CHAPTER - IV
EVOLUTION, ORIGIN AND DISTRIBUTION OF RURAL SETTLEMENTS IN JALNA DISTRICT

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CHAPTER - IV
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RURAL SETTLEMENTS IN JALNA DISTRICT

4.1 Introduction:

In the last chapter we are studies on location and boundaries geology Historical background, physiographic, drainage, soils natural vegetation x population structure literacy density of population in the study region Now in their chapter we are studied on introduction geographical and cultural background, archeological finds and settlements, origin of rural settlements in stone age, Aryan colonization, settlements of Buddhist period, The India culture Relation settlements in medical period, settlements in Muslim period, settlements in Maratha period settlements in British period settlements in post independence period place name of rural settlements, Distribution of settlements etc. also studied.

4.2 Geographic and cultural Background

With in any geographic territory men in group with a particular form of social organization and a particular level of technology. Express a distinctive way of life. Each region has its own geographical personality which influence the Evolution and growth of human settlements while categorizing culture, Julian Hayley produced a model consisting of three components i.e. Mentifacts sociofacts and artifacts. The first includes religion language magic and folklore artistic traditions, the second includes those aspects of culture relating to like between individuals and groups. At the individual level they include family
structure and child rearing and at the group levels they include political and educational systems. The third includes those aspects of culture relating to the groups links with its material environment. The origin and development sequence of human culture exhibit four distinct technical stages.

1. Food gathering and hunting cultures.
2. Herding Cultures
3. Agricultural Cultures and
4. Urban Cultures.

These are linked by the three processes of human activity namely the domestication of animals. The permanent cultivation of croplands and trading of goods. Settlements were, however the prerequisites for agricultural as well as urban cultures. A careful enquiry into the origin of rural settlement is essential to understand its present cultural background it is very difficult to understand the presents structure of the rural settlements.

The inventory about the origin of rural settlement is necessary because the present structure and character of rural settlements cannot be comprehended with knowing its complex cultural background which began with its origin.\(^1\) early habitation consisted of groups of families at one.

Place in the form of villages. This process encouraged separate demarcation fields and developed a sense of wall integrated community life comprising several families.\(^2\) The process of settings cleared thick jungles resulting into the greatest danger for rural settlements not only
from the plundering heard of tribes but also from furious wild animals. Relatively high sites fertile agricultural lands and adequate water supply motivated the people to live together. The villages were unplanned with poor transport facilities. However, it is remarkable that river transport caused the people to settle down very to river courses. Thus settlements with emergence of permanent agriculture and security of life an ancient time settlements also originated around an Ashrama or the center of learning at the abodes or hermit numerous other rural settlements also originated around the centers of religious importance such as those around the temples or mosques. Varnas by awastha also led to the division of villages into different classes of inhabitants. The varnas in the beginning were a many festation of profession based. Thus professional settlements came existence. Around the fringe areas of the central settlements satellite settlements or tolas developed occupied by the number of one group having the same professions. At many places professional villages existed which provided agricultural tools and implements to the neighboring village farmers. Gradually this led to the division of 'varnas' in to caste. The lower caste people settled in separate tolas or sub-villages leading to the origin of cluster and hamlet type of settlements.

4.3 Archaeological Finds and settlements

According to pittard "India was never an uninhabing" land over which a flood of comparatively late civilizations was to flow the first races to occupy it.³ Archaeologically the whole of India except the tinnevelly district of Taminadu Kerala in the extreme south-west and sindh in the west produces evidences of the occupancy by the early man.
It is assumed that densely settled parts during the Stone Age were in areas.

Like sisunia hills in Bankura district (west Bengal) lalitpur (Jhansi) Nagpur and Chittorgarh (Rajasthan) padhamali, mehsana district (Gujrat) and Nasik and Nevasa in Nasik and Ahemadnagar districts respectively in Maharashtra. Sankalia. Rightly observes that the early man lived all along the baths as rivers which then flowed in very wide beds high attitude. Like kayathans people at Nagda typically malwa, had houses built with mud bricks and some sort of fortifications'

The pre Harappan and Harappan sites of settlements have also been observed in Bhimbeta and Dangewada near Ujjan by v.s. vakankar. In ladakh by Sharma et.al. prabhas pattan. Inamagaon. In pune Maharashtra, chechar in vaishali. mehahsana in Gujrat. Ropar in Punjab. and sherpur. near Ganganagar in Rajasthan. It seems that the wide sweet of the vedic and Harappan cultures extends beyond the Indian land mass. The influence did not end in Indonesia or Indo-china as commonly presumed but made itself feet in latin America. There is interesting evidence of close ties between the Vedic and Indus valley civilization and the Maya civilization of Mexico.

