

# STUDIES IN INDIAN PLACE NAMES

(*Bhāratiya Sthalanāma Patrikā*)

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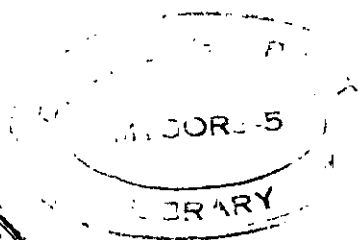
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## FOREWORD

IT IS WITH a deep sense of pride, satisfaction and gratitude that I write these few lines on the eve of the relinquishment of the Presidentship of the Place Names Society of India. More than six years have passed since the society was established in Mysore. It has now gone beyond the stage of childhood. It's continuous healthy growth and progress are due to the help, assistance and support of various kinds received from friends and well-wishers from all over India. The list is too long to be printed here. I owe a deep debt of gratitude to each and every one of them.

I cannot but record here my personal indebtedness to Prof. K. S. Hegde, the Vice-Chancellor of the Mysore University who has been very sympathetic and considerate towards this young institution ever since its inception. Until recently, the annual conferences were being held under the auspices of either a College or a Society devoted to research activities. It is only this year, that it has been possible to arrange for the IV-V joint annual conference to be held under the auspices of the Mysore University. But for the generous offer of the Vice-Chancellor by way of munificent grants and provision of necessary facilities and the relentless efforts of Prof. Dr. A. V. Venkataratnam, Head of the Department of History, the Conference which was held in the month of April 1984, would not have achieved such a glorious success as it did. I thank them profusely. I will be failing in my duty, if I do not acknowledge with thanks the great help the University Grants Commission has been extending by way of financial support.

Another far-reaching and significant feature of this year is the establishment of an endowment entitled "Prof. K. S. Haridasa Bhat Sixtieth Birth-day lecture Endowment" with twenty-eight thousand rupees as the nucleus deposit. The object of the endowment is to invite the topmost scholar or scholars each year to deliver one or more lectures on any subject of his or their choice related to or having affinity to toponyms or personal names. It may be mentioned here, that it is due to the pioneering

efforts and zealous support of Prof. Haridasa Bhat that the first conference was successful. It is also proposed to print these lectures in a series each year under the auspices of the society.

The society is considering the possibility of compiling the national dictionary of Indian Place Names. As a preliminary to this huge venture, it has submitted two pilot survey projects, one to the Central Government and the other to the State Government for financial assistance.

It is heartening to find that quite a large number of research scholars from various Universities are engaged in the study of place names. It may also be indicated here that the enrolment of life members of the society has been increasing year by year, with the result that there has been a heavy demand for the starting of branches in various states of the country.

I am beholden to Prof. T. Donappa, Head of the Department of Telugu and Dr. Y. Balagandhara Rao, who have a big band of research workers in place names working under their guidance for inviting, on behalf of the Nagarjuna University, the society to hold its VI Conference.

Last, but not least. It is with supreme joy that I congratulate Dr. K. V. Ramesh, Director of Epigraphy, Government of India on his election to the post of the President of the society. He is quite young and energetic with mature experience. He is known for sound scholarship, genuine love for research, agile mind, dexterity of action, qualities of drive and initiative and sterling character. I am quite sure that the society will reach maturity and pinnacle of success during his regime.

It is really a matter of immense pleasure to recall to my mind the valuable services rendered to the society by Dr. S.P. Tewari, Shri Madhav N. Katti, Dr. Jawaharlal Handoo, Dr. Malati Tandon and the unstinted support they extended to me during the period of my office. I thank each one of them with all sincerity and wish them success in their further venture to take the society from stride to stride in its long journey.

I express my heartfelt thanks to all the office-bearers and members of the Executive Committee who, at different stages, have helped me by rendering a very useful service to the society.

**D. Javare Gowda**

## EDITORIAL

WE ARE VERY HAPPY to place in the hands of the readers the present volume of the journal. As in the case of the previous volumes, the articles included in this dwell on various aspects of the study of place and personal names and have been written by scholars from different parts of the country. With the publication of the present volume, more than one hundred articles and research papers have appeared in the pages of this journal and we can state with a feeling of delight that the journal has enriched considerably the literature on toponyms and personal names. We thank all the contributors for their valuable articles and research papers.

In order to enable the scholars working in the field and interested students, we have appended an index of articles published in volumes I to V of the journal, which we hope will provide a useful bibliography of the research papers on the subject. To this, we have also added an index of authors.

In bringing out the present volume we have received immense inspiration and encouragement from our beloved President, Prof. D. Javare Gowda and Vice-President, Dr. K. V. Ramesh. To both of them we are deeply beholden. Dr. S. P. Tewari and Dr. (Miss) Malati Tandon who have spared no pains in the successful bringing out of the volume deserve our sincere thanks. We also record our thanks to all the office-bearers, members of the Executive Committee, Editorial Board and the only Editorial Consultant, Prof. N. Karashima (from Tokyo), who have evinced keen interest in the publication of the volume.

Last but not least. We express our heart-felt thanks to S/Shri M. Satyanarayana Rao and Bro's of M/s Geetha Book House, G. H. Rama Rao and Krishna Murthy of the Mysore Printing and Publishing House on account of whose enduring interest this volume could be brought out.

The first editor had the privilege of working with Prof. D. Javare Gowda, Dr. G. S. Gai and Dr. K. V. Ramesh ever since

he took up the responsibility of bringing out the journal and was able to see through the first five volumes so far published, on account of their kind interest, encouragement and guidance. He is highly beholden to them. It is not possible to refer to the names of all the persons who have helped him at different stages, during the years, to whom all he is very much thankful. He would however, recall with gratitude the names of Drs. S. P. Tewari, Jawaharlal Handoo, B. N. Chandraiah, S. S. R. Murthy, (Miss) Malati Tandon, C. R. Srinivasan, B. B. Rajpurohit, Shri M. Satyanarayana Rao and Shri G. H. Rama Rao, all of whom have been a source of strength in bringing out all the volumes so far published.

The editors also thank Shri P. Natarajan and Shri G. S. Ravishankar for neatly fair-typing a majority of the articles included in various volumes of the journal.

*Editors*

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**B. B. Rajapurohit**

*Asst. Editor*

**H. R. Raghunatha Bhat**



## PRESIDENTIAL ADDRESS

R. TIRUMALAI

I am deeply sensible of the great honour you have done me to be the General President of this session of the Place Names Society of India. When my scholarly colleagues suggested to me that I should join the Society as one of its life-members, I had no hesitation in doing so because the work being undertaken by the Society is of a pioneer character. It has also a great impact on the historical investigations, especially of the regional history and of historical topography.

Mysore has been a pioneer in many spheres in the course of its history. Karnataka has now stolen a march over other states in recognising the importance of these studies and the need for investigating on a proper, scientific and organised basis the place-names and the sociological data they can bring out. I must compliment the enthusiastic scholars of Karnataka who have given a lead to the country. In fact, their enthusiasm is infectious, and the attraction for the subject is catching up all over the country.

To me it is of intense personal appeal. As you might be aware, I am engaged in an intensive study of townships, region by region, in South India, with a view to bring out the social, and even more, the economic history of the tract in detail viewing these vistas of investigation through the integrated life and structure of the community in its most natural location, and natural forms of organised behaviour. The place-names have a great fascination for this type of study and, in return, the study would throw a flood-light on the location, the origin of the place names and how they got changed or transformed over the ages, not to speak of their getting corrupted.

Rājarājapuram has several corrupt forms—Rārāpuram (which was adopted even in inscriptions for that matter), Rādhā-

puram (in Tirunelveli Dt.), Dhārāpuram (in Coimbatore Dt.), and Dharāsuram (Tanjavur Dt.), and Dhadapuram (Dharmapuri Dt.). Kalijeyamaṅgalam (in Tirunelveli Dt.) had been variously misspelt as Kalisēkharamaṅgalam, Kalikēsarimaṅgalam, Kula-sēkharamaṅgalam and its current form is Kari-śūlandamaṅgalam. Fertile folk imagination also weaves stories around such corrupt forms of names, which at once invest those latter forms with a mythological credibility and bury the historic and authentic names and origins of townships fathoms deep. What folk-lore creates as pleasant diversions, the Sthalapurāṇas, in conventional forms of prosody and presentation, embellish with a whole set of supernatural superimpositions and complete outfit of place-trees, place-water sources, and the heroes, saints, divinations and minor gods of the pantheon.

Their lack of credibility for history often gets compensated by the poetic fancy and the wondrous elements of the supernatural that can appeal to a child, to the devout, the lover of folk-creativity. Where poetic flashes adorn the theme, there could even be a "willing suspension of disbelief" which to Coleridge, constituted poetic faith.

Charming as some of the stories are, they often charm us away from the authentic and true history of the places. The similarity of the stories and the legends also should make them suspect for a scientific historian. The kings and the heroes who come across the stage in the legends are more often products of poetic fancy than historical figures. But a nuclear element of history, an embryo of a dim glimmering historical fact could still, sometimes, have been preserved in such legends. We have to rub the ore, cut the diamond and get at the probable from the providential, the human from the supernatural, and the fact from the fancy or even the fantasy.

But, by and large, the place-names in South India,— I can speak with personal authority on Tamil-Nadu, have maintained a remarkable stability and continuity. I say this not merely based on the intensive epigraphical data that can be mustered but also on my field experience in revenue settlement all over the Composite State of Madras (as it then was), including some tracts which are now part of Karnataka.

You will pardon me if I draw illustrations mainly from my field experience in the tracts and knowledge of South Indian Epigraphy with which I have had intimate contact. I can straightaway make three or four main points of interest based on this duality of evidence. First, place-name endings and suffixes reflect the geo-physical features of the tract. As you are aware, the Tamil classics classify—rather typify—the terrain into five divisions—Kuruñji (the hilly or mountainous tract); Marudam (the cultivated plains with well-exploited water sources); Mullai, (the pastoral tract); the Neidal (the sea-side littoral) and Pālai, (the arid desert tract). The place-names of each tract could have a distinct feature—such as Kuruchchi in Kuruñji, Paṭṭanam in Neidal, and Ur in the Marudam tract. In fact, the ūr is defined in a 16th century Tamil lexicon, Chūlāmani Nigandu as “the habitat surrounded by water and watered fields.”—“Nīr paṅṅai Śūlūr grāmam.” Of course, we should not foster a rigidity on such classifications and place-name characteristics. The Tamil grammarian would hasten to condone the overlap or the hybrid or mongrel place-names and cover up tract-traits variations in literature as permissible poetic fallacy (Tiṅai-mayakkam).<sup>1</sup> One can argue from the coincidence of the tract and the place-name for their consistency, but one should not attempt to argue from the place-name alone the distinctive or typical tracts. That is to say, where a typified place-name occurs in a tract to which the place name suffix is characteristically attributed the inference that this place is located in a typified tract is valid. When however, merely because the place name suffix is of a type, it cannot postulate the typified tract to which such suffixes are attributed. While a Brahmadēya can have a *maṅgalam* suffix, a place with a *maṅgalam* suffix, by itself, need not be a Brahmadēya. A place like Nāgapaṭṭana located in the Neidal tract could be necessarily a seaport; *paṭṭana* suffix occurring elsewhere need not be on a littoral location. In other words, an inference purely based on the place-name suffix could be as wide off the mark as Sriraṅga-paṭṭana from the sea. The latter would be an example of the logical fallacy of “post hoc ergo propter hoc.”

Many of the names have still survived almost from the dawn of history—Kumari, Korkai, Kāyal, Toṇḍi, Puhār, Musiri, Viḷiñjam, Chandragiri, Thaṅjāvūr, Madurai, Taḷakkāḍ and a host of others. If a medieval traveller who had visited these places were to come to life again, and were to have a memory, he could easily locate and identify them.

This continuity has persisted almost from the earliest times, in general, to the end of the 16th or 17th century. The names of the Nāḍus or Kūṟrams, the territorial divisions, and the principal townships after which they were sometimes named, have been remarkably continuing almost till the advent of the British. This is a generalised statement which necessarily should admit of exceptions or variations. But this helps. The student of history and the historian are, in this respect at least, singularly fortunate to have this great facility. My intensive studies of the regions made so far can testify to this fact. The South Puḍukōṭṭai/Cheṭṭināḍ tract was even in the days of the native State till 1947 was known as Kāna-nāḍu; and it is perpetuated in the place-name “Kānāḍu Kāthān”, Tirunelveli is referred to in the 18th century documents as located in “Kiḷavēmbu-nāḍu”, Aramanai-Siruvayal, Mithilai-paṭṭi (in Rāmnāḍ) where Dr. U.Ve. Swaminatha Ayer found a number of manuscripts even in his time was known to be in Miḷalai Kūṟram. The villages in south-western part of Śiva-gaṅgā were described as located in Tirukkānappēr Kūṟram, even in Zamindari documents of the last century. So also Aḷvārtirunagari and its adjoining area are even now in Vaiṣṇavite literature and orthodox references referred to as “Tiru-vaḷudi-nāḍu.”

The South-eastern portion of Kanykāumari is even today known as “Nāñjil Nāḍu”; a name that occurs in the early Pāṇḍya and Chōḷa inscriptions.

Thirdly, even within living memory, it was the practice in conservative households to prefix the place of their original nativity, Vaṅgipuram, Kōrōvi, Kaḍāmbi, or Viriñchipuram, Māḍabūsi, Gōmaṭam, Karāmbi, Cheṭṭu, Naḍāttūr, Muḍumbai, or similar names to their proper names, and they are printed in formal documents like marriage invitations or obituary inti-

mations. Of course, the persons would be residing far away and would hardly have any roots. But the persistence of these original places of nativity to a student of epigraphy, immediately helps correlate the distributive occurrence of such place-names in the inscriptions and recapture the sociological trends of movement of families to trace their migration and fortunes in the course of history.

Mobility, especially of the Brahmin literati and of the agricultural people seeking pastures (metaphorically!) new, and in river-fed tracts has been evidenced by the mass of data available in the South Indian inscriptions. The occurrence of the place-names, of family nativity and origin and the lingering vestiges of these names add a live dimension to the study, and could help locate even long-lost kinship or community groups and resuscitate social linkages out of oblivion.

It might even reveal that transplants of families and communities,—I use the last word in its literal proper sense of a body of people—from one region to another, and thereafter the further movements from the new settlements to their earlier or original location, but taking with them the acquired languages and names and customs. Witness the two families of *Ṣoḷappāḍi* who were restored their original possessions at Nandalūru<sup>2</sup> or several of the 74 *Bhaṭṭas* who were granted in A.D. 1125-26, *bhāgas* in Maṇṇūr alias Vikramachōḷamaṅgalam in distant Nandalūru (Cuddappah dist). Some of the grantees have their original nativity prefixed (*Naḍerappaḷḷi*, *Muḍumbai*, *Uruppuṭṭuren Iruṅgaṇḍi*, *Cheṭṭūr* etc. but certain others have characteristic *Tamiḷ* names like *Āṭ Koṇḍān Bhaṭṭar*, *Tiruvīśalūr Aḍigal*, *Ājavandār Ulagaṇḍān*, *Veṇṇaikkūttan*, *Arulālan*, *Ātkoṇḍa Vili*, *Ponnāḷigai*. A doctor, of *Kāśyapa* *gōtra* was *Ṣolai-araśu Bhaṭṭan*<sup>3</sup> The wheel has come full circle, The original residents of townships in the Andhra area—in Guntur, Krishna Nellore tracts had gone down South to the *Chōḷa* country., They had some of them, been influenced by the rising *Vaiśhṇavite* persuasion associated with *Nadamuri* and his grandson *Alavandan* and assumed names that would suggest their influence or their immediate earlier nativity (e.g., *Tiruvīśalūr* in *Tanjavur Dt.* or *Naḍāttūr* in *North Arcot Dt.*) in the *Chōḷa* country!

All cultural and sociological forces do not traverse one way alone. Often, they move and act bothways and in the process with accretions and alterations easily discernable.

This would immediately correct any misconception that place-names have been stay-put or have not undergone changes. The Choḷas and the Pāṇḍyas, the former even more than the latter, were smitten with the vanity of changing names wherever they could, especially in the conquered tracts and assign new names after the ruler or the scions of the Choḷa family, and after their titles which were quite a few. For example, Chēra-*vanmahādevi* Chaturvēdimāṅgalam was known as Nigihili Choḷa Chāturvēdimāṅgalam and such instances could be easily multiplied. Even the names of rivers were not spared. Tāmbra-parṇi was re-named as Mummyḍi Choḷappērāru and Gaṭana as Rājarājaappērāru. The street names (*chēris*) were also named one each after the queens, the princes, the parents or other ancestors of the ruler.<sup>4</sup>

'The whirling of time brings in its revenges.' The successive rulers had no qualms in changing the place-names which had been till then bearing those of their ancestors. Thus, Teliṅga-kula-kālapuram (Nārttāmalai) is dropped and the township is re-named as Kulōttuṅga Choḷa Paṭṭiṅgam and this, just when the glory of that ruler, Kulōttuṅga-III and the Choḷa dynasty was getting eclipsed. "Kēralāntaka Vaḷanāḍu" gets changed to "Iraṭṭappāḍi koṇḍa Chōḷa Vaḷanāḍu."<sup>5</sup>

It was even more to be expected that with dynastic changes, the places too should get re-named after the new ruler or dynasty. But while so doing often-times the earlier names or rather the 'baptismal' name of the settlement was retained. Kīlanittūr called Kirtivijayālanallūr (in Paramakkuḍi Tq.) is still known by that first name, though the grandiloquent medieval appellation had not survived. Vindanūr re-named as Parākrama Pāṇḍyachaturvēdimāṅgalam, in later Pāṇḍyan times,<sup>6</sup> is still called Vindanūr, the name it had originally in a record of Rājendra Chōḷa-I.<sup>7</sup>

Often, the emigrants from the Chōḷa country down south nostalgically named their settlements after their original place of residence. A replica of several place-names in Tanjavūr

district could be found among the townships founded in the early eleventh century on the banks of Gaṭana in Tirunelvēli district.<sup>8</sup>

Even a typification of the townships, based on the predominant composition of the community of residents is possible. The townships of the land-based literati, the Brahmādēyas as Chaturvēdimāṅgalam, those of the merchant residents—the nagaras, with suffixes of *pura* or *paṭṭana*, the Paiḍaiparṭu or garrison—townships as Paḍaiviḍu, and of the agriculturist townships as *ūr* or Nallūr. It should not be understood that the townships of one variety cannot have a place-name-ending of the other; or that all Maṅgalams are Brahmin townships or all *ūrs* are only of the agriculturist communities. Proof always flows from the antecedent to the consequent and not *vice versa*. But the associated attributes of these types are, by and large, borne out by a study of the place-names in the Tamil Country.

From these features, it will be obvious how very inviting and rewarding the subject of place-names study could be for the historical investigator. Emanuel Roy de—Ladurie, the reputed historian of the Annals School of France has brought out how from the study of place-names and the Parish records, the history of the families, the agrarian structure and the composition of holdings and the main influences in the sociological development of the tract could be gleaned and developed.<sup>9</sup>

We should therefore be clear in our minds as to what to look for in the study of place-names. Secondly, having regard to these objectives, now the methods of investigations—what are the data that could be collected and how to examine the data—should be applied to be productive of results.

First, as to the objectives: The study of place-names could indicate the vicissitudes through which, in its history, a human settlement has passed. It helps identify the super-imposed layers of the occupants and ownership or possession of holdings. It could highlight the structural changes in the agrarian formations leading to the interrogation why such changes had occurred. It could also suggest and even establish the consanguinity among the settlers, their family affinities and matrimonial connections. In short, it would be a focus on the social and demo-

graphic characteristics and the changes Time has wrought on them. This, to my mind, is an area for historical investigation, co-eval with the life of the settlement and of the section of humanity living there, which has not received the full attention it deserved.

Next as to the methods: If the subject itself is somewhat untraversed, and hence more than fascinating, the methods of investigation to be deployed could be even more exciting and satisfying. I would approach this aspect from a wider angle and the methodology I outline is essentially related to, or even rooted in historiographical techniques. They form a distinct plank in re-constructing the history of micro-regions. They could help pick out the survival from the congealed memory of the most memorable events or personality that life and the times have thrown up in distinct locations.

Firstly, many places in medieval epigraphy have had more than one name. It is often the law of survival that only one among the several lasts and becomes current. That which could survive need not necessarily be the grandiloquent. Brahmadēsams, Chaturvēdimāṅgalams, Pāppākudi, Rājagambīram, Virapāndi, could all be the survivals in part, or half a part of the fuller or longer names that the Brahmin settlements had had.

Secondly, the place-names, particularly taking after the ruler's names could occur, recur, simultaneously in several locations. Hence, the full data of territorial divisions in which the places were located should be taken into account. For lack of these data and circumspectness mis-identifications indeed could result and have. Nothing could be more fatal than to jump to establish identity through the euphonic similarity of the names that were and those that are. Such an impressionistic and seemingly similar nomenclature could lead to momentarily tickling identification but it is a snare for the historian. A patient collection of data, the full data, of the larger territorial division and the occurrence of any riverian tract, in which the place was situated (e.g., Tēnāṅṅu ppōkku Nēmam) or other permanent geo-physical feature (Kunnathūr, implying that the township was near a hillock or at its foot; or Kāṅṅūr or Kāḍēru, that it was at the foot-hills) all



these should be taken into account for making a proper identification. Due allowance will have to be made for the corrupting usage in time and the shortening trends in the spoken dialect, Kāraikuḍi could become Kāyakuḍi, Pāgūr as Pāvūr, Rājagambira Chaturvēdimaṅgalam as Rāṅgiam.

There should be a cross-check of the place-names with the surrounding villages and confirmation should be sought. The lesser the evidence the greater the need for confirmation.

To do justice to the very interesting, but some-times puzzling task, the student has to equip himself completely with the local topographical knowledge and detail. Luckily, most of our States have well-surveyed Taluk maps, with details of canals, temples and rivers, and the permanent features marked therein. Our Survey of India map can do credit to any country, thanks to their laborious efforts over a century. As one who has spent a third of his career in the survey and revenue settlement of the Composite State of Madras, I can testify to the quality and dependability of our survey maps and excellent aid and assistance they afford to this branch of study. I confess that this complementarity of local topographical knowledge in all its detail together with the study of epigraphical evidence have enabled me to identify distinct problems of the tract, the characteristic processes of land reclamation and settlement and above all, they could caution against any hasty attempts to typify historical phenomena from segmentary data.<sup>10</sup> I would in this context recall the repeated warnings of my Professor, the late Sri K.A. Nilakanta Sastri, against "historical averaging." To the historian, every particular is a gem and a string of such particulars a jewel, laced with scientific reasoning and consistency, which help fix the gem in its place.

There are some place-names, which are straight-forward and reveal their origin by themselves-Pallipaḍi, Haḷēbiḍu, Paṭṭada-kaḷ, Nāgārjunam, Gaṅgaikoṇḍa Choḷapuram, Aivar-malai-are all invitations to the Archaeologist or the historian to dig out their past or reconstruct their life-story. Our archaeological excavations should be a great aid to the study of place-names. It has helped, as in the case of Uikkirankōṭṭai, the identification of an ancient and important fortress and Pāṇḍyan

capital with Kaḷakkuḍi which earlier by the ensnaring euphonic similarity was mistaken by some to be Kaḷakkāḍ. There should be selective and purposive archaeological excavations oriented to further our knowledge of at least the important centres like the capital and principal settlements of ancient times.

This branch of study, if it is confined to the mere nomenclature of places or how the names came to be fastened will only be doing less than justice to the subject as a whole. Such a study will be mistaking the egg-shell for the egg. As I said, the place-names are a window or a focus through which the whole history of human settlements could be gleaned and reconstructed. If such a steady wholeness of approach is to be brought to bear on the subject, it follows that the frontiers of our investigation are ever-widening. Tank-names, (Doḍḍakere, Dvārasamudra, Peruṅguḷam, Māḍakkuḷm); field names, channel-names are all of equal interest and provide primary data for historical investigation. A propername at least to the student of history, is not what John Stuart Mill called a "meaningless mark." To think so is to miss the mark. The human craving to be remembered, long after he was no more, the human vanity, pardonable as it is, to associate his name with the product of his creativity are all natural. The historian is precisely at work to unravel those cravings and the creativity of man. Hence these surviving embodiments and expressions of man's longing to be remembered and vestiges of his own actions invest an intimation of immortality even on the mortals and their doings. The tanks bear the names of benefactors, we hear of the merchant groups like Annūṟṟuvar, raising tanks. Fields reclaimed and brought under the plough have the names of the reclamer (Aruḷ-peṟṟār Kuḍikkāḍu or 'Avuḍaiyān Kuḍikkāḍu') attached to such parcels. The tenure of lands (Bhaṭṭa-vṟitti, Trishvēkam, Vaidya-vṟitti, Bhāgavata-vṟitti, Uvachchan-vayal), also reveal the purpose, the village functionaries, and the organised manner of providing for them. The channels excavated, or highway laid often revealed the person at whose expense these public utilities were created. The Pāṇḍya and the Chōḷa rulers had a weakness to name the irrigation channels and the anicuts<sup>11</sup>—a weakness, if weakness it

may be called-which is as contemporary as ancient.

In fact the tradition was to name the member of the family after the benefactor-ruler who made a land-grant. I have a hunch, my own name is an unconscious homage that my ancestors had paid to Tirumalai Nāyak of Madurai, during whose reign a number of Teṅgalai Vaishṇavites migrated from Kāñchīpuram via Arantāngi down south to the Tāmbra-parṇi basin and settled there. Also it was the practice to grant lands or *inams* in the olden times which was survived in the *zamindari* estates to a parent who had named the child after the *zamindar*. I have had occasion to deal with a number of such "Pērsollī Mānibams"-land-grants for naming the children after the *zamindar* in Śivagaṅgā and other estates. The practice undoubtedly has had long historical precedents.

The sphere of the study for the society should naturally embrace these aspects as well, For the whole family-histories can be gleaned from such evidence.<sup>12</sup>

There is a third interesting aspect of study that could stem from the same roots-the study of the nativity of the officials, the signatories to the grants besides the beneficiaries themselves. I can only speak, as at present, with first-hand knowledge of the data in Tamil inscriptions. A number of the officials from different locations or signatories to the royal order conveyed and authenticated it. It would be a fascinating study to juxtapose the nativity of these officials with the geographical location of the grants. Such a matching, done painstakingly, could help trace the rationale of the distribution of the functionaries or if there was any territorial basis for the exercise of these functions. Some townships or areas figure oftener than others. Why should this be so? Was it because royal favour had been bounteously bestowed or did some areas throw up a larger number of chieftains or generals or officials than others? What can be the factor, was there any influence of the geo-physical features, the natural handicaps of the terrain and the clime, to which they belonged and the richer and more rewarding riverine tracts attracting the distribution of such official personnel, away from the tracts from which they were drawn. These are all questions which occur to any inquiring mind

and these are questions, luckily, for which there are enough data to attempt to find plausible answers from.

The persistence of some centres of nativity of such officers also would demand an explanation and need a probe.

I have attempted to pose areas for study, and also to some extent the methodologies. All that I have said underlines the need for our studies to be whole and circumspect. We should not attempt to read and interpret evidence through the slit. The study should embrace the data, the whole data and nothing but the data. It follows our epigraphists have a solemn and sacred task to provide the complete texts in all their details. The epigraphic evidence for South India, luckily, is not that scarce and is more detailed than elsewhere.

I must take this opportunity to earnestly implore with my colleagues and fellow scholars in the Epigraphical work to attempt complete transcriptions and provide full texts. I confess that there is no easy way in epigraphical work and research. Each inscription is more important for the substantive content which it is intended to convey in all its details and not merely for the Praśasti or meykīrti part of it. The preferential interest attached in earlier times to the political history for which the meykīrti part of the inscription was essential was understandable, indeed necessary. But we have outgrown that stage; as we should.

Life is larger than political history. The current trends of modern historiography is to view life steadily and view it as a whole. To do so, the epigraphist has to be charged with the essential function to provide the whole text and not ignore the substantive content, however pardonable it might have been earlier. Once the sinews for such a complete study are available, the study of place-names, of field names, of tanks and roads, and of the proper names should all be vistas for investigation, individually and inter-connectedly. Cumulatively, they help unravel the past in its widest frame and in minute detail. The study becomes co-eval with life, and our knowledge and understanding of our people becomes fuller with meaning.

I am sure the Place-Names Society would wholly endorse the comprehensive approach I have advocated and open up further

vistas for investigation and compilation. To this task I would invite you all to contribute from your rich tradition and experience. I am glad that in the 3-days' sessions we have a number of papers, the product of quality and painstaking effort. I would compliment the scholars who participate in this conference and commend their example to others interested in this field. It is also a good idea to devote a whole session to discuss the place-names in Karnataka, particularly because of her rich history. It should indeed be rewarding and this should be a pace-setter for other regions.

Eventually, the results could be formulated in the form of a National Dictionary of Place-names, an area-wise compilation of field names and those of tanks and also a National Dictionary of Proper-names. This should eventually be our goal towards which the Place-Names Society and the scholars in the field are making a good beginning and a genuine effort. I notice with interest that a project on these lines dealing with place-names is underway.

