

Studies
In
Indian Place Names

(Bhāratīya Sthalanāma Patrikā)

Journal of The Place Names Society of India
Volume XXXIV
2014

Secretary and Executive Editor
M.D. Sampath



Published By
The Place Names Society Of India
Mysore

Studies in Indian Place Names (Bhāratīya Sthalanāma Patrikā).,
Volume XXXIV, 2014. Published by THE PLACE NAMES SOCIETY OF
INDIA, Mysore 570 017.

First Published 2014

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MYSORE

The Publication of this journal has been financially supported by the Indian Council of Historical Research, New Delhi. The responsibility for the facts stated, opinions expressed or conclusions reached is entirely that of the authors of the articles and The Indian Council of Historical Research accepts no responsibility for them.

ISSN 2394-3114

***DTP Composed and Printed in India by S.K. Lakshminarayana
at READY PRINT, V.V. Mohalla, Mysore-570 002***

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Foreword

It is a matter of gratification that the Society has brought out in unflinching succession the 34th 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. S.K. Acharya, Department of Ancient History, Culture and Archaeology and his colleagues, Ravenshaw University, Cuttack but for whose efforts the 33rd Annual Conference held at Cuttack would not have achieved the appreciation and success it has earned.

Dr. B. Rajashekarappa, Chitradurga, Retd. was the General President of the XXXIII Annual Conference, while Dr. E.S.M. Prasad, Nellore delivered Late Prof. Ku. Si. Haridasa Bhat Shashtiporti Endowment Lecture No. 25. 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 the department of Ancient History, Culture and Archaeology, Ravenshaw University, Cuttack, the well known educational institution was mainly responsible for the success of the PNSI Conference held at Cuttack. We are sure that they will continue to bestow their blessings on the Society in the years to come.

Mysore - 570 017
10th December, 2014

T.S. Ravishankar
Chairman

EDITORIAL

I am extremely happy to place before the readers and research scholars the 34th Volume of the Society's journal. The volume contains the subject-matter reflecting the original and assiduous research work of scholars from all parts of the country. I express my sincere thanks, on behalf of the Office-Bearers and Members of the Executive Committee, to Dr. S.K. Acharya, Department of Ancient History, Culture and Archaeology, Ravenshaw University, Cuttack and his colleagues and other organizers of the 33rd 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. B. Rajashekarappa, Chitradurga who was the General President of the 33rd Conference, while Dr. E.S.M. Prasad, Nellore delivered Late Prof. Ku. Si. Haridasa Bhat Shashti-poorti Endowment Lecture No. 25 richly deserve our sincere and hearty thanks for inspiring us with their thought-provoking addresses. The patronage of Dr. S.K. Acharya, Department of Ancient History, Culture and Archaeology, Ravenshaw University, Cuttack and his colleagues was mainly responsible for the success of the PNSI Conference held at Cuttack. The Office-Bearers and Executive Committee Members deeply mourn the demise of Dr. B.N. Mukherjee, Kolkata, who was a member of the society.

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
10th December 2014

M.D. Sampath
Executive Editor

PRESIDENTIAL ADDRESS

B. Rajashekarappa

Esteemed Dignitaries Dr. Snigdha Tripathy, Prof. Bharabi Prasad Sahu, Baishnab Ch. Tripathy, Dr. S.K. Acharya, Dr. MD. Sampath, Dr. K.M. Bhadri and all the distinguished persons on the dias, learned scholars and delegates.

At the outset let me express my sincere thanks to all the office bearers and the members of the executive committee of the Place-Names Society of India. Especially I am very much grateful to late Dr. K.V. Ramesh, Prof. D. Javare Gowda and Dr. M.D. Sampath for having chosen me as the General President of the conference of the PNSI. It is a sad thing that we have lost Dr. K.V. Ramesh, a stalwart in the field of epigraphical research and studies. We are really unfortunate to miss him this time. I remember him with a deep sense of gratitude for he was the person who confirmed and commended my re-reading of the Chandravalli Inscription of Kadamba Mayūravarma belonging to early 4th century A.D., through which I had established that it is not in Prakrit language as the previous scholars had opined, but it is in Sanskrit. Also he is the person who inspired and encouraged me to join both the societies in the year

1985 and to present papers. I wish to say that he had encouraged many others like me. So, with this I remember him with reverence and gratitude.

More than two decades, I have been in touch with the PNSI, from which I have developed deep interest in the study of place-names and all sorts of names. I had got an opportunity of delivering an endowment lecture while the conference was held at Baroda, before last year. With this background I wish to speak few words on this occasion as the general president of the conference.

The etymology of place-names is not totally a new subject to Indians. Because for some celebrated places we have some poetical works which give some explanation with regard to how the place-name came into existence, generally by way of some mythology or a folk story. That type of explanation will be almost imaginative or imaginary. When I entered gradually into the subject, I realized that it is a multi-disciplinary study comprising history, literature, sociology, linguistics, folklore, geology and geography etc. We have realised that a place-name is not just a token to recognize a place. Because it might have implied some history of the place, culture of the inhabitants and so on. In tracing the history and culture of a place, the study of its name obviously will be an inseparable part or a complimentary part.

Here I remember an important maxim which is accepted worldwide i.e., when the historical evidences became speechless, then the place names begin to speak. Thus the study of place-names has already occupied an important place in the panel of modern subjects of study in universities. Thus the study of place - names and other names has expanded its horizon as well as our knowledge.

In this context, I remember the progress of the place-names' study in Kannada. In early 20th century, Hullur Srinivasa Jois a pioneer researcher of Chitradurga, tried to give etymology of so many place - names in his own way through series of articles in some periodicals with the title Ura Hesarallenide ? Another senior researcher Sham. Ba Joshi of Dharwad, did the same in his book. Edegalu Heluva Kannada Kathe. Sedyapu Krishna Bhat of Mangalore, another contemporary author has tried to give etymology of some provincial names in his book *Kelavu Desanamagalu*. In later decades, M. Chidanandamurthi, M.M. Kalburgi, D. Jawaregowda, Kemthur Raghupathi Bhat, V. Gopalakrishna have given new approach with academic touch to the subject through their writings and attracted the scholars of younger generation to enter into this field. As a result, a number of Ph.D. thesis and M.Phil. dissertations are brought out. In the meanwhile, reputed academic organization like PNSI has also played an important role in attracting

some scholars to work on place - names of Karnataka too and to publish their researches in English.

In the study of names, we come across so many names like provincial names, dynastic names, surnames, mountain names, river names, titles, nick - names, pet - names, *purāṇic* names etc. which are significant in their own way. In addition to these the caste-names, clan-names, sub-caste names or sub-sect names, *gōtra*-names, names of deities, iconographical names, ayurvedic medical names etc, may be added. Also the names of bastions, fort-gates of several forts like *Sira Darwaza* (the gate facing towards Sira), *Fatte Darwaza* (the gate of victory), *Ane Bagilu* (the gate of elephant), *Sante Bagilu* (the gate of sandy), *Uchchangi Bagilu* (the gate named after a deity named Uchchangi), *Rangayyana Bagilu* (the gate named after a deity named Ranganatha), *Kamana Bagilu* (the gate named after the deity Kama), *Ajji Bagilu* (the gate named after the deity *Ekanathesvari* popularly known as 'Ajji', the great grandmother), *Matangesvara Bagilu* the gate named after the deity Mattangeshwara), *Singarada Bagilu* (the gate of decoration), etc., in places like Chitradurga, Hampi and other historical places, should also be included in place - name study.

As already we know some names like pet-names or fancy-names are used in case of persons as well as animals, vehicles, palaces, houses, rockets, military operations, etc. Some titles appearing in ancient inscriptions like *Bhavana Gandhavāraṇa*, *Ammana Gandhavāraṇa*, *Savati Gandhavāraṇa*, *Aṇṇana Gandhavāraṇa* meaning the great elephant of *Bhāva* (the brother-in-law), *Amma*, *Aṇṇa* (the brother), etc. Here the meaning of *Savati Gandhavāraṇa* is obscure even some interpretations are given to it. *Sāluva Kāṭhāri* is another title to which the interpretations given are divergent, but quite interesting. Likewise there are so many titles the meaning and background of which seem to be obscure, but quite interesting. Such titles should be studied with more care and consciousness.

Some names have created an indelible impression in the minds of the public. For example, *Śrīśaila* or *Śrīparvata* is the name of a celebrated holy place in South India which is now in Andhra Pradesh State. The term *Śrīśaila* or *Śrīparvata* means the holy mountain. This is analogous to Telugu term *Tiru-mala* and Tamil term *Tiru-malai*, having the same meaning. But it is the name of another celebrated holy place i.e., Tirupati which is in the same State, but is different from present *Śrīśaila*. Also in Karnataka there are two villages having the same name Tirupati with some adjectives, which also have an

esteemed position in the minds of the local folk. There are literary and epigraphical references which call the place *Tirupati* as *Śrīparvata*. In the famous Tamil literary work '*Periya Purāṇan*', the Himalayas, which is said to be an abode of Lord Śiva is described as '*Tiru-māmalai*' which is identical with the term *Śrī-mahā-parvata* in Sanskrit meaning 'The celebrated Great Mountain' which in turn is analogous to the term '*Tiru-malai*.' An interesting fact shown by me may be mentioned here, i.e., the *Śrīparvata* where Kadamba Mayūravarma, the progenitor of Kadamba dynasty, took refuge before he established his own kingdom is not *Śrīśaila* of Andhra Pradesh as many scholars had opined earlier, but it is *Dhavalappana Guḍḍa*, a lofty hill beside Chitradurga which is named as Śiva-śrī-Kailāśa in an inscription of later period as it might have been considered a holy abode of Śiva with a number of Śivaliṅgas carved on the hill - top. So we should be very careful while we jump into a wrong conclusion that *Śrīśaila* or *Śrīparvata* always means the celebrated holy place *Srīśaila* only in Andhra Pradesh.

There are so many peculiarities with regard to place-names. One of them is some places have the names of the deities as their names. There are so many examples for this peculiar phenomenon. Some may be recalled here. The famous Rameshwaram and Kanyakumari in the Tamilnad State have the deities' names as their

names. The following are some places which have their deities' names as their names. For example, Sthāṇēśvar, Dhārēśvar, Saṅkēśvar, Tryambakēśvar, Dakṣiṇēśvār, Harihar, Śaṅkaranārāyaṇa, Sōmēśwar, Kēdāranāth, Badarināth, Bhubanēśvar etc. are places which got their names very long ago after their famous deities. One thing to be noted here is that these places should have other names before they are named after deities. Those names should be traced to find out the original cultural background of the place. In addition to this the original religious phase of the place could also be revealed.

Another peculiar but a real thing that happens in the phenomenon of nomenclature, may be described here. The poets or authors of some literary works either in Sanskrit and other languages will name their works according to their own views. But after sometime centuries they get renamed by the general public in their own way. Some best examples may be recollected here.

The great epic *Śrīmad-Rāmāyaṇam* is generally called *Rāmāyaṇam*, excluding the adjectival part *Śrīmad*. Sometimes it is named as *Vālmīki Rāmāyaṇam* differentiating it, from other *Rāmāyaṇas* written by other poets or belonging to other traditions. In the same way *Mahābhāratam* is known as *Vyāsa Bhāratam* to discriminate it from other *Bhāratas*. Likewise the

great grammar of Sanskrit, though it is named as *Śabdānuśāsanam* by its author Pāṇini, is known as *Aṣṭādhyāyī* only, as it is a work which contains 8 chapters. The peculiar effect of this is, when the work is named with its original name *Śabdānuśāsanam* it is scarcely understood that it is the same as *Aṣṭādhyāyī*.

This is not limited to Sanskrit only, as the same type of renaming of the literary works is also found in other languages. For example, *Rāmacharita Manasa*, a great epic of saint poet Tulasidas is known only as *Tulasi Rāmāyaṇa*.

In Kannada there are a number of examples for this. The epic *Vikramārjuna Vijayam* meaning the victory of valiant Arjuna, which is a Kannada rendering of Sanskrit *Mahābhārata* by a great poet Pampa of the 10th century is known as *Pampa Bhārata* only. In the same way the prime minister and commander-in-chief of Gaṅga emperors Chāmuṇḍarāya's *Trishasṭi Lakṣhaṇa Mahāpurāṇam* is only known as *Chāmuṇḍarāya Purāṇam*, *Rāmachandra Charita Purāṇam*. a *Rāmāyaṇam* of Jaina tradition by the poet Nāgachandra who is titled as Abhinava - Pampa or new Pampa, is known as *Pampa Rāmāyaṇam*. *Kannada Bhārata Kathāmañjari*, another Kannada rendering of *Vyāsa Bhārata* written by Kumāra -Vyāsa, another great poet and saint belonging to a place called Gadugu

as (the modern Gadag) is known *Gadugina Bhārata* or *Kumāra-Vyāsa Bhārata*.

Basavarāja Vijayam an epic on the life and achievements of Basavaṅṅa, a great saint who enunciated the philosophy of Lingāyatism, is known as *Vṛishabhēndra Vijayam* as Basavaṅṅa or Basavēśvara is believed to be the incarnation of Vṛshabha, the celestial bull of the lord Śiva. *Amala Basava Charitra* another epic on Basavaṅṅa is called *Singirāja Purāṇam* as its author is Singiraja. Like this a number of examples are there in Kannada Literature. The same phenomenon may also be found in other languages. This clearly indicates that the common people always feel free to rename any literary work according to their choice, whenever they feel the name given by the author seems to belong or not easier for common usage and to remember.

There are a number of *Rāmāyaṇas* as we know already. *Vālmīki Rāmāyaṇa*, *Vasishṭa Rāmāyaṇa*, *Ādhyātma Rāmāyaṇa*, *Jaina Rāmāyaṇa*, *Bauddha Rāmāyaṇa*, *Kauśika Rāmāyaṇa*, *Battalis'vara Rāmāyaṇa*, *Torave Rāmāyaṇa*, etc are there in Sanskrit and Kannada. That is why Kumāra - Vyāsa, the Kannada poet named earlier, has exclaimed that "*Tinikidānu Phaṇirāya Rāmāyaṇada kaviḡaḡa tinthiniya bharadaḡi*" which means "The Serpent King Adīśēsha who bears the Earth on his

head, is moaning with pain to beat the mass of the poets who have composed *Rāmāyaṇas*". In such a way there are plenty of names of the poets and their *Rāmāyaṇas*.

In the same way some deities will have more than one name. For example a Śivalīṅga at Muchchanūr, a village in Jagalur Taluk, Davanagere District, had borne a name *Mahādēva* in 10th century A.D., and *Mallikārjuna* in 16th century. This is evidenced with inscriptional evidences. But in recent years it is called *Maruḷasiddhēśvara* as there is a legend that Maruḷasiddha, a Vīra śaiva saint of 12th century was there at that place for sometime. Some places bore more than one name in the long run of time. There are so many examples for this. In the medieval and modern period, some were renamed after the name of some king or his relatives or officers or deities. Only a few of them have retained the changed name. But, many of the new names are rejected later. Some times old villages were destroyed to establish new villages with new names. This seems to happen more during the period of the Chitradurga Pāḷeyagars (Provincial Rulers) who ruled Chitradurga from 1549 to 1779 A.D. More than 50 places got their names changed and so many of them were destroyed and renamed.

The southern-most places where Aśokan inscriptions are found are in Chitradurga District of Karnataka State

bearing the names Brahmagiri, Siddāpura and Jatinga Rāmēśvara. These names seem to be prevalent since the time of Aśoka, but it is not so. During the period of Chitradurga Pāḷeyagūrs, in early 18th century, a new name Brahmagiri was given to the place Kāmpilarāyanadurga and Siddhāpura was a new name given to Hanyadakōte. Jatinga Rāmēśvara bore the name *Jatogi Rāmeya Dēvara Beṭṭa* during Vijayanagara period and before that it had born a name *Balgodi Tīrtha* during the period of Hoysaḷas. Thus the tendency of changing the names of the places is seen since a very long time.

Considerable research has been done and is being done on place names, provincial names and dynastic names, but that much amount of study is not undertaken in case of surnames, caste names and clan names. Some examples may be looked upon here. In many cases the surname may indicate the caste of the person. India is a country of numerous tribes, castes or communities and clans. Every caste comprises of several groups or sections which are called *Gōtras*, *Bedagus*, *Kulas* or *Kolas* etc. These groups or sections further will have several clusters. Some clusters are further grouped and named as *Sa-gōtrus* (brother clusters) and some are *Vi-gōtras* (non-brother clusters) Marriages are not allowed within brother clusters, but are allowed with non-brother clusters.

The names of castes and their clusters are innumerable. As said earlier the *Gōtras* will be the names some *Ṛishis* who are believed to be the original ancestor of the cluster. But the *Bedagus* are not names of any *Ṛishis* and are quite different from caste to caste. We know that there are a number of *Gōtras* which refer to the names of *Ṛishis*. But some *Gōtras* are peculiar and the *Ṛishi* in its origin is not found in the books like *The Gōtra, Pravara, Sūtra, Śākha Vichāra Sūchi*. Hire-Meḍakēri Nāyaka (1721-1748), a ruler of Chitradurga made Kasavanahalli village (which is now in Jagalur taluk, Davanagere District, Karnataka) an *agrahāra* and made grants of lands to some Brahmins belonging to *Śiñjini Gōtra*, the origin of which is not clear. *Śiñjini* means a bow-string and this meaning doesn't hold good at this context. Probably it should be a name of *ṛishi* who was the progenitor of that *gōtra* or cluster, but it is found nowhere in the books which give details of *gōtras*. It is our task to find solutions for such problems.

The castes other than Brahmins have a number of *Kulas* which are further classified into some clusters in which some are treated as *Sa-gōtras* and some are *Vi-gōtras*. One of the best examples may be given here: Kunchitagas is one of the castes which prevail in large number in Karnataka and in less number in other states of South India like Tamilnad, Kerala and Andhra Pradesh.

In tradition the caste is said to be nearby Delhi and had 101 different *kulas*. Out of these *kulas* 48 migrated to the south and settled near Chitradurga and its surroundings and later scattered to other regions. They have clusters as follows :

1. *Undenavaru*, 2. *Janakallavaru*, 3. *Arasanavaru*;

1. *Jaldenavaru*, 2. *A (Ha)vinavaru*, 3. *Ragenavaru*;

1. *Dhanyadavaru*, 2. *Aluvanavaru*;

1. *Eradukereyavaru*, 2. *Halenavaru*, 3. *Surenavaru*,

4. *Gudiyavaru*;

1. *Basalenavaru*, 2. *Emmenavaru*, 3. *Huliyarinavaru*,

4. *Yarrenavaru*;

1. *Settenavaru*, 2. *Gonenavaru*, 3. *Alpenavaru*;

1. *Rahutadavaru*, 2. *Huttadavaru*, 3. *Gubenavaru*;

1. *Jariyavaru*, 2. *Galiyavaru*, 3. *Badavanavaru*;

1. *Misalenavaru*, 2. *Ullenavaru*;

1. *Attenavaru*, 2. *Savantadavaru*;

1. *Koggenavaru*, 2. *Kakkenavaru*, 3. *Dasalenavaru*;

1. *Jirigeyavaru*, 2. *Bellenavaru*, 3. *Andenavaru*,

4. *Katharadavaru*;

1. *Vanamanavaru*, 2. *Manasenavaru*, 3. *Kagenavaru*;

1. *Kambaliyavaru*, 2. *Eleyavaru*, 3. *Roddadavaru*,

4. *Mayinavaru*;

1. *Koradenavaru*, 2. *Garileyavaru*, 3. *Sarangadavaru*;

Olakallinavaru;

Maroru.

In the above list some are named after places, some are after plants and trees, some are after corns, some are after different things. It is said that each one in the above list is further divided into several sections. More than a century or two, some Kunchitigas have embraced Liṅgāyatism getting Liṅga-Dīksha and are called 'Kunchitiga Liṅgāyats'. They are leading their life according to it. Even then they hold the same names of Bedagus among them like other Kunchitigas. A close study may reveal some significant cultural subtleties.

The above list of clusters in a single caste may bring to our mind the numerous clusters in other castes also. Castes like Lada, Madiga, Morasu-vakkalu, Nattuva, Nayinda, Panchala, Reddy, Tigala, Togata, Uppara, Vodda etc., have a number of clusters. Each name in a cluster is to be studied deeply and carefully. The cultural or historical background of each one in a cluster should

also be traced. It is not easy to study these names without proper field study and folklore. Upto this day the study of these names might have not drawn the attention of our scholars as much as the study of place - names has drawn. Hence it is essential to undertake a serious study to mark the cultural and historical background of each caste.

A few years ago a dream of a mega project was envisaged by some senior scholars in field of study of place-names. That is the preparation of the Etymological Dictionary of the Place-names of India. In order to achieve it efforts are taken also. As said earlier it is a very big program which could be executed by a number of scholars for decades. So, naturally it is very difficult to implement such a stupendous program. Before going to that, at the initial stage, the scholars of each state should be motivated to prepare a systematic etymological dictionary of place-names occurring in that state within a scheduled span of time. Then it would be more convenient to prepare a comprehensive etymological dictionary of the place - names of the country. Those who are having the background of literature (old, medieval and modern) of local language, linguistics, Sanskrit and some other languages required and the local folklore must be engaged in this task.

With the above remarks I humbly wish to bring to

your notice that what type of critical problems are there which we have to face in the study of names with the background of my little experience. I hope the study of names will advance in future breaking all barriers and make our people more conscious about the past of their places. I thank you one and all for your kind and patient listening to my few words on this occasion.

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TOPONYMY OF MARĀṬHIKOPPALU

Dhanaraj, S.M.

Names which are used to identify/distinguish a place is known as Toponymy and the science which deals with this is called Toponymy and this is a branch of Onomastics. This study is the integral study of linguistic science, history, geography, sociology, botany, zoology, anthropology etc.

While naming a place the topography of the place, history of the place, folklore and culture of the place plays a vital role. For example the name Melukote denotes a place at a hillock so as Śravaṇabelagoḷa implies a place of Jainism and Nārāyaṇapura indicates a place of Vaishṇavisam.