4.4 Origin of Rural Settlements in Stone Age

The origin of human settlement from old age one has to take into account the mythological literature, archaeological excavation travel accounts of different people and historical legends. Ancient Indian literature is so varied. And plentiful that it is very difficult to take the entire survey of this source. In the Paleolithic period man in Maharashtra was savage who lived in the drift of river or lakes. He ate roots fruits
nests and flesh. He used various kinds of implements like ayes, arrows, spears. He was a mighty hunter and moving from one place to another in search of food. Archaeological evidences clearly show that the early stone-age settlements must have been in the Jalna district. Availability of drinking water and fertile land seems to be the fundamental factor to locate the settlements along the banks of river Godavari and purna. The people living in this part during Neolithic period were gonds, Bhils, katkari, and Thakurs community are still in existence in western part of Bhokardan taluka in the Girza basin.

The peoples were driven to hills and forest by latter invaders. This period is followed by the age of metals. Copper and Bronze were used for tools and weapons. Aryans invaded the region and established firmly in the river valley at about 700 BC. According to shri R.G. Bhandarkar (1965) the Aryans have firmly established in this region during 350 BC. The literature referred to the Rigvedas. Upnishadas and sutras indicate the site and situation of the settlements and the economic conditions of the Aryans. Samarth Ramdas swami and Dhayashawar mawali and several other sages have established their mintages along the bank of river Godavari. Rakshash Bhawan, Apegaon, temple shows the evidence of Aryan settlements the Godavari basin.

4.5 Aryan Colonization:

The soviet scholars trace the origin place of Aryans Asia. According to Dube the history of the Aryan settlements is a matter of controversy but the consensus of opinion is in favor of their migration from central Asia to India. There was a great tussles between the Aryans and indigenous people. The latter were subjugated and their culture and
civilization obliterated or absorbed. The subjugated pre-Aryan settlers were, therefore called Anarya, Dasa and kaivarta etc. In the vaidika and subsequent literature. According to vedic literature. With a span of at least a thousands years there was a gradual extension of Aryan kingdoms from the north-northwest to the east from Punjab across Uttarpradesh into Bihar and then a gradual migration across saurashtra and Madhypradesh to Vidharba, the south-Andhara, Karnataka, kerala does not figure at such in this political and cultural diffusion. The puranas and the epics product of Iron Age i.e. c 700 Bc to 1500 AD speak well about chalcolithic cultures. There are however three views about the colonization of India by Aryans of these the majority view regards them as outsiders while pargiter alone holds the view that Aryans were indigenous to India.

Now we can observe the cultural scenario of historical period on the basis of major cultural periods given below.

**Major Cultural periods**

1. Proto historic period (c 3000 BC to 300 BC)
2. Early Historic period (300 B.C to 400 AD)
3. Medieval or proto-Raj put period (400 AD to 1200 AD)
4. Late medieval or Raj put period (1200 AD to 1857 AD)
5. Post Rajput or British period (1857 AD to 1947 AD)
6. The post independence period (1947 AD onwards)

The foregoing discussion reveals that during the Aryan period (c 1000 BC to 500 BC) The Aryans had nothing to do with the original settlements of not only the middle ganga valley but also a large part of
India. With the advent of the Aryans. The entire region was divided into petty kingdoms comprising numerous villages. Most of the northern part being the meeting ground of several races provided good opportunity for racial admixture not only of proto Australoids and mediterranean but also of Vedic Aryans aboriginal cultural the new Hindu culture with its peculiar caste systems philosophy and religions was evolved later by Aryans in the process of racial assimilation and Hinduization of the aboriginal population. There were six types of human habitation 1) ghosa or gopa (cattle ranch) 2) pali (A small barbarian settlements) 3) durga (fort) 4) grama (village) growing round the durga as its nucleus 5) Kharwat or pattana (town) 6) and nagar (city) the rural community was well-organized and self-sufficient unit the village organization was based on decimal system. The rural society formed groups of 10, 20, 100 and 1000 villages the ruler of each group being called Dargrami satgrami and A dhipati respectivelly. Thus the Rigvedic Aryans were mostly scattered in villages. There were purs occasionally of considerable size and were sometimes made of stone or iron, and sometimes furnished with hundred walls (satbhuj) These 'purs' were rather ramparts for forts than cities and served as places of refuge. Houses small forts and village assembly halls are mentioned as an integral part of a village in the Rigveda. To the post Regvedic period 'Mahagramas' (large village) have also been mentioned.