I once again thank you all for the great honour done to me and the traditional hospitality of Mysore and the University. To meet in such a beautiful campus is itself a source of inspiration for the mind to flow with limpid thoughts and clear perspectives—the Mānasagaṅgōtri. I personally thank you for the kindness and honour done to me, once again.

#### Notes and References

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2. *SII*, Vol. XXIII, No. 577.
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4. Please see the Pages 1-3 in the Author's "*Rajendra Vinnagar*" (1980), Dept. of Archaeology, Govt. of Tamil Nadu, Madras.
5. Please see pp. 4 and 7 "*Studies in the History of Ancient Townships of Pudukottai*, Dept. of Archaeology, Govt. of Tamil Nadu, Publication of 1981.
6. *Travancore Archaeological Series*, Vol. XV, p. 255.
7. *Annual Report of Epigraphy*, 112 of 1905.
8. "*Rajendra Vinnagar*", *op. cit.* p. 2

9. Please see his '*The Mind and Method of the Historian.*'—(Harvester Press).

10. For an illustration of this applied methodology, please see the author's '*Grant, Resumption and Re-grant-a Study on the Irrigation Problems of the Vaigai Basin in the 11th Century*' (under publication by Mahamahopadhyaya Kuppaswami Sastri Institute, Madras) and '*Allur and Isanamangalam Revisited*' in *Svasti Sri, Dr. Chabra Felicitation Volume* (Agam Prakasham, 1984.)

11. Please see the author's '*Study of Koil Kurvitturai Grant, Resumption and Re-grant*'—M M Kuppaswami Sastri Commemoration Volume (under publication).

12. Please see attempts made in these lines in '*Studies in Pudukottai Townships*'—especially in Nārthamalai and in Tirumayyam.

## PLANT—PLACE NAMES IN TAMIL

S. V. SUBRAMANIAN and Mrs. BHAGAVATI

The place name study, one of the fecund sources of historical research, merits a deep, analytical study, since it renders invaluable help not only in tracing the geographical and cultural history of a people but also in examining its linguistic and psychological potentialities. Generally place names can be classified as 'natural names' and 'artificial names', with the former including in themselves the names of places that go in living connectedness with the names of plants.

During the formative phases of its evolution, the human kind had maintained a live contact with nature. In the days of the gloried past, nature seems to have had a decisive influence in the naming of places. Our ancestors in their large-heartedness and intuited concern for the well-being of their fellowmen wanted to have known to them the resources of nature at their place of habitation. The world of nature in its visible dimensions is largely constituted by plants and animals as far as its association with the human species is concerned. Among these two, the plants are more closely connected with human destiny. Here lies the research why plant names have lent themselves more readily and profusely in the naming of places.<sup>1</sup> The significance of this kind of naming goes far deeper than what meets the eye. Apart from this, helping easy identification of places, is intended to help fixing the geographical identity of a place. Again, the overriding utility of the plant world to mankind in ways more than one is too obvious to need explanation.

**Ettuthokai and Pattuppttau:** These deal with the ancient Tamil conception of living modes as also their theory of human life and bear impressive evidence as to the harmony of man and nature in general and the way the Tamils allowed themselves to go in organic relatedness with nature in particular. The Tamils of the Classical Age had conceived of the land as comprising the four divisions viz., the mountain region, forest region, lowland

and seashore region-and had called those regions after the names of plants, *kuṟiṇṇi*, *mullai*, *marutam* and *neytal*. The arid land, *pālai*, was named after a tree of that name. 'Kuricchi' part of a place name prevalent today might well be the variation of Kuṟiṇṇi, the mountain land. P. L. Samy has the following to say about the significance of these plants; Kuṟiṇṇi (mountainous tract) is named after the flower of the Kuṟiṇṇi plant, a unique plant variety which grows in places 6000 feet above the sea level. The *mulai* creeper is seen commonly in the forest areas and hence the naming of the forest tract after the flower of this creeper. *Marutam* tree grows in abundance in places where there is good irrigation potential. Thus the agricultural tract gets the name *marutam*. Similarly, as the 'neytal' plant grows in plenty in the coastal region, it is called *neytal* region.<sup>2</sup> A part from these larger divisions, such historic places as Maturai, Vaṇṇi, Kāvērippūmpaṭṭiṇam, and Kāñchi were evidently named after plants.

The name Maturai has lent itself to varied interpretations.<sup>3</sup> M. Sundaram concludes reasonably, that it has got its name after *marutam* tree.<sup>4</sup> Maturai of course, is called by several names. It is common in this land to name a place after its different attributes. Nachimuttu points out that Kuṟṟālam has 21 names and Cirkāḷi 12.<sup>5</sup> Of these names, those that are based on plant names seem to be natural and earlier. That Cirkāḷi has 'Pūntarāi' and Kuṟṟālam 'Ceṇṇbakāraṇyam' among their respective names needs worth-mentioning. In the same way, it is possible that Maturai, which is called by such names as Kūṭal, Ālavāi and Kadambavaṇam, might have got its name after the *marutam* tree. The classical Tamil literature contains numerous evidences as to the abundance of *marutam* trees in this place, which would grow in large numbers at places where there is good irrigational potential.<sup>6</sup> These trees might have flourished on the fertile banks of Vaigai river; the place therefore might have, appropriately, been called *marutatuṟai*. Later it might have become 'marutai', which might ultimately, through the process of linguistic mutation, have become the present day Maturai. Besides, the fact that many of the places have been named after the largely prevalent plants in those particular areas strengthen our suppositions that Maturai might have



got its name after the 'marutam' tree rather than from the root 'mathu'. That even today the unsophisticated people living in around Maturai refer to it as 'Marutai' lends infallible support to this view.

Nachimuthu establishes that the place Vañji got its name from the Vañji plant, through an examination of the term 'pūvavañci.' Similarly, the name Kāñchi is taken from Kāñci tree. In addition to these places, the classical Tamil literature does refer to places such as Āṙkāṭu, Ālañkuṭi, Ālattūr, Ālappēri, Iḷampullūr, Pūñkunṛam, Kaḷḷikkūṭi, Kaḷḷil, Neytal, Nochi Niyamam, Neytalañkānal, Pūntuṛai, Karumbaṇūr, Nelliṇūr, Mutuveḷḷilai, Ēḷil and so on, that have been indebted to the plant world for their names. It is here significant to note that even from the pre-historic days, the Tamils used the telling phrase, 'nāvalantaṇpoḷil' (the cool grove of four lands) to refer to this subcontinent. We will not go completely wrong if we suppose that the naming of places might have had its origin in the plant-place names.

Thus the Tamils even before the dawn of the Christian era have associated the plant names with the names of the places of their habitation. This paper seeks to examine the implications of such an association.

Among the plant-place names, the tree names have had a larger share (49) as can be seen in such names as *Attiūttu*, *Arasamarattūr*, *Ālantūr*, *Theñkamputūr*, *Nāvalūr*, *Vākaikuḷam* and so on. Flowers, shrubs and creepers (34) have also been found related with place names, the examples being *Tāmaraiḷkuḷam* and *Allikkuēni* (taken from water-flowers), *Mullaiyūr* (from creeper), *Paruttikkāṭu* (shrub), *Mañcakkollai* (root-crops), *Nellūr* (corn family), *Paṇantālamūṭu* (stem of tree), *Tēñkāipaṭṭinam* (unripe fruit), *Ālañkompu* (branch of tree) and *Vērkiḷampi* (root of tree). Thus we find that almost all the parts of plants have lent themselves in the formation of place names. It must be noted that such associations have the distinct nature of the plants, their growing in abundance in the given place as the principal criteria. Such associations apart, there are certain places like Kāñchi which have directly (without any association) been taken from the names of tree. In the later

days also we have such direct borrowings for naming places as is evident from such place names as Karavīram, Kāñchiram, Thiruppaiññili, Karuñkāli, Puṇṇai, Vākai, Chuttamalli and so on.

There is again the custom of naming places after the river basins where they are situated. Thus we have Chintupūnturai taken from the noted basin of the river Porunaiyārū.<sup>8</sup>

The Tamils by and large have been God-conscious. They have attributed many exalted qualities to God by addressing him by various names. They have also associated certain trees and flowers with Him, which they grow in temples and regard them as *sthalavṛiksham* (the temple tree). The greatness of the God in the temple and that of the tree there combine to help formation of place names like Thiruppātirippuliyūr (*patiri* tree), Tillai (*tillai* tree), Thirualañkāṭu (*banyan* tree), Thiruvīṭaimarutūr (*marutam* tree), Thirukkachchiēkambam (*mango* tree) etc. Mylapore is called by the specific name Puṇṇaiyaṇam because *puṇṇai* is the temple tree there.

There are instances of the places of the same name which have been given different adjectives in order to distinguish the one from the other (Anbil Ālanturai, Kuyil Ālanturai and Puḷḷamañkai Ālanturai).<sup>9</sup>

It has been a common practice in Tamilnadu to add the adjectival prefix *tiru* to the names of persons and places. The places where the divine presence is spoken of as being felt more intensely have been given this adjective.<sup>10</sup> Thiruvitaimarutūr, Thiruvallikkēṇi, Thiruvērkāṭu, Thiruvālañkāṭu, Thirumullai-vāyil, Thiruppūyaṇam and Thiruvārur can be cited as examples for this. Further, there are places like Māñchōlai, Paimpoḷil Thiruthaṅkā, Pūntaṅṅalam and so on that have got their names after 'Cholai,' 'Poḷil,' 'Kā' and 'Taṅṅalai' which refer to the groves of plants and trees.

The general linguistic principles like language variations and mutation can be seen at work in the naming of places too. The present-day Karaiyapuram is the modified form of Karavīram which connote the name of the yellow oleander.<sup>11</sup> Thirunāvalūr and Thirunāmanallūr belong to this category of linguistic transformation. The same process can be seen at work,

though on a slightly different plane, in the names of place like Thiruppañkilli (from *Thiruppaiññili*), Pampuli (from *Pāinṇolil*) Nelvāśal (from *Nelvāyil*) and Puṇṇaivāśal (from *Puṇṇaivāyil*). Again, place names like Pūṅkuṇam (from *Pūṅkuṇam*), Neṅkuṇam (Neṅkuṇam), Thiruppuvaṇam (from *Thiruppuvaṇam*) Thiruppappuliyūr (from *Thiruppātirippuliyūr*) etc., are the results of morphemic changes.

All these trends point to the fact that the general human tendency towards simplicity, political changes, cultural interactions and so on have had an influence one way or the other on the naming of places.

That the Tamils have named the places after the objects of Nature reveals a systematic approach and consistency at a deeper level. At one level, it indicates the inner urge and the desire of the people to achieve a harmony between man and nature. At another level, it brings to the fore the vision and the wisdom of the people in matters of human surroundings and environment. The posterity stands to gain a lot from such a scientifically patterned namings in that a mere knowledge of the name of a place will help to understand its distinct, principal geographical character. At a higher level, the Tamil way of naming places hints at, in unmistakable terms, their cultural exaltedness and their desire for cultural transmission. The place names in Śri Lankā like Mathurā, Maṭuvēmbu, Oṭṭapaṇai, Periapāṇai, Chiṇṇapaṇai and so on<sup>12</sup> imply the fact that the Tamils had never allowed themselves to remain disunited from the characteristic flora of their land wherever they might be living, or to put it in general terms, their sense of oneness with nature had permeated every mode of their knowing and being.

Nachimuthu's study of Coimbatore district place names reveals that Uñchalūr and Uchilampaṭṭi have their roots in the name of the Uñchal (swing) tree<sup>13</sup>. Considering the fact that this tree is unique to this district, we can get at the way the Tamil mind worked in the realm of place-naming.

There are certain trees like *murtham* which require much water and there are certain others like *palmyrah* which could thrive on little water. The place names adopted from these trees like Paṇaiyūr and Marutatuṇai are suggestive of the

general geographical situation obtaining in the respective places.

Notwithstanding, there are certain place names which remain either obscure or ambiguous both at the linguistic and historical levels. For example Paruttikkunṇam may be thought of as being taken from *Parutti* (cotton). It also poses problems when compared with Poṟkunṇam<sup>14</sup>. Again, though it is possible to suggest that Vēlūr (Vellore) might have taken its name from Vēlā (*acacia arabica*) tree, the commentator Nachinarkkiniyar was of the opinion that Velur might have taken its name from the mythological story according to which when the chieftain Nalliakkotan surrounded by his enemies, prayed to Lord Muruga for help, the god advised him in his dream to use the flower of the pond as *vel* (spear) against his enemies<sup>15</sup>. Balambal notes in her article published in *Studies in Indian Place Names* that Paḷuvūr has its root in 'palu' which means banyan tree, and that even today the temple tree there, is the banyan tree<sup>16</sup>. But while we easily make out the meaning of the name Ālaṅkāṭu, we cannot do so in the case of Paḷuvūr. In all these cases, we need further, more intensive study, botanical, historical and linguistic.

At the linguistic level, Tolkappiar in his study of lexical usage codifies the conventions underlying the names of places, persons and things. Going by his 'prescriptions' we see that Tennamthōppu, Ponankāṭu, Katambavanam, Mañchakkollai, Mullaikkāṭu, Karumbukkilār etc. are the plant-place names, and that such usages as Tennamkollai and Mañchalkāṭu are not permissible, the implication being that *thōppu* means grove and *kollai* the cultivable land. This general linguistic conception characterizes the naming of the places that have the natural evolutionary growth.<sup>17</sup>

Finally, it must be noted that the plant names that have contributed to the formation of place names are native in character and that the alien plants have never lent themselves in the naming of places. Again, the fact that we do not have place and animal names of recent origin suggests that the modern man in his quest for material and mechanistic well-being has not only upset the balance between himself and nature but has brought

about, with far-reaching consequences, a disharmony, a total estrangement between the worlds of nature and the humans.

### Notes and References

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2. P.L. Sami, *Canka Ilakkiyattii Ceti Koti Vilakkam*, p. 27, 47, 53, 54.
3. S. Gnanamuthu, *On the Place Name Matura*.
4. M. Sundaram, *Madurai*, p. 358.
5. K. Naccimuthu, *Cholan Purva Pattayam Kurum Kongu Nattu Urkal*, p. 7.
6. Ibid. "*Varu punal vaiyai varmanal akanturait tiru marutonkiya virimalarkke.*"  
—(The Marutam groves large on the basin of the Vaikai filled with sands plenty)  
*Akananuru*, 36, 9-10  
"*Tiru maruta uirpunturai*"  
—(The blooming marutam grove imposing by the river way)  
*Paripatal*, 11 : 30  
"*varu punalVaiyai marutonku munturai*"  
The marutam abounding basin of ever-flowing Vaigai.  
*Cilapdatikaram* : 4 : 27
7. K. Naccimuttu, *Op. cit.* p. 123.
8. R. P. Sethu Pillai, *Orum Pērum*, p. 282.
9. Ibid. p. 186, 192.
10. Ibid. p. 290.
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12. K. Kularatnam, *Tamil Place Names in Ceylon* p. 491.
13. K. Nacimuttu, *Op. cit.* p. 99.
14. R. P. Sethu Pillai, *Op. cit.* p. 340.
15. Naccinarkkiniyar Commentary, *Cirupnarruppātai*, 172-173.
16. V. Balambal, *Studies in Indian Place Names*, Vol. I, p. 73.
17. M. Nainar, *Suhinthiram Kalvettukkalil Itappeyayavu* p. 71.

## NOTE ON RENAMING OF CHELUVINDLA VILLAGE

C. T. M. KOTRAIAH

Students of epigraphy are familiar with the custom of renaming a place or giving a surname to a place, while making grants of lands, cash, etc. Particularly, during the Vijayanagara period as evidenced by numerous inscriptional records, this custom was very much popular, probably for political reasons prevailing then. It is to be noted specially that while renaming the places during this period, the personal names of the kings, their officers and relatives were adopted frequently and freely. We are also well aware that their capital, the Vijayanagara city itself was called and recorded as Vijayanagara and Vidyanagara simultaneously, almost from its beginning in 1336 A. D. and till its end in 1565 A. D., the latter one being after the saint-pontif of the founders of the Vijayanagara city and its empire. In the case of the village, Cheluvindla, now under consideration, a peculiar system that was followed can be observed, the details of which are discussed below.

As recorded in an inscription<sup>1</sup> seen in the Virabhadra temple of Lēpākshi, issued in the Śaka year *Khara*, 1453 *Srāvaṇa bahuḷā* 8, it is stated that the village Cheluvindla was surnamed as Achyutēndrapura. This was done so by none other than the ruling king Achyutarāya-mahārāya himself and at the request of one of his officers by name Virupaṇṇa. Thereafter it was granted as usual to deities Virabhadra, Raghunātha and Pāpavināśa of Lēpākshi, which place was an important provincial capital during those days.

Another inscription<sup>2</sup> seen in the same temple but issued only four days after the first one, is dated Śaka year *Khara*, *Srāvaṇa bahuḷa* 12. It states that while the same king Achyutarāya mahārāya was the ruler, the village Cheluvindla was renamed as *Kumāra Veṇaṭādrīpura* and donated for the services of the gods Pāpavināśa, Virabhadra in Lēpākshi.

This is confirmed by the third inscription<sup>3</sup> seen in the temple

of Gavi-Raṅgasvāmi in the village of Cheluvindla itself. It is addressed to the residents of the Cheluvindla village (*Cheluvindla grāmada gauḍa prajāgaḷige nirūpa*) and informs that their village was renamed as Komara-Veṅkaṭādrīpura and the same was donated to the god Pāpavināśa of Lēpākshi. It is a donation made to one, Penugoṇḍeya Virūpaṅga, the Talawar in the city of Vijayanagara for maintaining the temple of god Pāpavināśa at Lēpākshi. This is also of the same year, month, date and day as the second inscription mentioned above.

Here the point to be noted is that the time gap between the first and the next two inscriptions is of four days only. Yet the village Cheluvindla was surnamed as Achyāndrapura in the first case. And immediately after four days, the same village has been renamed as Kumara-Veṅkaṭādrīpura.

Thus, peculiarly the same village came to be renamed two times differently within four days. The first name was after the then ruling king himself while the second is after the name of the royal prince of the ruling king. In spite of that we see that the age-old tradition was so deep rooted that neither the authority of the ruler nor his patronage did have any effect on it. The new names did not gain circulation, except in these three inscriptions, most probably. Hence the traditional name Cheluvindla continued to be popular. Even to-day it is known as Cheluvindla village and those two names of the inscriptions are known to epigraphists alone. Now Cheluvindla is a small village in Hindupur taluk of Anantapur district, Andhra Pradesh.

Such is the strong hold of tradition even in the evolution of the places which is of significance to the scholars involved in the study of place-names.

#### Notes and References

1. *S.I.I.*, Vol. IX, Pt. II, No. 557, PP. 55 ff. It is datable to 6th August 1531. A.D.
2. *Ibid* No. 537, PP. 556 ff., the date being 9th August 1531.
3. *Ibid*. No. 538 PP. 556ff. This inscription does not mention the year. It just refers to the cyclic year by its name *Khara*, month *Srāvaṇa* and *thithi* as 12. Since it is just a copy of No. 537 above, the number of the year of this inscription must also be the same as of 537.

## DOMBIVALI: A STUDY OF PLACE NAME

CHANDRASHEKHAR GUPTA

Ḍombivali is a village in the Kalyan taluk of the Thana district of Maharashtra State. It is a railway halt on the Central Railway in between Ṭhānā and Kalyāṇ railway stations. The distances of these stations from Ḍombivali are 15 and 5 kms respectively. From Bombay (V.T.) the distance is 49 kms. The most popular name of the town is Ḍombivali, but it is also spelt as Ḍombivali and and Ḍombavali<sup>1</sup>. The etymology of this village has become a matter of controversy amongst the scholars. An attempt to discuss various hypotheses put forth by scholars and settle the problem of naming this place has been made in this note.

Late M. G. Dikshit came across a reference to a place-name called Ḍobilavāṭikā while studying an inscription of 11th century A.D. The inscription was engraved on a stone-slab and was found at Māhul, a village near port Turbhe. The inscription dated in Śaka era 1075 (1153 A.D) belonged to the reign of the Śilahāra King Haripāladeva. Dikshit considering Ḍobilavāṭikā to be the corrupt form of Ḍombilavāṭikā identified it with the village Ḍombivali. Again a stone inscription of the same dynasty dated in Śaka era 1318 (1396-97) was found to contain the place name [Ḍo]bivali. This is also identified with modern Ḍombivali.<sup>2</sup>

The evidence of the existence of this village during the Marāṭhā period is found in the records of the Pēśvas. In the letters of correspondence between the Naiks of Anājurā and the Pēśvas Ḍombivali is mentioned as Ḍomboḷi and it is stated that Chimāji Appa marched through this village to participate in the battle of Vasai.<sup>3</sup>

According to local traditions the name Dombivali was given after the group of people called the *Ḍomba* or *Ḍoma*. A research society "*Ḍombivali Sahara Itihāsa Maṇḍaḷa*" has been established to study the cultural history of the village and to develop it in all directions. The society has published a booklet *Ḍombivali*



*Saharā chā Itihāsa*, which gives the etymology, the political and cultural history of the village.

According to local concept the name Dombivali represents (Dombioḷi *Ḍombāchi Oḷi*). That is the place inhabited by the *Ḍombas*. Literally it conveys the meaning, line or row of *Ḍombas*. In the vicinity of Dombivali there are several places having names based on people belonging to a particular profession or class of society e.g. Pātharli and Ṭhākurli, places inhabited by the Pātharvaṭas (stone-cutters) and the Ṭhākuras respectively.<sup>4</sup>

Shri Ratnakar Zaveri, while expressing his views on the development of Dombivali as a new township, has given a different interpretation of the place-name. According to his opinion the village Dombivali is named after its topography. He thinks that the place is situated at a lower level than the surrounding places. In Marāṭhi language the word *Ḍūbavali* stands for the act of immersion to a shallow depth. On this ground he thinks that the place-name Dombivali must have been derived from the term *Ḍūbavali*<sup>5</sup>.

Discussing these views briefly Sri J. B. Kulkarni has criticized them all and tried to settle this problem of etymology of the place-name Dombivali by placing a few new suggestions. According to his opinion the first suggestion that the place was named after the *Ḍombas* could not carry weight, since there is no historical evidence to support that the place was ever inhabited by the *Ḍomba* people. The second theory that the place is situated on a lower surface of land is set aside by him on the ground that the suggestion is against the topography of the place. According to him the village Dombivali is not inhabited on low level surface<sup>6</sup>.

In the absence of Topographical Sheets or map of the area with countours, we are not in a position to say anything regarding the topographical position of the site. There are several instances where a place is specifically mentioned as situated on a low level land (*garta*). But at the same time it is difficult to agree with Sri Zaveri that *Ḍūbavali* might have changed into Dombivali. There is nothing to prove physically also that the village is footed on a low land, if Shri J. B. Kulkarni's statement is correct.

Kulkarni thinks that the place-name *Ḍombivali* is based on *Nāga* people. He quotes *Jñānēśvarī* (7/163) which contains a reference to *Ḍombā* meaning black. Thinking that the word *Ḍombā* also conveys the meaning of a black serpent, that is a cobra, he suggests that *Ḍombivali* may be the corrupt form of *Ḍombavāḍi*. In order to strengthen his theory he states that the country was inhabited by the people of the *Nāga* tribe during the period preceeding the Christian era. Place-names like *Panavēla* [*Panuaḡa* (*nāga*) + *valli*,] *Nāgothāṇe* (*Nāga* + *sthāna*), *Nāḡāṁva* (*Nāga* + *grāma*), situated in this part of the country also support this.

Besides this suggestion, J. B. Kulkarni has also suggested four more etymological considerations which might have been responsible for the name of the village<sup>7</sup>. They are as follows:-

1. *Ḍombha* + *āvali* = *Ḍambhāli* > *Ḍombāli* > *Ḍombivali*  
A line/row standing with pride.
2. *Ḍamaka* + *valli* = *Ḍamavali* > *Ḍombivali*  
A place of puddles i.e. pits filled with water (*ḍabki* in *Marāṭhi*)
3. *Ḍamma* + *valli* = *Ḍammavalli* > *Ḍombivali*  
A place of hard/bulging land.
4. *Ḍambara* + *valli* = *Ḍambavalli* > *Ḍombivali*  
A expanded place.

If we go thoroughly through these suggestions put forth by Shri J. B. Kulkarni, we may find that none of them carries more weight than the suggestion given by the residents of *Ḍombivali* itself. We also find that the *Ḍomba* or *Ḍoma* caste alone can be credited for the establishment and name of *Ḍombivali*. This is being discussed in the forthcoming lines.

The *Ḍomba* or *Ḍōma* community is counted amongst the low caste peoples of the *Hindus*. They are frequently referred to in the ancient literature and scriptural texts. They are often identified with the *Chaṇḍāla* peoples. The word *Ḍoma* is derived from Sanskrit *Ḍoma* √(*Ḍim* + *gāc*<sup>8</sup>). In Prakrit languages, various forms like *Ḍumbu*, *Ḍomba*, *Ḍombilaga*, *Ḍombilava* etc. are found for *Ḍoma* or *Chaṇḍāla*. *Ḍomba* and *Ḍombilaga/Ḍombilava* are also said to be the names of the Non-Aryan (*mleccha*) castes

and territories<sup>9</sup>. In Hindi and Marāṭhi languages these meanings are found for these words<sup>10</sup>.

These peoples were employed on various purposes. The duties entrusted to them included carrying and disposal of corpse, singing of songs, dancing etc<sup>11</sup>. They also performed duties of scavengers, messengers and night-watchmen<sup>12</sup>. The importance of *Ḍomas's* role in the performance of funeral rituals is well proved through the story of the legendary king Hariśchandra. In these days also the position of the chief *Ḍoma* of Banāras is held very high.

*Paṇa, Chaṇḍāla, Svadāka, Dhāḍhi* are synonyms for *Ḍomba/Ḍoma* caste<sup>13</sup>. In Jain canonical literature, *Ḍomba* people are described as professional singers and bamboo-craftsmen<sup>14</sup>. In northern India, people of this community are still earning their livelihood on these occupations. But at the same time it is interesting to note that *Ḍoma and Ḍomani* (The masculine and feminine forms respectively) are Muslims by faith. They earn their bread by singing, dancing and playing musical instruments. Males sing and play music, while females sing and dance. The females perform before female audience only<sup>15</sup>. Probably these Muslim *Ḍoma* people are converted *Hindus*. Because of facilities given by the Muslim rulers and ill treatment by the high class Hindus, the religious conversions were quite common in the medieval period. The converted *Ḍoma* people might have continued their profession.

The vernacular dictionaries no doubt give the meaning of the word *Ḍoma/Ḍomba* as block, but it should not be misunderstood. Here the word *ḍomā/ḍomba* comes as an adjective and that too only with the word for a crow. *Ḍomba/Ḍomakāvaḷa* and *Ḍombā/Ḍamakāuvā* are the words given. These words are explained as raven, black and a species of crow which is big in size as compared to common crows<sup>16</sup>. It is quite obvious that the word *ḍoma/ḍomba* became a synonym of black, because people of this community were of dark complexion. It appears that objects of black appearance were also called with this name. For example, at one place in the Peshwas' records the word *ḍomba* is used to denote smoke. It is also interesting to note in this connection in Mahārāshṭra, children of dark complexion

are generally named as *Ḍomā*, *Ḍomāji*.

Probably because of the association with funeral rituals and the cremation place, *Ḍomba* people have very important position in the folk religious sects. With the increasing attraction towards Tantrism in the Śaiva and the Buddhist pantheons, *Ḍoma* saints were accepted. The Vajrayāni Buddhist literature gives a list of such saints. To name a few saints, Sahaja, *Ḍombi*, *Ḍombipāda*, *Ḍombiheruka* may be mentioned. Similarly *Ḍombi*, *Ḍomini* are frequently mentioned as important female forces. They adopted a major position in performance of rituals and a mystic personality was given to them<sup>17</sup>. The location of Buddhist and Śaiva sites like Kānherī, Mandapesvar, Parel etc is very significant in this regard.

In view of the above discussion, it is clear that *Ḍomba* or *Ḍoma* people had played a very important role in the cultural life of ancient India. But the most important fact regarding them is that they are counted as a subcaste of the Mahārs<sup>18</sup>. Mahārs form one of the important castes of Mahārāshṭra and one scholar had tried to prove that the name to Mahārāshṭra is derived from this community (*Mahār + rā Shṭra = Mahārāshṭra*)<sup>19</sup>. *Ḍombas* are considered as one of the 53 subcastes of the Mahārs.

It is quite clear from the study of ancient literature, archaeological sources and place-names that the abode (*nivāsa*) of a person or a community was one of the criterions for naming a place or habitation<sup>20</sup>. There are numerous villages and towns in India which are named after a community or class of people. Hence it can be said that the village *Ḍombivali* in all probability must have taken its name from the people belonging to *Ḍomba/Ḍoma* caste. There are several other villages in the Mahārāshṭra State, which are also named after this caste. A list of them is given in the appendix.

#### Notes and References

1. Central Railway Time-Table, Apte, N.G. (Editor): *Mahārāshṭra Rājya Grāma-Sūchī & Mānacitra Saṅgraha*, Pune 1967, Map nos. 103, 104 and 105.

