being the primary cause. Sometimes a place reverts to its former name. One of the most common reasons for a country or street changing its name is newly acquired independence. When borders are changed, sometimes due to a country splitting or two countries joining together, the names of the relevant areas can change. This, however, is more the creation of a different entity than an act of geographical renaming.

Mumbai has derived many of its street-names as one from castes or occupations. Then it has a fine mixture of English, Parsi, Hindu and Mohamedan family names, the English being a far larger group than the others and the Portuguese being, somewhat unexpectedly, almost negligible in size. Among other large groups of names are those derived from mythology and places of worship, trees, tanks, and physical peculiarities, while a fair number of names has been imported direct, ready-made so to speak, from other parts of India. For some reason or the other, in many places besides Bombay, the importance of names has come to be ignored, they are bestowed and discarded for the most inadequate reasons, and when they survive either as personal names or place -names their origin is often forgotten. It is convenient and not wholly unjust to blame the Government for this state of affairs. As a general rule it may be admitted that if the name of a street or lane is associated with any local memory this is an excellent reason for its preservation.

The histories of Indian cities are contained in the names of their streets and squares. These come in layers that have to be peeled off, one by one, to reveal the names that once lay below. A street might have been named after a colonial proconsul; later after a Congress nationalist; still later, after a local or regional hero. The names of streets and squares reveal a city's preferences,

cultural and ideological, as they change over the decades and through successive political regimes. [Ramachandra Guha 02 Jul 2005 in India together]

Mumbai, a place that perhaps has had more reason to change street names than any other. For no other Indian city has had such a tumultuous modern history, no other such a multitude of castes, communities and special interests to be satisfied. Fortunately, the city's ecology here comes to the aid of politics and culture ? for no other Indian city has so many streets and intersections to play around with. The names that Mumbai's margs and chowks carry are a curious mixture of chauvinism, courage and corruption. [Ramachandra Guha 02 Jul 2005 in India together]

The desire to change the names of places is not new. And usually, people who use the old names soon seem silly or out of touch. And often, the enthusiasm for changing names stems from valid impulses. We may laugh at the more recent attempts to change street names in India (does anybody call Connaught Place Rajiv Chowk?) but, equally, few of us would like to live in cities where every street was named after some colonial oppressor. For instance, nobody in Delhi refers to Cornwallis Road or Curzon Road any longer. The new names have become so firmly established that the old ones have been forgotten.



Bombay to Mumbai, or else... [Vir Sanghvi, Hindustan Times Email Author October 11, 2009]. Street names in Mumbai has changed tremendously especially after independence. It became practice and fashion of the political parties and local political leaders to change everything of colonial period including street and roads names. Mumbai [Bombay] Municipal Corporation which permitted the change in the British origin names of public places in 1950 had very tough time since then.

1999 Statistics reveal a startling 2,500 roads and chowks have been given new names in Mumbai in the last three years alone, and fresh proposals continue to pour in for the blessed naam karan, as it is known in BMC circles. This year itself, BMC has received 471 proposals till July 31 1999 from the 23 wards in the city. Almost all these proposals were passed, as there is hardly any scrutiny of the bio-data of personalities after whom roads and chowks are to be named. Unwittingly or otherwise, a precious part of vintage Bombay and the history associated with the name of a street also continues to be wiped out, while potholes multiply.

Then Cultural Affairs Minister Pramod Navalkar was planning to write to BMC urging it to ban naam karan of roads. "It's time we stop renaming streets and chowks at random. There is no logic or method in this

madness as fresh names only confuse citizens, and most of the time new names have no relevance to the place where the name-boards are put," said Navalkar, who was also chairperson of the Traffic Co-ordination Committee, comprising BMC officials and traffic police.

