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Dr. M. ESTHER KALYANI ASIRVADAM

The Cultural Study of Inscriptional Telugu Place Names

Introduction :

Place names provide a valuable source of information for the study of human civilization and culture and embody important material for the reconstruction of history. In a majority of instances the knowledge of history of the places can be known from a careful and scientific study of their names.

Study of Place Names :

Study of place names, provide their meaning or etymology if they had not become obscure. Very often, a careful field study helps us in understanding the etymology of the place name concerned. This may ultimately bring out the significance of the place. For instance there is a village called Dūpāḍu in the Prakasam district, Andhra Pradesh. Excavations conducted here laid bare a Brāhmi inscription and a ruined stūpa assignable to about the 2nd century A.D. Taking this evidence into account it may be concluded that the present name Dupadu was originally Stūpalaṃpāḍu (a village that came up near the ruined stūpam).

The study of place names unveils the linguistic, cultural and historical background of a community of speakers of a particular language. An analytical study of place names with a cultural perspective will bring to light retrospective view on the cultural status of Āndhradēśa.

Even a superficial study of place names of a given region sheds interesting light on various aspects like archaeology, history, landmarks and directions, religion, beliefs and customs, economy, agriculture, irrigation, flora and fauna.

Obviously, keeping this in view a detailed analytical study of the place names occurring in the inscriptions of Andhra Pradesh from the earliest to the 13th century was attempted by S.S. Ramachandramurthy in his work 'A study of Telugu Place Names'.

Though not in detail and based on the epigraphs place names attempts have been made in this direction earlier to the above work.¹

Taking all the aspects mentioned above into consideration an attempt is made in the following lines to analyze and bring out the cultural significance of the place names occurring in the inscriptions belonging to the 14th to 16th centuries.

However, it must be noted that at least in some instances, field study may become necessary to substantiate the conclusions of the present study. Attention of the scholars is drawn to such instances wherever it is warranted. In the present work place names are classified as follows:

1. Place names of historical influence.

1. Place names after the kings, queens and chiefs.
2. Place names after royal dynasties.

II. Place names signifying land marks like hills and forts.

1. Place names after mountains, rocks and mounds.
2. Place names denoting forts.

III. Place names denoting water resources.**IV. Place names denoting flora.**

1. Place names after trees and plants.
2. Place names after flowers and gardens.
3. Place names after fruits and vegetables.

V. Place names denoting fauna.

1. Wild animals.
2. Domestic animals.
3. Birds and insects.
4. Reptiles.
5. Fish.

VI. Places names after sacred cities and rivers.**VII. Places names after divine beings.**

1. Place names after gods.
2. Place names after goddesses.
3. Place names after epic heroes.
4. Place names after auspiciousness.
5. Place names after sages and priests.

VIII. Place names denoting colour.**IX. Place names denoting different communities.****X. Place names after individuals.****XI. Miscellaneous place names.**

1. Place names after food items.
2. Place names indicating size of the place.
3. Place names indicating location and direction.

I) Place names of historical significance :

There are some place names having historical importance. A study of these place names is very interesting and helps us to know the historical background of the place.

The place names belonging to this group can be divided into the following sub-divisions.

1. Place names after the kings, queens and chiefs.
2. Place names after royal dynasties.

The practice of naming a place after a king seems to have been prevalent from very early period. For example, the place name Nandavaram reminds us of the Nanda kings whose rule extended over the Andhra country during the 4th century B.C. Similarly, Koḍvāli in Guntur district probably owes its name to the Ikshvakus princes Kodavali. This type of naming the place was more common during the Chola period. The major royal dynasties ruled over Andhra Pradesh from 14th to 16th century A.D., are the Vijayanagaras and Gajapatis. Here we may note that the Kākatiya rule in the Andhra country came to an end by about 1320 AD. After the Chōlas it is the Vijayanagara kings who largely contributed their names (or the names of their parents and other close relatives) to the places.