2. Dikshit, M. G. *Epigraphia Indica*, XXXVII, pp. 165f., CII, VI pp. 147, 148, line 9. I could not trace the second inscription which is,

referred by Kulkarni, J.B. *Dombivali Grāmanāma Utpatti, Bhāratiya Itihāsa āni Saṃskṛiti*, Bombay Jan. March 1979 (year 15), pp. 16-18.

3. Ibid p. 18
4. Ibid. p. 16
5. Ibid. p. 17.
6. Ibid, p. 17.
7. Ibid p. 18-19.
8. *Saṃskṛita śabdārtha Kaustubha*, p. 483, 439.
9. Seth, Haragevind Das, *Pai-Sadda-Mahaṇṇava*, Varansi 1963, p. 373.
10. *Bṛihata Marāthi Hindi śabdakośa*, Pune 1971, p. 356, *Hindi Śabdārtha Pārijāta*, Allahabad 1930, p. 336, *The Āryabhushan School Dictionary Marathi-English*, p. 242.
11. Jain, J. C. *Life in Ancient India as depicted in the Jain Canons*, Bombay 1947, p. 145, 188, 36, 37, Shastri, Ajaya Mitra. *India as Seen in the Bṛihatsaṃhitā of Varāhamihira*, New Delhi 1969, p. 198, Dasgupta, S. B. *Obscure Religious Cults*, Calcutta 195, p. 65.
12. Jain, J. C. *Op-Cit.* p. 37.
13. Ibid. p. 145, 36, Also dictionaries cited vide notes nos. 9-10.
14. Jain, J. C. *Op-Cit.* p. 145.
15. *Hindi Śabdārtha Pārijāta* p. 336.
16. *Bṛihata Marāthi Hindi-Sabdakośā* p. 356. *The Āryabhūshaṇ School Dictionary* p. 242.
17. Dasgupta, S. B. *Op-Cit.* p. 120ff, Dwivedi, Hajariprasad. *Nātha-Saṃpradāya*, Varanasi 1966, p. 104, *Hindi Sāhitya Kośa I*, Varanasi (Second Edition), p. 635, 961.
18. Kalelkar, G. M. *Mumbai Ilākhvātīla Jāti*, Bombay 1928, p. 95, 53, 202f. This work is based on 'Tribes and Castes of Bombay' by R. E. Anthoven.
19. Kelkar's hypothesis referred in the *Gazetter of Mahārāshṭrā State part I. Ancient Period*, Bombay 1967, p. 3.
20. Agrawala, Vasudeva Sharan, *India as known to Pāṇini*, Lucknow, 1963, p. 36.

**Place-names in Mahārāshṭra State having prefix *ḍombā/ḍoma***

S.No.	Place-name	Taluka	District	Reference
1.	ḍomakāṇī	Sakri	Dhule	Apte, N.G. <i>Op-Cit</i> Map no. 125.
2.	ḍomakhāra	Thane	Thane	Ibid. Map No. 106.
3.	ḍomakheḍaka	Petha	Nasik	Ibid Map No. 140.
4.	ḍomakheḍī	Akrani	Dhule	Ibid. Map No. 117.
5.	ḍomagāmva	Ahamadpur	Osmanabad	Ibid. Map No 30,
6.	ḍomagāmva	Bhuma	Osmanabad	Ibid. Map No. 38.
7.	ḍomagāmva	Jalgamva	Jalaganva	Ibid. Map No. 95.
8.	ḍomakarūla	Chikhali	Bulbhona	Ibid. Map No. 189.
9.	ḍomaka	Morshi	Amaravati	Ibid. Map No. 14.

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10.	ᱢomagā	Darvha	Yavatmal	Ibid. Map No. 203.
11.	ᱢomari	Patoda	Bid	Ibid. Map No. 183.
12.	ᱢomalaganva	Ambada	Aurangabad	Ibid. Map No. 42.
13.	ᱢoma	Melaghat	Amaravati	Ibid. Map No. 13.
14.	ᱢoma	Varoda	Chandrapur	Ibid. Map No. 87.
15.	ᱢoma	Sakoli	Bhandara	Ibid. Map No. 200.
16.	ᱢomegāmva	Ambada	Aurangabad	Ibid. Map No. 42.
17.	ᱢomegāmva	Gangapur	Aurangabad	Ibid. Map No. 46.
18.	ᱢombāra Javalage	Akkalkot	Sholapur	Ibid. Map No. 247.
19.	ᱢombālā	Daryapur	Amaravti	Ibid. Map No. 12.
20.	ᱢombivalī	Kalyan	Thane	Ibid. Map No. 104.

## SOME PLACE NAMES ASSOCIATED WITH ANCIENT TIMES IN CENTRAL INDIA

A. P. SAGAR

There are various Pre-historic and historic places in Central India, which are having one or the other mystery behind the concepts of their names. A few of them are discussed here.

At *Ādamgarh* (Dist. Hoshangabad) there are rock-shelters with pre-historic paintings. The word *Ādamgarh* consists of two individual words *ādam* and *garh*. The word *ādam* is a corrupt form of *ādim*, which means earliest times i.e. *ādi* the commencing stage of an age. It can also be associated with the earlymen with archaeological view point or with *ādam* as referred in Bible or Qurān with religious view point. In both ways the word *ādam* gives the idea of the early man or the first man on the earth. The meaning of the word *garh* in vernacular language is a fort or a place for the assemblage of people for their shelter. *Ādamgarh* is located at a distance of 3 Km. from the town and district head quarters Hoshangabād. The site was excavated by Dr. R. V. Joshi and M. D. Khare (1960-61).<sup>1</sup>

*Bhimbeṭhakā* (Dist. Raison), where number of rock shelters containing pre-historic paintings have partly been discovered by the author<sup>2</sup> and rest of them by V. S. Wakankar and V. N. Mishra. So far nearly 1300 rock shelters in one continuity have been documented in the hilly area of Vindhyan mountains. The rock shelters are maintaining and preserving the evidences to prove the place as biggest settlement of the world during pre-historic times. Now there can be a curiosity to know that why the place is named as *Bhimbeṭhakā* or *Bhimbeṭka*<sup>2</sup> The meaning of *bēṭhakā* in Hindi is of a seat, on which as per local belief *Bhima* a great hero of *Mahābhārata* used to have been sitting. This idea is only because of the colossal protruding rocks and rock boulders of quartzite sand stone. These huge rocks are still visible there, the local people could have presumed that such big rocks could have been used as seats only by a man like

one of the Bhīma who was a most powerful and robust men of the epic period. Probably under the same impression this place would have been nominated as Bhimbēṭhakā by the folklorists.

*Pātālkhoḥ and Pāṅgurāria* (Dist. Sehore) are the places situated in Dist. Sehore within the radius of 15 Km. from Hoshangabād. Number of rock shelters with pre-historic paintings were discovered by me at Pātālkhoḥ. The place name *Pātālkhoḥ* is composed of two words *pātāl* and *khōḥ*. The meaning of *pātāl* is nether-world. Hence the local people might have compared the place with a cell. The concept of *khōḥ* is a cave, thus a cave-hell. The word *khōḥ* is also locally understood as *gupha* i.e. *gumpha* or *lēṇa* in Pāli. Perhaps due to deep nature of the caves at Pātālkhoḥ into which the entry of the people would have been difficult for the fear of carnivorous animals and thick forest, they nominated the place as Pātālkhoḥ. The place Pāṅgurāria close to which Sāru-Māru-ki-khothadi have been discovered along with two rock inscriptions in Asokan Brāhmi script, other Buddhist remains of stupa and monasteries, though the present names are not as such associated with any antiquarian remains. Yet they are interesting. Sāru and Māru are perhaps the names of tribal deities after whose names the place is nominated by the local people believing in hocus pocus,

In historical period too the place names which were prevalent in those days, still preserve their identification. Bēsagar (Dist. Vidisha) is located between the rivers Bēs and Vētravati i.e. at their confluence has been referred to in Purāṇas, Mahābhārata and Pāli literature as Besnagar, Bēsagar, Vēsyanagar, Viīyanagar, Vidiśā (pāli), Vediśā or Vedis (Sanskrit).<sup>3</sup> The name of Vidiśā town in Sāñchi inscriptions usually occurs in the form of Vēdiśā. The Janapada coins bear the name as Vēddiśā. This has been asserted by K.D. Bajpai.<sup>4</sup> On the left bank of river Bēs, there is a site locally known as Khāmbābā where the famous pillar of *Garuḍa-dhvaja* (2nd cent B.C) bearing an inscription in Brāhmi script and Pāli language, is existing. This pillar was erected by a Greek ambassador named Heliodorus, who was sent to Vidiśā by the ruler of Taxila named Antialcidus. Vidiśā was under the rule of king Bhāgbhadra during Śunga period. *Heliodorus* was very much influenced by the Bhāgvata cult. Hence



he embraced it and settled at Khāmbābā, a village on the left bank of river Bes at a distance of about 6 Km. from modern Vidiśā. At Khāmbābā a Vishṇu temple was already washed away by flood waters. On the same site he constructed a temple probably in bricks. The plan of earlier temple (3rd, 4th cent B.C.) was apsidal and was made of wood.<sup>5</sup> It is difficult to say what were the plan and elevation of the temple erected by Heliodorus. He also erected eight pillars including the presently existing Garuḍa-dhvaja on which an inscription in Brāhmi script and Pāli language is existing, which gives information regarding the visit of Greek ambassador. But it may not be inappropriate to say that most probably the plan and elevation of the temple constructed by Heliodorus would have been the same as has been conjectured by the excavator of the site. Fortunately the excavations at the site were executed under the direct supervision of the author though the overall director of the excavations was M.D. Khare, now Director of the Archaeological Survey. The author could notice that no substantive remains of second temple contemporary to Heliodorus pillar were noticed except a few brick remains scattered in one layer. And in one corner a small heap of bricks was noticed. Nothing could be made out about the plan of the temple but its existence can not be denied.

The town Vidiśā, the modern District headquarter also possesses an antique value behind its name. We find a Purāṇic reference to Vidiśā as a Janapada. Another important reference is found in the pages of the *Skandapurāṇa*. As per *Aṅguṣṭhara Nikāya Vidiśā* was included in the Avanti Janapada during 6th cent B.C.<sup>6</sup> The reference of Vidiśā also comes in Kālidāsa's *Raghuvamśam*. It was the capital of Daśāṇa and was located on ancient trade route—hence was a prosperous town. It also appears from Kālidāsa's drama the *Mālavikāgnimitra* that during Pushyamitra's reign, his son, Agnimitra was ruling as a viceroy over the western dominions, with Vidiśā as his capital".<sup>7</sup> During Gupta period also Vidiśā was flourishing. The famous rock-cut caves at Udaigiri near Vidiśā contain valuable epigraphic records of Chandragupta I. Then "In about A.D. 603 the Guptas seem to have lost Vidiśā to the Katakchuris"<sup>8</sup> (Kalachuris). "The town Bēsagar on the western side of Betwa, seems to have been

completely devastated by a tremendous deluge or by some tragic political event. The population deserted the site of the old town and travelled southwards to settle on the eastern bank of the river. The city thus founded was known as Bhilsā. When Alberuni visited India in the 11th cent. A.D. Bhilsā was also known as Mahābalisthān. But the Muslim travellers had admitted that the Hindus had always called it Bhilsā ever since its foundation. Bhilsa is a corrupt form of Bhaislasvāmin or Bhailasvamo, that was originally the name of an idol of the sun god enshrined in a great temple of this place.<sup>9</sup> The fact regarding a big temple is further supported by a fragmentary inscription which invokes “*Om namaḥ Sūryayāt tarun taranim pañchānam Haravarakaran Haraśrāya Duriya Sattavāham Hamvalu Karahi Suhadudu sudim sruka*”.<sup>10</sup> It appears that the text contains a prayer to Sūrya. Upto the independence of India the place continued to be called as Bhilsā but now the name as Vidiśa has again been revived.

In 11th cent A.D. Central India was under the suzerainty of the great Paramāra king Bhōja who was ruling from his capital at Dhārā (M.P.) The Paramāra rulers were not only great warriors but great builders also. They were building numerous temples, tanks as much bigger in size and height as they could do. The king Bhōja had a fancy to nominate such places of his art centres after his own name (for example *Bhopāl* as *Bhōjpāl*, *Hoshāngabād* as *Bhojkaṭaka*, modern *Bhōjur*, *Bhōpāvar* as *Bhojkachchhapūr*<sup>11</sup>. Other than these are modern *Bhōjgrām*, *Bhōjnagar*, *Bhōjpurā* etc. This system continued upto 13th cent A.D. during the time of Paramāra king *Udayāditya* the grandson of king Bhoj. After his name *Udayeśwara Mahādēva* temple also known as *Nilkaṇṭheśvara Mahādēva* temple and a tank *Udayasāgar* existing at modern *Udayapūr* (that was also named after his name) were nominated.

At the village *Bhōjpūr*<sup>12</sup> a huge unfinished temple of Śiva, rock engraved designs of temples and a ramp, a Jaina temple all belonging to 11th cent A.D. are existing along with other remains viz. painted rock shelters etc. On the *Pādapiṭha* of the *Tirthaṅkar* image enshrined in the Jaina temple, the name of king Bhoja as *Mahārājā dhirāja Bhōjadēva* in early Devanagari

script is engraved. At *Bhōjpāl* (*Bhōpāl*), *Bhōjkaṭaka* (*Hoshāṅgabād*), *Bhojgrām*, *Bhōjnagar* temple remains and sculptural remains of the Paramāra period are existing. Even there is a mention that the modern *Jami-masjid* at Bhopal is existing on a high platform which was built up on a site where a huge temple was existing during the times of Paramāra king *Udayāditya*. Besides this at Bhopal and in the neighbouring area number of painted rock shelters are existing<sup>13</sup>. *Bhōjkaṭaka* is the ancient name of *Hoshāṅgabād* which is situated on the left bank of river *Narmadā*, earlier to which its name was *Narmadāpūr* after the name of the pious river *Narmadā*. When the Paramāra rulers were succeeded by Muslim rulers the place name *Bhojkaṭaka* (*Narmadāpūr*) was replaced by the name *Hushāṅgabād* (later Anglicised as *Hoshāṅgabād*) after the name of Muslim ruler *Hushāṅgashāh* of Māṇḍu.

Another notable place is *Malhār* a village of District *Bilāspur* (M.P.). The name of this place is referred in *Ratnāpur* stone inscription<sup>14</sup> of *Jājalladeva II* as *Mallāla* which is colloquialised as *Mallār* then to modern *Malhār*. The place is very rich in antiquity. It possesses the temple and sculptural remains of the Kalachuri period. One image of standing *Vishṇu* bearing *gadā* inscribed with an inscription in *Brāhṃī* characters is one of the earliest *Vishṇu* images. A mud fortification (*Jaladurga*) discovered by Sir A. [Cunningham in 1873-74 is noteworthy. About six hundred beautiful sculptures have been collected by the Archaeological Survey of India and placed in a temporary sculpture shed. The excavations at *Malhār* have been conducted by Saugar University under the guidance of K. D. Bajpai during 1974-75, 75-76<sup>15</sup>. (Period I, circa 4th cent B.C. to 2nd cent A.D., period II 3rd cent to 6th cent A.D., period III circa seventh to ninth cent A.D., period IV circa ninth to thirteenth cent A.D.—was the sequence of culture.)

Thus study of place names or personal names is enchanting and quite informative though in India at present it is in infant stage. In the end it can be concluded that in central India there are a number of places which still maintain the memory of ancient rulers and events behind their names and by the study of place names of various geographical regions of India a migratory map

of various cultures can be prepared. The gradual development of various cultures since ancient times, their relationship, merger, overlapping trade relations and cultural exchanges in all the directions can be studied and our knowledge of the past can be enhanced further.

### Notes and References

1. a) *Indian Archaeology* : 1960-61 A-Review p. 13.  
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 c) *Proceedings of the Indian Congress*.
2. a) Wakankar V. S., "Bhimbetkâ—The prehistoric paradise;" *Prāchya Pratibhā* Vol. III No. 2; p. 8—"The name of Bhimbatkâ and many other localities in the area are associated with events and personalities of the Mahābhārata. The enormous rocks which are so spectacular from a distance are called the seats of Bhīma, the hero of the Mahābhārata. The village Bhinyapūr also is named after him and Bhinyapūr is a corrupt form of Bhimapura. The perennial water source near the village is known as Bānagaṅgā. The name is also known in the Mahābhārata. This was a water spring created by the hit of an arrow by *Arjuna* and was meant for the thirsty elderly hero Bhīshma. There is another water hole, which even today is a water source for all wild life in that area, known as Paṇḍāpur or Pāṇḍavapura, the city of the Pāṇḍavas. Why there is such a close association of all the sites with *Mahābhārata* stories is not known. No archaeological evidence has so far been found. The only association with early historic period are the remains of fortifications, stupas, walls, inscriptions in Aśokan and Gupta Brāhmi as well as Sankha scripts".  
 b) Sagar A.P.—Bhimbethakā Evam Uske Nikatasth Sthalon ka Etihāsik Paryavekshan'. *Iihās Anuśran*—1967 Vol II (Hindi), pp 211-212.
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10. Sagar. A. P.; 'Vijayamandira Temple of Paramāra Times at Vidisha', *Art of the Paramāras of Malwa*; 1979, pp. 54-63. The inscription was found by the author during a small scale excavation at the site for the

purpose of exposing the plan and other details of a Paramāra temple on which Aurangzeb built a Mosque in the 18th cent. A.D.

11. Wakankar; 'Vikram Smṛiti Granth' (Hindi) p. 581.

12. Sagar. A.P.; 'Paramāra temple Designs at Bhojpur; *Journal of the Madhya Pradesh Itihas Parishad*, 1980, pp. 125-129.

13. a) Khare M.D., '*Painted Rock Shelters*', 1981, p. 9.

b) Jacobson, J, 'Investigations of late stone Age Cultural Adaptations in the central Vindhya's'; *Man and Environment*; 1980 Vol. IV pp. 68-69.

14. Stone inscription of Jajalladeva II, K.S. 916 *E.I.* Vol. pp. 39ff.

15. *Indian Archaeology*: 1975-76, A-Review; p. 23. I am highly indebted to the Place Names Society of India and Mythic Society, Bangalore for inviting and giving me an opportunity to read this paper during the II annual conference 1981 held at Bangalore, I also express my debts of gratitude to Sri I.K. Sarma Superintending Archaeologist, Temple Survey Project (South) Madras for permitting me to discuss the subject matter of this paper and to Sri K. K. Rajvaidya Librarian State Archaeology and Museums Bhopal for providing me the reference books.

## COURTALLAM—AN ANTIQUE PLACE WITH MODERNISED NAME

T. S. MIRA DEVI

Kuṟṟālam or Kuttalam, erroneously transliterated as Courtallam, is one of the ancient Śaivaite centres of Tamilnadu though in recent years it has gained importance on account of its waterfalls. It is located in Tenkāśi Taluk of Tirunelvēli district and the temple of Śrī Kuttalanātha here is one of the most ancient temples of the Pandya region.

Kuṟṟālam has always been referred to in literature as 'Thirukuṟṟālam' the prefix 'thiru' being indicative of the sanctity of the place. The name of the presiding deity here is identical with the place name and there seems to be a close link between the two. According to tradition, the history of the temple goes back to the period of Agasthya, who is said to have transformed Viṣṇu, the presiding deity of the temple into Śiva. The incident narrated in *Skandapurāṇa* is elaborated in the *sthalapurāṇa* written by Trikūtarāśappa Kavirāyan in the eighteenth century<sup>1</sup>. Though the age of Agasthya is a controversial one it can be surmised that the temple must have existed in the early centuries of Christian era. This place was known as 'Thirumurram' when Viṣṇu was the presiding deity of the temple.<sup>2</sup> But the *sthalapurāṇa* refers to the place as Thirukuṟṟālam. It is not clear when the change in the name occurred. The devotional hymns of Māṇickavāchakar, Thirugñānasambandar, Thiru Navikkarasan, Sundarar, Pathinathār and Arunagirināthar refer to the place as Kuṟṟālam only.

Epigraphical records in the temple also refer to the place as Thirukuṟṟālam and the presiding deity of the temple as Kurrālmudaiyanāyanar, Thirukuṟṟālamudaiyār, Kuttalanātha, Thirukuttalanātha Bhattarakar etc.<sup>3</sup>

Kuṟṟālam has acquired 21 other names, on account of the various miracles that had taken place in the temple.<sup>4</sup> But the name Kuṟṟālam has always been the prominent one,

This name 'Kurrālam' lends itself to different interpretations. This may be taken to indicate the prevalence of a type of *āl* a species of *Ficus*. But *āl* is neither the 'sthalavṛiksha' nor is it to be seen anywhere in the temple complex.

Kuttalam also stands for a type of wild *atti* tree (*Bauhima Parviflora*.) So it is said that Kurrālam is the village of wild *atti* trees. The deity here has been praised as Kurrāthurai Kuttan in Thevāram. As Lord Śiva manifested himself under a wild fig tree, the name Kuttālam came to be applied to the hill and then to the deity and finally to the place. But one cannot find any link between the temple and this type of tree. It does not also form the special species of this area. Moreover the change of '*tta*' in Kuttalam into Kurrālam cannot be explained on any basis.

Other interpretations based on etymology may also be offered. One is that *Kurṛālam* may be taken to be a synonym of *Pāpanāsam*. If *kurru* were taken to mean sin, and *alam* poison, *Kurralam* means a place where all the sins are washed away. But the word *kurru* means Yama and has no direct reference to the sin. The reference to the sanctity of the place is apt though the derivation is not correct.

Another explanation given in the *sthalapurāṇa* is that the word is formed by the combination of two words *ku* and *talam*. *Ku* in Sanskrit is a prefix implying sin and *thālam* is a Tamil word meaning the annihilating fire.<sup>5</sup> So Kuttalam is a place where all the past sins of a person, accumulated through the course of many births, are washed away. This meaning is corroborated by the professed sanctity of the spot. It is said that both birth or death at Courtallam, meditation or even *darśhan* of Kuttalanātha would confer Mukthi or salvation on any devotee.<sup>6</sup> Gramatically the combination of a Sanskrit word and a Tamil word in this form and the change of *tha* into *rra* in the sandhi are not acceptable.

The name Kurrālam can be best explained on the basis of peculiar climatic conditions. Most of the place names of Tamilnadu have a close connection with their physical surroundings and Kurrālam is no exception. The name has a reference to the *saral* or the gentle sprinkling of rain drops that is experienced in

this place during the season from May to September. The word *kuru* is small or little and *alam* means water<sup>7</sup> and when both words are combined it became Kurralam, a place which nature has blessed with a season of enjoyable drizzling which is swayed by gentle breeze. One cannot help admiring the genius of ancient people giving such an apt name.

At present Kurrālam is officially designated as Courtallam which pronounced phonetically sounds Kortallam the *r* getting misplaced. This perversion was the outcome of the British influence on this region. The importance of this place as a health resort appears to have been the discovery of the Europeans and as a result of historic development, the English came into possession of the Tirunalveli district in 1801. From the early records of the East India Company we learn that the collector used to hold catchery at Kurrālam, which was mentioned in the records as 'Teru-Cotallum'.<sup>7</sup> This later became 'Courtalam' and finally assumed the present form of Courtallam. Thus we find an ancient and significant name altered into a meaningless appellation. It is indeed surprising that inspite of the recent trend in changing local names in a spirit of linguistic chauvinism, no demand has been made so far for a change in the name of this place, which earlier possessed a meaningful name.

#### Notes and References

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6. *Ibid.*, p. 78.
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## NAMES OF SOME PLACES CHANGED BY PASSAGE OF TIME IN PERIYAR DISTRICT OF TAMILNADU

S. RAJU

Recently Coimbatore District has been bifurcated. The new district consists of six taluks carved from Coimbatore district. The new district bears the name of Periyār Thiru E.V. Ramaswamy, a great social revolutionary, in recognition of his tremendous work in the field of social and religious activities.

It is fitting that the new district is formed and given his name at the end of his centenary celebrations.

This article throws light on the changes, that have taken place in respect of many names of villages scattered all over the district

**Koṅgu**: Roughly, one fourth of the new district covers Koṅgu-nādu. What is the etymology of this word *Koṅgu*? Some say Koṅgu means fragrance, gold and honey. So the land where these things are in plenty is called Koṅgu-nādu. This reason is not convincing.

There is a small old village by the name *Koṅgu (Koṅgūr)* in Dhārāpuram Taluk on the bank of the river Amarāvathi. Koṅgu-nādu might have derived its name from this village which was once a part of Dhārāpuram town. A high way coming from the Chōḷa country to Koṅgu-nādu is called Koṅgu-Peruvaḷi (Koṅgu highway).

There is a Vishṇu temple in Dhārāpuram named 'Rājyābhi-shēka Viṇṇagaram'. Any king who happened to rule over Koṅgu-nādu had to anoint himself at this temple.

The Koṅgu village is reckoned as one of the 108 Vaishṇava holy places. Periyālvār refers to this place as '*Koṅṅum Kuḍan daiyum Kōṭṭivūrum Pērum*'. Koṅgu refers to that village by this name.

The Sanskrit word *Skanda* means *Koṅgu*. Koṅgu Kings called this place as 'Skandapuram'.

**Rājarājapuram**: The Koṅgu Chōḷa Kings who ruled this land

from 1000 A.D. called this village Rājarājapuram. Some places in Koṅgu-nāḍu had the name 'Vaṅji' because of its connection with Chēra Country. The Dhārāpuram inscription refers to this place 'Koṅgūr Vaṅji alias Rājarājapuram'. In literature, Dhārāpuram is 'Peru Vaṅji'.

In course of time Rājarājapuram became Dhārāpuram (Rājarājapuram in Chōḷa country became Dhārāsūram and Rājarājapuram in Pāṇḍya Country became Rādhāpuram).

Some names are in use at present with some modifications.

Names found in Literature and Epigraphy: Modern names based on them:

Kaṭṭraṅ Kāṇi: Kathanṅanni; Veḷḷaikkal: Valla Kōil; Nakkī churam: Nāgēchuram; Pugaḷmaṅgalam: Paḷamaṅgalam; Kulām Nilai: Kolānalli; Jeya Muri: Sēmur, Peruṭtoḷu: Muruṅgaittholu; Pūṅgurichi: Modakkurichi; Kāṅjikūval: Kanjikōil; Seṅgamalapaḷli: Seṅgappalli; Kūvalūr: Kūgalūr; Gopāla-cheṭṭipālayam: Gopicheṭṭipālayam; Koḍuvāli: Koḍivēri; Nambi Pērūr: Nambiyūr; Vāni: Bhavāni.

Some places have lost their original names and are called by new names:

Silambūr: Eṅṅamaṅgalam; Akaḷaṅga Nallūr: Paruvāchi; Nanrā: Urāchikōṭṭai; Thalaiyamallūr: Śivagiri Kālappaḷli; Lakkāpuram; Kāṅji: Noyyal; Karaiyūr: Koḍumuḍi; Pattāli: Araśampālayam; Sinna Kāḍaiyūr: Vaṭṭamalai; Mukundaṅūr: Periyapālayam

Some names were in use with prefixes. Now these names had lost these prefixes:

Pāṇḍik—Koḍumuḍi: Koḍumuḍi

Kāsimutriya—Nambi Pērūr, Nambiyūr

Kōdik—Karsitoḷu: Kāraitōḷu

Pāḷaṅk—Kiranur: Kiraṅūr

## ETYMOLOGICAL SPECULATIONS AND IDENTIFICATION OF ATANKOTU

A. N. PERUMAL

Some places, however small they may be, acquire greater importance by virtue of being the birth places of great men. These personalities may live and prosper anywhere but they are mostly remembered in their native places. As a matter of fact, it was felt in ancient times, that it was unfair to call a great man by his name without associating the name of his place of birth. So it has become a customary practice among the Tamils to denote great men by relating them with their birth places. There are many references from the early Śaṅgam period to the present day to this such as Māṅkuṭi Marutanār, Ariśil Kiḷār, Pūtappāṅṭiyan, Śirkaḷi Aruṇāhalakkavirāyar, Pāvanāśam Śivan and Kārakkuruchchi Aruṇācalam.

• Atankōṭu, a small village remains to be remembered for more than two thousand years since it had the good fortune of being the native place of a great scholar in whose esteemed presence, the celebrated grammatical composition of Tolkāppiyar was exhibited and honoured. Panamparanar, in his introductory verse (Śiṟappu-p-pāyyiram) refers to the president of the ceremonial function as Atankōṭṭāśāṇ.<sup>1</sup>

In fact, Tolkāppiyam was exhibited at Madurai, where an academy of poets was summoned by Nilantaru Tiruvil Pāṅṭiyan, for this noble purpose. As it was felt unfair to call the president of the function by his actual names, Panampāranār identified him by his native village Atankōṭu and glorified him as a great Āchchān which means a preceptor or a teacher. Scholars of the later ages tried to locate Atankōṭu and put forth reasons in support of their conclusion. Every one feels beyond doubt that this place is in the present-day Kanyākumari district in view of the fact that Āchchān is in current usage there. Moreover the word signifies the prominence of the man in the society.

