

# STUDIES IN INDIAN PLACE NAMES

(*Bhāratiya Sthalanāma Patrikā*)

JOURNAL OF THE PLACE NAMES SOCIETY OF INDIA

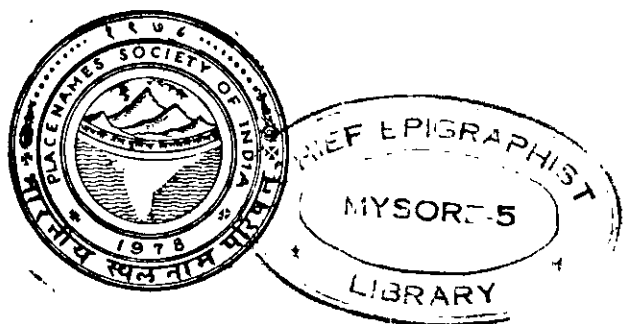
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## PRESIDENT'S NOTE

It is a matter for gratification that the studies in Place Names are attracting the attention of more scholars day by day throughout the length and breadth of India. Recently there has been a keen awareness on the part of the University scholars who have been selecting the themes for their Ph.D. theses from areas relating to place names. In fact, it is heartening to find scholarly theses appearing from almost all language areas of the country.

One of the objectives of the Place Names Society of India is to encourage scholars of each state or language area to start Place Names Society units and seek affiliation to the Place Names Society of India, Mysore. It is in fulfilment of this objective that the Kerala Unit, started recently at Calicut with Prof. M. R. Raghava Varier as the President and Prof. N. M. Nampoothiry as Secretary, has been granted affiliation. The Place Names Society of India conveys its deep appreciation and wishes godspeed to the enthusiastic members of the Unit.

The rules of affiliation are hereby brought to the notice of scholars who would like to start similar units in their areas :

1. Life membership fee should be remitted to the accounts of the Place Names Society of India, Mysore.
2. Annual membership fee/institutional fee may be collected by the statewise units under intimation to the centre.
3. Half of the annual membership fee should be credited to the central account.
4. Each unit should submit annual accounts to the centre, preferably by the end of March every year.
5. State units are entitled to have representation on the Central Executive Committee.
6. They are entitled to publish the journal of their Unit with the emblem of the Society, two or more copies of which should be sent to the centre regularly.

7. The centre should be kept informed of all activities such as seminars, symposia, lecture series well in advance.
8. The right of granting or withdrawing affiliation vests with the Place Names Society of India.

The Society is indebted to Shri R. Tirumalai, this year's General President. In spite of the high offices he had held as a senior IAS Officer, and also after retirement, Shri Tirumalai has blazed his own trail in epigraphical and Place-Names studies. It is indeed our good fortune that we are having him as our General President for this Fourth Annual Conference.

Dr. K. V. Ramesh, the renowned scholar in Epigraphy and the Director of Epigraphy, Government of India, is the real moving spirit of the Society. Mention has to be made of Dr. S. P. Tewari, Dr. Jawaharlal Handoo, Shri Madhav N. Katti, Dr. B. B. Rajapurohit, Dr. H. R. Raghunatha Bhat and Dr. (Miss) Malati Tandon, for their unflinching support in every possible way. Shri M. Sathyanarayana Rao of the Geetha Book House, Mysore, has been evincing genuine interest in the progress of the Society by publishing the journal. Shri G. H. Rama Rao of the Mysore Printing and Publishing House is, as usual, the well-wisher of the Society. I remember them always with love and gratitude.

**D. Javare Gowda**

## ACKNOWLEDGEMENTS

We are thankful to all the office-bearers and the Executive Committee Members of the Society, especially the President, Vice-Presidents, two Secretaries and the Treasurer. Our beloved President Prof. D. Javare Gowda, Vice-President Dr. K. V. Ramesh and Secretary Dr. S. P. Tewari have evinced keen interest in the progress of the journal and we are much beholden to them.

Our sincere thanks are due to all the members of the Editorial Board, who have guided us in the selection of the papers published in this volume and made some valuable editorial suggestions. We thank all the contributors to this volume.

Shri M Sathyanaryana Rao and brothers of the Geetha Book House, Mysore, and Shri G.H. Rama Rao of the Mysore Printing and Publishing House, Mysore, have spared no pains in seeing that the journal is brought out neatly. We record our hearty thanks to them.

MADHAV N. KATTI  
B. B. RAJAPUROHIT  
H. R. RAGHUNATHA BHAT

## PRESIDENTIAL ADDRESS\*

G. N. REDDY

LET ME FIRST EXPRESS my grateful thanks to the Executive Committee of the Place Names Society of India for the honour they have done me by inviting me to be the General President of the Third Annual Conference of the Society. I must confess that I hardly deserve this honour. Perhaps the work that we are doing on Telugu place names in the Department of Telugu Studies of Sri Venkateswara University would have prompted the Executive Committee to invite me for this Conference. I appreciate very much the good will and the generous gesture of the members of the Executive Committee, particularly of Prof. Jaware Gowda, the Founder-President of the Society, in this regard. Let me also express my warm greetings to all the delegates and participants assembled here.

### I. Latest Studies in Indian Place Names

On the occasion of an annual conference of a learned Society, it is customary for the General President to make a brief survey of the latest developments in the field, besides suggesting new directions and better approaches. It is therefore appropriate to mention the most recent studies made in the area of place names of our country. I do not have the full information on the latest studies made or the works published on Indian toponymy in different languages of India. Yet, I may venture to say that except for a few Ph.D. dissertations not much of serious study has been done recently. Mention may be made of the latest Ph.D. dissertations in Telugu.

1. Place-names of Anantapur District. (Nagarjuna University, 1981)
2. A Socio-linguistic Study of the Place-names of Chittoor District. (Submitted to Sri Venkateswara University, 1981)

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\*Delivered at the Third Annual Conference of the Place Names Society of India, Bhopal, 1982.



3. A Socio-linguistic Study of the Place-names of Nellore District. (Submitted to Sri Venkateswara University, 1981)
4. A Socio-linguistic Study of the Place-names of the border taluks in Chengalput District. (Submitted to Madras University, 1981)

The approach and study in the above dissertations are on the lines of "The Study of Place-names of Cuddapah District (1975) by Dr. K. Viswanatha Reddy. The Ph.D. dissertation of Sri Ramachandramurthy titled" "A Study of Telugu Place names based on Inscriptions upto 13th Century" (1975) is the first of its kind in the Dravidian languages based on epigraphy. A general study of the Madras city place-names is attempted in an M. Phil. thesis submitted to Madras University (1980). N. Madhavan Nampoothry of Calicut University, Eswar Charan and P. Manik Prabhu of Osmania University, Hiremath of Karnataka University, are currently working for Ph.D. confining their studies to a particular district or area.

The Department of Telugu Studies of Sri Venkateswara University, Tirupati, Andhra Pradesh has undertaken in July 1981, a two year project with U.G.C. assistance for the survey of place-names of Rayalaseema region comprising an area of five districts in Andhra Pradesh. I am not aware of the latest contributions or developments in the study of Place-names in other parts of the country. The fact that only the language departments in a very few universities are showing some interest in the study of Place-names and the lack of such interest in the faculties like History, Archaeology, Geography, Anthropology, Folk-lore, Sociology etc. clearly indicate that the toponymics is yet to take roots in our country.

## 2. Problems of Source material

Place-names whether they belong to civilized communities or tribal areas are not just arbitrary sounds or labels devoid of meaning. They are the products of a geographic, social and cultural group reflecting the various facets of its geographic, social, cultural, linguistic, historical, and ethnological setting. Toponymics, therefore, is valuable not only for its unidisciplinary interest but also for its inter-disciplinary importance.

India with its vastness and hoary past and with its multilingual, and multiethnic characteristics provides immense potential for students and researchers in toponymy. Yet we can count hardly a score or two of Indian scholars who are seriously interested in toponomics. We have to go a long way to catch up with the progress made in the western countries in the area of place-name studies. Their techniques and tools in the collection, documentation and interpretation of source material are also highly advanced.

A student interested in the study of Indian Place-names has to encounter many hurdles, particularly with regard to source material. We do not have consolidated published lists of names of all villages, hamlets, habitations and other names of the places either state-wise or district-wise. At present, the states have only the toponomic records of revenue villages from which revenue is collected. No records of hamlets or other habitations are available to us. To make a comprehensive study of the Place-names of a particular district or a region one has to struggle to collect the names from different sources like District Gazetteers, manuals, census reports, electoral rolls, toposheets and taluk survey maps, each of which is again incomplete besides being inconsistent or faulty in spelling the names. This I consider is a great lacuna and also an impediment for studies in Indian toponomy. The epigraphical and literary sources for Place-names are also very much scattered. Collection, compilation and publication of lists of Place-names in each State and Union Territory is most essential to make a thrust in the study of Indian Place-names. The State Governments should be impressed upon the importance of opening central archives for place-names and the publication of comprehensive lists of place-names. A University Centre may be ideal for this purpose.

### 3. Standardization of Place Names

Toponymy includes the names of all geographical entities like villages, towns, cities, roads, rivers, hills, mountains, ponds, streams, forests, house names, field names, farm steads etc. Geographical names are extensively used by the ordinary

people, cartographers, text-books writers, census takers, revenue officials etc, and also by other national agencies like railways, postal department, survey departments, mass media etc. During the British rule, when English was the official language, the geographical names of India were committed to English orthography. Many of the Indian names and their phonetic patterns sounded strange to the ears of the Englishmen. What they heard rightly or wrongly they rendered them into the non-phonetic English orthography resulting in mutilations, deformities and amputations of the Indian Place-names. In fact Indian Place-names were the worst hit during the British rule. Many of them bear no resemblance to their original names. For example: Ooty (phonetically Uṭi) for Udakamaṇḍalam, Tranquebar for Taragambāḍi, Calicut for Kōḷikōḍ, Trivandrum for Tiruvanantapuram, Rajahmundry for Rajamahēndravaram, Patna for Paṭaliputra, Pondicherry for Puḍuccēri, Kanpur (not named after any Muslim Khan) for Kaṇḥapura (Kriṣṇapura) etc. The faulty pronunciation and unphonetic spelling of the Indian names by the British rulers were adopted by the Indians which have come to stay as standard forms even today. The anglicised spelling of many Indian Place-names therefore require a fresh look. For example: Gutti is spelt as Gooty, Sēlam as Salem, Kaḍapa as Cuddapah, Vēlūr as Vellore etc. The English spellings of this kind which is more a distortion of the designation need to be rectified and standardized.

When we look into the Survey of India Maps and Atlases both in English and regional languages and also other documents and publications, we find that certain places are referred to variously and spelled differently even within the same language. For example: In Hindi, the capital city of Delhi is referred differently which if transliterated into English would read Dilli, Delhi, Dehli, Dahli etc. Bombay is spelt variously in Indian languages as Bāmbē, Bombāyi, Bombai, Mumbai, Mumbaii etc. It is therefore very essential that before any transliteration of these names into Devanagari or English is attempted, they are to be standardised within the particular regional language. There should be an authority, therefore, to standardise such names first in the regional language taking into consideration

the historical, cultural and phonetic features of the place-names concerned. Adequate consultations are to be gone through, before accepting the standardisation of spelling of a particular place-name or geographical entity.

#### **4. U.N.O.'s concern on Geographical Names**

The U.N.O. as an international organisation is also very much interested in the standardization of geographical names. It had set up a group of experts on standardisation of geographical names and India represented by Col. D. N. Sharma, a former Director of Survey of India. The United Nations Conference on the Standardisation of Geographical Names held at Geneva in 1967, made the following recommendations. I am giving the full text of the recommendations as they are very comprehensive and highly useful and informative to Indian toponomysts to formulate a scientific approach in their studies.

#### **Recommendation A—National Names Authorities**

It is recommended that, as a first step in international standardization of geographical names, each country should have a national geographical names authority :

- (a) Consisting of a continuing body, or ordained group of bodies, having clearly stated authority and instructions for the standardization of geographical names and the determination of names standardization policy within the country :
- (b) Having such status, composition, function and procedures as well :
  - (i) Be consistent with the governmental structure of the country ;
  - (ii) Give the greatest chance of success in the national names standardization programme ;
  - (iii) As appropriate, provide within its frame-work for the establishment of regional or local committees according to area or language ;
  - (iv) Provide for consideration of the effects of its actions on government agencies, private organizations and other groups and for the reconciliation of these

interests, as far as possible, with the long range interests of the country as a whole;

- v) Make full use of the services of surveyors, cartographers, geographers, linguists and any other experts who may help the authority to carry out its operation efficiently;
- (vi) Permit record keeping and publication procedures that will facilitate the prompt and wide distribution of information on its standardized names, both nationally and internationally.

It is recommended that those countries which have not yet begun to exercise their prerogative of standardizing their geographical names on a national basis should now proceed to do so.

It is further recommended that the appropriate United Nations office be kept informed by each National Names Authority of its composition and functions and of the address of its secretary

#### **Recommendation B—Collection of Geographical Names**

For each geographical name which is to be standardized it is recommended that :

- (a) The field and office research be as complete as possible in order to provide information of the following points :
  - (i) Written and spoken form of the name and its meaning according to local inhabitants ;
  - (ii) Spelling in cadastral documents and land registers ;
  - (iii) Spelling on modern and old maps and in other historical sources ;
  - (iv) Spelling in census reports, gazetteers and other relevant documents of value ;
  - (v) Spelling used by other local administrative and technical services ;
- (b) The local spoken form of the name be recorded on tape and written in the phonetic notation approved by the national names authority ;
- (c) The character, extent and position of the feature named be determined in this regard, it should be noted that

aerial photographs can provide useful supplementary information and recorded as accurately as possible and that the meaning of the generic terms used locally be clearly defined ;

- (d) If possible, at least two local independent sources be consulted for each inquiry.

It is further recommended that personnel responsible for the collection of names should have training adequate to recognize and deal with the linguistic problems (phonetic system, grammatical structure and orthography), geographic phenomena and terminology that they are likely to encounter.

### **Recommendation C—Principles of Office Treatment of Geographical Names**

It is recommended that each names authority formulate, adopt and define the guiding principles and practices that it will normally apply in the course of operation. These principles and practices should cover :

- (a) Formal procedures to be followed in the submission to the authority of proposals for new names or changes in names ;
- (b) Factors that the authority will take into account when considering name proposals, such as :
- (i) Current usage ;
  - (ii) Historical background ;
  - (iii) Treatment in multilingual areas and in unwritten languages ;
  - (iv) The extent to which hybrid names should be avoided ;
  - (v) Avoidance of repetition of names ;
  - (vi) Avoidance of more than one name for one feature ;
  - (vii) Clarification of the precise extent of application of each individual geographical name, including the naming of the whole and the parts of major features ;
  - (viii) Elimination of objectionable names :
- (c) Rules of writing names applied by the authority :
- (d) Procedures whereby all interested parties may express their views on a name proposed prior to decision by the authority :

- (e) Formal procedures for promulgation of the authority's decisions and for ensuring that standardized names shall appear on the national maps.

In the elaboration of these principles it is recommended that :

- (1) Unnecessary changing of names avoided ;
- (2) The spelling of geographical names be as much as possible in accordance with the current orthographic practice of the country concerned, with due regard to dialect forms ;
- (3) Systematic treatment of names should not operate to suppress significant elements ;
- (4) Where some names occur in varying or grammatical forms, the National Names Authority should consider making one of these forms the standard name (for nouns that can be declined, it will normally be the nominative case) ;
- (5) In all countries in whose languages the definite article can enter into geographical names, the National Names Authority should determine which names contain the definite article and standardize them accordingly. For languages in which both definite and indefinite forms exist for all or most names, it is recommended that standardization be based on one or the other form ;
- (6) All countries set up standards for the use of abbreviations of elements in their geographical names ;
- (7) A system be devised in each country for the treatment of compound names.

It is further recommended that the names authority give adequate publicity to these principles and practices.

#### **Recommendation D—Multilingual Areas**

It is recommended that, in countries in which there exist more than one language, the national authority as appropriate :

- (a) Determine the geographical names in each of the official languages, and other languages as appropriate ;
- (b) Give a clear indication of equality or precedence of officially acknowledged names ;
- (c) Publish these officially acknowledged names in maps and gazetteers.

**Recommendation E—National Gazetteers**

It is recommended that each names authority produce and continually revise, appropriate gazetteers of all its standardized geographical names.

It is further recommended that in addition to the standardized names each gazetteer include, as a minimum, such information is necessary for the proper location and identification of the named features.

In particular, it is recommended that the following included :

- (a) The kind of feature to which the name applies ;
- (b) Precise description of the location and the extent, including a point position reference if possible, of each named feature.
- (c) Provision for the parts of natural feature to be additionally defined by reference to the whole and for the names of extended features to be defined as necessary by references to their constituent parts ;
- (d) Such information on administrative or regional areas as is considered necessary and, if possible, reference to a map or chart within which the features lie ;
- (e) All officially standardized names for the feature, if there are more than one, and provision for cross references to be made to names previously used for the same feature.

When national authorities determine, if possible, both technically and economically, they may include such information on geographical names as gender, number, definite and indefinite forms, position of stress, tone and pronunciation in the system of the International Phonetic Association and such other linguistic information as may lead to the better understanding and use of names both nationally and internationally.

National Names Authorities as recommended by U.N.O. are already functioning in a large number of countries. U.S.A. Canada, U.K. and other developed countries of Europe are making remarkable progress in this direction. Many countries less developed than India, have, already established National Names Authorities in their countries. In India we are yet to establish a National Names Authority. Perhaps we have



to bring in pressure on the Government of India to make it exercise its prerogative of standardizing the geographical names on a national basis.

### **5. The Policy of Government of India on Names**

It cannot be said that the Government of India is not aware of the problems of standardization of Indian names. In fact, the Central Government after obtaining the views of the State Governments had laid down as early as in 1953 certain rules, principles and procedures to be followed in formulating the correct spelling of geographical names. An attempt in this direction was made in 1961, when an Advisory Board for National Atlas and Geographical Names was set up with the Deputy Minister of Scientific Research and Cultural Affairs as its chairman with a representative from each of the Ministry of Defence, External Affairs, Education, Transport and Communications, Information and Broadcasting, Planning Commission, National Geographic Society of India, Surveyor General of India, two members of Lok Sabha and one member of Rajya Sabha.

The Board was expected to advise the Government of India on matters related to :

- (1) The preparation and publication of the national atlas of India.
- (2) Standardizing domestic and foreign geographical names and ensuing uniformity in the spelling of names appearing in all the publications of the Survey of India and National Atlas Organization.

It is unfortunate that this advisory board dissolved itself in 1963 and apparently nothing tangible was accomplished by it. There can be no two opinions with regard to standardization of geographical names in India. It is also imperative that each State and the Union Territory of India should establish National Names Authority on the lines recommended by the U.N.O.

The policy laid down by the Government of India, on standardization of names and their transliteration to Devanagari and Roman scripts are included in the letter No. F/18/3/52/S dated 12-8-53 of the Ministry of Natural Resources and Scientific

Research and also in the letter No. 130/53 Public, dated 11-9-53 of the Ministry of Home Affairs. The essence of these instructions is contained in the sixth chapter of "The Hand Book of Topography" (10th Edition) 1971. Indian scholars and researchers interested in name studies should evince interest with the Government policy on names. The Central Government has also written to the State Government and Union Territories for setting up State Names Authority to accomplish the following objectives:

- (1) Research and investigation into the names of geographical entities falling wholly within the boundaries of the state or the Union Territory and standardization of their names and spelling in the state languages.
- (2) Giving names to new villages, townships and other geographical entities.
- (3) Scrutiny of proposals for alteration of existing names and processing them in accordance with the Government of India letter No. 130/53-Public. Dated 11-9-53. Such proposal for change of names will only be referred to the Ministry of Home Affairs.
- (4) Publishing a list of standardized geographical names and ensuing their use by the government agencies and public concerns.
- (5) Acting as a clearing house for information pertaining to geographical names.
- (6) Transliterating geographical names falling outside the state or Union Territory into the state language according to the system of transliteration approved by the Central Government.
- (7) Co-ordination and co-operation with the adjoining states in the standardization of names.

It appears that no state government has taken the directions of the Central Government seriously for establishing a State Authority.

## 6. Transliteration of Names

The Government of India further stated that the Survey of India will be responsible for the transliteration of names into

Devanagari or Roman script in accordance with the approved system of transliteration and in consultation, where necessary, with the State Government and other appropriate authority. Col. D.N. Sharma, Former Director of Survey of India prepared comprehensive transliteration tables for the Indian languages, which deserve the attention of linguists and toponomysts.

### **7. Change of Place Names**

The Government of India has also a policy formulated in 1953 regarding changes of Place-names. According to the order of Central Government, if an existing village or town is to be replaced by a new name by the local people or authorities, prior approval of the Central Ministry of Home Affairs is required to be obtained through the concerned State Government. The State Governments have to keep in view the following in their proposals for changes in place-names.

- (i) Unless there is very special reason, it is not desirable to change a name which people have got used to.
- (ii) Names of villages or places having historical connection should not be changed as far as possible.
- (iii) The change should not be made merely on grounds of local patriotism or for linguistic reasons. Villages and towns should not be renamed after national leaders merely to show respect to them or to satisfy the local sentiments.

### **8. Suggestions and Observations**

Though the Central Government also communicated its policy on standardization and transliteration of names and also on change of place-names as stated above, no effective machinery has been created for its implementation. In other words, neither the Central Government nor the State Government are seriously concerned with the problems related to place-names or geographical names. It is high time, therefore, that sustained co-ordinated efforts should be made by toponomysts, cartographers and other social scientists to bring in adequate pressure on the Government of India for establishing National Names Authorities both at the Centre and in the States. The Place-names Society of India also has an important role to play in this regard.

### 9. Avenues of Research

As I have pointed out earlier, name studies need not be only unidisciplinary or confined to a linguistic region. Avenues of research can be explored to establish cross cultural and translinguistic stratification in the Indian place-names and its time depth are also challenging areas for research. While field studies of Place-names are essential, documentation of Sanskrit place-names occurring in Vedas, Itihasa, Puranas and other literary works in Sanskrit is also important. Similarly place-names occurring in Prakrit and other modern Indian languages and also in the epigraphical lore or to be collected and documented. I am suggesting this kind of documentation, which is very much needed, for discovering Pan Indian features and patterns in Indian Place-names especially, in their structure, semantic component, linguistic borrowing and acculturation and also for launching comparative, historical and area studies in Indian Place-names by our young and promising researchers.

As you all know, the Place Names Society of India is just a three year old child having the *markaṭakiśōranyāya* relationship with the Epigraphical Society of India. While the care and nourishment provided by the Epigraphical Society of India is to be appreciated, the toponomysts should try to give a separate identity for the Place-Name Society of India. I do not suggest that it should sever its links completely with the epigraphists. On the other hand, the Society should strengthen its links with epigraphists and also establish new links with other National Associations and learned Societies of Linguists, Cartographers, Archaeologists, Historians, Folklorists and Anthropologists. Immediate social relevance deserves also greater recognition of the importance of place-names by the Government agencies like Survey Departments, Census Reports, Revenue Departments and mass media. We should also strive to establish contacts with the International Organizations like English Place-names Society, American Name Society and Onomastic Institute at Leveun in Belgium and other Name Societies in Europe. The rigour of scientific approach in the study of Place-names as developed in the west require to be emulated and applied creatively to the Indian situation by young Indian researchers in this field.

## SOME REFLECTIONS ON PERSONAL NAMES

K. ABHISHANKAR

COMPLEXITIES OF MANY FACTORS since the remote past have created in our country a wealth of varieties and divergencies, which is unparalleled. This position is mirrored, to a certain extent, in the sphere of nomenclatures too. Numerous epithets and attributes of divinity, natural phenomena, humans and even some animals were thought of and expressed. As high significance was attached to *nāmamahimā* and *nāmasmaraṇa*, *ashṭōttara-śatanāmes* and *sahasranāmas* galore were composed. These are, in a way, name-banks. Instead of picking up an appellation from such ready reservoirs as usual, very rarely names such as *Sahasranāmam*, *Kōṭilinga* are given.

In the dialogue of *Bhagavad-Gītā*, *Kṛishṇa* and *Arjuna* address each other by several names. *Arjuna* is called *Pārtha* (i.e., son of *Pṛithā*), *Bhārata*, *Bharatarshabha*, *Kauntēya*, *Dhanañjaya*, *Guḍākēśa* (master of sleep), etc. It is surprising that the name *Arjuna* (which means brilliant one) of such an illustrious hero, is not as widely borne as could be expected. But *Pārtha* is preserved in *Pārthasārathi* (signifying *Kṛishṇa*) while one of his other names *Dhanañjaya* is in some vogue. Names like *Abhimanyu*, who, though a hero, met with untimely, tragic death, are not used. Of course, the names of those who were partisans of the *Kauravas* are shunned, albeit exception is made for *Bhishma* and *Karṇa* because of their other qualities. Some devices of deriving names are easy, for instance, son of *Vasudēva* is *Vāsudēva*, son of *Dāśaratha* is *Dāśaratha* or *Dāśarathi* and daughter of *Drupada* is *Draupadī*. It is curious that some eminent *ṛishis* were known as *Suka* (parrot), *Rishyaśṛiṅga* (sage with horns) and *Ashṭāvakra* (deformed in eight parts !)

Recently, some Vedic names such as *Ushā*, *Varuṇa*, *Aruṇa* and *Anila* have been resurrected and have become speedily popular. With the new interest in Buddhism, several names such as *Siddhārtha*, *Rāhula*, *Sujātā*, *Aśōka* have come into use again.

The founder of the Kadamba dynasty and the last king of the Gaṅgas of Talakāḍ had very unusual personal names as Mayūra (peacock) and Rakkasa (demon). In the name Hemāḍ Pant, a famed minister of the Sēvuṇas (or Yādavas) of Dēvagiri, Hemāḍ is derived from Kannada Permāḍi, a term which was used for preeminent persons, for instance, a Chālukya ruler and a Sinda prince were known as Tribhuvanamalla Permāḍi Dēva and Kumāra Hemmāḍi Dēva.

### Raya and Rao

From Rāja, a hoary designation for ruler, several variants and derivatives have emerged, such as *Rāya*, *Rāi*, *Rācha*, *Arasa-Arasu*, *Rāju* and *Rāo* which have come to serve also as titles, honorific appellations, collective names for certain castes, surnames or family names, personal names or parts of personal names. *Rāya* occurs, for instance, in Chāvūḍarāya, a Gaṅga general and minister who flourished about a thousand years back. There was Rāyamurāri, Bijjaḷa's son. Yadurāya and Raghurāi are found in Hindi. We had king Rāchamalla and have Rāchappa and Rāchayya. The form *Rāya* or *Mahārāya* became well-known for Vijayanagara rulers right upto their end in the 17th century. Later, in the modern period, there has been a diffusion of the form *Rāo* in the Deccan, while it is extremely rare in the north. It seems that in the first instance, this prestigious appellation was appropriated by well-placed families connected with administration and then it spread out to others in Karnataka, Andhra Pradesh and Maharashtra, the three provinces of the Deccan, which have several common characteristics and to some extent common history. It is an honorific suffix to personal names in certain sections of people or is a sort of surname. *Rāja Rāo* would thus be equal to *Rāja Rāja* or *Rāo Rāo*. It may be recalled in this context that until recently, instead of the simple *Shri*, it was customary to use the terms *Rājamānya* or even *mahārajamānya*, *Rājaśri* (*Ma*, *Rā*. *Rā*.) for so and so as a mark of formal respect in correspondence and other writings, the general aspiration, as ever, being to win favour from the rulers. The same is the case with several old designations like Heggāḍe, Gowḍa, Pāṭil, Choudhary, etc.,

which got disseminated as cognomens or surnames of families of some section. Sheṭṭy (equivalent of Chetty and Seth, all derived from *Srēshṭhi*) has been assumed by various non-merchant castes too, obviously for the sake of social scale.

Catholicity of outlook has enabled giving of names such as Fakirappa, Fakir Gowḍa or Piraṇṇa in some Hindu families. With the belief that a boy is born with the blessings of a pious Fakir, he is named so in thankful memory. It may then become patronymic to his grandson and so on. Iqbāl Chand, Aftāb Ram, Sultān Singh, Rām Gulām are such examples of catholicity from north India. Chandrappa, son of Nārāyaṇappa, a barber from Bīdar, became Sāhib Chand and then Sāhib Singh in the Punjab as a Sikh hero, one of the *Panch-Pyāres* of Guru Gōvind Singh. An earlier parallel example is that of Mōḷigeṃyā Mārāyṃyā, a Śaraṇa saint at Basava-Kalyāṇ. It is stated that he was a chief from Kashmir, called Rājā Mahādēva. Some Kāshmiri Muslim families have retained their old Hindu family names like Bhat, Pandit and Dēva. The name Sikander derived from Alexander, the Macedonian conqueror, is borne by some Muslims, and in its original form itself by the Christians. Nowadays, many Christian families in India are giving their children indigenous names, partly. It may be incidentally noticed here that many Chinese Muslims take Chinese names. The name of a prominent Imam of Beijing (Peking) is Shi Kunbing, a Chinese nomen. In the past, the Chinese sometimes translated Indian Buddhist monks' names into Chinese language and called them by such names. In Sri Lanka, many Sinhalese Buddhists bear European names sportingly, in part along with their Sanskrit or Pali names.

### Some Special Features

In Karnataka, there is a practice of converting masculine proper names into feminine ones and *vice versa* by just adding *amma* or *ayva* (mother), and *akka* (elder sister), and *appa* (father) *aṇṇa* (elder brother), and *ayya* (from *arya*) respectively. *Sivaamma*, *Śankaramma*, *Rājamma*, *Basavarājamma*, *Siddhavva*, *Virayva*, in the first category and *Kāverappa* (Kaveri + *appa*), *Gaṅgaṇṇa* (Gaṅgā + *aṇṇa*) and *Yamunappa* (Yamunā + *appa*) in

the second category are some examples. Durgappa and Kāḷappa can be from Durgā and Kāḷi or from male *Grāma-dēvata* of a place called Durgā and Kāḷa (Kāḷēśvara). Also by appending the above-mentioned generic terms as suffixes to *liṅga* or *Śivaliṅga*, which is of neuter gender, personal names such as Lingamma (Śivaliṅgamma), Liṅgappa (Śivaliṅgappa) and so on are formed. Such formations are not as much prevalent in other South Indian regions. Of course, in Sanskrit, if masculine -a ending name is turned into ā ending, male name would become female name as in Kṛishṇā and Bhīmā.

Kannaḍa has also Ellappa (father of all and all things) and Ellamma (mother of all and all things), *ella* meaning all. They can be said to correspond to Sanskrit Viśvanātha and Viśvamātā or Jagadambā. But some may derive it from *elle* (border) + *amma* or *appa* (border goddess or god). Gāḷappa or Ghāḷappa is a personal name which is in use in Bellary—Raichur—Gulbarga area. It denotes Hanumān. *Gāḷi* means Vāyu, Pavana or Marut, in this context, whose sons were said to be Hanumān and Bhīma. But no equivalent of son is added to *Gāḷi*. On the contrary, the usual honorific *appa* is appended. It so happens that Kishkindha supposed to be the birth-place of Āñjanēya (i.e. Hanumān) was said to be in the above-said area. Kannaḍa has Nañjuṇḍa for Vishakaṅṭha or Nilakaṅṭha, Mukkaṅṭa for Trinētra and Peredaleya for Chandraśēkhara (the last one i.e. Peredaleya is not now current). Muruga, which is stated to be an ancient Dravidian name for a divinity, has survived in Murugayya, Murigeppa or Murugaṅṭa or Murugēśa in Karnāṭaka also where sometimes it is differently spelt. This name is far more popular in Tamilnadu.

The aforesaid generic terms and also sometimes *bāyi* (meaning lady which is a loan word from Marāṭhi) and rarely *tāyi* (mother) for ladies are appended to personal names by way of showing mutual courtesy and respect. This is done as a matter of course among large sections of the people in Karnāṭaka. They serve as part and parcel of the personal names and are not apart from the latter. In other regions of India, such a usage is not as extensive as in Karnataka. Some of these Kannada terms are current in Maharashtra too in words like Appā Sāheb, Aṅṅā Sāheb, Tai Sāheb and Akkā Sāheb.



Karnataka, which was in fragments until 1956, has inherited some sub-regional naming patterns. In some parts of north Karnataka, many a time, the name of the village or town from which the family hails or the name of the commodity it may be dealing in or growing or the name of the occupation it follows is the third name which is the family name or surname. After the person's own name and his father's name, there is that third name, say, as Navalgund (a place-name) or Huraḷi (horse-gram) or Baḍiger (carpenter). Such a practice obtains in some other parts of India too; for instance, we have Mr. Kotamire (i.e. of coriander), Mr. Nāralkar (connected with coconut), etc, in Maharashtra. B. L. Rice, Churchill, Thatcher, Shoe-maker (who was a reputed medical doctor) are a few foreign examples of this sort. Then there is an isolated patronymic category of surnames such as Siddappanavar or Avvakkanavar, i.e. belonging to the family of Siddappa or Avvakka (a lady's name) who might have been a distinguished or popular person of whom the family may be proud. In some areas of Southern Karnataka, the order of placing the three names is of the other way about, that is to say, first comes the place-name followed by father's name and at last the person's own name. Sometimes, the place-name or the father's name is omitted. Under this pattern, largely there is no surname or family-name as such.

### Psychological Customs

If children do not survive or are disabled or are too much disease-stricken or sometimes even otherwise, the parents, in the hope of warding off the evil by indication of indifference, give inferior names to the later children or to any child in the normal course itself. They are such as Tippe (manure pit or dunghill), Kallu (stone), Muḷlu (thorn) or Guṇḍu (boulder, round stone or grindig stone). Such names too duly get their honorific suffixes and become, Tippeswamy, Kallappa, Muḷlayya and Guṇḍappa. Once such names are given, they get inherited by the later progeny.