Epic Period:

Due to pan city of records it is impossible to weave out a detailed net of the evolution of settlements during the Ramayana and Mahabharata period. It is said that shatrughna, youngest brother of lord
Rama expelled the yadavas from eastern malwa and made his son subhau emperor of vidisha as mentioned by kalidas in his work Raghuvansham.\textsuperscript{20}

As there were sixteen large principalities during the Ramayan period they were well-in habited according to the suitable environmental conditions. The pattern remained almost the same during the Mahabharata period. The tribal areas mostly under a system of confederacy existed side by side. Though no definite rural structure is on record it appears to be certain that the a grarian landscape main tainted the continuity of Aryan settlements in grams (village) to feed the warriors cultivators and a host of other members living under the Arayanized social order. But the Mahabharata war resulted into disaster and kingdoms were annihilated and vanquished.

4.6 Settlements of Buddhist Period (c 500 BC to 325 BC)

The curtain rises. Again from the early Buddhist time when we hear about flourishing cultural centers cities of Kausambi, Kashi, Patliputra, Ujjain, Vidisha etc. The Raj puts while leaving the Saraswati valley and Ganga-Jamana, Doob, settled near kausambi and brought with them the sacred name of saraswati though deserted and left over during later geographical period and could not detach it from Ganga-Jamuna hence Prayag or Prathisthapur (Jhansi) as cultural central at the confluence of the three rivers the tri-sangam being the symbolic representation of the old culture. As regard rural settlements, villages appear, in those days to have enjoyed a large share of Autonomy under their headman, while class distinctions were not very. Strongly marked. Buildings were mostly of wood. Only forts and palaces were made of
During this period rural settlements palaces were of compact type mainly along the trade routes and in river valleys. Defense from invaders and wild animals played major role for their nucleation. But the aboriginals established homesteads suited to their racial characteristics. In the neighborhood of the inhabited site stood a patch of narrow village grove, a remnant of the primeval forest and beyond this was the wide expanse of cropped land usually comprising millet fields. Each village had invariability a common pasture land for the cattle and also a considerable stretch of jungle to provide wood for building and fuel, perhaps owned in common by village community. The entire village was enclosed by fence of bush but the individual fields were not enclosed.

4.7 Settlements in medieval period (325 BC to 800 AD)

Under the Sunga rule a survival of Brahmanism took place and Buddhism began to lose the paramount position it had acquired during Ashok's period. This period was marked by the erection of temples around which revolved the rural social system of those days. Religious centers evolved at several places particularly around Kashi, Ujjan, Maheshwar, Mathura etc. with the advent of sakes during the first century B.C. there took place great admixture of races and significant changes occured in the rural occupation on the line of the alien invaders who brought with them a new culture only to be gradually adopted by and assimilated with the early settlers.

During this period the villages and townships were autonimous. The regional human occupation suffered a loss since the Scythian victory in A.D. 78 and cultural changes in the rural landscape followed the
political ups and downs in the north under sukas and in western Narmada valley area under Kalchuri kings.

The maurya\'n Empire in the Deccan was followed by the rules of Satvahans having their capital at "Prathisthan" i.e. at present "Paithan". During this period Maharashtra was divided into different parts. The Satvahans King (235 BC to 225 AD) have left many inscriptions in 'Prakrit'. The Hdla in 'Gatha' 'Saptashti' has described the rural cultural landscape of this region. As regards to the religious condition of the people. Both Hinduism and Buddhism flourished side by side. The Satvahanas Kings have a typical administrative form in which the whole empire was divided into "Janapadas" and "Aharas". A Janpada consisted of a number of Aharas. An Ahava was divided into number of "Gramas". Gramika was the incharge of "Grama". The term "Nigama" means a market place. Gramas were small rural settlements. According to Prof. Dubre will the entire Deccan was ruled by Vaktukas (Mahajan 1970). They have ruled this part during 250 AD to 525 AD.