He added: "In 1950 the government had allowed the changing of names of streets named after Britishers; but the renaming bug continues till date. After no more English names could be found, people started targetting chowks, which ideally are cross-centres of four roads. When all chowks were exhausted, they started renaming street corners as chowks!" [Indian Express Newspapers (Bombay) Ltd Monday, August 23, 1999 'History wiped out in BMC's road-renaming game' -Vijay Singh]

Thus following are the old street names and new street names in Mumbai

<b>OLD STREET NAMES IN MUMBAI</b>	<b>NEW STREET NAMES</b>
Apollo Pier Road	Chhatrapati Shivaji Marg
Aurther Road	Sane Guruji Marg
Apollo Street	Bombay Samachar Marg
Andheri Versova Road	Jaiprakash Marg
Azad Road	Veer M Manekar Marg
Andheri Kurla Road	Sir Mathuradas V Marg
Argyle (Part)	Sant Tukaram Marg

Bhatia Baug (V T)	Nagar Chowk
Ballard Road	Shoorjee Vallabhdas Marg
Bastian Road	Amrit Keshav Naik Marg
Bazar Gate Street	Perin Nariman Street
Bellasis Road	Jehangir Behram Road
Bombay Agra Road	Lai Bhadur Shastri Marg
Bruce Street	Homi Modi Street
Carnac Road	Lokmanya Tilak Marg
Cadell Road	Veer Savarkar Marg
Cruickshank Road	Mahapalika Marg
Carnegy Road	Nathibai Thackersey Road
Central Avenue Marg	Swami Dayanand Marg
Charni Road	Rammohan Roy Marg
Chakala Street	Sherif Devji Street
Churchgate Street	Veer Nariman Marg
Clark Road	Keshavrao Khadye Marg
Duncan Road	Maulana Azad Marg
Dougal Road	Narottam Morarji Marg
Delisle Roa	N M Joshi Marg
Dadar M Road (North)	Dadasaheb Falke Marg
Dhobi Talao	K Vasudeo B Fadke Choke
Dugall Road	Narottam Morarji Marg
Eliphistone Circle	Mahatma Gandhi Marg
Explanade Road	P D Mello Marg
Frere Road (Part)	Ganpatrao Kadam Marg
Fergusson Road	General Bhonsle Marg

Foreshore Road	Shahid Bhagat Singh Marg
Flora Fountain	Hutatma Chowk
Forbes Street	Dr VB Gandhi Marg
Foras Road	R S Nimbkar Marg
Fort Street	Walchand Hirachand Road
Girgaum Road	J Shankarseth Road
Ghodbunder Road	S Vivekanand Marg
Grant Road	M Shuakat Ali Road
Graham Road	J N Herdia Marg
Gowalia Tank Road	August Kranti Marg
Ghatkopar Mohul Road	R Chembulkar Marg
Homby Road	Dr Dadabhai Nawrojee Marg
Horby Road	Lala Lajpat Rai Marg
Huges Road	Nayaymurti L Patkar Marg
Harvey Road	Pandit Ramabai Marg
Haji Ali Chowk	Vatsala Bai Desai Chowk
Home Street	Charanjit Rai Marg
Hanes Street	Dr E Moses Marg
Harkness Street	Jamnadas Mehta Road
Jacob Circle	Gadge Maharaj Chowk
Juhu Lane	C D Barfiwala Marg
Kings Circle	Maheshwari Udyan
Lamington Road	Dr ANairRoad
Lohar Street	K M Sharma Road
Lohar Street	N C Kelkar Marg
Lady Jamshedji Road	Vithalbai Patel Marg

Linking Road	N Subhash Bose Marg
Marine Lines Street	Sir Dinshaw Mulla Marg
Medows Street	Nagindas Master Marg
Mayo Road	Bhaurao Patil Marg
Masjid Bunder Road	Yusuf Meherali Marg
Military Road	Jawaharlal Nehru Marg
Marine Drive	Netaji Subhash Marg
New Queens Road	Mama Pramanand Marg
Napeansea Road	Jagmohandas Marg
Parsee Bazar Street	Syed Abdullah Brelvi Marg
Parel Groves Gate Road	Samaldas Gandhi Marg
Portuguese Road	Rao Saheb S K Bole Marg
Peddar Road	Dr Deshmukh Road
Pali Danda Marg	Ambedkar Marg
Queens Road	Maharshi Karve Marg
Ridge Road	Bal Gangadhar Kher Marg
Rampat Road	Khushroo Dubash Marg
Sandhurst Road	S V Patel Marg
Sion Circle	M Laxmibai Chowk
Tardeo Road	Jawjee Dadaji Marg
Tulsi Pipe Road	Senapati Bapat Marg
Thakurdwar Road	Dr Jaykar Marg
Victoria Road	Sant Savtamali Road
Victoria Gardens	Jijamata Bhonsle Udyan
Warden Road	Bulabai Desai Road
Worli Road	Vir Savarkar Marg