Among certain sections in Karnataka and Maharashtra, even the personal name of the wedded girl is changed. For instance, a Sulōchanā may be renamed Sita and Mira may

become Lakshmi, as per the wishes of the husband's family. This is besides the usual addition of husband's name as adjunct, to wife's name, which is a general practice in almost all parts of Karnataka. The purport of such a changing of personal name of the bride is to impress on her that she has entered into a new stage of life and belongs to a different family with which she has to identify herself fully. Such a custom might have come into practice because of the male domination in the patriarchal system. Altogether another kind of change, which is radical and for the spiritual purpose, pertains to *Sanyāsa-dikshā*, (renunciation) which, combined with *ghaṭa-śrāddha*, (performing death rites while one is alive) is intended for shaking off all attachments of the *pūrvāśrama*. (earlier state of life) The different *sanyāsi* orders have their own prescribed patterns of naming.

In Karnataka, a few bear personal names as Huchchappa and Maruḷayya or having other suffixes with Huchcha and Maruḷa as the basic nomens. Ordinarily, both these mean mad, lunatic, crazy or obsessed person. But in this context, they have a higher and special significance. The first one, i.e. Huchcha denotes here Hanumān who is credited with boundless craze for serving his divine master as his *sevā-sādhana* (supreme service). Some attribute this as also the second nomen to Mahāyōgi Śiva. Maruḷa refers to a celebrated saint of Viraśaiva tradition (Maruḷa-Siddha). Both of these are thus well meant nicknames or sobriquets which have been adopted by devotees as personal names. A corresponding modern eminent example of such a nickname is that of saint Pāgal Bāba of Mathura-Brindāvan. Here the attributive Hindi word *Pāgal* stands for a lunatic. Perhaps, those who reach the heights of scholarship, literature, arts, science and so on also would have by that time become 'Pāgals' likewise in a sense !

## SOME ASPECTS OF SANSKRITISATION OF PLACE NAMES IN KERALA

M. R. RAGHAVA VARIER

THE PROCESS OF SANSKRITISATION of Kerala had begun at a very early stage. The earliest extant anthologies in Tamil such as *Eṭṭuttokai* and *Pattuppāṭṭu* which abound in Brahmanic ideas and ideals would indicate that the Sanskritic culture had begun to exercise its pervasive influence over the regional culture of Tamiḷakal, at least from the time of those works. A careful perusal of the songs in praise of the Chēra kings would make it clear that this observation is applicable not only to the macro level of South India but also to the micro level of Kerala which was an integral part of the uni-cultural Tamiḷakam.

The influx of brahmanas to the Southern most part of the subcontinent was the main cause for this cultural influence. Buddhist and Jaina monks and missionaries and traders must have played an important role in propagating certain aspects of the cultural tradition of the northern India<sup>1</sup>. However, these heterodox sects could not hold ground. Historical remains in Kerala suggest that they had to be satisfied with a number of pockets in which they clustered round.<sup>2</sup> On the other hand, the brahmana groups, slowly and gradually, spread all over Kerala and became part and parcel of the regional population by adopting several local practices and customs and by making contributions to the cultural life of their new homeland. The early brahmanical activities in Kerala, probably as elsewhere in South India, were converged round the sacrificial altar of the *vajña* rituals. The sacrifices, or *vevis* as they are called by the Caṅkam singers, were performed by both Mūvendar, the three crowned monarchs as well as Kuṅunilamaṅṅar or Ciṅṅaraṅṅar, the local chieftains, at the instance of brahman priests.

The *vajña* sacrifices on the one hand, legitimised the ritual and secular status of those kings and chieftains by identifying them with celestial beings and by concocting decent genealogies for them. Thus they were connected with Solar or Lunar races

of Puranic kings. On the other hand, the sacred rituals monopolised by the brahmanas provided the priest class with immense wealth by way of *dāna* and *dakṣiṇā* in the forms of both land as well as gold.<sup>3</sup> The mutually dependent groups of brahmana priesthood and the ruling families formed part of the upper strata of society and they wielded control over the productive systems.

It has been pointed out by recent scholars that a change occurred in the brahmanical religion when the *yajña* rituals were replaced, evidently for good reasons, by the āgamaic mode of worship which consisted of more popular practices such as idol worship, religious ceremonies and festive occasions. The centre of gravity of religious activities was shifted to the temples which became the nuclei of brahmana settlements<sup>4</sup>. Donations to temples and brahmanas were considered as meritorious deeds. It has to be noted that both in the early *yajña* rituals as well as in the newly emerged temple cult, the economic base of the brahmanas was the generous gift of gold and land by devotees. It seems to be significant in this connection that almost all brahman settlements in Kerala, as elsewhere in South India, were situated in fertile river valleys. The peripheral regions as the narrow strip of north Malabar with less brahmanical influence remained folk culture areas retaining their aboriginal cultural tradition<sup>5</sup>.

It is only natural if the temples became the centres of brahmanical activities in this period, which witnessed the growth of two symbiotic institutions, i.e., the Bhakti movement and the temple cult. The temple acted as centres of dissemination of the ideology of Bhakti which fostered in its turn the idea of devotion to individual gods of separate temples<sup>6</sup>. This led to the practice of connecting each temple with a puranic episode or with a God or a Saint and fabricating stories based on such ideas<sup>7</sup>.

The brahmanical groups with their immense control over the economic life of the society, had considerable influence on the cultural life of Kerala. Thus, the process of sanskritisation was centred round temple, which in many ways acted as community centres<sup>8</sup>. The sanskritisation of place names and personal names

also won much popularity in places and persons connected with temples, brahmaṇa settlements and the seats of ruling families.

Medieval Sanskrit and Maṇipravāḷa texts refer to some places in Kerala in their sanskritised names<sup>9</sup>. These sanskritised forms of names did not win much popularity, probably due to the reason that even otherwise the meanings of those names in their Dravidian forms were clear and the new Sanskritic names were not intelligible to the common people. So we are concerned here with such names of places which were sanskritised and in due course the sanskritised forms of them replaced the early Dravidian forms pushing them to oblivion.

There is a village called Śukapuram in Malappuram District, Kerala State. This is one of the 32 traditional brahmaṇa settlements in Kerala. The village temple dedicated to Śiva in his Dakṣiṇāmūrti pose is also known as Śukapuram. A story about this temple states that the puranic sage Śuka came to this temple and meditated in the temple and hence the name Śukapuram.

The Śukapuram temple has yielded some undated inscriptions in Vaṭṭeḷuttu characters<sup>10</sup>. On palaeographical grounds this record may be attributed to the 11th or 12th century A.D. These records use the Dravidian place name Cokiram to indicate Śukapuram. In a copper plate grant of 1225 A.D. Cokiram figures as a witness. This seems to indicate the prominent position enjoyed by the settlement in the political and/or economic spheres. Uṇṇicirutevi charitam, a Maṇipravāḷa Champū Kāvya, usually attributed to the 14th Century also uses the name Cokirm and in that work the locality is described as a place where always the chanting of Vedic hymns is heard<sup>11</sup>.

*Keraḷōtpatti*, a traditional historical account of Kerala refers to Cokiram as an early settlement of Brahmaṇa<sup>12</sup>. This work which fabricates an original myth for Kerala connecting it with the sage Paraśurāma is usually attributed to a period as late as 18th century. But a palm leaf manuscript containing another version of the same legend, obtained from a remote village in the north Kerala is dated in Kollam 702 which is equal to 1527 A.D.<sup>13</sup>. Another manuscript record of 1781 A.D. which narrates the invasion of Kerala by Hyder Ali, calls the village Covvuram<sup>14</sup>,

In 1887 William Logan, the author of Malabar Manual mentions it as Cōvūr and gives the name a meaning as the village of Śiva<sup>15</sup>. Covuaram is another variant of the name which is used in the manuscripts from Kollengode palace in Palghat District, Kerala<sup>16</sup>. The temple records of the 17th and 18th centuries invariably uses the name Śukapuram.<sup>17</sup> The above mentioned sources show the metamorphosis of the name of the village from Cokiram through Covvuram to Śukapuram, not to mention chōvūr of Logan which is met with nowhere else except in his work. The meaning given by Logan also might be due to the existence of the Śiva Temple in the village.

It is not easy to separate the specific and generic parts of the name cohiram. The meaning of the name also is not clear. The sanskritised name with its generic as well as specific, in the first place, provides the name an intelligible meaning. The early name was forgotten and the new name became acceptable to all sections of people irrespective of their religious affiliations in spite of the story which connects the place with a Hindu mythological sage.

The legend of the Śuka immediately pushes the date of the religious institution back to a remote antiquity. Further, it envisages how the antique temple is connected with a holy saint of the puranic lore of the Sanskritic tradition. This would remind us of the practice of the Bhakti exponents who connected temples with illustrious Bhakti saints. Recent scholars working on South Indian history have pointed out that activities of this kind made the temples a powerful link in the religious network<sup>18</sup>. It has been observed that, apart from Vaishṇava Āḷvars and Śaiva Nāyanārs, the medieval Jaina-monks also adopted this method of propaganda<sup>19</sup>. The agency who propagated the legend about the Śukapuram is evidently a group which owed the Sanskrit-puranic tradition, namely brahmaṇa. The purpose of the myth also seems to be clear. Apart from the successful attempt to attribute great antiquity, it heightens the sanctity of the religious institution. This practice would add importance to the devotion and loyalty to personal gods of separate temples, a technique of the old Bhakti saints. It appears that all these propaganda mechanism would contribute to attract more and

more people to the temple and hold them under the spiritual influence of that institution. At the height of the glory and prosperity of institutions, they can hold people in their fold. It seems that conscious effort is required when the glory of it begins to diminish. It is highly probable that such a conscious effort on the part of the brahmanical groups played an important role in formulating stories and legends which, on the one hand, provided a meaning to the name and, on the other, heightened the significance and holiness of the temple with the help of a Sanskritic tradition. It is to be remembered in this context that temples in medieval south India had an effective mechanism to propagate the Sanskritic tradition with the help of popular media such as myth, miracle, music and dance.

Another instance of sanskritisation of a place name can be seen in the case of Guruvāyūr, one of the famous pilgrimage centres in Kerala. A Sandēśa Kāvya of c. 15th century calls this place Kuruvayūr<sup>20</sup>. Scholars have pointed out that this place had become widely known even before the time of the composition of this poem<sup>21</sup>. It is significant that the author of the poem who does not fail to praise any temple on the way which is described in the work is silent about the temple at Guruvāyūr, though he mentions the place Kuruvayūr. A possible inference is that the Guruvāyūr temple had not come to prominence at the time of composition of this work or that it did not exist at all.

Early records of the temple use the name Kuruvayūr<sup>22</sup>. The sanskritised name was derived from the earlier Dravidian form without great change except the lengthening of the third medial vowel sound. After this change the name is split into three portions, Guru, Vāyu, and ūr. Probably this is a change to make sense. Thus, the specific part Kuruvai or Kuruva of the earlier name, which lost its meaning, is changed into two words Guru meaning Bṛhaspati and Vāyu, the wind god. The generic part of ūr in the earlier form is retained even in the Sanskritised form. Synonyms like Vātālaya and Marutpura are also used by Mēlputtūr Nārāyaṇa Bhaṭṭapāda, the celebrated author of the famous Sanskrit devotional poem Nārāyaṇīyam. Nārāyaṇa Bhaṭṭapāda composed this poem in the last quarter of the

sixteenth century, as suggested by a 'Kaṭapayādi' Chronogram given by the author himself<sup>23</sup>. This would show that the sanskritised form of the name had become popular before the composition of the poem.

The new name is explained in a story which relates that the idol installed in the temple was given to Vasudēva, father of Śrīkṛishṇa by Bṛihaspati or Guru, the preceptor of the celestial beings and Vāyu, the wind God. Hence the name Guru-Vāyu-ūr. It seems that the mythical element which connects the temple with Vāyu, the God of wind has a specific purpose. It is believed that the idol in this temple, made of pātāḷāñjana has magical powers to heal rheumatic complaints. So people use the oil poured on the idol at the time of the daily abhisheka, as a preventive and curative medicine for rheumatic diseases. The idea seems to be that the healing power of the material is accelerated or increased since it is presented by the wind God himself whose displeasure is the cause of the complaint. There is a story that Nārāyaṇa Bhaṭṭapāda was formerly a rheumatic patient and he was cured of his disease when he completed the devotional poem in praise of the deity of Guruvāyūr temple. Pūntānam Nambūdiri, a contemporary of Nārāyaṇabhaṭṭapāda, also was a devotee of this temple. There are popular legends in Kerala which describe how once lord Kṛishṇa of Guruvāyūr temple helped Pūntānam in the guise of the minister of the Zamorin of Calicut when he was attacked by robbers on his way to Guruvāyūr.

It goes without saying that the stories and popular beliefs about the healing effect and protection from God connected with temple, attracted more and more people to the religious centre. Evidently this resulted ultimately in the increase of income of the institution.

Unlike Sūkapuram, Guruvāyūr is not a brahmaṇa settlement. The temple with its immense wealth has been the property of the Zamorins of Calicut. Nambūdiri brahmins, settled in the Zamorin's territory enjoy certain privileges in the temple. Apart from giving an intelligible meaning to the old name of the place, the stories which were fabricated to legitimise or propagate the prominence of the temple enhanced the qualities of



antiquity and divinity of that place. It appears to be significant that Guruvāyūr comes up as a famous religious centre when the hostility of the Zamorins of Calicut towards the kingdom of Cochin was aggravated to a great extent. Being an out post in the border region of the territory of the Zamorins the strategical importance of Guruvāyūr cannot be exaggerated.

So far we have examined two different places of different nature and the metamorphosis of the toponomy of them. In these two instances the change occurred in the sound system of the names leading to semantic changes. There is another kind of change in which the name is not changed but a new meaning is attributed to the earlier form which has lost its meaning. An example can be seen in the case of Trikkākkara. Trikkākkara was the headquarters of a territorial division under the Cēras of Mahodayapuram. There are a number of Vaṭṭeḷuttu inscriptions in this temple. The ruler of the division was designated in the records as Kālkkarai-nāḍuḍaiya, meaning the ruler of Kālkkarai<sup>24</sup>. This suggests that the name denoted the division as a whole. The temple also bears the same name. This is one of the Vaiṣṇava temples in Kerala praised by early medieval Bhakti Saints. The specific part Kāl in the name now means leg but earlier meaning has been forgotten and the place is now connected with the Mahābali-Vāmana myth described in the Bhāgavata Purāṇa. According to the popular belief, Vāmana placed his leg on the head of Mahābali and sent him to the underworld at Trkkākkara. The folk imagination goes further to state that the present *prākāra*, the surrounding wall of enormous size, is the anklet of Vāmana which fell off when his gigantic leg, which measured the earth and sky by two feet, was reduced to its former size<sup>25</sup>. Here, the name is not subjected to any change, probably due to the fact that even otherwise the name has a meaning to satisfy the curiosity of the ordinary people. But it is significant that the new meaning is attributed to the name with the help of a Sanskritic puranic legend, which increased the importance of this economic and administrative centre.

Certain conclusions seem to emerge from the foregoing discussion. A change in the nomenclature occurs when the

earlier name becomes unintelligible to the people. At least in the cases of temples, the sanskritisation of names served some purposes other than giving a reasonable interpretation to the name. Though the changes provided an explanation, the underlying force was most probably socio-economic and/or political in nature. It appears that the agency, who made the conscious effort to sanskritise the names using Sanskritic puranic myths and popular legends and beliefs, belonged to the brahmanical section. They formed part of the upper stratum of the society. They wielded control over the means of production and distribution of wealth. In short the state of affairs explained above probably indicates that the cultural activities too were controlled by the economic interests of the privileged sections of the society.

#### Notes and References

1. Earlier scholars have observed the composite character of the early South Indian Culture. See K. A. Nilakantha Sastri, *A History of South India*, (Bombay) 1971, p. 129. ; See also M. G. S. Narayan. "The Vedic Sastric and Puranic Elements in Tamil Sangham Literature," in the *Proceedings of Indian History Congress*, (Aligarh 1975), pp. 76-91.
2. P.C. Alexander, *Bhuddism in Kerala* (Annamalai University), 1949; M. R. Raghava Varier, *Jainism in Kerala*, M. Phil dissertation submitted to the Centre for Historical Studies, Jawaharlal Nehru University (New Delhi, 1979), pp. 1-32.
3. Some Colophons in *Patirruppaṭṭu* record the gifts made by Cera king to Brahman priests.
4. George Spencer, 'Religious Networks and Royal Patronage in the Eleventh Century South India,' *Journal of the Economic and Social History of the Orient*, Vol. XII, Part I, January 1954, and April 1955.
5. A recent study of the 'Vaḍakkan Pāṭṭukal' or the Ballads of North Malabar by the present author, paper presented in the Seminar conducted under the auspices of the Department of History, Calicut University and the Kerala Sahitya Samithi, August 1979.
6. M.G.S. Narayanan and Veluthat Kesavan. 'Bhakti Movement in South India' *Indian Movements*, S.C. Malik (ed.) Simla, 1979. pp. 45-48.
7. The Sthalapurāṇas of various temples and holy places describe such stories in great detail.
8. M. R. Raghava Varier, 'Temple Festivals in Medieval Kerala'. *Journal of Kerala Studies*, Vol. V. Part I. Trivandrum, March 1978, pp. 55-64
9. Inscriptional references are also available. See for example the Trivandrum inscription of Kotamarthanda ; TAS, III, pt I, p. 50.

10. M.G.S. Narayan, *Political and social conditions of Kerala under the Kulasekhara Empire*, Index C-17-20. (Doctoral Dissertation, Kerala University, 1972). See also Kesavan Veluthat, *Bāhman settlements in Kerala Calicut* 1978, D. 24.

11. P.V. Krishnan Nair (Ed) *Uṅṅicirutevicharitam*. Kottayam 1972.

12. Gundert, H (ed). *Kēralōtpatti*. (Basel Mission Press, Mangalore). 1843, p. 3.

13. The palm leaf record is now preserved in the village temple of Nellikkānturutti about 6 milles north of Payyannūr, Cannanore District. Kerala.

14. A manuscript copy collected by N. M. Nambudiri, Lecturer, Govt. Arts and Science College, Calicut, (unpublished).

15. W Logan, *Malabar Manual* (Madras), 1887, p. 129.

16. The records are now preserved in the Department of History, Calicut University.

17. Sukapuram Temple Records.

18. Spencer. *op. cit.*

19. M. R. Raghava Varier, *Jainism in Kerala*, (New Delhi, 1979), pp. 92-94.

20. Elamkulam Kunjan Pillai (Ed.) *Kokasandēśa* (Kottayam, 1972) p. 49, Stanza 34.

21. *Ibid.*

22. *Ibid.*

23. *Āyurārōgya-soukhyam*.

24. The Tṛikkākkara Inscriptions are edited in the *Travancore Archaeological Series*, Vol. III.

25. The story was narrated to the present writer by a local informant.

## SOME PLACE NAMES IN ŚARADA INSCRIPTIONS

B. K. KAUL DEAMBI

THE ŚARADA INSCRIPTIONS do not furnish geographical information of outstanding importance. However, some of them do contain names of some ancient villages and districts which are of considerable geographical importance. We discuss below some of these names in the alphabetical order.

### AVANTI

It is mentioned in the Śāradā inscription from Hund (District Attock) of (Harsha) *sam* 168 (774 AD) where an architect (*navakarmapati*) Jayantarāja is described as *Avantika* or belonging to Avanti<sup>1</sup>. Avanti frequently mentioned in literature is the ancient name of Malwa in Madhya Pradesh. Its ancient capital was Ujjayini, modern Ujjain.

### BHADRĀVAKĀŚĀ

It is mentioned in the Chamba copper plate inscription of Śomavarman and Āsaṭa<sup>2</sup>. A portion of land donated by king Śomavarman and situated at Bhadravarma (modern Bhadram in district Chamba) is stated to have been previously occupied by certain Vijjaula who belonged to Bhadrāvākāśā. Bhadrāvākāśā is the ancient name of the hill district now known as Bhadravah in the Jammu Province of the Jammu and Kashmir State. It is situated 96 kilometres to the north-east of Jammu and 102 kilometres to the north-west of the present town of Chamba. It is mentioned only once in the *Rājatarāṅgiṇī*<sup>3</sup> as the place of retreat of an exiled noble Sahasramāṅgala during the reign of king Sussala (11th century). According to Sir Aurel Stein it appears to have been a dependancy of Chamba in ancient days as it was in the recent centuries since the ruler of Bhadravah is no where referred to in Kalhana's lists of hill Rajas.

### BHUVANESĀ

It is mentioned in the Khonamuh stone slab inscription of the reign of Zain-ulābidin.<sup>4</sup> It is described as a place situated half a

yojanā below Harsheśvara where certain ascetic named Gammatī-sodaka practiced penance. This place is now as Bhuvaneśwari situated on the slope of the hill of Herṣeśvara about 1 1/2 miles to north of the village of Khonamuh in Kashmir and visited on the way to the sacred *tirtha* of Harsheśvara. It derives its name from a locally flowing underground spring called Bhuvaneśwari and described in the aforesaid inscription as *Svarnadi* or divine stream.

### BRAHMAPURA

It is mentioned in the copper plate charter of king yugakaravarmān of Chamba as a maṇḍala or district in which the lands granted by him were situated<sup>5</sup>. It is identified with the modern village of Bharamor situated 67 kilometres to the south-east of Chambā town. It lies on a ridge which rises to the north of the river Budhal. It was the ancient capital of Chamba and remained the seat of government of the early rulers of Chamba till the 10th century A.D., when the new capital of Chamba was founded by king Sāhilla-varman. It is a place of considerable archaeological interest and has yielded a few brass images of exquisite craftsmanship which according to the inscriptions<sup>6</sup> incised on them were erected by king Meruvarman who ruled over Chamba sometime in the 8th century.

Brahmapura is also mentioned in the literature. In the *Bṛihat-saṁhita*<sup>7</sup> it is mentioned among the countries of the north-eastern region alongwith Kira, Kaśmira, Abhisara, Darada, Kulūta, Dwara and others. It is very likely, as pointed out by Vogel<sup>8</sup> that here the ancient principality of Bharamor is meant. In the *Mārkaṇḍeya Purāṇa*<sup>9</sup>, the Brahmapurakas are mentioned in the same connection.

### CANPAKĀ

This name occurs in the copper plate charters issued by the kings Yugakaravarman, Vedagdha, Sōmavarman and Asata<sup>10</sup>. These charters describe *Campakā* as the royal residence from where they were issued. It is to be inferred that it was the capital during the rule of the Varman dynasty of Chamba from Yugākaravarman onwards. The capital of the earlier rulers of

this dynasty, as pointed out above, was Brahmapura or modern Bharamor. This new capital of Caṅpakā is traditionally believed to have been founded by king Sāhilla-varman of Chamba who ruled in the 10th century. The tradition seems to be based on fact since the copper plate grants of the immediate successors of Sāhilla, viz., Yugākaravarman and Sāhilla were issued from Caṅpakā as the seat of government. The name Caṅpakā seems to have been preserved in that of the modern town of Chamba, the headquarter of the district of the same name in Himachal Pradesh.

A country named Champā is mentioned by Kalhaṇa in his *Rājatarāṅgiṇī*<sup>11</sup>. That his Champā is the same as Chaṅpakā of our copper plate grants is proved by the following evidence.

In the *Rājatarāṅgiṇī*, VII. 218 it is stated that king Ananta of Kashmir uprooted king Sāla of Champā and placed a new ruler on the throne. This king Sāla of Champā is identified with the king Sālavāhana of Chaṅpakā mentioned in the Kulait copper plate grant of Sōmavarman<sup>12</sup> and Chamba copper plate grant of Sōmavarman and Āsaṭa<sup>13</sup> as the predecessor of king Sōmavarman and in the Thuṇḍu copper plate grant as the father and predecessor of king Āsaṭa (brother of Sōmavarman).<sup>14</sup> This shows that Champā and Chaṅpakā are identical.

Again in the *Rājatarāṅgiṇī* VII. 533, Āsaṭa king of Champa is mentioned among the eight hill chiefs who appeared in the court of king Kalaśa of Kashmir (A.D. 1063-1089) to pay him tribute. This also shows that Champā and Champakā are the same.

In the copper plate grants of Chamba belonging to the 13th and the subsequent centuries<sup>15</sup>, the name Chaṅpakā occurs in the form Champakā, the former having changed into Champakā owing to the vernacular influence. This form accounts for the form Champā of the *Rājatarāṅgiṇī* and it is from the latter that the modern form Chamba is derived.

### DURGARA

This name occurs in the Kulait copper plate grant of Sōmavarman<sup>16</sup> and the Chamba copper plate grant of Sōmavarman and Āsaṭavarman<sup>17</sup>. It is mentioned in connection with

the campaign of Sāhillavarman of Cappaka (Chamba) against the confederate forces of the Saumatikas, the Kiras and the lord of Durgara. Durgara is the modern land of Dugar also called Jammu situated between the two rivers, the Jehlum and the Ravi. According to Dr. Gaurishankar<sup>18</sup> Durgara or Dugar was originally the name of an indigenous clan or tribe which inhabited the sub-mountainous region comprising that part of the state of Jammu which is situated between the river Ravi and the Chinab to the south of the Pir Panjal range and to the north of Sialkot and Jehlum districts of the Panjab, now in Pakistan.

Fredric Drew<sup>19</sup> takes the traditional Sanskrit word *Dvigarta* as the original form of the modern name Dugar. But as pointed out by Stein<sup>20</sup> it is no where found in the historical texts and seems to have been concocted on the analogy of the ancient name Trigarta. The original form of the name appears to be Durgara as mentioned in our inscriptions.

### JIṢṬHALUDRA

It is described in the Hariparbat (Srinagar) grave stone inscription of the reign of Muhammad Shah dated *Sam 60 Śrāva ti pra Sukre* or Friday, 9th July 1486, as the place where certain Said-Khan son of Aibrahm fell in a battle. In the Persian epigraph, accompanying the present record, containing the same contents, the name given is Takht-i-Sulaiman which would show that Jiṣṭhaludra and Takhti-i-Sulaiman are the same. The latter is the Persian designation of the modern hill of Śaṅkarāchārya situated to the south-east of Srinagar and Jiṣṭhaludra of our inscription would evidently denote the same. The place is mentioned in the form of Jyeṣṭharudra in the *Rājatarāṅgiṇī*<sup>22</sup> and described as a shrine erected by king Jalauka at Srinagar. This shrine has not been definitely identified. Stein<sup>23</sup> points out that the shrine is to be located somewhere near the present hill of Śaṅkarāchārya. Our inscription would show how in the 15th century the name Jyeṣṭhaludra or Jyeṣṭharudra was applied to the hill itself. The same is corroborated by the *Mahādevamahātmya* where

Jyeṣṭharudra has been used in two passages to denote the present hill of Śaṅkarāchārya<sup>24</sup>.

### *KHONAMOSĀ*

It is mentioned in the Khonamuh stone slab inscription of 1428 A.D.<sup>25</sup>. It is described as an *agrahāra* denoted by king Khagendra where a hermitage was constructed by certain Pūrṇaka. Its name is now preserved in the modern village of Khonamuh situated 15 kilometres to the north-east of Srinagar. The place is also mentioned in the *Rājatarāṅgiṇī* and described as an *agrahāra* established by king Khagendra<sup>26</sup>. It shows that even in the 15th century, the place continued to be regarded as an *agrahāra* donated by Khagendra. The form of the name given in the *Rājatarāṅgiṇī* is Khonamuśa which appears to be the correct form which the modern Khonamuh is derived. Khonamuh is the famous birth place of a Kashmiri poet Bilhaṇa author of the *Vikramāṅkadēvacarita* who enthusiastically sings the charms of his home village in his celebrated work and describes it as situated in the vicinity of Jayavana, modern Zevan (1.5 kilometres to the west of Khonamuh) and famous for its grape and saffron cultivation<sup>27</sup>.

### *KIRAGRĀMA*

It is mentioned in the Baijnath Praśasti No. II and described as a village belonging to the kingdom of Trigarta and where flows a river named Bindukā<sup>28</sup>. It is the ancient name of the modern town of Baijnath in the Kangra district of Himachal Pradesh, situated on the south bank of the Binnu stream which represents the Bindukā of the inscription. The ancient name is lost and the modern name is due to the chief temple of Vaidyanth (now called Baijnath) which according to the Praśastis was erected here in the 13th century by two merchant brothers Manyuka and Āhuka who belonged to the same village. Kīrāgrāma seems to have been a settlement of the famous Kīra tribe frequently mentioned in literature and inscriptions<sup>29</sup>. In the 13th century it was the seat of a Rāṇā named Lakṣmana-chandra who owed allegiance to the king of Trigarta. His



predecessors had earlier held it for seven generations as vassals of the kings of Trigarta or Jālamdara.

### *KULŪTA*

It is mentioned in the Kulait copper plate inscription of Sāmavarman<sup>30</sup> and the Chambā copper plate grant of Sāmavarman and Āṣata<sup>31</sup>. Its ruler figures in these inscriptions as an ally of king Sāhillavarman of Chamba. It is the ancient name of the modern hill district of Kulu in the Himachal Pradesh. It is referred to by HiuenTsang in his itinerary and is placed by him of 700 li or 117 miles to the north-east of Jālamdhar<sup>32</sup> which exactly corresponds with its present position<sup>33</sup>. It is widely mentioned in literature<sup>34</sup> as an ancient kingdom which is said to have included, besides the present district, Mandi and Sukhet on the west and a large tract of territory to the south of the Satlej.<sup>35</sup> In the 10th century, its ruler according to the inscriptions referred to above, owed allegiance to Sāhillavarman of Chamba and was an ally of the latter in his fight against the confederate forces of the Kīras, the Saumatikas and of the lord of Durgara. This ancient hill district has yielded a few inscriptions one of which probably belong to the Gupta period and all others to the 16th and the subsequent centuries<sup>36</sup>.

### *NAVAGRĀMA DRĀṄGA*

It is mentioned in the Peshawar Museum inscription of Vāṇhadaka as the place to which the architect (Sthapati) Singali Kārgi belonged.<sup>37</sup> The find spot of the inscription is unknown and Sten Konow who has edited the inscription, observes, "so long as the origin of the inscription is not known, it is hopeless to identify Navagrāma draṅga"<sup>38</sup>. However, it may be pointed out in this connection that the term draṅga occurs several times in the *Rājatarāṅgiṇi* with the names of several localities and in all cases signifies a watch station established near mountain passes for the double purpose of guarding the approaches to the Valley of Kashmir and collecting the customs revenue<sup>39</sup>. It seems likely that Navagrāma draṅga of our inscription also signifies such a watch station and lay near some mountain pass.

**SUŚARMAPURA**

In the Baijnath Praśasti No. 1 (11. 27-28) we read of a certain astrologer named Rahaṇa who donated two *dronas* of land to the Śiva temple erected by the two merchant brothers Manyuka and Āhuka and who belonged to Suśarmapura<sup>40</sup>. In the same Praśasti (11. 30-31) we again read of an architect named Nāyaka who came to Kiragrāma from Suśarmanagara and fashioned and constructed the Śiva temple<sup>41</sup>. It would seem that Suśarmapura and Susarmanagara denote the same place.

Suśarmapura is mentioned in a passage in the *Rājatarāṅgiṇi* of Jōnareja<sup>42</sup> which relates that during an expedition of Shihab-uddin of Kashmir (A.D. 1354/55-57-73) the Rājā of Suśarmapura out of fear forsook the pride of his fort and found a refuge with the goddess. The Persian chronicles give Nagarkot in place of Suśarmapura in the same context<sup>43</sup>. Since Nagarkot is the ancient name of Modern Kangar famous for its fort, it would appear that Suśarmapura is identical with the present town of Kanṅra and owes its name to Suśarma Candra who figures as the famous ancestor of the Katoch family of Trigarta or Jālandhara who fought on the side of the Kauravas in the Great War.

**TRIGARTA**

It is mentioned in the Baijnath Praśasti as the name of a kingdom which was ruled in the 13th century by king Jayachandra (Jayacandra) whose overlordship was acknowledged by the ruling chief of Kiragrāma (Baijnath) named Lakshmaṇachandra<sup>44</sup>. It has been used as a synonym of Jālandhara. In the Praśasti No. II (1.6) Jayachandra is called "the supreme king of Jālandhara" whereas further on in the same Praśasti (11. 20-21) the suzerains of Kiragrāma are designated: "kings of Trigarta". It thus follows that in the 13th century (śaka 1126 or A.D. 1204) when the praśastis were composed, both Trigarta and Jālandhara were used as the names of the same country. Trigarta as pointed out above was a great kingdom and at the time of its greatest expansion comprised all the territory between the Satej and the Rāvi in the outer hills and

the Jālandhara doab in the plains<sup>46</sup>. At a later period, however, it came to denote only the Kangra region and as Trigadh was in use for the Kangra state till early 19th century<sup>46</sup>. As regards the name Trigarta, Vogel opines that the name may be translated as 'three Valleys', the word 'garta' meaning a 'whole' or 'pit' or 'deep hollow place' with or without water and therefore a very appropriate term to apply to the deeply cut valleys of the tributaries of the Beas. Thus probably the State came to be called Trigarta<sup>47</sup>.

### Notes and References

1. *Epigraphia Indica*, Vol. XXII, pp. 97 ff.
2. J. Ph. Vogel, *Antiquities of Chamba State*, Part I, No. 25, pp. 187 ff.
3. Kalhana, *Rājatarāṅginī*, ed. by A. Stein, viii. 501.
4. B. K. Kaul Deambi, *Vishveshvaranand Indological Journal*, Hoshiarpur, Vol. XVII, pp. 220 ff.
5. Vogel, *Op. cit.*, No. 14, pp. 159 ff.
6. *Ibid.* Nos. 5-8, pp 141 ff.
7. Varahamihira, *Bṛihatsamhitā*, ed. by H Kern, Calcutta XIV, 29-30.
8. Vogel, *Op. cit.* p. 7.
9. *Mārkaṇḍeya Purāna*, ed. by F.E. Pargiter, Calcutta, 55. 48-53.
10. *Op. cit.* No. 14, pp. 159 ff., No. 17, pp. 164 ff. No. 24 pp. 182 ff., No. 25 pp. 187 ff., No. 26, pp. 197 ff.
11. *Rājatarāṅginī*, VIII, 218, 588; viii, 323, 538, 1083, 1443, 1531.
12. *Op. cit.*
13. *Op. cit.*
14. *Op. cit.*
15. Published in *Antiquities of Chamba State* Vol. II.
16. *Op. cit.*
17. *Op. cit.*
18. Some Aspects of Dogri Linguistics, Paper read at the XXII Session of All India Oriental Conference held at Gauhati (Assam).
19. Fedrek Drew, *The Jammu and Kashmir Territories*, London, pp. 43, 44.
20. *Rājatarāṅginī*, Trans. A. Stein, Vo. II, p. 432.
21. Marshall, *Note on Archaeological work in Kashmir* 1903, p. 18.
22. *Rājatarāṅginī*, i. 124, Trans. Stein. Vol II p. 289.
23. *Ibid.*
24. *Ibid.* pp. 289-90.
25. Deambi, *Op. cit.*
26. *Rājatarāṅginī*, i. 90.