In the view of certain scholars the present Tiruvitānkōṭu in

Kalkulam Taluk, situated on the road between Kanyakumari and Trivandrum, was the old *Ataṅkōṭu*. The prefix 'thiru' was added to indicate its importance and prominence. It might have been called '*Tiruvatāṅkōṭu*' and by the influx of time, the name slowly changed to be called '*Tiruvitāṅkōṭu*' and now '*Tiruvāṅkōṭu*'<sup>2</sup> No other evidence in support of the change from *atan* to *vitan* or from *vitan* to *van* was given by any of the scholars. They have merely assumed such a change by considering the slight resemblance in the pronunciation of the two words. Since there are ruins of an ancient fort nearby, *Tiruvitāṅkōṭu* would have been an important place even from early days and so the scholars felt it proper to consider it the native-place of the great 'Āsān.'

S. Vaiyapuri Pillai who had held the same view as mentioned above, happened to reconsider his view when he heard that there is another place in *Viḷavankōṭu* Taluk bearing the name of *Ataṅkōṭu*. It is his doubtful proposition that *Ataṅkōṭṭāśān* may be a native of either '*Tiruvāṅkōṭu*' or '*Ataṅkōṭu*'.<sup>3</sup>

The ultimate aim of the place-name research is to give correct interpretation of the place names by leaning on valid evidences. The passage of time may corrupt or change the form of the original name. That does not mean that all names would change without exception. There may be a few which would retain their original names.

As it is said, a thorough knowledge of the history of the region, the races living there, the religious literature both oral and written is also required for the researcher of place-names. All the more important is the knowledge of the topography of the region concerned, which is a must for the place name scholar.

Etymological speculations regarding place names are needed only when they are fractured by the lapse of time or the lapse of the tongue. In case the name has changed beyond recognition or completely wrapped in obscurity, it would become necessary to go in for various speculations.

It is to be noted that *Ataṅkōṭu* is a place where an historical fact is unfolded to the eyes of the world from the age of *Tolkāppiyar*. The *Āsān* who presided over the releasing

ceremony of Tolkāppiyam hailed from this place. Nearly twenty one centuries have passed and so lot of changes may be expected to have taken place within this wide time gap. It may also be possible that in spite of the long passage of time the place can keep its original name intact as is the case with such places as Kāñchi, Maturai and Uraiyūr which have retained their names without any corruption or fracture.

At present there is a place called Ataṅkōṭu in Viḷavaṅkōṭu Taluk, Kanyākumari District. It is located about four kilometers south west of Kulithurai on the road from Kulitturai to Maṅakkāl. There is also village Panchayat in the name of Ataṅkōṭu. The place extends from Māṅkāṭu in the south to Paṭantālumūṭu in the north. The famous river Uttara-Tāmiraparaṇi (Kulithurai River) flows on the southern side of Ataṅkōṭu.

A few temples are there to testify to its ancient glory. The Ānantanakar Māyā Kuruṣṇachāmi temple and Karaśivīlai Kaṭṭan śāstā temple are very famous where bow-songs (Villuppāṭṭu) were sung till the last century and only hymns (pajanai pāṭal) are sung. In one of the songs people reminisce an Āśān called Appāvu who also belonged to Ataṅkōṭu. From this practice it is quite clear that Ataṅkōṭu is a place famous for its Āśāns and such great personalities are remembered by the people with due honour and respect. The elders of this place pride themselves for being the natives of this village. When lived the great Āśān celebrated in the introduction of Tolkāppiyam. They point out that the small temple in that village is built in honour of Ataṅkōṭṭāśān. But what they say goes without any authentic evidence.

The suffix of this place name is *kōṭu* which means top of a hill, branch of a tree, horn and land ending. In Kanyakumari district especially in northwestern Taluks the ending of place names in *Kotu* occurs in nearly fifty names. Out of them more villages are in Vilavaṅkotu Taluk like Antukōṭu, Ataṅkōṭu, Ālaṅkōṭu, Iṭaikkōṭu, Kāñśirākōṭu Kollaṅkōṭu, Śūriyakōṭu, Tiruppilaṅkōṭu, Pākōṭu, Pākkōṭu, Pirākkōṭu, Tēvikōṭu, Mattikōṭu, Marutaṅkōṭu, Muḷlukōṭu, Virikōṭu, Vellālaṅkōṭu, Vellāṅkōṭu, Vellikōṭu, Vēyṅkōṭu etc. Of course such names

are found in Kalkulam Taluk also where Tiruvitānkōṭu is situated. But they are fewer in number.

Since there are hills nearly, these villages are named with the suffix *kōṭu* which popularly means the hill-top. Even in ancient literature, *kōṭu* is used to denote a hill as in *kumarikkōṭu*. From this it is to be conjectured that it is quite appropriate to name a place with the ending 'kōṭu' if there is a notable hill nearby.

About two Kilometers from Atānkōṭu there is a hill known as Tirumalai where there is an ashram and the Siddha College. The temple of Śiva in that hill is very famous since it is considered one among the twelve Śaiva temples marked with special importances in that locality. All these are sure indications that this place has an historical past. Moreover it has the good fortune to survive more than twenty centuries without any change in its name. Moreover no other place in Tamilnadu is called Atānkōṭu than this in Kanyakumari District. Atānkōṭu, in Viḷavankōṭu Taluk. Hence it can very well be concluded that the native place of the great 'Āśān' in whose presence *Tolkāppiyam* the earliest and the best grammatical work in Tamil was exhibited in the first century B.C.

#### ¶ Notes and References

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*Appāva ābān pulavar pādām*  
*Avaruṭaiya malarpādām aḍiyinaiye*  
*Nān maṟakhēṅ*
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4. K. Nachimuthu, *Place names of Coimbatore District*. Thesis submitted to the university of Kerala through the Dept. of Tamil for the Degree of Doctor of Philosophy in 1973. (Unpublished) p. 7.
5. The song sung in the temples at Atānkōṭu.

## MIRACLES OF BUDDHA AND ASSOCIATED PLACE NAMES

G. C. CHAULEY

Buddhism is a pan-Asian religion and philosophy that has played a significant role in the spiritual, cultural and social life of the Eastern world. In spite of the political upheavals in the country, its progress was never arrested. It went on incorporating new ideas and thoughts to adjust itself with the changes in the society and its outlook, and brought about many a significant conceptual changes and transformed the one time simple religion into a fullfledged esoteric cult of a complex-character. In the pre-Christian era, the recollection of Buddha's life played a small part in the practice of Dharma. He was remembered as a great Ascetic,—a great sage and his Dharma was the source of inspiration to his followers. But, in the subsequent periods, followed after his death, the situation began to change through the gradual apotheosis of Buddha and the accounts of his life were embellished and systematised in accordance with the requirements of Buddhological theories.

Right from the 6th century B.C. uptill now, some of the important places which played a significant role in the life of the Master (Buddha) were known to the followers of Buddhism throughout the ages and their existence is not lost into oblivion unlike other cities and towns of ancient India. Altogether, the cities are eight in number, of which four places are very sacred to the Buddhists. Buddha himself advised his followers, especially Ananda, that these places should be visited by the followers with feelings of reverence ; viz. (1) The place of his birth i.e. Lumbini in Nepal (2) The place where he attained supreme knowledge or enlightenment i.e. Uruvela, the present Bōdh-Gayā (3) The Place where the kingdom of righteousness was established i.e. Isipattana or present day Sārnāth near Vāraṇāsī in U.P. (4) the place where the Tathāgata passed away i.e. Kushinagar in Deoria district of Uttar Pradesh.

In the early Christian era, at Gandhar, lithic representation of the Master, in anthropomorphic form, is made by depicting him as super-human being in different actions. In literature, hundreds of such incidents are narrated but in sculpture, only eight of them are shown. They are popularly known as eight miracles of Buddha in which besides the above four incidents, four more minor incidents are represented viz. (i) subjugation of mad elephant Nalagiri at *Rājagṛiha* (Bihar) (ii) offering of honey to Buddha by a monkey at *Vaiśālī* (Bihar) (iii) his visiting of Tushita heaven and descent at *San̄kisha* in U.P. (iv) six noted heretical teachers were overcome by Buddha showing his miracle of creating a road across the sky and his walking there over it while he preached the good law to the *dēvās* without moving from the place where sat. The incident happened at Jētavana at Śravasti, now named as Sahet Mahet in Uttar Pradesh. In Sārṇāth, a stone plaque is carved by the Gupta artist depicting all the eight miracles and in Pala period a number of such sculptures are carved. It is really interesting to note how ancient place names are retained without any caption or label, as depicted in Sārṇāth and in Nālandā.

In spite of the lapse of nearly 2,500 years, those places are known to the Buddhist world; and thousands of pilgrims visit these sacred places every year for gaining religious merit.



# POSALA VIRA—SOMIDEVA—CHATURVEDIMANGALAM

R. TIRUMALAI

The Hoysaḷas exercised a decisive and balancing influence in the politics of Southern India in the 13th century. They always aided the weaker of the two contesting dynasties for hegemony, the Chōḷas and the Pāṇḍyas. They were judicious in striking matrimonial alliances with both. Their influence was so strong that they could settle the sectarian dispute between the Śaivites and the Vaiṣṇavities in Tirumayyam.<sup>1</sup> They had even demanded a tribute which the Pāṇḍyan king had distributed among the occupied lands in various townships in his kingdom. (*Pōśaḷaḷku ulaguḍaiya Perumāḷ nāṭṭōpādi Ivvūrukku pīriviṭṭaruḷina ponnukku*). The township had to borrow the jewellery from the temple of the value of 75 (*kaḷaṅju*) gold, as the crops had failed in that year, 21st year of Māravarman Sundara II.<sup>2</sup> The requests of the Hoysaḷa ruler his uncle (*nammāmiḍi*) for instituting services for his merit could not but be accommodated as in Aḷagarkōil, as he was as much a “*Pāṇḍya-kula-sammuddharaṇa*” as “*Chōḷa-rājya-niśśāṅka-pratāpa*.”<sup>3</sup>

A brāhmin township was also created on the banks of Tābraparṇi river in the extreme south, (Tirunelveli District) in A.D, 1248,<sup>4</sup> and lands granted were at concessional terms. The dues from these lands were assigned to the temple at Tirunelvēli. It was named after the uncle (*māmiḍi*) of the Pāṇḍya, Māra Sundara II. This township was called “*Pōśaḷa-Vira-Sōmidēva-chaturvēdi-maṅgalam*.” Its present name is Muḷappanāḍu on the banks of Tābraparṇi river, about 15 kilometers, east from Tirunelvēli on the Tirunelvēli-Tuticorn road.

The place-name bears testimony to a historic connection between the Hoysaḷas and the Pāṇḍyas and the part the former played in the 13th century politics of South India.

## Notes and References

1. Please see the author's study of this township in the “*Studies in Ancient Townships of Pudukkottai*,” (1981—Tamilnadu Department of Archaeology Publication).
2. *A. R. Ep.*, 1927-28, B No. 308—Chaturvēdi-maṅgalam (Ramnathapuram District).
3. *A. R. Ep.*, 1929-30, B Nos. 292-94—Aḷagarkōil.
4. *S.I.I.*, Vol. V. Nos. 446, and 448—Tirunelvēli.

## NOTES ON GURUBHİR-ABHYASTA-NAMAN

S. P. TEWARI

The phrase *gurubhīr-abhyasta-nāman*, figures for the first time in the well-known Junagadh inscription of Rudradāman<sup>1</sup> as an adjective qualifying the name of Rudradāman himself. Though the literal sense (*vāchyārtha*) of the phrase, with little variations here and there, had already been explained by the scholars earlier, the suggestive meaning (*lakshyārtha*) of the same, in our opinion, has still remained obscure. The two explanatory notes on the same term from Levi and Kielhorn, even while attempting to go deeper into the underlying idea behind the phrase as we shall see, arrive at a different conclusion which, in our opinion is not what was actually intended by the learned composer of the record. In order to deduce the indicative import of the phrase, —as it was most probably, desired by the composer himself, a reconsideration of this adjective of the name of Rudradāman is necessary.

James Princep who had the privilege of bringing to light for the first time the full text of the record along with its translation in 1838, explained the phrase *gurubhīr-abhyasta-nāmnā* as the one 'who was mindful of the lessons of his instructors.'<sup>2</sup> Later on, Wilson who improved upon the text and the translation of Princep, rendered the same phrase into one whose name is repeated by the venerable.<sup>3</sup> Subsequently the same rendering of the phrase with very little change was also approved by the scholars like Bhaudaji<sup>4</sup>, Egging<sup>5</sup>, Bhagwanlal Indraji, Buhler and others.<sup>6</sup> With a marginal difference from the rendering of Wilson, Buhler has interpreted the phrase into one 'whose name is repeated by *great men*.'<sup>7</sup> A little, later while writing in German, he has slightly modified his own rendering of the phrase by putting it as 'the venerable ones pronounce his name (in praying for salvation).'<sup>8</sup> Thus, as we have seen, the scholars from the time of Princep till the time of Buhler who had occasion to refer to the term *gurubhīr-abhyasta-nāman*, were more

directly concerned only with the literal sense (*vāchyārtha*) of the phrase.

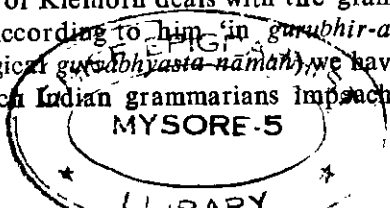
It was most probably Levi, who for the first time tried to go deeper into the underlying idea of the phrase and come out with an elaborate explanation. Having observed the literary charm of the composition of the record in general and the peculiarity of the term *gurubhir-abhyasta-nāman* in particular which has the advantage of rhyming with the name of the king Rudradāman, he comes to review the above translation of the phrase from Buhler. According to him 'the expression' *gurubhir-abhyasta-nāman* 'seems to imply a still more precise sense' than the one cited above.<sup>9</sup> As per him 'the verb *abhy-as* evokes in a certain way the study of Vedas<sup>10</sup> and the mention of the *gurus* determines the sense still more certainly; the name of the Kshatrapa Rudradāman is for holy personages like another Veda which demands assiduous study, absolute veneration and which assures the most precious results.'<sup>11</sup>

Kielhorn who stands next in the galaxy of pioneers who have dealt with this phrase, has first of all, offered his accord to the translation of the phrase from Wilson<sup>12</sup> which we have cited above, and then by adding a foot-note to the same,<sup>13</sup> he has detailed his own comments. The opinion of Kielhorn regarding the actual import of the phrase *gurubhir-abhyasta-nāman* on the basis of his comments could be visualised as under :

i) First of all he accords his support to the explanation of the term from Levi and says that 'as (it) has been pointed out by Levi, the use of *abhy-as* and the statement that Rudradāman's name was repeated by *gurus* at once suggest the notion that for these reverend personages the name was like another Veda, demanding assiduous study devout veneration, and yielding the most precious fruit.'<sup>14</sup>

ii) The second remark he adds is that the phrase '*gurubhir-abhyasta-nāman* seems a stronger expression than the ordinary *sugrihita-nāman*.'<sup>15</sup>

iii) The third remark of Kielhorn deals with the grammatical aspect of the phrase. According to him 'in *gurubhir-abhyasta-nāman* (for the more logical *gurubhir-abhyasta-nāman*), we have one of those constructions which Indian grammarians im-



statement *sāpeksham-asamartham bhavati*, but after all justify by *gamakatvāt-samāsaḥ*.<sup>16</sup>

Thus, what emerges out of the views of the previous scholars regarding the actual import of the phrase *gurubhir-abhyastanāman*, can be summarised as follows :

i) The phrase *gurubhir-abhvasta-nāman* seems a stronger expression than the ordinary *sugrihita-nāman*.

ii) The literal sense (*vāchyārtha*) of the phrase should be construed as the 'one whose name (*nāman*) is repeated (*abhyasta*) by the venerables (*gurubhiḥ*).'

iii) The indicatory sense (*lakshyārtha*) of the phrase should be considered as 'the name (of the Kshatrapa Rudradāman) for the reverend personages was like another Veda, demanding assiduous study and devout veneration, and yielding the most precious fruit.'

iv) Grammatically the expression *gurubhir-abhvasta* is not logical as it violates the rule of *samāsa*. For the more logical reasons, it would have been nice, had it been said as *guryabhyastanāman*.

While reviewing the whole issue afresh where there is no disagreement with the literal sense of the phrase and also the remark of Kielhorn that it is a stronger expression than the ordinary honorific title of *sugrihita-nāman*, it is difficult to be convinced with what Levi explains in the name of making it 'more precise' and to which Kielhorn also extends his own accord.

The detailed explanation of the phrase *gurubhir-abhyastanāman* from Levi where too much emphasis is laid on the usage of the verb *abhy-as* evenwhile making the sense 'more precise' creates anomalies of other than literal nature. The statement of Levi that 'the name of the Kshatrapa Rudradāman is for holy personages like another Veda which demands assiduous study and absolute veneration etc.,<sup>17</sup> when viewed in the light of the age-old-Indian culture, falls contrary to the well-regarded notion which treats *gurus* on par with gods.

In India and to our understanding even in the countries outside India, the high status accorded to ones *guru* has been such that it commanded universal honour and respect.<sup>18</sup> No one could

ever, howsoever great or big a personality he might be command or even anticipate 'devout veneration' from his own *gurus*. For a devout *śiṣhya* the very idea that his own name will be 'assiduously studied like another Veda' by his own *gurus*, would amount to be the sin of a heinous type. This is an idea which lacks support from all the corners. Showing respect to ones *guru* has been such a notion where even *asuras* and *dānavas* of Indian myth, were found unanimous. The two heroes of our great epics, Rāma and Krishna, even after being recognised as the incarnations of Viṣṇu, were at no stage awarded any such epithet in the above sense. And, as far we know Alexander the great, did not deem any such adjective to his name as befitting which fell against the dignity of Aristotle. In fact, the anomaly of Levi's explanation is such that even the simple etymology of the word *guru*<sup>19</sup> rebels against it.

The theme of *guru* and *guru bhakti* (devout veneration to *guru*) is so well known that we do not want to detain us here for that sake. The only thing we may like to say in this regard is that the explanation of Levi, in the light of the above facts does not seem tenable and it is therefore, necessary to look into the actual purport of the term *gurubhir-abhyasta-nāman* afresh.

This 'stronger expression of *gurubhir-abhyasta-nāman*' as Kielhorn has rightly remarked is formed of three words i.e., *guru* (a noun) *abhyasta* (a verb) and *nāman* (again a noun) and, as we shall see all the three words, are pregnant with more subtle a meaning than it has been usually thought of. It is therefore, unless we are able to deduce the real import of all the three words separately, the desired sense of the expression is bound to remain obscure.

As regards the literal sense of the word *guru* the renderings like 'instructors, venerables great-men and the 'holy passengers' etc., from the early scholars are no doubt, found quite satisfactory, but, we may have to admit at the same time that all these refer only to the general sense of the word and do not pinpoint the indicatory meaning of it which is yet to be settled. And, our humble presumption in this regard is that the real import of the expression as a whole, depends to the greater extent, on the subtle meaning of the word *guru* itself.

The real clue to the indicative sense of the word *guru* in the present context lies in its association (through the verb *abhy-as*) with another noun called *nāman* and that is what makes the use of this word more technical than the usual.

Amarasimha who has the reputation of being pretty selective in such matters refers to the first and the foremost sense of the word *guru* as under :

*Upādhyāyo = dhyāpako = tha sa nishēkādi kṛid-guruḥ*<sup>20</sup>

It means that all those honourable persons who only teach or instruct are known as *upādhyāya* and *adhyāpaka* but the one who not only teaches but also does all the *samskāras* (sacraments) like *nishēka* and others, is termed as one's own *guru*. Obviously, Amara by referring to *nishēkādi* here, makes a clear reference to the instructions of Manu in this regard and that is a fact which has already been noticed by almost all the commentators of Amara himself.

Manu in the same context as that of Amara, explains the definition of the term *guru* as follows.

*Nishēkādinī karmāṇi yaḥ karōti yathā vidhi sambhāvayati ch-ānnēna sa viprō gurur-uchyatē*<sup>21</sup>

It says that *guru* is one who performs all the *samskaras* (sacraments) for a person beginning from *nishēka* onward and also provides food and necessary nourishment. Mēdhātithi in his gloss on the same explains the term *nishēka* which forms the crucial point of the verse, as the act of progeny leading to conception. It is the same which is referred to as *garbhādhāna*, being one of the primary *samskāras*. Since *nishēka* is the act, explains Mēdhātithi, which is performed invariably by the father of a son only, it is clear that Manu refers to one's father (*pitā*) only as the first *guru*.<sup>22</sup> The fact that the status of a father being *guru*, in comparison to that of *upādhyāya* and *achārya* is many times higher is further emphasized by Manu as thus: *Upādhyāyān—daś-āchārya ācharyāṇām śatam pitā*,<sup>23</sup>

Mēdhātithi on his part, elucidates the same idea by quoting a verse from Vyāsa as follows :

*Prabhuḥ śarira-prabhavaḥ priyakṛid-prāṇado guruḥ*

*Hitānām-upadēshṭā cha pratyaksham daivatam pitā*.<sup>24</sup>

This early concept of a father being considered ones own *guru*

(rather one of the *gurus* at an early stage) propounded and pleaded by Manu. has also received the favour of classical Sanskrit poets at a later date. Kalidasa who had a personal liking for the words with more subtle meaning, must have referred the term *guru* in the sense of a father, for more than a dozen times, in his *Raghuvamśa*, only. A couple of them can be noticed as under :

*Na kēvalam tad-gurur-ēka -pārthivah, kshitāv-abhūd-ēka-dhanurdharo =pi saḥ*

\* \* \* \*

*Ath-āsya godāna-vidhēr =anantaram vivāhadikshā m nīravartayad-guruḥ*

\* \* \* \*

*Ajasra-dikshā-prayatasya mad-gurōḥ kriyā vighātāya katham pravartasē.*

\* \* \* \*

*Jagat prakāśam tad-aśēsham-ijyayā bhavad guruḥ-laṅghayitum mam-ōdyataḥ*

\* \* \* \*

*Ajasra-dikshā-prayataḥ sa mad-guruḥ kratōr-aśeshēṇa phalēna yujyatām.*<sup>25</sup>

Likewise, Bhavabhūti in his *Uttararāmacharitam* refers to the term *guru* not only in the sense of a father but even in the sense of fore-fathers including other ancestors as well :

*Tvām maitrā varuṇo =bhinandatu gurur-yas tē gurūṅām-āpi.*<sup>26</sup>

The instances like this can be multiplied to any length.

Coming to the literally pregnant phrase (because it refers to the ceremonies regarding pregnancy) of *nishēkādī* from both Manu and Amara, we gather the relevance of the whole reference to our context. While explaining the phrase *nishēkādikṛid* from Amara, Kshiraswamy in his gloss on the same also quotes the above cited verse from Manu and to our benefit he not only explains the meaning of *nishēka* but also the salient part of the suffix *ādī* in this regard. According to him both Manu and Amara when they referred to *nishēkādī*, by the qualitative suffix *ādī* they also meant all other *saṃskāras* like *Puṃsavana*, *simantōnnayana*, *jāta-karma*, *nāma-karaṇa* *anna-prāśana* and so and so forth.<sup>27</sup>

Thus, the simple inference we may draw from the above is,

that the word *guru* in its first instance always meant a father who supervised the ceremonies of purificatory sacraments and then a teacher, instructor or any other holy personage. This becomes even more apparent in the case of *gurubhir-abhyasta-nāman* where the term *guru* is directly associated with the term *nāman*.

As regards the contextual import of the phrase *abhy-as* a verb employed in the service of two nouns, the explanation of Levi that it 'envokes in a certain way the study of the Vedas'<sup>28</sup> even though partially right, does not render the sense desired in the present context. We have already discussed above the anomalies caused by such an explanation. Levi is right in saying that the 'mention of the *gurus* (along with *abhy-as*) determines the sense (of the phrase) still more certainly' but unfortunately, not the sense he has so assiduously tried to determine himself. The meaning of the word *abhy-as* in the present context as construed by Levi and further supported by Kielhorn suits better to the phrase like *baṣubhir-abhyasta-nāman* rather than the *guru-bhir-abhyasta-nāman*.

The word *abhy-as* is formed of *abhi* (that is *avyaya*) and the root *as*. This prefix *abhi* in the Sanskrit lexicons is enumerated in the list of *anék-ārtha-avyaya*<sup>29</sup> indicating the fact that it yields, with reference to the context, more than one meaning desired. The root *as* as we know yields the sense of to be present, to take place, to happen, to abide, to dwell, to stay and so forth.<sup>30</sup> From this, is formed the past participle called *abhy-asta* like the one popularised by Kalidāsa in his *śaiśavē = bhy-asta-vidyānām*.<sup>31</sup> The formation of a noun from the same is called *abhyāsa* that means repetition in general and that is the same which is defined as *punaḥ punaḥ sthāpanam abhyāsaḥ*.<sup>32</sup> Since from the very early times the study of the Vedas formed the major part of the education which was imparted and grasped merely through repetition (*abhyāsa*) no doubt the usage became a bit more popular in the case of *Vedābhyāsa*<sup>33</sup> but, in no case the application of this verb remained rigid in case of Vedic and Vedic studies only. A good number of examples of the cases, where the phrase *abhyāsa* is applied in the sense other than that of Vedic studies, can easily be cited.<sup>34</sup> In fact, Pānini's *sūtra* called *mithyōpapadāt kṛiṅō = bhyāsē*<sup>35</sup> tends more towards



the meaning of *abhyāsa* being habit, custom or the practice to which Apte cites an example of '*tad-yath-ābhyāsam-abhidhiyatām*' from Bhavabhūti.<sup>36</sup> It illustrates the usage of *abhyāsa* in connection with *abhidhā* or the *nāman* which was equally popular with literature.

Thus, from the application of the verb *abhy-as* what we understand in the present context is that the *gurus* having repeatedly concentrated upon the meaningfulness and the auspiciousness of the object in mind, when got decided, repeatedly pronounced the same aloud and thereby settled the name, fame and the very existence of that object. And, such a meaningful and auspicious object upon which they concentrated for long and to which they pronounced repeatedly<sup>4</sup> in the present context, as we know, was nothing else but the glorious name (*nāman*) of Mahākhatrapa Rudradāman himself.

This interpretation of the term *abhy-as* if further supported by the phrase *nāman* of the expression which is explained as *mnāyatē abhyasyatē namyatē abhidhiyatē arthō anēna vā*<sup>37</sup> or *mnāyatē abhyasyatē yat, tat*<sup>38</sup> means that *nāman* is a characteristic mark, sign, form, nature, appellation or the personal name which is awarded after a due consideration and pronounced repeatedly first by *gurus* (i.e. the father, the teachers and other holy personages) only.<sup>39</sup>

Before we come to our conclusion a couple of parallels from Kalidasa, where he has utilized the same idea as that of the phrase *gurbhir-abhyasta-nāman* but in a more lucid way, are worth noticing. He, while referring to the *nāma-karaṇa* ceremonies of Raghu and Aja remarks as under :

*Srutasya yāyād-ayam-antam-arbhakakṣ-tathā parēshām yudhi chēti pārthivaḥ. Avēksya dhā:ōr = gaman-ārtham-Arthavich = chakāranāmna Raghum = ātma-sambhavam.*<sup>40</sup>

i.e. the father of Raghu (whom he has invariably referred as *guru*) the king, after having considered the word's meaning well had named him so, desiring that his son should be both an exponent of learning and a master victor<sup>7</sup>. Likewise, since the queen of Raghu gave birth to the prince at the time presided over by *Brahmā* the *Aja*, the king (i.e. Raghu) named his child after him and he became Aja by name :

*Brāhmē muhūrtē kila tasya dēvi kumāra kalpaṁ sushuvē kumāram. Atah pitā Brahmaṇa ēva nāmnā tam ātma janmānam-Ajaṁ chakāra.*<sup>41</sup>

The point we want to bring home by citing the above references from Kālidāsa is, that it was father—the *guru* who decided and ultimately pronounced the name of a child. The phrase *abhy-asta* of our expression has been made further easy by Kālidāsa in the form of *avēkshya* and thus, in our opinion the indicative sense of both should be considered as analogous.

Now, having considered the real import of all the three constituents of the expression *gurubhir-abhyasta-nāman*, we have no hesitation in saying that in all probability the naming ceremony (*nāma-karaṇa-saṁskāra*) of Rudradāman was duly performed either by his father Jayadāman or the grand-father Chashṭana who as we know from other sources, was very much there not only at the time of his birth but even at the time of his assuming power.<sup>42</sup>

Although, both the relevance of the theme and the space at our disposal do not permit us to go into the details of naming ceremony as they are gleaned from the various *griya-sūtras*, a cursory glance particularly at the procedural part of it will help us to substantiate our view to some extent. And, this is also the point where most of the *sūtras* are unanimous in their opinions. According to them, at the time of naming ceremony the father leaned towards the right ear of the child and addressed him "O child ! thou art the devotee of so and so family deity, hence thy name is.....Thou art born under such and such *nakshatra*, hence thy name is.....and thy popular name is.....'. The assembled Brāhmins uttered the popular name in a chorus: "May so and so name be bestowed". Then, the father finally asked the child to salute the Brahmins who blessed him, repeating the popular name every time, "May you so and so live long"<sup>43</sup>.