Wittet Road &amp;

Fort Street

Waudby Road

Walchand Hirachand Marg

Hajarimal Somani Marg

It may be expected that, as time goes on, the picturesque vernacular suffixes will disappear and there will be no more Bagh (eg., Bhattia Bagh), Persian: a garden. Gullee (e.g., Palki Gullee), Hindustani gali, a lan, an alley. Khadi (e.g., Umarkhadi). Marathi : an arm of the sea, a creek, a deep trench cut to carry off water, Moholla (e.g., Vanka Mohola). This is the Persian majialla, meaning a streat, a ward, or a quarter of a town. Mumbai is not an exception to this. Although the origin of many place names is now forgotten, it is often possible to establish likely meanings through consideration of early forms of the name. Some general conclusions about the nature of place names, and the way in which place names change, can be examined thoroughly. It is also possible to distinguish regional trends and differences in the naming of places.

## MANIPURI LAMMITLLON: MANIPURI TOPONOMY

P. Gunindro

The Meeteis of Manipur had a tradition of singing the legends of place names. One of the important cultural possessions of Manipuris is the ability and propensity to assign names to geographical places. During the days of Manipuri kings, while the king was on tour by elephant, the court minstrel who used to walk behind the king's elephant sang *lammitllon* (language of landscape) with a sonorous drone of fiddle *pena*, describing the areas of the king's route, citing the historical events of the area and derivation of the place names of the area. The tradition of this practice is known as *Lam - in - Pena*. There are a number of place name legends describing why the area had been so named and the name of the place had been so assigned.

The meeteis of Manipur took keen interest in preserving place name legends, as many of the legends are associated with their ancestral memories. Worship of ancestor is one of the aspects of religion and belief systems of the Meeteis. This may be one of the reasons of having the tradition of singing place name legends,

which are associated with the activities of their ancestors. When the Meeteis came to know the art of writing the oral literatures that handed down from generation to generation were written down. The manuscript dealing with the description of naming of places is known as *Lammitllon Puya*.

There are a number of old manuscripts written in archaic script and language on hand-made papers and bark of agar tree dealing with different subjects numbering more than one thousand. These are being preserved in the State Archives, Private museums and local *pundits*.

Some of these are in the custody of private collectors and local *pundits*. These manuscripts cover varied subjects such as traditional faiths, rituals, chronicles, administrative codes, genealogies, descriptions of different hills and riverbanks, valuable stones, descriptions of nature and other imaginative works of pure literature. Amongst the manuscripts, there are many dealing with place names. Some of the manuscripts dealing with place names are *Toreiron Lambuba*, *Luwanglon Khonggun*, *Thangmeiron*, *Poireiton Khunthok* etc. Examples of two old manuscripts that are dealing with place name are given below;



## Toreiron Lambuba

The old manuscript, Toreirol Lambuba is a veritable account of place names that describes how places, particularly located on the banks of meandering rivers, derived their names. The book gives with the account of about 200 place names. The book begins with the epic adventure of Yoimongba and Taothingmang the Meetei princes in the third century A.D. and place names formed thereon, the work diverges to recount the background of other places historically associated with different communities or clan dynasties till the reign of king Khunjaoba in 17<sup>th</sup> century. One example from the book about the naming of the place *Hiyangthang* is given below:

Why is the site situated on the bend of a river known as *Hiyangthang*?