27. Bilhṇa. *Vikramāṅkadēva Carita*, ed. by G. Buhler, Bombay, XVIII. 70-72. The form of the name given in this work is Khonamukha. *Kh* for *s'* is according to Buhler due to the Jain Copyist who pronounced *S'* & *kh* alike; see Report of a Tour in search of Sanskrit Manuscripts made in Kashmir, Rajaputana and Central India. For an admirable description of the place and its topography as given by Buhler see *Ibid.*, pp. 47.

28. *Epigraphia Indica*, Vol. I p. 114, text line 10.

29. Inscriptions: The Khalimpur copper plate grant, *Epigraphia Indica*, Vol. IV. pp. 248 ff; the Nagpur stone inscription of Vikram. 1161, *Ibid.*, Vol. II., pp. 194 ff. the Khajuraho inscription of Yaśovarman, *Ibid.*, Vol. I., pp. 122 ff., the Goharwa copper plate inscription of Karṇa. *Corpus Inscriptionum Indicarum.*, Vol. IV. pp. 252 ff; the Bheraghat stone inscription of Narasimha, *Ibid.*, Vol. IV. pp. 312 ff; The Karanbel stone Inscription of Jayasinha; *Ibid.* p. 356 ff, Appendix, pp. 636 ff.

Literary works, *Rājatarāṅgiṇī*, viii, 2767; *Bṛhatsamhitā*, XIV For references in the Persian texts, *Indian Historical Quarterly*, Vol. IX. p. 7.

30. *Op. cit.*

31. *Op. cit.*

32. Watters, *On Yuan-Chwang*, Vol. II. p 203.

33. Cf. A. Cunningham, *Ancient Geography of India*, p. 163.

34. For references in literature, see B.C. Law, *Historical Geography*, p. 101.

35. Cunningham. *Op. cit.* p. 163.

36. Archaeological Survey of India, *Annual Report*, 1907-8 pp. 261 ff.

37. *Epigraphia Indica*, P. 80, text line 6.

38. *Ibid.*

39. Stein, *Rājatarāṅgiṇī*, Trans. Vol. II, p 291.

40. *Epigraphia Indica*, Vol I. pp. 107-8

41. *Ibid.* p. 111.

42. *Dvitiya Rājatarāṅgiṇī*, Vs. 443.

43. *Tarikh-i-Hassan* Vol. II. p. 172.

44. *Praśasti* No. II. 11. 11. 7.

45. A Cunningham, *Ancient Geography*, p. 156.

46. Vogel & Hutchinson. *History of Punjab Hill States*, Vol. I, P. 103.

47. *Ibid.* Fn. 1.

## THE IDENTIFICATION OF SUPRATISHTHITA AHARA

H. S. THOSAR

THE NAME OF SUPRATISHTHITA ĀHARA which was probably an administrative division, is mentioned in three Vākāṭaka grants. There are, 1) the Poona plates of Prabhāvatiguptā, 2) the Jamb plates of Pravarasēna II and 3) the Wadgaon plates of the same ruler. Besides Supratishṭhita Āhāra there are about sixteen place names mentioned in these plates all of which were situated in the same administrative division. Therefore the identification of these places depends upon the identification of the divisional headquarters i.e. Supratishṭhita Āhāra.

Supratishṭhita Āhāra is identical with Supratishṭhitapura or nagara mentioned in the Bṛihatkathāmañjari of Kshēmendra and the Kathāsaritsāgara of Sōmadēva, both of which are based on the Bṛhatkathā of Guṇāḍhya. The Kathāsaritsāgara describes it as the birth place of Guṇāḍhya. Since Pratishṭhāna (Paithan in Aurangabad (district) was recorded as the native place of Guṇāḍhya in the Bṛihatkathāmañjari, Supratishṭhitapura was supposed to be identical with Paithan upto the discovery of the Vākāṭaka plates referred to above, but afterwards the place name became a subject of controversy.

Dr. V.V. Mirashi thinks that Supratishṭhitapura/nagara of āhāra is the same but its identification with Paithan is not correct because the place name Supratishṭhita is not found either in Paithan or in its vicinity<sup>1</sup>. He therefore proposed its identification with Pothra in Hinganghat Taluka of Vardha District in Vidarbha on the basis of the findspots of the Vākāṭaka grants referred to above. According to him Pothra was the birth place of Guṇāḍhya from where he went to South India for education. After completing the education he returned to his native place i.e. Supratishṭhitapura or Pothra and thence he went to Pratishṭhāna and became a minister of the Sātavāhana king<sup>2</sup>.

Dr. Mirashi claims to have drawn his conclusion on the basis of the Kathāsaritsāgara and the Bṛihatkathāmañjari, but the minute study of these works reveals that his view is far from

reality. For example the Bṛihat-kathāmañjari mentions the following śloka in connection with the birth of Guṇāḍhya<sup>3</sup>:

*pratishṭhānapurē jāto mālyavān dakṣiṇāpathe,  
guṇāḍhya iti yō lōkēviśruto guṇa gauravāt !*

From the above stanza it is evident that Guṇāḍhya was born at Pratishṭhānapura i.e. Paithan. Dr. Mirashi however interpret 'Pratishṭhānapura' as a 'pura' in Pratishṭhāna country which according to him is Pothra as mentioned above. In the above stanza the word Dakṣiṇāpatha is already there which denotes the name of a country. Therefore Pratishṭhānapura would naturally mean the city of Paithan and not the country.

As a matter of fact Kshēmendra has nowhere used the term Supratishṭhitapura in connection with the native place of Guṇāḍhya. He has however mentioned it in connection with other stories which are similar to the stories connected with the kings of Paithan. So at least according to Kshēmendra, Guṇāḍhya was born at Paithan, he was educated at the same place and later on he became a minister of the Sātavāhana king at Paithan only.

The Kathāsaritsāgara however mentions Supratishṭhitapura in Pratishṭhāna as the birth place of Guṇāḍhya. Dr. Mirashi's view is mainly based on this reference. But on the basis of the following points it can be said that his presumption is not correct.

1) References to the names of countries found in the Kathāsaritsāgara show that during those days Pratishṭhāna was regarded as different from Vidarbha country which is mentioned in connection with Kuṇḍinapura i.e. Kauṇḍinyapur in Amaravati District of Vidarbha<sup>4</sup>.

*vidarbhēshvasti nagaram Srimat Kuṇḍina-sañjñakam  
dēvaśaktiriti khyātas tatrāpi cha mahipatiḥ.*

Had Supratishṭhita been in Vidarbha, the Kathāsaritsāgara would have mentioned the country's name. On the contrary the work clearly states that it was in Pratishṭhāna. So it will have to be located in the vicinity of Paithan in Aurangabad district.

2) The identification of Supratishṭhitapura with Pothra is untenable either phonetically or otherwise. The meaning of Supratishṭhita is famous, wellknown or a holy place<sup>5</sup>. On the

basis of history as well as traditions these can be the epithets of Paithan alone and not of Pothra. Supratishṭhitapura might therefore be the second name of Paithan or of its suburb.

3) The story of Guṇāḍhya's birth was later on attached to the Sātavahana kings<sup>6</sup>. In this story there is a reference to Nāgadrāha. It cannot be located at Pothra. At Paithan it is still there on the bank of the Godavari known as Nāgatirtha or Nāggḥāt.

4) In several stories of the Kathāsaritsāgara and Bṛihatkaṭhāmañjari, Supratishṭhita is described as the capital of a number of kings. No evidence, nor even a tradition is available about Pothra indicating it as a royal capital. Paithan has got both<sup>7</sup>.

5) Tirthakalpa, a Jaina work mention Jaitrapaṭṭaṇa as the name of Paithan<sup>8</sup>. According to N. L. Day, Paithan was also known as Pratishṭhitanaagara.<sup>9</sup> The Puranas refer to Paithan as Supratishṭhana<sup>10</sup>. The same name of Paithan is also mentioned in Jaina literature.<sup>11</sup> It is thus evident that Paithan had several names in the past. These names appear to be the variants of Supratishṭhitapura.

6) Several ancient cities had different names, e.g. Ujjaini-Viśālā<sup>12</sup>, Pāṭaliputra-Kusumapura etc<sup>13</sup>. Kusumapura was actually a suburb of Pāṭaliputra where the Maurya kings had their palaces. The relationship between Pratishṭhāna and Supratishṭhita might probably be the same.

7) There is a strong and conclusive evidence in the Kathāsaritsāgara itself that Supratishṭhita was no other than Paithan. In continuation of the story of Guṇāḍhya, the work states that after returning to Supratishṭhitapura, Guṇāḍhya enjoys the various scenes at the city. At one place he comes across Brāhmaṇas chanting the verses from Sāmaveda, at other a Vedic discussion, at a third place gamblers busy with gambling, then merchants and artists and then he went to see the beautiful Devikrit garden situated on the banks of the Godāvāri.

Could these scenes along with the Godāvāri be seen at Porthra? Definitely not. These are the scenes of Paithan. In spite of all this Dr. Mirashi states that Sōmadēva might have committed a mistake while describing the scenes referred to above. There is no answer to such arguments.

On the basis of his presumption Dr. Mirashi has identified the place names mentioned in the Vākāṭaka grants referred to above. All the places have been located in the Hinganghat taluka of the Vardha district as under :

Name of grant	Position of Village	Name	Identification
Poona plates	Donated village	Hinganghat	Danguṇagrāma
„	To the west	Vani	Vilavaṇaka
„	„ east	Kadajana	Kaḍapiñjana
„	„ north	Not located	Sīrshagrāma
„	„ south	Not located	Siddīvivāraka
Jamb plates	Donated village	Mangaon	Kothuraka
„	To the east	Wanna	Umā-nadi
„	„ south	Chīñcholi	Chīñchapalli
„	„ west	Bothad	Bonthikavāṭaka
„	„ north	Mandgaon	Maṇḍukigrāma
Wadgaon plates	Donated village	Chīñchamaṇḍal	Velusuka
„	To the west	Gadhēghaṭ	Grīdhragrama
„	„ north	Kōsar	Kadambaāraka
„	„ e.st	Niljai	Niligrāma
„	„ south	Khairi	Kōkīlāra
„	donee's r. place	Arjuni	Ekārjunaka

The identifications show that only seven of them have atleast phonetic similarity with their modern counterparts. The rest have a striking contrast, e.g. Kothuraka-Mangaon, Velūsuka-Chinghamandal Grīdhragrāma-Gadheghat etc.,

Particularly the last mentioned name shows the faulty nature of these identifications. Gridhragrāma is obviously a Sanskritised name. Gridhra in Sanskrit denotes a vulture<sup>15</sup>. Its Marathi form form is Gidhaḍa. So its modern equivalent would be Gidhaḍa and not Gadhēghāt. Complete change in inscriptional place names can not be ruled out, but its occurrence on such a large scale and that too without any reason does not convince.

Following is the reidentification of place names referred to above. Where the identification is not possible, probable reasons have been given. We have located them in Aurangabad district.

Inscriptional Name	Modern equivalent	Taluka
Daṅguṇagrāma	Duṅgaon	Ambad
Sīrśagrāma	Sirasgaon Kōli	„
Kaḍapiñjana	Karañjala	„
Siddīvivāraka	Hivre	Paiṭhaṇ



Vilvuaṇaka	This place name is not traceable, but there is a village Kutubkhēḍa to the same direction. It might be the changed name of Vilavanaka.	
Koṭhuraka	Kothara	Bhokardan
Umā-nadi	Kothara river	"
Chiñchapalli	Chiñchapur	Sillod
Bonthikavāṭaka	Bothvad	"
Maṇḍukigrāma	Mandi	"
Grīdhragrama	Gīdhaḍa	Paithan
Niligrāma	Nilajgaon	"
Kokilāra	Karkin	"
Ekārjunaka	Ektuni	"

The donated village Velusuka and its northern neighbouring village Kadambasāraka are not traceable, but between Gīdhāḍā Nilajgaon and Karkin there are place names such as Taherpur, Alipur etc. These might be the Muslim type of changed names of the inscriptional place names referred to above. Following the Khilji invasion of the Deccan, several place names were renamed by the Muslim nobles. In Aurangabad district alone 200 such type of names are found. That is why a number of inscriptional place names in this area could not be located.

Dr. Mirashi's presumption is mainly based on the findspots of the copper plates. But this can not always be treated as a decisive criterion while identifying place names mentioned in them, because, copper plate is a movable article. Therefore in several cases we find that it has nothing to do with its findspot<sup>17</sup>.

It is also true that all the grants referred to above belong to the main branch of the Vākāṭakas and they were issued from Nandivardhana; but Aurangabad was then a part of the Vatsagulma kingdom. A question may therefore be asked as to how the rulers of the main branch granted villages from the Vatsagulma branch? Following is the explanation.

The Vākāṭaka grants referred to above were issued by Pravarasēna II of the main branch and his mother Prabhāvati-guptā. During this period the Vatsagulma kingdom was ruled over by a minor king. Therefore Pravarasēna II of the main branch had to look after the administration of the Vatsagulma branch as a regent. During this period both the branches were

amalgamated<sup>18</sup>. Endowment of villages from Vatsagulma territory by Pravarasēna of the main branch was thus possible atleast during this period.

### Notes and References

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2. *Samshodhan Muktavali*, Vol. II, pp. 124-130.
3. *Bṛihatkathāmanjari*, Kathapeetha Lambaka, Prathama Taranga, V. No. 5.
4. *Kathāsaritsāgara*, (Alankara Taranga) V. No. 5.
5. Apte's *Sanskrit English Dictionary*, under 'Su'.
6. S. V. Ketkar, *Prāchīn Mahārāshtra*, p. 253.
7. *Ibid.* p. 97.
8. *Ibid.* p. 35.
9. N. L. Day, *The Geographical Dictionary of Ancient and Medieval India*, .
10. P. R. Deo, *Temples of Marathwada* (Unpublishid)
11. B. C. Law, *Some Jaina Canonical Sutras*, p. 185.
12. *Kālidāsa Kōsha*, pp. 31-32.
13. *The Age of Imperial Unity*, p. 29.
14. *Samshādhān Muktōvali*, op. cit.
15. Monier Williams, *Sanskrit English Dictionary*, p. 361.
16. H S Thosar, *Studies in the Historical & Cultural Geography & Ethnography of Marathwada*, p. 273 (Unpublished)
17. *Ibid.* p. 76.
18. Majumdar & Altekar, *The Vākāṅkya Gupta Age*, p. 120.



## HISTORICAL GEOGRAPHY AND STUDY OF PLACE-NAMES FIGURING IN PANDYA INSCRIPTIONS

M. D. SAMPATH

THE STUDY OF PLACE NAMES in relation to Historical Geography from the copious epigraphical source material is a desideratum to account for the regional environmental peculiarities. A few scholars like K. V. Subrahmanya Ayyar, Hultzsch, Fleet and Sircar have made efforts in the analysis of Place Names and the relative importance of Geography using the epigraphical sources with certain limitations. It is a new field of inquiry to proceed on a sound methodology in a scientific way. The epigraphs provide us with a valuable information let apart the other source materials like literature, foreign accounts, traditions and local legends.

A geographical analysis of the inscriptions of the Pāṇḍya country enables us to trace the beginnings of the present villages, the transformation of territories, the location of ancient places on the river banks, the relationship of the place with the ancient ruling chiefs, etc.

Of the several ancient geographical districts of the Pāṇḍya country, I propose to high-light in this paper only two districts namely Kēraḷaśiṅga-vaḷanāḍu and Miḷalai-kūṅṅam. Kēraḷaśiṅga-vaḷanāḍu belonging to Pāṇḍi-maṇḍalam was contiguous to Kāna-nāḍu. As we know, forms the southern part of the Tirumayyam Taluk of the southern Pudukkōṭṭai state. Both these ancient districts are situated in between Kōṇāḍu and Muttūr-kūṅṅam. The former occupies the whole of Kuḷattur Taluk and the northern portion of Tirumayyam Taluk of the Pudukkōṭṭai State while the latter is stated to have been located in the north-eastern portion of the Teruvadanaḷ Taluk of the Ramanathapuram District<sup>1</sup>.

The district of Kēraḷaśiṅga-vaḷanāḍu in Pāṇḍimaṇḍalam covers a major portion of the Tiruppattur Taluk of the Ramanathapuram District, a part of the former Pudukkōṭṭai State and the former Śivagaṅga Zamindari. Owing to its bigger dimension it has been divided into six sub-divisions.<sup>2</sup>

A word may be said in this connection about the ancient name of Pāṇḍi-maṇḍalam, in which lie the ancient divisions Kēraḷaśiṅga-vaḷanāḍu, Kāna-nāḍu and Miḷalaikūṅgam. The Pāṇḍya country was first conquered by Chōḷa Parāntaka I in the tenth century and in the eleventh century the Chōḷas gave that country the name Rājarāja-Pāṇḍināḍu. In this name, we can find that the conquerers themselves carefully preserved the ancient name. Hence, the name Pāṇḍi-nāḍu or Pāṇḍi-maṇḍalam survives to this day. Also the double name imposed on the province Rājarāja-Pāṇḍināḍu figuring in the records of the Chōḷa king Kulōttuṅga from Kunnakuḍi in Tiruppattur Taluk, Ramanathapuram District<sup>3</sup> give us an idea to what ancient dominion the places initially belonged and who acquired it in later times. It is mentioned in the inscriptions of the Chōḷas that Tirukkunṅakuḍi and Iḍaikuḍi *alias* Ravikulamāṅikkanallūr were irrigated by Tēnāṅṅu which formed part of Rājendraśiṅga-vaḷanāḍu in Rājarāja-Pāṇḍināḍu. Except in the records found on the north and west of this river, there is no reference to the above territorial divisions in the inscriptions of the southern bank of the same. Hence, it may be suggested that the southern portion did not come under the control of the Chōḷa rulers. Tēnāṅṅu being the southern limit of the Chōḷa dominion, the territory to the south of it must have belonged to any other kingdom than Śōnāḍu. There is one more river close to the Tēnāṅṅu river which is called Kiḷ-Kuṇḍāṅṅu. The water received by this river from Kāraikkuḍi and Nāṭṭārkammāy flows into the Tēnāṅṅu river.

A number of lithic records from Kunnakuḍi, Taḷakkāvūr, Nēmam etc. refer to the transformations in the different subdivisions like Tēnāṅṅuppōkku, Adaḷaiyūr-nāḍu and Kiḷ-Kuṇḍāṅṅu. We know from the inscriptions that both Kuṅṅakuḍi and Nēmam were irrigated by Tēnāṅṅu river. These two places can be located on its north bank not far away from Kāraikkuḍi. We know from the inscriptions of the Chōḷas that Kunnakuḍi was known as Tirukkunṅakuḍi and was included in Tēnāṅṅuppōkku.<sup>4</sup> In the earliest available Pāṇḍya inscriptions it is found mentioned as Tirumalai included in Tēnāṅṅuppōkku in Adaḷaiyūr-nāḍu in Kēraḷaśiṅgavaḷanāḍu. So Kunnakuḍi had two alternative names during the 12th century A.D. In the two epigraphs of

Jaṭāvarman Śrīvallabha dated in his 4th and 9th years (c. 1125 and 1130 A.D. respectively)<sup>5</sup> Tirumalai is the appellation given to this place. It is quite likely that this hill-place has assumed greater importance and thus the residents or settlements of that place would have honoured it by naming their village Tiru Kunṅu with the addition of a secondary name or suffix *okuḍi*. Another Tamil inscription belonging to the reign of Jaṭāvarman Vira Pāṇḍya (acc. 1253 A.D.)<sup>6</sup> refer to the place as Tirukkunṅa-kkuḍi included in Tēnāṅṅruppōkku. The records of 15th-16th centuries refer to this village with a similar name but included in Niyamappaṅṅu. It is not unlikely that in course of time, with the upsurge of fortunes and political changes, the place lost its importance unlike its status when it was in Tēnāṅṅruppōku or Adaḷaiyūr-nāḍu in the 12th-13th centuries.

It is interesting to note here that the village Niyamam which may be identified with Nēmam near Ārkāḍu in Tiruppattur Taluk grew in importance in the 13th century as a separate smaller sub-division known as Niyamappaṅṅu. Though the name Niyamam is mentioned uniformly in the various records of 12th-13th century,<sup>7</sup> it rose to prominence as known only from the records after 1262 A.D.<sup>8</sup> by the mention of it as a separate *paṅṅu* and the inclusion of Tirukkunṅakkkuḍi in Niyamappaṅṅu.<sup>9</sup> Again this place has received its importance in the days of Pāṇḍya, for it was the residence of Kaṇḍan Udayancheydā, one of the chiefs of Māravarman Sundara Pāṇḍya I. This Niyamam is different from Nēmam in Pudukkōṭṭai State. It is interesting to note here that the corrupt form of Niyamam has survived to this day as Nēmam.

Close to this place is another village known as Ārkāḍu found mentioned in the inscriptions of Māravarman Sundara Pāṇḍya I from Nēman in Tiruppattur Taluk, Ramanathapuram District. In the inscriptions of 13th century it is stated to have been included in Tēnāṅṅruppōkku in Kēraḷasiṅga-vaḷanāḍu. It is curious to note that though the area passed through the control of several chiefs and kings, the original name found in the records of Sundara Pāṇḍya I has survived to the present day.

The place Taḷakkāvūr not far away from Kunnakkkuḍi and near Mānagiri in Tiruppattur Taluk of the same district is well documented by epigraphs ranging from the period of

[Jaṭāvarman] Kulaśekhara I (acc. 1190 A.D.) to Jaṭāvarman Vikrama Pāṇḍya (acc. 1241 A.D.). In these epigraphs the place is mentioned as Taḷakkāvūr or Taḷakkāttāūr included in Tēnāṅṅruppōkku in Adaḷaiyūr-nāḍu in Kēraḷaśiṅga-vaḷanāḍu. In the popular sense the word *Taḷam* is meant 'an army'. Though it is difficult to offer an explanation to the place-name Taḷakkāttā-ūr or Taḷakkāvūr, a suggestion may be given in the context that since this is being the region well under the control of the chief Kaṇḍaṅ Udayaṅcheydān, who is well known from the records of Māravarman Sundara Pāṇḍya I, he must have stationed his army in this place. Otherwise we have no other grounds to suggest how and why this name came into vogue during the time of the Pāṇḍyas and continued to be called by the same name in the latter times also.

Siṅṅpādirikuḍi occurring in a record of Māravarman Sundara Pāṇḍya I dated in his seventh year opposite to the first year (1234 A.D.) from Taḷakkāvūr is yet another place included in Tēnāṅṅruppōkku in Kēraḷaśiṅga-vaḷanāḍu. This village may be identified with its namesake found located in the Karaikkūḍi Kunrakkūḍi route. It is at a distance of 3 to 4 kilometres from Taḷakkāvūr as crow flies. These two places are considered as point villages by the present day people.

It is in the Tiruppattur Taluk that the river Tēnāṅṅ flows, on whose banks the places referred to above have been traced. The other river which served as a sub-division of Kēraḷaśiṅga-vaḷanāḍu is the Kiḷ-kunḍāṅṅu. Inscriptions of Māravarman Sundara Pāṇḍya refer to Ārāṅṅguḍi, Kuṛaṅṅi and Aḷagāpuri *alias* Śēḷigai Nārāyaṅapuram as included in Kiḷ-Kunḍāṅṅu. These places may be identified respectively with Āttaṅṅuḍi, Kuratti and Aḷagāpuri in Tiruppattur Taluk of Ramanathapuram District.<sup>10</sup> Kiḷ-Kunḍāṅṅu referred to here formed part of Adaḷaiyūr-nāḍu in Tēnāṅṅruppōkku. During the Pāṇḍya period the two rivers referred to above served as an important territorial division in this part of Pāṇḍya country.

The other ancient district of Pāṇḍi-maṅḍalam which I wish to touch here is the Miḷalai-kūṅṅam. This covers that part of the land formed by the two rivers viz., Vellāṅṅu and Pāmbāṅṅu. Of the three sub-divisions, the western division i.e., Mēl-kūṅṅu

included in it the villages adjoining the river Pāmbāṅṅu. Barring a few places like Māḷavarmāṅṅikkam, Sēndamaṅṅalam and Enaṅṅalūr of the Mēl-kūṅṅu figuring in the Tiruppuvām Plates of Jaḷavarman Kulaśēkhara II,<sup>11</sup> all other places referred to in this plate and others like Kaṭṭivayal, Aṅṅjukōṭṭai, Śiṅṅukambūr Tiruppunavāyil, Nāraṅṅamaṅṅalam are on the southern borders of Arantangi Taluk and in the east-north-eastern portions of Tiruvadanaṅṅ Taluk which lay adjacent to the Arantangi Taluk of Thanjavur District. This area was once subject to the rule of the Vēḷ chief Evvi and subsequently passed into the hands of Pāṅṅṅyas. The term Miḷḷalai is referred to in the ancient Tamil literary work *Puranānūru*.<sup>12</sup>

The places Śiṅṅugambūr and Kaṭṭivayal<sup>13</sup> may be identified with Śiṅṅukambayūr and Kaṭṭivayal on the western bank of Pambāṅṅu river. Tirumeṅṅi Aḷagiyanallūr may be identified with Nāraṅṅamaṅṅalam on the eastern bank of this river and is different from Nārāyaṅṅamaṅṅalam in Perumbūr-nāḷḷu. Some of the places of Miḷḷalai-kūṅṅam have a history of their own which will be of great interest to the students of Tamil literature Tiruppunavāyil<sup>14</sup> is the same as Tiruppunavāśal in the extreme south of Arantangi Taluk. It was one of the places in the Pāṅṅṅya country which was visited by the Śāiva saints Jñāna-sambandar and Sundaramūrti-nāyanār. Similarly Āvaḷaiyār-kōyil is connected with the history of Māṅṅikkavāchaka, a Pāṅṅṅya minister. The place Poyyāmoḷḷinallūr referred to in the inscription of Māraṅṅvarman Vira Pāṅṅṅya (acc, 1253 A.D.) from Uṅṅṅjanai in Tiruvadanaṅṅ Taluk, Ramanathapuram District, seems to suggest its historicity like Maṅṅamēḷkuḷi<sup>15</sup> which was a place of nativity of Kulachchiṅṅaināyanār, a minister of the Pāṅṅṅya king Neḷḷumaṅṅan who took part in the battle of Nēḷḷēli. One of the inscriptions of Māḷavarman Sundara Pāṅṅṅya I from Perichchikōyil in Tiruppattur Taluk, Ramanathapuram District<sup>16</sup> mentions Poyyāmoḷḷi Mummuḷiśōḷḷak-Kaṅṅṅiyūr-Nāḷḷāḷḷvān as a donor of the record. It is tempting to suggest from this name that the suffix *onallūr* seems to have been added to by the time of Vira Pāṅṅṅya to the name Poyyāmoḷḷi. It is in Tiruvadanaṅṅ Taluk where the Pāmbāṅṅu flows and on whose banks the ancient villages figuring in epigraphs are located.

**Notes and References**

1. *Ep. Ind.*, Vol. XXV, p. 95.
2. *Ibid.*, p. 96.
3. *A.R.Ep.*, 1955, Nos. B 401 ; *Ibid.*, 1909, Nos. 24, 33 and 34.
4. *Ibid.*, 1955, No. B 401.
5. *SII.*, Vol. XIV, Nos. 204 and 209.
6. *A.R.Ep.* 1955, No. B 407.
7. *Ibid.*, 1924, Nos. B 71, 83 and 93.
8. *Ibid.*, 1955, No. B 407.
9. *Ibid.*
10. *Ibid.*, 1955, Nos. B 406 ; *Ibid.*, 1924, No, 101.
11. *Ep. Ind.*, Vol. XXV, pp. 92-93.
12. *Puram*, 24.
13. *Ep. Ind.*, Vol. XXV, p. 94.
14. *Ibid.*
15. *Ibid.*, p. 93.
16. *A.R.Ep.*, 1924, No. B 71.



## TRIBHUVANAMAHĀDEVI CHATURVEDIMANGALAM

N. SETHURAMAN

RAJA RAJA THE GREAT ruled from 985 to 1014 A.D. Tribhuvana-mahādēvi was his chief queen. Their son was Rājendra Chōla. Rājarāja appointed his son as yuvarāja in 1012. Two years later Rājarāja died. Rājendra became the Chōla monarch and he ruled till 1043. A record<sup>1</sup> which comes from Thiruveñkāḍu is in the third year of Rājendra Chōla (1015). The record registers gift of gold by Udayapirattiar Tribhuvana-Mahādēviar, the mother of Rājendra. It is evident that the queen mother was alive in 1015.

Karandai copper plates grant<sup>2</sup> of Rājendra is in his eighth year corresponding to 1019-1020. The Sanskrit portion of the grant states that while camping at Vyaghragrahāra i.e. Chidambaram, the king made a gift of the village Tribhuvana-mahādēvi-agrahāra named after his royal mother. The village was situated in Vira-Chōla-vaḷa-rāshṭra and it was gifted to thousand eighty brahmins. The Tamil portion of the grant opens with the royal command addressed to the officials and others announcing the gift of the village Tribhuvanamahādēvi-chatur-vēdi-maṅgalam in Vira-Chōla-vaḷa-nāḍu.

Rājendra-Chōla founded a village in the name of his mother Tribhuvanamahādēvi. Naturally, curiosity prompts us to find out the village Tribhuvanamahādēvi-chatur-vēdi-maṅgalam which stood in the name of the chief queen of Rājarāja the great.

In the Thanjavur district of Tamil Nadu, present Kumbakōṇam is situated on the south bank of the river Cauvery. Tañjāvūr is approximately 40 kilometers west of Kumbakōṇam. The area 20 kilometers south of Kumbakōṇam and 35 kilometers south east of Tañjāvūr was called Vira-Chōla-vaḷa-nāḍu. This is evident from the inscriptions which come from the villages of this area.

### UDAIYAR COIL

Udaiyar Koil is approximately 20 kilometers south of Kumbakōṇam. Many records<sup>3</sup> of this temple were engraved in the

reign of the Chōja kings—namely Kulōttuṅga I (1070-1122), Vikrama-Chōja (1118-1135), Kulōttuṅga II (1133-1150), Rāja-rāja II (1146-1173), Rājādhirāja II (1166-1181) and Kulōttuṅga III (1178-1218). The records state that the temple was called Thirukkila-udaiya-Mahādēva and the village was called Śribhūti *alias* Rāja Nārāyaṇa-Chaturvēdi-maṅgalam situated in Vira-Chōja-vaḷa-nāḍu. It is evident that this tract was the Vira-Chōja-vaḷa-nāḍu. Two inscriptions<sup>4</sup> 'which are in the fourth and fourteenth years of Kulōttuṅga II (1133-50) state that the members of the big assembly of the village Tribhuvana-mahādēvi-Chatur-vēdi-maṅgalam a *brahmadēya* situated in Vira-Chōja-vaḷa-nāḍu assembled in the hall of the Viṣṇu temple and transacted business. A record<sup>5</sup> which is in the sixth year of Rāja-rāja II (1146-73) states that the members of the big assembly of the village Tribhuvana-mahādēvi-Chatur-vēdi-maṅgalam a *brahmadēya* situated in Vira-chōja-vaḷa-nāḍu offered grants to the temple. Likewise the records<sup>6</sup> of the other Chōjas state that the members of the village assembly Tribhuvana-mahādēvi-Chatur-vēdi-maṅgalam a *brahmadēya* situated in Vira-Chōja-vaḷa-nāḍu used to assemble in the Śiva Viṣṇu temples of this village. It is evident that the village Tribhuvana-mahādēvi-chatur-vēdi-maṅgalam should be very near to the village Uḍaiyār Koil.

#### KOIL VENNI

The village Koil Venni is about 10 kilometers east of the above Udayar Koil village. A record<sup>7</sup> which comes from this village is in the sixth year of Rāja-rāja III (1216-61) and it is dated 1222. The record refers to the earlier transactions made by the members of the big assembly of the village Tribhuvana-mahādēvi-Chatur-Vēdi-maṅgalam *alias* Puttūr situated in Vira-Chōja-vaḷa-nāḍu.

#### MUNNIYUR

The village Munniyūr is about six kilometers north west of Koil Venni. An inscription<sup>8</sup> which comes from this village is in the 4th year of Rāja-rāja III. It is dated 1220. It refers to the transactions conducted by the members of the big assembly of the village Tribhuvana-mahādēvi-chatur-vēdi-maṅgalam *alias* Puttūr-a *brahmadēya*-situated in Vira-Chōja-vaḷa-nāḍu. The

record further states that the village Munniyūr was the hamlet of Puttūr. Incidentally the inscription reproduces an earlier record of Rājādhirāja II year 6 (dated 1172). The copy refers to the grants made by the big assembly of Tribhuvana-mahādēvi-chatur-vēdi-maṅgalam *alias* Puttūr—a *brahmadēya*—situated in Vira-chōḷa-vaḷa-nāḍu. Another record<sup>9</sup> of Rāja-rāja II is in his 21st year (1237). It states that the members of the big assembly of the village Tribhuvana mahādēvi-chatur-vēdi-maṅgalam *alias* Puttūr a *brahmadēya* situated in Vira-Chōḷa-vaḷa-nāḍu assembled in the temple hall and conducted the transactions.