Some place's toponymy retains its originality in name even after the lapse of time but some toponymy undergoes adaptations/changes due to the alterations in its physiological, cultural, linguistic, geographical changes. For example, the name Sūlekere has been changed in Śāntisāgar owing to cultural reasons. In some cases the Kannada toponymy has been equitized with a synonym from Sanskrit language. For this the best example is the name Garalapuri in place of Nanjanagūdu.

In certain other cases, the kings and ruling persons of the place have changed the name of the place to commemorate the names of their kith and kins. For example, the name Attiguppe got changed into Kṛishṇarājapēṭe to honour the name of Nālvāḍi Kṛishṇa Rāja Voḍeyar V.

By doing the systematic study of Toponymy of a place we can reveal the history of the place in detail. For example, take the name of Pāṇḍavapura. The ancient name of Pāṇḍavapura was Hiriya Aḍave¹ and later the name Hiriya Aḍave which while pronouncing got converted to Hiroḍe. As per the history this name has been derived based on the geo-science of the place.

During the time of Tippu Sultan, Frenchmen came to help him in his fight against the British and stayed at Hiroḍe. The French started calling the place by name French Rocks due to the fact that the place was abundant in rock formation. Further during the British tenure from 1799 to 1881 this place was used as regimental area for British Madras Regiment and was called Cantonment area².

Later when this area was included in the Mysore region, that was known by the name of French Rock Taluk but during the formation of Mandya district on July 1st 1939 this place was included into Mandya district by the

same name but during 1949 this place got rechristened as Pāṇḍavapura by local politicians. This rechristening based on the mythological line of thought that the Pāṇḍavas stayed in this place during the course of their escapade from the House of Wax episode and this place was then known as Ēkachakranagara. The toponymy of this place with several names becomes a typical example.

Same with the case of Marāṭhikoppalu, a place in Mandya District, Pandavapura Taluk, Chinakuruli Hobli evokes severe and special curiosity and ebbs out as the best example for toponymy. This place is also called by the name of Aṇḍerāvutanakoppalu, Aṇḍekurubarakoppalu Gaḍḍavāladakoppalu, Mahārāshṭradakoppalu, Beṇṇekoppalu, Marāṭhikoppalu and this is a unique case. This case shreds light on the different ways by which a place acquire its different names.

Marāṭhikoppalu is the residing place for 20 Marāṭhi speaking family and due to this the place has acquired the name of Marāṭhikoppalu. The name of the place is derived on the basis of linguistics. To know the background, we have to go in search of history.

This place is 11 km away from hobli center and 3km south of Mēlukōṭe. This place takes us back to the history of war between Hyderali and Marāṭhas during 5th March 1771.³ The details of this war can be obtained from the

information documented in Jangnama penned by Miskeen Naseeruddin who was a Kazi- a Judge in the court of Hyderali. His explanation about the war wherein he states during the war time of Chirkuli [Chinakuruli] a Marāṭha contingent was stationed near Mailukōṭe [Mēlukōṭe]⁴. This fact has also been recorded by Kannada's famous poet Pu.Ti. Narasimhachar and he states in his writing that during 1771 Marāṭha contingent has gained victory over Chinakuruli and was stationed to the south of Mēlukōṭe⁵. This statement confirms the fact that the Marāṭhakoppalu was the historical link which confirms the war between Marāṭhas and Hyderali at Chinakuruli.

This war between Hyderali and Marāṭhas might have left many wounded/ unhealthy people who have stayed back at this place and later they have built the place over a period of time. A place built by a Marāṭha is called Marāṭhikoppalu and so also the name Aṇḍerāvutanakoppalu is a toponymy derived from the name of the first Marāṭha male who has resided first in the place. The name is derived from two words Aṇḍerāvuta [name of the person] and the suffix *Koppalu* meaning a place where Aṇḍerāvuta has resided. As the time passed, the resident kannadigas found difficulty in pronouncing the name hence they included the common name Aṇḍekuruba to the name of the place and renamed the same as Aṇḍekurubanakoppalu. By doing this the

toponymy which was indicative of name of the person got changed to the toponymy of the caste.

On seeing the ancestral name being deformed by the localities, the Marāṭhi people changed the name of the place as Mahārāṣṭrakoppalu by including the name of their own birthplace Mahārāṣṭra. This became a good example of toponymy by occupation.

People of Mahārāshṭrākoppalu⁵ started cattle raring and hence started selling butter as routine. The residents who felt difficulty in pronouncing the Mahārāṣṭrakoppalu started calling the place by name Beṇṇekoppalu. The name of the place which was indicative of place became indicative of material and occupation. This became the best example of toponymy by occupation.

The residents who felt insulted that the name of their residential place which has undergone immense change due to the change in their place, occupation, languages etc., felt the need to rename the place based on language and called it Marāṭhikoppalu and ensured that the same name is registered in all the documents.

The neighbours of Marāṭhikoppalu started identifying the place by name Gaḍḍavāladakoppalu to indicate the habit of Marāṭhi people of leaving long beard to commemorate their leader Shivaji. Each of the Marāṭhi

house had a portrait of Shivaji and this fact also helped the people to name the place as Gaḍḍavāladakoppalu which means a place of people having long beard. This became the example of toponym based on the characteristic. Now also many elders call the place by name GaḍḍavāladaKoppalu. M.M. Kalaburgi⁶ opines that the name of the place is determined by the neighbors rather than the residents and the name Gaḍḍavāladakoppalu becomes an exemplary example. This also provides indication as how new names, words come into existence.

By the study of the above we can conclude that the toponymy of Marāṭhikoppalu has undergone the following transformations:

1. Aṇḍerāvutanakoppalu - Toponymy based on noun
2. Aṇḍekurubanakopplu - Toponymy based on caste
3. Mahārāshṭradakoppalu - Toponymy based on place-region
4. Beṇṇekoppalu - Toponymy based on occupation or item
5. Gaḍḍavāladakoppalu - Toponymy based on characteristic
6. Marāṭhikoppalu- Toponymy based on language

Toponymy of a place may be a very tiny word in itself but has engrossed many big things in it. It is the indicative of place, language, culture, persons, caste, creed, etc and becomes a very nice way of answering the people who tells what is in the name? and by itself it states that everything is in the name and name stands for everything and the best example is the Toponymy of Marāṭhikoppalu.

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IDENTIFICATION OF SOME PERSONAL AND FAMILY NAMES FOUND IN THE INSCRIPTION FROM TOKŪRU

P.N. Nararasimha Murthy.

Recently one of the earliest inscriptions of Coastal Karnataka was discovered by me in the *prākāra* of the Jarandaya Bhūta-sthāna of the (62) Tokūru village in Mangalore taluk. The *Bhūta-sthāna* (place of Bhūta worship) is located amidst a picturesque site on a small hill behind the Railway station.

The entire area has been acquired by the Mangalore Refineries Company excepting the Hill with Bhūta-sthāna. As a result regular worship, annual fairs and festivals take place attracting a huge crowd from the nearby villages. Along with the Bhūta-sthāna the *guttina-mane* (manorial house) also has been spared by the Refineries. In this *guttina mane* the head of the Tokūru guttu family lived and it managed the affairs of the Bhūta-sthāna. To-day the family do not live in this ancient *guttina mane* however has retained the right over the management of the Bhūta-sthāna.

Chanced Discovery:

The inscription was a chance discovery. The

management took up the work of re-building the Bhūta-sthāna. As a part of this work the old huge stone block served as a pedestal for installing the wooden dhvaja-stambha during the annual festival was removed. Here in the pit was found a small stone pillar kept buried by the side of the stone block. It was found to be curious as it contained some kind of writing which the people on the spot could not make out. Fortunately on getting information on time I hurried to the spot and copied the inscription. The stone pillar containing inscription is now very well preserved inside the Bhūta-sthāna.

The Stone pillar:

This is a small 75 cms. high and four faced pillar. The inscription is engraved on two faces with 9 lines of writing on the facing side and 4 lines on the other side. Both the script and language of the record are Kannada.

Date of the Record:

The epigraph is not dated. The only available information is '*vesageya Punnameyandu*'. It means the Punnime (full-moon day) of the summer month. Palaeographically it can be assigned to the latter half of the 7th century A.D. It seems next only to the Vaddarse inscription of Āḷuvarasa I assigned to c 650 A.D. by Dr.

K.V. Ramesh (A History of South Kanara, Dharwar, 1970, p.48).

Actually the text of the record in lines 5 and 6 read "*dhanam vesageya Punnameya-andu*". If we can take '*dhanam*' as only a mistake for the cyclic year 'Krōdhana' then the year corresponds to Śaka 587 i.e., 665 A.D. Since the Tokūru record can be placed next only to the Vaddarase record of c.650 A.D. the date 665 A.D. becomes very near certainty.

The purport:

The epigraph registers a grant of two *khaṇḍugas* of paddy for feeding in the temple of Kayattūru by a certain Nāyaka Eḷa Arasa on the Full Moon day of the summer month. The grant was made over to five vokkalus (families) and a certain Udaya was made responsible for protecting and maintaining the *dharma* etc. The record ends with the usual imprecatory words.

The Five Okkalus:

The inscription has named the five okkalus (families). They are- Kolmetaru, Kavadaru, Kave-kodaru, Tanvayal-annaru and Tokūr-annaru. It is important to note that this ancient record has mentioned these five families as recipients of the *dharma*. Probably these five families

were together looking after the management of the temple. It is certain then that these families were prominent in the society. As at present this is the earliest epigraphical reference from Dakshina Kannada to the five families and fortunately they are named.

Identification:

Though earliest this is the only inscription mentioning the five *okkalus* together. Hence it is difficult to identify them properly. However, the okkalu of Tokūru-annaru can be easily identified. This is the famous Tokūru-guttu family which has survived even to-day. The manorial house 'guttina-mane' spared by the Mangalore Refineries [M.R.P.L], belongs to this family and it lived here till almost 1970. Even to-day this Tokūru-guttu family looks after the administration of the Tokūru Bhūta-sthāna.

In the politics of later days the Tokūru-guttu family played an important role. They held prominent position at the royal court of the Chautas, a petty ruling family of South Kanara ruling from the capital Puttige. During the coronation of every Chauta king the Tokūru-guttu held the hereditary right of giving the '*paṭṭada-katti*', the crown sword, the symbol of Royal power and declare thrice the king "Tuḷuvarasarada Chauta raja Oḍeya" -Chauta-rāja, the king of the Tuḷuvas. The customary

rites of the coronation ceremony came to an end only after this ceremony of handing over the 'Crown-Sword'. When the Chautas lost their royal status their subordinate officers including the Tokūru-guttu family also lost their political status.

It is but certain that these family names are associated with the place names. The village Tokūru that has caused the name Tokūru-guttu has survived with the same name even to-day. Of the other four okkalus the place of '*Tanvayal-annaru*' may be identified with the present Tannir-bāvi, a village situated near the coast. Here the old form of '*Tanvayal*' has become '*Tannir-bāvi*'. Whereas, it is difficult to identify the other three places because their names might have undergone changes in the later centuries.

The record at the end tells us that Udaya shall protect this *dharma-Ī dharmma- man-Udayan-kāge*. Udaya may be a member of one of the five okkalus but difficult to specify. However, if stated on hypothetical grounds that he might be a senior member or head of the Tokūru okkalu.

Kayattūru dēgula:

Here we have the earliest reference to 'dēgula' meaning temple. This temple existed in Kayattūru, a

place difficult to be identified. It cannot be equated with Tokūru as the latter place has been mentioned separately.

The inscription mentions a grant made to the temple. Whereas, there exists a Bhūta-sthāna wherein Jarandaya, the Daiva is worshipped. When this temple was transformed into the place of Devil worship is difficult to ascertain. After examining the entire site under reconstruction I got an opportunity of meeting a very old lady and a senior member of the Tokūru family. I was after knowing about the plinth of the old Bhūta-sthāna about which I made enquiries. The lady answered that it was U-shaped. It clearly indicated that the original ground-plan was *gaja-prishṭha* style with which most of the ancient Śiva temples of this region exists and the earliest of it is located on a small rocky hill in Udiyāvāra near Udupi. On this basis it can be construed that the Kayattūru dēgula mentioned in the record was a Śiva temple. But unfortunately the inscription has not made a mention of it.

About the Donor:

The record tells us that *Nayga Eḷa-arasa* made a grant to the Kayattūru dēgula. *Eḷa-arasa* refers to *Yuvarāja*, the crown prince. The record is silent about the details of *Eḷa-arasa*.

In the genealogy of the Chalukyas of *Bādāmi* we come across a crown prince named Lōkāditya Eḷa-arasa. But with the present state of our knowledge it is difficult to connect the Tokūru Eḷa-arasa with the Chalukyan prince. Further the difference between the two is very clear as the former is mentioned as Nayga (Nayaka) while the latter Lōkāditya.

It is also not possible to identify *Nayaga Eḷa-arasa* with any prince of the Āḷupa family. The Āḷupas were the earliest rulers of this coastal region. Because the Āḷupa inscriptions always mention the family name as Ālpa, Āḷuva, Ālapa and Āḷupa even though sometimes they miss the name of the king. It is strange to note that there is no reference to the Āḷupas in the record at a time when the family was at the height of its glory.

Hence we find the record leaving behind a few questions to be answered only by later discoveries.

Other Highlights:

The Kannada words 'Eḷa-arasa', 'dēgula' and 'okkalu' are mentioned here for the first time. They mean yuvarāja, temple and family respectively. However the word 'okkalu' also means agriculturist. The five okkalus mentioned in the record may be taken to be agriculturists living in villages around the Kayattūru temple.

Of the three the word 'Eḷa-arasa' is found only twice, the first being Tokūru and the other in respect of the Chalukyan prince Lōkāditya (Dr. K.V. Ramesh "Chalukyas of Vatapi (1984) Pp. 134-136). The words 'dēgula' and 'okkalu' are commonly found in later Kannada inscriptions throughout Karnataka.

Similarly, the word 'irkkaṇḍuga' which denotes a measurement of two *khaṇḍugas* finds its earliest reference in this record.

Thus we find this new record from Tokūru acquiring importance from several points of view.

TEXT

First Face:

1. Svasti [II*] Śrīman-Kayettura degu-
2. ladul -Nayga eḷa-arasa Kolmeta-
3. ra Kavadara Kave-Kodara Tanvaya-
4. lanarum Tokur-annarum ayd-okkala ke-
5. yam koṭṭadu [I*] dhanam vesageya punna-
6. meya andu irk-kaṇḍuga key-
7. (du)vunvadu [II*] vyavaste attu vu-

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8. lidonum adi-mechchi-donu
9. Śvarga lokadoll bhumi(r)pa [11*1]

Second Face:

10. alidonum ali mechchi-
11. donum avitti (aviti) mahānaraka
12. d-ulḷe vilḷyan [1*] darma
13. man-Udiyēn - kage [11*]

** My thanks are due to Dr. Ashok Alva, a Folklorist and a member of the Tokuru-guttu family who took me to Tokkur Bhuta-sthana and helped me in copying the inscription and studying the entire area of the hill including the abandoned guttina - mane and meeting a senior lady of the family.

My respectful thanks are also due to Dr. K.V. Ramesh who checked my reading of the text of the record and also helped me in fixing the date of the record.

The text of the inscription with a short note in Kannada has been published in SANADIGE a special issue (in Kannada) edited by Dr. Ashok Alva and published by the Tukuruguttu Jarandaya Deivasthana Jirnoddhara Samiti under the banner "Kauduru Kote Prakashana, Tokkuruguttu, P.O. Jokatte - 574 173 in 2002.

PLACE NAMES OF KADAPA DISTRICT OF ANDHRA PRADESH - A CASE STUDY

V.Mallikarjuna Reddy

It has been now a recognised fact that the place names have much significance which may relate to either the history or the culture of that place. In this paper an attempt is made to identify its probable origin and significance. The place names published in the District Gazetteer are taken for classification and identification. There are 3,403 villages reported in 9 taluks of Kadapa district.¹

I. Place names after water sources:

It is very interesting to note that only a few number of the place names denote different kinds of water resources and the place names in this group number about 17 only. The reason may be this region is arid one only Penna and Cheyyeru flows through the district. The following are few examples.

Gaṅga Pēruru, Penna Perūru, Veludurthi,

Rollamaḍugu and Podadurthi.

II. Place names after hills or rocks:

Geographically the Kaḍapa region is a terrain one and hilly region. Hence a quite good number of them are found in Rayachoṭi,

Rājampeta and Badvel taluks more number of place names indicating rocky in nature². The following are few examples of such place names.

Kallūru, Kalamalla, Kondūru, Gaṇḍikoṭa, Miṭṭamedapalle,
Kanumalopalle, and Kampalle

III. Place names after quality of the soil :

Kamalapuram, Jammalamadugu, and Siddavatam taluks contain a good number of places named after the quality of the soil or minerals. The following few place names from these taluks denote the nature of the soil.

Uppalapaḍu, Garugupalle, Chouṭapalle, and Sunnapurallapalle

IV. Place Names after Flora :

Kadapa district has 1,180,198 Acres of forest cover. Here it is Nallamala, and Yerramala forest region³. It has variety of vegetation and rare flora. Number of place names denote its nearness of forest or some trees or grass. More than 150 place names after flora are recorded in the revenue and education departments. Few place names are given as examples:

Attirala, Ippaṭla, Idulapalle, Kalikiri, Jillella, Tatimakulapalle,
Tummaluru, Nerellaṅka, Tenkayachetlapalle, Taṅgedupalle,
Nutu viḍu, Maṅṅi palle, Ganuga penṭa. Chintakuṅṭa
Jammalamadugu.

Kanuparti, Chintakuṅṭa and Rāgikuṅṭa

V. Place Names after Fauna :-

As much of the south and south-eastern part of the district covered with forest, we find wild animals, birds and reptiles. Fauna of the region contributed its names to place names. Of the animals, cows, buffalos, goats and sheep and wild animals like the elephant, may be mentioned.

Jackal and reptiles namely snakes and scorpio have been represented in the place names. Interestingly the boar occurs only once in the name of place⁴.

Enumala Chintala, Kākulayaram, Gaddalarēvu, Chīmala peṅṭa, Teḷḷa pāḍu, Toṅḍala dinne,

Nakkala Moram, Nemalla goṅḍi, Pandi viḍu, and Pāmulūru.

VI. Place Names after Ethnographical Features:-

A few villages have certain caste, tribes and profession as their names. The names of all castes namely brāhmaṇa, vaiśya, reḍḍi, kamma, yādava, kshatriya, and bōyas figure in some of the place names found in all taluks of the district. The following are a few examples found in the district Gazetteer.

Īḍigapalle, Uppara palle, Oḍḍepalle, Kamsāla palle, Kamma palle, Rācha palle, Kōmaṭi kuṇṭa, Kōmaṭi pēṭa, Redḍi kottala, Redḍigāripalle, Kummarapalle, Śeṭṭigunṭa, Gāṇḍla vāṇḍlapalle, Gollavārī palle, Yādavakuṇṭa, Brāhmaṇapalle, Ayyavāripalle, Bondalakuṇṭa, Bōyapalle and Bhaṭṭuvārīpalle.

Due to the migration and settlement of people from Mahārāshṭra during 17th and 18th centuries the influence of Mahārāshṭra in naming places can be traced in this district. They are :

Appājipēṭa, Yekōjipalle, Jamsharao bai pēṭa, Manirāmpalle, and Rāyalapantula palle.

As the Kaḍapa region was under the rule of Qutub Shahis, Mughal, Asaf Jahi, and Mysore Sultans in different periods, the influence of Islamic religion is noticed in certain place names. They are as follows. Aminābād, Khājipalle, Khājipēṭa, Daulatābād, Ibrahimpēṭa, Pāpāsāheb pēṭa, Mirzakhān palle, Yākubkhān palle, Fātimāpuram and Nawazkhānpalle.

It is interesting to note that except a few new names after Islamic and Mahārāshṭra influence no significant change in the place names of Kadapa district except phonological that were referred to in the inscriptions are found. However certain place names referred to in the

inscriptions were not listed in the District Gazetteer of Kadapa district. The reason may be that they might have been disappeared over the period for the reasons not known or renamed.

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2. *Ibid.*, p. 21.
3. *Alphabetical list of villages in the taluks and districts of the Madras Presidency* published by Government of Madras, 1933 (Reprinted 1992), New Delhi, pp. 172-185.
4. *Ibid.*

TRADING BETWEEN BHARUCH AND EAST WEST

Rekha V. Gore

Objective

1. Importance of Bharuch historically, mythological, Archaeological and administratively.
2. Center for trade and commerce and transportation.

Geographical Location

Bharuch known as Broach in Gujarat situated on the north of river Narmadā is located at 21.7 N 72.97E. The Bharuch district is surrounded by Vadodara (North), Narmada (East) and Surat (South) districts. To the east is the Gulf of Khambat. The City had witnessed major floods in the past, but now the floods have been controlled after the damming of the Narmadā.

The city of Bharuch and its surrounding has witnessed settlement from 1st Century. It was a ship building center and sea port, in the pre-compass coastal trading routes to point west. Perhaps as far as far back as the days of

the Pharaohs, which utilized the regular and predictable monsoon winds or galleys. Many goods from the Far East were transhipped there for the annual monsoon winds making it a terminus for several key land-sea trade routes. Bharuch was definitely known to the Greeks, the various Persian empires and to the roman Republic and Empire and other western centers of civilization right through the end of the European Middle Ages.

Importance of Narmada

Bharuch had sheltered water in an era without weather forecasting, compasses, and when shipping was necessarily limited to coastal navigation, and the general East-West course of the Narmadā gave access to the rich inland empires at the upper reaches of the Narmadā, including east caravan access to the Ganges valley and the plains of Delhi.

Economy, Commerce and Industry

Bharuch has always been prosperous because of its location on the Narmadā river. Although water tends to be scarce in Gujarat, one never finds it difficult in getting water in Bharuch. As a result of this agriculture and other linked commercial activities have flourished in Bharuch.

Bharuch is also a central stopping point for many

villages spread around its boundaries. People from these small villages come to Bharuch when they want to shop for new clothes, or make a major purchase.

Traditionally, Bharuch has been the center of the peanut processing and marketing industry. Almost none of the peanuts are grown in Bharuch itself but the best of crops from neighboring regions are brought here for processing. Bharuch is also the home of the Bandhni method of clothing design and is well known for this traditional art form.