In the Deccan chalukya were dominant during 600 AD to 750 AD. They constructed several temples and developed trade and the art of architecture flourished during this period. Rashtra kulas ruled Deccan from 753 AD to 795 AD. They have developed several caves and temples during this period village administration was carried out by the headman of the village human life was well settled in the fertile area of the river valleys and most of the villages were fortified. A brief review of the socio-economic and political conditions prevailing in ancient period helps us to understand the regional character of the area. In the Godavari basin, Apegaon, Shahagad, Jam Samarth, Magrule Ashti,
Kedarkheda, Rajur, Bhokardan, Dhawada were the important settlements during the ancient period. It is also interesting to note that some of the place names were related to metal such as Sonak Pimpalgaon (Gold) Lonar Bhayagaon (Iron) Chandanzira (silver). Village Toka seems to have been in existence during 550 AD to 650 AD i.e. Chalykya period it has enjoyed confluence site of Godavari the main perennial rivers of Maharashtra plateau.

4.8 Settlements in Muslims period (800 AD to 1605 AD)

This was the period of independent principalities of Rajputs showing alliances and dissensions of these clans. From the Eighth to the tenth century by a gradual process of evolution very imperfectly understood as yet these tribes became Brahmanized and adopted pedigrees. Which connected them with the Hindu pantheon. Probably developing finally into the Rajput Claus. This was the period of healthy horizontal expansion of settlements most of the fertile and cleared tracts were occupied by these clans.

After the conquest of Yadavas in 1318 AD a Muslim Dynasty had ruled the area. The Bahamani Sultans ruled the region up to 1490 AD. They constructed several forts and region up to 1490 AD. They constructed several forts and developed several trade centers. It was during the region of Akbar (1556-1605) that peace and stability were established of Clan settlements were later crystallized. Moghals built mosques at several places. Very few settlements were developed during the period and some old settlements. In the moghal period the collection of revenue was made by an Amidar or by Subhedar. The area was divided in many Sub has for the purpose of collection of revenues. Some
of the places were developed as administrative headquarters and few as trade centers. Islamic rule stamped its impression on a sizable scale than any other pre-historic or historic rule on rural settlements in Jalna District. Muslim place names are comparatively more towards the source region of the Jalna district.

**Settlement during Islamic period**

**Table 4.1**

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Name of Taluka</th>
<th>Name of the Settlements</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Jalna</td>
<td>Eslamwadi, Bhathan B., Pokhari Babar</td>
</tr>
<tr>
<td>2</td>
<td>Bhokardan</td>
<td>Ebrahimpur, Fattepur, Nasirabad</td>
</tr>
<tr>
<td>3</td>
<td>Jaffarabad</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Partur</td>
<td>Firojabad, Usmanpur</td>
</tr>
<tr>
<td>5</td>
<td>Mantha</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>Ghansawangi</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
<td>Ambad</td>
<td>Bhathan Khurd</td>
</tr>
<tr>
<td>8</td>
<td>Badnapur</td>
<td>Saigao</td>
</tr>
</tbody>
</table>

**4.9 Settlements in Maratha period (1605-1947)**

Throughout the period function played a strong role and the groups which were quite dissimilar in ethnic origins tended to unite under its influence to continue the age-old organization of village communities. The settlements forms could not be changed before the arrival of the British because of the lack of peace and security. Most of the big villages during this period were surrounded by trench or canal in plains. Walled or built round fortress on plateau. Forests and woodlands formed boundaries between villages and more commonly between clan
areas of different local chiefs. The process of making the 'Pargahas' More symmetrical, started under the later Muslims was continued under the British rule.

By 1811 AD the British rule brought peace and security and several states were formed under Muslim and Rajput rulers. Population increased and more land was brought under plough through deforestation. New villages were established and hamlets increased. The state chiefs divided their territories among Jagirdars most of their Kith and Kin and rural settlements expanded in the far off areas of forests. With the development of means of transport and communication, technical advance organized tenure system. Security of life in rural areas. Spatial expansion of old habituations and urbanization of old agglomeration in the form of administrative centers was the outcome.