### PUTTUR

It is clear that in the later years Tribhuvana-mahādēvi-chatur-vēdi-maṅgalam was also called Puttūr. This Puttūr is to be found in the vicinity of the villages Uḍaiyār Koil, Koil Venni and Munniyūr. Actually the village Puttūr exists and it is five kilometers east of Uḍaiyār Koil.

Today Puttūr is a small village. It is at the 40th kilometer on the bus route from Tañjāvūr to Nāgapaṭṭinam. When one alights here he will see a small hamlet with a name board "Puttūr". This was the same village Puttūr, the find spot, where Rājendra Chōḷa's Karandai copper plates were unearthed hundred years ago<sup>10</sup>. No doubt this was the same Tribhuvana-mahādēvi-chatur-vēdi-maṅgalam founded by Rājendra Chōḷa, in the name of his mother Tribhuvana-mahādēvi, the chief queen of Rāja-rāja, the great.

### Notes and References

1. *A.R.E.* P.B. 1918, No. B. 462. All the years referred to in the article should be taken as A.D.
2. *Ibid.*, 1949-50; Cp 57 and 58 *A.R., Ep.* 1949-50 page 3.
3. *Ibid.*, 1902; 399 to 408 of *S.I.I.* Vol. VII Nos. 1032 to 1041.
4. *S.I.I.* Vol. VII Nos. 1038 and 1034.
5. *S.I.I.* Vol. VII No. 1040.
6. As in Note 3 above.
7. *A.R.E.* No. B. 396/1902; *S.I.I.* Vol. VII No. 1028.
8. *A.R.E.*, No. B. 604/1902; *S.I.I.* Vol. VIII No. 204.
9. *A.R.E.* B. 909/1902, *S.I.I.* Vol. VIII No. 206.
10. *A.R.E.* 1949-50, page 3.

## SEMANTIC STRUCTURE OF PLACE NAMES —A BRIEF NOTE

JAWAHARLAL HANDOO

ONOMASTICS, as the discipline of place name studies is called, has, by and large, remained a diachronic science—both in its attitudes and in methodology. This can partly be explained in terms of its genetic relationship with such historical sciences as epigraphy, history and archaeology whose aims and objectives are completely diachronic. The science of place name studies, it seems, has besides this inherent diachronic dimension, a strong synchronic aspect also, which relates it to linguistics, folkloristics, anthropology, ethnography—sciences which study the dynamics of cultures. In its history and growth onomastics seems to have ignored this aspect of synchronics, which in turn has not only hampered the growth of this important science, but also deprived it of a sound theoretical base, shrunk its methodology<sup>1</sup> and led the discipline towards some kind of diachronic isolationism; so much so, that the scholars seem to study a place name only for the sake of place name, ignoring completely the structure of the place names, structure of the language in which they are available and the structure of the cultural semantics they represent. To make the point more clear, a place name does not become meaningful unless it is placed in the structural context of other place names just as an element of a language is meaningless unless it is within the network of its linguistic system. Therefore, to presume that a place name can be studied in isolation and only in terms of depth of time (diachronic) without also studying it in relation to other place names and culture as a whole in terms of a given point of time (synchronic), is to believe in a grammar without a syntax or morphology; or a triangle without angles or a circle without a centre.<sup>2</sup>

The language of the place names demands a linguistic treatment at least for their basic linguistic properties. But we should remember that the language of place names as we all know, is

the language in itself. That is, they communicate, like language. As such they demand a linguistic treatment at least for their basic linguistic properties. But we also know that the language of place names is not the language of ordinary human speech; it is in fact a special language loaded with special meaning and communicates in a special manner; and as such has its own set of rules, its own grammar comparable to the grammar of oral narrative, kinship systems, traditional settlements and ritual.<sup>3</sup>

Another factor, again the given of historical-orientedness, which seems to me very crucial for the hampered growth of place name studies, particularly in a country like India is the over emphasis which it places on classificatory devices (such as the making of place name lexicon etc.) undoubtedly an important exercise, as a first step towards a scientific description and interpretation, but not an end in itself. To state it more clearly, it seems, there exists a diachronically inspired formalistic germ in the current affairs of the place name studies. For example, having described the form (linguistic or otherwise) of a place name, onomasticians, by and large, do not attempt to relate this form to the culture as a whole. Clearly this type of formalistic or descriptive analysis is not an end in itself! Rather it is a beginning. Form must ultimately be related to the culture or cultures in which it is found. If my estimate is granted, then it is not without reasons to believe that lexicons (descriptive lexicons) have or are going to become the end products of place name studies. Very little effort, is made to relate this lexical form or description to the wider ethnographic or semantic reality of the cultures. One of the major reasons for this kind of over-emphasis on classification and listings, might be due to the lack of an appropriate theoretical thrust which makes use of the classified or listed data for interpretation or decipherment of cultural reality.

That I myself am a victim of the lack of this kind of theoretical thrust is obvious in the methodological issues I am going to touch upon in this brief note; which attempts to suggest certain general outlines of a semantic grammar of place names based more on ethno-semantic reality rather than mere phonological similarity. I shall base my argument on the data I have

been able to collect from Kashmir valley<sup>4</sup>. Although I am aware of the limitations of my data and the lack of sound theoretical tradition in this direction, I shall feel rewarded amply, if these guidelines can inspire further research in this area which will in turn benefit theoretical research and also make place name studies more relevant and useful for a proper understanding of Indian civilization,

One of the problems of place name studies, following traditional descriptive methods, has been, as I said earlier, to study names in isolation, in ignorance of structural norms—so fundamental to all kind of cultural phenomena—and certainly not in spite of them. True, that some relation between the names are established but these, by and large, are linguistic or more appropriately philological in nature. Phonological patterns, prefix and suffix formations, root derivative methods are successfully applied to such names and generous etymological generalisations made. Methodological tools do not permit such studies either to correlate the forms, thus arrived at, to cultural phenomena as a whole or to formulate certain structural patterns which could account for the totality of data in a systematic manner. More often, than not, place name studies pose questions of non-linguistic character. Such questions, generally ignored hitherto, can be partly answered if the place name expert can see (and think) at once, besides linguistically also folkloristically, historically, geographically and semantically simultaneously. For example on the basis of linguistic norms (i.e., suffix markers), a good number of place names in Kashmir can be classified into a dozen of groups. Thus we have names ending in *-gōm* / *-gām*, *-pūr*, *-nāg*, *-bal*, *-mārg*, *-nagar*, *-bāg*, *-kadal*, *-mul* etc. (examples : *māgōm*, *pōmpūr*, *anantnāg*, *tēlbal*, *gulmārg*, *niśātbāg*, *javāharanagar*, *amīrākadal*, *tulmul* etc.).

Besides these general groups, there are other names of smaller villages or isolated settlements which do not agree with above classificatory systems (such as *loduv*, *kēnygozd*, *krālisangir* etc.). In fact they seem to form an irregular class of their own. Such names usually seem to exhibit qualities which do not correlate with the patterns discussed above. If one studies these names in isolation then these may not pose

any serious theoretical problem for the aim of such study is description and listing ; but when the question of studying the structural relationship of such names comes in, then these need to be studied in terms of their hierarchical status and their relation with other names in an attempt to determine the status of even other name patterns. What I am suggesting is that place names have a definite hierarchy determined by historical, ecological, geographical or cosmological (mythical) forces. This relational hierarchy resembles the grammar of a language or the structure of oral tales. For purposes of exemplification, it is interesting to note the underlying hierarchical structure of Kashmir place names. Place names ending in *-gām/-gōm* are in opposition with the names ending in *-pūr* ; while *-gāms* are bigger settlements, *-pūrs* essentially are smaller settlements. (This finding, however insignificant it might look, is nevertheless important in the context of the pan-Indian matrix of place names, where *-pūr* is opposed to *-gām* or *-grām*, but entirely differently ; in reversed order). Both seem to characterize urbanism and are opposed to ruralness which in turn is characterized by entirely different endings.

These and other basic criteria clearly indicate the fact, that in the first place, studies both on macro and micro levels need to be undertaken to uncover pattern-zones and semantic hierarchy of place names.

Another important aspect related to and dependent upon the above analysis is the danger of being misled by false hierarchy. Cultural diffusion and acculturation, as the result of historical changes, sometimes introduces new structures as all of us are aware. But these new structures usually are rejected, unless they get moulded into the already existing structural patterns, depending on the strength of both. This is not true of place names only, but of all cultural phenomena also. An example is, the case of names ending with *-nagar*. Excessive Sanskritization confined to elitist activities surrounding the place or the temple, seems to have introduced this marker along with the others in Kashmir. While many got moulded and were absorbed this particular one seems to have been thrown into isolation. So we have Śrinagar, the heart of the valley. Surprisingly it has

remained isolated for centuries and has not been absorbed by the culture into the grammatical structure of its place names. Therefore, except two smaller modern colonies such as Jawāharnagar and Karannagar, named after two national leaders (inside the city of Śrinagar) besides Śrinagar, we don't find the use of *-nagar* anywhere in the valley. It can be argued that since *-nagar* was the generic term for a city in the valley, therefore it retained the term and did not diffuse because no other rival towns achieved that status. In isolation these results might be acceptable; but when related to the overall structure of place names, which precisely has been my concern here, the hypothesis does not hold good. Only fifty or sixty miles away in the mountainous terrain between Śrinagar and Jammu and the suburbs of Jammu, we find *-nagar* having a definite position in the place name structure of those cultures, but never as a marker of urbanism as is supposed sometimes.

There is yet another problem which deserves serious thinking. Sometimes an irregular or patterned place name map not fit into the general—micro or macro—structure of place names and that even after treating it in isolation, it might not yield any meaning in itself nor render any assistance in the decipherment of other names. Such names, in the usual jargon of certain modern sciences, are called "exceptions"; which in other words means to drop them from the framework of analytic procedures. In fact, many items of a culture, besides place names, become victims of this absurd scientific thought. In the first place there are no exceptions possible in cultures and moreover if there are any these need to be explained as exceptions. In reality it is the illusions of the surface evidence which blurs our investigative vision. Let us take a few examples. First an example from Mysore. Can any place name expert, with all the backing of his discipline, convincingly explain the place name Saraswatipuram without ever referring to Mānasagangōtri. In fact the story of Saraswatipuram lies in Mānasagangōtri; it is Mānasagangōtri which seems to have triggered off the name Saraswatipuram. Linguistically (phonologically, morphologically) there is no relationship, but semantically both are not only related, but belong to the same



continuum. Therefore, one can very well imagine how disastrous it would be if one were guided by only linguistic norms, by and large, the accepted operative tools of place name studies, in such cases which are shaped and reshaped by deep semantic grammar.

I shall consider two more examples from Kashmir, before I conclude. In Kashmir, in the heart of Śrinagar, about two miles from the famous Nehru Park, touching the banks of Dāl Lake, is a small nonrocky hillock known as *Krālsangr* (hillock of the potter). The hillock is sandwiched between the clear waters of the lake and the mighty lush green mountains of the sylvan valley, presenting somewhat unpleasant view. Moreover the semired soil hillock seems unusual and not in harmony with the surrounding green landscape. So does not, naturally, its name fit into various place name patterns either of the valley or of its immediate surroundings. In fact it is only in the origin-myth of Kashmir valley—structurally very close to the biblical myth of Noah's Ark and similar mythology that the place name is explained. The myth explains its irregularity both logically and semantically. Therefore if one attempts an explanation of this place name in ignorance of the semantic characteristics of the mythological thought, one is bound to treat it as an exception, which it is not. Its form and content become meaningless without the mythic structure.

Another example, which however, is related to place name studies indirectly but nevertheless very appropriately, if viewed, from another important cultural dimension namely social structure, particularly the position of women in the kinship structure of marriage, is from agriculture. In Kashmir land surrounding small settlements within a radius of, say, half a kilometer, for purposes of explaining the fertility based value of the land and for reasons of comparability in order to maintain the distinction between more fertile and less fertile land, is called *mālinydār zamin* (land with father's house), which logically presumes that the land which does not fall within this radius is "land without father's house" or more simply "land with husband's house". Two important considerations emerge out of this underlying dichotomy: one, that land which is called

“Land with father’s house” is more fertile because it receives regular attention of its owner as it is within walking distance and can be nourished and watched easily from the settlement itself. For instance, it receives regular dozes of domestic garbage including cowdung and ashes as manure. Even the women folk, who handle such garbage, can without any unusual strain feed such land. While in the case of the other land which is separated by distance, such treatment is given occasionally, in a seasonal fashion and naturally remain less fertile and hence less valuable. If one stops at this level of explanation, as scholars who believe in isolated interpretations generally do, one would be neither explaining this agriculture phenomenon accurately nor the meaning concerning social structure which it suggests. In fact a complete meaning of this metaphor remains unclear unless the strains of the social structure, which it refers to, are also studied. Therefore, it should not be surprizing to find the position of a married women in Kashmir explained by the position of land. In other words, agriculture explains social structure and vice versa. Father’s house was and still remains a place of protection, comfort, continued support and encouragement to a married women in patrilineal Kashmir just as the land surrounding the village ; and in her husband’s house she usually lacks such comforts and actually remains under strain, just as the land far from the village. This clearly shows that cultural realities which seem unrelated on the surface (agriculture and kinship system in this case) are not only very closely related in the deep structure ; but form two dependent elements of that structure, so much so that one can not be explained without explaining the other. That the realm of place names is bound by a network of such deep relations, which I call the grammar of place names, need hardly to be emphasized. If we have failed to uncover such relations and such grammar, it is, I believe, due to the inadequacy of our own tools of investigation rather than the absence of such structured phenomena in the data we study.

### Notes and References

1. Jawaharlal Handoo: "*Place names and Folklore: a brief note*", *JPNSt*, Vol. II : 2 pp. (Mysore-1980).

2. It is tempting to quote Jean Piaget's following remarks, intended for linguistic structuralism, in this regard. "Linguistic Structuralism". Piaget points out, "in the narrower sense goes back to Saussure, who showed that diachronic development is not the only process to be taken notice of in the study of language, and that in fact the history of a word, may give a seriously inadequate account of its meaning. In addition to its historical aspect, language has a "structure" : it embodies laws of equilibrium which operate on its elements and which, at any given point in history, yield of a synchronic system." *Structuralism*. London : Routledge and Kegan Paul. (1972), p. 76. See also Jawaharlal Handoo "The Concept of Unit in Folk Narrative", *JIF*, Vol I : 2 pp. 43-52 Mysore 1978.

3. Jawaharlal Handoo: *Current Trends in Folklore*, Mysore : University of Mysore. 1978.

4. The state of Jammu and Kashmir defines a political area than a single cultural entity. As is well known, this State comprises of three cultural areas belonging to distinct, and to a large extent unrelated language families and groups i.e., Kashmir Valley (Dardic), Jammu Province (Indo-Aryan) and Ladakh (Tibeto-Burman).

## PLACE NAME STUDIES IN KERALA

N. M. NAMPOOTHIRY

SO FAR AS INDIA is concerned the progress achieved in the field of Toponymical Studies has been rather slow. But for a few articles published in some Journals the subject has not received the serious consideration of Indian scholars. The contributions made by scholars in Kerala may be briefly reviewed here. Out of the fifty studies published on place names of Kerala, only the major works could be discussed here and others are enlisted in the Bibliography with some notes.

Dr. Gundert in his famous Malayalam Dictionary published in 1872, has given a number of place names of Kerala. He has made use of one hundred and seven Malayalam texts for his Dictionary. It contains approximately 8,500 primary words and 10,000 secondary words. A good number of these were collected from the common folk, so that all possible dialectal variations are included. In this way, the place names also have figured in his work. Even though his treatment of names of places is historical, he has tried to give some of the derivations, specifics, generics, important shades of meanings and the tendencies like sanskritisation etc.

The Place names are included in the category of native words or what he calls *Desivarga*. Many important place names are discussed at length and a few unimportant ones are also studied on account of their peculiar nature.

After thirty years — in 1902 — K. P. Padmanabha Menon Published an article on Malabar place names. It is the first of its kind ever attempted by a Malayāli scholar. He discusses the names *Parasurama Kshētra*, *Karmabhoomi*, *Kēralam*, *Malabār* and *Malayālam* and certain names like *Putuvaipu*, (newly formed), *Ēḷikkara* (seashore), *Kaḍakkara* (sea shore) etc. In spite of the great interest shown by the author in the study of the subject, his approach was neither objective nor scientific. It seems that he gave undue importance to legends, hearsay and tribal customs and superstitions. Any way his discussion of the name *Keralam* is interesting where he expresses

the idea that the name has changed its form 'chēra' to 'kēra' by the influence of Kannada, just like *kivi* in Kannada changes to *cevi* in Malayalam. Quite recently this has been questioned by Dr. K. N. Ezhulhachan who with sufficient examples points out that the earlier form must be *kēra* and not *chēra*.

Following K. P. Padmanabha Menon, the pioneer in the study of Malbar place names, P. Rama Pisharody published an article in 1931. Compared to Menon's study Pisharody's work is more analytical. The need of a critical study of place names in Malabar was pointed out by him for the first time. He analysed a good number of place names and compared them with some place name forms of South India. He attempted to classify the collected place names into different groups. This shows his scientific approach to the subject. Topographical, artificial conditions, nature of the soil, products, notable temples, and ancient military strongholds, cultural, religious, trade centres; profession of the people and the like are the important groups he suggested. This classification is not exhaustive. He dismisses the *Paraśurāma* legend as trivial and contends that the generic 'tūr' which is widely seen in Kerala, is of Tamil origin. 'ūr' is viewed by him as a Sanskrit form in some other place. The place name suffixes *turutti* or *turuttu* are according to him, specific to Malabar. These contentions however, cannot be deemed as very reasonable. The thirty one suffixes separated by him are widely spread in Kerala. The suffixes are :

*Ūr, Paḷli, Pāḷayam, Paṭṭi, Taṭa, Kara, Turuttu or Turutti, Kōṭu, Kuḷam, Ūru, Paṭṭu, Taṭṭa, Kaḷam, Kātu, Cēri, Malai, Puṇam, Puṇa, Kāvu, Puram, Puḷa, Maṅgalam, Tora, Kaṭavu, Cira, Vaṭṭom, Pāṭam, Vāi, Kuṭi.*

Names of Koṇṅallūr, Kuṅjikuttan Tampuran, Rāmavarma Appan Tampuran, are also to be noticed here. Kuṅjikuttan Tampuran and Appan Tampuran contributed much to Malayalam literature, especially to poetry, novel and criticism. They showed much interest in the early history of Kerala. Kuṅjikuttan Tampuran's articles on Trikkana Mathilakam, one of the early Jain centres connected with the cilappatikāram, and Perumanam Grāmam (Village) which is one of the early original Brahmin

settlements, contained some historical references of these names. Appan Thampuran's notes on place names of Kerala is not published. He uses sketch maps for locating the important names of Kerala. His papers are kept in the Kerala Sahitya Academy, Trichur. Another notable scholar in this field is K. Godavarma who wrote on place names of Kerala in 1935. Even though it is only an essay on the general nature of place names, it is more scientific and exhaustive than the previous studies.

K. P. Achuta Menon's paper on Cochin place names appeared in 1939 and after four years, it was revised and elaborated in the form of a book "Place names of Cochin" which is one of the early books published on toponymy in Kerala. The article was more serious and scientific than his book. He explains his method of approach to the subject in these lines: "In some parts of the science of place names, it has necessarily to be made to rest upon guessing, the students of place names may derive consolation from Dr. Durant's dictum "most history is guessing and the rest prejudice". But this cannot be considered scientific. His statement that 'beautiful countries will always have beautiful names' is also not rational. However he does not claim his classification to be a perfect one. A number of place name suffixes are labelled by him as Dravidian and he treats them as of Tamil origin. The suffixes are *ūr*, *cēri*, *peṭṭai*, *kuṣa*, *kōṣu*, *kūṣam*, *turuttu*, *tuṟa*, *taṟa*, *kāvu*, *kulam*, *kuti* and *patti*. The statement that they "dinstinctly suggest or reveal Tamil origin" is not supported by scientific analysis. Many South Indian place name generics are compared to Cochin place names which shows the necessity of comparative study in this field. Fifty nine Place name generics are discussed precisely by him in his book after examining four hundred names.

*Ūṟ, Vāya, Cēri, Ciṟa, Maṅgalam, Pāṟa, Cōla, Paṭṭi, Puṟa, Ōram, Pāl, Māli, Ālam, Vanam, Kaṣavu.*

*Turutti, Kuṭi, Kōṭṭa, Kōṣu, Mukku, Kāṣu, Kaṣam, Peṭṭa, Paṭṭi, Aka, Āṟ, Āni, Aḷam, Voṭṭom, Iri.*

*Kuṣa, Kuṣam, Tuṟa, Piṭṭi, Taṟa, Paṭi, Kara, Kāvu, Puṟam, Aṟa, Paṟompu, Dēm, Vilaṅga, Puram, Kōṭṭam.*

*Marutam, Kuṣam, Maṅal, Neital, Pāla, Mulla, Kuricci, Kuṣam,*

*Kara, Maṭa, Tāvaḷam, Nāṭu, Ūttu, Kal.*

Here again, the author has not pointed out the dialectal variations, Sanskrit forms etc.

Although no remarkable work was done in this field for two decades, there is enough proof that this branch of study was not totally ignored. In 1944 T. Lakshmana Pillai and in 1956 T. K. Joseph wrote articles on this subject pointing out the geographical importance and the need of comparative study of place names of Kerala. The former, in his study throws light on the Geographical aspect of names like Cērtalai, Beypur, Vaikam, Putuvinu etc. For example he derives the name Cērtalai as a head land deposited by sea like Vaipu or Putuvaipu to the north of it. According to him this taluk was not in existence before 12th century A.D. Again, he points out the similarities of Travancore and Tamiṇadu place names.

T. K. Joseph in his paper discusses place name generics *Koppa, guṇḍa, gāgi, bal, ōl, kal, gol, wada, ūru, kēri, haṭṭi, kōṭe, kaṭṭi, biḍu, sāgara* and *samudra*, which are collected from place names of Karnataka. These were compared to some cognate forms in Malayalam.

Professor Elamkulam Kunjan Pillai, Professor Thirunalloor Karunakaran and some other scholars stressed the importance of place name studies for reconstructing the Kerala History. But it is to be pointed out that nobody has used this source for their studies in history.

The subject received serious attention from the scholars when Dr. Gnanamutthu, under the scholarly guidance of Dr. V.I. Subramaoniam of Kerala University, studied place names of Trivandrum district for his M. Litt, degree in 1965. Toponymy in Kerala has become a fruitful new branch of study when Gnanamuthu wrote his Ph.D. thesis on place names of Kanyakumari district, in 1972. His theses are mainly based on the principles given in the English place name Dictionary by E. Ekwall. One thousand and two hundred names are studied in his M. Litt. thesis. These are classified under three main heads, so that one can find out some general characteristics, historical and topographical 'truths'. He has made use of sketch maps and old place name forms for his study.

V.V.K. Valath published a book on place names of Kerala in 1969 and Idamaruku published his Sthalapuranas in 1972. The former work discusses the place names on some historical basis, But the latter depends merely on legends, hearsay, and superstitions. V.V.K. Valath is now doing research on place names of Kerala under the Kerala Sahitya Academy, Trichur.

Place names study in Kerala has been developing into a new branch of research since the 70's. A number of serious articles, on the subject, have been published during the last few years. Among the authors, Cirakkal T. Balakrishnan Nair, N. V. Krishna Variar, N.R. Gopinatha Pillai, M. R. Raghava Variar, M.G.S. Narayanan, Kesavan Veluthat, are to be mentioned here. Dr. K. M. George has contributed a valuable work on toponymy in 1976. His work, 'Place names of Southern India, a generic approach to toponymy' deserves special mention here. He has separated two hundred and thirty six generics from the four Dravidian languages, Tamil, Malayalam, Telugu and Kannaḍa—and concludes that the generic relationship reflects the genetic relationship between the languages under study.

A few research scholars are doing research in Kerala, Calicut, and Madras Universities on Place names of Quilon, Kottayam, Palghat, Calicut, and Cannanore Districts. Kerala State Language Institute is preparing a Dictionary of place names of Kerala. Place names of the old Venad and Place names seen in Travancore inscriptions are also being studied. This indicates a promising future for the toponymical studies in Kerala.



## A NOTE ON PLACE NAMES OF SOME PRE-HISTORIC ROCK-SHELTERS

A. P. SAGAR

WHENEVER A PLACE NAME of certain variety comes to our knowledge by one way or the other or spoken by any informant it immediately strikes our mind and compels us to work out an opinion. There are some pre-historic rock-shelters which possess some antiquarian evidence of pre-historic times. Such sites are identifiable with the help of the suffixes or the prefixes or combination of both with the stem indicating either a formidable or a religious significance. The prefixes or suffixes of such place names, where the existence of rock-shelters has been reported so far, are noticed here. Thus a focus on the categories of such place names will not only help one to explore more sites of similar nature but prepare an index also to locate such sites. The same may be useful to one who commences for the survey of such sites of similar nature. On etymological, phonological, ecological survey of such place names, we will find a kind of unity in diversity. Even if there is a phonological difference in the names of different regions on linguistic grounds in some cases the meaning and concept of place name will be the same. Certain place names are possessing a formidable sensation by which we can presume that the site should carry some miracle giving ghastly sensation. Certain place names are bearing the names of certain gods or goddesses included with some mystification, mythical sense or mythoplasm. The study of such names carry deep sense because the folklorist nominate those places by making the associations and connotations with its geographical situation, topography, orthography, ghastly appearance of the site, historical or certain religious events, happenings, activities or with the available antiquarian remains of pre-historic times existing there. In this regard Handoo has construed, 'Places need names first, the associations and connotations come later, (According to Emrich, 1972) this seems, to me, a nice but superficial way of looking at the whole issue. I would say that

associations and connotations come first then names are created for places<sup>1</sup>

To the best of our knowledge, there is no place in the world which has no name. But some times it so happens that one finds it difficult to trace any name for a place. For instance, in the case of a tomb at Dhar Mandu district, the tomb has been identified as 'A Name-less tomb', but under the name Dhar, the tomb has been protected by the Archaeological Survey of India. This means that every place is not supposed to carry the name originally given to it in ancient times. In many cases original names would have been abandoned by the following generations owing to more significant events taking place there or owing to some other reasons. Such examples of place names are quite common in rock-shelters of pre-historic times.

Here I am confining the discussion only to some of those place names where the existence of rock shelters has been reported by various scholars<sup>2</sup>. Such place names are classified into the following categories :

- (1) Those giving a formidable sensation,
- (2) relating to religious, heroes, gods and goddesses,
- (3) related to topological, geographical, mythological and mystical significances.

Category 1: Though they are funny, they supply a deep meaning directly in an objective way by creating a sense of terror to believe that the rock shelters should exist at such place. The noteworthy are *Chuḍiali Chuḍelan-Ki-dānt*. In local language the word *Chuḍelan* means a witch. The place name *Chuḍiali* is composed of *Chuḍi* i.e., *Chuḍelan* + *ali*. The suffix *ali* means a dwelling place. Thus the place where a witch or the witches live is *Chudiali*. Likewise the place name *Chuḍelan-Ki-Dānt*. The suffixing word *Dānt* in the local language means a tooth. This word is used by the local people for a protruding rock on a hill. In some villages the word 'Dānt' has been used in the name of any stone protruding out. If such a rock cave is named after a *Chuḍelen* (a witch) it means that the resident of that cave is a witch. The idea behind this is that no one should visit that place in odd hours. The local people still believe that it is the witch who prepares paintings on the rock, and it is also

believed that if the paintings are erased by some one during day time, the same will re-occur and be visible again the next day morning. The same is the story about the famous painted rock-shelters of Adamgarh, Hoshangabad district before their discovery and study. The other place names of this variety where rock-shelters have been found are *Cheel dānt*, *Doṇḍiānt*, *Karidānt*, in Madhya Pradesh.

Let us now examine the place names *Lāl putaria*, *Putarihau Pahāḍi*, *Putri Karār*, *Putaria tori* in Madhya Pradesh. In the local language the words 'Putaria' or 'Putri' or 'Putali' means a figure (a *chitra*), painted or carved on any surface. The word 'Pahāḍi' means a small hillock, the word 'Karār' a high facet of a hill. The meaning of the words 'tori' 'toriya' in Hindi dialect of rural area are used for a peak of a hillock. Thus the place name 'Putarihau Pahāḍi' gives an idea that in the hill (*Pahāḍi*) some paintings on the facets of rocks are existing. Similarly, at 'Karār' and at 'tori' or 'toriya' paintings (locally called 'putri' 'putariya' or 'putali' should exist. Existence of such human figures being spoken as 'Putri', 'Putariya', 'Putali' at a 'karār' or *pḥadi* or 'tori' or 'toriya', the secluded place creates a sense of fear in the minds of the local people of rural area even to-day.

The other variety of place names ending with the suffixes viz., 'khui', 'kho'. 'khoh', *tol*, *jhar*, or *jhari*, *gad*, combined with the names of any animate or inanimate also create a sense of terror in one's mind. In central India the meaning of the words viz., *khui* is a small but deep cave, *kho* or *khoh* a deep cave, *tol* a huge piece of rock lying on an apex of a hill, *jhar* or *jhari* a dense forest. In this variety of place names *kalaji-ki-khui*, *karab-ki-khai*, *Billi khoh*, *Gidgād*, *Bagjhari*, *Amjhari*, *Neel jhari*, *Pan jhar*, *Maru-tol*, *Gadaria tol* in central India are noteworthy where a number of rock-shelters with pre-historic paintings are existing. The concept of the place name for example *Kalji-ki-khui* is explicable as under: The word 'kal' in local Hindi language is spoken for a god of death. The place known as 'Kalji-ki-khui' is a place where the god of death resides in a small deep cave i.e. 'khui'. Accordingly the place 'Billi Khoh' is a cave (*Khoh*) where a cat (*Billi*) resides. This may be an idea of a ferocious cat. The other place with rock-shelters is known

as 'Gid-gād' which is consisted of two words. One 'Gid' and other 'Gād'. In local Hindi language the word 'Gid' is spoken for an eagle and the word 'Gād' is spoken for gum (Viscid secretion of some trees and shrubs). The substance which possesses adhesive property. Hence the idea in the minds of local people should have been that a dreadful eagle or eagles would attack and catch a man if he visits that place. The word 'Jhāri' or 'Jhār', means the place where dense bushes or clusters of trees forming a thick jungle are existing. As an example a place where rock-shelters are existing is called 'Bāghjāri', the concept of which is that a jungle where a lion lives. The word *Bāg* (i.e. *Bāgh* or *Vyāghra*) is locally spoken in Hindi for a lion. Likewise 'Pānjhār' a land of forest where the bushes of betel plant creeper exist, 'Āmjhāri' a thick jungle of mango trees. 'Nil jhāri' a jungle where number of 'Nil gāya' live. The place 'Māru tol', may perhaps means that a colossal rock where 'Māru' a tribal deity as spirit resides. 'Gadaria tol' may probably mean a huge hill rock where some incident connected with some shepherded might have occurred in olden days. In view of all the suffixes discussed above, it is emphasised that the place names spoken included with, such suffixes creating a formidable sensation, indicate, that at such places pre-historic rock shelters with paintings may exist.

Category No. 2: The names of places where rock-shelters in general exist are either suffixed or prefixed by the names of gods, goddesses or any other religious conceptual names. Regarding the place names falling in this category, I feel that the names of these places earlier, most probably were given to the sites of rock-shelters in a way similar to the names as have been discussed in the first category and in later times those places would have been nominated by the association and connotation of religious names. Evidently it can be presumed that to the time the places of rock-shelters remained unfrequented by the later man, the names of those sites would have been related to the rock-shelters but later on when such unfrequented part of forest land, would have been free from carnivorous animals and the dense forest could have been won over by the people in the minds of whom a sense of religion was fully germinated, those

places probably were nominated with a combination of religious conceptual names or the names of gods and goddesses. As a matter of fact the formidable sense and superstition of a man is a responsible factor for the development of the religious sense in his mind. As a passing reference, it can be mentioned here that in ancient times when the man found himself completely weak and failure to win over the nature, he personified various elements of nature in the form of gods and goddesses and began to worship. To illustrate this point it can be asserted that when fire, wind, rains etc., could not be found within man's control, he personified them as '*Agnidēvā*' '*Varuṇa Dēvatā*' and '*Indra Dēvatā*' respectively. Like wise when he found that one's death, birth and protection were beyond his control he personified these powers as the God of death (a destructor) i.e. *Shiva*, the God of birth (a constructor) i.e. *Brahmā* and the God of protection (a Protector) i.e. *Viṣṇu*. Similarly other counter powers were recognised as *Saktis*. Each *Sakti* was recognised as the goddess a consort of each God. Accordingly the place of above for such gods and goddesses was always selected by man at a solitary place which was not easily frequentable by every one during odd hours. Amongst such places this set of places where the rock-shelters are existing, were the best suitable, owing to the same idea, the places were re-nominated after the names of the gods and goddesses of various cults—'*Saiva*' '*Vaiṣṇava*' and '*Sākta*' viz. '*Mahādevapāni*', '*Gopisar*' (*Gupteśwar*), '*Mrigannath-ki-toḷ*', '*Mahādeva zhiri*', '*Jaṭśankar*', '*Shivagriha*', '*Mahādeo Dhāko*', '*Narsimha Jhār*', '*Ramgiri*', '*Rāmchajja*', '*Rām-kunda*', '*Chitrakūṭḍa*'.