Etymology/ Conceptual Work

According to Skanda Purāṇa, the sage Bhṛigu came to Bharuch sitting on a tortoise known as Kachchha in Sanskrit. Hence the place was named Bhṛigukachcha.

Another theory states that the city derived its name from "Bhṛigukachcha" (Sanskrit Bhṛigu's riverbank) the residence of the great saint Bhṛigu Rishi, which later abridged to Bharuch. The city then came to be known as Bharukachch.

It is believed that Bhṛigukachcha later developed into Bharuch in the local medieval vernacular- which seems quite possible according to linguistic development in Prakrit, Apabhramsa and neo- Indian-Aryan. According

to another argument, the present name Bharuch is derived from Broach though this is unlikely as this seems to be a variant of Bharuch.

In ancient india, Bharuch was an important trading port with merchants from the Arabian peninsula using this port for trading with the lucrative Indian market. In popular etymology, Bharuch is derived from Bar and Oach means hills and Oach mean located-/so allegedly without any reference to historical etymology. Broach is taken to mean "located on a hill". According to this popular derivation, Broach was later transformed into Bharuch.

Bharuch has been known by various names in various eras. It was known as Bhṛigukachchha, Bhṛigupūr, Bhṛigutīrtha, Bhṛigukshētra, Bhṛiguaksha as per *Hindu Purāṇas* and during the BC and early christian eras and earlier Srihāgr as an abode of the goddess Lakshmi. It was Barugaza to the Greek and later Roman name for this port. It was known as Bharukachchha in the 8th to 10th century, Bharuch under Muslim rule and as Broach - under British rule.

In the 3rd century, Bharuch port was mentioned as Barugaza. Arab traders used to enter Gujarat *via* Bharuch to do business. The British and Valandas accepted the importance of Bharuch and established their

business center there. At the end of the 17th century, it was plundered twice but resurged quickly afterwards and a proverb was composed about it, **Bhangyu Bhangu toye Bharuch**. As a trading depot, the limitations of coastal shipping made it a regular terminus *via* several mixed trade routes of the fabled spice and silk trading between east and west. During the British Raj it was officially known as Broach.

History

Bharuch is the oldest city of Gujarat. It is also the second oldest city of India. In the 6th Century BC, the city was known at least by reputation, via land-sea routes reaching the levant to the Arab and Ethiopian traders feeding goods westwards to the Egyptians, Greeks, Persians, western Romans, Carthaginians, and eventually, the Eastern Roman empires and the republic of Venice. It is likely that the Phoenicians knew of it and so it has acted since antiquity as a link port to the luxury goods trade from the Far East and the interior of the Indian sub-continent to the civilisations of south-west Asia, the middle-east, the Mediterranean basin including northern Africa and Europe.

It was known to the Greeks and Romans as Barygaza, and probably had a settlement of Greek traders. As one

southern terminus of the Kamboja- Dvārāvati route, it is mentioned extensively as a major trading partner of the Roman world, in the 1st century periplus of the Erythraean Sea. One of the periplus describes numerous Greek building and fortification in the area, although mistakenly attributing them to Alexander the Great who never reached this far south as well as the circulation of Indo-Greek coinage in the region.

Architectural Evidence

Excavations near the banks of the river Narmadā in Bharuch have revealed many archaeological and architectural wonders, mostly Somanath temples. Later Bharuch was part of the Mauryan Empire (322-185BC), the Western Satraps, the Guptas and the Gujaras.

Princess of Sinhal, Sudarśana had built the Shakunika bihara in the Bhragukutu during the rule of Sampati (229-220BC) and Bharuch trader become responsible for the memories of the princess. This depicts trade relations between Lāṭ and Ceylon. During the Prarga- Maurya period in Gujarat, king, pradyot Mahaveer of Ujjain ruled over Bhragukutuchha in 550 AD.

During the decade of 70- 80 AD coins of Greek writing were used in Bharuch. The activity region of Jain priest Arya Khapoot (1st Century AD) was in the Satapata

region of Bharuch he had related the ashvā vabōdh pilgrim in Bharuch out of the control of the Buddha's.

Kshatrapa era

In the 1st century AD, kings of Śāka community established their rule in Gujarat. Nabhovādan (Nahapāna), the king of Bharukutch was very prosperous. During the kshatrapa era Bharuch port was very prosperous. It was a gateway for trading through land and watery routes. Like other ancient ports, trading of slaves also took place at the Bharuch port.

Arab Hakem Hisham of Sindh had attacked the Gāndhār port near Bharuch. In the post Maitrikaera during 788-942AD. Rāshtrakūṭa kings of south Lāta ruled over Bharuch.

Solanki era (942-1304 AD)

In 942 Mūlaraj established the rule of Solanki dynasty in Anahilvād Paṭna. Till this time the importance of Bharuch as the trade center was continued. It was the capital of Lāṭa region at the starting of 11th Century. It was the center for the ships coming from China and Sindh in the 12th century. Mahātma Vastuoal had established a library at Bharuch.

The priest Chakradhārsvāmi of Bharuch lived during the era of Bhimdev II. He established the Mahānubhāv community which was spread to Maharashtra. One Madēra was built during the Solānki era in Bharuch.

The rulers of Avanti Broach was at a time flourishing and famous port under Avanti. Hence they were known as kings of Broach.

Role of Nahapāna in the Development of Trade and Commerce

While describing his territorial extent, one historian has stated that his domination comprised a large area, extending from, southern Rajputana, to the Nasik and Poona districts in the western ghats and including the Peninsula of Saurashtra in Kathiawar. Sir Cunningham also described this territorial extent in similar terms. The Kshaharata king, Nahapāna had a keen desire to follow the footsteps of this worth emperor. So he also tried his best to bring all this coastal area under his power. Hence battles were frequently fought in places like Nāsik, Kārle, Sōpāra, and Junnār. When he came to the throne he had inherited from his father, the fertile region around the Narmadā and the Topti, Broach and Surat districts the region around the sources of the Sabarmati and the Mahi.

He ruled as Nahapānā's viceroy over south Gujarat

and northern Konkan from Broach to Sōpāra and over the Poona and Nasik district of the Marāṭha rule.

Conclusion

Bharuch is sometimes referred to as 'Kanam Pardesh' (Black soil land).

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RIVERS, STREAMS AND CANALS IN ĀNDHRA: GLEANED THROUGH EPIGRAPHY (500-1000 A.D)

Sabarni Pramanik Nayak

Introduction

The coastal plain of Āndhra comprises the deltas of the rivers like Godavari and Krishna. From 500 to 1000 A.D. this region witnessed the rule of multiple powers. And from the land grant charters issued by the rulers we come to know about the rivers, streams and canals which supported the rural settlements. It is interesting to note that the references came mostly from the coastal districts and from the inscriptions issued by the Eastern Gaṅgas and Eastern Chālukyas of Vēṅgī though the inscriptions of the Vishṇukuṇḍins and the Pallavas of the Nellore - Guntur region too offered a few evidences.

Śrīkākūlam-Vishakhapaṭṇam area

There are several references to streams in the charters of the Śrīkākūlam region which comprised a part of the Eastern Gaṅga territory. In a 8th century grant, Kalāmaḍambiśakuna in the Varāhavarttanī *vishaya*

was assigned to *brāhmaṇas*.¹ The document shows the correlation between the settlement extension and intensified agricultural operation, cited very well by its bordering landmarks. Among the boundary -marking places we find the term like *kūpōttara hallaḥ* and names like Tivadrāhali and Piśāhali. Most probably, these were the localities under cultivation at the hour of the grant. *Hallaḥ* and Tivadrāhali were adjacent to the *vanarājīḥ* facing south. So, these areas under cultivation had enough scope to spread in this direction. Besides this, there were *jalamārggasahitā vanarājīḥ* (forest with water-courses) on the boundary (*simānta*) of the villages Ōruvaṅgapāḍa and Śakunagrāma and *jalamārggaḥ* on the junction (*trikūṭa*) of the villages named Indrapura and Dantapura which was again fluid in nature. What is important here is that the streams in this area have been denoted as *mārggaḥ* or way. Therefore, the streams not only nurtured the settlements in their proximity, but also supported the communication by water. Another land-grant given in the Siddhārthaka village in the Varāhavarttanī-*vishaya* in 695 A.D.² mentions about a stream. A *brāhmaṇa* was fortunate to own one *hala* of land including a water-course (*udakamārga*) in the village.

Another reference to river is made in the context of *taṭākapratiśṭhā* in the Alamaṅḍa plates of 804 A.D., discovered from the Vishakhapatnam district.³ The

Medelāka village in the Tirikaṭu - *vishaya* was awarded on the occasion of this consecration. The village was surrounded by Chaṭera nadī in the south, a group of tamarind trees (*tentalivriḱshapaṁkti*) in the south-west, Gurāv-taṭāka and trees (*vanarājikā*) in the west, Kalajñā-taṭāka in the north-west and a *gartta* (trench) in the north. The river named Chaṭera formed the southern boundary of the village. But, what is meant by the term *garttaḥ*?

In this context, another grant may be considered important for analysis. In this grant of 7th century A.D. ⁴ the village Poppaṅgika in the Kroṣṭukavarttani *vishaya* was stated to have been encircled by *garttaḥ* in the west in which the water from the Poppaṅgika hill and the water from the Sāyadaka hill unites and runs; it extends as far as the southern direction. Now, the *garttaḥ* in the west, which acquired the water of the two hill-streams, must have been either the main stream or a canal and it definitely supported the irrigational operation in and around the village. Therefore, the *garttaḥ* in the Alamanda plates was probably a stream or canal.

We come to know about canals from the copper plates. In the Santa-bommali grant of 587 A.D. given in the Kroshṭukavarttani- *vishaya*⁵, the granted land was enclosed by a *parivāha* (storm-water channel) of a tank named *Kshatriya-taṭāka* in the north and south.

An interesting evidence is supplied by the Tekkali plates of 654 A.D.⁶ Here one *hala* of land was donated in the village Tuṅgannā in the Rupyavati district. It was edged by Vidyudgaṅgā in the east and north. Another information available in the grant is that the water of Tuṅgannā-taṭāka, flowing out of the Kārākhaṇḍī and Brāhmaṇapālani entered the field until the crop ripened (*tuṅgana-taṭākōdakam-apyetatkshetram kārākhandyāḥ brāhmaṇapālānyāñcha nirgatya praviśati yavata-pachyate*). It is not clear in the grant whether Kārākhaṇḍī and Brāhmaṇapālani were canals or streams. Were these two the distributaries of Vidyudgaṅgā and they poured their water into the *taṭāka* of *Tuṅgannā*? We cannot reach to any conclusion, but the irrigational advantage the water-bodies offered is clearly seen. "Diverting or storing and lifting water from rivers and streams with the help of dams and a network of canals as well as field-channels is the most popular system for using surface water for irrigation."⁷ In this respect, the situation is still unchanged.

Another grant of 806 A.D. records the gift of the village Musunika adjacent to the village *Siddhārthaka* (mentioned before).⁸ The village was located in a hilly area. The village was bounded by *pārvatikau dvau śikharau* (two hills) in the south and *gōchara* or pasture land in the north-east and north-west. The *āli* (dyke)

of Dhanyā-*taṭāka* was located in the east. And, in the north, there were Purūdu *vāpī kramēṇa parvataśikharam* (probably the mountain embracing the step-well named Purūdu); the banian tree at the junction of Yāvayāṭika, Yāmivāṭaka and Musunika and *‘ālijalapravāha* (the channel of the dyke) in the north. So, the village was bounded by the dyke of the Dhanyā-*taṭāka* on the east and the water released from the dyke (*ālijalapravāha*) nearly touching the junction of Yāvayāṭika, Yāmivāṭaka and Musunika formed the boundary in the north. It is probable then that the *jalapravāha* was liberated from Dhanyā-*taṭāka* and rushed from east to north and ensured the supply of water to more villages other than Musunika.

We also find the reference to the dry bed of river. It is mentioned in a 7th century grant discovered in Chiḍivalāsa of the Srikakulam district.⁹ The donated village was bounded by *sushkanadī* or the dry bed of the river in the east running south, *garttāḥ* (pits) in the south, *sarit* (river) Mēghāvatī on the west, Kōdrava *khāli* or the canal named Kōdrava on the north and a *parvataḥ* in the north-east. Several points can be shown from the description. Firstly, it was probably the river Mēghāvatī which changed its course and shifted to the west. Secondly, the river was included in the water-distribution system and its water was drifted through the canal. Or, it is possible that the canal

was constructed before the shifting of river-course and some additional arrangement was done after the river shifted. The *khāli* probably helped the cultivation of *kōdrava* (kodo-millet).

Kṛishṇā-Gōdāvarī region

The land-grant charters of the Kṛishṇā-Gōdāvarī region give some very important boundary-descriptions. As known from the 6th century Chikkulla plates of the Vishṇukunḍin king,¹⁰ the Rēgonṛam village near the river Kṛishṇabeṇṇā. had been assigned to the Sōmagiriśvaranātha temple of Tryambaka or Śiva. The gifted village was adjacent to another village called Rāvireva on the bank of the river. The term Rāvi-rēva denotes a harbour. We may assume that Kṛishṇabeṇṇā was navigable in that part of the Tuni-taluka in the East Godavari district.

The rest of the grants mentioning about rivers and streams in this area were issued by the Eastern Chālukyas of Vēngī. One of their grants of 9th century A.D. refers to the donation of land near the river Gōdāvarī. It records the grant of 20 *khaṇḍuga* of *kōdrava* field in the village Lūlā in the Guḍavāḍi *vishaya*.¹¹ The land was bordered on by the land of Ātrēyaśarman in the east and the river Gōdāvarī in the west.

A copper - plate of 8th century asserts the existence of agricultural land and a stream. This charter was issued by Eastern Chālukya Vishṇuvardhana III where a field capable of being sown with 20 *khaṇḍikās* of paddy (*vrihivija*) was awarded in Īpūr area.¹² Cultivation of paddy required a constant supply of water and can be categorized as wet cultivation which is facilitated by canals, canal-fed reservoirs and aqueducts.¹³ Now the field's western boundary was formed by the river Eliyēru which should have supplied water to the paddy-field and also to the field of Prabhākara and that of Kākaṇḍivāḍa which formed its southern and western border respectively. Today, Eliyēru or Elūru river flows past Piṭhāpuram in the east Godavari district and reaches the Bay of Bengal. In 8th century, the donated field or *kshētra* was located in the *Plōlanāṇḍu-vishya* which gave its name to the present-day Prōlunāṇḍu near Piṭhāpuram.

In the Moga grant¹⁴ of Chālukya Bhīma I (discovered in the Gudivada taluka of the Krishna district), we see the existence of a stream in the hilly region. The boundaries of the village Moga were marked by *mūnṭha-rāvulagutta* (hill with three pipal trees) in the south-east, *taila-kshētram* in the south-west, *Pedda-pūḍi chariṇya* (a hollow between hills in which stood the village of Pedda-pūḍi) in the north and the stream Puliyeṛu in the east. Probably, the village Moga was located in a valley

and Puliyēru was a hill-stream. However, the landscape was also featured by a *cheṛuvu* (big lake) and a *taṭāka* (tank).

From the Chevuru plates of 10th century A.D.¹⁵ we come to know about streams on the frontiers of two *Ērvvōka-chēnu*-fields situated in the north and the south of the village named Umikilī in the Gudrahāra-vishaya. The *chēnu* to the south of the village had the brook (*kōḍu*) on the north and the *chēnu* to the north of the village had a brook (*kōḍu* on the east, the Vannēru river on the south and another brook (*kōḍu*) on the west. It is not possible to determine whether there was any connection between Vanēru and the two *kōḍus*, but it is certain that the two *kōḍus* or rivulets and the Vannēru river irrigated the fields. Mention can be made of the village Ākulamannaṇḍu in the Gudrahāra-vishaya also which had one *pedda-kōḍu* (rivulet) and another *kōḍu* within its boundary.

We find the mention of rivulet in the boundary-delineation-marks of the Masulipatnam plates of Ammarāja II Vijayāditya.¹⁶ It records about the donation of some field in the Pāmbarru village in the Gudrahāra-vishaya. The border of the first field was marked by *chēnu* (dry land) and *pannasa* (wetland). The second field called Putaśa[pa]ri[ya?] *kshētram* was marked by the *pannasa* of Dāmapiya on the east, a big road (*pedda-trōva*) on the

south, a river (*yēru*) on the west and another *pannasa* on the north.

The Māngallu grant of Amma II¹⁷ refers to a *nadī* among the boundary-markers of the village Māngallu in the Nātavāḍi - *vishaya* (between Bezwada and Sattanapalle). The village Māngallu was situated in the Nandigama taluka of the Krishna district. Among its demarcating frontiers, there are the reference to Munna *nadī* which was located in the south-west of the village. There were two *gunṭas* on the east and north-east and a *pannasa* - land (*Kurṛala-bōla-pannasa*) on the south-east. That the place witnessed one *pannasa* grant indicates that the area was being cultivated at the time of the grant.

Nellore-Guntur area

In the 6th century A.D. the Pallavas of the Nellore-Guntur region issued their donative charters in the locality. Two hundred *nivartanas* of land on the border of the village Uruvapalli in Muṇḍa-rāshṭra (comprising mainly the Kovuru taluka of the Nellore district) was given to the family of Vishṇuhāradēva.¹⁸ The river Suprayōga (Peṇṇār) flowed in the south and east of the land. The villages of Keṇḍukura, Kōṇḍamuruvuḍu and Karupūra formed its partial boundary. A great road (*mahāpatha*) also touched the village. And the cultivated

field (*halakshētra*) of the *brāhmaṇas* in the village of Karupūra margined the donated land. We also find the reference of the rock on the road to the village of Karupūra and to the village of Kaṇḍukūra. (*Kurupūrāgrāmasya Kaṇḍukūrāgrāmasya chā pathi śilā*). Probably the river Peṇṇār formed the southern and eastern boundary of the agricultural fields of the Uruvapalli village. In the 6th century A.D. settlements were growing alongside the Peṇṇār. Now, how the river was utilized, cannot be determined. Even in modern times, the Peṇṇār remains several hundred yards wide and show boulders and sand spread all over the beds. Only the channel for spring-channel irrigation may strike water a mile or two upstream ¹⁹ from the fields to be watered. Probably it was not very safe to depend on the river.

In the Tāṇḍikoṇḍa grant²⁰ of the Eastern Chālukya Amma II, we find the existence of a stream on the boundary of a village. The charter marks the confirmation of the donation of the village Tāṇḍikoṇḍa (located in the Guntur taluka) in the Guḍla-Kaṇḍērvvāḍi -*vishaya* (covering the whole of Guntur and parts of Tenali and Sattanapalle talukas). The village was bounded by a stream named *Tūṇḍēru* in the east. But the other sides of the village was marked by *guṇṭas*, *taṭāka* and a *samudra* named *Bhīma* which is also with a tank (*sataṭāka*). So, here the landscape was dominated by tanks though the

stream marked the eastern boundary of the village.

The Vēmūlapāḍu plates issued by Amma II shows the existence of streams.²¹ The granted fields from Aṅmaṅaguru and Aṅḍeki (in the Ongole taluka of the Guntur district) were edged by two rivulets. In the south of the field, there were trees on the bank of the river Guṅṭēru and in the west also, there was a river. We do not know if the two rivulets are actually the same. If so, the river Guṅṭēru ran through the agricultural fields of the villages. However, the landscape was also characterised by three *guṅṭas* (ponds). At least two rivulets, one lake and three *guṅṭas* comprised the agrarian landscape. In this grant, the field with the sowing capacity of *kōdrava vīja* was donated.

Conclusion

In conclusion it can be said that the grants given in the coastal areas furnish us with the evidence of settlements on the banks of the rivers and streams (in the hills and plains) and the existence of canals proves the initiative taken for irrigation on the part of inhabitants of the area as well. It is important to mention that it is not always possible to identify a canal. Donation of land and/village near these water-bodies undoubtedly helped cultivation of *vrihi* and *kōdrava* produced in this part of Andhra and the streams were used for communication also. This is

the picture which we get about rivers, streams and canals in Āndhra from the 500 to the 1000 A.D.

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HYDROLOGICAL PLACE NAMES OF THE VIJAYANAGARA PERIOD

D. M. Nagaraju

In the ancient days, villages have been classified based on specifics. The classification of place names is generally confronted with various problems and difficulties, which defy easy and clear solution. Different scholars have classified village names based on the criteria they have used for themselves.

The enormity of village names in a particular period entitle a different pattern of classification. Villages have been named after several basis and a detailed classification has been made on the basis of individual names, historical significance of deities, geographical and physical features like flora and fauna, etc, This was the practice that was adopted during the different reign periods. The study of religious names after water sources such as rivers, canals, tanks, ponds, wells and so on came to be called 'hydrological study of place names.

I have taken up the inscriptions of Vijayanagara period from Andhra Pradesh and Karnataka based on water sources. They have been classified on the basis of the specifics referred to in inscriptions. These specifics are

varied in nature like *keṛe* (tanks), *samudra*, *kāluve* (canals), *bāvi*, *nadi*, etc.,

The water sources that are referred to here are *aṛe*, *nadi* (river), *keṛe* (tank), *bāvi* (well) *kāluve* (canals) and so on. These names indicate an account of coining of the names due to the lack of colonial water supply to the regions like Bellary and in and around the neighbouring areas. Except the rivers Tuṅgabhadra and Kṛishṇavēṇi also called Kṛishṇaveṇṇā there are no other water sources of this nature. Hence, the people had to depend on the source of water from tanks, wells, etc., These tanks, ponds, wells etc, again depend on the rainfall. In the non-rainy seasons, people have to depend upon water sheds which are called *Aṛavaṭige* in the inscriptions.

The village names suggest specific which are characteristic of settlements. A village name generally consists of two components called generic and specific. Those of generic significance, relating to the water sources are *kūḍalu*, *kaṭṭe*, *keṛe*, *koḷa*, *samudra*, *nadi*, etc., It may be noted here that with the exception of few Sanskrit words, like *samudra*, *nadi*, etc., in Kannada words or words of Dravidian origin, normally occur. *Samudra* is used as a generic in Kannada village names. *Samudra* is generally taken as ocean or-sea. But in the present context, there is no possibility of the existence of an ocean or sea in

the areas like Bellary. Hence in these village names, it signifies any embankment.