The place names after the kings, queens and chiefs can be sub-divided into two groups. viz., A) Places given a second name to an already existing one. B) A newly established village named after the king or chief who was responsible for its establishment. Place names belonging to the second group are less in number. In a number of instances the second name of the places given by the kings, queens and chiefs had fallen out of use and the original names continued to exist eg., Mummaḍichōḷapura was

the second name of Srikaḷāhasti and this was dropped in course of time and the original name Srikaḷāhasti continues to exist.

The following are the examples of the places named after kings, queens and chiefs. The examples are arranged in chronological order.

1. Examples of the place names which were given a second name to an already existing one.

Name of the place (second name is underlined)	After whom it was named
Kōḍūru	Anavota of the Redḍis of Korṁḍaviḍu
<u>Anavōṭapuram</u> (Krishna district) Puluparti	Anyama, wife of Kāṭayavēma
<u>Anvamavara</u> (West Godavari district)	Donor Bukkamma wife of the Vijayanagara prince
Kaṁchikamita (<u>Bukkapura</u>) (Anantapur district)	Rāmachandra ² Redḍi Chief Allāḍavēma ³
Pinapāla	Chief Dodayareddi son of king Allāḍa of the Allāḍa of the Redḍi family.
<u>Allāḍa vēmabhūpavaram</u> (West Godavari district)	
Gurṁpini, <u>Allāḍareddi doddavaram</u>	
Nāgaragere, <u>Krishnarāvasamudra</u> (Anantapur district)	Krishṇadēvarāya of Vijayanagara
Chikanandicheruvu, <u>Dēvarāyapura</u> (Alantapur district)	Vijayanagara king Dēvarāya
Sadasivapura, <u>Devaryaura</u> (Anantapur district)	Vijayanagara king Proudhadēvaraya ⁴
Samgala, <u>Vijayabhupatipuram</u> (Anantapur district)	Vijayanagara king Vijayabhupati

Examples of the place names which were newly established and named after kings, queens and chiefs.

Mallavaram in Anantapur district was named after Mallāmbika, wife of Kāṭayavēma, minister of king Kumaragiri of Reddi kingdom.⁵

Appāpura in Kadapa district was named so after the minister Appa, son of the minister Timma and Sāḷuva Timma's sister's son.⁶

Kuntamānakomḍapuram in Chittoor district was named after Konḍamma, sister of Timmarāja Salakāja⁷ a subordinate of the Vijayanagara kings.

Ambavaram in Cuddapah district was named after the Kayastha chief Aṁbadēva.⁸

I) Place names denoting royal dynasties:

There is only one place name which can be taken to have been named after a royal dynasty and it is Chōḷa samudra.

This is named after the Chōḷa dynasty. Here it must be noted that the Anantapur region formed part of the kingdom of early cholas of Renadu. Hence it is possible that a tank was excavated by a local Chōḷa chief which must have given it's name to the village. Alternately it is possible that the term Chola refers to the imperial Chōḷa of Tanjavur.

II. Place names signifying land marks like hills and forts:

Place names belonging to this group have generics like korṁḍa, giri (hill), dinna (elevated Place, mound) mitta (elevated place), kalu (stone) and gurṁḍla (boulder). In some place names komda is also found as a specific. This type of place names are widely found in the Rāyalasīma region and comparatively less in

the Coastal districts like Visakhapatnam, Guntur, Krishna and Nellore. Place names belonging to this group can be divided into three sub-groups. They are:

1. Place names denoting mountains, hills, rocks and mounds.
2. Place names denoting forts.
3. Place names after mountains, hills, rocks and mounds.

Generally, villages bearing names with these generics are found in the proximity of hills and such other elevated places. Place names belonging to this group are found in the Rāyalasīma region is more compared to the rest of the Andhra country and this shows the physical feature of this region.

Place names of this type occur from as early as the 2nd century A.D.⁹ The word giri (hill) is always found as the second part of the place name. Chandragiri one of the place names of this group is interesting. It is suggested that since this place is surrounded by the crescent like (Chandravaṅka or Chandra means crescent in Telugu) hills it came to be known as Chandragiri.

The following are some examples of the place names of this kind. Rāyagiri (Anantapur), Amarēndragiri (Chittoor), Ghanagiri (Kadapa), Pushpagiri (Kadapa), Maṅgalagiri (Guntur), Srīgiri (Kurnool) and Udayagiri (Nellore). The last one was a famous fort during the Vijayanagara period.