The place names of table III fall in category 3 the suffixes which play vital role in delivering the geographical location and topographical nature of the land. Such significant suffixes are for example, '*Pathāri*' or '*Pahāḍī*', '*Khoḥ*' or '*Kho*', '*Guphā*', '*Pahār*' or '*Pahāḍ*', '*Ghāṭ*', '*Ghāṭak*', '*Ghātla*', '*Ghāt*', '*Kunda*', '*Kundā*' '*Natā*', '*Chā*' '*Chajjā*', '*Khui*', '*Khāl*', '*Shilā*', '*Dant*', '*Karād*', '*Karār*', '*Kōthari*', '*Jhāri*', '*Tekri*', '*Tokri*', '*Guddā*', '*Malai*', and '*Kallu*'. All these suffixes combined with any names of individuals, names of gods or goddesses or animals or any conceptual name convey different meanings and

explain the topographical nature and geographical positions. The word *Pathāri* in local language means rocky area, whereas the word '*Pahāḍi*' gives the meaning of a hill. So far as the words '*Khoh*' or '*Kho*' and '*Guphā*' mean the deep cave shelter '*Pahār*' and '*Pahāḍ*' are the local names for mountain. The words like '*Ghāt*' and '*Ghātla*' or '*Ghātaka*', oblique facet of the mountain valley or any oblique facet of mountain on a horizontal plane. The facet of hillock is called '*Ghāti*' in the local language. The words '*Kund*', '*Kunda*' mean a deep ditch in the hill or on the ground and '*Nālā*' a stream. The words '*Chaj*' or '*Chajja*' are used for the protruding rocks of a hill looking as if hanging with one end attached to the hill. The words '*Guḍḍa*' and '*Malai*', are used in Karnataka as the names of a hill and mountain respectively. The word '*Kallu*' in Kannada means a rock. The names of table III combined by the suffixes as discussed above also give an idea that pre-historic-Rock shelters may occur at the places of such names. The other variety of names are related to historical and modern names suffixed or prefixed by any of the affixes discussed above. The rock-shelters can also be located at the places of similar nature.

Thus in brief the efforts have been made to bring the facts together. Yet I feel it may not profess to be a systematic study with the help of the material available with me. But I believe it certainly provides an elementary lexicon to inspire a scholar of onomastics of rock-shelters. If any scholar works on this subject, it can again be emphasised by way of positive advice to him and stressed that he will have to use his eyes, because by using his eyes even superficially in connexion with this subject it will be found that the Indian ethnography is burdened with a formidable load of words derived from the successive stages of his study and general conversation the absolute terms as we have seen in this paper are just as much current coin as the newest. This indiscriminate vocabulary gives the earnest beginner a sense of being totally out of depth. But his eyes can drastically simplify the picture for him if he visits the sites under review. Thus by making a regionwise study a perfect lexicon, after collecting indexing and analysing. These place names, will be brought to the hands of the scholars, it will become more

easy for the future generation to locate the sites of rock-shelters in India and a horizon of the pre-historic man on the sequence of culture, their migration, cultural expansion and psychological mysteries will be revealed. There are possibilities of new and different shades of meanings of the place names of rock-shelters (regionwise in India, presently unknown) being discovered, which would reveal the hidden treasure of human knowledge of a particular age.

## THE ORIGIN OF THE PLACE NAME MANTRALAYA

VENKATESHA

THE STUDY OF TOPONYM is very much important in reconstructing the history of Ancient India. Of late it has attracted the great attention of scholars.

The place-name Mantrālaya as it is called at present was formerly in Ādōni taluk of Bellary District<sup>1</sup> and now after the re-organisation of the states it is situated in Yemmiganūr taluk of Kurnool District, Andhra Pradesh.

An attempt is made in this article to furnish the epigraphical as well as the legendary evidences to show how the present place-name of Mantrālaya is formed.

This place has a long chequered history of its own not only from the point of view of spelling its name in different forms on the evidence of the available epigraphs belonging to the Rāshtrakūṭas, the Chālukyas and the Vijayanagara rulers from 894 A.D., but also as a religious centre for all the creeds in general and Vaishṇavas in particular. During the rule of the Rāshtrakūṭa king Krishṇa II (880-915 A.D.) i.e. in 894 A.D., this place had been referred to as Mañchāḷe.<sup>2</sup> It is stated to have been situated in Sindhavaḍi-1000. This place was, at that time, given as a *sthiti* to Sivenāyaka by *Mahāsāmanta* Kaṇṇa, a feudatory chief of the Rāshtrakūṭas. Second reference to this place appears only after a gap of 248 years in a record<sup>3</sup> dated 1142 A.D., wherein it is referred to as Mañchālu-36. It is very interesting to observe here that this Mañchālu had been raised to the level of a sub-division.

From the record<sup>4</sup> dated 1515 A.D. we will come to know that this has been, known as Pārumañchāla which was given as a gift to the god Mallikārjuna of Śrīśaila in the year 1513 A.D. by the Vijayanagara king Krishṇadevarāya (1509-30 A.D.) *Pāru* a prefix before the name mentioned in this record is noteworthy. The definite meaning of this *pāru* cannot be ascertained<sup>5</sup>. This assumption holds good in this connection for there is a place-name called Chikka-mañchāla (chikka = small) nearby. Therefore the prefix *pāru* (mistake for pēru < piriya = big) is affixed to



Mañchāla just to differentiate it from Chikkamañchāla, which according to the present record existed before 1513 A.D.

The study of the local legend apart from the epigraphs also helps us to know how Mañchāle of the 9th century A.D., took its final form into Mantrālaya probably in last quarter of the 17th century. Two points can be gathered from the local legend.

1. It is a well known fact from the existence of a temple in this place wherein an image of a goddess called Ellamma is worshipped. By the side of this temple an inscription referred to earlier was found. The same goddess in course of time came to be known as Mañchālamma before the second half of 17th century.

2. Rāghavēndratīrtha<sup>6</sup> (1624-71 A.D.) is said to have acquired this place as an *inām*<sup>7</sup> from the governor of Ādōni, Siddi Masud Khān (1662-87 A.D.) as a token of his reverential gift to this pontiff in the middle of the 17th century. He is stated to be an ardent worshipper of Rāma and he is one of the greatest *gurus* among the successors of Madhvāchārya<sup>8</sup> (1238-1317 A.D.) an expounder of Vaishṇavism throughout the country.

From the above two facts, it is clear that the place name of Mañchāle of the 9th century A.D. after its variants shaped into Mañchāla probably after another name of the goddess Ellamma. Again that Mañchāla has been changed completely into Mantrālaya i.e., Mantra-ālaya meaning 'the abode of meditation' after the dwelling of the famous Vaishṇava saint referred to above at this place during the second half of 17th century.

It is very interesting to note that due to the great popularity of the place-name Mantrālaya in South India the station name Tungabhadra also changed into Mantralayam Road, which is one of the railway stations on the Madras Bombay route.

**Notes and References**

1. List of villages of the Madras Presidency, p. 67.
2. *S.I.J.*, Vol. IX, part I, No. 55.
3. *Ibid.*, No. 240.
4. *Ibid.*, part II, No. 500.
5. *Ep. Ind.*, Vol. XI, p. 230 ff. No. 5.
6. *MAR.*, 1944, p. 154.
7. Madras District Gazetteers-Bellary (1916), p. 204; for further details about Rāghavēndraswami, see p. 213.
8. *Ep. Ind.*, Vol. p 263.

## ON THE NAMES "BHARATA" AND "NANDIKESHVARA" AUTHORS OF TREATISES ON NATYA

HEMA GOVINDARAJAN

IN THE VAST STAR-STUDED canopy of literature on the arts of Music, Dance and Drama, several stars have twinkled from the earliest of times. These stars have served as guiding lights which have shown the way through those dark impregnable periods when there appeared an eclipse in intellectual thought which prevented a reconstruction of the history of the technique of the arts of music and dance as they existed in the earlier centuries. These treatises which elaborately codified the tenets helped to gauge, not merely the quality of the arts, but they also served as guide-books for the later centuries of artistes, and helped them to comprehend this living tradition besides trying to further it. The *Nāṭyaśāstra*, the *Saṅgita Ratnākara*, the *Saṅgita Upaniṣad Sāroddhāra*, the *Mānasōllāsa*, the *Saṅgita Samaya Sāra*, the *Nṛtta Ratnāvali*, the *Abhinaya Darpaṇa* and the *Nāṭya Darpaṇa* are just to mention a few of the treatises that were written on the subject. Most of the treatises give specific details regarding their authorship and patronage. Thus the *Saṅgita Ratnākara* has been written by *Sārṅgadēva* who was patronised by the Yādava King Siṅghaṇa of Deogiri,<sup>1</sup> while the *Nṛtta Ratnāvali* is the work of Jāya Senāpati, the Commander of the Elephant Forces of the Kākatīya King Gaṇapati of Warangal.<sup>2</sup> These details are important for they throw much light on the background in which these arts developed and flourished, the patronage given to them, and the calibre of the people who wrote them etc

The earliest extant treatise on the subject is the *Nāṭyaśāstra* which has been attributed to Bharata. In its present recension it has been dated as not later than the third century A.D.<sup>3</sup> It goes without saying, however, that the art of dancing is as old as the civilisation itself! Although Pāṇini mentions the *Nāṭyasūtras* of Śilālin and Kṛiśāśva,<sup>4</sup> they are not available anymore and the *Nāṭyaśāstra* has been considered to be a manual of primary importance on the subject. Much controversy exists about the

author of this Magnum Opus, regarding his date and other details. The treatise is encyclopaedic in nature dealing with almost all aspects of stage-craft including dancing, singing, construction of theatrical halls, stage decorations etc. The enormity of the work gives the impression that it cannot be the work of just one savant named 'Bharata'. Further, the data that has been handled in this text appears to be too extensive to be embraced within the academic adeptness of just a single scholar. Similar incertitudes can be felt even as the style of the work goes. The Sanskrit and the Prakrit that has been used, the metres that have been utilised show periodical variations indicating that the data must have been collected not within a span of a few years, but probably during the course of several years (even a century or two :). The treatise cannot be the work of one life-span. It therefore may be of interest to put forward different interpretations regarding 'Bharata' — the supposed author of the *Nāṭyaśāstra*.

The text itself introduces Bharata as a pious and learned sage, thoroughly versed in the dramatic art and who expounds its principles at the behest of the other enlightened sages.<sup>5</sup> This Bharata claims to have received his training in the art from Lord Brahma Himself<sup>6</sup> and with the help of his hundred sons he planned out the proper execution of its tenets in order to produce a dramatic spectacle.<sup>7</sup>

The above interpretation suggests that there exists indeed, an entire 'Romance of Creation' about the text as also about its author. Bharata could not have possibly had hundred sons. These sons must evidently have been his compatriots or even his predecessors who assisted and guided him in this task of codification. In fact, amongst the names that have been listed, those of Śilālin and Kṛiśāśva who have been referred to much earlier by Pāṇini as authorities on the dramatic art are also included. The attempt at attributing a divine origin for the art could probably have been to guarantee it with a better social sanction for it is a well known fact that everything which had divine connections automatically had the approval of the society. It could also be possible that the codifier of this text must have witnessed artistes of unusual perfection and performances of excellence. Therefore the authorship of *Nāṭyaśāstra* being

ascribed to Bharata appears to be not a viable proposition.

The name 'Bharata' itself invites several conjectures. The Indian lore speaks of several Bharatas. The Rāmāyaṇa mentions a Bharata who was the brother of Rāma. Sanskrit literature mentions a Bharata, the son of the celestial nymph Śakuntala and King Dushyanta. Tradition goes that it was after this King that this country was named as Bhārata. The Jaina scriptures speak of a Bharata, the brother of Bāhubali. It is however certain that none of these Bharatas are the authors of the *Nāṭyaśāstra*, for, this author has been described as a 'muni' or a sage. The epithet 'muni' qualifying the name Bharata could have been inspired from the Prakrit root 'muna' meaning 'to know' and therefore it has been used here to designate Bharata not as a sage (in its Prakrit connotation) but as a person who knows deeply and who has analysed carefully the secrets of this intricate art. In course of time, so popular had this art become and so revered its author, that the arts of music, dance and drama soon came to be known as 'Bharataśāstra' after the name of the person believed to be its progenitor. The *Nāṭyaśāstra* also became the model which inspired all the later treatises on the subject and often the name Bharata is quoted by these later authorities. Gradually, the individuals who achieved maximum perfection in this art were also called as Bharatas and the entire community of singers, dancers, performers and actors were called by this name.<sup>8</sup> These Bharatas were evidently experts in the art but were probably looked down upon by the society due to their inferior origins or their degrading connections. There could be a possibility that it was this community of artistes with the desire to codify the rules of their profession, who worked together and compiled and collected all details regarding prevalent practices and presented them to the academic world in the form of a treatise. The vastness of the subjects tackled indicate that this codification process continued for at least some generations of these Bharatas and since it was the fruit of the combined efforts of several adepts, it seemed honourable enough that the name 'Bharata' was given as its author (for indeed each was a Bharata!). In this way the work as well as the workers maintain their identity—if not a specific identity,

most certainly a categorical identity. The suffix 'muni' that was attached to the name could imply both of the following :

(a) having a Prakrit connotation in the sense of 'knowing' as mentioned earlier.

(b) in its Sanskrit connotation implying a 'sage' or a 'revered one'. The Bharatas who were probably refused a position in the society sought to improve their status by attributing the authorship of their work to a sage (Brahmin) thus pleading for public approval.

In the modern era of today, the word 'Bharata' is used to mean the art of dance in particular, and one of the contemporary classical dance styles is called as 'Bharata Nāṭya'. Exponents of this style of classical dancing claim to be authentic to the tenets as prescribed in the *Nāṭyaśāstra* of Bharata-muni. This however cannot be accepted as true for, there hardly exists much affiliation between the technique of this dance form and that which has been codified in the *Nāṭyaśāstra*. In its present day connotation the word 'bharata' has been broken up thus : 'Bha' for 'bhāva' (aesthetic expression), 'Ra' for 'rāga' (musical melody) and 'Ta' for 'Tāla' (rhythmic time measure) three important aspects which constitute the very essence of any dance form.

The name 'Nandikēśvara' has been associated with two treatises on dance—the *Abhinaya Darpaṇa* and the *Bharatārṇava*. The *Abhinaya Darpaṇa* is actually considered to be an abridgement of the *Bharatārṇava* and even to this day it is one of the most popular manuals which treats the *Āṅgika-abhinaya* aspect of dancing. In some occasions it agrees with the prescriptions of the *Nāṭyaśāstra* although there are several instances when the two texts differ<sup>9</sup>. Being mentioned by Śārṅgadēva it evidently means that it is a pre-Ratnākara text. Since it refers to Bharata on several occasions, even attributing him to be the first mortal who learnt this art,<sup>10</sup> it is essentially a post-*Nāṭyaśāstra* text. A similar veil of mystery and doubt is cast around the author of this work and his origins. The name 'Nandī' or 'Nandikēśvara' is frequently met with in the ancient lore. Nandī is the *Vāhana* (courier) of Lord Śiva. In the *Liṅga Purāṇa* Nandī is described as the chief attendant of Lord Śiva.<sup>11</sup> This same name features

in connection with other works having no direct bearing on the art of dancing like for instance, *yōga*, *tantra*, *kāmasūtra*, and *Pūrya Mimāmsā*.<sup>12</sup> Works on *Tāla* and *Rasa* which are not available any more have also been attributed the authorship of Nandikēśvara. Śārṅgadēva testifies that Nandikēśvara was an authority on *Saṅgīta* and therefore it is possible that he could have written treatises on *Tāla* and *Rasa*. However, except for the *Abhinaya Darpaṇa* and the *Bharatārṇava* no other work of this erudite scholar exists. These treatises reveal no details regarding their author. It therefore is an arduous task to establish his identity. Nandikēśvara is described as dwelling on mount Kailās and as a well versed person in the laws of dancing.<sup>13</sup> Some scholars have identified him with Taṇḍu, the attendant of Lord Śiva who taught the rules of the *Tāṇḍava* aspect of dance to the world.<sup>14</sup> However all these are but conjectures with no definite proof of authenticity. From the name 'Nandikēśvara' only a couple of facts could probably be broadly ascertained :

- (a) The name indicates that the writer was a devotee of Lord Śiva.
- (b) The worship of Nandi being more popular in South India, it could be possible that this writer hailed from these southern regions.

Keeping in mind the considerations mentioned earlier it could be suggested that these two treatises being relatively smaller in size and less prolific in data were the works of a single individual. He too must evidently have been a Bharata i.e. one who is an expert in the art. Unwilling to attach any stigma to his work he probably preferred to pass it off under a more respectable and venerated name—that of Nandikēśvara for this would automatically guarantee its acceptance. Being a devout Śaiva, he used the name of one of Śiva's attendants which also served as a means of propitiating his God.

'Bharata' and 'Nandikēśvara' have become household names to the community of dancers. Their invaluable contributions have created for them a revered niche in the world of art. This is an attempt to put forth different interpretations which could in some way reveal the identity of these experts who have contributed in no small measure towards the scientific codification of this art.

**Notes and References**

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3. Kane P. V. *History of Sanskrit Poetics*, p. 47.
4. *Aṣṭhādhyāyī of Pāṇini*, IV. 3. 110-111.
5. *Nāṭyaśāstra of Bharata* ed. Ghosh M. Vol. I., 1.25.
6. *Nāṭyaśāstra* I. 24.
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8. Williams M., *Sanskrit—English Dictionary*, p. 747.
9. See the Manuscript used in the translation *Mirror of Gesture* by Coomaraswamy A.K. and Duggirala G.K., p. 13.
10. *Abhinaya Darpaṇa* of Nandikēśvra ed. Ghosh M., 2.
11. Gopinatha Rao T.A. 'Elements of Hindu Iconography' Vol. II. Part II. pp. 455-459.
12. *Abhinaya Darpaṇa*. Introduction, p. 30.
13. *Mirror of Gesture*, p. 13.
14. *Abhinaya Darpaṇa*. p. 31.



## FLORA FROM PLACE NAMES IN INSCRIPTIONS FOUND IN MAHARASTRA\*

MALATHI MAHAJAN

WE may now pass on to place names from herbs, shrubs, grasses and creepers which are not many. There is only one name derived from a herb in the undated record of Chalukyas of Bādāmi and one after a shrub in the record of Ś. 930 of Chālukyas of Kalyāni. Three names after grass in the grants dated Ś. 662, Ś. 961, and Ś. 1195-1199 of Chālukyas (B) Śilāhāras and Pandharpūr inscription respectively suggest that people were aware of different varieties of grass. There are nine names after creepers. Of these two names are from record of Ś. 622 of Chalukyas (B) and of Ś. 730 issued by Rāshtrakūṭas denote cluster of creepers, one in the record, dated Ś. 961, of Śilāhāras suggests the extreme point of creeper, while three names in the record of Kalachuris, dated KE. 347 and the Kadamba plates. of Ś. 993 are after the creeper in general. Name beginning with the word *latā* is only one and is found in the grants of Chālukyas, Rāshtrakūṭas, Yādavas, Raṭṭas and in record of King Goṅka, dated Ś. 411, 866, 1008, 1049, 1180, 1131 and 1045, respectively. Only three place names give specific names of creepers, one of them being from Chalukya record of Ś. 411 and two from Rāshtrakūṭa record dated Ś. 136.

<i>Herb</i>	— Maḷavura <sup>24</sup>	NI
<i>Shrub</i>	— Koddasi <sup>25</sup>	Khodsi, Kolhapur Dt.
<i>Grass</i>	— Chiprarulaṇa <sup>26</sup>	Chiplūn, Ratnagiri Dt.
	Muñjavaligrāma	Wagh Muñjavali, Thane Dt.
	Sejavalā <sup>27</sup>	NI
<i>Creeper</i>	— Baḷḷavaḷḷi <sup>28</sup>	Wullawul, Ratnagiri Dt.
	Pallitavāḍa <sup>29</sup>	Palkhēḍ, Nasik Dt.
	Vallisikā	Valasa, Aurangabad Dt.
	Valḷiyapura	NI
	Kuḍisavarāgrāma <sup>30</sup>	Kudsavara, Thane Dt.

\* Continued from Volume III. (pp.25-38) of the Journal.

<i>Latā</i>	-- Latalaura, Lattalaura, Lattalaura, Lattanaurapura, Laṭṭalaura, Lattanura, Lattanura, Laṭṭivāḍa	) Lātūr, Osmanabad Dt. ) ) Latavāḍe, Kolhapur Dt.
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*Specific names of creeper*

Aggavaliyānagrāma	NI
Davanavalligrāma	Danoli, Kolhapur Dt.
Kataravalli	Katarval, Nasik Dt.

Besides these places situated in between the natural groves there were some which acquired name from garden or plantation. While some of these place names begin with the word *bāga*, some end with the term *vāṭa*, *vāṭaka* *vāṭika*, and some with *wāḍa*, *wāḍi*, *wāḍe*. In Marathi the word *bāga* represents garden. According to Monier Williams words *vāṭa*, *vāṭaka* and *vāṭikā* indicate temporarily enclosed place such as garden, plantation or an enclosure of village consisting of boundary trees. The terms *wāḍa*, *wāḍi* and *wāḍe* seem to have been derived from *vāṭa* *vāṭaka* in Sanskrit. In Marathi *wāḍi* signifies a garden plot of fruit trees and vegetables. Some times it also denotes a cluster of hutments near cornfield or garden. The nature of such places is suggested by the first part of the place name. Thus, while some of these places were situated near water, some were named after occupants and some were named after popular deity or ruling king. In course of time these places were developed into villages.

Place names beginning with the word *bāga* are four. One of these is form undated Kolhapur record of a Chālukya king of Kalyāṇa, one from Śilāhāra record of Ś. 1965 and two from undated Wafale grant and Bāgēhaḷli charter of Ś. 1139 issued by Yādava king.

Places with suffix *vāṭa*, *vāṭaka*, *vāṭikā* are twenty. Of these only two place names end with the word *vāṭa*. One each of these is mentioned in Rāshṭrakūṭa record of Ś. 882 and in the inscription of Ś. 978 issued by certain Dantidurga. Of the twelve place names with suffix *vāṭaka* three are from records of Vākāṭaka Pravarasēna II, issued in his 2nd, 11th and 18th

regnal year, and one each is mentioned in the records of Svāmidāsa of KE. 67, Chalukya grant of 6th century A.D., Muṇḍa record probably of 6th century A.D. Rāshṭrakūta inscription of Ś. 722, Śilāhāra grant of Ś. 1083 and Chālukya inscription of Ś. 1182. Such place names were also known during the Yādava period. We have three names of this type in their records of Ś. 1172 and 1176. A place name with double suffix, *vāṭaka-grāma*, referred to in the inscription of Chālukya king Maṅgalēśa, issued in his 12th regnal year, suggest that the *vāṭaka* was developed into *grāma* and thus has both the suffixes.

Place names with suffix *vāṭikā* are only five. Two of these are mentioned in undated record of a Vishṇukūṇḍin King, and one each from records of Rāshṭrakūṭas of Mānapura issued in 5th century A.D., Śilāhāra of Ś. 1182 and Yādava of Ś. 991.

Place names belonging to third group denoting garden seem to be more popular than those mentioned earlier and we have fifty place names in this group. Of these thirty six names have suffix *vāḍa*. The place Vaḷivaḍe appears to be very popular during the Śilāhāra reign and occurred in nearly eight inscriptions issued by the Kings of this dynasty. We have four names from Chālukya records, dated Ś. 411 and Ś. 664, ten from Rāshṭrakūṭa inscriptions of Ś. 675, 692, 729, 730, 836 and 15th regnal year of Avidhēya, four from Chālukya record of Ś. 930, 942 and one Chikurde plates of probably Ś. 1076. There are twelve names of this group found in Śilāhāra records. Of these only one is mentioned in the grant of Ś. 971 issued by Śilāhāras of north Koṅkaṇa and eleven are found in the inscriptions of Śilāhāras of Kolhapur of Ś. 983, 1032, 1037, 1048, 1065, 1104 and 1112. One Kalachuri record mentioning the place name with the word *vāḍa* is issued in Ś. 1193. Two inscriptions of Yādavas, giving place names with suffix are of Ś. 1172 and 1176 and one record of Saṅgama dynasty of Vijayanagara is of Ś. 1335. Besides, two private charters, one dated between Ś. 1195-1199 and one dated Ś. 1221 refer to place name with this suffix. Kalvan plates of Paramāra Yaśovarman mentions the place name with double suffix *Vāḍagrāma* which is found in the records of other dynasties too. The suffix *vāḍe* does not appear to be much popular and there are only six names with this suffix. These are

found two each in the records of the Rāshtrakūṭas dated Ś. 675 and those of the Saṅgama dynasty of Vijayanagar dated Ś. 1324, and one each from the records of the Kalachūri kinds of Ś. 1093 and the Yādava. Similarly the suffix *vāḍi* is associated with nine place names only. Of these one is from the Rāshtrakūṭa record dated Ś. 675, three from the Chāsukya grants of 1079, 1099, 1122. and 1130 A.D. two from the Ydāava inscriptions of Ś. 1177 and 1232 and three from the Pandharpur inscription dated between Ś. 1195-1199.

<i>Bāga</i> — Bāgavi	Bāvi, Sholapur Dt.
Bāge	May be Bāgēvāḍi, Sangli Dt.
Bāgi	NI
Bāvugēhaḷḷi	Bāgēhaḷḷi. Sholapur Dt.
<i>Vāṭa</i> — Chiñchavāṭa	Chiñchvāḍ, Kolhapur Dt.
Khoggavāṭa	Khakurdi, Nasik Dt.
<i>Vāṭaka</i> —Āmravāṭaka	Amboḍ or Ambada, Nasik Dt.
Āmravāṭaka	Ambāḍ, Ratnagiri Dt.
Bonthikāvāṭaka	Bothad. Wardha Dt.
Ḍombilvāṭaka	Dombivali Thane Dt.
Kurukavāṭaka	Kurukvāḍe, Dhule Dt.
Lonavāṭaka	Lonāḍ, Thane Dt.
Mañjaravāṭaka	Mañjarde, Satara Dt.
Pavarajjavāṭaka	Parasvāḍa, Bhandara Dt.
Pravareśvarashaḍvi- mśati-vāṭaka	NI
Talevāṭaka	Telegaon, Amaravati Dt.
Terrovāṭaka	Tervan, Ratnagiri Dt.
Valmika-Tallavāṭaka	Talvāḍ, Khurd Jalgaon Dt.
<i>Vāṭakagrāma</i>	
Kuṇḍivāṭakagrāma	Kūṇḍi, Ratnagiri Dt.
<i>Vāṭikā</i> —Belavāṭikā	Belvāḍe, Satara Dt.
Kolivāṭika	Kolvāḍe, Satara Dt.
<i>Vāḍa</i> — Ādityavāḍa	Aitavāḍe, Sangli Dt.
Arasiyavāḍa	Alas, Kolhapur Dt.
Athakavāḍa	Atkali, Akola Dt.
Baḷeyavāḍa	Balevāḍi, Kolhapur Dt.
Bandavāḍa	Bandōḍe, Goa region
Bheṇḍevāḍa	Bhendwade, Kolhapur Dt.

Boppeyavāḍa	Maybe Akkalkhop, Sangli Dt.
Garlgavāḍa	Ghanvāḍe, Kolhapur Dt.
Hāḍalivāḍa	Hasūr, Kolhapur Dt.
Kannavāḍa	Kanvāḍ, Kolhapur Dt.
Karandivaḍejaphita- deūlavāḍa	Karañjvāḍe and Dewarde, Sangli Dt.
Kopparavāḍa	Koparḍe, Kolhapur Dt.
Kuḍaladāmavāḍa	Danwār or Danvāḍ, Kolhapur Dt.
Laṭṭivāḍa	Latavāḍe, Kolhapur Dt.
Maṅgalivāḍha	Mangalvāḍhe, Sholapur Dt.
Moḷeyavāḍa	Malevāḍa, Kolhapur Dt.
Nivivāḍa	Nivāḍe, Kolhapur Dt.
Pallitavāḍa	NI
Pāṇivāḍa	Pandare, Kulaba Dt.
Pimpalavāḍa	Tarupimpalvāḍi, Aurangabad Dt.
Sāmarivāḍa	Sāvarḍe, Kolhapur Dt.
Seleyavāḍa	Seloshi, Kolhapur Dt.
Tiravāḍabiḍa	Tirvāḍe, Kolhapur Dt.
Vaḷayavāḍa	Valivāḍe, Kolhapur Dt.
Vālagavāḍa	Balagavāḍe, Sangli Dt.
<i>Vaḍagrāma</i>	
Arjunavāḍagrāma	Arjunvāḍa, Kolhapur Dt
Baliyavāḍagrāma	May be Balgavāḍe in Sangli Dt.
Chikalavāḍagrāma	Chikurde, Sangli Dt.
Hathāvāḍagrāma	Hatna, Nasik Dt.
Khanuvadāgrāma	Khanivāḍe, Thane Dt.
Koṃnijavāḍagrāma	Konvāḍe, Kolhapur Dt.
Kuṇṭhavāḍagrāma	Kuntavāḍa, Kolhapur Dt.
Sāviniyāḍagrāma	NI
Talavāḍagrāma	Talvāḍ, Nasik Dt,
Tiravāḍagrāma	Tirvāḍe, Kolhapur Dt.
Vallavāḍagrāma	Valivāḍe, Kolhapur Dt.
<i>Vaḍe</i> —Aitavāḍe	Aitvāḍe, Sangli Dt.
Āṭhavāḍe	NI
Mañjaravāḍe	Mañjarḍe, Satara Dt.

	Māmsaravāḍem	Mansarde, Goa Region
	Saṅambaḍe (vāḍe)	Sunburra, Sangli Dt.
	Vilvavāḍe	Bilvāḍi, Kolhapur Dt.
<i>Vāḍi</i>	—Ādrupavāḍi	NI
	Avaravāḍi	Awarala, Nanded Dt.
	Gaṇēshawāḍi	Near Himpelgaon Oosmana- bad Dt.
	Piṃpalavāḍi	Phulpimpalgaon, Bhir Dt.
	Rūpavāḍi	Rupal in Chanda or Rupadi in Akola Dt.
	Suravāḍi	Surwāḍi, Parbhani Dt.
	Uvātyalevāḍi	NI
	Vitahavāḍi	NI

*Vāḍigrāma*

Deivāḍigrāma	Devāḍi, Sholapur Dt.
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Sometimes *vāḍa* was written as *vāra*. There are four place names with the suffix *vāra*. Of these two come from the Rāshṭra-kūṭa records of Ś. 732 and Ś. 848 and two from a Raṭṭa inscription dated Ś. 1124.

<i>Vāra</i>	—Bahulāvāra	NI
	Bheṇḍevāra	Bhendvāḍe, Kolhapur Dt.
	Bummunvāra	NI
	Himnguvāra	NI

This it seems that some portions of the districts mentioned above were covered with some type of gardens and people were living in them. Areas covered with such plantations existed in large number in Kolhapur, Sangli, Sholapur and Nanded districts. Places which are mentioned with suffix *vāḍa*, in some inscriptions and with the double suffix, '*vāḍa—grāma*' in some other inscriptions e.g. Tiravāḍabiḍa, Tiravāḍagrāma, Valāvāḍa, Vallavāḍagrāma, definitely show that these habitations were later developed into villages and obtained the double suffix in course of time.

These gardens must be producing fruits and vegetables flowers in a considerable quantity. Some were known in ancient times for quantity or quality of a particular fruit or vegetable and hence we have some place names related to fruits, vegetables and flowers. It appears that people were quite familiar with fruits

like wood-apple, *panasa* (jack fruit) grapes, mango, jujbee, pomogranate, etc. There are three places named after wood apple (*kanta*). Of these one each is mentioned in the an undated record of the Chālukya dynasty, in Paṇḍharpūr inscription (dated between Ś. 1195-1199,) and the Maṅgalvēdhē charter of Ś. 1204. There is only one place named after *Panasa*. It is from the Chālukya record of Ś. 720. The only name after grapes is found in the Rāshtrakūṭa record of Ś. 733. Though there are many names related to mango tree, there is only one derived from mango fruit. It is from the Ambe inscription of Ś. 1066 issued by king Udayāditya. Similarly there is only one name after *āmalaka*. from the undated Chikurde plates of Chālukyas of Kalyāṇa. Four places named after jujbee are found in one Rāshtrakūṭa record of Ś. 663 and three are mentioned in seven records of Chālukya dynasty. Of these seven records one is undated, another is dated in Ś. 972 and five charters<sup>81</sup> are dated between 1078-1138 A.D. The only place named after pomogranate is from the Rāshtrakūṭa grant of Ś. 690.

Kaviṭha	Kavitagaon, Sholapur Dt.
Kaviṭhem	Kvathe Mahakal, Sangli Dt.
Kaviṭhi	Kvathe, Aurangabad Dt.
Panasa	Palus, Sangli Dt.
Ambā	Ambejogai, Bhir Dt.
Āmalakagrāma	NI
Badarikā	Khultabad, Aurangabad Dt.
Borevali	NI
Borigāve	Borgaon, Nanded Dt.
Erige	Yergi, Nanded Dt.
Dāḍigagrāma	Dalimba, Pune Dt.

Turning to the vegetables known in ancient times it appears that very few places were named signifying vegetables. Of the two names derived from lady's fingers one is from a Chālukya record of Ś 930 and one from a Raṭṭa record of Ś. 1124. Place name after brinjal is from a Śilāhāra charter of Ś. 961. Place names after *Kareli* find place in a Chālukya record of Ś. 532 and one Śilāhāra grant dated Ś. 930 refers to place names after gourd and bulbous roots. Thus only five kinds of vegetables seem to have played an important role in giving their names to the places.

Bheṇḍevāḍa	Bheṇḍavāḍe, Kolhapur Dt.
Bheṇḍevāra	Bheṇḍavāḍe, Kolhapur Dt.
Kandalamuliyavishaya	Region stretched from Chanda to Wani.
Karellikagrāma	Karel, Ratnagiri Dt.
Kereyeli	Kerli, Kolhapur Dt.
Kushmāṇḍigrāma	NI
Vāiṅgaṇigrāma	Vangani, Thane Dt.

People were familiar with different varieties of lotus flower. There are eight names after this type of flower. Besides, there are two names signifying flower in general, and one name related to *kunda* (Jasmine variety) and name after *tagar*. Curiously enough there is only one place which begins with the word *kamala*. Three begin with *padma*, one with the word *kuvala*, and three place names have the word *uppala* as the first part. A place name belonging to the first group has been found in a Rāshṭrakūṭa record of 3rd regnal year of Vibhurāja. Of the three places with suffix *padma* one is referred to in the incomplete grant of Vākāṭaka King while the remaining two places are mentioned in the Rāshṭrakūṭa records of Ś. 615, and 730. Two places of the third category are found in the Rāshṭrakūṭa charters of Ś. 793 and 894 and one is mentioned in the Śilāhāra record of Ś. 970. Of the two place names related to flower in general one is from the Rāshṭrakūṭa grant of Ś. 690 and the other from the Sēndraka plates of Ś. 701. A place name with prefix *kunda* is mentioned in undated record of early Chalukya dynasty. A famous place Tagarapura is referred to in a Rāshṭrakūṭa grant of Ś. 615, Chiñchani charter of Ś. 975 of a Mōḍha King and in twenty one records, dated between Ś. 915-1013, of Śilāhāra Kings.