However big or small, most village names end with generic after royal personage or officer under the king. In the inscriptions of Dēvarāya from Rājabhuvanahalli' dated 1498 A.D. there is a reference to the village Hariyara-samudra which was probably named after the ruler of the division called Hariyaṇṇa. He seem to have instructed to construct a water store area after the reclamation of forest lands.

Another inscription from Nāganahalli dated 1516 A.D. refers to construction of the tank called Nāga-samudra named after the mother of the ruling king. Another inscription of Achyutarāya from Chikkareyaginahalli in Kudaligi taluk, Bellary district dated 1539 AD. refers to the construction of 16 tanks called after the generic *samudra* which aspect have been named after royal personages or officers under the king. These tanks are called 16 *samudras* namely Achyutammasamudra, Bāchasamudra, Rāmasamudra Akkasamudra, Kāmasamudra, Amma-samudra, Vīrasamudra, Chyutēndrasamudra, Pedda-Lakkasamudra, Lim gālayataṭāka, Venkaṭayyataṭāka, Peda-Timmasamudra and Chinna-Bāchasamudra Venkaṭēndrasamudra Pina-ṭakkasamudra and Chinna-Bāchasamudra. A record from Magimāvinahalli dated

1544 AD. refers to the construction of a tank called Kāmasamudra. A tank called Śrīragasamudra was named after Śrīraṅga an officer of Śrīraṅgadēvarāya dated 1544 A.D.

A solitary reference to the generic *kuṇṭe* which means a pond is interesting to note. It may be compared with the Sanskrit term *kuṇḍa* which in Dravidian is called *guṇḍi*. A record belonging to Śrīraṅgadēva dated 1584 AD. refer to Narasāmbudhikuṇṭe. The Sanskrit term is a segment in the village name ending with *ambudhi* meaning water receptacle.

The generic term *keṛe* is commonly used in the place where the people used to establish villages in the vicinity of water resources. It may be artificial or natural tank or pond either in the village or by the side of the village. There is a general tendency to name the tanks after a person who is responsible for it or who lived nearby. The village name Nonabina Arasikeṛe was coined after Nonabana-arasi a personage of the area in Koṭṭūra-sīme occurring in 1527 AD. from Guḍihalḷi. The name Hosakeṛe evidently suggest a newly formed tank as it came to be called during the reign of Achyutarāya in 1534 AD. This is evident from Bukkapatṇam inscription.

We do get reference to the restoration of the breaches which caused damage to the *keṛe* in the villages called

Tammaḍihalli, Bagināyakanahalli, during the period of Achyutarāya and Sadāśivarāya. It is interesting to note the lands below the Kappukere in the village Salagunḍe was given to the deity Tirumaladēva. It is on account of blackish water of the tank it came to be called so.

Digging or construction of wells for the water supply was a common feature during the Vijayanagara period. There is a reference to the name of a well. A record of Achyutadēvamahārāya dated 1531 AD. refer to the name of *nadabhāvi* constructed by one Vallabhayya, and the other one Kapileyabhāvi was constructed by Koṇḍamarasayya, probably an officer under Achyutarāya.

We get reference to the term Aṛavaṭige which means alms house for the supply of water from Vijayanagara inscriptions from Bellary region. This was considered as a charity by the rulers and officers. Five such references were found in Vijayanagara period during the reign of Achyutadēvamahārāya, Aṛavaṭige was constructed at Anegonḍi or Alugonḍi occurring in inscription from Koppala for the sake of constructing Aṛavaṭṭi in the lands given as grant.

Another generic term called channel is referred to in one of the inscriptions dated 1485 A.D. This term also means a stream in this record. Reference to channels called Śaṅkaradēvana Kāluve, which was connected to a

tank named as Narasāmbudhi after the king Narasiṅgarāya - mahārāya. The main purpose was to make big water receptive in the valley adjoining the field, named after a person of a high rank, who was responsible for the creation of the channel.

It is not unlikely that there are villages named after source of water resources. Such names do occur either in the two components or more. Sanskritized or Anglicized village names are a phenomenon which may be noticed frequently during the Vijayanagara period. Examples are not wanting to attest this. The study of hydrological place names is necessary to understand the settlement pattern and the availability of water potentially required for the development and growth of the village.

Notes and References

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7. *Bellary District Gazetteer*, Vol. I
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ONOMATOLOGY AND HISTORIOGRAPHY- PROBLEMS AND PERSPECTIVES*

E.S.M.Prasad

Part I

Is the application of Onomatolgy as a device in historiography or historical studies for attaining precision and perfectio. possible? An attempt is made here to answer this question by studying the perspectives and problems in applying Onomatology or the study of Onomastics in interpreting socio, cultural, economic and political history.

Historiography is the history of writing history. History, from Greek 'historia' means, inquiry, knowledge acquired by investigation.¹ It is an umbrella term that relates to past events as well as the discovery, collection, organisation and presentation of information about these events. History can also refer to the academic discipline which uses a narrative to examine and analyse a sequence of past events and objectively determine the patterns of cause and effect that determine them.² Historians sometimes debate the nature of history and its usefulness by discussing the study of the discipline as an end itself and as a way of providing 'perspective' on the

problems of the present.³ It is a discipline of principles and methods of writing history. In reconstructing a past event, historians decide and discuss certain themes such as economic history, political history, military history, social history and cultural history. They evaluate historical sources, the evidences available, circumstances which they consider important and which effects were produced by what causes. Thus, it is clear that History is the study of the past or study of the past events or the study of what happened in the past. Collingwood has rightly observed that Historical thinking is that activity of imagination by which we endeavour to provide this innate idea with detailed content. And by this we do by using the present as the evidence of its own past. Every present has a past of its own and any imaginative reconstruction of the past aims at reconstructing of the past of this present. Every new generation must rewrite history of its own way.⁴ It is not out of context to say that in Indian Historiography a revolutionary change occurred due to D.D.Kosambi's effect. His Historical materialism based on Dialectical materialism of Karl Marx changed the very face of Historical writings in India. Kosambi can be considered the patriarch of the Marxist school of Indian Historiography.⁵ However, Historical writing is ever a contentious business.

Onomatology or the study of onomastics, we all know, is the study of names. The word Onomastics is derived from "Onoma" the Greek root means name.⁶ Onomatology or research into proper names is concerned with the meaning of names, how long they have been in existence, how they have been used and what they can tell us about society and culture in the past, and present. It is the study of the origins of a name and its historical and present function, both as an individual phenomenon and as a part of the system. To name something as far as human attentions goes, is to recognise its existence. The unnamed is the unnoticed and the unnoticed is for cognitive and communicative purposes non-existent. Therefore giving names is an act of making the object named.

The objective of Onomatology is to obtain knowledge about the occurrence of different types of names in linguistic, chronological, geographical and social variations. An important goal is to identify the meaning of a name, both etymologically and semantically and to discover how both the name and its usage have evolved over a time. Names are very important part of our lives. We all have personal proper names and we live in villages and towns with their own proper names. Proper names can be socially, culturally and politically important. How can names be interpreted and how were they used? The

truth behind the names of places and persons seems to be very interesting.

“What is in a name”⁷? I put it in other form “what is a name”? The answer is, names are fossilised representation of an immemorial past. They provide reliable markers for reconstructing the source and trajectories of the past. Thus the scope of Onomastics can be explained as the study of proper names in general. While the study of proper names in general and place names and personal names in particular sheds light on the history, culture and social trends of any country in any given period. Onomatology is primarily a linguistic discipline, but one with strong cross-disciplinary applications. Etymology and semantics are the core aspects of the discipline and applied more widely. Thus study of Onomastics provides the basis for the know how about natural, social, economic and cultural history.

Traditionally proper names are studied within the field of Onomastics. In research tradition, proper names are mostly analysed from a diachronic perspective, allowing precise description of their original motivations and their various linguistic developments. The historical approach has thus stimulated our understanding of the way proper names were used in the societies in which they were created.

Although Onomastics, an autonomous discipline, overlaps the subject matter of many other disciplines since name use is central to human activity, Onomastics relates to every discipline, subject field, and activity that human beings pursue. The discipline of Onomatology is interconnected with a number of other disciplines. Names and their usage can also be used as sources for the study of human relations at various levels and accordingly can provide input for studies in the fields of archaeology, history, sociology and psychology.

The disciplines most concerned with human beings and their activities are the most relevant to Onomastics. The following list exemplifies how these disciplines are connected with the study of names.

Geography:- (Toponymy) toponyms are words attached to space and place. They are central organising concepts for the discipline of geography. When affixed to a portion of earth's surface as a name, words have procreative power. Wilbur Zelinsky rightly observed that the "intoxicating toponymic herb, catnip to the geographic imagination,"⁸ It stimulates the exploration both of connection between distant realms and of the situated inter working of landscape, perception and memory that contribute to richly textured senses of place. Toponyms are records, not only of the flux and flow of cultures but also of the changes

wrought in the landscape by human activity. They recall obliterated landscape elements that were once prominent enough to elicit naming.

To name a place is to signify its importance in the human scheme. Thus, the mere condition of being named lends significance to a place. Place names mould our perceptions and hence our understanding of places. Thus, the connection between name and place is reflexive. Given that place names may be inspired by a physical characteristic of the landscape or a cultural characteristic of those who settled there, it follows that a name may be taken as symbolic of a place or its inhabitants. The History of a place's name-its geographic etymology-can provide us with clues to the history of the place itself, and often with clues to the people who have lived there in the past.

If we are able to locate all the ancient, and medieval place names on a map we may know the geographical distribution as well as certain regional characteristics of the names. Such study indicates the origin of its inhabitants, their settlement, the circumstances under which they settled there and the general character of the settlement. The place names therefore are in fact the links joining the modern with the old.

Anthropology:- (Anthroponomy) The naming patterns for persons vary considerably from one culture to the other. Proper names of different periods are marked by special features, characteristics of each age. It is wrong to consider that personal names are fanciful and meaningless. A close chronological study and analysis of personal names and surnames often reveal various facets of the culture of a given region and period. Most of human societies being *patrilineal*, they pass on patronymic surnames through the male line and of course, "*matrilineal*" surnames are not unknown during the early centuries in India. For example Sātavāhana and Ikshvāku kings had "*matrilineal*" surnames.

Etymology:- Proper names are a part of language and a very important part. Proper names are a significant source of other words in the vocabulary by derivational processes of commonisation.

Genealogy:- Personal names, both given names, surnames, and titles obviously play a major role in genealogical research. They are also linked to the allied field of heraldry.

History:- Names have histories, and history is often revealed by names. Place names, personal names, both surnames and given names, obviously play a major role in reconstructing the genealogy of a dynasty and history

of the region.

Politics:- Place names and personal names are often politically inspired. For example in the recent past political considerations or necessities compelled the authorities to change Madras to Chennai, Bombay to Mumbai and Calcutta to Kolkotta. After independence Bezawada (Andhra Pradesh) was changed into Vijayawada. Visakhapattanam was renamed as 'Kulōtūnga Chōḷa Paṭṭaṇam' by Kulōtūnga chōḷa I of Chōḷa dynasty, as a mark of his victory over the Gangas, when he marched against Gaṅga rulers and wrested it. During the freedom movement, people inspired by the heroic deeds of national leaders, people started giving names to their children after Nehru, Subhas Chandra Bose, Jhansi Lakshmibai, Gandhi, Chittaranjan and Tilak., etc.

Religion:- The personal names and place names provide valuable information regarding the religious practices, beliefs and customs. Religion always plays the vital role in the society. Philosophical Hinduism holds that all divine names, Brahma, Viṣṇu, Śiva, Durgā and Īśvara are equivalent to one another being merely different *nāmarūpas* i.e. names and forms for the unnamed and formless.

Sociology:- Fashions in personal given names reflect the

changing customs, beliefs, migrations, influence of other languages and values of society. Place names after ethnic groups of people and followers of a particular profession reflect the social stratification and structure.

However, these data were not put to real use as a device to historical studies so far. This method is yet to be tested and experimented in the field of historical studies and research. It is, in fact, a marriage between two contradictory ideas, whereas History is a deductive subject, whereas Onomastics is an inductive idea. If the former is from the Universal to the unique, the latter is from the unique to the Universal. While the former is non-verifiable, the latter is verifiable. While the former is non-repetitive, the latter is repetitive. While the former ensures descriptive study, the latter assures accuracy, clarity and specificity.

Onomastics is an attempt to put in concrete terms what remains as a series of abstract ideas. In fact, historians, who were not convinced of the amount of precision available in historical studies, want history to also make maximum use of the exploding scientific knowledge. However history is a study in which abstract ideas cannot be studied in concrete terms. It cannot construct models out of rigorously constructed concepts into which data is fed. But what is needed in this process

is accurate data, which can provide reasonably accurate knowledge of occupational and cultural groups, the social structure of community and population mobility. With the recent explosion of computer analysis, usage and domain of these devices have extended even to the study of inscriptions and palm leaves. With accurate data, computer techniques can be highly useful in getting at the grass roots and seeing the hitherto unsuspected patterns at the mass level.

Therefore a close study, identification and scientific analysis of the Place names and Personal names of any given country, or region helps a historian in tracing out the cultural, commercial, social, political and economic history and the otherwise unknown features of the region. It also guides us in tracing the migration, expansion and contraction of the people. Further, the beliefs, superstitions, aesthetic sense of the people and many other aspects of human life are reflected in the study of Onomastics.

Conclusion

However, a scholar employing Onomastic devices and techniques in historical research should be very careful in handling the data, and cautious in drawing conclusions as application of scientific methods is to make the study more precise, effective, logical and objective.

Hence the historian has to test and establish the validity of his sources, secondly he has to logically interpret them and thirdly he has to derive generalisations. This process is generally called the scientific method of history in which Clio (the muse of History)- Onomatology should be used sparingly only to validate the arguments. This marriage between history and Onomatology has to be carefully maintained by mutual agreements and adjustments. If one is allowed to have sway over the other, the whole process will get derailed and deranged.

It is interesting to note that too much of Onomastics in history makes it dull and boring-the pleasure of reading is lost, recapturing the past becomes a taxing and vexatious affair. Onomatology is good, but in a limited way, to a limited circle, to a limited area-to a micro level but not to the macro level of studies.

Part II

APPLICATION OF ONOMASTICS AS A DEVICE IN WRITING OF HISTORY (History of Eastern Chālukyas of Vēṅgī)

By applying "Onomastics" as a device, an attempt is made here to interpret the history of Chālukyas of Vēṅgī or Eastern Chālukyas in Āndhra History who shaped

and moulded the destinies of the region and people from 624 A.D. to 1060 A.D. Copper plate inscriptions more than one hundred have been discovered so far, are the only source for the study of the history of the Eastern Chālukyas. Because of the several missing links in the series of these grants and lack of literary evidence, what we know even of the political history of this dynasty has remained skeletal. What these charters provide for a study of the administrative and social institutions is very meagre. The onomastic information which these charters provide us in respect of society and the cultural life of the people has been made use of to elucidate the nature of the social and cultural institutions.

From the epigraphs of the Eastern Chālukyas or Chālukyas of Vēngī, it is presumed that their kingdom included the region situated between the river Vamśadhāra in the north and the river Peṅṅā in the south with slight variations and changes in the extent during their wars with Kalyāṇa Chālukyas and Rāshtrakūṭas. It can be inferred from the close examination of the names of the administrative divisions, sub-divisions and the names of the villages referred to in the epigraphs that they maintained well defined geographical demarcations in carving out the administrative divisions for the convenience of governance of the kingdom. They maintained a sound and well defined administrative

system for the sake of convenience and consistency.

Sl. No	Administrative Divisions referred to in the Epigraphs of Eastern Chalukyas	Identification of the said area/ said place in today's Andhra Pradesh
1	Attili Vishaya	Present Tanuku and Bhimavaram Taluks of West Godavari District
2	Bhogapura Vishaya	Present Bhogapuram region in Vizainagara district
3	Chanurupalli Vishaya	Present whole Tenali Taluk of Guntur district
4	Dimili Vishaya	Present Sarvasiddhi Taluk of Vishakhapatnam, near Chipurupalli. (It is interesting to note that in later records of this dynasty this division is not found but found in the Eastern Gaṅga records. Thus it is clear that the Eastern Gangas conquered this region from Eastern Chalukyas)
5	Guddavaḍi Vishaya	Present Ramachandrapuram, Amalapuram, and Kakinada Taluks of East Godavari District
6	Gudrahara Vishaya	Present Machilipatnam, Gudivada, and Nuzividu Taluks of Krishna district. (It is to be noted here that this division was considerably small one under Brihatphalayanās and Vishnukunḍins, who were predecessors

- of Eastern Chalukyas.)
- 7 Kanteruvaṭi Vishaya It comprised the present western part of Krishna district and the eastern parts of Guntur district.
- 8 Kamma Vishaya Present Ongole, Chirala and (Kamma-rashṭra) Addanki taluks of Prakasam district, Vinukonda, Chilakaluripeta, eastern parts of Narasaraopeta taluk. and Bapatla taluks of Guntur district.
- 9 Konuru naḍu Vishaya Present western part of Tanuku taluk and its adjacent areas of West Godavari district.
- 10 Natavaḍi Vishaya Present Nandigama taluk of Krishna district and southern parts of Madhira taluk of Khammam district.
- 11 Oṅgerumarga Vishaya The two sides of Oggeru rivulet which flows through Tenali and Bapatla taluks of Guntur district
- 12 Pagunara Vishaya Present Bhimavaram, Narasapuram taluks of West Godavari district.
- 13 Palli Vishaya Present Macherla, Palanadu and western parts of Sattennapalli taluks of Guntur district

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| 14 | Pañchurikrra Vishaya | Not properly identified.
However based on the find spot of the inscription it is presumed the area is near Eluru the District Head quarters of West Godavari district. |
| 15 | Pishṭapura Vishaya | Present Pithapuram taluk of East Godavari district |
| 16 | Plaki Vishaya | Present Bobbili and Anakapalli taluks of Vizainagaram and Vishakhapatnam districts respectively. |
| 17 | Prolunaḍu Vishaya
(A small division) | Present Southern parts of Kakinada taluk of East Godavari district. |
| 18 | Reṇḍerula naḍimi Vishaya | Region between two branches of Godavari river in Konaseema region of East Godavari district. |
| 19 | Saktamantani Vishaya | Present Ramachandrapuram and eastern parts of Kakinada taluks of East Godavari district. |
| 20 | Toṅka Natavaḍi Vishaya | Present western part of Vijayawada town upto the borders of Madhira taluk of Khammam district |
| 21 | Varanaṇḍu Vishaya | The region between Eluru taluk of West Godavari district and Nuzividu taluk of Krishna district |
| 22 | Velinaṭi Vishaya or
Velinaḍu Vishaya | Present Repalli and |

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| Velanaḍu-6000 | Tenali taluks and adjacent coastal villages of Guntur district |
| 23 Velanaṭipalli Vishaya | Present southern part of Repalle and extended up to Guntur taluk of Guntur district |
| 24 Veṅgi Vishaya (A large division.) | Entire east coastal region stretching from Vizainagaram district upto Penna river in Nellore district. |
| 25 Prandur-12 (Dvadaśa grama)-
(A sub division in Pavunara Vishaya) | Present eastern part of Bhimayaram taluk of West Godavari district. |

From a broad classification and analysis of the administrative divisions, the kingdom was divided based on the principle of providing good governance to the people. Thus it appears that the most natural mode of naming a division was giving it a name after its headquarters or chief town. The identification of place names and the place names mentioned as part of the divisions, proves that their meanings of which are quite intelligible. By adopting the principles of Cartography one can draw political and administrative maps of the region, after proper identification of the place names referred to in the above said 25 administrative divisions.

This will help a historian in fixing the extent of the kingdom precisely, as many of the place names referred to in the inscriptions are found at present with slight changes either linguistically or semantically. From the above drawn table of the administrative divisions of Eastern Chālukyas, it is confirmed that the Eastern Chālukyan dynasty held their sway over the region between Vizainagaram District in the north and Nellore district in the south covering the entire coastal region of the present day Andhra Pradesh. It is also to be noted here that the divisions helped the administration for systematic assessment and collection of land revenue. Division of the empire into administrative divisions made the land and water management easy which paved the way for the better management of natural resources. In turn the development of agriculture under the Eastern Chālukyas witnessed a phenomenal growth and paved the way for creation of wealth in the region.

It is to be noted here that certain place names did appear with the suffixes namely '*paṭṭaṇam* and *nakaram*' or *nagaram*' initially indicate commercial activities of the places concerned and consequent urbanisation. In this context it may be noted that '*nakaramu*' (a variant of *nagaramu*) was often found in the inscriptions of the medieval period in the sense of a merchant guild. Hence '*nagaramu*' be considered as a commercial centre in inter

land well connected by both river and road network, while 'paṭṭanamū' was a place serving mainly maritime trade, a town situated on the sea coast. This will help a historian to write new economic history.

Personal names very often contain valuable data for reconstructing cultural and social history. Proper names of different periods are marked by special features, characteristics of each age. The historical and cultural significance of personal names in India has been stressed by previous writers. Elaborate rules are laid down by different sūtras to name an individual. Agarwal has classified the period into 6 stages. 1. Ṛigvēdic, 2. Later Ṛigvēdic, 3. Sūtra and early Buddhist, 4. Kushāṇa and Gupta, 5. Medieval and 6 Modern.¹

The pattern of naming a child in different periods reveals the social fashions of the time, such a change of names from period to period may correspond to the change in religious attitude of the people and social as well as the political conditions of the time. According to the works on Jyotisha "each of the 27 constellations is divided into 4 pādas and to each pāda of the constellation a specific letter is assigned, Eg. For the letters 'Chu', 'che', 'cho' and 'la' were assigned for the four pādas of Aśvani constellation depending on the particular pāda of Aśvini in which the person was born, was called either Chūḍāmaṇi, Chēdisa, Chōlisa and Lakshmaṇa²

Twenty nine names of the kings of the Eastern Chālukyan dynasty³ are found in the records. Most of these names show the valour, power, prestige and prowess. It is very well illustrated by the personal names such as Jayasīṃha, Indrabhaṭṭāraka, Vijayāditya, Vikramāditya, Yuddhamalla, Bhīma, Śaktivarna, Vimalāditya, Rājarājanarēndra and Rājēndra. Viṣṇuvardhana the founder of the dynasty is also referred to as Kubja Viṣṇu⁴ named after the deity Vāmana. In some instances the qualities of a king have a bearing on the personal names. Dānārṇava⁵ is an example of this class.