As it is clear from the procedure of the naming ceremony, the name of the child (*nāman*) was first pronounced and repeated (*abhyasta*) in his ear by his own father (*guru*) and then by other Brahmins, teachers and holy personages (*gurus*) who blessed him adequately. This analysis leads us to explain the whole phrase *gurubhir-abhyasta-nāman* as under :

'Gurubhiḥ svichārya paunaḥ-punyēna vāraṁ-vāraṁ dhyātva cha kalpitaṁ samuchcharitaṁ abhyastaṁ cha nāma yasya asau gurubhirabhyasta-nāman, tēna gurubhir-abhyasta-nāmmā.'

Apart from the linguistic analysis, so many other indirect evidences also come to the support of our view that in all probability the naming ceremony in particular and other *saṁskāras* in general, in case of Rudradāman were duly performed. These evidences can be summarised thus :

i) It is a well-known fact that the names of the Western Kshatrapas from Rudradāman onwards (or, to be exact even from Jayadāman), in comparison to the names of their ancestors like Nahapāna, Chashṭana and Jhasamotika, are found more sanskritized (the same which historians call Indianized<sup>44</sup>) which itself speaks that some such *saṁskāra* to their names was done.

ii) The fact that Rudradāman could enter into a matrimonial alliance by offering his daughter to Sātakarṇi<sup>45</sup> and thus could claim a very close relationship (*sambandh-āvidūra*)<sup>46</sup> with the Sātavāhanas also, indirectly confirms the view that by this time Kārdamakās, after having their purificatory sacraments performed, were duly recognised in the Hindu fold of the society. Had it not been the case, howsoever politically motivated it was, a matrimonial alliance with Sātakarṇi, who (?) is eulogized as being one of the staunch Brahmins (*ēka bamhaṇasa*)<sup>47</sup> and who stopped the contamination of four *varṇas* (*vinivārita chātūvāṇa saṅkaras*),<sup>48</sup> would have not been so easily possible.

iii) In all probability, an event of such a high cultural import, in the early history of India, would have taken place during the regime of a powerful Mahakshatrapa like Rudradāman himself. And the fact that he was highly imbued with such great qualities as *satya pratijñā* (true to the vows made) *dhṛita-kāruṇya* (full with compassion), *dharmārtha-kāma-vishaya-patitva* (due command over the objects of religion, wealth and pleasure) *dharmaṇurāga* (strong attachment with *Dharma*) and many more, repeatedly bear out the same truth and confirm the same possibility. This is also borne out by the categorical references to his expertise in the fields of grammar (*śabdārtha*), music (*gāndharva*), logic (*nyāya*) and other great sciences. Further more, his skill in producing compositions in prose and verse

which were, clear (*sphuṭa*), agreeable (*laghu*), sweet (*madhura*), charming (*chitra*)<sup>49</sup>, beautiful and which excelled by the proper use of words and the figures of speech, do confirm the same supposition, time and again. Practically, more than two-third of the inscription itself stands in testimony to the fact.

Having analyzed the ground for an event of such a high cultural import, a word regarding the impeachment proposed by the Sanskrit-grammarians against the composer of this record for coining an illogical expression, as *gurubhir-abhyasta-nāman*, may not be out of place.

Kielhorn, on behalf of Indian grammarians remarks that an expression where something is required or presupposed (*sāpēksham*) becomes (*bhavati*) illogical or weak (*asamartham*) and that cannot be ignored. Since in the present case the need for a *samāsa* (compound) is so convincing (*gamakatva*), for the more logical reasons it is necessary to take it as *gurvabhyasta-nāman*.<sup>50</sup>

Our humble submission to the charge of Kielhorn is that the composer of the record who was so overwhelmed with the news of a glorious event taking shape in the form of the naming ceremony of Rudradāman that he did not like to omit even a syllable of it at the cost of grammar and make it ambiguous. The fact that the name of his master Rudradāman, at the time of naming ceremony, was duly considered and repeatedly pronounced first of all, by his own father and then by his other teachers and holy personages is certainly better conveyed by the term *gurubhih* in its plural form, than it would have been in its compound form. For, as we know the compound *gurvabhyasta* can be split either way i.e. *guruṇā* (singular) *abhyasta* or *gurubhir*—(pl.) *abhyasta* and this would leave the choice of deriving its meaning more with the reader and almost nothing with the composer who was ever eager to impart his own message. We therefore, think that, in view of such an important message which refers to an event regarded as turning point in the career of Rudradāman and his successors of the dynasty, an insignificant lacuna of the grammer can easily be condoned.

After settling down the main purpose of the expression *gurubhir-abhyasta-nāman* a look into the subsidiary import of the

same is equally rewarding. This relates to the literal sense of the phrase meaning that the 'name of Rudradāman was (repeatedly) pronounced by the venerables,' and the act of this addressing or pronouncing the name immediately makes us to recall the fact that the name which was thus pronounced was not the name of an ordinary personnel but that of a great king. On account of this issue, therefore, the established norms of ancient Indian modes of addressing, come into effect which deal, along with many other things also with the issue as to who were the persons privileged with the right of pronouncing the name of a king in public ?

Although some casual references to the ancient modes of address figure in the *Manusmṛiti*<sup>51</sup> and a few in the *Amara koshā*<sup>52</sup> at a later date, the details regarding the address in question and many others find mention in the *Nāṭyaśāstra* of Bharata only who deals with the whole issue under a separate chapter entitled as the 'modes of address and intonation.'<sup>53</sup> Herein, Bharata, having referred to the popular modes of address takes up the issue where Brahmins are supposed to address the king and lays down his instructions as under :

*Nāmnā rāj-ēti vā vāchyā brāhmaṇaistu narādhipāḥ*

*Tat-kshāmyaṁ hi mahīpālair-yasmāt-pūjyā dvijāḥ smṛitāḥ*<sup>54</sup>

It means that 'Brahmins may address the kings at their pleasure, by their names. This should be tolerated, for the Brahmins are to be adored by the kings.'<sup>55</sup> In this case, although the phrase *nāmnā* and *vāchyā* are almost analogous with the *nāmnā* and *abhyasta* of our expression, the *gurus* are referred to by their appellations of *Brāhmaṇa* and *dvija* which does not make much difference since it were the Brahmins who were generally the *gurus* in ancient India.

The simple inference we may draw from the above is that the phrase *gurubhir-abhyasta-nāman*, besides that it refers to an event of high cultural import, also forms part of the dramatic formulary. Prof. Levi has although discussed some such terms figuring in the Kshatrapa inscriptions in detail, we really wonder how the expression like *gurubhir-abhyasta-nāman* which was very much in his notice, could escape his sight. The overall utility of

this inference to the field of dramatic formulary can be gauged as under.

i) Eventhough, the learned composer of the record has not virtually imitated the phrase from Bharata he has given enough hint for us to conclude that he was 'thoroughly imbued with the dramatic formulary contained in the *Nāṭya-śāstra*.'<sup>66</sup>

ii) The fact that the composer has phrased his expression as *gurubhir-abhyasta* and not as *gurubhir-ēv-ābhyasta* which would have been more exact, had he followed Bharata literally, paves way for two assumptions. One is that the composer even while carrying out the instructions of Bharata, did like to impress upon us that he had improved the matter of his source-material. The second is that in his skilful way, he has preserved the possibilities of both the explanations of the expression.

iii) May be, since the detailed explanation of the phrase, does not fall in line with the proposed hypothesis of Levi who believed that instead of the composer of the record—it was Bharata himself who was highly influenced by the dramatic formulary contained in the record of the kshatrapas, he dropped the idea of toeing any further possibility with this term.

Thus, the expression *gurubhir-abhyasta-nāman*, as we think, represents the view that the naming ceremony of Rudradāman was duly performed by his father (*guru*) in the company of other teachers and holy personages who first of all thought of his name and then repeatedly pronounced it. This privilege of pronouncing the name of Rudradāman, even in public at a later stage when he became a king, was enjoyed by the said holy personages as their own prerogative.

### Notes and References

1. *Ep. Ind.* Vol. VIII, p. 42, text L. 4.
2. *Essays on Indian Antiquities* ed. Edward Thomas, London 1858, Vol. I p. 50.
3. *Ibid.* p. 68.
4. *Journal of Bombay Asiatic Society*, Vol. VII, p. 118 ff.
5. *Archaeological Survey of Western India*, Vol. II, p. 128 ff.
6. *Ind. Ant.* Vol. VII, pp. 257 ff also *Die Inschriften und das Alter der*

*Indischen Kunstposie*, pp. 45 ff 286 ff The references to the articles of Levi and Kielhorn will be cited seperately.

7. *Ibid.*

8. *Die Indischen etc.*, p. 53.

9. *Ind. Ant.* Vol, XXXIII: *Some terms in the Kshatrapa inscriptions* Eng. Tr. p. 165.

10. *Ibid.* He cites here *Manu* iv, 147, vi, 95 and *Yājñavalkya* iii, 204 in support of the same,

11. *Ibid.*

12. *Ep. Ind.* Vol. VIII, p. 45 (translation).

13. *Ibid.*

14. *Ibid.*

15. *Ibid.*

16. *Ibid.*

17. Levi, *op. cit.* p, 165.

18. cf. *āchārya—devo bhava*, besides the countless references which may easily be cited to the theme right from the Vedic literature onwards upto the time of *Guru-gītā*. A casual reference to edicts of Asoka (R. E. No. IX, *gurūna apachiti*; XII *guru sursrūsā*) and the works of Kālidāsa (*Raghu* I, 57, 63, 64, 92, II, 23 etc.) Bāṇa (*Kādambari*, 1.4) and others can also be made.

19. *Amara* II, 7.7. and the commentaries of Vandyaghaṭṭiya, Kshīraswamy, Mahesvara, Bhanuji Dikshita, Liṅgayasūrin and others on the same who all explain the word *guru* as *grināty—upadiśat—iti guruḥ*.

20. *Amara* II, 7.7. cf.—the commentary of Bhanuji (*Amara* N. S. ed. Bombay, 1929, p. 252) on the same which explains the word *guru* as *nisheko garbhādhānam—ādir-yasya.....tasya kartā*, besides the other explanations such as *grīṇātīdharmādi (iti guru)* and *gīraty-ajñānam (iti guru)* etc., Apart from it, Bhanuji also cites the opinion of Manu along with that of some other commentators who in the light of *Amara's* reference, explain the word *guru* as the one who supervises the *saṁskāras (saṁskārādi kartur-guroḥ)*.

21. *Manusmṛiti* with the *Manubhāshya* of Medhatithi ed. by. Jha, G. N. Calcutta, 1932, II, 142

22. *Ibid* cf. commentary which says—*nisheko retaḥ sekaḥ sa ādir-yeshām karmāṇām. Adī-grahāṇāt-sarve saṁskārā gṛihyante and nisheka-grahāṇāt-pitur-ayam guruvopadeśaḥ.*

23. *Ibid* II, 145.

24. *Ibid.* commentary on II, 142.

25. *Raghu* III, 31, 33, 44, 48, 65 cf. the comments of Mallinatha who explains *guru* as *pitā*. and also *gurur-gīshpattī pītryādyau* of *Amara*.

26. *Uttara* V. 27 cf Gudnapur inscription of Kadamba Ravivarman (vide *Srikanṭhikā* pp. 61-72) where Vīraśarman, his grand father is mentioned as his *guru*.

27. *Amara* (T.S.S. ed. Trivandrum, 1914) II, 7.7. cf. *ādī sabdāt-puṁsa-*

*vana-simantonnayana-jātakarma-nāmakaraṇa.....opanayanādīni gṛihyante.*

28. Levi, op. cit. Levi's references to *Manu* (IV. 147, VI, 95.) and *Yājñavalkya* (iii. 204) in this regard do not clinch the issue in the manner he makes us to believe. First of all, in these contexts, the instructions given by Manu relate to the Brahmins entering the stage of *vānaprastha* and *sanyāsa* and secondly, it is not only the *vedābhyāsa* (IV. 149) which is referred where, in all certainty the verb *abhy-as* is not used as if it was reserved only for *vedābhyāsa*. The commentaries of Kulluka and Medhātithi on the same also betray the explanation of Levi in this regard.

29. *Vaijayanti*, 8.7.16.

30. Monier Williams. p-117.

31. *Raghu* I, 8.

32. *Hālāyūdhā* ed. Joshi, T. S. Lucknow, Saka 1879. commentary part. p. 129.

33. cf. *Vedābhyāsa-jaḍaḥ katham nu vishaya-vyāṛitta kautūhalo nirmātam prabhavet manoharam-idam rūpam purāṇo muniḥ*, *Vikrama* I, 10.

34. cf. Apte's *Skt. Eng. Dict.* p. 194.

35. *Ashṭa* I, 3.71. cited by Apte.

36. *Uttara* I, 8 ff. It means 'therefore, address me as is your wont.'

37. *Apte*. p. 888.

38. *Hālāyudha*, no. 152, commentary p 187.

39. See, *Amara* I.6.8. and the commentaries there upon : see also the commentary on *Hālāyudha* (op. cit) which cites the 'sūtra nāman siman vyomanni ti manin pratyayena nipātanāt sādhu etc., Monier Williams (p. 536) however does not agree with the derivation of *nāman* from *mnā*, though without detailing his reasons for it.

40. *Raghu*. III. 21.

41. *Ibid.* V. 36. For details on this issue see Tewari, S. P. *Cultural Heritage of Personal Names and Skt literature*, Delhi 1982, pp. 79-87.

42. Vide. Andhau stone inscription of the time of Chasṭana and Rudradāman *Ep. Ind.* Vol. XVI, pp. ff. For the view regarding the common rule of both, see Sircar D. C., *Select Inscriptions* no. 63 fn. 4.

43. Vide *Our samskāra*, by Bhat. V. R. Bombay 1970. pp. 21-25. For more details on the same see *Hist. of Dharmasāstra* Vol. II, pt. I, ch. VI, pp. 238-254; see also *Hindu Samskāras* by Pande R. B. For epigraphical references to naming ceremony, see *Ind. Ant.* Vol. XVIII, p. 129, *Ep. Ind.* Vols. IV, pp. 120 ff and X. pp. 95 ff.

44. Vide. *Ind. Ant.* Vol. XII, pp. 139 ff, *Ep. Ind.* Vol. VII, pp. 78 ff, Vol. XX. pp. 16, 19ff, Luder's list No. 994 and Sircar D. C., *Select Inscriptions* no. 59 fn. 1 (p. 168); 67. fn 9 (p. 178), fn. 9 (p. 179) and no. 98 (no. 2) p. 231 etc.

45. Vide Kanheri Buddhist tank inscription (Luder's list No. 994).

46. *Ep. Ind* Vol. VIII, p. 44. 1.12.

47. *Ibid.* p. 60, 1.7.

48. *Ibid.* 1.6.



49. cf. *Rāma*. IV, 3.32-33 where the charming speech (*chitrāyā vāchā*) of Hanumān is described as *saṃskāra krama-sampannā*.

50. We do not understand how the phrase *sāpeksham-asamartham bhavāti* and *gamakatvāt-samāsaḥ* quoted by Kielhorn is applicable here. For details on the phrase see *Apte' Dict.*, appendix F., p. 110.

51. *Manu*. II, 122-139.

52. *Amara* I, 8. 12-15.

53. *Nāṭyasāstra* (G.O.S. ed) Baroda, 1934. Vol. II, 17. 66-93.

54. *Ibid.* 17. 70.

55. *Ibid.* (Eng. Tr.) by Ghosh M., Calcutta, 1950 Vol. I, cf. XI 6, p. 336.

56. For similar views, cf. Kane, P.V., in his introduction to the *Sahitya-darpaṇa*, Bombay, 1923, pp. VIII-IX.

## BRAJ MANDAL

MALATI TANDON

Braj-maṇḍal is blessed with the birth of Lord Kṛishṇa in Dvāpara-yuga. Since then Braj is a pilgrimage-centre for thousands of devotees who wish to have a glimpse of those places where Bhagavān Kṛishṇa was born and astonished the people with his divine deeds, played with the cowherds and milkmaids who were mad after the melodious sound of his flute and did the famous *rāsa-līla*. The religious centres of our country are the sources of spiritual peace. These centres of pilgrimage are having their roots on this earth from time immemorial. The same belief goes for the existence of the *Braj-bhūmi* also. It is said that it was present even before the incarnation of Lord Kṛishṇa.

The region where Kṛishṇa took birth is called Braj-maṇḍal. This is also famous as *gōlōka*. (*brajanti gāvō yasmin=iti brajaḥ*) *Braj* means a grazing place for cows. Dr. Dheerendra Verma, a famous linguist has given the etymology of *Braj*. According to him, in Sanskrit *braj* was pronounced as *vraj* 'to go'. This word is used in Rigvēda-saṁhitā for the first time. It is mentioned in Rigvēda-mantra. (2, S 38, *maṁ* 38, *maṁ* 5, *maṁ* 4, *maṁ* 10 S. 4, *maṁ* 2, etc.) But here the significance is that this term does not stand for a *paradēśa* or region, here it is used for graziery, or a yard for cows or a group of cows. This word *vraj*, was never used for a city even in *Mahābhārata* or *Rāmāyaṇa*. A mention of the term *vraj* is found in *Harivaṁśa-purāṇa* as *vraj* of the Nandas, i.e. a place of graziery which is owned by the Nandas. Later on the language of this place took the name as *Braj-bhāshā* and at present it is spoken by more than 15 million people.

In the 16th century one peculiar event is found recorded in *dāsa* literature of *Braj-bhāshā*. Śūdras and other *dāsas* have described the departure of Kṛishṇa from *Braj-pradesh*. The episode of Akrūra coming to receive Lord Kṛishṇa to Mathurā is very

interesting. Here the poet's description of Braj-Pradesh shows a separate entity of this region. It appears as if *Braj* does not have any connection with Mathurā, which is the central place of Braj-maṇḍal. The reason may be as follows. Mathurā was the capital of Rajā Kāṁsa who was notorious for his terrorist deeds. So, possibly out of fear people were away from Mathurā and this city was isolated from common man's reach. People were afraid of Kāṁsa, and more so the class of cowherds which is also called Ahir in Hindi. Common traffic was a distinction between the people of Braj and the people of Mathurā. In the whole poetry of 'Ashtchhāp' (a group of eight poets) the residents of Mathurā are called as 'Madhubania' (inhabitants of Madhuban), Nagar and Nāgari (male and female inhabitants of town, Mathurā). In the entire poetry in the Braj-bhāshā, the characters of Akrūra and Uddhava are called Madhubania (the residents of Madhuban). In the poetry of 'Ashtachhāp' the word *braj* is used for the herbage of cattle or rearing the cows or the place of cowherds. So they were not called as *Brajvāsi* or residents of *Braj*. The people of *Braj* were taken as villagers whereas the residents of Mathurā were taken as urbans.

In the poetry of Sūrdas a detailed introduction of Braj-maṇḍal is given. The people of *Braj*, their customs and traditions, culture and literature, religious beliefs, their festivals, the beauty of Braj-maṇḍal, etc., are described at length. Not only Hindus but Muslim poets also praised the importance of *Braj* and they wished to take birth again and again in the Braji-maṇḍal only. One mention by poet Raskhān is worth relating. He wishes 'if I take birth as a human being I would like to live with the milkmen of the village *gōkula* of *Braj*.'

His devotion is such that for a sight of Kṛishṇa's stick and blanket he would sacrifice the kingdom of the three worlds<sup>2</sup>.

Rahim and Āalam also have shown similar feelings.

Now the term *maṇḍala*. This term denotes the meaning of a territory in a circle. The whole of Braj-Mandala includes an area of 84 *kos*. The term *kos* is a measurement for distance i.e., one *kos* is equal to two miles or 3520 yards. According to Grouse, a famous historian, Mathurā is the central place of Braj-Maṇḍala and around Mathurā there were 84 forests,

5 mountains, 4 lakes and 84 pools. Out of these 84 forests, 12 forests and 24 gardens or park lands are famous. The names of forests are :—

Madhuban, Taiban, Kumudaban, Bahulaban, Kamban, Khadirban, Vṛindāban, Bhadraban, Bhandraban, Bailban, Luhban and Mahaban.

The names of famous park-lands are :

- |                      |               |
|----------------------|---------------|
| 1. Gökula            | 13. Parasoli  |
| 2. Govardhan Barsānā | 14. Bilachchh |
| 3. Nandgaon          | 15. Bachhban  |
| 4. Saṅkēt            | 16. Ādivadri  |
| 5. Param-Mandra      | 17. Karhalā   |
| 6. Aiṅg              | 18. Ajnōkh    |
| 7. Sēshaśāyi         | 19. Piyasōban |
| 8. Māṭ               | 20. Kōkilaban |
| 9. Uñchagaon         | 21. Dadhiban  |
| 10. Khēlban          | 22. Kōṭaban   |
| 11. Shrkuṇḍ          | 23. Rāwalban  |
| 12. Ghandharaban     |               |

One geographical fact, while tracing the historical background of Braj-maṇḍal, we have to accept is that the places mentioned above are not at present situated in the exact original places. At present most of the jungles and park lands are cleared by the government and there are no traces of forests or gardens, but the villages at those places are named after these forests. In the same way we cannot say that Yamunā is flowing in the same area where it was flowing during the time of Śrī Kṛishṇa or immediately afterwards. In Sūrsāgar poet Sūrdas has also mentioned the names of 12 forests in Braj-maṇḍal. They are—Dhām, Madhuban or Kumudban, Sundarban, Bahulaban; Abhirām Nandgon, Saṅkēt, Khidar, Kāmban, Lōhban, Māṭ, Beilban, Bhadravrahad and Baṅgrām. It is possible that during the time of Sūrdas the span 84 kōs of Braj-maṇḍal reduced the number of 24 forests to 12 forests and these forests were spread in the range of 168 miles. In a couplet Sūrdās describes that 'Bāl-Mohan' is playing in the range of 84 kōs and Sāmaveda, Rīgveda, and Yajurveda mention the deeds of Braj-Mōhan.

In this couplet the name *Braj* has come twice which proves

that by 16th century the term *Braj* was used for the whole region which covered a huge area.

Regarding the geographical expansion of Braj-mandal, a couplet is very famous in *Braj Pradesh* i.e.

*Ita barahad ita sōnahad uta Sūrasēnakō gaon !*  
*Braja chaurāsi kosa mē Mathurā-maṇḍala māḥ ॥*

i.e. at one side there are Barhad and Sōnahad and at the other side the village of Sūrsēn. Mathurā-Maṇḍal is in the 84 Kos of Braj. Growse in his *Mathurā Memoir* (volume III, page 79) explains it as follows :

“One boundary of *Braj* goes upto ‘Bar’. On the other side, the river (Sōn) flows, on the third side there is a village of Sūrsēn that is now called Baṭeśwar which is situated on the banks of Yamunā and the boundary of Sōn goes upto Gurgaon. At present Gurgaon is in Haryana. Brajvilāsa Sanskrit book written in 1553 A.D. deals with the pilgrimage to Braj. In this book it is mentioned that here are 133 jungles in *Braj* out of which 91 are on the right of Yamunā and 42 are on the left bank. Regarding the extension of Braj-maṇḍal a couplet is written in this book i.e.,

*Pūrvam hy = asya-vanā mniya paschimēch = ōpahārikam !*  
*Dakshīṇē Jahanu-śamjñakam Bhuvanākhyam tathōttarē.*

Growse explains this couplet as follows : Hasyaban is Barhadban which is situated in Aligarh district.

The Upharban of west is situated on the bank of Sōn river in Gurgaon district. In the south Jaha-enban is called Sūrsēn village near Baṭeśwar and the Bhuvanban or Bhūshanban in north is near Shergarh in Tahsil Chhata in Mathura district. But the authenticity of this couplet is doubtful because now the pilgrims while going around the 84 Kōs of the Braj-maṇḍal do not touch the above boundaries. But of course this couplet proves that the central place of the Maṇḍal of Braj is Mathurā. Mathurā is also called Śaurasēnpradēśa from the olden times. This name is after Śsūrsēn, the grand father of Śrī Kṛishṇa. Historians also have mentioned that Mathurā was the capital of Śaurasēn-Pradesh. But there is one doubt. According to Growse the present day Baṭeśvar is the village of Sūrsēn ; but

the fact is that the other name of Baṭeśvar is Sūrajpūr and not Sūrasēn as it is given in Agra Gazetteer. So, how Baṭeśvar, can be taken as village Sūrasēn? Another point is if the boundary of Braj-Manḍal is brought up to Baṭeśvar or Śūrsen as mentioned by Grouse, then the shape of the Maṇḍal becomes unwieldy. That means it does not retain its round shape which is conveyed by the term *maṇḍal*.

About the present boundaries around Mathurā it can be said that in the span of 84 *Kos*, out of 84 jungles, 12 jungles and 24 gradens or parklands are the main ones. In the north of this Maṇḍal Bhuvanban and Kōṭban are situated at the boundary of Gurgon. In the west, Kāmban and Charan hill of Bharatpur are also well-known. For taking a round of Braj maṇḍal pilgrims go upto this end. The eastern boundary can be taken upto Barbad and Hāsyaban (present Hasain) in Aligarh district. The boundary in the south touches Agra.

According to Nandlal Dev, the old name of Agra is Agrun and it comes among old jungles of Braj. Now, if a circle is laid around Mathurā touching the above places, it will make a wide circle which is spread over 168 miles or 84 *Kōs*, thus proving the term *maṇḍal*. All the famous places of Braj are covered in this circle and going round to this circle is significant for the pilgrims.

#### Notes and References

1. The Verse reads : *Mānusha hō tō vahī Rasakhān basō(m) braj-gōkula gā(m)vake gvāran |*
2. The Verse reads : *Yā lakuṣī aru kāmariyā para rāya tihūn purakō taji ḍārau(n) |*

## SOME PLACE NAMES IN HASSAN DISTRICT

RADHA PATEL

Generally the origin of place names can be traced to some important social, religious or historical events pertaining to particular locality. Here an attempt is made to study the place names in Hassan district. This district is particularly identified with the rise and growth of the Hoysala power and the places in this district have valuable story behind them. The foregoing study deals with some place names: Hāssan Halebiḍu, Bēlūr, Arasikere, Arkalaguḍ, Ānēkaṇṇambāḍi, Chaṭṭchaṭṭahaḷli and Shāntigrāma. Some of the above mentioned places are of great antiquity and were generally given a mythological origin to indicate their sanctity.

1. *HASSAN*: The word Hassan<sup>1</sup> occurs in an inscription on a hero-stone of the year 1140 A.D. found at Kudareguṇḍi village in Hassan Taluk. Historically speaking the present Hassan town was founded by a chieftain Sañjeya Kṛishṇappa Nāyaka in the 12th century. Before that there was only a village called Channapaṭṇa adjacent to present Hassan town. Bukkanāyaka who was an officer deputed by a Choḷa king to put down the neighbouring petty chieftains in 11th century founded the village Channapatna. A story traces the circumstances under which the Hassan town was built. Once a hare entered the gates of old town and Sañjiya Kṛishṇappa Nāyaka was very much distressed about the bad omen. Goddess Hasanāmbā appeared before him in a dream and directed him to build a fort on the spot where the hare has started and where he would find her image. Sañjiya Kṛishṇappa-Nāyaka constructed the fort and named the place Hassan later Anglicised as Hassan after the goddess.<sup>2</sup>

The popular belief is that the place is called Hassan after the goddess Hasan-amma of Hasanāmbā, the deity of the local Hasanāmbā temple. The word Hasanāmbā in Kannaḍa means a smiling mother goddess.

2. *HALEBIḌU*: It was the capital of the Hoysala kings and

was variably mentioned in inscriptions as Dvārasamudra, Dvārāvati etc.<sup>3</sup> According to Derret a Rāstrakūṭa king named Dōra or Dhruva was responsible for the construction of a tank there and naturally the tank got its name Dvārsamudra as well as the village,

3. **BELUR** : It was the capital of the Hoysaḷas in their early days. It had various names such as Velāpuri,<sup>4</sup> Vēlur and Belhapūr<sup>5</sup> and was also called Dakṣiṇa Varāṇasi,<sup>6</sup> during the time of Hoysaḷas.

4. **ARASIKERE** : This place was known as Arasiyakere<sup>7</sup> or princess-tank. The tank was constructed in the name of Chālukya princess. During the time of the Hoysaḷas the place was known as Udbhava aṣ'Udbhava Sarvajña-vijaya and Ballālapura and it was a place of great importance during the Hoysaḷa period. An inscription from Arasikere dated in the 12th century A.D. (1173 A.D.)<sup>8</sup> gives a description of Arasiyakere which was a royal city (*rājadhāni*) and treasury town bandara-vāda named as Jayakoṇḍa-Ballālapura. The earliest inscription found in the city dated 1090 A.D. refers to Vinayāditya. This inscription also refers to the chief Dēsi of the Saraswatigaṇa who having seen a *pulī* (tiger) called the town *Pullarasiyakere*. Another inscription<sup>9</sup> refers to Arasiyakere as an immortal city, as the southern Ayyāvoḷe on account of the importance it enjoyed in trade and also as a new Dvārāvati.