<i>General</i>	—Araluva	Uruli, Pune Dt.
	Pushpavaṭa	Pusegaon, Aurangabad Dt.
<i>Lotus</i>	—Kamalibhuhaka	NI
	Kuvalālahāsu (blue lotus)	NI
	Padmanagara (lotus with one hundred petals)	Padmin, Akola Dt.



	Padmanālagrāma	Pade, Nasik Dt.
	Padmapura	Padmapur, Bhandara Dt.
	Uppala-hatthaka	Upl <sup>at</sup> , Thane Dt.
	Uppalikā	Upli, Bhir Dt.
	Uppalapallikā	Umrale, Thane Dt.
<i>Kunda</i>	—Kundegrāma	Kunde, Thane Dt.
<i>Tagara</i>	—Tagarapura	Ter, Osmanabad Dt.

*Āgara*: Kulaba district appears to have been very famous for its garden production. We have three place names with the suffix *agara* which means garden of coconut, bettlenut or other fruit trees. One of these names, viz. Dīpakāgara mentioned in the record of Ś. 949, obtained the double suffix *āgaragrāma* in the grant of Śilāhāra kings. This clearly shows that this small habitation was developed into grāma in course of time. A Śilāhāra charter of Ś. 949 mentions two names with this suffix while one place is mentioned in the Nagava inscription of Ś. 1289. Apart from these place names there is one place name derived from coconut. It is mentioned in the undated record of the Chālukya King Sōmēśvara and is situated in Aurangabad District.

Āṭhāgara	Agarkola or Agarsushe, Kulaba Dt.
Dīpakāgara	Dive-agar, Kulaba Dt.
Velāsivāgara	Velas, Kulaba Dt.
Dīpakāgaragrama	Dive-agar, Kulaba Dt.
<i>Coconut</i> Nārial	Naral, Aurangabad Dt.

People deliberately cultivated some plants which yielded different cereals. Some places were named after the particular cereal they produced. There are three places named after rice. Of these, one each is found in a Kadamba record of Kaliyuga era 4348, Yādava record of Ś. 1150 and the Paṇḍharpūr inscription (dated between Ś. 1195-1199.) Among other cereals *mugda* is known from Bhōgaśaktis records of K.E. 461 and *kulatha* is known from Kadamba grant of Ś. 1028. A place named Varabali from an undated Chālukya record shows that some kind of pulse cultivated here was so famous that the place got the name after it. Besides some plants were cultivated for seeds like *karadaian*. Sesamum was used for producing oil and some other purposes. Place names related to these plants have been found

in a Chālukya charter of Ś. 1076 and a Śilāhāra record of Ś. 1109 respectively.

Śālibhaṭṭi	Some where in the Goa region.
Sālivāvi	NI
Sāmlivem	Salve, Kulaba Dt.
Mudgāhitaka	Maganpada Nasik Dt.
Kulatathāli	Kutthala, Goa region.
Vorabali	NI
Karaḍikalla	Karadkhēḍ, Nandēḍ Dt.
Tillindille	NI

It thus seems that a large part of Maharashtra in ancient times was covered either with natural groves or deliberately prepared gardens and plantations. When the population grew enormously people started removing natural vegetation for using that land for habitation. However in hilly regions, and in less thickly populated regions much of the natural jungle still survives.

#### Notes and References

24. Mala — A common herb. *Spermocoe Stricta*, Kittel *KED*, P. 1303.
25. Kodoci — A large prickly shrub or small tree *ibid*, P. 514.
26. Chippra — A fragrant grass, *ibid*, P. 648.
27. Sejja—Seja — A tall and stout kind of grass, *ibid*, P. 1663.
28. Bala—Balli — i.e. Balli-Balli-Creepers and Creepers *ibid*, P. 1162.
29. Palli — Cluster of creepers, *ibid*, P. 1015.
30. Kuḍi — The extreme point of creeper, *ibid*, P. 461.
31. a) Suggon inscription S. 972.  
 b) Undated British Museum plates.  
 c) Yergi plates 1078 A.D.  
 d) Hottal inscription 1101 A.D. Karadkēḍ inscription 1130 A.D.  
 e) Yergi inscription 1134, 1138 A.D.

## WHO WERE THE CHAUKSHAS ?

S. P. TEWARI

THE term *chauksha* or *choksha* is derived from the root *chukshā* referred in the *chhatrādi-gaṇa* of *Dhātupāṭha*. Literally it means a pure or a clean (person).<sup>1</sup> It is in this very sense that the term is used in the *Mahābhārata*<sup>2</sup> and also the *Manusmṛiti*.<sup>3</sup> Further on, in this very sense, the term *choksha* in its Pali and Prākṛit form is referred to as *chokkha*.<sup>4</sup> In fact *chokhāmāla* is even today referred to in Hindi in the sense of something which is considered absolutely pure, unadulterated and clean.<sup>5</sup> No wonder if the term *chaukā* which is used in the sense of a kitchen in the North Indian brahmin house-holds, also derives its sense from *chauksha* only and not from the Sanskrit word *chatushka*. Thus, the basic idea of the term *chauksha* in its beginning was confined to something that was considered pure and clean in its natural form.

But, as we shall see, in course of time, particularly after the arrival of the *Bhāgavatas*, on the religious scene of the Hindu society, the basic meaning of the term *chauksha* got expanded. The very idea of purity and the cleanliness, gradually got associated with the name of a particular sect of *Bhāgavatas* who came to be known as *chaukshas*. Here we plan to deal with this particular aspect of the term which is related to the name of a sect.

In all likelihood, it is in the *Nāṭya-sāstra* of Bharata that the term *chauksha* figures for the first time, as the name of a sect of *Bhāgavatas*. Bharata while discussing the issue of different languages and dialects to be spoken by the variety of characters in a drama, refers to the following characters along with *chaukshas* whose dialogues were supposed to be in Sanskrit.

*Parivrāj—muni—śākyeshu choksheshu śrotriyeshu cha  
Sishṭā ye ch-aiva liṅgasthāḥ saṃskṛitam teshu yojayet*<sup>6</sup>

Abhinavagupta while commenting on this verse, calls *Chokshas* as the members of a particular sect of *Bhāgavatas* who, in his times were also known as *Ekāyanas*.<sup>7</sup> Manamohan Gosh,

who rendered the above verse in English has, somehow totally ignored the significance of this peculiar reference to *chaukshas*, and has not taken cognizance of even the commentary of Abhinava on the same.<sup>8</sup> His rendering of the above verse reads as follows :

“To intinerent recluses, sages, Buddhists, *pure śrotriyas* and others who have recived instruction (in the Vedas) and wear costumes suitable to their position (*liṅgastha*) should be assigned Sanskritic Recitation.”<sup>9</sup> As it is obvious, he has rendered the sense of *choksha* as an adjective to *śrotriya* meaning pure. This is also clear from the foot-note he has added to this term.<sup>10</sup> What is not clear and even if clear, does not seem tenable is the explanation he has offered for considering the term *choksha* here as an adjective. He says that “the adjective pure” (*choksha*) used with *śrotriya* is possibly to separate him from an apostate who might have entered Jaina or any other heterodox fold and was at liberty to use Prākṛit.”<sup>11</sup> But, as it is construed from the original statement of Bharata himself who had placed all the characters referred to, in locative, first three in a compound form (*parivrāj-muni-sākyeshu*) and the rest two (*choksheshu śrotriyeshu cha*) separately and then instructed that in the case of all of them (*teshu*) Sanskritic recitations should be assigned, it becomes obvious that he did not intend to refer *choksha* as an adjective to *śrotriyas* here. The significant use of the word *cha* which succeeds both *choksha* and *śrotriya* here, lays further emphasis on their separate identity. Thus, what was construed by Abhinava earlier and explained as a particular sect of *Bhāgavatas* seems to be more appropriate.

After *Nāṭya-śāstra*, the next work which refers to *chaukshas* in the sense of a noun, is the *Bṛihatsamhitā* of Varāhamihira. Here, the reputed astrologer, while discussing the good and bad effects of the various omens (*śakunas*) appearing on the different circles of quarters (*antara-chakram*) and affecting the people residing over there, refers to *chokshas* as the residents of the South-western spoke. The relevant verse from the text reads as follows :

*Sastr-ānala-prakopāv-āgneye-vāji-maraṇa-śilpi-bhayam  
yāmye dharma-yināśo pare-agny-avaskanda-choksha-badhāḥ.*<sup>12</sup>

The same thing has been rendered into English by Subramanya Sastri that 'an omen appearing in the South-eastern spoke that is 'burning' indicates clash of arms and outbreak of fire, and causes the destruction of horses and danger from artists; one in the southern spoke leads to the destruction of meritorious deeds; (the same) in the south-western spoke to death from fire (and) sudden attack of ruffians."<sup>13</sup> Here, since Utpala in his Sanskrit commentary has explained *choksha* as *dushṭa* (*choksho dushṭa iti prasiddhaḥ*)<sup>14</sup> Subrahmanya has also, without going deeper into the real sense of the term, rendered them as ruffians. Besides this which we shall discuss in the sequel, the English rendering of Subrahmanya could also not bring out the real purport of the verse in general. What in fact Varāhamihira intended to say is, that if a burning sign appears on the south western spoke, it will cause death from fire (in general) and the sudden-death to the *chokshas*. It indirectly hints that the regions falling on the South-west of Ujjayini from where Varāhamihira predicted was the region which was populated with *chokshas*. In other words, he meant the present region of the Gujarat State as the area where *chokshas* were residing.

Coming to the actual purport of the term *choksha* what Ajai Mitra Shastri has concluded seems to be right. According to him 'the word *choksha* occurring in LXXXVI-43 (of the *Bṛihat saṃhitā*) refers to a sect of Vaishṇava ascetics. Utpala's explanation of *choksha* meaning wicked person, may indicate either his ignorance about this sect of Vaishṇava mendicants or that they had earned a bad reputation because of their notoriety."<sup>14</sup> In the light of the further references to *chokshas* from the texts of the later date, the case of their notoriety, seems to be the more possible reason for Utpala's comments.

As Shastri has already noticed<sup>15</sup> and it has been noticed earlier also by others,<sup>16</sup> a good number of categorical references to *chokshas* figure in the *Padma-prābhṛitaka* of Śūdraka and the *Pāda-tāḍitaka* of Shyāmilaka.

In the *Padma-prābhṛitaka*, Śūdraka refers to one of his characters called Pavitraka as *choksha* or to be exact as *choksha-vādita*.<sup>17</sup> Although in the satirical style of the *Bhāṇa* the deeds of this Pavitraka—the representative of *chokshas* are badly

condemned, even then the details put forward by Śūdraka help us in visualizing some of the salient features of the behaviour of *chaukshas*. The *Viṭa* in the play introduces this Pavitraka as follows :

“*Esha hi Pavitrako nāma prachchhanna-puṁśchaliko-  
chaukshaḥ chauksha-vāḍitaḥ rāja-mārge=vidita-jana-saṁ-  
sparśaṁ pariharann-iva saṁgrihit-ārdra-vasanaḥ saṁkuc-  
hita-sarvāṅgo nāsikā-dvayam-aṅguli-dvayena pidhāya-  
chatvara-śiva-piṭhikām-āśritya sthitaḥ.*”<sup>18</sup>

From the above, save the fact that the character of this Pavitraka was not upto mark as he indulged in amorous dalliance with harlots and had many secret affairs with others and who was a *chauksha* for the namesake otherwise a non-*chauksha* only, the other noteworthy features which are gleaned, can be summarised as under :

(A) The *chaukshas* vehemently avoided even the slightest touch from others in their every day life. This they carefully observed even while walking on the main-roads of the town.

(B) They invariably carried with them the cloth made-wet after their bath (*saṁgrihit-ārdra-vasanaḥ*).

(C) In order to avoid not only the touch but even the smell of other's person, they constantly kept their nostrils closed with their two fingers and walked after humbling themselves down from all sides.

(D) The only thing positive in their case was that though Vaishṇavites themselves they did not avoid going near or worshipping Śiva and other non-Vaishṇavite deities also.<sup>19</sup>

Besides this, on the part of the language of the drama, the careful coinage of the name like Pavitraka is also remarkable. On the one hand it constantly reminds us the root *chukshā* meaning pious (or *pavitra*)—from which the term *chauksha* is derived, and on the other hand it illustrates fully well that who can be more rigid in the matters of touchability than Pavitraka himself.

The *Pāda-tāḍitakam* of Shyamilaka also stresses the above-said points regarding *chaukshas* and informs us further that the *chaukshas* carried a staff (*vetra-daṇḍa*) and a bowl (*kuṇḍikā*) in

their hands and they used to present lemons (*bija-pūṛaka*) to their teachers and the deity.<sup>20</sup>

Apart from the above facts which we have so far visualized, there are two more important informations regarding *chaukshas* which we gather from both the texts. One is that the activities of the *chaukshas* by the time of the composition of these texts did not remain confined to the vicinity of temples only but they were also entrusted with the jobs like that of a *Dharmāsānikā*<sup>21</sup> and the *amātya* (minister) for *Prāḍ-vivāka*<sup>22</sup> (justice) etc. Indirectly, it also confirms the all-round encouragement and the revival which both Vaishṇavites and the Vaishṇavism received during the time of the Guptas the period to which the composition of these plays is generally assigned.

The other information which we gather is that possibly on account of their being too rigid in matter of purity and the personal cleanliness reaching the climax of hypocrisy and also partly because of their close association with the important portfolios of the state administration, the *chaukshas* themselves and their mode of living was not liked by the common public. Need not to say that their low-morale and the degraded character was viewed on the top of all this, and this is what is amply demonstrated by the derogatory remarks gathered from both the texts. For instance, Pavitraka of the *Padma Prābhṛitaka* for his secret affairs with the harlots and his hypocrisy in the matter of touchability etc. is viewed as *prachchanna-puṁśchalika*, *achaukshaḥ chauksha-vāditāḥ*, *hāsyāḥ khaly-ēsha*, *avijñāta-jana-saṁsparśa*, *ākṛiti-mātra-bhadrakaḥ*, *mithy-āchāra-vinitāḥ* and *chauksha-piśācha* etc.<sup>23</sup> Likewise in the *Pādatāḍitaka*, *amātya* Viṣṇudāsa is introduced as *Vṛishala-chauksha*, meaning the illegitimate-son of a *chauksha* and further rebuked as an *upekshā-vihārin*<sup>24</sup> meaning a worthless rogue. Not only this but the very garment (*kañchuka*) they were putting on their person is condemned as the one meant for the propagation (*prachāra*) of hypocrisy and wickedness.<sup>25</sup>

The remarks about the *chaukshas* in whose sect the degradation has badly set in and who were keeping a very low profile in the eyes of the contemporary society, make us fully believe what Bhaṭṭotpala meant when he commented upon them as *choksha*

*dushṭa iti prasiddhāḥ*. In the light of the above facts, it is difficult to presume that he was not aware of this sect of Vaishṇavas. He rather knew them too well and would have observed them and their sect from even more closer quarters since, as we shall see, in all probability the sect of *chaukshas* must have been very much in existence during his times as it seems to be alive even till today.

Having considered so far the literary references to *chaukshas* and their status in the society to some extent, a remarkable suggestion put forth by Agrawala regarding the present-day identity of *chaukshas* deserves consideration. Agrawala while commenting on the above-mentioned references to *chaukshas* suggests that the people of the *swāmi Nārāyaṇa* sect of Gujarat who are known as *chaukhalīā* and are equally conservative in the matters of touchability etc. may be identified with the *chaukshas* of the past.<sup>26</sup> This, he seems to have done, mainly on the basis of linguistic possibilities under which the Sanskrit word *chauksha* may easily get corrupted in the form of *chaukhalīyā* (i.e., *Chaukhalīya* > *chaukhiyā* > *chaukhya* > *chaukshya* and thus *chauksha*).

Curiously enough, in a recently discovered copper plate of Mahārāja Bhulūṇḍa from the area of Bagh, this hitherto unknown epigraphical reference to *Ārya Chauksha* is noticed along with other details which add an extra weight to the above supposition. The important details gathered from this copper-plate which not only refer to the hoary antiquity of the sect of *chaukshas* but also prove helpful in establishing at least some link with the *chaukhalīyās* of the *Swāmi Nārāyaṇa* sect of the present times, deserve to be seen in their entirety.<sup>27</sup>

After the first line and the half of the second which inform us that the grant was issued from a place called Valkha by the Mahārāja Bhulūṇḍa who was *pādānuddhyāta* (subordinate) of *Parama-bhaṭṭarakas* (most probably the Guptas)<sup>28</sup> and the announcement of the grant was made known to all his administrative officers, the charter reads<sup>29</sup> as follows :

Line 2. <sup>30</sup> ... .. *sam-anjānimo=sya Valkh-ādhiśṭhāne=smābhiḥ prati-*



3. *shṣhāpitaka-svāmi-Nārāyaṇadēvasya Narmmad-āpara kūle Pippalajjhara-grāmam = iti*
4. *vijñāyamānakam ... .. ā*
5. *nujānīmah yato = dya prabrītyā devakiya-karshakāḥ kṛishanto vapantaḥ Pāśupat*
6. *ārya-chaukshāḥ dēva-prasādakāś = cha gandha-dhūpa-bali-charu-satr-opayogādi*
7. *sh-ūpayojayamānās ... ..*  
*... ..*
8. *... .. sam-anumantavyāḥ ... ..*  
*varsue 50 Phalgu śu 5.*

The first important point of this record is that it refers to *chaukshas* and refers to them in a real dignified way with the honorific *Ārya* (line 6). The second point is that it refers to *chaukshas* in connection with their attendance in the service of *Svāmi Nārāyaṇadēva* (line 3). The liberal outlook of the *chaukshas* in the matter of religious tolerance is supported by the fact that they are mentioned in the company of *Pāśupatas* along with other *deva-prasādakas* (lines 5-6).

The fact that there was a temple (?) of *Svāmi Nārāyaṇadēva* in a village called Pippalajjhara lying on the otherside of the river Narmadā and situated within the jurisdiction of *Valkha* (the capital of a province) which is generally identified with the modern township of Bagh, coincides with the statement of *Bṛihat-samhitā* which refers to *chaukshas* living somewhere in the south-west from Ujjain.

Before closing our inquiry on the identity of *chaukshas* we may sum-up the whole issue as follows :

i) Although the word *choksha* in the beginning had the only meaning of something which was considered pure, clean and untouched, at a later stage, particularly after the arrival of the *Bhāgavatas* on the religious scene of the Hindu society, its meaning got expanded and gradually the term got associated with the particular sect of *Bhāgavatas* who came to be known as *chaukshas*.

ii) Whereas it is difficult to state how early they came to be

associated with this identity, it is possible to say that in the society known to Bharata of the *Nāṭya-sāstra* they were already addressed with this name.

iii) Possibly from the time of Varāhamihira to the time of the composition of *Padma-prābhṛitaka* and the *Pādatāḍitaka*, the *chaukshas* were having their hey-day. This is also the time they are badly censured by the literateur of the society.

iv) Whether *chaukshas* from the very beginning were associated with the cult of *Svāmi Nārāyaṇadēva* or not is a matter of speculation but as gleaned from the grant of Bhuluṇḍa, from the last quarter of the fourth century, their association with that cult which was popular in the area around Bagh (in Madhya Pradesh) including some of the regions from Gujarat, is well established.

v) In the light of the facts gathered from two of the *Bhāṣas* which illustrate the rigidity of *chaukshas* in case of touchability etc., and further facts regarding their association with the cult of *Svāmi Nārāyaṇadēva* gathered from the grant of Bhuluṇḍa, it is possible to agree with the supposition of Agrawala and indentify the *chauksnas* with the modern *chaukhaliyās* of the *Svāmi Nārāyaṇa* sect of Gujarat.

### Notes and References

1. Monier Williams, pp. 400 and 402.
2. *MBH.* 12.70.8 (Chitrashālā, Puṇe, 1929-33 edition) of. *Anirshurgupta-dāraḥ syāch-chokshaḥ syādghṛiṇi nṛipaḥ.*
3. *Manu* 3.197 (ed. with the commentary of Mahātīthi Jha. G. N., Calcutta, 1932) cf. :

*Avakāśeshu choksheshu jala treshu ch-aiya hi. Vivikteshu chatushyanti dattena pitarah sadā.* Medhātīthi explains the term *choksha* here as *svabhāva śuchayo manaḥ prasāda janak-āraṇyādayaḥ* i.e., the places or the persons which are naturally clean and are pleasing to the eyes.

4. *Pāli Eng. Dictionary*, p. 105 which refers to *chokkha* as one who is clean (*Jātaka* III. 21) and *chokkha-bhāva* (*Majjhima* I. 30) in the sense of cleanliness. Likewise in the *Paia sadda mahañṇavo* (p. 416) the term *chokkha* on the authorities of *Nāyā* 1,1, *Bhaga* 9.13; *Rāyapaseṇiya* and other texts is explained as *śuddha*, *śuchi* and *pavitra*, though while explaining the entry of *chokkhā* (f.) therein, it also infers that it meant a particular type of *parivrājikā* (female ascetic).

5. For details see Tewari, S.P., *The Cultural Heritage of Personal Names and Sanskrit Literature*, p. 48.
6. *Nāṭyā-śāstra* (ed. Kavi, M.R. G.O.S., Baroda, 1934, Vol. II with the commentary of Abhinavagupta) XVII, 38.
7. *Ibid.*, Commentary part. Cf. *Chokshā Bhāgavata Viśeshā ye Ekāyanā iti prasiddhāḥ*.
8. *The Nāṭyāśāstra* (Eng. Translation), Vol. I (Ch. I-XXVII) by Ghosh, M., Calcutta, 1950.
9. *Ibid.*, Ch. XVIII, 36, p. 329.
10. *Ibid.*, f.n. 4.
11. *Ibid.*
12. *Bṛihat-saṃhitā*, Vol. II, 86.431 ed, by Dwivedi, S., London, 1897.
13. *Bṛihat-saṃhitā* (English translation) by V. Subrahmanya Sastri, Bangalore, 1947, Vol. II, Adh. LXXXVII-sl. 43, p. 679.
14. Shastri, A.M., *India as seen in the Bṛihat-saṃhitā of Varāhamihira* Delhi, 1969, pp. 555-56.
15. *Ibid.*, See also *India as seen in the Kuṭṣanīmata of Dāmodaragupta*, Delhi, 1975, p. 72, f.n. 4.
16. *Chaturbhāṇi*, ed. and translated in Hindi by Motichandra and V. S. Agrawala, Bombay, 1959, pp.21-22, 163-65. See also Tewari, S.P., *op. cit.*, pp. 48-49.
17. *Ibid.*, *Padma*, pp. 21-23.
18. *Ibid.*, pp. 21-22.
19. On the basis of the reference to *Chatvara Siva-piṭhikā* of this text and some similar references from the *Kuṭṣanīmata* (Verses 748-50), Ajay Mitra Shastri has surmised that the *chaukshas* had a liberal religious attitude and worshipped non-Vaishṇavite deities also (*op. cit.*, pp. 555-56).
20. *Chaturbhāṇi*, p. 163: *Esha hi vetra-daṇḍa knṇḍikā bhāṇḍa śūchito vṛishala chaukshāmātyo*, etc.
21. *Ibid.*, p. 21. Cf. *Esha hi Dharmāsānika-putraḥ Pavitrako nāma chauksha-vāditaḥ*.
22. *Ibid.*, pp. 163-64, Cf. *Esha hi chauksh-āmātyo Viśṇudāsaḥ mahaty-  
api prāḍ-vivāka karmaṇi niyuktena*. The name Viśṇudāsa of a *Chauksh-  
āmātyā* is also noteworthy in this regard as it indirectly confirms the *chaukshas* being Vaishṇavites.
23. *Ibid.*, *Padma*, pp. 21-23. For detailed discussions on these adjectives bordering almost on the lines of nick-names, see Tewari, S.P., *op. cit.*, pp. 46-48.
24. *Ibid.*, *pāda.*, p. 163.
25. *Ibid.*, *Padma*, p. 23. *śaṣṭha-prachāra kaṅchuka*.
26. *Ibid.*, p. 21, f.n. 18(9).
27. The news about the discovery of this copper plate which forms the part of a big-ward found from the area of Bagh was reported with a brief summary mainly referring to the names of the kings and the dates,

by Dr. S. K. Bajpai of the Department of Archaeology, Bhopal, in one of his paper presented at the IXth Annual Congress of the Epigraphical Society of India at Gorakhpur. Later on, the plates were examined by me with the courtesy of the Department of Archaeology, Bhopal and the kind co-operation of Dr. Bajpai. My thanks are due to them.

28. *Ep. Ind.*, Vol. XV, pp. 286-91.

29. The text of the record quoted below was prepared by me at the time of examining the plates. For the improvement in the reading of some of the difficult portions of the record I gratefully acknowledge the help of Dr. K. V. Ramesh, Chief Epigraphist, Archaeological Survey of India, Mysore.

30. The plate is intact and the text is available in its entirety. It is for the sake of space that we have avoided giving the full text which may not be so relevant. That is why the dots are added here.

## METHODOLOGY OF PLACE NAME STUDY

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NEITHER written records nor any other reliable sources are available for most of the place names in India. The names of important cities and places are formed in Gazettes, census reports and survey maps. Since they are printed in Roman script, it has not been possible to make out their original forms. The same problem is noticed in the case of maps and lists of names published by the State and Central Governments. Even the names mentioned by foreign travellers and historians in their books are full of frauds. They look very strange when they are transliterated into Dravidian or Dēvanāgarī scripts. The only reliable evidence at present is to be sought in inscriptions. Even then they do not shed adequate light in the original forms of names or their historical evolution. This is because the names would have passed through many hands before they are actually inscribed on stones. Moreover only a few names connected with historical events and religious importance will find place in inscriptions. Literary sources are more or less dependable. The other sources of names are *bākhains*, *kaifiyat*, the account books of the Shanubhagues, name boards, Government files mortgage documents and non local literary works.

The rural folk endowed with imaginary skill are adept in weaving legends and tales around place names. Generally their historical and mythological knowledge comes into play in such circumstances. Sāraṅgadhara is a famous mythological name in South India. On account of the allegations concocted by his step mother, his limbs are ordered to be surrendered. After this tragic act, the main person is brought to a place now called Māḷūr, where his limbs sprout. Hence, the village, according to the rural folk, acquired the name of Moḷalūr which later on degenerated into the present one. The current deviation of the name seems to be from 'moral' which means sand. Such derivations of names are formed in abundance throughout the length and breadth of India.

Constant change is the characteristic of a living language. Place names also alter linguistically as and when language changes. The original form is liable to change due to the pronunciation of foreigners. Sociological, religious and political considerations play a prominent role in renaming place names.

Studies and researches in place names will have a tremendous impact on anthropological, historical, sociological, linguistic, geographical and cultural studies. It is therefore, very necessary that a researcher, before he actually engages himself in the study of place names, should have atleast an elementary acquaintance with the branches of knowledge adored above. He has to establish contacts with geographers, historians, archaeologists, anthropologists, epigraphists, linguists, folklorists and even literary people. Each place name should be studied from all these angles. Even when he feels that a certain derivation is correct, he should exhaust all the other means of verification, after which only he can come to a definite conclusion as regards its validity. Negligence, laziness and complacency are the enemies of research and truth. He should not abstain from pursuing his search till he gets at absolute truth. He should suspend his judgement until the last grain of doubt is wiped out.

Who are the experts whom the researcher can usefully consult? Possession of a University degree cannot be taken as a criterion for deciding that a particular person is an expert or not. Recently I happen to meet a lawyer-politician who is himself a writer, to discuss some of the doubts confronting me during the course of my studies of place names. Let alone the names of other villages, he could not even satisfactorily solve the problem of the name of his own village. He could not even remember clearly the topographical features of the villages around him. During the same period I contacted a middle school teacher who, to my utter surprise, was able to solve many of my problems, concerning the name. Some of the village Shanbhogues are more dependable than the so called educated people who have never even thought of the meaning of their own names.

The field worker, therefore, should be free from prejudices, predilections and egoism. He should be very careful and discriminative while selecting informants whom he should approach with a sense of humbleness and sincerity. He should communicate with the informants in their own language and behave with them in their own style. He should not expect from them sophisticated manners. He should not exhibit before them his erudition or his intellectual achievements. He should behave in such a way that he can impress upon them that he is one among them. He should receive whatever they offer by way of tea or coffee or snacks. He should be prepared to meet them either in their fields or *chāvāḍis* or wherever they want him to meet including in a cattle shed. He should not display his scholarship in putting questions which are beyond their reach. The questions should be simple and direct. He can, if necessary, switch over to complicated questions only gradually, while they can gear themselves up to the desired task. The informants should not be treated as if they are examinees. They should not feel that they are being unnecessarily harassed with a chain of difficult questions. Even when they cannot answer aptly or when they go astray, the researcher should not get perturbed and show signs of dissatisfaction or embarrassment. While they speak, he should keep silent, and listen to them with keen interest and alertness. It is for him to record at the end whatever is appropriate for his purpose, out of a large mass of information, both relevant and irrelevant which they supply. His skill and endurance will have been tested by the time he elicits the information he requires. It has been my experience that most of the Taluk offices are not in a position to help researchers, since they themselves have never thought about these names during their life time. It is possible to collect some important personalities of a Taluk at a certain place ; but the results flowing out of the discussions in such an assemblage may not be very helpful. Those people may be able to tell a number of legends and tales ; but they may not be able to explain the original form of the name nor its meaning. It is, therefore, better that the field

worker himself visits each village which presents semantic and derivative problems.

Before the investigator meets the informants, he can collect information through mailed questionnaire. If he is not satisfied with the replies furnished by the informants, he may then visit the village himself. The informant may be selected in consultation with Taluk officials or local dignitaries.

The construction of a questionnaire is one of the most difficult jobs in the study of place names. The questions should be direct, uninvolved and simple requiring short answers. They should be formed in such a way that the informant should not have any difficulty in understanding the same and that the answer given should satisfy the questions. It should be limited in length, that the respondent is not unnecessarily bored for more than, say, about half an hour. A few questions that could serve only as guidelines are given below :

1. a) How is the place name pronounced now ?
- b) Was the pronunciation very much different some years ago from what it is now.
2. a) When did the village come into existence ? Are there records to prove that the village was established on such and such a date, by such and such a person ? Did any people emigrate from or immigrate to the village at any time ?
- b) How did it acquire the present name ? Did it have any other name earlier ? Is it a historical or sociological or mythological or geographical name ?
3. Are there non native people in the village or in neighbouring villages ?
4. What is the population of the village ? Is it possible to give cast-wise, religion-wise, language-wise and occupation-wise figures ? Did any people migrate from the village ? If so where ? Which is the dominant community ?
5. What all temples are found in the village ? Which is the deity which has the largest number of followers ?
6. What is the village famous for ?
7. Did any historical or political event take place at any



- time within one's knowledge? Does it have any commercial or cultural importance?
8. Was it a Hōbji or Taluk headquarters formerly? Was it recognised as an important centre of religious or cultural or commercial activities long ago?
  9. What are the flora obtaining there? What are the crops grown round about the village?
  10. Are any metals available near or round about the village?
  11. What are the topographical features of the village?
  12. Are there forests, hills, valleys, rivers, wells, ponds, dams etc., near or round about the village? State the direction towards which they are situated?
  13. What are the fauna found there? Is the place known for any special animal or bird? Is it a place hunted by wild animals?
  14. What is the average rainfall? Is it exposed to extremes of climate? Are there any seasonal peculiarities?
  15. How far is the place or the village from Taluk headquarters? And in which direction is it situated? Give the boundaries.
  16. What is the nature of the soil? Is there any special significance with regard to soil?
  17. Have any industries been located there? Was it an industrial centre at any time? If so, what were the industries that flourished there?
  18. Do villages of the same name exist anywhere else? Do you know the origin of those villages? Give details about them.
  19. Are there forts, hospitals, courts, offices or institutions which have a special significance?
  20. Have these names been mentioned in any documents or records?
  21. Are there any legends or tales connected with them? If so, they may be mentioned.
  22. Is it possible to ascertain from any other sources or persons the origin of the village and the meaning of its names? If so give details.

This questionnaire is not exhaustive. Moreover, it may have to be altered in order to meet the local conditions and the nature of the study.

The nature and types of questions might change, when informants are interviewed by the researcher personally. The questions may have to be adjusted in accordance with the attitude and performance of the informant. Some times even the answers might be suggestive of further questions. Since the researcher finds himself face to face with the informant, it may be possible to get relevant information. It is also not unlikely that the informant may feel annoyed at the array of questions by the researcher. The interviewer should be so careful as not to confound the informant with irrelevant or tricky questions. Advantages and disadvantages are equal in both the methods, namely unmailed questionnaire method and the interview method.

Materials collected as a result of intensive field work are reliable, no doubt. Still, it is very necessary that after analysing and verifying the name with reference to information obtained from other sources, the results should tally with each other. Even when they tally, it should not be conclusively taken as correct or valid. Since both the sources may be sheded with common flaws. Non-agreement with each other also may be taken as both being incorrect. Linguistic, historical and anthropological factors may have to come to the rescue of the researcher in taking ultimate decision in the matter. Unsolved problems may be kept open for a future researcher to decide.

Maps, *bakhains*, *kaifiyats*, and gazettes cannot be considered absolutely correct since they are prepared mainly for administrative purposes. The accuracy of a linguist or an archaeologist cannot be expected in such documents. Moreover, most of the records were prepared at the time of alien rules, under the direction of foreign administrators who were not quite conversant with the local languages, thus necessitating the infiltration of a large number of errors. Another disadvantage one meets with in those records, is that the names are written in unphonetic Roman Script.