However it may be noted that it is not possible to identify the caste of a person on the basis of his name. The same name can be borne by the people of more than one class. However during the Eastern Chālukyan period in Āndhra dēśa the generics of the personal names as noted above, vary depending upon the caste of the person as Śarma, Varma, Gupta and Dāsa.

The personal names under Eastern Chālukyas can be classified as 1. Names after deities, 2. Names after nakshatras, 3. Names indicating religious tendency, 4. Names after epic heroes, ancestors, ṛishis and others, 5. Names after animals, 6. Names denoting physical features and lastly 7. Miscellaneous Names. Amongst the names of the deities referred to a great majority are

names of Śiva and Vishṇu. Ex. Names after Śiva are, Īsāna, Luddappa, and Mahākāla, etc; and Names after Vishṇu, are Chāmayana Bhaṭṭa, Gōvardhana, Narasimha and Vishṇuyāśas etc. Many important names have been adopted from works like *Vishṇu Sahasranāmāvalī*. It is to be noted here that the old taboo of not using the names of deities directly had been completely given up. It is interesting to note that the name of epic hero Rāma did not occur during the period under survey. Hence it can be presumed that the worship of Rāma started late, and was not as popular as that of Vishṇu. Pre-Eastern Chālukyan and Chālukyan period inscriptions from Andhra Pradesh do not mention any personal name after Gaṇapati. However considerable increase in number of names of Gaṇapati is noticed in the post Chālukyan period inscriptions may suggest its popularity after the 12th century A.D. in the region. A few personal names of Jaina acharyas, Jaina 'basadis' and names of common people after Jaina religious order proves that Jainism received patronage during this period. It is interesting to note names of Jaina are not found in the post Chālukyan period. It attests the disappearance of Jaina religion from the region.

As far as *gōtras* of Brāhmaṇas are concerned, those referred to in the inscriptions of Eastern Chālukyan times are more in number than the *gōtras* found in

the pre Chālukyan period. This can be attributed to the largeness of the kingdom and migrations from other regions, the patronisation extended to Brāhmaṇas by the ruling class and the revival of *vēdic* religion in the region. Improved agriculture, improved wealth, stabilised political atmosphere, and ample employment opportunities also prompted migrations to the region.

The official designations referred to in the epigraphs like *amātya*, *dharmādhyksha*, *mahāmātra*, *rāshṭrakūṭa pramukha* and *stānapati* suggest the designation in the administrative structure and supervision on administration. Thus, it can be inferred, from the identification of administrative divisions, their extent, their constituent villages, and the official hierarchy amply prove the administration was feudalised and the decentralisation was the main feature of the Eastern Chālukyan polity.

It is interesting to note that new prefixes to the personal names are found from the Eastern Chālukyan period. These new prefixes were either designations, professions or place names and names of ancestors. These seem to have changed into surnames in the modern period. A broad classification, and analysis of these surnames throws light on the cultural and social history and elements of the society then existed during the Eastern Chālukyan period.

From the above discussion it is certain that a new era was ushered in the cultural life of the people in the coastal Āndhra dēśa during the period. It is apparent that the Chalukyan conquest of coastal Āndhra brought in its train a large influx of people from the western Deccan and other parts of the country. It is evident that in course of time they adjusted themselves with the natives and there was a cultural exchange between the new comers and the natives. Under the Eastern Chalukyan rule a unique culture has evoked which had basis on the vēdic faith. A new system of polity emerged. The present cultural and social systems of Āndhra region is the result of the synthesisation of the social and cultural exchanges which took place in the region during Eastern Chālukyan regime. It paved the way for stabilisation of the political, cultural, economic and social institutions in Āndhra region.

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- * This forms part of Prof. Ku.Si. Haridas Bhat Shashtipoorthi Endoment Lecture delivered in the XXXIII PNSI conference held at Cuttack.

SĀTĀRĀ : A PLACE NAME STUDY

Deepak A. Suryawanshi and Sachin D. Pawar

Introduction

Sātārā (Modi) is a city located in the Satara District of Maharashtra State of India. The city was established in the 16th century, and it was the capital of the Marāṭha empire ruled by the Royal Bhonsle Chhatrapatis, and is one of the historical cities of Mahārāshṭra. This city is the capital of Satara Tehsil, as well as Satara District. Sātārā is the capital of the district and other major towns which include Wai, Karad, Koregaon, Koyananagar, Rahimatpur, Phaltan, Mahabaleshwar and Panchgani.

The name of the city is derived from the seven hills surrounding the city. Sāt meaning seven in Marāṭhi and Tārā meaning hill, thus forming the word 'Sātārā'. Historians agree that the name of the city has its origins in the seven hills overlooking it. The seven hills are *Ajinkyatara*, *Sajiangad*, *Yawateshwar*, *Jarandeshwar*, *Nakdicha Dongar*, *Kitlicha Dongar*, and *Pedhyacha Bhairoba*. Its location can be best described as 'Heart of the Western Mahārāshṭra', because it is a connecting city to main cities and towns like Pune, Solapur, Sangli, Kolhapur, Karad and Baramati. Sātārā is located in the western part of Mahārāshṭra. The Sahyādri range, separates the

district from Ratnagiri on the western side. The black rock Mahadeo range starts about 10 m north of Mahabalēśvar and stretches east and south-east across the whole of the district.

The main rivers of Satara district are Koynā and Kṛishṇā. The Kṛishṇā is one of the three largest sacred rivers of southern India. Koynā is the largest tributary of the Kṛishṇā in the district. These two rivers meet each other in Karād; There is formed a famous place called *Pṛitisaṅgam*.

It is said that the Śilahāra king Bhōj-II built the Sātārā (Ajinkyātara) Fort by 1190.

It has 17 doors (in Marāṭhi *door* is *onar*) and from it the Fort and the village near the fort might have got the name *Satārā*.

Many meanings could be drawn for the word 'Satārā'.

1. From Satdārā :- 'Satārā'
2. Mahādaṛā that's :- 'Satārā'
3. Saptatāra :- 'Satārā'.
4. From the temple of Seven Sages (Saptarishi/Satarishis) on Ajinkyatara-Satāra.
5. From the Fort Panhalgad's direction, earlier village

Satr means Satārā.

But the local historians say none of the origin matches with the specialty of its land/area. Few historians tell the theory related with the story meaning which explain the specific/unique character of its land i.e. Sāt means Vipul i.e. Abundance

Sāt - Sātār means Vistār (Expansion, Extension) one who which extended/ expand in Sātārā

Sāt - Sātār - Sātārā (SAT- SATĀR- SATĀRĀ) seems to be more sensible.

Ancient

Historical inscriptions as old as 200 BC indicate the oldest known place in Satara district in Maharāshṭra is Karād (mentioned as Karhakaḍa). It is also believed that the Pāṇḍavas stayed in Wai, then known as Satārā Virāṭanagarī in the 13th year of exile.

The oldest dynasty that ruled Satārā is said to be the Rāshṭrakūṭās. The oldest Rāshṭrakūṭās are believed to be from ancient Kuntala in the valley of river Kṛishṇā. King Manank ruled from 350 - 375 A.D. had built his capital in Mānpur (now Mān in Satara district). The empire of Chandragupta II, known as Mahēndrāditya Kumāragupta I was extended as far as Satara district in Deccan when

he ruled between 451 and 455 AD. The Mauryan empire in the Deccan was followed by the rule of Sātavāhanas for about two centuries between 550 and 750 AD.

Pulkēśi - II's younger brother Vishṇuvardhana was working as officer at Satāra area. Pulakēśi-I gave him the title of Yuvarāja and sent him to Vēngi region.

We also get reference to Nēsari copper plate inscription of Rāshtrakūṭa king, Gōvinda III.

III. Medieval

The first Muslim invasion of the Deccan took place in 1296. A.D. In 1636 A.D. the Nizam Shāhi dynasty came to an end. In 1663 Sivāji conquered Parali and Satāra fort. After the death of Sivāji, Aurangzeb's son Muhammad Azam Shah conquered Satāra fort (Ajinkyatara) after a six month siege, later won by Parsuram Pratinidhi in 1706. In 1708 Chatrapati Sahu, the son of Chhatrapati Sambhaji, was crowned on the Sātāra fort. The direct descendents of Rāja Śivāji continue to live in Satārā. The current king of Satārā, Udayanrāje Bhōnsle is the 13th descendent of Sivāji Maharāj.

The name of Rāmdas Swāmi is closely associated with many places in Satārā region. On the completion of his all India pilgrimage he settled at Masūi, north of Karad

near the river Kṛishṇā, in about 1644. After staying there for about three or four years he shifted to Chaphal where he continued his practice of celebrating the annual Rāmanavami festival for which Śivāji, is reported to have made an annual grant of 200 hons. In 1676 Rāmdas at the request of Śivāji came to stay at Parali which soon came to be known as Sajjangad. On Śivāji's return from the Karnataka/campaign in 1678 Śivāji was apprised of the misconduct of his son Sāmbhāji whereupon Śivāji asked him to go to Rāmdas at Sājangad and stay with him for sometime, hoping of course that the association of the saint would bring about the required change in his son's conduct. Unfortunately the hope was not realised, for Sāmbhāji soon chose a moment to escape from Sajjangad with the object of joining Diler Khān.

In 17th century Sivāji made Satārā's land / bhūmi centre of Marāṭha political power.

Later Sambhajiputra (son of Sambhaji) Chatrapati Shāhu made Satārā as capital (of Marāṭhas)

Basically Satārā is not the name of a city, it's the name of a fort near which it has a colony, with settlement. The names of Satārā fort are, 1.Manglai 2.Saptarshi 3.Satare 4.Ukabain 5.1smatāra 6.Shahagad 7.Ajimtārā.

1. Ukabain :- is from Bahamani and later on the names from Adilshāhi.

2. Ismatāra :- Ahamadnagar's Badshāh (king) Husain Nazamshāh's daughter and Bijapuras (king) Badshaha Ali Adilshaha's Queen Rani Chandbibi, was captured and kept in prison at Satāra fort by her Vazir (Prime Minister) Kishwarhan, that time the place got the name "Ismātara".
3. Ajimtāra:- In the year 1700 Auragzeb took the Satāra fort and gave the name Ajimtārā to the fort in his son's name Ajimshah. Ukabain, Imātāra and Ismatāra names are from the past 600 years.

Manglai, Saptarshi and Satāra are the three names that are mentioned till the end of 12th century.

British

After their victory in the Third Anglo-Marāṭha war in 1818, the British Empire annexed most of the Marāṭha territory to Bombay Presidency, but restored the titular Rāja Pratāp Singh, and assigned to him the principality of Satāra, an area much larger than the present district. As a result of political intrigues, Pratāp Singh was deposed in 1839, and his brother Shahji Rāja was placed on the throne. When this prince died without a male heir in 1848, Satāra was annexed under Doctrine of Lapse by the British government and added to Bombay Presidency.

In the year of 1848 Satara district was called Satāra Prant. It had 11 (eleven) administrative divisions. (Vijaur, Javali, Karad, Khanapur, Khatav, Koregaon, Pandharpur, Satāra, Tasgaon, Walwa, and Wai).

The rebellion activities of Rangoji Bāpu during Great Revolt of 1857 had financially supported by Satāra's Royal family. To regain Satāra kingdom Maharani Sagunabai (Queen of Satāra State) appealed to Queen Victoria, but all efforts were in vain.

The present district of Satāra owes its administrative evolution to the several changes that took place, first during the British rule, and subsequently during the post-independence period till as late as the year 1960. The core of the district was supplied by the Satāra Principality after its lapse in the year 1848. Several boundary and sub-divisional adjustments were later on made with the neighbouring districts, like Solapur district and with the lands of the neighbouring Indian princes.

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PRAKRIT PERSONAL NAMES - A STUDY

T.S. Ravishankar

I am highly beholden to the authorities for having chosen me to deliver this prestigious Dr. Javaregowda endowment lecture. Before that, I would like to pay rich tributes to late Dr. K.V. Ramesh, a doyen among the epigraphists under whose fostering care both the Epigraphical Society of India and the Place Names Society of India have grown. With great respect and regard, I would like to dedicate this lecture to the great dedicated scholar.

When I reviewed the study of personal names and place-names, so far done, I am given to understand that scholars to a great extent have studied the personal names and place-names, which occur fairly at a later phase, ie, especially when the Sanskrit had emerged as an inscriptional language. Then I thought some probing is required in the early phase ie, 3rd century B.C to 3rd century AD where we have large number of Prakrit inscriptions. Fortunately, the book 'A list of Brāhmī inscriptions', an appendix to *Epigraphia Indica*, Vol. X, popularly known as 'Luders List', came handy to me. I glanced through the names, at the outset, they appeared to be simple and repetitive. Then I listed at random

and found as many as 29 suffixes and a couple of prefixes in the Prakrit names. I must say, this is by no means an exhaustive study, rather with the available list I made some study, just to know their implications. The names that occur in the inscriptions are mainly of Buddhist and Jaina in nature, seldom of Brāhminical. In my selection of personal names, I have taken only the names of lay devotees and individuals and not the royal personages or chiefs.

The purpose of taking this study is basically to know whether the personal names can throw some additional light on the then society or on different individuals who form part of it. Further, I wanted to know whether there was any system or pattern followed in naming. How often does the same name occur and similarity in names found in different regions. When I examined the names, they were simple with mostly suffixes and rarely prefixes. And a study of the names and mainly the prefixes suggests that the then society was a simple unalloyed society, with a strong leaning to protect and preserve the religions like Buddhism or Jainism to which they belonged. In terms of economy, it was an agricultural society with huge cattle wealth, and is amply reflected in the early inscriptions and to some extent, in names. Another thing that could be noticed is that they wanted themselves to be identified with the religion or faith they followed. It was a simple

society with simple names. When the society evolved and became complex, names also became more complex and richer, giving more scope for analysis and study.

The suffixes that are noticed in the Prakrit names are - *bhatta*, *bhūti*, *dāsa*, *dāta*, *dāsi*, *dina*, *dinā*, *ghōsha*, *gidhika*, *gata*, *gūtā mitā*, *mītā*, *palā*, *pālita*, *piya*, *nandi*, *rakhitā*, *raṇak*, *samin*, *samai*, *śarma*, *śamma*, *siri*, *śiri*, *sōbhikā*, *vaḍhaka*, *valabha*, *vatsa* and *varma*.

Among all the suffixes the most commonly found suffixes are *mita* and *nakhita* (Skt. *Mitra* and *Rakshita*) The then society must have preferred, as individuals were fond of having names with these two suffixes. Most of the names end with these two suffixes. The first one has a social connotation and the other one has religious overtone. As the first one suggests, they wanted to live in a very friendly and lively environment, the word *mitra* amply suggests that sense. Secondly, *Rakhita* 'One who is protected' - the names like *Buddharakshita* - protected by Buddha, *Samgharakshita* - protected by Saṅgha, *Dharmmarakshita* - protected by Dharma. These names strongly connotes their deep attachment or bonding with the faith to which they are attached i.e, mainly Buddhism.

Let us examine two prefixes that are commonly associated with the names, one is connected with the Jainism and the other one with Buddhism. To be more

precise, they are honorific prefixes; one is *Āryya*, it is mostly associated with the names of Jaina preceptor preacher, monk, *ganin* etc., Mathura Jaina image inscription, records the dedication of the image of *bhagavat* Vardhamāna, refers to one *Ārya-Data* (*Ārya-Datta*), a *ganin*. Again, another Jaina image inscription from Mathura refers to preacher (*Vāchaka*) *Ārya Karkuhasta* (*Ārya-Karkashasahasta*). Likewise, there are number of Jaina image inscriptions, mostly from Mathura of 2nd century A.D. that refers to names like *Āryya-Baladina*, *Āryya-Diva*, *Āryya-Gādhaka*, etc.,

Another honorific prefix is *Aya* which, is mostly associated with the Buddhist preacher or teacher. Bharhut Buddhist rail inscription refers to *Aya-Apikinaka* (*Ārya-Apikinaka*) with regard to the gift of railing. *Aya-Isipālita*, (*Ārya-Rishipālita*) a Buddhist preacher and *navakarmika* (the overseer of works). *Ayira - Bhūtarakshita*, occurs in the Amarāvati Buddhist stone inscription, who was an *arhat*. Again from the same place a Buddhist pillar inscription refers to a great Vinaya teacher (*mahāvinayam-dhara*) *Aya-Budhi* (*Ārya-Budhi*). Likewise, there are many names occur in early Buddhist inscriptions. *Aya-Punavasū*, *Aya-Pamthaka*, *Aya-Nāgadēva* etc., This tradition of honorific prefixing continued in successive periods.

Bhaṭṭa :

Names ending with *bhaṭṭa* are very few in early inscriptions especially those belonging to Jaina or Buddhist inscriptions. Jaina image inscriptions from Mathura refers to Jayabhaṭṭa, obviously belonging to a Buddhist family. We may note here, in the successive periods it becomes an established suffix connected with the Brāhminical names.

bhūti :

Kaṅheri Buddhist cave inscription refers to Mitabhūti in connection with the pious act made by him. Amarāvati Buddhist stone inscription refers to an artisan by name Nada-bhūti. But, not many names are having this suffix in the early inscriptions.

Dāsa/ dāsi:

A study of the early inscriptions reveals the names with the suffixes *dāsa* and *dāsi*. Perhaps it does not signify any specific identity or role of the person in the society. Names like Araha-dāsa or Saṅghadāsa indicate their dedication or humble submission to the faith, to which they are attached.

Similarly, *dāsī* with regard to female followers - like Arahadāsi and Jinadāsi. Though in the later period, *dāsī* assumes a different connotation and meaning with the change in the dynamics of society.

datta :

Another popular suffix met with in the inscriptions is *datta*. Like Amogha-datta, Bahadatta. Malavalli pillar inscription of Sivakhandavarman refers to a person by name Nāgadatta. This becomes a popular surname in later inscriptions. Mathura Jaina image inscription refers to a female Buddhist-follower by name Nāgadattā.

Ghosha/Ghoshā :

A very significant suffix usually met with in the early inscriptions is Ghosha -like Bhudhaghosha, Bhadraghosha, Dhāmaghōsha, a Jaina nun etc., Ghosa, is defined or described as a heavenly abode just like Svayambhū where gods live for a maximum period of six Sāgarōpama years. Like-wise other meanings and interpretations are given.

Guta:

This is another popular suffix to be seen in the early inscriptions. Names that occur are *Arahaguta*

(*Arahagupta*) Dhamaguta (Dharmagupta), Nadiguta (Nandigupta), Svatiguta (Svatigupta) etc., This suffix is seen in the female names too, Arahaguta (*Arahaguptā*).

Mita/mitā :

I think our ancient people had a fascination for having their names ending with *mita* (*Mitra*). Apart from being a mere suffix of the name, it has wider social implications, mainly to remain friendly with the members of the society, Saṅgha to which they were attached and also to be friendly with the elements of nature, like Vāyumitra, Agnimitra, etc., The names that occur in the inscription are Āgimita, Isimitā, Khaḷamitta, Saṅghamita, Valamita etc., Again there are names of the females like Arāhamitā, Dhamamitā, etc.,

Pālita :

Like *Rakhita* this suffix is quite interesting. Again, this has socio-religious implications. Names like Arahatapālita and Saṅghapālītā show their affiliation or attachment to the religious institutions.

rakhitā :

As explained above, this seems to be the most popular suffix seen in the early inscriptions. This occurs in

both the male and female names. Like-Amogharakhita, Arahatārakhitā, Buddharakhitā, etc.,

sāmin :

Many names are not found with this suffix. Though, later period, it became a prominent surname.

sama/ śarmma

This suffix is normally attached to signify Brāhmaṇa names. Like Kumāra sama (Kumāra śarmma.).

Sirī/ śirī:

It is quite interesting to note that this honorific word was used as the suffix, especially with the females, irrespective of their position. We may take note of the queens of the Ikshvāku dynasty like, Harnyaśrī, Chāntīśrī, Bappīśrī, etc., Among the commoners, there are names like Dharmasiri, Grahaśirī, etc.,

There are other suffixes like *Vadhuka* (*Varddhaka*)-*Dhamavadhaka*, *Valabha* - *Mahāvalabha*, *Vatsa* - *Dharmavatsa* and *Varma* - *Buddhavarma*, *Dharmma* *Varmma* and *Saṅghavarmma*, etc.,

Thus, I would like to conclude by stating that I have only made a pilot study, choosing some names here

and there. If we make a detailed and thorough study, particularly of the early names those are in Prakrit, I am sure, they will throw some more light the society and religious condition, trade and many more aspects. Names after all cannot be brushed aside only as names, it holds many more things with which we are not aware. .

TERRITORIAL UNIT IN ANCIENT ORISSA AN EPIGRAPHICAL STUDY

Pramila Mishra

Generally for the smooth functioning of the administration, the kingdoms were divided into several administrative units. These units were varied into sizes, names from dynasty to dynasty. The political, economic and cultural achievements were sustained, due to the development of these administrative units. Several kingdoms flourished in Orissa during ancient times and early medieval periods. Some were big like Mūṭhara, Kongaḍa, Tōsali, Kōsala and Kaliṅga and some were kingdoms of feudatory rulers with petty principalities. So the feudatory states were fewer territorial divisions.

From the records, we come across the provincial district, sub-divisional and village administration during the period under our study. During 2nd and 3rd century, monarchical form of government was there. The brāhmaṇas played a key role as advisors of the king. In the 4th century A.D., Gupta authority had prevailed in India. The whole of India came under the cultural and political supremacy of the Guptas. Though Gupta rule was not established in Orissa but their political and

cultural influence over the territory cannot be denied. The characteristics of Gupta system were marked in the Māthara and Sailōdbhava administrations. The rulers of Orissa used Gupta era in their records. In the inscriptions they use the official designation which were similar to those of Guptas. The basic frame work of administrative system was very much similar to that of imperial dynasties of Northern Indian pattern. During the time of Bhaumakaras, the feudal authorities, powers increased. During Sōmavaṁśis, the feudal administration was fully organized, so the administration has undergone a definite shape. The feudatories were allowed to grant lands without the permission of sovereign. The less powerful feudatories used titles like *maṇḍalika*, *rāṇaka*, *rājaputra*, *Vṛihadbhōgi* and *bhōgi*. During time of Bhaumakaras the kingdom was divided into two parts, Uttara and Dakshiṇa Tōsali which corresponds to the territorial division. The Gaṅga kingdom was directly divided into districts and their sub-divisions. The Sōmavaṁśi Kingdom, in the beginning was divided into districts, after that with their gradual expansion, converted into *dēśas* i.e. Kōsala, Kaliṅga, Utkala, Kongaḍa and Odra.