Another inscription<sup>10</sup> of Kadamba Dayasimha-mahārāja dated 1095 A.D. records construction of a tank by his mother Mēchala-dēvi. She also had the temple built for the god Vāsudēva and established an *agrahāra* named Arasiyapura.

5. **ĀNEKAṆṆAMBĀDI** : This village is situated about 15 miles south of Hoḷe-Narasipur town. According to the tradition the place derived its present name from an elephant which came there in search of water and found a pond there where it quenched its thirst and the pond is called āneḡuṇḍi. The place was also called Āneḡanakere in inscription.<sup>11</sup> During the time of Hoysaḷa Sōmēśvara the village was called Āneyakallavāḍi. A copper-plate belonging to the time of Sōmēśvara dated 1242 A.D. records a grant of the village *Āneyakallavāḍi-mahāgrāma* comprising four villages Chākarasana-viḍu, Mākabbegaḷli,



Gurugeyahaḷḷi, and Maisūru Koṅga-vishaya by the king to his general named Kamhayyadaṇḍādhīpa who in turn is stated to have granted the same renamed as Kambapura.

6. *ARKALGŪḌ*: It is the headquarter town of the taluk of the same name. Inscription mentions it as Arakalagūḍu<sup>13</sup> and also as Arekegōḍu.<sup>14</sup> According to the tradition Gautama-ṛishi performed penance to the Sun god at the place where the town is now situated and hence it was originally called *Arkāpuri* i.e. the city of the sun, The image of the Arkēvara temple was installed by the same *ṛishi*. The earliest inscription of the place belongs to the Gaṅga period.

7. *CHAṬṬACHAṬṬAHALLI*: This village in Bēlur taluk derives its name from Chaṭṭa-daṇḍanāyaka, a Hoysala general of Ballāla. He also built a temple dedicated to Chaṭṭeśvara.

8. *SĀNTIGRĀMA*: The village Shāntigrāma situated on the east of Hassan and in the same taluk derives its name from Sāntaladēvi who founded the village in 12th century A.D. An inscription dated in 1123 A.D. records a grant made by Viṣṇu-wardhana to his queen Sāntaladēvi.

#### Notes and References

1. *EC.*, V, Hn 149.
2. *Hassan district Gazetteer*, p. 2.
3. *EC.*, V, Hn 31, Hn 71.
4. *Ibid.*, Bl 3, Bl 14, Bl 58.
5. *Ibid.*
6. *MAR.*, 1917, pp. 56-60.
7. *EC.*, V, AK 87.
8. *Ibid.*, Ak 71.
9. *Ibid.*, Ak 80.
10. *Ibid.*, Mi 18.
11. *Ibid.*, Cn 175.
12. *Ibid.*, Ag 2.
13. *Ibid.*, Bl 174.

## PHONOLOGY OF PLACE NAMES

S. JAYAPRAKASH

The Place names are the oldest surviving language forms inherited from our ancestors. Continued usage and the resultant linguistic changes make the study of place names most interesting to linguists. The study of Place names helps to trace the evolution of language, to determine the kinship of languages, to estimate the influence of one language on the other, and to take notice of the characteristic dialect variations.

In this paper an attempt is made to setup the phonemes for the village names of Chingleput District (five northern taluks) and their distribution.

### Vowels

There are 10 vowel phonemes, of these five are short and the other five are long.

	Front	Central	Back
High	i ī		u ū
Mid	e ē		o ō
Low		a ā	

The two diphthongs *ai* and *au* are considered as disyllables. So they are not treated here as separate Phonemes.

### Consonants

There are altogether 22 consonant phonemes. Among the consonants ten are stops—five voiceless  $|k\ ch\ t\ p|$  and five voiced  $|g\ j\ d\ b|$ , four spirants  $|f\ s\ \eta\ h|$ , three nasals  $|m\ n\ \eta|$ , two laterals  $|l\ \ell|$ , and one flap  $|r|$  and two semivowels  $|v\ y|$ . ( $|f|$  is a coexistent phoneme borrowed from Hindustani.)

### Sound changes

Here sound changes mean, the changes that are found in

general usage of the village names in relation to their respective earlier forms.

### Vowels

ā-	>	a-	<i>ālamādi</i>	>	<i>alamādi</i>
-a-	>	-i-	<i>nemali</i>	>	<i>nemili</i>
-u-	>	-i-	<i>kuruvi mēḍu</i>	>	<i>kurivi mēḍu</i>
-u-	>	-a-	<i>kākulūru</i>	>	<i>kākalūru</i>
-u-	>	-o-	<i>kumarañjēri</i>	>	<i>komarañjēri</i>
			<i>kuḷattūru</i>	>	<i>koḷattūru</i>

### Consonants

Intervocalic *-k-* changes to *-g-*. (It may be due to Tamil influence.)

<i>kanakavaḷḷi puram</i>	>	<i>kanagavaḷḷi puram</i>
<i>nilakaṇṭhā puram</i>	>	<i>nilagaṇṭhā puram</i>

The following consonant changes are also noticed:

-g-	>	-p-	<i>nāga pāḷayam</i>	>	<i>nāppāḷayam</i>
-j-	>	-g-	<i>yajna puram</i>	>	<i>yagna puram</i>
t-	>	-d-	<i>tāmara kuppam</i>	>	<i>dāmara kuppam</i>
-t-	>	-d-	<i>srōtriyam nallūru</i>	>	<i>srōdriyam nallūru</i>
-t-	>	-m-	<i>kotta maṅgaḷam</i>	>	<i>kommaṅgaḷam</i>
-b-	>	-m-	<i>tambireḍḍi pāḷayam</i>	>	<i>tammireḍḍi pāḷayam</i>
bh-	>	-v-	<i>bhairavan kuppam</i>	>	<i>vairavan kuppam</i>
-r-	>	-l-	<i>giri dhara puram</i>	>	<i>giri dala puram</i>

Intervocalic *h* changes to *g* due to Tamil influence.

-h-	>	-g-	<i>mahārājapuram</i>	>	<i>magārāja puram</i>
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### Consonant Clusters

The number of consonants in a cluster ranges from two to three in the village names of Chingleput District. The three consonant clusters have no initial occurrence. The two consonant clusters have more frequency than the other clusters.

There are no initial consonant clusters in Proto Dravidian. Initial consonant clusters are also not found in the native words in the village names of Chingleput District. But they are found in loan words.

Very few medial clusters are found in the native words. Generally clustering takes place when two morphemes are combined. Clustering in village names of Chingleput District took place due to the loss of vowel within a morpheme or due to merger of two morphemes. The two member consonant clusters of the native and borrowed village names of Chingleput District may be classified as follows. For this classification only three categories are identified: Stops, Nasals and Non-stops (other than nasals).

1. Stop	+ Stop	—	+
2. Stop	+ Nasal	—	+
3. Nasal	+ Stop	+	+
4. Stop	+ Non stop	—	+
5. Non stop	+ Nasal	+	+
6. Non stop	+ Stop	+	+
7. Nasal	+ Non stop	+	+
8. Non stop	+ Non stop	+	+

Totally there are 59 clusters of which 48 are found in Loan words and 11 are found in native words.

### Some observations based on the Clusters

1. Original clusters became non-clusters due to dissimilation, (the process of dropping a consonant) or due to assimilation which resulted in gemination, or due to epenthesis.

#### Dropping

*sv-* > *s-*      *svāmirāju kaṇḍiga*      > *sāmirāju kaṇḍiga*

#### Assimilation

*-ts-* > *-cc-*      *gōvatsa puram*      > *gōvahha puram*

#### Epenthesis

*-ny-* > *-nniy-* *perumāḷmānyam kaṇḍiga* > *perumāḷmānniyam kaṇḍiga*

2. The following clusters were originally non clusters, but subsequently became clusters due to syncope.

*pulusu raṅgarāju kaṇḍiga* > *pulsu raṅgarāju kaṇḍiga*  
*chirala gurappa kaṇḍiga* > *chirla gurappa kaṇḍiga*

The following *observations are made on the phonology* of village names of Chingleput district.

1. There are no aspirated phonemes.
2. /t/ /d/ /n/ /l/ and /f/ have no initial occurrence.
3. /s/ occurs initially before all the vowels.
4. a) /k/ and /p/ occur initially in clusters with /r/  
 b) /d/ and /s/ occur before semivowel /v/ and  
 c) /t/ /y/ occur before semivowel /y/ in initial clusters.
5. Due to the influence of Urdu, we find the labio-dental fricative *f* in some of the place names.

## A STRUCTURAL METHOD OF PLACE NAME STUDY

V. S. DONGRE

0. The following is an attempt to develop a structured method of place names study by testing a phonetic law well established in Dravidian over some place names in Maharashtra (—Mah)

1. Below given are some place names in Mah., with district-wise distribution, wherever not un-necessary. The place can be supposed to lie on an 'isogloss' covering the phonetic law given immediately after.<sup>1</sup>

Jeur — 8 places ; Ahmadnagar (4), Sholapur (2)

Pune, Kolhapur (one each).

In Pune, the place is in the hilly taluk Purandar,<sup>2</sup>

In Kolhapur, the place is in a hilly part, i.e.

Ajara mahal.

deur — one place Satara

degāon—26 places, 12 districts.

nanded (6), Sholapur (4), Satara, Akolā (3 each).

Amarāvaṭ, Dhule (2 each)

Ratnāgiri, Gulābā, Bulḍhāṇā, Wardhā, Parabhaḍi, Pune (one each)

2. Devgaon—31 places, 13 districts.

With the exception of Pune and perhaps of Sholapur, the distributions of *Degaon* and *Devgaon* are mutually exclusive.

This feature of the distribution may mean that *Devgaon*<sup>3</sup> is just a fashionable reshaping, related to the word *dev* 'god' only as a popular model for metanalysis. In how many instances, there was only reshaping, must be a historian—archaeologist's job to explore.

It may be noted that with exception of Sholapur (Taluka : Bārsi), the parts of Wardha (Taluka, Arui), Ṭhāne (Taluka Wājā) and Pune (Taluka Ambegaon), which have only one Degaon each, are hilly.

This lends support to suppose that unless otherwise proved, Devgaon must be considered a reshaping of Degaon.

- Segaon**— 4 places ; Wardha (Taluka Hinganghāt) (2)  
 Bhandara (1), Parabhaḍi (1)
- Shegaon**— 10 places ; Chanda (4), Buldhan (2)  
 Amarāvati (1),  
 Sholapur (2), Sāngali (1)

1-1. These places covering 6 place names can be said to lie on an 'isogloss' covering mainly the phonetic law<sup>4</sup>—

Ch→	S	in Dravidian
Ch→	t	in Tuḷu
Ch→	J	in Central Dravidian (by voicing)
t→	d	in voicing in Dravidian & MTA.
S→	Sh	by palatalisation in some dialects of Marathi.

(The replacement of the Dravidian suffix *ūr* by the Prakrit *gāon* is obvious)

2-0. In the light of the phonetic law, the structure of the place names becomes evident and throws some clues as to their meaning (In what follows, the order of listing places in 1-0 is reverted and compressed for descriptive convenience)

2-1. *Segaon*—*Shegaon*

Palatalization of the alveolar sibilant before front vowels appears to be a recent phenomenon, not spread over all the dialects of Marathi. So, if and when the phenomenon could be dated and or traced to its geographical, or cultural settings it might be possible to say how the place name *Segaon* became *Shegaon*.

At present, the segment *se/she* is meaningless in Marathi and Telugu and at the same time most of the places are of no cultural or historical significance.<sup>5</sup>

Shag can be put of the same isogloss as *Segaon Shega* Usually. Proto-Dra. *Ch*→*S* in Tamil, but, in Tulu, it changes to *t*.

Now, voicing is a significant feature of Telugu and other Central Dr. Lgs., so that any possibility of C.D.L. influence on Tulu place name or of the existence of a Dr. Lg. with such features, in Mah. might justify the changes.

(1) Ch → J

(2) t → d

We have however, no *Tegāon*, *Teūr* or *Cheūr* available in present record. The place name *dehūr* must have preceded *degāon*.

2-1. *Degaon*—Justifications for putting *Degāon* and *Segaon* on the name isogloss is at present limited only to the place name *Tāsgāon*<sup>6</sup> which traced to CAs a bird name and it is consoling to find that there are 4 places named *Tasgaon*, one *tāsloā*, one and the distribution of few places named *dāsuon* is contrastive to that of these places.<sup>7</sup> These requirements dictated by linguistic considerations, are met somewhat satisfactorily by geographical facts.

Nānded which has the highest number of places named *Degaon* is even to-day in the traditional area between Marathi and Telugu.

Sholapur, with the second highest number, is not very far from Telugu speaking area.

Akola, Amaravati (2 places each), Wardha, Parabhani (one place each), present no problem. Pune, Kolaba and Ratnagiri are far away from the present day boundaries of Telugu, but how far they were under or out of the influence of Telugu in the days of the Śālivāhana kings (or some other proper period) is a historian's task to assist.

In the three districts, last named, the places are located in hilly areas or comparatively high places, so that the historian's assistance, perhaps would be less helpful than that of a geographer—archaeologist because Telugu does not furnish any clue as to the meanings of the segments *se*, *de*, but in Telugu *Ce*, means 'pretty tender.'

2-2-1. *Devgaon* What is said of *Degaon* is generally true of *Devgaon* also. The places are of little historical and cultural importance. Their concentration in districts around the mountain range from *Jatgaon* to *Aurangabad* does show that the relative height of the place may not be an unimportant factor in finding out how the places were originally named. Since place names like *Pāratur*, *Jintur*, have been shown to be Kannada<sup>8</sup>, the influence of Kannada over the rest of the place names *Devgaon* cannot be ignored. Generally, the area in which these places lie



does not seem to contradict our hypothesis; namely what originally was *degaon* later on changed to *devgaon*.

2-3. On the other hand, Gallettee (1936) seems to encourage such a venture. The relevant entry in this Telugu dictionary is: *Je Je* = God or Goddess, the Telugu word for Skt. *devuḍu* which is commoner.

The relative chronology of *Je Je*, *Je*, or *devuḍu* is roughly in this order only.

2-3-1. The argument brings us to the place *Jeūr* on the one hand and *dehūr* on the other.

Of the 8 places, named *Jeūr*, six lie to the north of the Dhond-Sholapur track of the Railways. The area in which they lie can hardly suggest any height as having been the basic consideration in the name of the places.

These places, could then have been the later settlements by people from hilly places bearing the same name. The names suggested when applied to these old places. By the time the new places were settled, certain, logical relations between 'height' and 'godliness' intervened<sup>9</sup> and 'Je' took on the meaning 'God'.

'Je' to the the settlers of at least one of the places (Sholapur, taluka Karmāiā) meant goddess. There is a temple to a goddess at the place. This fact suggests that the settlement of at least one of these places, goes back to the time, when Telugu or its ancestor was dominant language in the area.

2-3-2. There is a single instance *Dehūr*. It lies in a hilly region of Satara, to the East of river Koyana it its course from Mahābaḷeśvar to Pāṭan (Near the Koyana dam). The name supports the hypothesis that *de*—has nothing to do with 'god', but may have to do only with the relative height of the place.

3 It, therefore, seems reasonable to suppose that the proposed method of studying place—names, especially prehistoric by posting an 'isogloss' works.

3-1. The advantages of the method are obvious. It is structural. It gives the linguist his own place in the field of place name study. It can help historical linguistics and reconstruction of Proto-Dravidian in some specific ways.

3.2. As at present, the method is not without a caution;

namely—if two places along an isogloss fall in the same area, the explanations for them will have to be consistent.

### Colophon :

My thanks are due to Dr. M. A. Mehendale and Dr. R. V. Dhongade for listening to the argument in an earlier draft of the paper and making valuable suggestions.

### Notes and References

1. Unless context demands, otherwise, each place name denotes the district
2. The figures after the district or taluk names, denotes the number of places in it, bearing the concerned name.
3. The name *devghar* follows with 15 places. But here probably we are changing over to another 'isogloss' on which places like *devthān*, *devāpūr* also lie.
4. Words for 'Scorpion' in Kannaḍa, Tamil, Malayalam and the place name, Selur in Nah would perhaps on further records clinch the whole argument in 1.1 to 2.3.2 in a few lines. See S. A. Joshi (1947 : 19).
5. For detailed comments, see, Dongare (Forthcoming).
6. Tasgaon (Dist, Sangat) lies close to Karnataka so that a Tulu influence before 11th century cannot be ruled out. The present name dates back to 11th century.
7. Any detailed study of these place names would concern another 'isogloss'.
8. B. B. Rajpurohit (1980):
9. Tamil *te* 'God'  
*te* South, Extremity, height,  
LIFCO—Damodaran (1978).

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## A STUDY OF SOME PLACE NAMES IN KARNATAKA

B. N. CHANDRAIAH

The place-names of ancient and medieval Indian cities, towns and villages are of great importance in knowing about the history, geography, culture, civilization and ecology of those places and areas. They are the important sources and treasures of India's past glory. When the studies of those place names are made in their true perspective, they will reveal fantastic data about the past history, culture etc. Now-a-days when macro-study has been replaced by micro-study of subjects, many scholars are attracted towards the study of place names of their respective countries. As a result many place names societies are founded both in India and abroad. America is one such country which has established many such societies and is bringing out a scholarly magazine called 'onama' and also U.K., which has established such societies and scholars of that country are engaged in the study of place names. The Place Names Society of India is one such society established on All India basis under the dynamic presidentship of Prof. D. Javare Gowda former Vice-Chancellor of Mysore University. The Society brings out its journal '*Studies in Indian Place Names*' solely devoted to the study of place and personal names. Very recently the study of place names has attracted the attention of the University Grants Commission and having realised the importance of such a study, the University Grants Commission has accepted and granted a big project on place name study to the Venkateswara University, Tirupati. The project was prepared by Prof. G. N. Reddy, who is one of the pioneering authorities responsible for the study of place names in India.

It is rightly said that man is imitative in character. He generally imitates many things around him. Language is one such phenomenon which has been imitated by man continuously. Language has been the vehicle of thought and a means of communication. So the development of language means the develop-

ment of man. A language which is powerful and has attained a political or official status will naturally influence the other languages spoken by its respective people.

Aryanisation, as was Anglisization in the recent past, was very much rampant in the remote past and has been a continuous process. Every one in every walk of life is fashioned to trim and modify his colloquialism and wants to be more decent, more modern, more modified, more up-to-date and more stylised. It is this process of modernisation or stylisation, which has resulted in Aryanisation. In other words, Sanskritisation of native languages, made the language comprehensive of all walks of life. Again, it is also rightly said that "It is not the people who rule the country, but it is the language that rules the country". This statement is within our reach of day-to-day experience where we have been the silent spectators to witness the rule of languages. The Sanskrit language which was once a medium of communication and a court language has wielded its tremendous influence on almost all the languages of the country, hence the Sanskritisation of languages in India.

It is needless to say that Kannaḍa is no exception. Ever since Kannaḍa began developing its stature independent of Tamil, (probably from 1st century A.D.) it has been cultivated under the nursing care of Sanskrit. During the growth and development of its period of about two thousand years, it has not shown any reservation in borrowing words from other languages with which it has come into close contact. In course of time it has borrowed the words to such an extent, one wonders, that some times it has lost its own original native vocabulary and adopted newly borrowed words in their place and in addition, many of the pure Kannaḍa words were also Sanskritised, and again, in course of time, the same words due to local pressure and interest were de-Sanskritised. For instance the word *Kisuvoḷal* i.e., *Raktapuri*, *Kisu* means red, the extended meaning of which is *rakta* or blood, and *poḷal* means *puri* or town. *Dārawāḍa*, *tantupuri* i.e., *tantu* means the 'thread' and *wāḍa* = *puri* or town. Again this town has assumed its original form *Dhārawāḍa* and it is famous today by its name only. Since this tendency of Sanskritisation of place names. After the advent of our Society

which has caught the attention of the Government, recently we received a letter from the Government, of Karnataka asking our opinion in renaming (actually that was nothing but Sanskritisation) Dēvanahaḷḷi near Bangalore as Dēvapura. Explaining the implications of the term *Dēvanahaḷḷi* and the Dravidian cultural heritage involved in it. We wrote back to the Government of Karnataka not to change or rename Dēvanahaḷḷi into Dēvapura but retain Dēvanahaḷḷi as it is. I do not know the decision of the Government but any way the town is still called as Dēvanahaḷḷi only.

As mentioned above, the tendency of Sanskritisation did not remain at that level only. I may quote one more example for de-Sanskritisation. There is a place called Gubbi 12 miles west of Tumkur which was called as *Chātakapuri*, a Sanskrit form. A story goes like this:—Mallikārjuna, a *purāṇakāra* started narrating *Sivakatha* and from the beginning to the end two sparrows were listening to *purāṇa* and when the narration was completed the two sparrows fell down from the roof and breathed their last. From that day onwards this place which was formerly known as Amaraguda was named as *Chātakapuri* a Sanskrit name the meaning of which is *gubbi* in Kannaḍa which is famous today and popularly called as Gubbi.

There is another interesting place name called Suttūru a big centre for education. This town is situated 15 Kms East of Nanjangud in Mysore District. This is on the South bank of the river Kapila which joins Cauvery at Tiumakūḍalu-Narasīpura. This is famous for its religious and cultural activities and a great centre of learning. The term '*brahmadēya*' in one of the inscriptions available at Suttūru indicates that probably this might have been an *agrahāra* for some time.

There are many inscriptions in front of Śivarātrīśvara maṭh at Suttūru. The inscription (No. 3) though written in Kannaḍa script, its language is both in Kannaḍa and Tamil. This was engraved in the 4th year of Rājēndrachōḷa I, of Chōḷa dynasty, which corresponds to 1015-16 A.D. In this inscription the name Suttūru appears as Sōttiyūr.

In the inscription (no. 4) of 28-10-1032 it appears as Śrōtriy-

agrāma and Śrōtriyūru. In the inscription no. 6 of 1192-97 of Hoysaṣa *Immaḍi* Viraballāḷa it appears as Sottiyūrū-grāma. Again it is in the inscription of A.D. 1530 that the name appears as Hoḷeya-Suttūru, i. e., Suttūru of the river or stream.

From the information given above, one can draw a conclusion that the name 'Śrōtriyūru' with a Tamil contamination has been Sanskritised as 'Śrōtrigrāma' and latter again desanskritised as Hoḷe-Suttūru, the prefix *hoḷe* being dropped and called Suttūr popularly now. The place is known for spreading both formal and technical education through a number of educational institutions in and around Mysore district and elsewhere.

Here again we have to notice one more change in vowels. This is called mutation of vowels *i. e.*, and *u o*, a famous phonetic law in Dravidian language. Generally at the time of separation of Kannaḍa from Tamil this mutation had taken place (*u* into *o* like mutal into modal). But here contrary to the above rule, we find *o* into *u*. In my opinion, probably the other way change might have taken place earlier and then the present change might have come into existence. Some research has to be made to find out the basic form which has yielded this form.

## PLACE NAMES AND FOLKLORE : A BRIEF NOTE

JAWAHARLAL HANDOO

The history of folkloristics as an interdisciplinary field of study began in the modern times with the herculean work of Grimm brothers in Germany. Although, for sometime, folklore remained subordinate to the linguistic work Grimms had started doing; but later, as it usually happens, linguistics did not remain the centre of Grimms academic activities; instead folklore, particularly research in the area of oral narrative, its dissemination and transmission, became the main objective of Grimms academic career. There is enough evidence to believe that the Grimms had shown interest in German place names which so frequently occurred in *marchen*. This was confirmed by the German group of scholars representing Kurt Ranke's school of thought in personal discussions I had with them in Edinburgh during the deliberations of the seventh Congress of the International Society for Folk-Narrative Research (August 1919)? Lack of a sound methodology to study place names and to establish their relevance to the massive data of folktales, they were collecting, left Grimms with no choice other than to abandon the area of Place names. This reminds us of de Saussure, the father of modern linguistics, who was convinced that the structural (or semiotic) theory he developed, should for reasons of universality and broad base of the theory, be able to explain other communicative phenomena, equally successfully, besides ordinary human language. de Saussure, naturally tried the theory on legends ignoring the very fact that the data he was dealing with, was different from natural human speech. The results were rather wooden. But this made him realize that the data he was trying to handle was entirely different, meant for a different level of communication and therefore the tools he developed for ordinary language might not work on this genre unless they are slightly sharpened. Before de Saussure could do that he was dead and his hand-written scribblings atleast gave us some hope

(Culler, 1977); it set in a trend; a way of thinking; and the Saussuren dream of a unified structural theory for explaining the phenomenon of total field of communication has partly been fulfilled or we are heading towards that. What I am trying to emphasize is that sometimes inadequate methodological tools, besides other factors, prevent an important area of human inquiry from developing. This, if I am not misunderstood, has happened, to some extent to the field of place names.

Onomastics, as the "discipline" of place name studies is called now has, as I indicated above, remained an ignored area of study; a thing which it shares completely with folklore studies. The reasons are obvious: the history of the human knowledge of the modern times clearly indicates that more and more emphasis has been on the so-called "elite" subjects; by and large a city phenomenon. Under these circumstances, many vital areas of human civilization including place names were considered "waste lands" (see Levi-Strauss, 1969). Another depressing yet important aspect of place name studies has been the attempts of some enthusiastic scholars in defying the norms of cultural growth and unity and isolating the area of place name studies from the related fields (see Roming, 1973 (?)). This has certainly thwarted the growth of place name studies and deprived many other disciplines of a big chunk of knowledge; which otherwise should have been known and shared by now.

However, my main aim in these brief notes is to draw your attention to three important aspects of place names and to show how much closer relationship each aspect has with folklore. These three aspects are: 1. Collection and indexing of place names, 2. Analysis of place names, 3. Results of place name analysis.

### Collection and indexing of place names

Like folklore, onomastics is, by and large, a field science. There are some place names which however, possess documented history preserved in smaller archives and administrative files. But such place names are very small in number and again form a segment of the "elite" studies I mentioned earlier. In other words, leaving a few major towns and cities, most of the place



names in our country do not have a well documented (whatever that means) history and therefore need to be collected in a scientific manner by field work. The technique of the field work I propose should be of folkloristic nature, i.e., preparation, selection of the location, the informant and the method of interview etc. Although field work is an essential part of many disciplines, by proposing folkloristic type of field work for place name collection, I am trying to make a point. For exemplification, let us take the informant. A linguist's criterion for selecting, the informant is to make sure that the informant does not have defective speech and knows the immediate meaning of linguistic items. Therefore, an informant highly knowledgeable but with no teeth is useless for a linguist. This is not the case with a folklorist and certainly should not be with a place name specialist. Unlike a linguist, both the folklorist and the onomastist would ignore speech defects and try to collect as much information as they can from such an informant, his experiences, his memory and other things.

Another reason why an onomastist should depend on folkloristic type of field work for the collection of his data and the background information; which eventually will help him in analyzing this data; is that after all an onomastist does nothing by just collecting the names. He might make an alphabetically ordered directory of place names, but, then, that leads to no where. His aims can be various: to prepare a lexicon of place names with justifiable adequate information or to study the names in the light of the historical or socio-cultural developments or he might as well try to decipher the meanings and other semantic aspects of place names in order to find out deeper things about human behaviour, mental structures, world view etc. Therefore, in order to achieve these ends, mere collection of names is not enough. Background information, the narrative or the story element, the historical event etc. is equally essential and all that hard stuff remains usually hidden in the minds of the folks. To excavate these hidden mines of human knowledge, one has to use certain techniques and I believe folkloristics has such techniques and can be useful to a onomastist in the collection of his data.

### Analysis of data

Place names, depending on the nature of academic needs, can be analysed in various ways, each dependent on the other, and all levels of analysis in the end will lead us to better understanding of our cultural phenomena. What I am trying to emphasize here is that without folkloristic evidence, it is almost impossible to arrange, classify or analyse place names. It is true that linguistic analysis of place names will help to uncover the etymology and formulate phonological or syntactic rules, but it certainly does not take us beyond that. Besides linguistic analysis, which by and large is diachronic and helps in its own way, one has to uncover the deeper semantic aspects of the names which however are based on certain events, episodes, and folk explanations. For instance place names generally speaking, can be classified into the following broad categories :

1. Founders and settlers.
2. Historical and important personages.
3. Foreign names or names given by other cultures.
4. Classical sources.
5. Physical geography.
6. Flora and fauna.
7. Noteworthy happenings, events, activities etc.

And none of these categories seem such which will not be abound in local tradition. In other words, each place name will be supported by a "story", be it folk or historical. Collecting such narrative explanations is an important step in analyzing place names. Sometimes, these narratives on the surface seem unrelated and meaningless and do not directly explain the place name. Folkloristic methodologies will certainly be useful at such stages. Building paradigms and rearranging the narrative events will certainly give meaningful clues. We must know that meaning in the objective reality remains hidden and as such needs to be searched.