Place names with the generic or specific konda (hill) are:

Vurokoṃḍa (Anantapur), Būmukoṃḍa (Chittoor), Beṭṭakoṃḍa (Kadapa), Koṃḍakavūru (Guntur), Bellamikoṃḍa (Kurnool), Koṃḍapalli (Kurnool), Nāgārjunikoṃḍa (Kurnool) and Palakṃḍa (Visakhapatnam).

The following are some examples of the place names which denote an elevated place (dinna, mitta):

Attiralādinna (Anantapur), Jāmbuladinna (Anantapur), Balapanūru (Kadapa), Kallerakoṃḍla (Kadapa), Namḍidinne (Kadapa), Oṃṭimittā (Kadapa), Turimiladinna (Kadapa), Peyyalameṭṭa (Guntur), Gonguladinna (Kurnool) and Kalucherulu (Kurnool).

In the case of the village Balapanuru the specific part Balapa, probably indicates soap stone with which slate pencils are made in India. The location of all the above place names except Peyyalameṭṭa is in the Rāyalasīma region. Here it may be noted that the major part of Rāyalasīma is rocky area and the influence of this physical feature is well reflected in the place names of this region.

Place names after forts (Kōṭa or Durga):

In this group kōṭa and durga are found as the second part of the place name. Place names denoting the fort are less in number. Place names of this kind are found in all the four districts of the Rāyalasīma region, Visakhapatnam, West Godavari and Krishna Districts. The following are some examples of this kind.

Nasanakōṭa (Anantapur), Rāmagiridurgam (Chittoor), Gharṃḍikōṭa (Kadapa), Rāyadurga (Kadapa), Vinnakōṭa (Krishna), Dharanikōṭa (Kurnool) and Lakkavarapūkoṭa (Visakhapatnam).

Here it may be noted that kōṭa also means a defense wall or a compound wall. In place names like Vinnakōṭa which are not known to be forts at any time the term kota is perhaps to be understood in this sense. It is probable that such villages had a defense wall around them.

III. Place names denoting water resources:

There are very few place names whose specifics indicate water resources. It may be recalled that many place names have different generics denoting water resources like samudra, cheruvu, rēvu, kuṁṭa, madugu, sāgaram, kaluva. However, such place names are discussed under generics and hence they are not dealt with here. Place names belonging to this group are found in the districts of Rāyalasīma region, Visakhapatnam, Krishna and Guntur districts. The following are a few place names whose specifics denote water resources.

Ēṭividu (Anantapur), Vōgunūtulapalle (Kadapa) and Paṁchadārapura (Visakhapatnam).

In this place names ēṭi (of eru), dhārla (dhara, flow), nūṭula (of wells) are indication of water resources.

IV. Place names denoting flora :

Place names belonging to this group can be divided into the following subgroups.

1. Places named after trees and plants.
2. Places named after flowers and gardens.
3. Places named after grains and fruits.

Place names after trees and plants:

The following names of the trees and plants are found as specifics in the place names. Chimṭa (tamarind), gānuga (cypress), mārēdu (bill), tāṭi (palmyrah), taṁgeda (avaram or senna). Place names of this group occur with the generics like, pūdi, pēṭa, kuṁṭla, ūru, pādu, palli and parti. In this group place names after chimta and ganuga are more common. Place names

after the tree gānuga are widely found in the Rāyalasīma region. Place names after chimta are found in West Godavari, Guntur and Kurnool districts.

Examples of the place names after trees and plants are:

Kanugānupalli (Anantapur), Mārēḍumanipalli (Anantapur), Tāḍiparti (Anantapur), Gānugulapāḍu (Kadapa), Chīmṭalapūṁḍi (Guntur), Chīmṭtakurṁṭa (Kurnool), Chīmṭalapēṭa (West Godavari) and Tamṅēḍa (Guntur).

Here it may be noted that the place name Tamṅēḍa is found without any generic.

Place names after flowers and gardens:

Place names after flowers are four in number. Among these four names Pushpagiri (Pushpa-flower) is one which denotes flower in general. Flowers like kaluva (water lily), mogali (mangrove), ponna (laurel), are found in the specific part of the place name.