*Lampu Thongnang Yengkhupa*, a trusted official of Ura *Ngangoipa* the Moirang king on an errand to collect tributes from the *Lokkha* and *Haokha* tribes was greeted with poisoned wine by the wife of the chief. Before relishing the wine he could realise that the brews were poisoned and did not accept the offer. Soon after, the chief on return home from an outing unwittingly guzzled the intoxicants and died instantly. The woman then burst into wild cry alleging that her husband had been killed by

*Thongnang Yengkhupa*. On hearing her cry the members of *Haokha Lokkha* tribes chased *Thongnang Yaikhupa*. *Thongnang Yaikhupa* ran away for life and jumped down into the river. A huge python was lying across the river. He crossed the river on the back of the python as if he was crossing the river by a big boat. On reaching, the other side of the river *Thongnang Yengkhupa* shouted back to the people of *Lokkha and Haokha* that he did not take the life of the chief but it was the unfortunate victim of the cruel plot of his own wife. As the python served the purpose of a *Hiyang* (a huge boat) across the river, the location has since been known *Hiyang-thang*.

Another account is given in the book about the naming of the place *Hiyangthang*. The gist of the account is—King *Chingkhong Thongkraipa* of Khuman who was not happy with the chief of *Haokha Lokkha*. So, the king of Khuman alongwith his army proceeded in a *Hiyang* (a huge boat) along the course of the river which was flowing through the land of *Haokha Lokkha* and attacked the villages of *Haokha Lokkha*. The king harboured his *Hiyang Hiren* on the bend of the river, the place then came to be known *Hiyang-thangh* (*Hiyang* -huge boat; *thangba*-to harbour)

### **Poireiton Khunthok**

*Poireiton Khunthok* is an old literary text dealing with

the migration of Poireiton and his followers in quest of a land, which is free from sickness, misery and death. Poireiton in quest of the land free from sickness and death visited all the hills and plains of Manipur and the adjoining region of Burma. Many of the places in the eastern foothills, hill resorts in Burma and around the Manipur hill were named after an incident relating to his migration. The book gives the account of naming 108 places. While narrating the legend of place name the writers often put a question as to how the name of a location took place which only to be answered by himself. For instance- in Poireiton Khunthok the narrator asks, *"How was it called Tamu?"* The answer is- *Chingkhong Poireiton, the grand sire in search of a land free from sickness and death, he saw a row of Senbi Kabaw (inhabitants of Kabaw valley), dark and spread in an area, sleeping (Tumba). The place where the kabaws were in Tumba came to be known as Tummu."* Many other names in the hills and valley of Manipur came to be called after his association with the land and people of the place.

### Naming Pattrens of Place Names

The naming pattern of place names in Manipur is varied. There are place names assigned in connection with mythical stories, historical personages like kings, princes, historical events, after the names of deities, physical

feature, flora and fauna, natural phenomena, etc. There are also place names named after the title, surname of the inhabitants in the area.

### Naming of Place in connection with the mythical stories.

There are many place names assigned after the mythical stories. The names of the village, *Sekta*, *Natumching*, *Sagolmang* were named after the story of winged-horse of creation connected with myth of creation. According to the old manuscripts, *Leithak Leikharol* and *Thangmeirol*, *Ashiba*, the first son of the Almighty had created the earth and other living beings at the behest of his Father. However, he was at a loss as winged-horse *Samadon Ayangba* repeatedly destructed the creation work. The God *Thangwai Mar Ningthou* overpowered and chased the winged-horse. The *mashek* of the winged-horse had fallen; the place where the *mashek* of the horse had fallen came to be known as *Sekta* derived from the words *mashek* and *taba*. Hence, the names *Sekta* take its origin from the myth of creation.