Similarly, treating folktale, a myth or a legend ; which supports the place name, as a real piece of history is as dangerous as trying to falsify the historical events and reduce them to the level of fairy tales. One has to be cautious and only an interdisciplinary approach and orientation will, perhaps, help,

Any methodology which will not take these factors into consideration is bound to fail. Let me give an example: In Kashmir, scholars, ethnographers and place name experts were trying to locate the village which occurs in a most frequently used proverb: / *andry andry vōtus tsandar gōm* / "inside inside (secretly and with hardships) I have reached *tsandar* village." The proverb is used when a person is in distress, but does not show the symptoms and keeps distress concealed. Scholars believed that this village existed once in remote isolated mountain terrain, full of dangers on the way. Therefore reaching this village, full of wilderness, was hard and full of sufferings and that is why when someone is in distress he compares his sufferings with the sufferings and hazards of travelling towards this particular village. Investigations proved that this village does not exist or never existed. Even local tradition did not even indicate the direction in which this terrible village could have existed. Very soon a folkloristic field trip accidentally discovered an aged and experienced informant who was interviewed on the subject. To the surprise of all of us he gave the following much older version of the proverb with appropriate meaning: / *andry andry\*\*\* tsandar gōm* / "within within (me) I become crescent." In other words distress or pain has reduced me from a full moon to a crescent. This ended the speculations about the village which never existed. A simple lexical item's metaphorical shades were ignored and almost a fairy tale created. This can happen at any stage of place name analysis, particularly when the analysis is of a diachronic nature.

### Results of Analysis

Analysis, as I said earlier, is dependent on the needs of an analyst. Place name studies are no exception to this rule. But more surprising and even frustrating is the fact that results drawn by following certain methodologies in various related areas are not correlated into a unified system to answer the questions we all are searching under different umbrellas. Linguistic-etymological, archeological-epigraphic or folkloristic-historical studies of place names, if done in isolation will certainly not help to solve the multi-dimensional problems of Indian culture

and civilisation. Of course all disciplines working in the area of cultural phenomena have their own limitations, but these can be partly over-come if attempts are made to unify the results in a systematic manner to explain a phenomenon which otherwise remains unexplained. A linguist, for instance, would not tell us why in a given language (Kashmiri, for instance) a penis is designated as feminine item and vagina a masculine item, quite opposite to the norms of natural human logic. Similarly a folklorist fails to explain many things which according to him fall outside his area of study. A place name specialist, in the same manner, leaves many questions for the historian to answer.

Besides collecting, classifying—according to geographical, historical and linguistic norms—'making lexicons or directories of place names, I firmly believe that with the supportive folkloristic and ethnographic evidence, we can certainly discover through place names more about the world view, the combinatory processes and the thought patterns of given cultures and also decipher some universals which ultimately will help us to understand our past, our mind and its working (See Handoo, 1978).

That "places need names first. The associations and connotations come later" (Emrich, 1972) seems, to me, a nice but superficial way of looking at the whole issue. I would say that associations and connotations come first and then names are created for places. ♥

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## SYSTEMATIC STUDY OF PLACE NAMES

K. B. HOLKAR

At present, we read the etymology of the place names in the staggered literatures such as guides of the places, gazetteers, etc. However, we do not find the etymology of all the places therein and hence there is necessity for the study of all the place-names.

2. First of all, for this purpose, the place-names should be classified into following categories :—

- i) Villages, towns etc.
- ii) Rivers, *nalas*, hills, mountains, peaks etc.
- iii) Streets, *chowks*, praying-places localities etc. of the particular village or town ; etc.

3-1. Villages, towns etc.

For this purpose, latest i.e. 1981 or 1971 (where 1981 is not available) Census hand-book for a particular district or an alphabetical list of villages and towns in a particular state can be taken as basic information.

2. Rivers, *nālās*, hills, mountains, peaks etc.

For these, topographical maps of the survey of India, to the scale of 1:25,000 (or larger) should form a base. The areas, for which such large scale maps are not available, the maps of smaller scales can be used for the time being and on the availability of the former, the data can be revised. The insistence for large scale maps is due to the reason that, those maps contain maximum possible information. In addition to the above, inquiries from the local, as well as revenue, authorities can also be taken into consideration.

3. Streets, *chowks* praying-places, localities can be enlisted category-wise for a particular town from the guides of the places, local self-Governments etc.

4. On formation of alphabetical lists, those, should be scrutinised, with respect to correct spellings. Actually the list

initially should be prepared in the regional languages. However, as in the case of data from topographical maps, information in regional language may not be available and in that case it should be got correctly translated into regional languages. Again the insistence of regional language is for the reason that the etymology can be found in the correct pronunciation in the regional language of any place. As also, the place-name written in the language other than the regional one, may not be corrupted. i.e. "Alandi" the pilgrim place in Pune District of Maharashtra State, gets translated into English as "Alandi". However one publisher spelled this English version as *Ālandi* and the same was printed in one of the maps in Devanagari Script.

5. For villages and towns, the unit should be taken as Taluka (*Tahsil*) for compilation; for rivers—the basins; for hills, mountains,—the region between two rivers and for streets, *chowks* etc.—the respective towns.

6. Committees at each level i.e. village, Taluka, District state should be formed. The committee should consist of the members from each of the educational disciplines such as language, geography, cartography, history, botany, zoology, architecture, etc. At Talukas, on borders of the other state there should also be one member knowing the language of the adjacent state. Wide publicity should also be given for incorporating the persons, as members, interested in such studies. The consolidated and upto-date bibliography on place-name studies, which should be got prepared first, should be made available for the studies.

Meetings should be held periodically, preferably once in a month and the taluka level etymological list should be finalised in a period of once year, positively. The data for each village can be called for, in the questionnaire form, from the Sarpanch, the Head Master, Talathi, etc. If ten names are to be finalised in one meeting, the authorities for the concerned villages can be requested to attend the meeting. The exact pronunciation of the name can also be tape-recorded.

At district level, these Taluka lists should be scrutinised and got compiled alphabetically and again at state level, all the district level lists should be scrutinised and got compiled alphabetically, printed and published.

No doubt, this work cannot be treated as a final one. Many available alternatives will have to be given. On availability of new data, this will have to be got revised periodically, deleting the absurd alternatives. However, the place names for which the etymology is not known should invariably be incorporated in the lists. On availability of new, data, compilation should be done and revised edititions published. Sources for the etymology and also geographical co-ordinates for each of the place-names will have to be quoted in such dictionaries of place-name. The maps, if appended, will surely increase its usefulness.

7. Such place-name dictionaries will be greaty useful in the study of languages, geography etc. and hence there is urgent necessity of systematic study of the place-name i.e. toponymy.

## THE TOPONYM MADDUR

M. V. JAMBUNATHAN

Maddūr is a place-name in Mandya district of Karnataka. The name of the place occurs in inscriptions as *Marudūr* and some time as *Maḷdūr*. *Marudam* is the Tamil name of a tree which in Kannaḍa is known as *maruda* or *matti*; the term *marudūr* may therefore mean a village abounding in *maruda* trees, or a village with a temple having the *maruda* tree as the *sthala-ṽṛiksha*. The Sanskrit name for the *maruda* tree is *arjuna ṽṛiksha*, and the botanical name is *Torminalia Arjuna*. According to Kittel<sup>1</sup> *matti*=*maddi*=*maḷti*=*ondu mara*, *arjuna-ṽṛiksha*. The Tamil names are given in parenthesis as *maruda* and *marudu*.

There are several other villages bearing the same name *maddūr*. There is another village known as *Maddūr* in Kollegal Taluk (Mysore District) mentioned in Kannaḍa inscriptions as *Maḷdūr* and *Maddūr*, and in Tamil inscriptions as *Marudūr* and *Peru-marudūr*. There is another *marudūr* near Kulittalai in Triruchirapalli District, and yet another village called *Mēla-marudūr* near Tirutturaipundi in Thanjavur District. There is also one *Idai-marudūr* near Kumbhakonam. The epithet *iḍai* preceding *marudur* signifies that it is the *marudūr* situated in the middle, implying thereby that there are two other *marudūrs* and that *iḍai-marudūr* is the middle one of the three *marudūrs*. The Sanskrit name for this place is *Madhyārjunam* (=middle-*arjunam*), which also indicates unmistakably the existence of two other *arjunams*. One may recall the existence of three *raṅgams*, namely *ādi-raṅgam* (*Śrīraṅgapaṭṭaṇa*), *madiya-raṅgam* (*Sīvasamudram*) and *antya-raṅgam* (*Śrīraṅgam*). The other two *arjunams* are (1) *Mallikārjuna* in the north and *Putārjunam* in the south. *Mallikārjunam* in Andhra Pradesh is a well-known place of pilgrimage, *Putārjunam* near Ambasamudram in Tirunelveli District is not so well known. This village is called in Tamil as *tiruppuḍai marudūr* (earlier name *tiruppaḍu marudil*). It is said that the village was abounding in *maruda* or *arjuna* trees, though at present, owing to the indiscriminate felling of trees, one hardly finds *maruda* trees in such abundance as before. Thus we



may conclude, that *marudūr* or *maḷdur* refers to a place or village associated with the *maruda* or *arjuna* tree. The terms *maḷdūru* and *m̄rudūru* changed in due course into Maddūru; that is, *marudūru* < *maḷdūru* < *maddūru*. The transformation of *!d* or *rd* into *dd* appears to be in consonance with the laws of sound change in Kannaḍa; e.g. *ardha* becomes *addha*<sup>2</sup>, *kaḷdu* becomes *kaddu*<sup>3</sup>, *eḷdu* becomes *eddu*<sup>4</sup>. Further epigraphic evidence is also available to show that the *maddūr* of Mandya District was known as *arjunapuri*, the Sanskrit equivalent of Maddūru. That the present generation of the residents of the town and taluk of Maddur do cherish the ancient name of *Arjunapuri* is clearly borne out by the fact that the college started in this town a few years ago is named as *Arjunapuri College*. With respect to the village Maddūr, Hayavadana Rao (Mysore Gazetteer)<sup>5</sup> says: "It was originally named as *Arjunapuri*, after Arjuna the Pandu prince, who arrived there on pilgrimage... A palm leaf manuscript of the *Sthalapurāṇa* which professes to be an extract from *Brahmāṇḍa-purāṇa* and consists of 12 *adhyāyas*. . . in it. Maddur is called *Arjunapuri*, and also as *Kadamba-kshētra*. In the inscriptions, *Maḷdur* is called *Maddur* and also as *Narasimha rājachaturvēdimāṅgalam*. . . There is also a ruined *Īsvara* temple at *Maddur*." Remesh<sup>6</sup> suggests the derivation of the name *Marudur* (in Kollegal Taluk) from *maruttuvan*, which in Tamil means a *vaidya* or physician, being applied as a general appellation for a *Brāhmaṇa*. From the epigraphic and other evidences above, it seems more reasonable to interpret the name *Marudūr* as the village related to the *maruda* tree or *Arjuna* tree (*Torminalis Arjuna*), or a village having a temple with this tree as the *stala-vṛikṣha*.

#### Notes and References

1. Kittel, F; *A Kannaḍa-English Dictionary*.
2. *Basaveswara Vachana*: *adda kaṇiya sola*, *addhagāṇiya gella*.
3. *Vuddaradhane*: *kuriyam kaldu taral pōdam* (becomes *kaddu*)
4. *Ibid*: *baiginolondū javamuntene eldu* (*eldu* becomes *eddu*)
5. Hayavadana Rao, C, *Mysore Gazetteer*, Vol. V, pp, 714, 716.
6. Ramesh, K. V. *Epigraphy and the Study of Indian Place and Personal Names*, *Studies in Indian Place Names*, Vol. 2, (Mysore 1981), pp. et. seq.

## SOME INTERESTING NAMES OF THE RAGA-RAGINIS OF THE HINDUSTANI MUSIC

K. M. BHADRI

The importance of the study of Place-names and personal names is too well known by now. Thanks to the efforts of the Place Names Society of India whose seminars provide a platform for the scholarly discussions and whose journals bring out valuable articles on the subject. But it seems that the sphere of this sort of study of names can be further extended to certain other fields of human activities. For example, the food items of a particular region can be a good subject matter for such a study. It is proposed here to bring out certain interesting features of the names of the *Rāga-Rāgiṇīs* of the Hindustāni style of music.

*Rāga* and *Rāgiṇī* are the two terms denoting various melodies of the Hindustāni music. It is interesting to note that a *Rāga* is personified as a male being and supposed to have six *Rāgiṇīs* as its consorts, and their union is supposed to give rise to several musical modes. These *Rāga-Rāgiṇīs* have been sung and played on the instruments over centuries, but their original forms have remained unchanged like the recital of the Vedic hymns. Even with the slightest change in the rendering of a particular melody affecting its basic form it is identified by a different name. Thus the basic structure of a melody remains unchanged with the result that the very utterance of the name of a melody brings forth a mental picture of a specific arrangement of a few selected musical notes. Hence, the mere mention of the names of melodies like *Bhairavi Kalāvati*, *Yaman*, etc., instantaneously invokes the character of the concerned melody with its modulations in the minds of the connoisseurs, just as we remember the physical form of Mr. X or Y when his name is mentioned. But in spite of the identity of particular name with a particular melody, the name as such does not in any way reveal the structural form of a melody. For example, names like *Bhairavi*, *Kalāvati*, etc., cited above, do not give us any idea of the musical

forms of the melodies with which they are identified. They are mere names.

But for a few instances involving certain technical aspects, the names of the melodies of the Hindustāni music cannot be satisfactorily explained. There are names beginning with those of the gods and goddesses and including the ones of the animals. These names can be grouped and discussed under different heads as follows:

(i) *Names of the Hindu gods and goddesses :*

A good number of the melodies of the Hindustāni music are named after the Hindu gods and goddesses. Thus the names *Naṭa Shaṅkarā*, *Bhairava*, etc., represent different aspects of Lord Śiva. Likewise, in the names *Rāmakali* and *Syāmakalyāṇa*, *Rāma* and *Syāma*, the two incarnations of Lord Viṣṇu are met with. Names like *Śrī Nārāyaṇi*, *Durgā*, *Lalitā*, *Bhairavi*, *Sarasvati*, etc., are after the popular goddesses of the Hindus. Names like *Bāgēśrī* (*Vāgīśvari*), *Rāgēśrī* (*Rāgēśvari*), etc., also belong to this class. In the name *Jayantakalyāṇa*, *Jayanta*, the son of Indra is mentioned. All these and similar names may perhaps indicate the sense of devotion in the rendering of these *Rāga-Rāginis*.

(ii) *Names associated with the geographical regions and place-name in India :*

Many names of the melodies of Hindustāni music are associated with some geographical regions and place-names in India. The names of the melodies and the regions with which they are associated are given below :

Name of the melody	Region associated
<i>Māravā</i>	Mārvāḍ or Mālwa
<i>Gūrjari</i>	Gurjara
<i>Sōraṭha</i>	Saurāshṭra
<i>Multāni</i>	Multān
<i>Kaliṅgaḍā</i>	Kaliṅga
<i>Sinadhabhairavi</i>	Sindh
<i>Gauḍasāraṅga</i>	Gauḍa (Bengal)

*Khambāvati*  
*Tilaṅga*  
*Kānaḍā*

Khambāyat  
 Telugu country  
 Kannaḍa country

It may be noted that except for the last two, all the regions mentioned in the above list are situated in Northern India. It is quite natural because the *Hindustāni* music developed as a distinct style of Indian music in North India. It can be surmised that these melodies bearing the names of the various geographical regions were either originated or popularised in those regions. It can also be proposed that the last two melodies in the above list were adopted in to the *Hindustāni* style of music from the *Karnāṭaki* style which was practised in South India including Karnataka and Andhra Pradesh of the present day where Kannaḍa and Telugu languages were spoken respectively. At this juncture it is to be noted that all the regions listed above, with the exception of *Gauḍa*, are individually associated with only a single melody. For example, we do not have a melody associated with Multān other than *Multāni*, or a melody associated with Sindh other than *Sindhābhairavi* and so forth. But in the case of *Gauḍa* we have at least more than one molodies associated with this region. Thus, we have the names *Gauḍasāraṅga*, *Gauḍa-malahāra*, *Gauḍabilāval*, etc., There may be a few more melodies of this type, which we do not know. Hence it seems quite natural that in olden days the region of *Gauḍa* (i.e., modern province of Bengal) was a well known centre of the *Hindustāni* music and the musicians of that region expounded the already known melodies in their own style effecting certain major changes in the basic structures of those melodies. That is how the prefix *Gauḍa* occurring before the names of the melodies like *Sāraṅga*, *Malhāra*, *Bilāval* etc., can be explained. Because the basic structures of these melodies are different from what they are in association with the prefix *Gauḍa*.

Coming to the place-names, we know of at lest four melodies of the *Hindustāni* music that are named after some place-names in India. Thus the melody *Jaunpurī* is named after Jaūnpur which is the headquarters of a district of the same name. The *Bṛindāvanisaraṅga* is connected with *Bṛindāvana*, a place associated with the life of Lord Kṛishṇa and situated near Mathurā

*Rāga Dēvagiri* is named after the town Dēvagiri, i.e., modern Daulatabad in Maharashtra and *Rāga Gārā* after the town Gārā in the Chhatarpur district of Madhyapradesh. On the analogy of the melodies associated with the geographical regions, it can be said that these melodies were either originated or popularised in these localities.

(iii) *Names of seasons :*

There are atleast two known examples of the names of the *Hindustāni Rāgas* which are associated with seasons. Thus there is *Rāga Basanta* intended to be sung in the *Vasantaritu* (comprising the months of *Chaitra* and *Voiśākha*) and *Sāvani* in the month of *Srāvaṇa*. *Rāga Mēgha*, though not expressly stating the name of a season, is meant for singing in the season of clouds (*mēgha*), i.e., the rainy season.

(iv) *Names indicating some technical aspets of music :*

Though it has been stated earlier in a general way that the names of the melodies do not reveal the structural forms of the *Rāga-Rāaiṇis* with which they are identified, yet there are some names which are formed to specify some technical points, of the melodies concerned. These names can be termed 'secondary names' as they point out some change in the structure of a primary or major melody. Thus, for example the name *Kōmala-rishabhaāsāvāri* indicates that in this melody *kōmala* from of the note 'rē' should be adopted in place of its 'śuddha' form which regularly occurs in the primary melody of *Āsāvāri*. Similarly, the name *Auḍavabilāval* indicates the use of only five notes as against the seven notes employed in the original melody of *Bilāval*. Another name of this class is *Sam̐pūrṇamālakaunsa* which specifies the use of all the seven notes in this melody as against the regular *Mālakaunsa* of five notes. Such names seem to be very few in number. The name *Kāmōd* can also be included in this class, as the Sanskrit word '*Kāmādā*' means a 'musical note'.

(v) *Names of the variants of a primary Rāga :*

The names of the variants of a primary melody are formed with

words prefixed to its name. Thus we have names of the melodies like *Suddhasāraṅga*, *Bṛindāvanisāraṅga*, *Madamadasāraṅga*, *Gauḍasāraṅga* etc., which are the variants of the primary melody *Sāraṅga*. Likewise *Miyākīmalhāra*, *Gauḍamalhāra*, *Rāmadāsimalhāra*, *Sūradāsimalhāra*, *Mirākīmalhāra* and *Gāndhimalhāra* are the names of variants of the primary melody of *Malhāra*. *Nāyakikānaḍā*, a variant of the *Rāga Kānaḍā*, *Ahira-bhairava*, and *Bairāgibhairava*, the two variants of the *Rāga Bhairava*, are the other examples of this class of names. It is to be noted that the words prefixed to the names of the primary melodies in the above examples (viz., *Suddha*, *Bṛindāvani*, *Sūradāsi*, *Rāmadāsi* etc.) do not in any way hint at the changes that take place in the basic structures of the primary melodies concerned, and it is in this way that this category of names differ from the one dealt with previously (No. IV Names indicating some technical aspects of music) and the one to be discussed immediately below (No. VI combined names). It is also interesting to note that with the exception of *Gauḍa* the words prefixed to denote the variants of the *Rāga Malhāra*, viz., *Miyāki*, *Rāmadāsi*, *Sūradāsi*, *Mirāki* and *Gāndhi*, enable us to fix up a relative chronology of the concerned melodies, as these are the names of the historical persons. *Miyā Tānsēn*, *Rāmadāsa*, *Sūradāsa*, *Mirā* and *Mahātmā Gāndhi* are known to every Indian.

#### (vi) Combined names\*

It is a well known practice in the *Hindustāni* style of music of to-day to club two *Rāgas* together and render such a combination as though it is an independant melody. The name given to such a combination of two melodies can be termed 'a combined name'. Technically it is called a *jōḍrāga* (*jōḍ-rāga*). Thus we have combined names like *Basantabahāra*, which is a combination of the melodies *Basanta* and *Bahāra*, *Naṭabihāga*, a combination of *Naṭa* and *Bihāra*. It may be noted that in these examples both the melodies combined retain their full names. In the other combined names like *Kausikānaḍā*, which is a combination of *Mālakaunsa* and *Kānaḍā*, and *Jōgakaunsa*, a combination of *Jōga* and *Mālakaunsa*, only one melody retain<sup>s</sup>

its full name, the other being represented by a part of its name. In yet other examples of this class of names like *Madhukaunsa*, which is a combination of *Madhuvanti* and *Mālakaunsa*, each melody is represented by a part of its name.

(vii) *Miscellaneous names* :

Lastly we have those names which do not fall in to any of the above groups. A few of these names are quite interesting. For instance the name of the *Rāga* '*Pahāḍī*' is after the Hindi word '*Pahāḍ*' meaning a 'hill or a mountain'. It is said that this particular melody was adopted from the music of the hill-dwellers or the cowherds and shepherds who sing on the top of the mountains to amuse themselves.

Thus, the names of the *Rāga-Rāgiṇīs* of the *Hindustānī* music furnish a lot of material which, if studied thoroughly with reference to the theory and practice of music, can promote a better understanding of this style of music. The matter discussed above is only an humble attempt in this direction and not an exhaustive treatment of the subject.

STUDIES IN ANCIENT GEOGRAPHY OF KARNATAKA-IV  
(Appendix)

G. S. GAI

The appendix contains the description of Kuntala as found in some inscriptions from Karnataka (referred to below) :

1. Inscription at Rājūr, Ron Taluk, Dharwar District of the reign of Jagadēkamalla Jayasīṅha II—dated Ś 45869—wrong—probably Ś 955 A.D. 1033.

*Kuntaḷa-madhya-pradēśadoḷ = ēseva*

*ramaṇiyav = enisida*

*Kisukāḍ = erppattaṇḷu (SII, XI-i, No, 69)*

2. Inscription from Soraḷūr (Gadag Taluk, Dharwar District, belonging to Sōmēśvara II—dated Ś 993 or 1071 A.D.

refers to his subordinate *daṇḍanāyaka* Baladēvayya as

*Kuntaḷādhiśa-hitōpadēśa-dhurāṁdrara (SII, XI, i, No. III)*

3. a) Purigeṇē or Lakshmēśvar included in Kuntaḷa :

Inscription from Lakshmēśvar Vikramāditya VI dated 1077 A.D.—*SII, XX, No. 52.*

*Kuntaḷa-vishayada purikaranagari*

- b) Another inscription from Lakshmēśvar of Bhūlokamalla Sōmēśvara III, dated 1138 A.D. (*SII XX, No. 107*)

*Saranidhi-parivṛta-dhārēyoḷu Bharatāvani-yēṣēgum = alli  
Kuntaḷa.*

*Vishayāntarāḷadōḷu raṅjipud = anindya Purikarauagara ||*

- c) A 3rd inscription from the same place of Yādava Siṅghaṇa undated (*SII, XX, No 206*)

*Jaḷanidhi-parivṛata-dharaṇi-vaḷaya-vadhūkānta-kūntalam  
rūḍhiya Kuntaḷa-vishayam = adaṇḷ = esevudu sale dak-  
shiṇa-vāraṇāsi Pnrikara-nagaram ||*

4. Pānuṅgal or modern Hangal in Kuntaḷa-vishaya. Inscription from...of Vikramāditya VI, dated 1125 A.D. (*Kar. Ins. Vol. V, No. 20*)

*Kuntaḷa-vishaya | Ā vishaya-viḷāsiniya maṇidurpaṇam =  
irppamt = irppudu-Pānuṅgall = ainūru ||*



5. Beļvola included in Kuntaļa-dēsa. Inscription from Kurta-kōṭi, Gadag Taluk, Dharwar District of Vikramāditya VI, dated 1087 A.D. (*SII*, XX-ii, No. 134)

*Vāridhi-veshṭit-āvani-latāṅgige Kuntala-dēsam = āsya-  
mam t = ā ramaṇiyamappa mūkha-paṁkaruhakke lalāṭa-  
daṅṭe-vistāradin = oppi tōruvudu Beļovalam = alli lalāmaḍ-  
ōndaļamkāra-samanvitam Kuretakōṅṭe virājipudi dhari-  
thriyō!* ||

**Narēgal in Kuntaļa**

*Jaļanidhi-parivṛita-vasudhā-  
taļadoļu Bharatōrvig = eseva Kuntaļa-dēsam |  
tilakam = enisirdud = a daro!  
phaļabharitam Nareyamgallu karam raṁjisugum* ||

(*SII*, XI-ii, No. 155)

6. Tarikāḍa-nādu (area round Jath, Maṅgaļavēdhe), included in Kuntaļa-vishaya: Inscription from Maḍagihāļ (Jath State), of Kalachuri Bijjāļa, dated 1172 A.D. (*Ep. Ind.*, Vol. 15, p. 319)

*Sphuradamhōnidhivēļe Mūvaļase Jambudvipav = atya-  
tanta baṁdhūrav = ā dvipada Madhyadalli sogayikkum  
bāmbaram niļdumam-daravā Maṁdara Dakshinashtha  
Bharata-kshētram jagam nētra bhāsurav = ā kshētravadhū-  
śirōjanitalilā-kuntaļam Kuntaļam Enip-ā dēśada toḍa-  
vem denikum taṛekāḍanādu taddvi shaḷakkā | syanibham  
Maṅgaļivēḍam Janaramyam taipuriṣar = avaranvayad.!* ||

7. Hagariṭage-nādu (area round about Sindagi Taluk in Bijapur District) included in Kuntala; Inscription from Kalkēri, Sindagi Taluk of Yādava Bhillama, dated 1187 A.D. (*SII*, XX, No. 174)

*Piriṇum gaṁbhira-nirākaramē baļesiralu madhyadōļu  
tōṛutikkum vara-jambūdvipav = ā dvipada naḍuv = ese-  
gum Mērutad-dakshinastham |*

*Bharata-kshoṇitaļam Kuntaļa visayav = ad = ākshōṇiyoļu-  
nāḍē shōbhā-karavamt = ā dēśadōļu raṅjisi Hagariṭe  
nāḍ = oppitōrutalikkum* ||

In another inscription form Kalkēri (*SII*, XX, No. 202),

dated 1244 A.D., the Yādavas are described as *Kuntaḷa-dēśadhināthar*.

8. Tardavāḍi-1000 (area round modern Bijapur District) included in Kuntaḷa: Inscription from Bēvinūr, Indi Taluk, Bijapur District, of Yādava Bhillama, dated 1190 A.D. (*SII*, XX, No. 175).  
*Palavum dvīpādōḷ = oppugum negaḷdā jambudvipadoḷ-nelasirkkum sale menṇiyamdd = oḷagm̄t = āmēru tānmē-ruvim̄ |*  
*viḷasad-dakshiṇa-bhāgadōḷ bharata-sukshētram-didakkali Kuntaḷadēśam-sale Tardavāḍiy = ēsagum tat-Kuntaḷa-kshōṇiyōḷ ||*
9. Kūṇḍidēśa (area round Belgaum and Parts of Kolhapur included in Kuntala. Inscription from Saundatti, Belgaum District of Raṭṭa chief Lakshmidēvarasa, dated 1228 A.D. (Ref. *SII*, XX No. 248)  
*Vanadhi Vṇit āvani-madhyada*  
*Kanakādriya teṅkadeseya Bharatāvaniyōḷu |*  
*janapadam = eseyudu Kuntaḷa*  
*Venasum sōgayisuvudalli Kūṇḍi-dēśam ||*
10. Banavasi-12000 included in Kuntala: Inscriptions from Banavāsi of Harihara II, dated 1387 A.D.  
*Kuntala-vishaya ramyamāna-Gōmaṅta śikhari samnivēśa*  
*Vanavāsi-Pramukha Vyāḍasa-sahasra janapad-ōpētārājya.*  
 (*SII*, XX, No. 231) description of Kuntala.
11. Inscription from Kurgōḍ of Sōmēśvara IV dated 1173-74 and 1181-82 A.D. (two dates ;  
*Kūḍalēlum dvīpavēlum kuḷanagachayavēlum Samāvē-shṭisal chelveḍe Jambudvipav = ā dvīpada Bharata = mahibhāgadōḷ nōrppaḍe kaṅgatyam̄ta shobhāvahamene negaḷdi Kuntaḷa-kshmātaḷa-śri g = oḍeyam̄ Chāḷukya-vam̄śōṭpaḷa-vikasana-cham̄draṅ viḷāsāmarēṇdraṅ ||*  
*Juladhi-vyavēṣṭit = ōrvi-mahiḷegeviḷasal-lōḷa Bhāḷasthaḷi*  
*Kum̄ taḷa-dēśam tān = enippan = tiral = eseva lasat*  
*Kuntaḷa-kshōṇigudyat | tiḷakam tām Ballakuṅḍā =*  
*vishayamadhika-Lakshmi samāsēvitam̄ Bhūḷalanā lilā-viḷāsa-suprita-kabarikā-Kuṇḍa-dam̄t = oppi tōrkkum̄ ||*

## THE STRUCTURE AND TREATMENT OF ENTRIES IN A DICTIONARY OF PLACE-NAMES

R. A. SINGH

The dictionary of place names presents a unique type in the classification of dictionaries. It differs from both linguistic dictionaries and encyclopaedias and yet combines in the features of both. It differs from linguistic dictionaries in the selection of its items. The inclusion of place names in linguistic dictionaries has been a debated point in the field of lexicography. It has been contended whether place names be included at all in the dictionaries. Many dictionaries which include place names are quite choosy about them. Other give place names in appendices. It differs from the linguistic dictionary in the treatment of its items too. The place name dictionary presents a lot of encyclopaedic information with its entries and in this sense it is very close to (rather like) the encyclopaedia.