Moglidodḍi (Chittoor), Pushpagiri (Kadapa) Ponnatōṭa (Guntur), Kaluvapalli (Visakhapatnam). Place names after garden are Tōṭagurṁṭa (Guntur), Tōṭapalli (Guntur) and Nandanavana (West Godavari). Here it may be noted that Nandanavanam denotes celestial garden.

Place names after grains, fruits and vegetables :

There are six place names representing the grains. Place names after grains are jonnalu (millets), nuvvulu (gingely), sajjalu (pearl millet), rāgi (ragi), vari (paddy). Two fruits which have contributed their names to the places are māmidu (mango) and nimma (lemon). There is a place name having the name of the vegetable vamkaya (brinjal) in its specific part. There is one place

name Dhānyavāṭi (dhānya-grain) representing grains in general. The following are some examples of the place names after grains, fruits and vegetables.

Sajjaladīna (Anantapur), Jonnāvaram (Kadapa), Nimmalūru (Kadapa), Nuvusalapāḍu (Kadapa), Pōrumāmilla (Kadapa), Varikuṁṭa (Kadapa), Dhānyavāṭi (Guntur), Ravipāḍu (Guntur), Varikāyalapāḍu (Guntur), Māmidi (Kurnool), Māmidimaḍugu (Nellore).

There are two place names Ākudōṭa¹⁰ (Anantapur) and Ākumalla (Kurnool) in which āku stands for the leaf vegetable called tōtakūra in Telugu.

Among the four place names denoting the fruits, māmidi is one which is without generic. In the place names the general term for grains dhānya is found in inscriptions as early as the 5th century. Grains like lonna and vari are also found with place names in the pre-14th century inscriptions. Similarly the fruit māmidi and the vegetable varikāya are also found in the pre-14th century inscriptions.

V. Place names denoting fauna :

Place names belonging to this group are divided into five sub-groups. They are as follows

1. Wild animals
2. Domestic animals
3. Birds and insects
4. Reptiles
5. Fish

Place names after wild animals :

Of the wild animals only tiger is found associated with place names. Three place names are found after tiger. In all three place names the word puli¹¹ (tiger) is found in the specific part of the place name. This type of place names are also seen in the inscriptions of the pre-14th century. The following are the three place names after puli.

Puliyūru - grāma (Chittoor), Pulivindala (Kadapa) and Pulināḍu (Chittoor)

Place names after domestic animals:

In this group there is one place name Godlavidu, in which the specific godlu denotes cattle (in general), āla (āvulu-cows), eddu, edlu (oxen), gāḍida (donkey), gorṛe (sheep), enumu (buffalo) are the four animals which are found associated with the place names. Among the above four āla, eddu, gāḍida, enumu are found in the pre-14th century inscriptions also. Place names of this type have the generics like pura, ūru, para, cheruvu, pāḍu.

The following are the examples of this type.

Gāḍidepara (Anantapur), Yanamalachintala (Kadapa), Alamūru (Kurnool), Āvulapalle (Kurnool), Gorripāḍu (Kurnool), Alakumittapura (prakasam) and Eḍḍalāmka (Guntur).

Place name after birds and insects:

In this group two types of birds, chilaka (parrot) and kāki (crow) and two types of insects chīma (ant), miduta (locust) contributed their names to the places. Among the above birds and insects the bird chilaka only is found as a generic of the place names of the pre-14th century inscriptions.

4. Place name after reptiles:

Naga, Kalamu (snake) and mosali (crocodile) are the three reptiles which contributed their names to the places. Among these naga and mosali are also found as the specific part of the place names in the inscriptions of the pre-14th century. There are five place names of this type. They are:

Mosalimaḍugu (Anantapur), Kāleśwaram (Guntur), Nāgulūti (Kurnool), Nāgulavaram (Prakasam) and Nāgulacheruvu (Guntur).

In this context, it may be noted that these places may point to the practice of worshipping the nagas which is an ancient one in the Andhra Country.

Place names after sacred cities and rivers :

There are six place names after the famous holy cities. This practice (naming the places after holy cities) was in vogue even before the 14th century.