Another village *Kangdangbi* was assigned after the love episode of Goddess *Panthoibi* and God *Nongpok Ningthou*. According to the myth, once Goddess *Panthoibi* was waiting for her lover *Nongpok Ningthou* while she was fishing. In the meantime, heavy rains fell

and her clothes were drenched. When the sun shone again the wet clothes were wringed and to dry to the sun. The clothes could not be dried up. In the meantime, Nongpok Ningthou disguised as a Tangkhul youth and approached her. Immediately Panthoibi sat down shyly, and said '*Oh Angouba, thou doest come while I waited for you so long, but ye hath arrived when I am not properly dressed. Nongpok Ningthou replied - Shanou Tampha Wangamlon (panthoibi), it's because of your clothes that that had not dried. Let's call this place Kangdaba (where the clothes had not dried) and hence the place came to be known as Kangdabi (Kangdabi- not dry).*

### Naming of place after kings

There are many places called after the names of the kings. Some of the examples are *Ayangpalli, Khagempalli, Mansanggei, Kyamgei* etc. For example, the place Ayangpalli was named after king Ayangba who ruled in 10<sup>th</sup> century, Kyamgei after king Kyamba (1467-1508), Khagempalli, after king Khagemba(1597-1652) etc.,

### Naming of place after flora and fauna

There are many places named after the flora and fauna of the place. Their impacts in naming of the places could be very well seen. The impact of floral

objects and species could be seen as a conditioning factor in the naming pattern of the places of the area. For example, *Tairen-pokpi*, *Uyung-pokpi*, *Tera -pokpi*, *Kurao-pokpi*, *Wapokpi*, *Thamnapokpi*, *Tumnou-pokpi*, *Laphupokpi*, *Yairi pok* etc. Tairen is a kind of tree. The area where the plant tairen grows abundantly was assigned by the Meeteis as Tairen pokpi. Similarly the area where the tree Uyung grows as- Uyung pokpi the area where tera trees grows as tera- pokpi the area where Kurao grows abundantly as Kurao pokpi the area where thamna plant grows as thamna-pokpi the area where bamboo grows abundantly as Wapokpi etc. The literal meaning of pokpi is one who gave birth. Hence the area where the plant grows abundantly was named by suffixing *pokpi* after the name of the plant.

### Place names after the animals

There are place names after animals. For instance *Sawombung Keibung Keikapan Keirupung, Sanlan, etc. Shamuk-kon, Shamuthok, Shamu pal, Shabaltongba, etc.* The place name Sawombung was assigned during the time of king Thawanthaba in 12<sup>th</sup> century. One-day king Thawanthaba went out for hunting. He caught a big wild bear alive.

He tied the legs of the wild bear and kept over a

mound. After the event the place came to be known as Sawompung (bear + mound). The place *Shamu pal* was assigned during the time of king Garibnawaja (1709-49). Once, king Garibanawaja went out for hunting elephants. He caught a number of elephants. The place came to be known as *Shamu pal*. In this manner, there are places, which are derived after the names of animals. Hence, places are after animals such as, wild bear, tiger, elephant, horse, cow etc. There are places named after birds. For instance, the place *Kwakta* was derived from after the bird *Kwak* (crow).

**Place names after the name of the clans, surnames, etc.**

There are places named after the clans who inhabited the area. For example, the place *Luwangsangbam* was named after the *Luwang* clan. *Moirang* was named after the *Moirang* clan. There are many localities named after the surname of the inhabitants. For example, *Elangbam leikai*, *Ahanthem Leikai*, *Wahengbam leikai*, *Keisam Leikai*, *Lairikyengbam Leikai* *Yumnam Leikai* etc.

In certain cases, *Khullen* or *Khulli* are used as suffix in the name of a village. For example; *Kakching Khullen*, *kakching Khunou*; *Wangjing*, *Wangjing Khunou*; *Andro*, *Andro Khunou*. Sometimes, the inhabitants of

a particular village left their villages and settled in a new village for better livelihood. When they settled in the newly established village they named the newly established village after the former village where they were born and brought up. Thus, the newly established village bear the name of the former or mother village. In order to distinguish the two villages, the words Khuli (old village) or Khullen and Khonou (new village) were added as suffixes.