Inscriptions are of course, the surest guides available at

present, as for the validity of names, both phonetically and semantically. Two or three persons are involved in the process of executing the orders of the authorities in the form of writing on stones. The executor or the person who dictates the contents of the order or the grant, the scribe who takes the dictation or writes the contents himself and lastly the engraver. Though the scribe is supposed to be well versed in writing, errors are likely to creep in owing to his negligence. Moreover, he may even spell the word in conformity with the usage among the common folk, though it may not be correct. Since the engraver is generally illiterate, he is liable to commit mistakes. However, inscriptional evidence may be taken as correct, until it is disapproved conclusively by invulnerable facts.

A researcher should observe the following five steps very meticulously.

1. Preparation of bibliography of sources and their study.
2. Discussion with concerned experts.
3. Correspondence with Taluk officials and local experts.
4. Field work which includes interviews.
5. Analysis, Classification, Conclusions and Preparation of the report.

Maintenance of card system is one of the essential parts of research. Every village should have a card. All information, relevant or irrelevant, regarding each village should find a place there. Whatever is unnecessary may be rejected in the end. This system will be very useful at the time of analysis, classification, indexing and preparation of place name dictionary.

The usefulness of general language dictionaries, including those of neighbourhood languages need not be over emphasised. Tulu, Koḍaga, Telugu, Tamil, and Malayalam dictionaries, for example, will be helpful in determining the semantic value of a name in Kannaḍa and solving intricate problems. Bhairanatta is a village in Kollegal taluk which was till recently a part of Tamil Nadu. The semantic value of the second element of the word could only be determined after consulting "Tamil Dictionary" according to which "natta" means a hamlet. Dialect dictionaries play an important role

in unravelling the mysteries of place names. Since most of the Indian names have common features, unsolved problems of names belonging to one language may perhaps be solved with the help of the researches made in the other language areas. It becomes all the more necessary when one comes to know that there had been a long chain of migration and new settlements in all points of India, even before the commencement of the Christian era.

Even before the researcher starts his work, he should make an elaborate survey of literature already existing; such as 'The Concise Oxford Dictionary of English Place Names' by Ekwall, 'Place Names in Karnataka' by Prof. Hiremath, 'Words and Places' by Issac Taylor, 'Kaḍapa Urla Pērlu' by Ketu Viswanatha Reddy and 'American Place names' by George R. Stewart. He should acquaint himself with relevant sources like the alphabetical lists of villages, census reports, gazetteers, survey maps, *Annual Reports on Indian Epigraphy* etc. Elementary knowledge of linguistics, epigraphy, local history and geography is certainly desirable. The researcher may even consult the experts in the above fields and take guidance from them even before he actually embarks upon his project. He should be able to discern the topological features of the concerned area.

The investigator should also define the purpose and the scope of his investigation before hand, so that he can employ the necessary methods and techniques and gather as much materials as he needs. The purpose of investigation is not merely etymological, but cultural also, including historical and anthropological studies. While the determination of forms and meanings in a chronological order is useful to both the linguist and the lexicographer, it is but natural that one cannot avoid historical and anthropological inference during the process of analysis, which is based primarily on historical and anthropological appliances. It is therefore, not correct to say that the aim of the study of place names is only linguistic and not otherwise. Onomastics, is a border subject necessitating the interplay and interdependence of various branches of knowledge with the result that the conclusions

arrived at during the course of investigation are likely to be pertinent to other areas also.

After the data is collected and properly arranged, the scholar will attend to the analytical study of the material with a view to decide the phonology, the morphophonemics, the anthropology, and the syntax which could be deduced from the names studies. Then the names can be classified both on the basis of the specific and the generic items which they constitute. The classification may be based on the meanings of the names.

The compilation of the dictionary of place names which is said to be the end product of research in the study of place names is an arduous task which is a challenge to the intellectual abilities, the analytical skill and unfailing scholarship of the researchers. It should be prepared in such a way that the linguistic and cultural history of each place name, together with topographical features is reflected clearly and fully. In other words it should be an anthology of the biographies of all names. The origin, the derivation and the meaning of each name, together with its various forms should be recorded in such a way that its personality is revealed. The adducing of cognate words from other languages will enhance the value of the dictionary. The place names suffixes also may be dealt with in the same way separately.

Place name study in India is a new academic phenomenon, the absence of which has been responsible for the stunted growth of knowledge to a great extent, especially in the areas of linguistics, history and anthropology. It is only through the development of methodology and techniques that the study becomes meaningful and evolves into a full fledged discipline. The methodology and techniques discussed above do not claim to be exhaustive, since they have got to be shaped, developed and perfected gradually with the extension of field work and acquisition of experience. Even the guidelines set forth above may have to be altered in order to suit the changing circumstances. Anyhow, these outlines may be taken as basis during the infant stage of this potential science.

# DISTRIBUTION OF HALLI AND PURA SUFFIXES IN KARNATAKA

B. B. RAJAPUROHIT

IT HAS BEEN SHOWN in my earlier papers<sup>1</sup> that the placename suffixes are indicative of the ethnic history of the region. It has also been shown that the suffixes in the place names not only indicate the pre-history of the place, like the kingship, commercial or academic importance, but primarily the topography also, because a name for a place is more required for the inhabitants of the other villages rather than for the dwellers of the village. While referring to the places and distinguishing one place from the other, they must be finding the topographical clues the most convenient. For example, village near a lake or a pond, a place near a pond but on the bank of a river, a place where there is a pond and a hill etc.

From this point of view when a study of place names of Karnataka was made it was observed that more than 50 percent of the places contained a kind of clue and showed a structure like this: Stem  $\pm$  case marker + place name suffix. The detailed distribution of all the place name suffixes was studied and was found that the 19 districts of Karnataka could be grouped into six categories on the basis of the occurrence of the suffixes. It was also found that only one suffix *ūru* occurred not only in all the six categories, but in all the nineteen districts. Hence the detailed distribution of the suffix *ūru* was studied and was found out that its occurrence is the highest in Coorg district and the lowest in Tumkur district. The observation prompted a conclusion that the population of Coorg district was more mobile whereas that of Tumkur district was more stable. The logic behind this conclusion was that *ūru* means 'to settle down'. This observation is ratified by the fact that the Coorg district welcomed the coffee and other planters to settle down there. It was thought worthwhile to extend the search along these lines. The present paper intends to study further two more suffixes:—*halli* 'village' and *pura* 'town' which basically indicate an immobile establishment. These suffixes are

chosen because they imply an opposite concept of *ūru*. It was also intended to study the relative distribution of a native suffix *haḷḷi* as against a Sanskrit suffix *pura* both of which mean almost the same thing, but for the size.

The following table shows the distribution of *haḷḷi* and *pura* suffixes :

Sl. No.	Region	Total Places	Places with halli or pura	%	Places with halli	%	Places with pura	%
0.	Karnataka	79,402	12,239	41.62	9572	32.56	2667	9.07
1.	Kolar	33.22	2,196	66.19	2033	61.19	163	4.90
2.	Hassan	2,586	1,578	61.02	1357	52.47	221	8.54
3.	Mandya	1,439	876	60.87	755	52.45	121	8.40
4.	Tumkur	2,734	1,543	56.43	1308	47.81	235	8.59
5.	Bangalore	2,772	1,500	55.11	1210	43.65	290	10.46
6.	Chitradurga	1,493	750	50.23	588	39.38	162	10.85
7.	Chikmagalur	1,118	517	46.24	407	36.40	110	9.83
8.	Mysore	1,764	774	43.87	625	35.43	149	8.44
9.	Ballary	628	211	33.59	124	19.74	87	13.85
10.	Shimoga	1,802	544	30.18	396	21.97	148	8.21
11.	Gulbarga	1,398	344	24.60	191	13.66	153	10.94
12.	Bidar	627	151	24.08	54	8.61	97	15.47
13.	Dharwar	1,377	324	23.52	166	12.05	158	11.47
14.	Raichur	1,527	324	21.21	80	5.23	244	15.97
15.	Bijapur	1,284	155	12.67	64	4.98	91	7.08
16.	North Kanara	1,366	172	12.59	149	10.90	23	1.68
17.	Coorg	308	30	9.74	28	9.09	2	.06
18.	Belgaum	1,229	89	7.24	26	2.11	63	5.12
19.	South Kanara	6.28	12	1.91	11	1.75	1	0.15

It is interesting to note that the picture that emerges on the basis of the distribution of *haḷḷi* and *pura* suffixes is converse to the picture that had emerged on the basis of distribution of suffix *ūru*. That is, Coorg and South Kanara had scored the highest percentage of occurrence of *ūru* suffix. But they are towards the end of the present table. Tumkur, Mandya, Kolar and Hassan districts were towards the end of the table of *ūru*, but they are on the top of the present table. This feature of occurrence confirms the hypothesis made earlier that the area where *ūru* occurs with lower percentage indicates the stability of

population. The suffixes *halli* and *pura* are employed probably to indicate the stability of population.

Some districts like North Kanara score lower percentages in both the tables. This may imply that there must be different kinds of suffixes to indicate the feature in question. For example *kop(pa) vāḍ(i)* indicating 'settlements', occur in considerable number. In addition, many place names in which the identification of a stem and suffix is not possible, also occur.

A few other interesting observations may also be made here. The state percentage of *halli* and *pura* together is 41.62. This figure is very high when compared with the state percentage of *ūru*, which was only 7.02. Except in Raichur, Bidar, Belgaum and Bijapur, where the influence of other languages is also noticed, in all other districts *halli* scores higher percentage than *pura*. This confirms again the dominance of native suffix over the borrowed suffix from Sanskrit. *Halli* scores the highest percentage of 61.19 whereas *pura* scores the highest percentage of 15.47. The state percentage of occurrence of *halli* is 32.56 whereas that of *pura* as only 9.07. In both the cases of *halli* and *pura* suffixes, 8 districts score above the state percentage and 11 districts score below it. In case of *ūru* suffix 11 districts had scored above the state average and 8 below it.

It was also noticed during the study that each Taluk shows certain characteristic marks in place name suffixes. If the places are plotted on a map, interesting isoglosses of occurrence of suffixes may emerge. The present method of going by the present day administrative boundaries would be transcended then. The real picture would emerge better on the basis of isoglosses.

The figures in the tables alone may not be sufficient to draw any strong conclusions. But they are symptomatic enough to give an idea about the movement of social groups in the historic and probably prehistoric times. Just as, on the basis of present day linguistic forms, a proto form is reconstructed, an attempt is made in the direction of reconstructing the ethnic movements in Karnataka on the basis of the distribution of place name suffixes. It appears that the figures are not totally meaningless.



**Notes and References**

1. Rajapurohit B.B., 'Regional Features in Naming Places in Karnataka', *Studies in Indian Place Names, Vol. I*, 1979. *Ibid.*, "Distribution of Suffix Oru in Karnataka", *Studies in Indian Place Names, Vol. II*, pp. 28 ff.

## SOME INTERESTING SURNAMES FROM NORTH KARNATAKA

K. M. BHADRI

SURNAME IS KNOWN as *aḍḍahasaru* in Kannaḍa and *aḍḍnāv* in Marāṭhī. These very terms indicate that the surname is not as old as the proper name of an individual. It came to be applied to the proper name at a later stage. The prefix *aḍḍa* in the word *aḍḍa-hesaru* makes it clear. It means 'the state of being across'. A comparison with the word *aḍḍa-kasabu*, which means 'a profession or a trade contrary to the established custom', also points to the posterity of the surname to the proper name.

Circumstances leading to the origin of the surname can be easily comprehended. It is a matter of common sense. When there is more than one individual bearing the same name and living in one and the same locality, naturally it becomes difficult to distinguish one from the other unless their names are qualified. To solve this difficulty the custom of appending surnames to the proper names of the individuals came in to vogue. This is the most simple explanation of the origin of the surname.

In North Karnataka surnames play a vital role in the day-to-day life of the people. Individuals are better known by their surnames, rather than their proper names, outside the family circle. In the traditional mode of writing the full name of an individual his proper name comes first, it is followed by his father's name and the surname is appended at the end, e.g. Veṅkaṭa Raṅgo Kaṭṭi, Gaṅgādhara Maḍivāḷeśvara Tūramari etc. But now a days this practice seems to have been strictly followed only in legal documents and in day-to-day life father's name is often dropped and the surname, either precedes or follows the proper name of the individual, e.g. Rodda Śrīnivāsa Rao, Kandagal Honumantarao, Mohare Honumantarao, Shrinivasa Kulakarni, Shrinivāsa Hāvanūr, Rāghavendra Iṭagi, etc. Thus it can be observed that father's name, which once formed an essential part of the full name of an individual, gradually loses its importance with

the increasing popularity of the surname. The reason is not far to seek, but to understand it we should know or postulate that before the surname was introduced individuals were distinguished from their namesakes by adding their father's name to their proper names. Even now this practice is current in our villages.

Surnames from North Karnataka can be broadly classified under the following categories. (i) surnames formed after placenames (ii) surnames formed after professions (iii) surnames formed after the official designations (iv) surnames formed after the religious associations and (v) miscellaneous surnames.

(i) **Surnames formed after Place Names :** Most of the surnames from North Karnataka belong to this category. It is quite natural, because the easiest way to distinguish one family from another is to refer to its home town. Thus we have surnames like Ālūr, Hungund, Kaṇavi, Hiremallur etc. These surnames normally presuppose migration of families from these places in the past. These are examples of surnames directly formed from placenames. But there are others which are formed by adding the suffix 'kar' to the place names, e.g. Dharwadkar, Nargundkar, Almelkar, etc. This 'kar' suffix is due to the influence of the Marāṭhī language and our Dharwadkar, Hublikar, etc. are Kannaḍa counterparts of Puṇekar, Nagarkar, Mahadkar etc. This category of the surnames is important so far as it preserves the memory of the original home of an individual though he might never have seen it. This type of surnames is neither peculiar nor exclusive to north Karnataka.

(ii) **Surnames formed after Professions :** This category of surnames is equally important as the first one and these two together comprise the majority of surnames from North Karnataka. Foremost in this category of surnames are those of the village artisans such as Baḍigēr, Kāmbār (Kammār), Kumbār, Nēkār, Suṇagār, Baṇakār. etc. Other surnames like Hūgār, Haḍapad, etc. can also be grouped with these surnames. Among these the surname Haḍapad is quite interesting. Originally the word *Haḍapa* or *aḍapa* meant 'a small bag' and *Haḍapiga*, 'a man who carries his master's betelnut pouch' and

a 'barber'. We do not know if the word *Haḍapiga* originally implied both these meanings. The first meaning, viz. 'the betelnut carrier' is known right from the beginning and the word occurs in this sense in inscriptions and literary works. It seems that originally this word meant only 'a betelnut carrier' and later came to be applied to the barber who also carried a pouch or a box and moved about from place to place like the betelnut carrier following his master. With the practice of carrying the betelnut container having become obsolete the word *Haḍapiga*, is used in the sense of 'barber' only in day today life and its other meaning is to be found only in early Kannaḍa literature.

Surnames like *Sheṭṭi*, *Paṭṭaṇaṣheṭṭi*, *Sheṭṭar*, *Aṅgaḍi*, etc., clearly indicate that these families indulged in trading profession. At time these surnames are further qualified e.g. *Ānūrshēṭṭar*, *Kōriṣheṭṭar*, etc. Surnames like *Meṇasinakāyi*, *Ullāgaḍḍi*, *Balloḷli*, *Akki*, *Kabbiṇ* etc. appear quite strange and funny. But they are quite common in North Karnataka. They are directly formed from particular commodities in which these families dealt. Surnames like *Uppina*, *Tuppad*, *Bellad*, etc. belong to the same class. But it may be observed that in these examples the suffix 'a' is appended to the commodities to show their relation to these families. Thus *uppu+a* becomes *Uppina* and so on. Teaching profession is represented by surnames like *Upādhyāya*, *Adhyāpaka* etc. Thus this category of surnames represents the various professions followed by the people of North Karnataka.

(iii) **Surnames formed after Official Designations :** Perhaps the next important category of the surnames is the one comprising the official designations. These surnames are reminiscent of the *Marāṭhā* rule over *Karnāṭaka*. Thus we have surnames like *Dēsāi*, *Dēsmukh*, *Dēspāṇḍe*, *Ināmdār*, *Jahgirdār*, *Kulakarṇi*, *Pāṭil*, etc. These families held different posts under the *Marāṭhā* administration. Though it is out of place here to discuss various functions of these officials one or two interesting surnames can be considered. In the surnames like *Sardēsai*, *Sardēsmukh*, *Sardēspāṇḍe*, *Sarnaubat* the prefix 'sar' preceding these designations show that they were high officials and headed a certain number of *Dēsais*, *Deśmukhs*, etc. Surnames like

Pāñil-Kulkarñi, Mutālik-Desai, Dēś-Kulkarñi, etc. bear evidence to the fact that more than one office could be simultaneously held by one and the same individual. Some of the designations like Mokhasi, Mutalik, etc. can be traced to the days of Mughal administration.

(iv) Surnames formed after the religious associations and practices of the individuals: Most popular in this category are the surnames formed after the *maṭha*, the religious institution. Thus we have surnames like, Maṭha, Maṭhapati, Maṭhādhikāri, Hiremaṭh, Chikmaṭh. etc. These surnames, especially, Maṭhapati and Maṭhādhikāri indicate the close association of these families with the *maṭha*. Archak, Pūjār, Gurav, etc., are formed after the worshipping of the deities in temples, which can be considered both a religious practice and a profession, since these worshippers were granted regular annual income by the rulers. Surnames like Yajurvēdi, Agnihotri, Purāñik, Guḍi, etc. belong to the same class.

(v) Miscellaneous Surnames: Lastly there are those surnames which comprise only a small percentage of the surnames from North Karnataka. They do not fit in any particular category as such. Thus there are surnames like Roṭṭi, Vāḍappi, Huggi, Āmbli, etc. These are all the names of food items. Probably these families were either very fond of particular food item or they specialized in its preparation. There are other surnames like Chūri, Kudari Lambi, etc. There is yet another group of surnames formed after the word '*mani*' which means 'a residence'. Thus we have surnames like Haḷemani, Hanchinamani, Kaṭṭimani, Mūlimani, Myālinamani, Kaḍemani, Tegginamani, etc. It may be observed that the prefixes of the word *mani* in these examples either qualify it (e.g. hosa, haḷe) or indicate its location (e.g. Kaḍe, Myālin). In this connection it may be noted that the surname of Madhvācharya, the famous Dvaita teacher, was Naḍumani. His father was known as Madhyagēha-bhaṭṭa.

Before concluding I would like to mention the surnames like Vaḍḍar, Bhaṇḍivaḍḍar, Lamāñi, Koravar, etc. These are instances of tribal names being adopted as surnames.

Thus a systematic study of the surnames from North Karnataka is bound to throw light on the various aspects of the life of the people of that region in the bygone days.

## STUDIES IN ANCIENT GEOGRAPHY OF KARNATAKA - III

G. S. GAI

### KARNATA, KARNATAKA

We have seen above that Kuntala and Karnataka have been used as synonymous in the *Vikramāṅkadēvacharita* of Bilhaṇa (11th-12th century A.D.). The earliest epigraphical reference to Karnāṭa-dēśa is met with in the Birur plates<sup>1</sup> (which are considered to be spurious but the scholars think that the contents of the grant may be reliable). In this charter, the paternal uncle of Viṣṇuvarman and the elder brother of Krishṇavarman I is described as the lord of the entire Karṇāṭa-dēśa (cf. *Karṇāṭa-dēśa-būvarga-bhartāraṁ . . . jyēshṭha-pitaraṁ śri-Sāntivarmadharma-mahārajaṁ . . .*).

The Rāshṭrakūṭa records describe the founder of the dynasty Dantidurga as having defeated the powerful army of the Karnāṭas i.e., the Western Chalukyas of Bādāmi. Cf. *Kāñchiśa-Kēralanarādhipa-Chōḷa-Pāṇḍya-sri-Harsha-Vajraṭa-vibhēdha-vidhānadakṣhaṁ<sup>1</sup> Kārṇāṭakaṁ balaṁ = anantyaṁ = ajēyaṁ = anyair=bhṛityaiḥ kiyadbhir=api yaḥ sahasā jigāya* ||<sup>2</sup>

In the Velvikuḍi Grant<sup>3</sup> of Neḍuñjaḍaiyar which are referred to 769-70 A.D., the ruling king's father Ṣaḍaiyan is endowed with the little *Madura-Karuṇāṭakan*, the significance of which is not quite clear. It has been suggested by the editor of the inscription Shri H. Krishna Sastri that either Ṣaḍaiyan had conquered the Western Chalukas who were called Karṇāṭakas or the Pāṇḍyas had contracted matrimonial alliance with the Western Chalukyas and the issue was called Madura Karuṇāṭakan.

The Nalanda plate of Dharmapāla (c. 770-810 A.D.) is the earliest Pāla record which mentions the subordinate soldiers in the army like the Gauḍas, Mālavas, Khaśas, Kulikas, etc., but not Karnāṭas while the later Pāla epigraphs like the Monghyr plate of Dēvapāla (c. 810-54 A.D.) add Karṇāṭas and Lāṭas to this list. According to Dr. D. C. Sircar, the Karnāṭas appearing in these charters were mercenary soldiers in the armies

of the Pālas and later on founded the kingdom of the Sēnas who claim Karnāṭa descent.

While some of the Yādava kings describe themselves as having defeated the Karnāṭa kings meaning thereby the Hoysaḷas, the Anṅigeṇe inscription of Yādava Bhillama dated 1189 A.D. states that the king had become the beloved of the goddess of Sovereignty of the Karnāṭa country and was reigning over the whole kingdom.<sup>4</sup> In the Ranganātha inscription<sup>5</sup> of Jaṭavarman Sundarapāṇḍya (whose accession date is 1250-51 A.D.), the king is sated to have taken Śrīraṅga' from a king who is described as 'the Moon of Karṇāṭa'. *Yēn = asān karuṇām-anīyata daśām Śrīraṅga-padmākaraḥ | Kṛitvā taṁ bhuvan-āntara-praṇayinaṁ Karṇāṭa-dōshākaran ||* This Karṇāṭa king is identified with Sōmēśvara.

The Nalluru Grant<sup>6</sup> of Harihara II dated 1399 A.D. refers to the king as *Karṇāṭaka-Lakshmi-karṇ-āvataṁsa* showing that he was ruling over Karnāṭa country. And the Kuniyur plates of Veṅkaṭa II dated 1634 A.D. refer to the Karnāṭa throne. Cf. *Sārthānām bhujā-tējasā svavaśayan Karnāṭa-simhāsanam |* Following the Vijayanagar kings, the Maharajas of Mysore also assumed the title *Kārnāṭaka-ratnasimhāsanādhiśvaras*.

Coming to the literary references to Karnataka, while the Kumbhakonam edition of *Mahābhārata* refers to Karnataka in the Sabhā Parva and Bhīshma Parva : the critical edition of the Bhandarkar Oriental Research Institute does not mention it. Cf. *Karnāṭaḥ Kāṁsya-Kuntaś = cha Padmajā laḥ Satinarāḥ (Sabhā P. 78-98)*.

*Athāparē janapadāḥ dakṣiṇāḥ Bharatarshabha Drāviḍāḥ Kēralāḥ Prāchyāḥ Mūshikāḥ Vanavāsakāḥ Karnāṭakāḥ mahīshakāḥ . . . (Bhīshma P. 9, 58-59)*.

The Bhandarkar edition has *Unnatyakāḥ* in place of *Karnāṭakāḥ* and from this it has been suggested that the derivation of *Karnāṭaka* as *Karu + nāḍu* i.e., elevated land is justified since *Unnatyakāḥ* also means the same thing.<sup>7</sup> The *Rāmāyaṇa* does not refer to *Karnāṭaka*.

The Sanskrit drama *Mṛichhhakatīkā* or the clay cart, of the poet Śūdraka, referred to about the 1st or 2nd century A.D. (before Kālidāsa) mentions *Karnāṭadēśa* and *Karṇāṭakalaha* in the

dialogue between Chandanaka and Viraka. In the Tamil work *Silappadikāram* of the Sangam period (3rd or 4th century A.D.), the word Karunāḍan appears which is taken to refer to Karnāṭaka. Somadēva's *Kathāsaritsāgara* of about 1000 A.D. mentions Karnāṭa. The *Bṛihatsamhitā* of Varāhamihira (6th century A.D.) and the *Kāvya-mīmāṃsā* of Rājasēkhara (11th century A.D.) also mention Karnāṭa. The *Rājataranṅinī* of Kalhaṇa (12th century A.D.), while describing the *dig-vijaya* of king Lalitāditya states that the king passing through Karṇāṭa, ruled over by queen Raṭṭā who paid him homage, reached the bank of Kāvēri and even conquered some of the islands. The earliest Kannaḍa literary work viz. *Kavirājamārga* of Nṛipatunga used the word Kannaḍa Nāḍu instead of Karṇāṭaka in the well-known passage: *Kāvēriyi mdam-ā Gōdāvarivaram-irḍa nāḍada Kannaḍadol*. But the *Chhandōmbudhi* of Nāgavarma I (990 A.D.) refers to Karnāṭa and also to a special Kannaḍa metre Karnāṭaka-vishaya-jāti.<sup>8</sup>

#### Notes and References

1. *Ep. Carn.*, Vol. VI, Kd. 162.
2. Alas plates of Govinda II—769 A.D.—*Ep. Ind.*, Vol. VI, p. 210-12, Pimpri plates of Dharavarsha Dhruva—775 A.D.—*Ep. Ind.*, Vol. X, pp 81 ff.
3. *Ep. Ind.*, Vol. XVII, pp. 291 ff.
4. Cf. *Bomb. Gaz.*, Vol. I, Pt. II, pp. 518-20.
5. *Ep. Ind.*, Vol. III, p. 11.
6. *Ibid.*, vol., III, pp. 113 ff.
7. R. S. Mugali, Deccan Herald, dated 1-11-1972, article entitled 'Karnataka-How old is the concept'?
8. *Ibid.*



## SOME INTERESTING PSEUDO AND REAL PLACE-NAMES OF TAMIL NADU

C. R. SRINIVASAN

THE PLACE NAMES SOCIETY is in its infancy. Similarly the student who is bent upon the study of place names particularly in India is yet to traverse many more miles to achieve the cherished goal of perfection and precision. In other words his study lacks an analytical acumen and scientific approach. The variety and vastness of the material baffle him so much, he is generally at his wits end where to begin and how to begin the study. This confrontation leads him to evolve a methodology which should be agreeable to the Indian environments. As we know, India reflects—'Unity in diversity'. Therefore, the methodology, which the student proposes to conceive should be of a common factor with which he has to analyse the diverse aspect of the subject.

The subject itself is such that it envisages several disciplines of study such as anthropological, archaeological, epigraphical and linguistic. In my opinion, the student should have a good back-ground of knowledge of linguistics coupled with allied branches of study which will greatly help the study of onomastics. The study is highly rewarding in respect of the history of the land in general and the region in particular. Dr. K. V. Ramesh in his paper on 'Interesting Change of Place-Names' which is published in the third volume of the Journal, has clearly brought out the fact as to how a place name namely Huchchappyya-guḍi or the temple of lunatic gentleman corroborates the historical truth that Kirttivarman of the Bādami house was a lunatic in his last days.

Similarly there is a parallel example; In Kāñchipuram, there is a place called Gaṅgaraḍamaṇḍapam. At the outset no body can understand what the word means. This *māṇḍapa* is very near to the Ekāmranātha temple and it is located on the Rājavidhi. Architecturally, this *maṇḍapa* can be assigned to the Chōla period. On important and specified festival days, the processional deities of the Ekāmranātha or Varadarāja are

being taken to this temple and special services are also being conducted to this day. A close examination of the inscription reveals that this Gaṅgaraḍamaṇḍapa is nothing but Gangai-koṇḍān-maṇḍapa. The students of Tamil history do know that Gangai-koṇḍān is an epithet of the valiant Rājendra I, who is credited to have gone as far as the Ganges in the North and also brought the water of the Gaṅgā on the heads of the enemy kings. To mark his victory over them he had assumed the title Gangaikoṇḍān i.e., one who has conquered the Ganges. Thus in course of centuries, the name of this *maṇḍapa*, changed into Gaṅgaraḍa-maṇḍapa. This *maṇḍapa* had the unique privilege of enjoying the seat of honour and power as we find in number of inscriptions, that the Chōla Kings transacted business and translated their plans into action from this place., *vide* 'Nāmr̥ Kāñjipurattil Gaṅgai-koṇḍānil ezuṇḍāruḷierundapōdu.' Thus, this example strengthens the need already expressed by the Historians, regarding the expedition to the Ganges by the Chōla King.

I will take another example wherein the real name of the place is completely lost sight of. The present Shōliṅghūr is otherwise called the Ghaṭikāchala in Sanskrit. It is very near the place Arakkōṇam. The Temple of Lord Narasiṃha is situated on one of the hills of this place. On another steep hill, opposite this temple, there is a temple of Āñjanēya. Both these temples attract a number of pilgrims. Particularly the presiding deity—Āñjanēya is noted for his hearing the mentally retarded persons or persons afflicted with evil spirits. Even a cursory glance of of temple inscriptions over that the original name of this place was *Chōlasimhendra-pura*. The title *Chōla-Simhendra* was adopted by Kōpperuñjiṅga the 'Great Lion,' a later Pallava king who temporarily eclipsed the imperial Chōla power during Rājarāja III's reign. This recalcitrant chief, true to his name, roared with unfoiled power in the districts of North Arcot, South Arcot and Chingleput. It is no wonder if he had adopted the title *Chōla-Simhendra*. It is interesting to note the pun in the title as it denotes both Kōpperuñjiṅga, the King and Lord Narasiṃha, the Man-Lion incarnation of Viṣṇu. The name of this place is corrupted by

the local people as well as the Britishers who could not spell the word. The present name has become so popular that the real name is completely shrouded in obscurity.

There is a place called Seyyārai-Venrān in Cheyyar Taluk. It is very near to the Taluk-head-quarters-Tiruvaṭṭipuram. The river Cheyyar is flowing nearby. It is curious to note that in this instance, the chief claims victory over a river, as the name of the place Seyyārai-Venrān denotes the conquest over the River Seyyār. There is a resemblance between the title Gaṅgaikoṇḍān and Seyyārai-Venrān. The Sambuvarāyas of Padaiviḍu were exercising greater control over this region. Among them, Rājanārāyaṇa and Venṅamāṅkuṇḍa Sambuvarāya were noteworthy. From the Place-name Seyyārai-Venrān, we can infer that they had extended their control as far as the river Cheyyar. The adoption of the title Seyyārai-Venrān and the name of the village after this title on the banks of the River Cheyyar bears ample testimony to the fact that the village was so named to commemorate the victory. It is to be recalled here, that Sri Sethuraman in his leanced paper draws our attention to the fact as to how the title *Chōḷa-kulāntaka* became *Sōlavandān* of present day. Fortunately the name of the village, Cheyyārai-Venrān is not corrupted beyond recognition.

When I had the opportunity of examining the inscriptions of Śrīraṅgam, I came across a territorial division called Pāṇḍiya-Kulāsāni-Vaḷanāḍu. *Pāṇḍiya-kulāsāni*, was the title of Chōḷas-which means, he who is the thunderbolt to the Pāṇḍya-kula. The same territorial division, when the Pāṇḍyas gained control over the Śrīraṅgam and its environs, under Jaṭāvarma Sundra Pāṇḍya, in order to wipe out the disgrace that was manifest in the name of the division, was changed into Pāṇḍyakulapati by them, by removing the insinuating and derogatory word '*aśani*' (thunderbolt) and replacing it with the word '*pati*.' This is a clear evidence to show how the renaming was done depending upon the fluctuations of victories between the victor and vanquished.

In Tamil Nadu, a number of places are named after the titles of the Kings. Muḍikuṇḍam is one such example. Madurāntakam

is another place, named after the title. The present 'Seṅgālipuram' is a corrupt form of the place-name formerly known as Jayasimha-kula-kāla-puram. The title *Jayasimha-kula-kāla* means he is the 'Kāla' (Yama) for the descendants of Jayasimha.

The above examples, which of course are not exhaustive, indicate that there is an ample scope for doing research in this direction. If the epigraphical materials are fully exploited and studied in their proper perspective or if the matrix of language and tradition of the region are pursued, they are bound to yield a good harvest in the realm of onomastics.

## “ŚIVALLI”—A PLACE NAME

P. RAMA BHAT

ŚIVALLI is a village in Udupi Taluk, Dakshina Kannaḍa District of Karnataka State. It has been the centre of a section of brāhmaṇas called after this place. It has been an important seat of Sanskrit learning. Formerly Uḍupi was a part of Śivaḷḷi.<sup>1</sup> But Śivaḷḷi has now become a part of Udupi Taluk. The Village and Pañchāyats are called by this name. Śivaḷḷi village comprises places like Maṇipāla, Pērapaḷḷi, Mallampaḷḷi, Indraḷi, Kunḷu tṭu, Uḍupi group of temples, Bannaṅje etc. Maṇipāla has found a place in the map of world by virtue of the Medical and Engineering institutions there. Uḍupi, where Śrī Kṛishṇa temple is located has been considered a sacred abode since 14th century. Śivaḷḷi is known for its ancient Śiva temples belonging to the earliest period of the Āḷupa rulers. The place name Śivaḷḷi is derived from the name of the deity Śiva.