Kamchi in the Chittoor district and Kamchisamudra in the Anantapur district are named after the holy place Kamichipuram in Tamilnadu.

Madhurapuram in the Anantapur district was probably after Mathura, an ancient city and birth place of the Lord Krishna.

Srisailem in the Chittoor district was named after the Saiva Centre Srisailem in Kurnool district.

Varanasi in the Kurnool district was named after the sacred city Varanasi in Uttar Pradesh.

Kaverisamudram in the Anantapur district was named after the river Kaveri following through Karnataka and Tamil Nadu.

There are some place names in which the specific part is Ganga. In such instances the place might have been named after either the holy river Ganga or more possibly the folk goddess Gamamma.

It is obvious that the motive behind naming a place after religions or holy places is to attribute the importance and sanction of those religious cities or town to small and unimportant places.

VII. Places named after divine beings :

Place names of this type are divided into five groups They are:

1. Place names after gods
2. Place names after goddesses
3. Place names after Epic Heroes
4. Place names after Auspiciousness
5. Place names after Sages and Priests

Place names after gods :

It must be noted that some of the place names belonging to this group could have been the names of persons who bore the names of gods. Eg. Hariharapuram may have been named so after the composite form of Vishnu and Shiva or Vijayanagara king Harihara. Narayanapuram, Ramapuram are some other examples.

According to S.S. Ramachandramurthy "Of the place names belonging to this group (i.e. the Places named after deified persons) Varadhamanapura (Visakhapatnam), which might have been named after Vardhamana Mahavira, the 24th Jaina Trithankara, seems to be the earliest as it is found mentioned in an inscription assignable to about the 5th century. A.D.

In the present study it is found that Śiva is represented by the place names with various names like Bhairava, Sāramga and Trilochana. Ganapati, Hanumata, Muruga, Indra and Venkatesa are found represented by one place name each. The deity Ganapati is not found mentioned in the place names of the pre-14th century inscriptions.

The following are the examples of the place names after Gods.

Bhairasamudram (Anantapur), Gaṇapathihalli (Anantapur), Hanumantana-halli (Anantapur), Madhusūdhanapura, Rāmāpuram (Anantapur), Śivanasamudram (Anantapur), Virūpākshapura (Anantapur), Murugamamgalam (Chittoor), Rāmagiridurgam (Chittoor), Śivapuram (Chittoor, Veṅkaṭādrisamudrm (Chittoor), Hariharapuram (Kadapa), Trilōchanapuram (Kadapa) Gōpīnatha-paṭnam (Guntur), Saraṁgapalli (Guntur), Mallikārajunipalle (Kurnool), Vīrupasamudra (Kurnool) and Vīthālāpuram (Kurnool).

From the above list it is clear that majority of the place names are after Śiva. There are some place names representing the symbol of Śiva i.e. Liṁga, eg. Liṁgāṁdina, Liṁgāpuram (Kurnool).

Place names after Goddesses:

Only two place names seem to be after the names of the Goddesses Durga and Lakshmi and one after Saptmātrikās. They are Lakshmiśamudra (Anantapur), Kanyalūru (Saptāmatrikalu, Kadapa) and Duggirāla (Durga, Krishna). Place names after the goddess Durga are also found in the pre-14th century inscriptions.

There is one place name which denotes God in general and that is Vēlpucherla (Kadapa). This type of place names are also found in the inscriptions of the pre-14th century.

Place names after Epic Heros:

In this group are included the place names after the Epic heros like Bharata, Bhīma and the Pāṁchālī. In the pre-14th century inscriptions Epic Heros like Ariuna and Drona are found in association with place names.

Examples of the place names of this group are:

Bhīmaṅḍam (Kadapa), Bharatapūṇḍi (Guntur) and Pāṁchālapuram (Probably named after Draupadi) (Guntur).

Place names denoting Auspiciousness :

There are four place names of this group. They are:

Dharmavaram (Ananthapur), Amṛitalūru (Guntur), Maṁgalagiri (Guntur), Muktiśvaram (West Godavari).