Odradēśa was directly ruled by the sovereign as centrally located. The other *dēśas* were ruled by the governor appointed by the king. The administration in Orissa under Sōmavaṁśis became more local and

indigenous. The whole of Orissa came under a unitary administration. Orissa achieved political unity under a strong, stable and centralized government during the Gaṅga rule.

Bhukti - In ancient times Bhukti was a big administrative division in the tense of a province. In the Gupta inscriptions, Bhuktis seems to be a province including a group of districts called *Vishaya* or *maṇḍals*. In the Damodarpur copper-plate inscriptions, Puṇḍarvardhana Bhukti¹ included the districts of Bogra, Dinajpur, and Rajasahi. Similarly some copper-plate grants of the Śailōdbhava kings, the term *bhukti* is used. Māṭharas of Kaliṅga also had such a system of division and they used the term like *mahēndrabhōga* and *Bhillingabhōga Vishaya*². In Parikud plates³ of Madhyamarāja, we find the expression “kaṭaka - bhuktivishaya sambadha-pūrvakhaṇḍa”. So we believe that ‘Bhōga’ of the Māṭharas and Bhukti of the Śailōdbhavas are synonymous terms indicating administrative divisions⁴. The use of Bhōga according to Dr.N.K.Sahu, used during the time of Māṭharas, initially as *Pañchali* and then as *Bhōga*, which was a territorial unit called district⁵. Like Āharas, the Bhōgas gradually increased the territory and formed *Vishaya* and in some areas. *Bhōgas* also retained the name, for example,

Dēvibhōga Vishaya mentioned in the Cuttack Plates of the Sōmavaṁśi king Bhīmaratha⁶. From the records of early Sōmavaṁśi kings we come across only three *bhuktis* namely Piharāja- bhukti⁷, Penthama bhukti⁸ and Pṛithura- bhukti⁹. The term does not seem to have been popular among the Gaṅgas, for we meet with only one *bhukti*, namely, Phareja bhukti¹⁰. The non mention of the term in the records of the Bhaumakaras and of their feudatories indicate that it was not in vogue in the kingdom of Tōsali.

Rāshṭra - *Rāshṭra*, in ancient times described as a kingdom, it was like commissioner's division during Rāshṭrakūṭas and Vākāṭakas. In Orissa, it speaks as a district. So Oḍra- vishaya in Soro-copper plate grant of Sōmadatta, denotes not as a district but as a province.¹¹ A record of the Gaṅga king Indravarman conveys the meaning of Rāshṭra as a territorial division¹².

Vishaya - In the epigraphic records the name *vishaya* is found. *Vishaya* is an important administrative unit which is equal to a district of modern times. Head of the *Vishaya* was Vishayapati. The Korosonda Copper plate¹³ of Viśākhavarman corresponds to the place of issue as Pañchali. Later these units were named as *Bhōga* or *Vishaya* which corresponds to modern district. The

name like Bhilling -bhōga-Vishaya¹⁴, Kalinga- Vishaya¹⁵, Varāhavartini- Vishaya¹⁶, Tellavali - Vishaya¹⁷ were referred to in the charter.

The Copper-plate grants of Sailōdbhava refer to the Vishayas like Krishnagiri¹⁸, Thorana¹⁹, Gudda²⁰, Dēvagrāma²¹, Jayapura²², Kaṭakabhukti- vishaya²³, Tanekēndra-Vishaya²⁴ and Vartini-Vishaya²⁵. Vishaya is also an important administrative unit. In the Adipur plates of Narēndra Bhañja²⁶ is mentioned the name of Oḍra-vishaya which is equal to a district.

Āhāra - In the Bhaumakara inscription, the name of two *vishayas* are found mentioned. These vishayas viz., Khīḍingahara-vishaya²⁷ and Vendāhāra vishaya²⁸ are said to have formed a part of *vishaya*.

Bhōga - According to D.C.Sircar, "Bhōga is a territorial unit equal to a sub-division of a district". The term *Bhōga* is first found in 4th and 5th centuries A.D., and according to Dr. N.K. Sahu²⁹, during the period of the Māṭharas first Pāñchali later Bhōgas were districts-Like Āhāras, the Bhōgas also increased its size and importance like *vishayas*.

Khaṇḍa - Smaller territorial unit is *khaṇḍa*, which is similar to *Bhōga*. In an undated Baud charter of Raṇabhañjadēva at Khiñjali maṇḍala³⁰, the name

Śivakarakhaṇḍa is mentioned as a unit of administration. The Khandapara charter of Sōmavaṃsi king Dharmaratha³¹ registers the grant of village Bhilli situated in the *khaṇḍa* of Abhōpara in Antarudra-vishaya. The Sonapur copper-plate of Kumāra Sōmēśvara³² reveal that the gift village Attenda was located in the Kōlērakhaṇḍa of Uttaravalli-vishaya. According to a grant of the Bhaumakara queen Vakulamahādēvī³³, the donated village was attached to the Urengoḍa-khaṇḍa of Asravanakaṭīka-vishaya. From the Dhenkanal copper-plates of the Sulki kings Jayastambha,³⁴ it is known that in the Sulki dominion also *khaṇḍa* formed a sub-division of *vishaya*. As an *āhāra* and *bhōga* ultimately grew into a *vishaya* so also as the case with a *khaṇḍa*. With the gradual expansion, the *khaṇḍa* came to acquire the status of a *vishaya* or district.

Dēśa - The term *dēśa* is found mentioned in the Sōmavaṃsi inscription. As the term denoted a large territory, this is not found in early Sōmavaṃsi records. After conquering Khiṅjali-maṇḍala (modern Sonāpūr (Baud region) of the Bhañjas, the Sōmavaṃsi organized it, into a bigger administrative unit and named it as Oḍra-dēśa. In Orissa state Museum plates of Mahāśivagupta Yayāti³⁵, the name Oḍra-dēśa is found mentioned. By the time of Yayāti II (c.1025, A.D.)

the province constituted Kalinga, Kongoḍa, Utkala and Kōsala³⁶. From the Narasimhapur charter of Mahābhavagupta Udyōtakēsari, the use of name Oḍra dēśa is continued³⁷.

Grāma - Lowest administrative unit is called *grāma* or village. In almost all inscriptions of Orissa, the name *grāma* is mentioned. Villages are named like *grāma*, *kshētra*, *padra*, *padraka*, *palli*, *pātaka*, *pura*, etc.

Maṇḍala - In Orissa during the early and medieval periods, a number of semi-independent principalities came up and they were called *maṇḍala* states. They were called after feudatory rulers who assumed the titles like *Maṇḍalika*, *mahāmaṇḍalika*, *samadhigata pañchamahāśavda*, etc. They were independent rulers. Some of the *maṇḍalas* like Airāvattamaṇḍala under the Nandōdbhavas, Banaimandala under the Mayūras, Khijjiṅgamaṇḍala and Khinjalimaṇḍala under the Bhañjas, Kodalakamaṇḍala, Yamagartamaṇḍala under the Tuṅgas³⁸ and Kongoḍamaṇḍala³⁹ which was originally an independent kingdom under the Śailōdbhavas and ruled by a feudatory chief of Bhaumakaras of Tōsali.

Nagara, Pura, Paṭṭaṇa- The cities and towns were flourished during the period under study. The names of

the cities and towns were called *nagara* or *nagari*, *pura* or *puri*, *paṭṭaṇa*, etc., Some towns and cities were named after deities or kings or queens who settled there, e.g. Guhadēvapāṭaka⁴¹ or Guhēśvarapāṭaka⁴², Yayātinagara⁴³ and Gayādapura⁴⁴. Capital cities were named as *Kaṭaka*, e.g. Aramvijayakaṭaka⁴⁵, Suvarṇapura vjayakaṭaka,⁴⁶ etc.

Pañchali - Pañchali as a territorial unit found mentioned in the inscriptions of Māṭharas was used as a district. The Karasonda copper plate⁴⁷ of Viśākhavarman corresponds to the place of issue as Pañchali. The Eastern Gaṅgas, who succeeded the Māṭharas in Kalinga, continued to use the term for sometime. Later as the Gaṅga region grew larger, the term *pañchali* came to be in use and the term *vishaya* came into existence. Some of them retained the name *pañchali* which though originally had administrative significance became by that time a part of the name itself. Thus we come across a number of Pañchali-vishaya in the inscription of the Gaṅga kings like Doghapanchali - vishaya⁴⁸ and Pushyagiripañchali-vishaya⁴⁹ in Gaṅga records.

Pāṭaka - An administrative unit named *pāṭaka* was used in the inscriptions meaning a village. Some villages were known as their names end with the term *pāṭaka* or *vāṭaka* i.e., Gudasarkarpāṭaka⁵⁰, Guṇḍapāṭaka⁵¹, Sōmavāṭaka etc.⁵²

Inscriptions serve as the main source of information for the study of administration in ancient and early medieval times in Orissa. Copper-plate inscriptions are more important to provide information about administration. Moreover Dharmaśāstras, Nītiśāstra and Saṁhitas throw light on the duties and powers of the sovereign and the ministers. The kings considered themselves as trustees of the people, or the first servant of the state. King was not considered above laws. The grant of land to officers and *brāhmaṇas* intensified the process of feudalism.

Provinces in the modern sense of the term did not exist in Orissa in ancient period. The Bhaumakaras had two territorial divisions which corresponds to the modern province. The Gaṅga kingdom was divided directly into districts and subdivisions. Sōmavarṁśis also divided them into districts in the beginning. After the gradual expansion, the territories were converted into *dēśas*, which appear to have been rather modern commissioner's Division than provinces. In provinces the administration was carried on by the governors appointed by the king. Generally royal princes and other members of the royal family were chosen as the governors of the provinces. Thus Kōsala- *dēśa* was under the control of prince Abhimanyu during the rule of Yayāti II, under kumāra Sōmēśvara in the time of Udyotkēsari and under the crown

prince Dharmaratha when Jaramējaya II was the ruler of the Sōmavamśi empire. King Dharmaratha (son of Bhīmaratha) appointed his step brother Indraratha as the governor of Kalinga and Kongōḍa. Thus a person was sometimes appointed as the governor for two dēśas simultaneously. When prince of royal blood were not available for appointment to the vice regal posts, probably senior and trusted officers of the king were chosen for the purpose. Military qualification was essential for them as law and order and protection of their territory against external enemies was required. Provincial governors held high powers, having their own courts and ministers. Kumāra Sōmēśvara, who ruled as governor of Kōsala dēśa had his own capital, his own ministers⁵³ and could issue charters in his own regnal year⁵⁴. He also assumed the titles like *Paśchima Laṅkādhīpati*, *Sōmakulatilaka Paramamāhēśvara*, *Paramabhāṭṭāraka* and *Kumārādhirāja*⁵⁵. The governors had their own militia, which the central government often summon in the exigencies of war and against rebellion. Indraratha, the governor of Kalinga, had a strong army so that he was able to oust the tyrant king Naghusa.⁵⁶ The governors seem to have played an important role in the civil and revenue administration, they took measures for developing resources of their province by constructing and repairing the public utility like irrigation tanks, canals, charity houses, hospitals, etc.

He also expected to submit a periodical report to the central government relating to the work done by him or conditions of his province ⁵⁷.

The other kingdoms of Orissa were directly divided into districts called vishayas and vishayapati was in charge of its administration; who was directly appointed by the king and their duty was to maintain law and order in their respective districts. They also superwise the collection of government taxes and to carry on the works of public utility. These officers were assisted by a number of officers who have been mentioned in the Copper-plate charters. From Sōmvainśi records, they were known as *Samaharti*, *Sannidhātri*, *Daṇḍapāśikas*, *Chāṭas*, *Bhaṭas* and *Piśuravetrikas*. From Bhauma records, they were called *Āyaktakas*, *Sthānantakārikas*, *Mahāmahattaras*, *Bṛihad Bhōgikas*, *Pustapālas Kutakōlasa*, etc. The district administrative office was called Vishayādhikaraṇa, which had a staff of Pustapālas, Karahikas and Lēkhakas who played important role in execution of land grants.⁴⁹ The Pustapāla, kept records which indicated precisely the total area under cultivation and also the lands lying fallow within the territorial limits of the district. Considerable power was vested in the district administration which had to be consulted even when waste lands owned by the central government were to be sold. Sale or purchase or making endowment of a plot of land had to be made

through the agency of the district administration. The *vishayapatis* seem to have cooperated with the king's officers in transacting much of its business by lending a popular character in the government.

Notes and References

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4. Behera S.C., *Rise and fall of the Sailodbhavas.*
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9. Mahakosala Historical Society plates of Mahabhavagupta; *E.I.*, Vol. xxii, pp. 135-8, 1.4
10. Santalbommali plates of Nandavarma. *JAHRS.*, II. pp. 185-9. 1.15.
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13. Rajguru S.N. *I.O.*, Vol. I, p.1.

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19. *Ibid.*,pp.162, 178, 223.
20. *Ibid.*, p.166.
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22. *Ibid.*,p.188.
23. *Ibid.*,p.199.
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41. *J.B.O.R.S.* Vol. xvi, pp.69-80. Hindol Plate of Subhakaradēva III, 1-2.
42. Patna Plate of Yayati, *J.A.S.B.*, 1, 1905, pp.8-12 and 19-23.
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47. Chopdar D., *op.cit.*, p.198.
48. *Ibid.*,
49. *E.I.*, Vol. xxxi, pp.31-36, text line 13.

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51. *E.I.*, Vol. xxvi, pp.65 ff, text line - 20.
52. Sonepur plates of Kumara Someśvara, 1.34; *E.I.*, Vol. xii, pp.237 ff.
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54. *Ibid.*, text lines 5-6.
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56. *Sukranitisara*, II, pp.294-95.
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BUDDHIST PERSONAL NAMES OF WOMEN FROM EARLY ĀNDHRADĒŚA - A CASE STUDY

Shaik Ramee Begum

In this paper an attempt has been made with how Buddhist philosophy and practices elevated the status of women by identifying the personal names of women referred to in the Buddhist inscriptions from Āndhra region.¹ It is clear that by the time of 3th century B.C., some of the Buddhist centres, Amarāvati, Bhaṭṭiprōlu, Nāgārjunakoṇḍa, Vaḍḍamānu, Sālihuṇḍam, Jaggayapēta, Guṇṭupalli became very important trade centres due to their geographical position as well as their economic prosperity. By this time, Buddhism entered into Āndhradēśa and attracted large number of people because of its approach towards the way of salvation. The rich, the merchants and the artisan classes embraced Buddhism.

Buddha's teachings were simple that even the illiterate could understand them and put them to practical use in daily life. Buddha spread his message of enlightenment to the masses ultimately which became a mass religion. Buddhism does not rely on blind faith or belief. First time in the religious history of ancient

period, the freedom of thought is noticed in Buddhism.² Women had the opportunity to break away from the restrictions of home life. This thought attracted women to enter into the *saṅgha*. Once women were admitted to the order, they enjoyed opportunity to practice *dhamma*. Buddha gave the eight *Gurudharmas* for the *bhikkunis* to follow.³ These rules were incorporated in *Bhikkuni vinaya*. This was a great step forward in religious life. Women enjoyed the same right of access to the highest position.

The Buddhist faith laid a path to women to lead a life devoted entirely to holiness and totally free of worldly interests, impediments and bonds. As this freedom, grew under Buddhist faith, two groups of women were formed. One remained as lay-votaries of the faith and remained in the wordly life, the other group lead a homelessness and become *bhikkunis* or alms women⁴

The Buddhist inscriptions from 3rd century B.C. to 3rd century A.D. from Andhra Pradesh are only the source material to cull out the information. Most of the inscriptions refer to the donations by women. Several inscriptions mention the visit of women along with her family members. The names of the women which are mentioned in these inscriptions are listed below in tabular form.

Women Names Mentioned in Buddhist Inscriptions of Āndhradēśa

Dhānyakaṭaka

			Reference
S.No.	Name	Status	Text - Page
1	Sivala	Lay worshipper	05-46
2	Somadatta	Wife of royal scribe Bala	10-47
3	Sagharakhita	Nun	11-47
4	Hagha	Nun (daughter of Sagharakhita)	11-47
5	Yava	Grand daughter of Sagharakhita	11-47
6	Nakha	Mother of Maka	12-48
7	Paduma	Wife of Goti	15-49
8	Nakha	Sister of Kanha and Chula Kanha	17-49
9	Nakanika	Wife of Isili householder	21-51
10	Bada	Nun	22-51
11	Visaghanika	wife of Mahatoda	24-52
12	Kama	Daughter of householder Ida	25-52
13	Kanha	Wife of householder Ida	25-52
14	Nagamita	Nun	25-52
15	Budharakhita	Nun	26-52
16	Dharmadatta	Budharakhita's daughter	26-52

17	Sangharakhita	Budharakhita's daughter	26-52
18	Samudiya	Teacher of Mala	27-53
19	Mala	Disciple of Samudiya	27-53
20	Roha	Nun	30-53
21	Sujata	Mother of Roha	30-53
22	Chada	Lay worshipper	35-54
23	Nakha	Wife of merchant Nagatisya	37-55
24	Budharakhita	Disciple of Vidhika, a monk	39-55
25	Hagha	Merchant	40-56
26	Nāgachampaki	Merchant's wife	42-56
27	Chadasirisa	Wife of rich caravan leader Budhila	42-56
28	Sidhi	Merchant's wife	43-56
29	Pusi	Sister of Nakasiri	44-56
	(full name missed)		
30	Khada	Wife of Siddhartha	46-57
	(Skanda)		
31	Chamuna	Wife of a person who belongs to Vakaṭaka clan nun	49-58
32	Nada	Nun	50-58
33	Uttaramitra	Daughter of Nandayajna	60-61
34	Budharakhita	Wife of Nagabodhika	61-61
35	Budha	Mother of Nagabodhika	61-61
36	Maya	Budha's servant	61-61

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37	Suddhathya	A female disciple of Purvamahavinaselia sect	62-61
38	Mahakama	Wife of a householder Mula	63-61
39	Har̄gha	Daughter of Mahakama	63-61
40	Uta	Mother of Dhanamaha	80-63
41	Humba	Mother of Utika	83, 85-64
42	Sirinagicha	Wife of- Saṅgha	92 - 65
43	Chaka	Wife of- Name lost	97-66
44	Lachi (laxmi)	Mother of- name lost	99-66
45	Utara	Lay worshippr	101-66
46	Tuma	Mother	104-67
47	Chada	Daughter	109-67
48	Saghamita	Nun	116-68
49	Budha	The mother of Kama She is housewife (<i>grihīni</i>)	121-69
50	Buddha	Nun	125-70
51	Har̄ngi	Sister of Bodhi	126-70
52	Bodhi	Sister of Har̄ngi	126-70
53	Vaba	Nun	126-70
54	Siri Champura	Princess	127-70
55	Tuka	Wife of Budhi	128-70
56	Nakabudhanika	Mother	136-71
57	Champura	Princess	147-72
58	Tuma	Mother along with her daughters	158-73
59	Chakradata	Wife of a person	160-74

60	Tanachada	Daughter of householder Chadamukha	165-74
61	Badha	Grand daughter of Halika badha	165-74
62	Samaliya	Rajakumari	167-74

Vaḍḍamānu

Sl.No.	Name	Status	Reference Text - Page
1	Himaragita	Wife of a person who claimed himself as husband of Himaragita	37-105
2	Himaragita	A female disciple Guṇṭupalli	50-106
1	Agahitanamdi	Housewife (<i>gharani</i>)	7-111
2	Buddhaya	Upāsika and wife of householder Haṅga	8-112
3	Saṅghi	Daughter Dhūlikaṭṭa	13-114
1	Samaya	The mother of householdr Pathala Sālihuṇḍam Inscribed conches	1-115
1	Chadaka	Wife of householder Avabudhi Nandayapālem	II(ii) - 121
1	Yaśodhara	Wife of Siddhartha	3-126

Ghaṇṭasāla

- | | | | |
|-----------------------|-----------------------------|---|--------|
| 1 | Uttaradata | Wife of Mahānavika Sivaka | 1-130 |
| Nāgārjunakoṇḍa | | | |
| 1 | Adavichamtisiri | Daughter of Vāsishṭhiputa
Ikhākusa Sirichamtamula
Sister of Mādhariputa Siri
Virapurisadata
Wife of Mahatalavara
Mahadaṇḍa-nāyaka
Khaṇḍavisakhannaka | 3-138 |
| 2 | Chulachamti-
sirinika | Wife of Mahāsēnāpati and
Maha taḷavara Vāsishṭhiputa
Khaṇḍa Chalikeremmanaka | 4-139 |
| 3 | Mahadevi
Rudrabhattarika | Daughter of Maharāja of Ujjeni | 5-139 |
| 4 | Chamtisiri | Sister of Maharāja Vasishṭhiputa
Ikhākusa Sirichamtamula
Paternal aunt of Śrī
Virapurisadata wife of
Mahasēnāpati and Maha-
talavara Vasishṭhiputa
Khaṇḍasiri | 6-141 |
| 5 | Bapisirinika | Daughter of Hammasirinika | 7-143 |
| 6 | Hammasirinika | Sister of Mahārāja Vasishṭhiputa
Ikhākusa Sirichamtamula | 7-143 |
| 7 | Khamdasa - | | 14-149 |

	garamnika		
8	Khasudagiri	-	15-149
9	Chantisiri	Wife of Vhasiṭhiputa Khaṁḍasiri Mother of Khaṁḍasa- garamnika	18-151
10	Chadamukha	Daughter of Tuvanika	19-151
11	Pudinaka	Daughter of Tuvanika	19-151
12	Bodhisiri	Upasika and wife of Buddhinnika	21-153
13	Revatimnika	Sister of Buddhannika	21-153
14	Budhavanikina	Grand mother of Bodhisiri	21-154
15	Buddhamnika	Sister of Bodhisiri	21 -154
16	Mulamnika	Sister of Bodhisiri	21-154
17	Nāgabodhinika	Sister of Bodhisiri	21-154
18	Virammika	Daughter of Bodhisiri	21-154
19	Bhadasiri	Daughter-in-law of Bodhisiri	21-154
20	Misi	Daughter-in-law of Bodhisiri	21-154
21	Bhatidevi	Daughter in law of Sirichamtamula Wife of Virapurisadata Mother of Siri Ehuvala Chamtamula	23-156
22	Kodabalisiri	Grand daughter of Vasishṭhiputa Ikhākusa	26-158