The religious history of South Kanara (Tuḷu-nāḍu) opens with the wide prevalence as a state and public faith of Śaivism.<sup>2</sup> The Āḷupa dynasty ruled over Tuḷunāḍu from the earliest period upto the 14th century. In all probability the Āḷupās entrenched themselves in power from the early centuries of the Christian era and often offering their willing submission to the Karnataka overlords, continued in virtual political sovereignty over Āḷvakhēḍa until the establishment of the Vijayanagara empire.<sup>3</sup> The Āḷupa rulers were ordinarily Śaivites and many temples dedicated to Śiva were built during their rule. Paśupati, is the earliest name of any Āḷupa ruler, mentioned in the earliest Kannaḍa inscription of Halmiḍi dating about 450 A.D.<sup>4</sup> His name itself shows that he is a Śaivite. Dr. K. V. Ramesh opines that he (Paśupati) is the earliest known Āḷupa ruler and no evidence has been found so far to suggest the prevalence, in South Kanara itself, of any religious faith other than Śaivism, to those early days.<sup>5</sup>

A number of Śaivite temples with Śiva as the main deity were built in many towns and villages of the Āḷupa Kingdom during their period. Such were the temples of Mārkaṇḍeśvara at

Bārakūru and Kachūru (Udupi Taluk), Baṅkēśvara at Maṅgalūru (Mangalore Taluk), Baindūr and Paduvāri (Coondapur Taluk), Lokēśvara at Mundkūru (Mangalore Taluk), Timirēśvara at Sujēru (Mangalore Taluk) Kōṭēśvara at Āvarse and Paḍubeṭṭu (Coondapur Taluk), Kōṭēśvara at Beluvāyi (Mangalore Taluk) and Sōmanātha at Bārakuru and Handāḍi (Udupi Taluk) and Paḍuvāri Coodapur Taluk). In the Śivalḷi village itself the ancient temples are dedicated to Śiva-Anantēśvara and Chandra-mauliśvara at Uḍupi, Mahāliṅgēśvara at Perampaḷli and Bannaṅje. Other temples in Śivalḷi dedicated to goddess Durgā are also related to Śaivism. Such temples are at Indrāḷi. As far as available inscriptions and research of the scholars are concerned, it is beyond doubt that Śaivism was the religion prevalent in the earliest phase of Tuḷunadu. The same is true of Śivalḷi also.

The Vaishṇava forms of worship seem to have commenced at least from the time of Śaṅkarāchārya, the great Advaita philosopher and it received an unprecedented impetus after Śrī Madhvāchārya in the 13th century. It is not known when exactly Jainism entered South Kanara. Existing temples of the Jains do not point out to a much earlier date than the end of the 13th century.<sup>6</sup> Jainism in South Kanara received royal patronage only after the advent of Hoysala authority over the region.

It is stated in *Śaṅkaravijaya* of Ānandagiri (9-10 C.A.D.) that Hastāmalaka, the ardent disciple of Śaṅkarāchārya established Kṛishṇa temple at Rajatapiṭhapura (Uḍupi). Later in the 13th century Madhvāchārya also established another Kṛishṇa idol. The earliest mention of this is made only in an epigraph of A.D. 1366-67. So the earliest is the Anantēśvara temple in Śivalḷi.

As Śiva was the deity of the worship of the whole village, it was named as Śivalḷi. The places with the names deities worshipped there, are seen very often-Subrahmaṇya, Śivapura, Harihara, Kumāramaṅgala etc.

The name *Śivalḷi* appears in various forms—*Śivalḷi*,<sup>7</sup> *Sivali*,<sup>8</sup> *Sivalḷi*,<sup>9</sup> *Sivali*,<sup>10</sup> etc.. According to the inscriptions, Śivalḷi was considered so sacred in those early days that any one who sought to destroy the grants recorded therein would have committed the sin of destroying Vāraṇāsi and Śivalḷi. Śivalḷi was considered

as sacred as Vāraṇāsī. Brahmapura of Śivaḷḷi (brāhmaṇas of Śivaḷḷi) “Śivaḷḷiya Sāsirvaru” (group of thousand brāhmaṇas of Śivaḷḷi) are mentioned with high regard. It is stated that Aṇṇappa Oḍeya, the Viceroy of Vijayanagara ruling at Bārakūru invaded Śivaḷḷi and burnt the village in 1476 A.D.

By this it may be imagined that Śivaḷḷi was wealthy and strong in all respects. It might have aroused misgivings in him and he might have tried to keep it under control. It may be noted that Śivaḷḷi was noted for education, learning and philosophy in those early days and still the tradition is being maintained.

Like other places in Śivaḷḷi-Kaḍiyāḷi, Kuṅjibeṭṭu — Oḍipu (Modern Uḍupi) was a small place where Anantēśvara and Śrikrīṣṇa temples are situated. After the wide popularity and fame of Madhvāchārya and the Kṛīṣṇa temple at Uḍupi it became famous and the whole Taluk bore the name of Uḍupi. Śivaḷḷi became less prominent and remained only as the name of that village. Derivation of the name Uḍupi (Śivaḷḷi) is mentioned as *Rajatapīṭha*, *Raupyapīṭha* in Sanskrit. A legend states that King Rāmabhōja donated a silver pedestal to the deity and that was why the place was called Rajathapīṭha or Raupyapīṭha (silver pedestal). But this legend has no basis in the history of this place. Another legend is connected with the Moon god (Uḍupa) and the name is supposed to have derived from the Sanskrit word meaning the moon (Uḍupa). But this is a clever interpretation of the Sanskrit word by the Sanskrit Scholars. Dr. P. Gururaja Bhat mentions that *Śivaḷḷi-Sivabeḷḷi* (*beḷḷi* – silver), *Sivaraupya* became *Rajatapīṭha* in Sanskrit.<sup>12</sup>

In *Raupyapīṭha* or *Rajatapīṭha*, *Siva* is omitted. *Sivabeḷḷi* should have been *Siveḷḷi* not *Śivaḷḷi*. So this derivation seems to be not without dispute. The late Kadava Shambhu Śarma suggested that the name Uḍupi may have been derived from *uṇ* (meal).<sup>13</sup> But it is not known when the serving of meals for hundreds of people began or what was its name before the custom started. Moreover, there are certain other places like Dharmasthāḷa, where food for thousands of people is served but they have not borne such a name. It is better to try to find out the origin of Uḍupi in the local dialect itself which is more reasonable. Oḍipu is the form of the name in local dialect. Tuḷu *o*, open vowel has become

the closed vowel *u*; *i* and *u* have interchanged their places. So *Oḍipu* became *Uḍupi*. *Oḍipu* or *Oḍi* in Tuḷu means incline.<sup>14</sup> *Oḍi* is found in Similar meaning in Kannaḍa also.<sup>15</sup> This place is a low lying area where water from all sides rushes in. This may be the reason for the local people to give this name to the place. As well as the open vowel mutation, the close vowel mutation is common in Kannaḍa—*oḷi* (Tamil)—*uḷi* (Kannada), *toḷil* (Ta)—*tuḷil* (Kan), *potu* (Ta)—*pudu* (Kan), *poruḷ* (Ta, Tu)—*puruḷ* (Kan), *pogu* (Tu)—*puḡu* (Kan), *poḍi* (Tu)—*puḍi* (Kan). But such system is very rare in Tuḷu. *Uḍupina* (with accusative case) is found in inscriptions. The original form *Oḍipu* might have become *Uḍupi* in Kannaḍa. However *Uḍupi* was a part of *Śivaḷḷi* in earlier days.

As it is mentioned earlier, *Sivalli* is the name after the deity *Siva*. There are some families of *Śivaḷḷi* brahmanas here bearing their names with *Śiva-Haridāsa*, *Sivagōpala* etc. “*Śiva*” is found in surnames of some brahmana families — *Śivatāya-Maṅjunātha-Śivatāya*, *Harikṛiṣṇatāya*, *Śivatāya*, etc. This shows the antiquity of Saivism of those families.

*Śivaḷḷi* is a compound word — *Śiva* + *haḷḷi*. It was *paḷḷi* in Kannaḍa before *p* became *h*. *Palli* in Tamil and Telugu, means village.<sup>16</sup> *Palli* is retained in very few place names in Karnataka—*Bāgepalli*. *Palli* is from the root *padu* (to lie down, in wider sense settle). *L* becomes *ḷ* in Kannaḍa due to *atipiḍana*<sup>17</sup> (pressure). So *paḷḷi* — *paḷḷi* — *haḷḷi* in Kannaḍa. In Tuḷu the form *haḷḷi* is in vogue when it is used independently.<sup>18</sup> *P* is replaced by *h* and some times *v*. It may be quoted here—“Uptill the end of the 9th century ‘*p*’ is preserved. In the 10th century forms with ‘*h*’ in place of *p* begin to appear in all parts of the Kanarese area. The change of *p* to *v* is found in the earliest inscriptions. Pre-Dravidian *p* becomes *v* in Kanarese, when it becomes intervocalic. It is found in the inscription of 7th century”—*eḍeviḍiyal*, *eḍevolaḷnāḍu*, *pōgevoḡi*<sup>19</sup>:*p* > *v* is earlier than *p* < *h* due to phonetic changes.<sup>20</sup> The word “*Mūḷuvaḷḷi*” occurs in the earliest ever known Kannaḍa inscription of *Halmiḍi*, datable about 450 A.D.

The word *Palmiḍi* (*Palmiḍium Mūḷuaḷḷium koḷḷār*) is to be noted here. *l* has not become *h* but *p* is replaced by *v* in the same inscription—*Mūḷuvaḷḷi*, Kannaḍa grammarian *Kēśirāja* notes *p* > *v*<sup>20</sup> and *p* > *h*<sup>21</sup> changes. There are so many place



names with *v* instead of *p*—*Lakkavaḷḷi*, *Hāḍuvaḷḷi*, *Maḷavaḷḷi* etc.

In a compound word, the labial intervocalic *p* is omitted due to laziness and the vowel *a* is pronounced with the consonant *v*. *Siva + paḷḷi*—*Siva + aḷḷi*—” *Sivavaḷḷi* ”—this is the earliest form found in the inscriptions. So *Mūḍu + paḷḷi* — *Mūḷuvaḷḷi* (*ḍ* becomes *ḷ* in old Kannaḍa)<sup>21</sup>

*Kaḍe + haḷḷi* — *Kaḍiyāḷḷi* (last village), *Indra + haḷḷi* — (*Indrāḷḷi* village in the east).

Sometimes *p* is retained—*Perampaḷḷi*, *Mallampaḷḷi*, *Madana-paḷḷi*, *Karambaḷḷi* (here *p* has become *b*). In the earliest form “*Sivavaḷḷi*” the second ‘*v*’ is omitted—“*Sivaḷḷi*.” When two similar letters occur together one is usually dropped in Kannaḍa—*Virarājapēṭe*—*Virūjapēṭe* *Kalsan̄kakār*—*Kalsan̄kār*. As the Dravidian languages are destitute of *ś* it becomes *s* or *ch*. So *Sivalli* is found sometimes as *Sivaḷḷi* or *Sivaḷi*. *Sivāḷi* is also found in some inscriptions due to compensatory lengthening. All these forms are the variations of *Siva + paḷḷi*—*Sivavaḷḷi*.

*Śivaḷḷi* was well known in olden days and the brahmanas of that place—*Śivaḷḷi brahmanas* (Tulu speaking) had the highest honour and esteem in the society.

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# VALUE OF GEOGRAPHY TO CULTURE DENOTATIVE : A CASE STUDY OF TOPONYM OF NARAYANANELLURU

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and

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THIS PAPER IS THE RESULT of the survey of Nārāyaṇanellūru, a village on the right bank of the Cheyyeru, Rajampet taluk, Cuddapah district, Andhra Pradesh. The survey yielded many interesting aspects of local history which were hitherto unknown. The place-name of this village is one among them. It is the field study that enabled us to perceive distinctly different from others who have attempted to explain the place-name at its face value.<sup>1</sup>

The following are the inadequacies in such earlier efforts: (i) the village was conceived of having only two hamlets, namely, Eguvūru (Nārāyaṇanellūru) and Diguva Nārāyaṇanellūru<sup>2</sup>; (ii) that the village name indicates that of an individual human being<sup>3</sup>; and (iii) it distinguishes the village from Kundanellūru<sup>4</sup> and Diguva Nārāyaṇanellūru, both in Rajampet taluk. The above considerations in turn create more confusion. First, the village which comprises three settlements is noted as having only two. Second, the individual with the name Nārāyaṇa is not accounted for. Third, the name Diguva Nārāyaṇanellūru is loosely used. Fourth, the point is with regard to the location of the Diguva Nārāyaṇanellūru to the west of Eguva-Nārāyaṇanellūru popularly known as Eguvūru. And, above all, here the toponym Nadimpalli is ignored.<sup>5</sup>

Nārāyaṇanellūru consists of three hamlets: Isukapalli, Nadimpalli and Eguvūru. The location of these three hamlets on the Cheyyeru presents an intricate problem. The problem, in brief, is stated hereunder: the Cheyyeru at this point flows from west to east. Considering this flow, normally the westernmost settlement, the easternmost settlement and the one in between should be called Eguvūru (upper settlement), Diguvūru (lower settlement) and Nadimpalli (middle settlement)

respectively. But the actual location of these hamlets of Nārāyaṇanellūru is diametrically opposite. How is this to be accounted for? Another problem, as a corollary, emerges from this, that is, how and why the Diguvūru (lower settlement) is called Isukapalli? The same is the problem in relation to the hillocks on the south and east of the village. At a third level this problem of location could not be solved by taking the Velikoṇḍa ranges on the north beyond the river Cheyyeru.

All the issues raised so far could be answered in a scientific way.

The village is famous for its fertile arable land on the east and north-west upto the right bank of the Cheyyeru. The presence of a large number of hero-stones in these fields attests the above fact. Against this background, the toponym *Nellūru* (*Nel + ūru*) may be explained.

The name for this settlement must be distinguished from places which have similar names: one in the Nellore district (Nellore), other in the Cuddapah district (Kundanellūru) and another in the Chittoor district (Gaṅgādharanellūru). This part of the Cheyyeru is known for Śaiva temples such as Palēśvaram, Kannēśvaram, Sōmēśvaram, Rāmēśvaram and Bhīmēśvaram. This village has a Vaiṣṇava temple dedicated to Lord Nārāyaṇa.<sup>6</sup> Based on its architectural features, the temple is taken to be of considerable antiquity. Local tradition claims it a 'Janamējaya prātiṣṭha',<sup>7</sup> obviously implying antiquity. Despite the absence of *kalāṣa* over the *śikhara* workshop is being carried on.<sup>8</sup> The temple has square *Garbhagṛīha*, *antarāḷa* and *mukhamāṇḍapa* with provision of four pillars in the centre. The stylistic consideration of various members of the structure suggests that the monument could be dated to the first half of the 10th century A.D. Thus Nellūru acquired a specific form from this Vishṇava temple dedicated to Lord Nārāyaṇa. Therefore, Nārāyaṇa + Nellūru = Nārāyaṇanellūru.

The toponym of three hamlets Eguvūru, Nadimpalli and Isukapalli must be properly studied. Geography, particularly of the river, hillocks and hill ranges, fails to explain this place-name.<sup>9</sup> The possible explanation is that Isukapalli of today was the earliest settlement. The site of the settlement was susceptible

to vagaries of the river. This is attested by the small bend in the river at this point and hence a second settlement was made. This settlement, by far, is the largest settlement. One more settlement beyond the second settlement was also made in order to protect the paddy fields and the Vaishṇava temple. Further, the location of this site on the bank is at the tip of the bend of the river. Since three settlements were made one after the other without any reference to the river, hillocks and hill ranges, the place-name of each of these settlements is explained. The last settlement is made at the end of this human settlement process. Hence it is Eguvūru. The one in between is called Nadimpalli. Then it must be further explained how the first settlement is called Isukapalli.

The first settlement is today called Isukapalle. It is called so because of the sand that was brought on by the river on such rare occasions when it threatens the settlement with back-water and particularly of sand to the fields between the settlement and the river. Therefore, this settlement is aptly called Isukapalli (sandy village).

One has to pose the vital question: What was the original name of each of these settlements? The name of each of the settlements was Nārāyaṇanellūru. The present Isukapalli which had a Vaishṇava temple on the right bank of the river was the original settlement with Nārāyaṇanellūru. When the first settlement had its problems, the second settlement was made with the same place-name: Nārāyaṇanellūru. In turn, when the third settlement was made, it was also named Nārāyaṇanellūru. Later on, of the three settlements, the one in between was called, Nadimpalli. How is this arrived at? What has been described above is deduced from the treatment of both Isukapalli and Nadimpalli as Diguva-Nārāyaṇanellūru. When the second settlement (the present Nadimpalli) was established, to the first settlement which was till then called Nārāyaṇanellūru, the prefix *diguva* was added. In the same fashion, when the third settlement (the present Eguvūru) was established, Nārāyaṇanellūru came to be called as Diguva-Nārāyaṇanellūru. This is the second stage in the evolution of this peculiar place-name, which indicates the settlement process

on the bank of a river surrounded by hillocks and hill ranges.

The third and the final stage in the evolution of this toponym must be explained against the background of two Diguva Nārāyaṇanellūrs and one Nārāyaṇnellūru. To make the toponym clearer, all the three hamlets are collectively called as Nārāyaṇanellūru. When each of the settlements was to be distinctly named, the first settlement was thus given the name Isukapalli; the third Eguvūru; and the second Nadimpalli. Thus, this toponym is an indicative of the process of human settlement.

To sum up, this place-name of Nārāyaṇanellūru is unique. The study with its emphasis on local history, as enabled by the field survey, is the major concern. This place-name, among other aspects, as governed by the human settlement process, is a significant contribution. This is a rare instance where a culture denotative could be studied usefully with the aid of geography—though in a negative analysis.

#### Notes and References

1. K. Viswanatha Reddy, *Cuddapah Ūra Perlu* (Telugu), (Tirupati, 1976), p. 346.
2. *Ibid.*, p. 322.
3. *Ibid.*, n. 1.
4. *Ibid.*, n. 1. p. 224.
5. *Ibid.*, n. 1. Six different Nadimpalles are traced in Rajampet Taluk. The present one is not mentioned in the list.
6. P. Yanadi Raju, 'The Vaishnava Temple of Narayananeluru' paper presented at the Fifth Session of the Andhra Pradesh History Congress, held at Guntur on 6th and 7th December 1980.
7. This information is a part of the oral history collected in the village.
8. According to *vāstu-śāstras* dealing with region's architecture, a temple without the *kalāśa* on the *vimāna* is not qualified for *pūja*. See Stella Kramrisch, *The Hindu Temple*, vol. II, (Delhi, 1976), pp. 349-50.
9. A. R. Ramachandra Reddy, 'Toponymy and geography: Analysis of Descriptive Direction and Deceptive patterns', paper presented at the Second Annual Conference of the National Association of Geographers, India held at Tirupati during 9-12 January 1981.

## A NOTE ON PLACE NAME STUDY

Y. B. GANGADHARA RAO

IT IS EVIDENT THAT place is older than man, whether it is big or small in extent., but the naming of places occurs only when the places are inhabited by people. Naming as a human activity has its roots only in language and so are the place names.

Indeed the naming system is rooted firmly with a language. It also occupies a very important part of human culture and gives ready and authentic evidence of cultural heritage of the mankind, because the place naming ramifies into many branches of human activity. In one way or the other, place names supply an unwritten record of history as they themselves preserved history, through centuries together. With the study of place names, one can understand the habits of ancient people and their way of life, what kind of animals were tamed by them, what they cultivated, their religious beliefs, their knowledge about the local nomenclature and even their poetic way of thinking in naming the places. So the study of place names is quite interesting not only to a linguist but also to an anthropologist, apart from the historians and archaeologists. It is noteworthy to point out here George R. Stewart's statement "the place names are passed from generation to generation, even without the aid of writing. Thus atleast in theory—they offer keys to pre-history to nooks and crannies which have been left dark in periods of scant history" and he added "names are always shadows of the men who give them." Prof. A. S. Thayagaraju felt that the study of place names is one of the most intriguing and absorbing of antiquarian researches. Each new discovery of the meaning of hitherto inexplicable place name is like the discovery of a gold-reef by an anxious prospector.

A proper study of place names will extend knowledge. This branch of study attracted the attention of many scholars of various disciplines in the western world. In the Indian scene it became the task of the linguists only. It is true that the place

name study certainly throws light on philological problems. But the co-ordination of scholars of various disciplines like history, geography, anthropology and even biology is necessary for understanding the etymology of the place names. Otherwise it may lead to a wrong track. To illustrate this, North Simhāchalam is a good example. In the British rule the railway station of Simhāchalam was named as North Simhāchalam as it is situated on the northern side of Simhāchalam village. But in the pronunciation it became Nārada Simhachalam and it is said that it was first founded by sage Nārada.

We notice that many of the place names are suggestive of the geographical features that is, mountains, hills, hillocks, rivers, rivulets, brooks, tanks, islands, wells, ponds, etc. The structure of place names is two-fold. One part reveals the class to which the place belongs and the other confines to the meaning. These can be called as generics and specifics respectively. Paṅnam is nearby place of a waterbody. Here *paṅnam* is generic, but in *pedapaṅnam* or *kottupaṅnam*, the words *peda* (big) and *kotta* (new) are the adjectives. With the help of those adjectives, one can recognise the specific village. Thus the adjectives before the generics may be called as specifics. With the help of the specifics one can distinguish the villages in the vicinity, where there are repetitions of a village name. Most of the generics in Telugu place names are common nouns like *koṅḍa* (hill), *dibba* (mound), *ēru* (river), *vaṅka* (rivulet or stream), *cheruvu* (tank), *samudram* (lit. ocean, sea but in the place names it means a big tank), *mañchi* (well), *tōṭa* (garden) etc. The specifics in Telugu are *pedda* or *peda* (big), *china* or *china* (small), *kotta* (new), *pāta* (old), *tūrpu* (east), *puḍamara* (west), *kuru* (small), *niḍu* (*niḍupu* length), *naḍuma* (middle), *kūchi* (small), *āge* (front), etc. Even though, the specifics are considered as adjectives as they are modifiers or restrictive elements, they can be nouns also. Their usage in particular situations is adjectival as the grammarians often consider them nouns used as adjectives. Sometimes the word order specific-generic is reversed. Pinnadari a village in Anantpur district is a good example for this. *Pinna* is river *Penna* and *dari* means near, the village which stands near the river Penna. In some place names we find two



specifics. Usually the second specific modifies the whole name. It may be illustrated with the village name *Peddu-Chinnapyāpalle*. From *Pyāpalle*, *Chinnapyāpalle* is separated first, and then the necessity arose to distinguish this village from the present village. So the present village was named as *Peddachinna Pyāpalle*.

Apart from this classification, place names may be classified in the following order: (1) Descriptive names (2) Associative names (3) Incident names (4) Possessive names (5) Commemorative names (6) Commendatory names (7) Folk etymologies. In addition to these, George R. Stewart listed the manufactured names, mistake names and shift names. As sufficient information is not available, to give illustrations from Telugu place names, only the above seven are taken for discussion.

**Descriptive Names:** In a list of village names we find that a number of them are descriptive. That description comes from the permanent or semipermanent quality of a place for its easiest identification and that quality must be distinctive among other places.

- Ex. (1) *Nallajerla*  
*nalla* < *nalupu* : black  
*jerla* < *cherla* < *cheruvula* < *cheruvulu* : tanks.
- (2) *Erraguṇṭa*  
*erra* < *erupu* = red.  
*guṇṭa* : a pit or a small pond.
- (3) *Kaluvakolanu*  
*kaluva* : the water lily.  
*kolanu* : a pond.

We can give any number of illustrations for the descriptive names. But it is also important to note that some names indicate the type of people occupying the place and some indicate the resources of the deficiencies of that village.

- Ex. (1) *Paṇḍitavillūru* :  
*Paṇḍita* : i.e. Pandit, a scholar.

It apparently gives the information that a number of scholars resided earlier in that village.

(2) Ni||lulēnimmāpuram.

ni||lulēni : waterless.

This is a village in Annantpur district, where there is no water resources till today.

(2) Associate Names : Under this category we find large number of villages, as the natural vegetation impresses the names.

Ex. (1) Nirukoṇḍa.

niru : water koṇḍa : a hill.

The hill is surrounded more or less in all directions by water.

(2) Koṇḍapalli :

koṇḍa : a hill.

The village stands by a hill.

(3) Gaḍḍamaṇugukoṇḍūru.

gaḍḍa : a rivulet

maṇagu: muḍugu : a basin, a pond, a lake, a deep or hollow place in the bed of a river or tank.

The village Koṇḍūru stands near by a rivulet here and there is a deep basin in it.

(3) Incident Names : The villages of this type are formed on account of a particular incident which occurred in that place. Now a days, we observe that some places are named after some establishments like thermal station in Vijayawada, dairy in Visakhapatnam, etc. The places are identified with those establishments by themselves. All places are identified with those establishments by themselves. All the *Pēṭas* like Śanivārapupēṭa, Budhavārapupēṭa are the places originally where the weekly markets were conducted.

(4) Possessive Names : Possessive names actually give the information about the ownership of a place. Here a owner may be an individual or a group, such as a family, clan, tribe or nation. When compared with descriptive and associative names, these are recent.

Ex. (1) Narasarāopēṭ :

Narasarāvu is a name of an individual.

(2) Brāhmaṇapalle.

Brāhmaṇa, here refers to a caste.

(3) *Yarlagaddavārilaṅka*.

The *laṅka* (island) inhabited by a group of people who belong to the surnames of *Yarlagadda*.

(4) *Karnāṭakampalle*.

The first inhabitants are the Kanarese.

(5) **Commemorative Names** : These names came into existence, because of the human desire to conserve a memory or to give honour for certain individuals.

Ex. (1) Robertsonpet in Machilipatnam, was named after the then English Officer.

(2) Sivarāmpuram in Divi taluk is named after a local Zamindar of Challapalli.

(3) Very recently, after the 1977 cyclone a village is reconstructed and it is renamed after Dīnadayāla Upādhyāya as Dīnadayālapuram.

(6) **Commendatory Names** : It is very difficult to separate these names from decriptives and commemorates. Stewart says in choosing a name for a settlement "certainly the namers select a name of such a nature that it will primarily, create a 'good' effect, that is, that it will affect people as being pleasant, attractive, lucky or inspiring and these names may be called commendatory".

Ex. (1) Maṅgaḷagiri :

*Maṅgaḷa* : auspicious, goodfortune, prosperity.

It is a famous municipal town where Nṛisimhaswāmi temple is situated.

(2) Śrisailam ;

*Śri* : the meaning is the same as above.

It is a famous pilgrim centre for the Śaiva people.

(3) Ahōbilam : it is a very famous place in Kurnool district where Nṛisimhaswāmi's temple is situated.

*ahō* < Skt. *adhō* < *adhas*, beneath or under.

*bilam* : hole, cavern, cave.

It is a technically given name. As the sky is called as *ūrdhva-bilam*, this abode of Nṛisimhaswāmi is called as Ahōbilam.

(7) **Folk Etymology:** We observe some bad meanings in some of the village names. The inhabitants may feel ashamed about the meaning of their village and it is a common practice among the people to change it into a good name.

Ex: Murikinūtalapāḍu.

*muriki* : dirty, muddy.

The water in the wells (*nūtulu*) of that village is dirty. But now-a-days it is changed into Muktinutalapāḍu.

*mukti* : salvation.

Almost all the Sanskritized forms of Telugu place names may be considered under this category.

The foregoing discussion is only an attempt at a glance on the place names of the Telugu. A complete study will certainly help to enhance our knowledge.

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## BOOK REVIEW

*VĀGARTHA*—A collection of twenty four research papers in Kannāḍa on linguistics covering onomastics, language change, dialectology, grammar etc., by Dr. M. Chidanada Murthy, Professor of Kannāḍa, Kannāḍa Adhyana Kēndra, Bangalore University, Bangalore Published by BAPPCO, 88, Mysore Road, Bangalore, pp. 228, Price : Rs. 27-50, 1981.

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Systematic studies in Kannāḍa linguistics and grammar, are few and far between. This is not to suggest that the field, as such is unyielding but to point out that only a few distinguished and acknowledged contributors have been consistently working since a long time. Of them Dr. Chidananda Murthy stands out as one of our brilliant scholars known for his indepth studies.

A gold medalist and rank student in his academic career, Prof. Murthy has been strongly equipped with sound knowledge of Karnataka history, culture, literature on the one hand and linguistics, folklore, epigraphy on the other. Moreover, he has acquired himself the scientific research methodology with special reference to interdisciplinary approach as evidenced by most of his research papers. Twenty four of his research articles including eight papers which were already included in his previous research publications, have been incorporated along with a small appendix in this book under review.

The book may be divided into two parts: The first part includes more than twelve articles on Place Names, personal names and other aspects of onomastic studies. Of them, the first two *samprabandhas* (research articles) viz. 1. Place-names of Karnataka and 2. Personal names of Karnataka may be considered as key-papers of fundamental importance. The first article on Karnataka Place-names (pp. 9-43) is actually an expanded version of the "Giḍugu Ramamurti Pantalu Memorial Lecture" delivered in the sixth All India Dravidian Linguistics Conference held at Waltair on 5-6-1976. Making proper use of primary sources like epigraphs as published in the *Epigraphia*

*Carnatica, Epigraphia Indica, Karnataka Inscriptions, South Indian Inscriptions* along with secondary sources like the gazettters, encyclopaedias and concerned journals, including two of the interesting articles on "Methodology in Place-Names Studies" by K. Nachimuthu and "Place-name studies and Folkloristics" by G. N. Reddy, Dr. Murthy, probably for the first time in Kannada, surveys the nature, scope and methodology of onomastics of Karnataka with sufficient examples. While tracing the history of Place-name studies from 1768 upto the present in brief, Prof. Chidananda Murthy rightly includes the establishment of the Place Names Society of India in 1979 and its research journal (*Bhāratiya Sthalanāma Patrikā*). He does not fail to give due credit to Dr. Kemthur Raghupati Bhat, the first notable Kannada toponomist as known through his scientific work *Tuḷunāḍina Staḷanāmaḡaḷu* (1979). In such a historical survey Dr. Murthy could have also included such great scholars as Prof. D. Javare Gowda and Prof. M. Mariyappa Bhat who have also made some pioneering attempts in this field. The typological and analytical study of Place Names, taking both specific and generic, two of the morphemes of the Place-Names, in the historical, social and topographical context may be taken as a model for similar studies in the field.

In his second article of the book under review i.e., *Vāgartha* (pp. 44-78) Dr. Murthy similarly reviews in detail the personal names of Karnataka. He has properly traced the differences in Place-names and personal names considering mainly their general and particular aspects. Tracing the origin and structure of names with special reference to personal-name generics and personal-name specifics, he gives us the classification of typology of names relating to theophoric, ancestral, patronymic, matronymic, apotropaic or approbious, popular, hypocoristic types, their distribution along with the local translation, sanskritisation, surnames and nicknames. The author elaborates his analysis with proper examples chosen mostly from inscriptional sources which constitute his strong forte.

Taken as a whole, these two long articles constitute a very good introduction to the study of Place and personal names of Karnataka (in fact, these could have been published separately

in a book form). The other allied articles like 'Place names ending in *-vara* and *-vāra*' (pp. 79-81) also published in English vide *JPNSI* (Vol. I pp. 44-6) where he traces the geographical distribution of place-names ending in *-vara* and *vāra*, 'Names of villages donated to Brāhmaṇas' (pp. 169-79) (also published in the *JPNSI*, Vol. II, pp. 55-67) in which he discusses the types of names of villages donated to Brāhmaṇas including *agrahāras* or *agaras* and explicit names like Brāhmaṇaḥḥi, Brāhmaṇapura, Brahmor which are self explanatory, are quite interesting. Dr. Murthy's identification of place-names found in famous Beḥtūr inscription of Dēkabbe (*EC* Vol. III, Hg. 60, 1057, pp. 180-6) is quite convincing. His way of tracing the etymology of the terms *Ādayya* of *Ādayyana Ragaḥe* by Harihara (pp. 187-92) finding the folk etymology and popular etymology of the term *umbaḥi* or *umbaḥi* (pp. 193-7), reviewing the Names ending in *tamma* (pp. 202-5) like Mallitamma and Masaṇitamma and its popular usage in Southern Karanataka, are not only relevant but add much to our understanding of the issues. As many of these lesser known topics have not hitherto been subjected to an exhaustive and systematic analysis, nor are they so easy to analyse, Dr. Chidanandamurthy has promptly taken up his research work sincerely and accomplished the task. Hence the papers are of great research and reference value to any student of linguistics.

Though there is no unanimity in the opinion of the scholars on certain linguistic issues like the Modernisation of Indian languages in news-media (pp. 131-48), A palatalizing and velarising dialects of Kannaḍa (pp. 149-56), case system in standard colloquial Kannaḍa (pp. 157-68)', Dr. Murthy has made his analysis and arguments clearly understandable. In the second part of his book which includes the remaining articles on linguistics, dialectology, grammar and other allied subjects, he tries to analyse most of the linguistic issues in their respective social context.

The value of his articles lies in this important fact of seeing the whole problem with a total perspective spreading his net, as it were, far an wide and collecting as much information as necessary for his study.

Dr. B. B. Rajapurohit in his exhaustive foreword to the book has reviewed some of the above mentioned articles on linguistics in an equally efficient and critical way and this has added to the value of the book.

The last article one '*Vāgartha*—a note' (pp. 283-86) which is the basis for entitling the book as *Vāgartha* in a symbolic way, elucidates the two facts of the linguistic sign i.e., *vāk* and *artha* which is as inseparable as the two faces of the same coin. This is followed by an appendix on palatalizing in Arakalgud Taluk.

Dr. Chidanandamurthy has contributed significantly to the field of Kannada research through his valuable articles and outstanding research works, which reflect a high standard in everyway. However, the reader of this book notices that it is conspicuous by the absence of bibliography and useful subject-index at the end of the book. Of course some of his articles (like Nos. 1, 2, 6, 8, 10 and 18) do include select bibliography. Despite copious references and footnotes in many articles, the uniformity in giving footnotes, proper classification of his articles, thematic or chronological and more careful reading of the proof could have definitely enhanced the quality of the book.

The get up and printing of the book are really good. The cover design by H. Umapathy is not only symbolic but quite striking indeed.

Dedicated aptly to the Dravidian Linguistics Association of Trivandram, *Vāgartha* is undoubtedly one of the outstanding research publications in Kannada, which reflects Professor Chidananda Murthy's versatile scholarship, open-mindedness, clarity in his analysis and a lucid style of presentation. Dr. Murthy richly deserves our congratulations for this laudable collection of research papers at one place in *VĀGARȤHA*. The Bappco also deserves our appreciation for bringing out this valuable publication.

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