There is a place name sankrānthipāḍu. Makara Sankrānti is celebrated as a festival in the month of January all over the Andhra Dēśa and it is possible that the village was re-established on that day and hence was given the name Sankrānthipāḍu. The words like dharma and mukti are found connected with the place names of the pre-14th century inscriptions also. Place names after sages and priests:

The following are the place names after sages and priests. Srikānthapura was the surname of Bitraguṅṭa (Nellore) and it was named after Srikānthanatha the King's (Samgama-II) spiritual preceptor and the Śaiva Philosopher, Srikānthanatha.

Vyasasamudra (Kadapa) was named after Vyasatirtha or Vyasaṛaya, the 12th in the apostolic descent from Madhavacharya and a disciple of Brahamanyatirtha to whom the grant was made.

Place names denoting colour :

Place names belonging to this group are after the colours like *nalla* (black), *tella* (white), *yeṛṛa* (red). Among these colours place names denoting the red colour are more in number. It is possible that some place names might have been thus named due to the colour of the soil. The following are some examples of the place names of this group.

Yaraguḍi (Anantapur) Yaradoḍḍi (Chittoor), Nallamballi (Kadapa), Tellapāḍu (Kadapa) Yaraguḍipāḍu (Kadapa) Nallapāḍu (Guntur), Tellabōḍu (Kurnool) and Yarakoṁḍa (Kurnool).

IX. Place names denoting different communities:

The collected data shows that atleast 11 communities contributed their names to places. They are boya, brahmana, eraka, golla, goraga (Saiva mendicants), kamma, komati, racha (ju) setti, tammadi (non_brahmana - Saiva priests) and velama. The following are some examples of the place names denoting communities.

Bōyalakuṅṭa (Kadapa), Bōyīnapalli (Kadapa), Brāhmaṇapalli (Kadapa), Golladīnēpalli (Kadapa), Kōmaṭinūtula (Kadapa), Rāchaviḍu (Kadapa), Tammaḍi (Kadapa), Erakalapūṇḍi (Guntur), Velumapalli (Guntur), Goragipūṇḍi (Kurnool), Meḍiṣeṭṭipalli (Kurnool) and Velamapura (West Godavari).

X. Place names after Individuals:

The place names belonging to this group are of significance for local history. However, it must be noted that in a number of instances nothing is known regarding the persons after whom the places are named. It is also probable that some places of this group were named after the earliest dweller or the persons responsible for the formation of the village.

There are some place names which contain words like rāju, reddi, nāyani in the second part of the specific of the personal name which indicates the community of the persons after whom the place is named. It is interesting to note that in most of the instances the person who contributed their names belonged to the fourth community. It is possible that people of this community brought lands under cultivation for the first time and established villages. Thus the place names of this group are of considerable significance.

Beginayainipalli (Anantapur) Bētapali (Anantapur), Bommireḍḍipalli (Anantapur), Gaṅgirḍḍipalle (Anantapur), Mōḍireḍḍipalle (Anantapur), Maddināyanipālem (Chittoor), Madanapalle (Chittoor), Vōbillireḍḍipalli (Kadapa) and Ākurājupalli (Guntur), Narasārāopēṭ (Guntur), Yellamaṅḍa (Guntur).

XI. Miscellaneous place names:

In this category four different groups of place names and examples are given.

Place names after food items:

Four food items viz., bella (jaggery), gaṅḡi (gruel), uppu (salt), pappu (pulses in general) contributed their names to the places. Among the above said food items uppu is the only item found associated with place names in the pre-14th century inscriptions. Pālu (milk) is another food item which occurred in the pre-14th century inscriptions. The following are some examples of the place names after food items.

Gaṅḡikuṅṭa (Kadapa), Pappūru (Kadapa), Bellaḥkoṅḍa (Kurnool) and Uppalūru (Kurnool).

Place names indicating the size of the place :

Place names belonging to this group have the specifics like pedda, penu, periva, which mean big and chinna, chitti, pina, which means small. The following are some examples of the place names indicating the size of the place.

Big : Pedabali (Chittoor), Pedavuḍumānu (Kadapa), Pedapappūru (Kadapa) and Pedagani (Visakhapatnam).