Sirichamtamula

Sister of Maharaja Ehuvala

Chamtamula

Wife of Maharaja of Vanavasa

Daughter of Virapurisadata

23	Sunitisiri	Ladies of Queen harem	27-159
24	Khamḍasiri	"	27-159
25	Vijhathavisiri	"	27-159
26	Mi(sa)siri	"	27-159
27	Samusiri	"	27-159
28	[Na] ga[va]susiri	"	27-159
29	[Na]gasiri	"	27-159
30	Khadakatisiri	"	27-159
31	Mahisarasiri	"	27-159
32	Ratumatisiri	"	27-159
33	Mulasiri	"	27-159
34	Ayakotusiri	"	27-159
35	Maduvisiri	"	27-159
36	Nāgasiri	"	27-159
37	Ramasiri	"	27-159
38	Golasiri	"	27-159
39	Velisiri	"	27-159
40	Samudasiri	"	27-159
41	Bapisiri	"	27-159
42	Nadasiri	"	27-159
43	Ayasiri	"	27-159
44	Ramtusiri	"	27-159

45	Si[vanaga]siri	"	27-159
46	Subhatarikas	"	27-159
47	Sarasika	"	27-159
48	Kusumalata	Ladies of queen harem	27-159
49	Siri Vammabhaṭa	Grand daughter -in-law of Siri Chamtamula, wife of Siri Ehuvala Chamtamula Mother of Siri Rudra Purisadata	56-169
50	Hada	Dauthters of a person (name is lost)	70-174
51	Budha	Daughter of a person (name is lost)	70-174
52	Paduma	Daughters of a person (name is lost)	70-174
53	Misa	Daughter of a person (name is lost)	70-174
54	Chula Budha	Daughters of a person (name is lost)	70-174
55	Naka	Daughters of a person (name is lost)	70-174
56	Budhi	Sister of Moda	71-174
57	Mahadevi	Wife of Siri Ehuvala	72-174-75
	Khamduvula	Chamtamula	

Kēsānapalli

- | | | | |
|---|----------|-------------------------------|-------|
| 1 | Haringha | Wife | 1-178 |
| 2 | Keka | Daughter - in - law of Kanigi | 2-178 |

Jaggayyapēṭa

- | | | | |
|---|----------------|---|---------|
| 1 | Nagilani | Mother of artisan Siddhārtha
and wife of artisan Nagachandra | 1 - 180 |
| 2 | Samudani | Wife of artisan Siddhartha | 1-180 |
| 3 | Nakabudhinika | Daughter of artisan Siddhartha | 1-180 |
| 4 | Kanika | Siddhārtha's brother
Buddhinika's wife | 1-180 |
| 5 | Siddharthanika | Kanika's daughter | 1-180 |

Uppugunḍūru

- | | | | |
|---|-------------|---------------------------|-------|
| 1 | Dhamma | Mother of Saṅghila | 1-183 |
| 2 | Buddhamnika | Sister of Saṅghila | 1-183 |
| 3 | Samudanika | Sister of Saṅghila | 1-183 |
| 4 | Sagaramnika | Wife of Saṅghila | 1-183 |
| 5 | Samghanika | Saṅghila's brother's wife | 1-183 |

Allūru

- | | | | |
|---|---------|-------------------|-------------|
| 1 | Chanida | Wife of Venhusiri | 2 - 185/186 |
|---|---------|-------------------|-------------|

Reṅṭāla

- | | | | |
|---|--------|---------------------------|---------|
| 1 | Samgha | Wife of merchant Saṅghila | 1 - 186 |
|---|--------|---------------------------|---------|

Tummalagūdem Copper Plates of Vishṇukunḍins

- | | | | |
|---|----------------|----------|------------|
| 1 | Paramamahadevi | Maharaja | 21, 23-201 |
|---|----------------|----------|------------|

Govindavarman's wife

Vikramēndravarma II

1	Paramabhāṭṭarika	Daughter of Mularaja,	29, 30-206,
	Mahādēvi	Mother of Mādhavavarma	207
		Wife of Govindavarma	

It is interesting to note here that names of women during the period under study reveals that the early converts into Buddhism in the region preferred to call themselves after Buddha, Dhamma and Saṅgha. However the later inscriptions i.e. during the period of Ikshvākus they did not relinquish their original names in spite of their conversion into Buddehism. Here a point is to be noted that from 5th Century AD onwards Buddhist names are found rarely in the region. This reflects the social cultural and religious changes that took place in the coastal Andhra Pradesh.

Notes and References

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JHĀRIKHAṆḌA AND JHĀḌAKHAṆḌA OF THE MEDIAEVAL EPIGRAPHIC AND PURĀNIC TEXTS

Snigdha Tripathy

Some Purāṇic texts believed to have been interpolated during about 12th-13th centuries of the Christian era refer to a geographical unit called Jhārkhaṇḍa, often Jhārikhaṇḍa-Jāṅgaladēśa. On the other hand, some Orissan inscriptions assignable to about the same period inform us about the existence of a kingdom, rather a principality named as Jhāḍakhaṇḍa-dēśa which was altogether a separate territorial unit as revealed by the internal evidences furnished by these records. The present paper will concentrate on the representation of the two regions bearing the above names outlined with their respective historical background reconstructed from available sources.

In this context, we may draw the attention of the scholarly world to the recent name applied to the newly formed state of Jharkhand (locally pronounced as Jhāḍkhaṇḍ or Jhāḍakhaṇḍa) which was created out of the parts of south-eastern Bihar during the beginning of the present century, formerly comprised the regions of Chotanagpur and Santhalpargana, a wide area of rather forest-clad mountaneous tract. But the sources on the strength of which the history and culture of this region is reconstructed are silent about this name nor it existed on the political map of the Indian sub-continent. It was rather a politically

scattered zone during different periods of history, which the British administrators tried to unite under the name of 'Jungle-mahāls' in the pre-independence era. The tract has remained throughout the pages of history as the 'land of the aboriginals' and often believed to be 'a refuge and harbour of peoples who lost their political hold in the plains'. In fact, it remained a strategically important jungle tract, rich with mineral ores which attracted the civilized men for exploitation through the ages and which became ultimately a political playground of powers from all sides, from its north, south, east and west.

This Jharkhand region was evidently a part of ancient Aṅga country of Indian literary texts and epics. According to the Purāṇic traditions, Aṅga with its capital at Champā was situated in the division of pūrva-dēśa of India. The relevant verse of the *Purāṇas*, such as *Matsya*, *Mārkaṇḍeya*, *Vāmana*, *Vāyu*, *Brahmāṇḍa* etc. include Aṅga along with Vaṅga (Bangladesh with parts of West Bengal), Mudgara (modern Monghyr region of Bihar), Antargiri and Bahirgiri etc.¹ Its capital Champā is generally believed to have been situated in the Bhagalpur region of south Bihar, at the confluence of the rivers Ganges and Champā or the modern Chāndan. There are localities called Champānagar and Champāpur near Bhagalpur either of which is believed to be the actual site of the ancient capital of Aṅga. This belief is supported by the writings of the Chinese pilgrim Hiuen-tsang and Al-Biruni the historian in the Mughal court.² There are also traditions recorded in ancient

literary works such as *Kathasaritsagara* and Vātsāyana's *Kāmasūtra* relating to the expansion of the boundaries of the Aṅga country.³ The Purāṇic tradition also inform us that Bimbisāra, father of Ajātaśatru conquered Aṅga and included in the Magadhan empire before the advent of the Mauryas in 4th century B.C. The dated history of our country as a whole actually begins with the Mauryan supremacy, with the rise of Chandragupta and especially his grandson Aśoka whose vast empire included practically the whole of India and such outside territories as Afghanistan and Baluchistan. Although his XIIIth Rock Edict⁴ refers to the āṭavikas or the forest folks who lived in the dominions of the 'Beloved of the God's (Aśoka), showing special solititude for their welfare, it cannot be said with certainty if Aśoka specifically meant it for the aboriginals of the tract under discussion. The edict however, states, "He (Aśoka) entreats and exhorts in regards to their (forest folks) duty. It is hereby explained to them that, in spite of his repentence, the Beloved of the Gods possess power enough to punish them for their crimes so that they should turn away from evil ways and would not be killed for their crimes..." But the inhabitants of the major part of this hilly and dense forest tract in question seemed to have led an isolated life, politically aloof from the plains, almost difficult for communication which helped them apparently maintain their independence against the powerful neighbours both from the north and the south during the earliest historical period.

According to a tradition, Aśoka, the Mauryan emperor built 84000 *stūpas* throughout his empire which is recorded by the Chinese pilgrim Hieuen-tsang in about 7th century A.D., when he saw a *stūpa* believed to have been built by Aśoka, while he was traveling from Kajaṅgala to the east of Puṇḍravardhana and thence to the further east to Kāmarūpa.⁵ Kajaṅgala is generally taken to be the region round the present Kankjol near Rajmahal in the Sahibganj District of the present Jharkhand on the river Ganges, the other side of which comprised the ancient Puṇḍravardhana in north Bengal. The tradition would also make us believe that Jharkhand as well as the northern part of Bengal were included in the Mauryan empire. According to the Buddhist text *Divyāvadāna*, the city of Puṇḍravardhana lay beyond Kajaṅgala the eastern border of the land (i.e., south Bihar including Jharkhand) which was the early sphere of Buddhism.⁶ Another Buddhist text *Mahāvagga* refers to Kajaṅgala as the eastern boundary of Madhyadēśa, the land of the Buddha's birth and activities.⁷

Jharkhand, the forest-clad mountaneous region of the ancient Aṅga country has often been referred to in some epigraphic records of about 4th and 5th centuries of the Christian era as a forest country of the Vindhyas (*Vindhy-āṭavī*). There is a popular Purāṇic belief that all the hill ranges running from east to west and west to east in the central belt of India were known as the Vindhyas. This belief seems to have been reflected in several early North Indian epigraphic records such as the one discovered

in the Keonjhar District of Orissa which aslo focuses on the Nāga ruling families of Keonjhar-Chotanagpur regions of Orissa and Jharkhand respectively. This inscription⁸ in 13 lines, beautifully engraved under the representation of a gracefully fashioned figure of Śiva-Naṭarāja in dancing posture on a stone slab, was unearthed in the village of Asanpat in the Keonjhar District of Orissa. It is not dated but on palaeographical consideration, it cannot be assigned much later than 5th or 6th century A.D. Besides, the phraseology used in this record shows considerable influence of the Sanskrit language found in the epigraphic records of the Gupta dynasty of North India including that of the well-known Allahabad pillar inscription⁹ of the time of Samudragupta (c. 4th century A.D.).

The inscription is a eulogy of *Mahārāja Śatrubhañja*, son of *Mahārāja Mānabhañja*, born of his queen *Mahādevī Damayantī* of the Nāga family who built a temple (apparently for god Śiva as the inscribed Naṭarāja stele under discussion would make us believe). The king is called the 'lord of the Vindhyan forest' (*Vindhy-āṭavī-nātha*) and is stated to have made gifts of 'lakhs' of cows at holy places of Pāṭalīputra,¹⁰ Gayā,¹¹ Krimilā,¹² Pñīravardhana,¹³ Gokkhaṭi,¹⁴ Khaḍraṅga,¹⁵ Tāmralipti,¹⁶ and in the holy places of both the divisions of Tosali (Ubhaya Tosali).¹⁷

The places, Śatrubhañja of the above inscription visited, apparently on pilgrimage, were mostly situated in West Bengal, southern part of undivided Bihar and Orissa which

were already known to have included in the dominions of the Gupta rulers of Northern India since at least 5th century A.D. It cannot, however, be said with certainty if this Śatrubhañja of the Nāga family was a subordinate ruler under the Gupta emperors. But his kingdom was evidently surrounded by the Gupta territories.¹⁸ It is now well-known from several epigraphic records of the period in question that the subordinate kings, the feudatories and the subordinate allies of the Gupta monarchs enjoyed titles of *Mahārāja* and the overlords, the paramount rulers were endowed with the sovereign titles of *Mahārājādhirāja* and *Parama-bhaṭṭāraka*. The Gupta monarchs are also known to have popularized among the independent rulers these titles of sovereign status. The title of *Mahārāja* borne by Śatrubhañja and his father in the inscription under discussion would make us believe that this Nāga family of the forest kingdom called *Vindhy-āṭavī* was most probably a subordinate ally of a Gupta emperor of Magadha though the name of the sovereign is not found in this record. The *bhañja* suffix in the name of Śatrubhañja and his father Mānabhañja though sometimes, induce scholars to believe that they were earlier kings of the Bhañja family¹⁹ that ruled the kingdom called *Khijjiṅga-maṇḍala*, comprising the districts of Mayurbhanj, Keonjhar in Orissa and the southern parts of undivided Singhbhum district of Jharkhand during the early mediaeval period (from about 9th-11th century A.D) with its capital at Khijjiṅga.²⁰ But Śatrubhañja of

our inscription claims to have belonged to the Nāga family (*Nāga-varṁśodbhava, Nāg-ānvaya*). Moreover, there is reason to believe that his family had a link apparently with the so called Nāga-varṁśins of the Chotanagpur plateau about whom earlier European scholars have elaborately mentioned in their respective writings. E.T.Dalton refers to the account of Buchanan Hamilton's Gorakhpur, Topography of Behar who said "there are many Nāga-varṁśins in this district who now claim to belong to the Rajput clan acknowledging the Rājā of Chutia Nagpur as the head of the family".²¹ On the origin of these Nāgavarṁśins of Chotanagpur, Dalton, however, believes them to be originally Muṇḍāris and their chief seat was the plateau of Chutia Nāgpur.²²

However, during the historical period in about the middle of 4th century A.D., the claim of Samudragupta, the second monarch of the Gupta dynasty recorded in the Allahabad pillar inscription was that he extirpated several kings of Āryavarta (Northern India) including the Nāga rulers of Kauśāmbi, Padmāvati and presumably of the regions comprising the Vindhyan mountain ranges in Madhya Pradesh during his northern campaign. Several branches of the Nāga family were driven out of their original settlements to the hilly forest regions of the Vindhyas. Some of them must have taken refuge in the hilly forest areas of Chotanagpur plateau which was believed to be the extension of the Vindhyan range. One of these branches of the Nāgas may have been the ancestors

of the family of Śatrubhañja who established a principality in the hilly forest tract round Keonjhar-Chotanagpur following the invasion of the Gupta monarch and named it after the jungle state of the Vindhyas (Vindhy-āṭavī). This would also induce us to believe that during the historical period from about 4th century A.D. some of these Nāga families were made subordinate allies in the mountaneous forest tracts of Keonjhar, Mayurbhanj and Chotanagpur or the present Jharkhand under the suzerainty of the Gupta monarchs of Magadha. In the subsequent period of history we notice this region comprising the Orissan districts of Keonjhar and Mayurbhanj and parts of both the Singhbhum districts of Jharkhand to have come under the control of a line of rulers claiming to belong to the family of ādi-Bhañja (the earliest or the original Bhañja family)²³ who carved out a kingdom called Khijjīnga-maṇḍala with its headquarters at Khijjīnga-koṭṭa or the modern Khiching in the Mayurbhanj District.²⁴

The present Jharkhand, a part of ancient Aṅga country, often called in the early epigraphic records as Vindhy-āṭavī, came to be called Jhārikhaṇḍa Jāṅgaladeśa during about 12th-13th centuries of the Christian era as revealed by certain Purānic texts of the period. A section of the manuscripts of the *Bhaviṣhya Purāṇa*, generally believed to have been interpolated sometimes during about 12th or 13th century A.D., while locating *Gauḍa-dēśa* inhabited by the deity Gauḍeśī in the land between the river Padmā and the land called Vardhamāna or the present

district of Burdwan in West Bengal, refers to Jāṅgala-Jhārikhaṇḍa as one of the seven countries (*dēśas*) comprising Puṇḍra-dēśa. The following are the relevant verses in this Purāṇic text:

*Puṇḍra-deśe sapta-deśas-tesām nāmāni vai śṛiṇu |
Gauḍo Varendra Nivṛitiḥ Sumha-deśāḥ prakīrtitāḥ ||
Jāṅgalo Jhārikhaṇḍas=cha Varāhabhūmir=eva cha |
Vardhamāno Vindhya-pārśve saptate prakīrtitāḥ ||
Padmā-nadyā dakṣa-bhāge Vardhamānasya ch=ottare |
Gauḍa-deśāḥ sa vijñeyo Gauḍeṣī yatra tishṭhati ||²⁵*

According to these verses Puṇḍra-dēśa comprised, (1) Gauḍa,²⁶ (2) Varendra,²⁷ (3) Nivṛiti,²⁸ (4) Sumha,²⁹ (5) Jhārikhaṇḍa-Jāṅgala,³⁰ (6) Varabhūmi,³¹ and (7) Vardhamāna.³²

It appears that the above verses actually describing the location of Puṇḍra-dēśa, were interpolated during a period when it was under the rule of the Pālas (c. 8th-12th cent. A.D.) and the Senas (c. 12th-13th cent. A.D.). According to some other manuscripts of the *Brahmāṇḍa-khaṇḍa* of the *Bhaviṣhya Purāṇa*, Jhārikhaṇḍa-Jāṅgala (indicating presumably two geographical units, Jāṅgala being the unnamed part of Jhārikhaṇḍa) were situated contiguous to each other, to the north of Dārukeśa river³³ to the west of the river Bhāgīrathī (Ganges),³⁴ between Pañchakūṭa³⁵ and near the country called Kikaṭa.³⁶ The following description of Jhārikhaṇḍa-Jāṅgala is found in this Purāṇic tradition:-

*Ath=edānīm Jhārikhada-Jāṅgalaṁ deśor=uchyate /
 Dārukeśād=uttare cha dvāshṭa-yojanam=ānataḥ //
 Pañchakūṭa-pārśva-bhāge Bhāgīrathyās=cha paśchīme /
 Jāṅgalo Jhārikhaṇḍas=cha deśam Kikaṭa-sannidhau //*³⁷

The manuscript also places the sacred Vaidyanātha Mahādēva in this Jhārikhaṇḍa-Jāṅgala country which is again attested to by another manuscript entitled *Śaṭpañchāsaddēśa-vibhāga*, a part of the Śaktisaṅgama Tantra³⁸ which is generally assigned to a very late date of about 17th century A.D. According to this text, Vaidyanātha is situated in the southern part of the original Aṅga country. But the name of Jhārikhaṇḍa is conspicuous by its absence in this manuscript.

We may also refer here to a section of the *Skanda Purāṇa*, apparently interpolated into the original work sometime in the late mediaeval period (during about 15th century A.D.), gives a list of countries together with the number of village situated in each of them. Thus among the countries, Jāṅgala finds mention which had 1½ lakhs of villages.³⁹

The latest literary reference to Jhārikhaṇḍa denoting to the tract under discussion is found in the well-known poem *Padmāvati* by Malik Muhammad Jāysi which is generally assigned to 1540 A.D. The name of the region is spelt in this work as Jhārkhāṇḍ as the Muslim poet pronounced it. While writing a note on the Kaliṅga region as found in Hindi literature, V.S. Agrawala refers to the

story of Ratansi, the prince of Chittor (Rajasthan) and the hero of the poem of Jaysi and his journey to 'Singhal-dip' (Srilanka) through Central India by way of 'Jhārkhaṇḍ' to the sea-coast of Orissa. He quotes the relevant verses as given below:-

Dakkhin rahai Tilangā ।

uttar mānjhe gaḍhā Khaṭaṅgā ॥ -6

Mānjih Ratanpur saunh duārā ।

Jhārkhaṇḍ dai bāun pahārā ॥ -7

Āgen pāun Oḍaisā bāen dehuso bāṭ ।

Dahināvat lāikai utāru samumdrake ghāṭ ॥ -8⁴⁰

The verses state that Ratansi traversed several stages, viz., the hill tract of Chittor, the dense forest in the Vindhyan region, the territory between Bidar and Chanderi, Gaḍh-Khaṭaṅga or the Jabalpur-Mandla districts of Madhya Pradesh and in the middle of the route was Ratanpur (the capital of the Kalachuris of earlier times and now in Chattisgarh) and in front was Duār, leaving Jhārkhaṇḍ to the left, he proceeded (presumably along the river Mahānadī) and ultimately reached the coast of Orissa. It is believed that Jaysi composed the said poem when the Sūryavaṁśin Gajapati king Pratāparudradeva was on the Orissan throne who accorded a warm reception to the prince of Chittor and arranged for him a fleet of boats to transport to the island of 'Singhal'.

R.C. Majumdar in his *Orissa in the Making*⁴¹ observed on the territory of Jhārkhaṇḍ which was 'once the designation

of an indefinitely extended wild tract of land which lay to the south of the Gaṅgā to the east of Shahbad to the north (?) of Bhagalpur and to the west of Bankura and Midnapore. How far this Jhārkhāṇḍ extended to the south, cannot be ascertained with much definiteness'. Presumably, on the strength of the Purāṇic texts, he also noted that the present day priests of the holy centre of Vaidyanātha recite an invocation of the deity to indicate the present day location of Jhārkhāṇḍ which he corroborated with the facts furnished by the above mentioned *Bhavishya Purāṇa*.

In this context, he refers to a copper plate grant of about 16th century A.D., issued by a ruler of the erstwhile Jeypore State (now under the Koraput District of Orissa) in which the king claimed himself as the chief of Jhāḍakhaṇḍa.⁴² Further, he informs that the chiefs of the erstwhile State of Baud (the present Baud District of Orissa) also preferred similar claim to the Jhāḍakhaṇḍa country and until recently, even describe themselves as the chiefs of the Jhāḍakhaṇḍa-*deśa*.