One of the aims of the place name dictionary is to provide the etymology of the names which is chiefly the domain of the linguistic dictionaries. In the presentation of the historical information it resembles both the linguistic dictionary and the encyclopaedia. In so far as it attempts to present a chronological development of the place names in terms of their forms (and also the meaning) tracing them back to a time upto which there is some evidence, it follows the methodology of historical dictionary. But extra linguistic information accompanying it takes it nearer to encyclopaedia.

Here an attempt is made to present the structure of entries and their arrangement in a dictionary of place names of Chandauli Tehsil of Varanasi district in U.P. An entry in the dictionary of place names would generally, though not always, contain the following: head word; (distribution region-wise), meaning, etymology, historical information and miscellenia. This would be the general order but it can be changed if, otherwise, found useful.

The head word is fixed on the basis of the analysis of the morphological structure of the place names. Morphologically, the place names may be of two types :

- 1) Simple or one word place names.
- 2) Composite place names.

The simple or one word place names are comparatively less e.g. *bhaisā, belā, nādā, ḍainā, chāri* etc.

The composite place names may be generally of the following types :

- 1) Noun + Noun

<i>chanahaḥā</i>	—	<i>chanā</i> — <i>haḥā</i>	‘the market of grains’
<i>Rāmpur</i>	—		‘the village or city of Rām’
<i>Raithā</i>	—		‘the place of king’
<i>Moghalsarai</i>	—		‘the sarai of Moghals’

- 2) Adjective + Noun

<i>Naibāzār</i>	—	<i>Nai</i> + <i>Bāzār</i>	‘New Market’
<i>Mahagāv</i>	—	<i>Mahā</i> + <i>gāv</i>	‘Big Village’
<i>Baḍāgāv</i>	—	<i>Baḍā</i> + <i>gāv</i>	‘Big Village’

In the place names of Chandauli Tehsil there is a special type of composite place names wherein words *Kalā, khurd,* and *ausati* meaning ‘big’, ‘small’ and ‘average’ respectively are added to any type of place name to denote the size and importance of the village e.g.

*Tāṇḍā Kalā — Tāṇḍā Khurd*

The arrangement of the composite place names in a Dictionary may pose a little problem. There are two ways to arrange them.

1) To arrange all the place names in general alphabetical order according to their first alphabet.

2) To arrange them my nesting under the suffixes, giving the suffixes as the main entry and arranging all the names formed by them in alphabetical order under them.

Kannaḍa —	<i>koppal</i>	<i>Bhōjpuri</i>	<i>ḍih</i>	<i>pur</i>	<i>khar</i>
	<i>kumbha</i>		<i>baḍhawal</i>	<i>gangā</i>	
	<i>gāni</i>		<i>beḥā</i>	<i>darya</i>	<i>pacho</i>
	<i>vāṇi</i>		<i>jām</i>	<i>kheman</i>	<i>sev</i>
	<i>vaṇṭi</i>			<i>mādho</i>	

One of the basic qualities of a dictionary is to present the

entries and information relating to them in such a way as to help the reader find them easily and unambiguously. For an ordinary reader the alphabetical order is the most convenient. If the entries are arranged by suffixes, the reader may find difficulty in locating them because the suffixes which undergo morphophonemic changes may not be easily traceable.

*kere* and — *gere* of Kannaḍa  
*thā* and — *ṭhā* of Bhōjpurī

The ideal way would be to arrange all the placenames in alphabetical order. The suffixes could be given separate entries and placed at their proper alphabetical place. If they have any variation that could be noted along with the entry.

If the variations affect the general alphabetical order it may be given at their proper alphabetical places, and a cross-reference be made in both the entries e.g.

Kannaḍa	—	<i>samudra sandra</i>	'lake'
		<i>peṭe pyāṭ</i>	'market'
Bhōjpurī		<i>hāṭ āṭ</i>	'market'

The suffixes may be given in an appendix in an alphabetical order. Not only the suffixes the common and often recurring stems may also be given separate entries:—Bhōj. *Bhad-* 'South' as in *Bhadaurā, bhadaini, bhadāhū*

*tendu* 'leopard', 'a tree' as in *Tenduaṭ, tenduhan, tendui*

Then comes the problems of arrangement of entries which are identical in shape but different in meaning. The meanings may be related or unrelated, the former may be termed polysemous place names and the latter homonymous.

Polysemous place names: 1. Kannaḍa *are kare* 'half tank'.  
 'never full', 'always half filled'  
 2. 'Half constructed tank.'  
 3. 'Tank half in size of the usual tank.'

Taking incompleteness ('Half') as the common semantic feature we may say that the meanings are related. The usual lexicographic practice, in such cases, is to give them under the same entry and number the meanings. This practice may be followed in a dictionary of place names also.

Homonymous place names :

- Bhoj. *deithā*<sup>1</sup> < Sanskrit *dēvasthāna* — 'place of Gods'  
*deithā*<sup>2</sup> < Sanskrit *dīpasthāna* 'place of lamp'  
 -sar<sup>1</sup> (as in *Nadesar* < Sanskrit *Nandiśvara* <  
 Sanskrit *iśvar* a god'  
 sar<sup>2</sup> (as in *Katesar* < *kautakasarah*  
 < Sanskrit *saras* 'ank')

It is obvious that the meanings are not related. The general lexicographic practice is to give separate entries for them which may be followed in a place name dictionary also.

*are kere* given earlier is an interesting example of both polysemous and homonymous place names. It has another meaning *ara* (= *arasu*) 'king' + '*kere*' tank meaning 'the tank built by a king.'

- ara-kere* 1. as above with meaning 'half tank'  
 2. half constructed tank,  
 3. tank half in the size of the usual tank.

—*ara-kere*<sup>2</sup> the tank built by a king.

Synonymous place names (stems and suffixes also) may be given with the entries e.g.

—*Khar* < *puṣkara* 'pond' of —*sar* < *saras* 'lake etc.

This will help in putting together identical features.

The distribution of the individual place names according to the region should follow the head word. Frequency if available, may be given to indicate the commonness of the place names.

In the area under study village names with *-pur* are generally found on both the sides of road which goes from Sakaldiha to Zemanika most of the names are Persian in origin. It is known from the history that was the route of Muslim advance towards east.

The next thing to be given in the dictionary is the meaning of the place names. It need not be told that only the linguistic criterion of giving meaning may not be adequate to fix the correct meanings. These are to be attested by other support evidences from different related fields.

Next comes etymology of the place name, which is very difficult and is again to be corroborated by other evidences.

After these can be given the history of the place name. Their

occurrence in different periods should be given in chronological order. This will help in finding out the development of form and meaning of the word. This may also throw additional light on available facts of historical events.

The entry may end up with certain other information like folk tales, local beliefs, and other socio-cultural information throwing some light on place names.

Some sample entries from a Dictionary of place name of Vāraṇāsī.

—*gāw* *gāwā* 'village < Skt. *grāma* 'a place name—forming suffix See *barāgaw*, *mahagāwā*

*Tendu*<sup>-1</sup> 'leopard' A common stem forming place names. See *tenduhaṭ*

*Tendu*<sup>-2</sup> 'a tree' a common stem forming place names.

*Tanduhaṭ* 'A village frequented by leopards' See *Tendu*<sup>1</sup>

*Tenduan* 'A village with Tendu trees all around' See *Tendu*<sup>2</sup>

—*tharā* 'place' (<Sanskrit *sthala*) a common place name see *bartarā*

—*thā* 'place (<Sanskrit *sthanā*) a common place name suffix see *raithā*

*baṛā*— 'big' (<Sanskrit *vaḍḍa*) generally found in many place names see *baṛāgāw*

*bar*— 'bunyan' (<Sanskrit *vaṭa*) a stem for forming place names.

*harāgāw* (Sanskrit < *vaḍḍagāma*) a big village' common is Varanasi.

This name is mentioned in the Gahadwal Inscriptions (VS 1148) in Vāmanapaṭṭana

The villages of these names are generally big in size.

*baratharā* (<Sanskrit *vaṭasthala*) 'the place with a bunyan tree'

This name occurs in the 1150 VS grant of Katehali-pargana by Harishchandra son of Jayachandra.

*Ria*—'King' (<Sanskrit *rāja*) found as first member of many place names see *raithā*

*raithā* (<Sanskrit *rajasthāna*) 'the place of King or Rai'. The village is predominantly inhabited by Bhumihars who have *Ra* as their surnames. See *Rai*—and—*tha*.

**Notes and References**

1. In the present state of things, with very little work done on place names, many of them are quite obscure and it is very difficult to decide whether they are simple or composite.

2. Rajapurohit B. B. (1979), Regional features in naming places in Karnataka '*Studies in Place Names*' Vol. I.

3. Neogi, R. *History of Gahadwal Dynasty*, p. 120.

4. *Ibid.* p. 129.



## THE TERM MULIGA

MADHAV N. KATTI

A number of inscriptions from Karnataka belonging to the period from the 11th to 13th century refer to the term *mūliga*. This term denotes an important person of the village or township who used to be present on occasions when grants were made for various purposes. The *mūligas* usually figure in inscriptions along with the *aivattokkalu*, *aruvaattokkalu*, the *nāḷgāvunḍas*, *mahājanas* etc., and were either witnesses to the grants or acted as donors or protectors of the grants.

A Kannaḍa inscription from Kuḷēkumaṭgi, Bijapur District, belonging to the time of Chālukya Vikramāditya VI and dated in the Chālukya Vikrama year 2 (1077 A.D.) states that the grant would be protected by the *ūra prabhu*, the *mūliga* and the *praje* of the place. It further states that if the *mūliga* and others mentioned above do not prevent any impediment, from any source, in the protection of the grant, they would not only accrue the sin of killing the *brahmaṇas* and cows dwelling in Vāraṇāsi but would be as dogs, donkeys and *chāṇḍālas*.<sup>1</sup>

An inscription from Kaḍalevāḍ belonging to the reign of Somēśvara IV and dated 1186 A.D., refers to the *mūliga-aruvaṇa*. *Aruvaṇa* being a tax seems to have been meant for the *mūligas* in this instance.<sup>2</sup>

An inscription from Kummatgi belonging to the reign of the same king dated 1187 A.D., refers to *mūligas* along with the *asēsha-mahājanas*, *prabhu* and *yeṁṣu-hiṣṣu* of Kummatgi (the findspot of the record), which was a *sarvanamasyad=agrahāra*. The inscription states that they made a gift of land to the deity Chenna-Brahmēśvara. It may be noted that the *mūligas* were amongst the donors in this instance.<sup>3</sup>

An inscription from Bijapur, dated 1196 A.D. and of the time of Jaitugi of the Sēvuṇa dynasty refers to the *ūroḍeys*, *mūligas*, *aruvaattokkalu* and the *hiṣṣus* who figure as the persons with whose consent the gift was made.<sup>4</sup>

An inscription from Kumaṭhe, dated 1200 A.D., states that the gift was made in the presence of the *mūligas* of the place (*alliya mūligara stāna-mānyada sannidhānadalu*). The terms *stāna*, (i.e., *sthāna*) *mānya* and *sannidhana* reflect the respect the *mūligas* of the place commanded.<sup>5</sup>

An inscription from Nimbāḷ, in Kannaḍa characters of the 12th century, belonging to the reign of Kaḷachurya Bijjaḷa refers to certain *mūliga* Aicha.<sup>6</sup>

An inscription from Arjunagi, belonging to the reign of Siṅghaṇa of the Sēvuṇa dynasty and dated 1207 A.D., refers to *Arjunigeya mahā-prabhu Muddara Kūcharasa, Boppa-gāvuṇḍa, eṁṭu-hitṭu, sthānamānyakāraru* etc. From the context it can be surmised that there were other *sthānamānyakāras* also apart from the *mūligas* and others mentioned in the record.<sup>7</sup>

An inscription from Kōrvār, dated 1211 A.D. and of time of the same ruler, refers to certain Baṁmarasa as the *mūliga* for whose merit the gift was made by the learned *mahājanās* of the place. This shows that Baṁmarasa was highly respected by the society.<sup>8</sup>

An epigraph from Algūr, dated 1245 A.D. and belonging to the same king refers to the *mahājanas, samastaprajē, mūliga* and *vak (k) alu* of the place as the donors.<sup>9</sup>

An inscription from Paḍaganūr in Kannaḍa language and characters of the 13th century, states that the grant was to be protected by the *prabhu, mūliga* and *arasugaḷu*.<sup>10</sup>

An inscription from the Jamakhaṇḍi dated 1306 A.D., of the time of Rāmachandra of Sēvuṇa family, states that the gift was made with the consent of the *prabhu* and *mūliga* who are referred to amongst the *samasta-mānyakāras* of the place (*prabhu, mūliga-samasta-mānyakārara anumata-sannidhānadalu*). This shows that consent of the *mūligas* was necessary while making a grant.<sup>11</sup> Instances of this type can be multiplied, but the epigraphs examined here may be taken as representative only.

From the above discussion it is clear that.

1. the *mūligas* were amongst the highly respected persons of the place, where the grants were made.

2. they figure as donors, witnesses or protectors of the grants.

3. they are amongst the important personages of the place, whose consent was sought while making grants, especially of lands for various purposes and they helped in the regulation of the grant in one way or the other.

4. they were in all probability entitled to receive the income from taxes like *aruvāṇa*.<sup>12</sup>

The above instances would also show that the *mūligas* were from a high strata of Society as the names like Barṁmarsa and Boppa-gāvunḍa indicate and must have been, in some cases at least, associated with the village administration, while in a few other cases, they may have belonged to the lineage of the *gāvunḍas*, *arasas*, etc., who were the administrators of the place or areas originally,

How old may the term *mūliga* be? The word usually is found in the epigraphs from 11th to 13th centuries A.D. The term *mūliga* has to be derived from the Sanskrit word *mūla* which means 'origin'<sup>13</sup> and in the context of the epigraphs discussed above it means an original inhabitant of the place, in a general sense.

I have discussed elsewhere<sup>14</sup> that the system (of numerical territorial divisions) was brought into vogue in the 7th century by the Chalukyas of Bādami and was perfected by the Rāshṭrakūṭas. The system continued to be in vogue up to the early part of the 14th century. While numerical territorial divisions were brought into existence, the families which had already settled in the respective places continued to be residents of the newly formed territorial divisions under the jurisdiction of which such places came. These residents must have belonged to various sections of the community but necessarily included the agriculturists (i.e. the original land-owners and cultivators), the village-chiefs and area chiefs. The persons referred to as the *mūligas* in the above epigraphs either belonged to or were the descendents of the *gāvunḍas*, *arasas* etc. or to the agriculturist families in general or were themselves local administrators<sup>15</sup> at the time when the grants were issued.

The frequent occurrence of the word *mūliga* in the inscriptions of the 11th century and later shows that the word must have been used in a similar sense even in the earlier periods, even as

early as the 7th century or the beginning of the 8th century as after the territorial divisions came into existence, they obviously came to have both the original as well as new families as the residents of the place. From the above discussion, it also becomes clear that the *mūligas* played an important role in the socio-cultural activities in Karnataka during the medieval times.

### Notes and References

1. *S.I.I.*, Vol. XX, No. 51 ) The following inscriptions also belong to Bijapur District. Most of them are in Kannaḍa language and characters. In some cases however, a portion of the record is in Sanskrit language).
2. *S.I.I.*, Vol. XX, No. 128.
3. *Ibid.*, No. 129.
4. *Ibid.*, Vol. XVIII, No. 199.
5. *Ibid.*, No. 201.
6. *Ibid.*, Vol. XX, No. 148.
7. *Ibid.*, Vol. XVIII, No. 202.
8. *Ibid.*, Vol. XX No. 190.
9. *Ibid.*, No. 204.
10. *Ibid.*, No. 339.
11. *Ibid.*, No. 226. *Mūliga* Hampa-gauḍa is mentioned in an epigraph from Bellary, vide., M. Chidanada Murthy, *Kannada Sāsangaḷa Sāmskr̥tika Adhyayana* (Mysore 1979), p. 440.
12. S. Gururajachar, *Economic and Social Life in Karnataka*, pp. 147-48. There are references to indicate that *aruvaṇa* was to be collected from the *mānya* estates. As the *mūligas* were connected with such lands, and many times, along with other *mānyakāras* like the *prabhus* (vide, the inscription referred to in f. n. 11), it is possible that they were entitled to receive at least a part of the income from this tax for their maintenance. In one epigraph discussed here, the *mūligas* are mentioned amongst the *sthānamānyakāras* (vide, the inscription referred to in the f. n. 7). The word *sthānamānyakāra* seems to indicate that the *mūligas* were connected with the *mānya* lands of the place *sthāna* (i.e. *sthana*) and played an important role in the execution of agreements connected with such lands or declaration of cert in lands as *mānya* lands etc. It is not clear, however, if the expression *mūliga-aruvaṇa* can also hint that this tax was to be collected by the *mūligas* of the place. However, the instance referred to here hints at the probability that the income from *mūliga-aruvaṇa* may have gone to the *mūligas*. The term *aruvaṇa* however, seems to have had a wider connotation, apart from its meaning as a tax on the *mānya* lands : (for detailed discussion, Vide, S. Gururajachar's discussion, above pp. 147-148).
13. Monier Williams : 'A Sanskrit-English Dictionary' p. 788.

14. 'The Numerical territorial division' JPNSI, Vol. II (Mysore 1981), pp. 65 ff. cf. K. V. Ramesh, *A History of South Kanara*, (Dharwar 1970) p. 276.

15. This term *mūliga* is met with in a number of inscriptions from various parts of Karnataka and the examples discussed in this paper should be taken only as representative. This paper was presented at the II Conference of the Place Names Society of India held at Bangalore in 1981.

## BOOK REVIEWS

*I 'Cultural Heritage of Personal Names and Sanskrit Literature,* by S. P. Tewari, Published by Agam Kala Prakashan, Delhi' 1932, pp. 116. Price Rs. 55.

Although the great Bard of Avon said "what's in a name? that which we call a rose by any other name would smell as sweet", not every one would concur with his words, for, every word uttered or every name spoken, projects certain definite ideas, sometimes, actually giving a definite shape and form to them. In fact, language is itself one of the biggest of symbols used; and as has been seen, is an imperative necessity for civilization to operate. A name sets a label on a particular entity and hence is of immeasurable value. There is more besides it being a mere label; qualities and traits are indicated by it, making the name more meaningful and the personality more concrete. This understanding of the priceless significance of name, be they personal names or nick names, is perhaps what prompted the author to prepare this monograph. While emphasizing the important role of a powerful language in the effectiveness of a name, the author suggests that a good name necessarily reflects the level of culture of a society.

The monograph which is a collection of short essays highlighting the significance of personal names culled out from Sanskrit literature of the Gupta period, has no pretensions to being exhaustive; yet it is an interesting exposition. The endeavour could be considered futile if the author's remark in the Preface be taken in a lighter vein, for he says that 'everything on earth is having its name. To have a name therefore is a natural phenomenon.' A study of something so natural could therefore be superfluous. But these very words when understood in a more positive perspective will reveal that every name reflects certain ideas and helps to make concrete many abstract figurations. Hence a study of names will reveal besides linguistic and phonetic potentials, deeper aesthetic and interpretative significance.

The author has therefore done well in choosing such a subject for study: Everything having a name, it is virtually impossible to be comprehensive in such an endeavour; nevertheless, the author has tried to go into as many details as possible, at least as far as a particular name is concerned.

The first essay on the 'Culture of Meaningful Names and *Chaturbhāṇi*' is more introductory in nature, briefly giving the gist of the four plays. The *Chaturbhāṇi* is a collection of four amorous farces by Varauhi, *Īśvaradatta*, *Śyāmilaka* and *Sūdraka* called *Ubhayābhīsārikā*, *Dhūrta-viṣa-saṁvāda*, *Pāda-tāḍitakam* and *Padma-prābhṛttakam* respectively. What has been suggested here is that the personal names in these plays do not necessarily represent personality types although the plays themselves are satires on certain aspects of contemporary society, its people and patterns.

*Śyāmilaka's Pāda-tāḍitakam* (which forms the second essay) an attempt has been made to present some of the personal names and the nick names in the play, and to study them as epithets or qualifying adjectives of various personality types. Thus names like *Dadrūna Mādhava*, *Saraṇiguptā Dayita Vishnu*, *Ārya-Ghōṭaka*, *Diṇḍika Upagupia*, *Ālekhyā-yaksha*, etc., are studied in their different meanings, putting forward the varied nuances in the ideas connoted by them. Affiliations with similar names in other Sanskrit plays have been sought in order to project the better sense in which the same name has been utilised by other poets.

The *Padma-prābhṛttakam* of *Sūdraka* has been treated as a play wherein most of the personal names of the characters are figurative and essentially indicating a 'double entendre.' When names are used with such intentions they serve to put forth multiple ideas apart from their literal meaning. This technique of 'double entendre' is probably one of the most effective ways of presenting satire and thereby, effective criticism. With this view in mind have been analysed some of the names in the play like *Oshṭha-ruchaka Nayana Saṅgutaka*, *Dardaraka*, *Chauksha-vāḍita*, *Bhāva-jaradava*, *Saishilaka* etc. Besides giving the the literal meaning of these names the author has tried to give other shades of meaning as reflected in some of the Sanskrit works like that of *Bāṇa*.

From the *Dhūrta-viṣa-saṁvāda* of Īśvaradatta the author has tried to visualize how personal names can be a reflection of human-types, as for example the name *Vāruṅikā* (the name of one of the courtesans in the play) which suggest 'the maddening or intoxicating beauty of a saucy demsel.' The analysis though brief has been aptly worked upon and is well presented.

In his study of the *Ubhayābhisārikā* of Vararuchi the author does not state his stand but simply begins by explaining the meaning of some of the personal names in the play like *Bhāva-Vaiśikāchala*, *Nirguṇa*, *Alepoka*, *Karēṇuḥ* etc. The essay is short, a little disjointed and gives the feeling that the author is trying to explain these names in a rather literal fashion with the help of allied *Kāvya* and *Alaṅkāra* literature. It is also possible that the personal names in this play do not offer much scope for varied interpretation.

The sixth essay is a study of the 'personal and nick names in the *Mṛchchhakaṭikam* of Śūdraka.' This dramatic 'chef-d'oeuvre, is a magnificent and authentic portayal of the mundane world, its intrigues, its joys and woes, its failings as also its positive qualities. *Śūdraka* has not just created characters but has given them appropriate names which bring to the reader's eye the very essence of their personalities. Thus have been coined names and nick names like *Sakāra*, *Pāyasa*, *Piṅḍāraka*, *Kapaṭa*, *Kapaṭika*, *Svētakākiya* and of course, *Vāsantasēnā*, which speak eloquently about the persons named after them. Śūdraka's choice of names for his characters was evidently influenced by his vision of the world around him, and the author has made an erudite analysis of the same, which helps to appreciate the play better.

Kālidāsa's genius being multi-faceted, and study of Sanskrit *kāvya* without a proper consideration of his works may be felt incomplete. The author has in this monograph attempted in a rather cursory manner to work on the personal names in the works of this master poet. Names like *Raghu*, *Aja*, *Lava*, *Kuśa*, *Sushēṇa*, *Hēmāṅgada* etc., which have been taken from the earlier Epic and Puranic literature receive an altogether new flavour when utilised by Kālidāsa. Likewise other personal names like *Priyamvadā*, *Devānika* etc. are equally laden with meaning when chosen by Kālidāsa. In this essay the author



could have gone into greater details so as to present a more complete analysis of the personal names in Kālidāsa's works.

The concluding essay is a study of 'Erotic Flavour in the Names of Sanskrit Metres.' After giving a short introduction to the science of versification or prosody the author proceeds to trace those ornate metres which have been used in erotic lyrics. Their study may be considered as superfluous unless they are considered as reflections of many feminine names, as the author himself admits. Apart from their literal meaning these metres have been studied keeping in mind the erotic flavour they evoke and the instances where they have been used to bring forth such delicate sentiments. Parallel references from Sanskrit literature have been given to make the study more informative.

Thus an inspiring survey has been made of personal names and nick names in this monograph with a view to present a fuller picture of the ideas, a particular name connotes. The author, being well versed in Sanskrit has the advantage of not only just making a choice selection of the name but also of putting forth different interpretation available for a given name. The monograph impresses because of its simplicity of style, its precision in presentation and its clarity in perspective. Only the ignoramus would say that it is monotonous, for all it contains is an explanation of the meaning of certain personal names. Monotony is bound to creep in at times; nevertheless the author has succeeded immensely in maintaining the reader's interest throughout by his critical analysis and erudite interpretations. He has effectively demonstrated that nick names and personal names certainly mirror some aspect of the cultural milieu of society and help to gauge the level of culture during a particular period. If the author's style is sometimes restrained or stiff it is because the very nature of the exposition, being punctuated by explanations, envisages this drawback. The monograph however, certainly makes good and informative reading especially for those interested in knowing the true nature and the essence of a name. A select glossary would have helped to a great extent in giving the contextual meaning of some of the words used in the work.

II *Tamiḷ Idappayar Āivvu* by Dr. K. Nachimuthu, published by Sobitham Pathippagam, Rajmohan Sadan, West Lutheran Street, Nagercoil, First edition, 1983, pp. 1-213 price Rs. 24/-.

The book under review *Tamiḷ Idappayar Āivvu* (Research on Tamil Place Names), is certainly a welcome addition to the literature on onomastics. The book is the result of diligent research by the author, Dr. Nachimuthu, who needs no introduction and whose Ph.D. dissertation also pertains to the same field. It highlights his profound scholarship in the subject.

The author has collated, analysed and classified the material with great care and caution. The book is divided into 14 chapters, each chapter dealing with one of the several aspects of the study of place names in Tamil Nadu.

The author has introduced a methodology in the study of place names and he has also traced the history of the study of place names in various countries.

Among the source materials that have been tapped in writing the book, the author enumerates *District Register*, *Hand book of Electoral Areas*, *Election Housing Key-list*, *Resettlement Maps*, *District Census Hand Book*, Panchayat records etc. Archival materials such as Survey map of India, *Mackenzie manuscripts*, *Ānandaraṅgam Piḷḷai Diary* and *Inām Register* have also been pressed into service to identify and locate the places. He has adopted a method of sending a questionnaire to the people in the village eliciting information on the modern name of a village, its old name and the source material to trace its old name and he acknowledges that this has been of immense help to him. Even disciplines like archaeology, anthropology, linguistics, folklore, tradition and epigraphy are all useful aids in tracing the origion of place names and he has rightly pleaded that in order to keep abreast of the recent developments in the field of toponym studies, various agencies like the publication of journals, organisation of conferences and seminars are useful to disseminate the current trend and research in the field.

In the fourth chapter he examines the place names associated with rivers, birds, animals and human beings and in the same chapter he cautions about the pitfalls in the utilisation of mythology in arriving at a definite conclusion, while in the fifth

chapter he traces the origin of the name *nagar*, its history through the ages and its various connotations. In the next chapter he enumerates some interesting place names in Coimbatore district, while in the succeeding chapter he examines the formation of the names of *ūrs* in the same district. The next two chapters are devoted to the study of place names as gleaned from the Saṅgam literature. In the 11th chapter he reviews an earlier article *Tamiḷagam ūrum Pērum* by Professor R. P. Sethupillai.

In the 12th chapter the author makes a detailed and elaborate study of the place names in Coimbatore district and puts forth numerous statistical data on places ending with *ūr*, *nallūr maṅgalam*, *puttūr*, *valasu*, *paṭṭi* and *puram*. He also examines the reasons for the proliferation of *ūrs* in the later period, which grew out of a parent *ūr*, where invariably an ancient Śiva or Viṣṇu temple was located. All the newly developed *ūrs* maintained a sort of relationship with the temple of the parent *ūr*, which acted as a nucleus around which a cluster of these *ūrs* developed over the long years.

In the last chapter the author examines the names of *ūrs* figuring in the corpus of later Tamil literature, *sthalapurāṇas Kōvai*, *Kalambagam*, *Paḷḷu* and *Piḷḷaittamiḷ*. He has also taken into account the place names figuring in Tamil proverbs and maxims.

The author has really set a new trail blazing by bringing out this interesting and informative book and he deserves all kudos. It is hoped the present book will be a pace-setter for other scholars in undertaking similar projects. The printing and get up of the book are neat and tidy. The value of the book would have been enhanced had the author written the book in English to cater to the needs of a wider circle.

S. Swaminathan

# STUDIES IN INDIAN PLACE NAMES

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**PLACE NAMES SOCIETY OF INDIA**  
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