### **Place names after the Royal Regiments:**

During the time of king Gambhir Singh, in 19<sup>th</sup> century, the name of the Manipuri army divisions were reorganised as Tuli and Kampoo (Corrupt form of Company). There were 13 regiments and many Compnay. The present village of Tulihal Airport is after the name of Tulihal Regiment, as the said. regiment garrisoned the area. The present village, Moirang Kampoo, Kshetri Kampoo, Chabung Company were derived after Moirang Company, Kshetri Company, etc.

### **Naming of places after historical events**

There are many places assigned after an important historical event, e.g. the village *Mayangkhang*, *Mayang Langjing Hiyanglam*, *Moirangkhom*, etc. For example, the village *Mayangkhang* assigned during the reign of king



Khagemba, During the reign of king Khagemba, the Thongnag Mayang of the neighbouring kingdom attacked Manipur. Khagemba defeated the invaders and chased them. The Mayang army who ran away from the battlefield stayed for sometime in dense place. The place where the Mayang army stayed came to be known as *Mayangkhang* (a place where Mayangs stayed). The name of the village Mayang Langjing was assigned during the time of king Khagemba. During the reign of king Khagemba a huge army of Thongnang Mayang (Cachar) entered Manipur and camped in the area of the present Mayang Langjing village and prepared to attack the capital. A fierce battle took place between the Mayang and Meetei army. In the battle many *Mayang* army were killed. Their dead bodies were gathered in a heap like a *ching* (mountain). Since then the place came to be known as *Mayang Lang Ching*. Some of the place names described in old manuscripts is difficult to identify as the place names have undergone changes in passage of time.

#### Change of Place Names:

There are instances of Manipuri place names into Sanskritized names since the time of king Garibanawaja (1709-48) who adopted Hinduism as a State religion. For example, the place name Mongba Hanba was converted to Mahavali, Lammandong was converted to

Bishenpur (corrupt form of *Visnupur*) and Langthabal to Kanchipur. As recorded in Cheitharol Kumbaba, the Royal Chronicle of Manipur, in the *Śaka* year 1651, on the eleventh day of Hiyangei (corresponds to November), on Wednesday the temple of Hanuman which is built at Mongbahanba was inaugurated. The name of the place was also got converted to Mahavali. During the reign of king Bhagyachandra (1768-1798), the *Lamlangdong* was converted to *Bishnupur*, the name of the place *Langthabal* was converted to *Kanchipur*.

New settlers have settled in some of the old places; consequently, the old names have been changed to new names. For instance, while Manipur was occupied by British in 1891, the area which was known as Haobam Leikai came to be known as Babupara, as the whole area was reserved by the British for Babus (clerks)

The study of the place names of Manipur will open out new vistas on the nature of the society, culture, history and geography of the land. The *lammitlon* is a vast store house of the knowledge of Manipuris and their neighbouring lands. It is felt that a venture for a proper and systematic study of the old Manipuri manuscripts dealing with *lammitlon* will be a worthwhile endeavour of the lovers of Manipuri history and culture.

## MUḌIYŪR-NĀḌU - A STUDY OF ITS NAME

K. Panneerselvam

The Muḍiyūr-nāḍu is mentioned as a sub-division during the early Chōḷa period. This nāḍu has been referred to by Y. Subbarayalu in his work. *Political Geography of the Chōḷa country*. Several Chōḷa and Pāṇḍya inscriptions mention this nāḍu. With the help of these inscriptions, it has been taken up for study to know the present location, boundaries, nomenclature, origin, geographical features and also other details of this nāḍu in this paper.

### Location

This geographical division Muḍiyūr-nāḍu was an important territorial division comprising the present southern part of Tirukkoyilur Taluk of Viluppuram district in Tamilnadu. It is situated on the southern bank of the river Malattāru and its adjoining hamlets. Muḍiyūr-nāḍu is bounded by the river Malattāru in the north, Mēlūr-nāḍu in the south, while Kiḷānmūr-nāḍu and Mēlānmūr - nāḍu formed the eastern and western boundaries respectively. Most of these territorial divisions could be located in and around the present Tirukkoyilur

Taluk of Viluppuram district in Tamil nadu.