Small : Pinavaḍukūru (Anantapur) Pinasiṅgama (Chittoor), Chinaguruvalūru (Kadapa), Pinapāḍu (Guntur), Chinnakomerla (Kurnool) and Chitṭela (Kurnool). Place names indicating location and direction:

There are only four names indicating their location and only three indicating the direction. In these place names the word of direction is the specific part of the place name. The directions are kilu-east, melu-west and uttara-north.

The place names of this type are as follows :

Kulupalli (Chittoor), Mēllupalli, (Chittoor) Uttarapalli (Visakhapatnam) (it is however possible that Uttara in this place name indicates the star uttara). The words kilu and melu are derivatives of Tamil kil and mēl and they occur in the Chittoor district which borders Tamil Nadu.

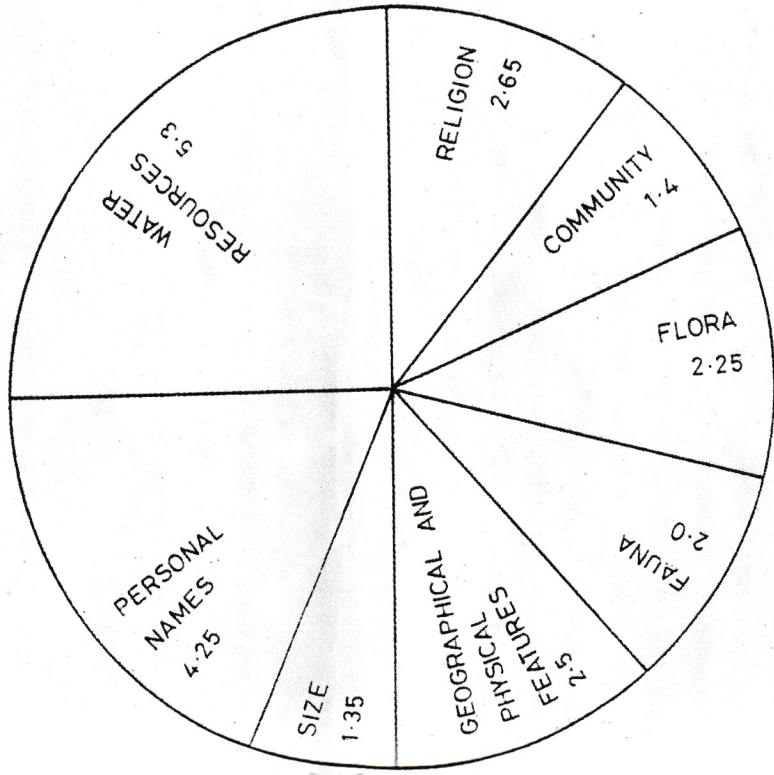
Place names indicating the location are Kaḍapa (Kaḍapa or Kaḍapa) door steps (Kadapa), Kōnsamudra (kona - corner, Kurnool).

Conclusion:

Of the 2000 inscriptional place names taken up for the present study 5.3% owe their names to the water resources. This

is followed by the place name after the personal names with 4.25%. Religion contributed to 2.65% of the place names. 1.4% of the place names was after ethnic groups while places named after flora and fauna are 2.25 & 2% respectively. Place names denoting geographical and physical features form 2.5% while 1.35% of the place names denote the size of the place.

Fig 1 : Distribution of Place Names based on Cultural Study
(Percentage in relation to the total number of place names)



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Dr. E. SOBHAN BABU

Irrigation as a Social Enterprise in the Community life of Medieval Andhra

Water is the essence of Nature. Without water the living things cannot survive and the world cannot exist. The qualities of water and its essential nature are recognized since ancient times. Indian Literature refers to the precious nature of water at several instances. In the the *Atharvaveda* importance of water is described thus:

"Water is good, water indeed is fatness...."

May the strong rain of those who scatter sweetness

Come helpful unto me with breath and vigour. Here,

O ye waters in your heart. Here is your calf, ye holiness,

Flow here, just here, O mighty streams whither I now

Am leading you."¹

The vital activity of water in the natural phenomena is well recognized in India. The Hindus attached divinity to water and called it 'Ganga' and 'Yamuna'. Varuna is the god of rain and