Majumdar's reference to the claim of the above ex-States of Jeypore and Baud as the rulers of Jhāḍakhaṇḍa cannot altogether be ignored. In this context, we may refer to the existence of a separate geographical unit called Jhāḍakhaṇḍa-*deśa*, constituting a principality within the dominions of the Gaṅgas of the imperial line during about 12th and 13th centuries of the Christian era. This

territory should not be confounded with Jhārikhaṇḍa-Jāṅgaladeśa of the above Purāṇic texts. It is observed from a number of copper plate grants assignable to the period in question that a line of kings who were lineal descendants of the Gaṅgas of imperial line ruled a territorial unit, evidently forming a province or a principality under the control of the Gaṅga emperors, which they called Jhāḍakhaṇḍa-deśa. It was situated on the bank of the river Ṛishikulyā in the Ganjam District of Orissa as the internal evidences furnished by these copper plate charters would tend to indicate. One of these charters was issued by a king named Arkēśvaradēva, son of Pramāḍidēva and grandson of Guṇārṇavadēva who claimed to belong to the Gaṅga family.⁴³ He granted half of a village called Bali-grāma which was situated in the *viśaya* or district named Vartani within Jhāḍakhaṇḍa-deśa (*Jhāḍakhaṇḍa-deś-āntarvartti-Vartani-vishaye*). The charter is dated in Yugābda 4248 corresponding to about 1147-48 A.D. The issuer of the grant was apparently a near contemporary of Anantavarman Chodagaṅga (1047-1150 A.D.), the founder of the imperial line of the Gaṅga dynasty in Orissa and his son and successor Rāghavadeva.

The *vishaya* or the district of Vartani, named after its chief locality has retained the same name (as Bartani or Bartini) which is now situated under the Kodala P.S. of the Chatrapur Sub-division of the Ganjam District. Its reference as a *vishaya* is frequently met with in the epigraphic records of several royal families that ruled

the region since at least the beginning of 7th century A.D. The earliest reference to it is found in a copper plate grant issued by a feudatory king named Śivarāja under Śambhuyaśas of the Mudgala family of the kingdom of both the Tosalis (Uttara and Dakshīṇa Tosali) during about the beginning of 7th century A.D. Its name is Sanskritized in this grant as Vorttanoka which is stated to have been situated in the division of Dakshīṇa Tosali of the kingdom of Śambhuyaśas.⁴⁴

The subsequent period of history shows that the *vishaya* of Vartani is included within a new and independent kingdom called Koṅgoḍa-*maṇḍala*, of the Śailodbhavas created with parts of the southern Dakshīṇa Tosali comprising the districts of Khurda round Chilka lake and Chatrapur-Kodala-Khallikote of the Ganjam District. The headquarters of this kingdom was at Koṅgoḍa which is now identified with the modern Banpur on the Chilka lake in the district of Khurda. The ruling members of this family are known to have granted land situated in the villages included in the Vartani-*vishaya*.⁴⁵

The Bhauma Karas who rose to power in the third decade of 8th century A.D. in both the Tosalis, occupied Koṅgoḍa-*maṇḍala* by ousting the Śailodbhavas and made it one of the provinces in the southern Tosali division of their kingdom. The copper plate charters of the ruling members of this family and their feudatories refer to the *vishaya* of Vartani as to have included under Koṅgoḍa-*maṇḍala* while granting land within this *vishaya*. Thus

one of the earliest copper plate grants issued by a feudatory named *Rāṇaka Viśavārṇava* under Śivakara II Unmatṭakēśarin of the Bhauma family refers to the grant of a plot of land situated in a village included under Vartani-*vishaya*.⁴⁶ The charter was, in fact, issued jointly with Mahārāja Jayavarmadēva, an independent king of the early Gaṅga family ruling from Śvetaka⁴⁷ while both of them were on pilgrimage to the holy centre of Virajā.⁴⁸

Rāṇaka Vishavārṇava obtained permission from his overlord Unmatṭakēśarin (Śivakaradeva II) for the declaration of the said grant of land from Virajā whereas Mahārāja Jayavarmadeva made the declaration of the grant of another plot of land situated in the same village under the same *vishaya* of Koṅgoḍa-*maṇḍala* in favour of the same donee, from his capital at Śvetaka, presumably after purchasing it from the said feudatory king. Both the grants are recorded in the same copper plate charter. It is to be noted that the kingdom of Śvetaka was situated contiguous to Koṅgoḍa-*maṇḍala*. Vartani continued to be a *vishaya* of Koṅgoḍa-*maṇḍala* during 10th century A.D. when the Bhauma Kara princess Daṇḍimahādēvī was on the throne of Tosali kingdom as corroborated by one of her copper plate charters.⁴⁹

The Somavamśins who succeeded the Bhauma Karas in the kingdom of Tosali, also made Koṅgoḍa-*maṇḍala* as one of the southern provinces of their kingdom which is revealed by their epigraphic records.⁵⁰

But we do not come across reference to Koṅgoda-maṇḍala in the epigraphic records of the Gaṅga dynasty. The imperial line of this dynasty which was founded by Anantavarman Choḍagaṅga who succeeded the Sōmavaṁśins to the Orissan throne did include the region earlier comprising Koṅgoda-maṇḍala into the Gaṅga empire though the name was changed to Jhāḍakhaṇḍa-*deśa*. The above mentioned copper plate charter of Arkeśvaradeva has revealed that at least the southern part of Koṅgoda-maṇḍala (Chatrapur-Buguda division of the Ganjam District) came under the province of Jhāḍakhaṇḍa-*deśa* during the imperial Gaṅga rule. Another copper plate charter⁵¹ issued by Dānārṇava, son and successor of Arkeśvaradeva also refers to the grant of land situated in the same *vishaya* of Vartani within Jhāḍakhaṇḍa-*deśa*. This king was presumably, a near contemporary of Anaṅgabhīma III (1211-1238 A.D.)⁵² as well as two Bhañja kings of Khiñjali-*maṇḍala*, namely, Jayabhañja and Yaśabhañja.⁵³ The same Brāhmaṇa donee is known from their respective copper plate records to be the recipient of lands granted by these kings including Danārṇavadeva of Jhāḍakhaṇḍa-*deśa*. The kingdom of Khiñjali-*maṇḍala* was also contiguous to this principality like that of the kingdom of Śvetaka and situated on the left bank of the river Baḍanadī⁵⁴ flowing into the river Ṛishikulyā.

It cannot, however, be ascertained from these inscriptions, the extent of this Jhāḍakhaṇḍa-*deśa* towards the southern region during the imperial Gaṅga rule in mediaeval times.

We find in one of the copper plate charters issued by Narasimhadeva II (1278-1305 A.D.)⁵⁵ reference to Dakshiṇa (south) Jhāḍakhaṇḍa. A komoṭi⁵⁶ associated with the grant of the king is stated to have hailed from Dakshiṇa Jhāḍakhaṇḍa which may denote to the region comprising Parlakhemundi (or the present Gajapati District in Orissa) and Koraput districts in Orissa.

It is, however evidently clear from epigraphical records that at least the southern-most part of Dakshiṇa Tosali of earlier times came to be called Kōṅgoda-maṇḍala subsequently which again merged into the territory called Jhāḍakhaṇḍa-*deśa* during mediaeval times.

Thus, Jhārikhaṇḍa-Jāṅgala of the Purāṇic description and Jhāḍakhaṇḍa-*deśa* of the above epigraphic records existed as two different geographical units since at least 12th-13th centuries, both having hilly forest tracts and interesting history of their own. So far as the early and mediaeval history and culture of these regions are concerned, they do not appear to have any relationship between them at the present state of our knowledge.

Notes and References:

1. Sircar, D.C., *Studies in Geography of Ancient and Medieval India*, (Delhi, 1971, rev. ed.), p. 36 and note. Antargiri and Bahirgiri are generally taken to have been located towards the north-east of Prāgjyotiṣha (present Assam), thus they were on the north of Aṅga country, though it is often suggested that Antargiri

comprised the region of Santhalpargana-Chotanagpur division, such as Ranchi, Palamu etc. and the inhabitants of Bahirgiri lived in Singhbhum, Dhalbhum etc., see, Raychaudhury, P.C. (ed), *Singhbhum District Gazetteer*, p. 61.

2. Sircar, *Ibid*, pp. 89-90.
3. *Ibid*, p. 90.
4. Sircar, D.C. *Select Inscriptions-Bearing on Indian History and civilization*, Vol. I, (Calcutta, 1942), pp. 35-40.
5. Watters, *On Yuan Chwang's Travels*, Vol. II, pp. 184 ff.
6. Cowell and Neil (ed), *Divyāvadāna*, pp. 21-22; Vaidya, P.L. (ed.) *Divyāvadāna*, p. 13.
7. Sircar, *op.cit.*, p. 214 and note 3.
8. *Epigraphia Indica* (hereafter *EI*), Vol. XL, (1973), pp. 121-26 and plate; Tripathy, S. *Inscriptions of Orissa* (hereafter *IO*), Vol. 1, (Delhi, 1997), pp. 171 ff.
9. Fleet, J.F., *Corpus Inscriptionum Indicarum* (hereafter *CII*), Vol. III, (1885), pp. 1 ff and plate.
10. Modern Patna, the headquarters of Bihar.
11. The same as the present Gaya in the district of the same name in Bihar.
12. Rajauna-Valgudar of Vargujar near Luckesarai in the Monghyr District of Bihar. It was a famous Brahmanic centre of learning and regarded as a holy place in ancient times. Learned Brāhmanas in large number used to migrate from this place to other parts of India as revealed by numerous copper plate

grants of early mediaeval times. For details about this holy centre, see, D.C. Sircar, *Stud. Geog. Anc. Med. Ind.*, pp. 248 ff.

13. This was the headquarters of the country of the same name, comprising north Bengal including the districts of Maida and Birbhum in West Bengal.
14. Not yet identified.
15. Not yet identified.
16. Modern Tamluk in the Midnapore District of West Bengal.
17. The country of Tosali was divided into two divisions by the river Mahanadi since early times. The northern (Uttara) Tosali comprised the present Orissan districts of Balasore, Jajpur, Cuttack, Dhenkanal, Angul etc., situated on the north of the said river. During the Bhauma-Kara supremacy (c. 8th-10th century A.D) this division also included the province (maṇḍala) of Daṇḍabhukti or the present Midnapore District of West Bengal upto the river Rūpnārāyan. The southern division (Dakshiṇa) of Tosali included the modern districts of Puri, Nayagarh, Khurda and Ganjam upto the river Rishikulyā in Orissa. The districts of Keonjhar and Mayurbhanj were also sometimes included in the Uttara Tosali division during the Bhauma-Kara rule.
18. The dominions of the Gupta emperors had already included, besides, Bihar, undivided Bengal (including the present Bangladesh) and Orissa since at least the first part of the 5th century A.D. which is attested to by several copper plate records issued by rulers of this dynasty as well as by their subordinates or

feudatories; cf. 'Baigram (Bogra District, Bangladesh) copper plate of the Gupta year 128 (448 A.D) in *EI*, Vol. XXI, pp. 8 ff; 'Paharpur Plate of the Gupta Year 159 (479 A.D) in *EI*, Vol. XX, pp. 61 ff; two copper plate charters of the time of Prithvīviraha-bhaṭṭāraka, under the Gupta kings, dated respectively in the Gupta year 250 and 253 (569 and 572 A.D) in *EI*, Vol. XXVIII, pp. 79 ff and in the *Journal of Epigraphical Society of India*, Vol. XXXI, pp. 15-28 etc:

19. *EI*, Vol. XL, p. 123.
20. Modern Khiching in the Mayurbhanj District in Orissa.
21. Descriptive Ethnology of Bengal (2nd reprint, Calcutta, 1973), p. 167.
22. *Ibid*, p. 167. His statement in the context of Jhārkhand, the Muṇḍāris and the Vindhyan range is also interesting to note. He continues, 'The Chutia Nagpur plateau is so connected with the great Vindhyan range that it may be almost considered a part of it. I believe, a portion of the country formerly known as the Daṇḍaka forest and it was called Jhārkhaṇḍa, the forest tract and when the Muṇḍāris first appeared in it was doubtless, all covered with such grand Sal timbers as we still find in unreclaimed parts. It forms the heart of a territory in which the Muṇḍāris have been settled for ages and in which other tribes of the aborigines of India have found a secure asylum, retreating from all sides up the courses of the rivers that have their sources on the plateau. The conquered races ascended and found refuge from the common enemy in an elevated and beautiful region that is

itself a gigantic natural fortress', p. 168.

23. This Bhañja family was subsequently branched out and established a separate kingdom called Khiñjali-maṇḍala in the Baud-Sonepur-Phulbani regions of Orissa during about 9th century A.D and again, some of the latter members of this branch shifted to Nayagarh-Ganjam region due to the Śōmavarṁśin aggression and established another kingdom, also called Khiñjali-maṇḍala. For the epigraphic records of all these branches of the Bhañja family, see, S. Tripathy, 10, Vol. VI, (1974); *Orissa Historical Research Journal* (hereafter *OHRJ*), Vol. XXXII, (1986), pp. 43-47; Vol. XLI, (1996), pp. 12-22 ff. etc.
24. As many as three copper plate charters, issued by three different rulers of the ādi-Bhañja family of Khiching branch were unearthed from the localities situated in the vicinity of Chaibasa under the present Paschimi-Singhbhum District of Jhārkhaṇḍ. One of these charters issued by Raṇabhañja and another by Rājabhañja from Khijjiñga-kōṭṭa were discovered as early as 1870, (*J. Asiatic Society of Bengal*, Vol. XL, part. I (1871), pp. 161-69 and plates). The editor of these grants, Pratap Chandra Ghosh, however published them under the title of 'Bamanghati Plates' though he mentions the place of their discovery in the vicinity of Chaibasa. The plates are now preserved in the Indian Museum, Calcutta. The third plate, issued by another king of the family named Śatrubhañja, son of Raṇabhañja was discovered in the recent past from a locality called Balibandha under the Chaibasa P.S. and collected for preservation in the Orissa State museum, Bhubaneswar and awaiting publication. All

the three copper plates record grants of a number of villages stated to have been situated in the northern division (*uttara-khaṇḍa*) of the kingdom of Khijjiṅga-*maṇḍala*. This division actually comprised the Bhañja territory situated to the north of the river Vaitaraṇī and its tributaries, viz., Kaṇṭākhairi and Khairibhaṇḍan. This division also included both the present districts of Singhbhum as some of the gift villages mentioned in these grants have been identified with their present namesakes situated in the southern parts of these districts.

25. Sircar, *Stud Geog. Anc. Med. Ind*, p. 105. Puṇḍra-*deśa* (or the ancient Puṇḍravardhana), according to this tradition, comprised western and northern Bengal together with the present Jhārkhaṇḍ which are stated in these verses as to have situated by the side of the Vindhya or on Vindhya-*prishṭha* of the Purāṇas like Matsya, Vāmana, Vāyu, Mārkaṇḍeya etc. wherein it is stated that Utkala, Kośala, Tripura, Vidiśā along with other countries were also situated on the Vindhya-*prishṭha*, see, Sircar, *Ibid*, pp. 42-45. F.E. Pargitar, while translating the Mārkaṇḍeya Purāṇa into English (1904), located certain countries or peoples inhabiting therein, mentioned in the geographic section of this *Purāṇa* which is interestingly supported by some epigraphic records of early mediaeval times as well as other Purāṇa texts, though some scholars have not accepted his identification, see, Sircar, *Ibid*, pp. 159-60. He located Puṇḍra (or the inhabitants of Puṇḍra-*deśa*) in the northern regions of Chotanagpur in southern Bihar (or the present northern Jhārkhand) and the Utkalas in the land extending from the southern part of Chotanagpur to the Balasore District of Orissa.

The other Purāṇic texts also locate Utkala along with other countries like Mekala, Kośala, Tripuri, Vidiśā etc. on the Vindhya-*prishṭha*. The said Purāṇa actually refers to the location of Puṇḍra-*deśa* during the Pāla and Sena supremacy when it was extended to the Chotanagpur-south Bihar regions.

26. Generally taken to be the present districts of Birbhum, Murshidabad, Nadia and Hoogly in West Bengal.
27. Maida, Rajsahi, Bogra districts of West Bengal.
28. Not yet identified.
29. Rāḍha or southern West Bengal.
30. Former Chotanagpur and Santhalpargana of south-east Bihar, or the present state of Jhārkhaṇḍ. The verse seems to record Jhārikhaṇḍa and Jāṅgala as two geographical units situated contiguous to each other. Jāṅgala perhaps denoted the unnamed jungle tract of Jhārikhaṇḍa or may be regarded as the part of Vindhy-*āṭavī* of earlier times.
31. The present Barabhum in the Purulia District of West Bengal.
32. Modern Burdwan District of West Bengal.
33. The present river of Dārakeśvar which is flowing over the districts of Bankura and Birbhum in West Bengal into the river Rūpnārāyan.
34. The river Gaṅges is well-known as Bhāgīrathī in the upper or northern part of Bengal between Jhārkhaṇḍ and West Bengal near Rājmahal.
35. The former Pañchakoṭa State in the Dhanbad District of the present Jhārkhaṇḍ.
36. The Gayā region of southern Bihar which was also

a separate geographical unit and formed a part of ancient Aṅga country.

37. Tarundev Bhattacharya, *Purulia* (Bengali, Calcutta, 1986), p. 69 and note.
38. This manuscript is now preserved in the library of the Asiatic Society of Bengal, Calcutta. It is included in the Descriptive Catalogue of Sanskrit Manuscripts, Vol. IV, (1923), pp. 35 ff; see also, Sircar, D.C., *Stud. Geog. Anc. Med. Ind.*, p.36 and note.
39. Maheśvara Khaṇḍa, Kumārikā Khaṇḍa, ch.39; A.V.L. Awasthi, *Studies in Skanda Purāṇa*, pp. 24 ff. For variant readings, also see, *J and Proc. Asiatic Society of Bengal (Letters)*, Vol. XIV, (1948), p. 25.
40. Sircar, D.C., (ed), *Prāchya Vidya Tarangiṇī* (Golden Jubilee Volume of the Department of Ancient Indian History and Culture, Calcutta University, 1969), pp. 111-14; also see the paper entitled, 'A Ramble into Hindi Literature in Search of Orissa and Jagannath' by Qanungo, K.R., in *OHRJ*, Vol. I, No. 1, (1952), pp. 41-47.
41. Reprint, 1984, (first pub. in 1925, Patna), pp. 63-65.
42. *Ibid*, p. 63; Majumdar informs us that the copper plate was in the possession of the Raja of Kashipur (now under Koraput District of Orissa) which he had the opportunity to examine; also see, B. Singh Deo, Nandapur, p. 18.
43. *EI*, Vol. XXVIII, (1949-50), pp. 63-67 and plate. The charter was discovered from a locality called Polasara in the Kodala Taluk of the Chatrapur Sub-division

of the Ganjam District. The Ganga family of this inscription was one of the several branches of the imperial line of the dynasty that ruled different parts of the Ganga empire.

44. Tripathy, S., *IO*, Vol. I, (1997), pp. 187 ff; for the date given in this charter, see, *Ibid*, pp. 53-54.
45. *Ibid*, pp. 258-62.
46. Rajaguru, S.N., *IO*, Vol. II, (1960), pp. 258 ff.
47. Svetaka the headquarters of the kingdom of this Gaṅga family is generally identified with the modern Chikiti in the Aska Taluk of the Ganjam District. The kingdom of Śvetaka was situated contiguous to the province of Koṅgoda-maṇḍala of the Bhauma Karas.
48. The present Jajpur the headquarters of the district of the same name. The capital of the Bhauma kingdom named Guhadeva-pāṭaka or Guheśvara-pāṭaka is generally taken to have situated in the vicinity of Virajā-kshetra or Jajpur.
49. Tripathy, S., *IO*, Vol. II, (1999), pp. 188 ff.
50. Shastri, A.M., *Inscriptions of the Śarabhapuriyas, Pāṇḍuvamśins and Sōmavamśins*, Part. II, (1995), pp. 324-31.
51. This charter was collected sometime back for the Orissa State Museum, Bhubaneswar from Patia (now forming a part of Bhubaneswar city, formerly in the Cuttack District) from a Brahmin resident named Madhusudan Rathasarma, which as reported, remained as a family heirloom in his house. It is yet to be published. The present writer had the occasion to

decipher the charter during her tenure of office in the said Museum as Epigraphist.

52. *OHRJ*, Vol. XIII, No. 2, pp. 43 ff. This charter was issued in favour of the same donee who was also the donee of Dānārṇava's grant.
53. Tripathy, S., *IO*, Vol. VI, (1974), pp. 202-13 ff.
54. The epigraphic records of the Māṭaras of Kaliṅga refer to this river as Mahānadī which was until recently known by this name; see, Tripathy, S., *IO*, Vol. I, (1997), p. 6.
55. Rajaguru, S.N., *IO*, Vol. V, part. I, (1975), pp. 293-96.
56. A merchant belonging to southern region. The designation is of Telugu origin. In Oriya it is spelt as *kumuṭi*.

SYSTEM OF TRANSLITERATION

अ, आ = ā,	इ, ई = i,	ऋ, ॠ = ṛ
उ, ए = ̄i,	०, ए = ē,	ॡ, ओ = ō
ऌ, ऎ = ṛ,	ॢ, ण = ch,	ॣ, ञ = chh
॥. ऋ = ṛ,	॥, ङ = ṅ,	०. ङ = ṅh
ॠ, ङ = ṅ,	ॡ. ङ = ṅh,	ॢ. ञ = ṅh
ॣ, ञ = ṅ,	ॣ. ञ = ṅh,	।. ञ = ṅ
।, ञ = ṅ,	।. ञ = sh,	॥. ञ = ṅ

Dravidian palatal alveolar ण = ṅ

Dravidian palatal alveolar ङ = ṅ

Dravidian cerebral retroflex = ṅ

anusvāra = ṁ

visarga = ḥ

upadhmaniya = ḥ

jihvāmūliya = ḥ