### The Nomenclature

Muḍiyūr-naḍu has been called after a legend wherein lord Śiva is said to have blessed the village after which it was named. According to a work *Nānārtha Dīpika* the term Muḍi-denotes crown, tuft or peak of a hill. To justify the statement there is an ancient Śiva temple at Muḍiyūr. Another interesting legend is that once a king went to a forest for hunting. After hectic journey he took rest under the shadow of a tree. He noticed a small pond with a beautiful lotus flower.

The king ordered his soldier to bring it, but they could not succeed. Angered by this the king went to the spot and shot an arrow, which hit the lotus and it became a Liṅga. The Liṅga got damaged at its head. The king was shocked and worshiped the Liṅga. Lord Śiva appeared before the king to construct a temple at this place. The Sanskrit term Mauḷigrāma seems to be connected with the Tamil name Muḍiyūr.

### Origin and Development

The territorial unit Muḍiyūr-nāḍu was called after the place name Muḍiyūr. An inscription of Parāntaka - I from the village Grāmam dated in his 24 regnal

year (931 A.D) refers to Muḍiyūr in Muḍiyūr-nāḍu. This name can be seen till the reign period of Rājendra - III (1246-79 AD). During this period Muḍiyūr-nāḍu was included in various territorial divisions like Tirumuṇaippāḍi-nāḍu Jayaṅḡachōḷa-maṇḍalam Rājendrachōḷa-vaḷanāḍu. Rājarāja-vaḷanāḍu, etc.,

### Muḍiyūr-nāḍu in Chōḷa administration

This *nāḍu* was directly under the control of Chōḷa administration from the 24<sup>th</sup> regnal year (931AD) of Parāntaka - I till his 41<sup>st</sup> regnal year (948 A.D) During his period the Chōḷa region had seen the expansion towards north.

Āditya's son Parāntaka-I defeated the northern powers like the Bāṇas the Vaidumbas and the Gaṅgas. He has antagonised other chieftaincies like Muṇaiyar, Vāṇagōvaraiyar, etc. Hence, Parāntaka - I anticipated that all these minor chieftaincies might joint together along with the Rāshṭrakūṭas and pose a threat. Hence he stationed his army at Muḍiyūr. It became a security ring to the Chōḷa-nāḍu in his time. Some of the villages on the bank of Gaḍilam river formed a strategic importance for the northern boundary of the Chōḷa country in 936 A.D. But the Rāshṭrakūṭa king Kṛishṇa

- III defeated the Chōla king in the battle of Takkōlam in 949 A.D. After Kṛishṇa III's victory over Parāntaka - I, he occupied the territories around the Tirumuṇaippāḍi and adjoining places. Obviously Tirumuḍiyūr-nāḍu was also occupied by the Rāshtrakūṭa king Kṛishṇa III. Despite victory he could not bring these territories immediately. Rāshtrakūṭa king Kṛishṇa III took time to bring under his control. Gradually Kṛishṇa III brought under his sway the Muḍiyūr-nāḍu as well as Tirumuṇaippāḍi-nāḍu as reflected in his inscriptions.

#### **Muḍiyūr- nāḍu in Tirumuṇaippāḍi-nāḍu**

This inclusion continued from the period of Kṛishṇa till the 27<sup>th</sup> regnal year of (1012. A.D) Rājarāja I. Tirumuṇaippāḍi-nāḍu was merged into Jayaṅḡachōla-maṇḍalam followed by Muḍiyūr-nāḍu. It is evident from the records that Muḍiyūr-nāḍu was included in Rājarāja-Vaḷanāḍu and Rājendra Chōla-Vḷanāḍu from the time of Rājendra I till the period of Vikrama Chōla. The Muḍiyūr-nāḍu continued to function from the 6<sup>th</sup> regnal year (1124 A.D) of Vikramachōla down to the decline of the Chōla rule i.e the 31<sup>st</sup> regnal year (1277 A.D) of Rājendrachōla III. This Muḍiyūr-nāḍu thereafter continued to exist during the time of Pāṇḍyas also. Its existence as a territorial division during the Chōla and the Pāṇḍya periods evokes interest among the historians.