After the Muslim period there is Nizamshahi ruled in the Marathwada region Nizam of Hyderabad was a king of Nizam. He ruled on Marathwada region and Marathwada was joined in Maharashtra in 1957.

In Maratha period Chattrapati Shivaji Maharaj established "Balutedari" systems in the villages, which made the rural settlements self-sufficient. During this period it is observed that several periodic market places and fairs were developed which had given rise to new settlements in the area. Most of the fairs were arranged in the winter and summer seasons so that the road and cart tracks could be used for the movements of goods and people. All these social and economic conditions were responsible for the development of several new settlements in the study region.
4.10 Settlements in British period (1700 AD to 1947 AD)

Though most of the northern plains were less affected yet anarchy was rampant during the eighteen\textsuperscript{th} century, not merely in political affairs but also in social and cultural matters. The Maratha invasions internecine warfare incursions of Pindaris and thugs in central India retarded the development of rural settlements. Might was right everywhere Rajputs still capturing weaker states of territories.\textsuperscript{27} Cultivators being confiscated of their properties be it cash or kind and aboriginals either playing the part of predatory tribes.\textsuperscript{28} or sharing the fate of other inhabitants. There occurred changes in ethnic structure due to immigration in many parts.

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4.11 Settlements in Post independence period

After the Independence (1947) the main guiding principle of the Indian government was to transform India's rural life. Improvement of technology development of irrigation facilities means of transportation and communication, green revolution, education and growth of population brought several changes in rural life of our country. The Jalna district has also experienced these changes and several new places have emerged during this period. No doubt these new settlements are the parts of the old settlements. The old large size settlements have been bifurcated into various new settlements and dispersion took place particularly in the lower part of the district Geographers describe that the settlements are visible expression of the relative importance attached to different aspects of life and the varying ways of perceiving reality. These are the physical expression of the genre de vie man makes choice to make space according to his cultural values, so variation in habitations in response to environment stimuli the consciously or unconsciously through settlements relates, himself and his way of life to the prevailing environment. Thus settlements become physical embodiments of an ideal environment. Concluding the salient features of the origin of the rural settlements in the Jalna district through different historical periods most of the settlements have developed on the riverbanks. Some of them have developed as the places of religious or administrative importance while some of them have developed as the places of strategic importance. During the modern period many settlements have developed on transport routes as market places or rural service centers.
4.12 Place names of Rural Settlements

Like living beings rural settlements are also identified by some name allotted to them sometimes by inhabitants but sometimes by outsiders or neighbors. The place names as "fossils" of human geography.\textsuperscript{29} Are an accumulation from the past the variety and density of which depend partly upon the density of population and nature of distribution of settlements, partly upon the length of time during which country has been occupied. Processes of settlement and nature of terrain do affect it. Thus three elements namely ecological diversity cultural perceptions and dialectical wealth interacting combinedly produce variety of place names. Obviously the place name reflect all the five components of the cultural geography i.e. culture, culture area cultural landscape, cultural history and cultural ecology Mitchell.\textsuperscript{30} Has rightly observed that the examination and mapping of the place names themselves will aid in establishing, broadly between region and region and within one region in more detail the date and the sequence of settlements.

The two broad groups in which place names can be divided are -
1) Place names associated with natural environments and 2) Place names associated with cultural elements.

1) The settlements which have place names optimizing various natural origins may further be grouped into

a) Geologic
b) Topographical
c) Hydrographical
d) Vegetational (Flora and Fauna)
A Names like limfjorden, Limhamn and Lima in Dalara (Sweden) show natural influence of Limestone. Calcutta today has Geo-Economic background behind. Its etymology with the Bengali Kali (Sea shells for line burning) and Kata (line ready for slaking) place names after miscellaneous geographical features including various landforms having suffix geographical features including various landforms having suffix garh. Dara (Valley) Ghati (narrow valley) Ghata (Elcarpment) Mal (higher land) Khoh (Cave) and prefix teela (high mound) Khai, mer, dhar associated with place namely indicate hilly nature of the place. A village with plenty of water is named as sagar and where there is scarcity as Nipaniya (without water). A village with more wells is named as Kuwakhedi one on the bank of the river as Ghatkeri. Place names having epithets Kuwa, Kund, Pani and Jhira are concentrated in the Vindhya and Satpuda, hills which have scarcity of water examples being patalpani Jamajhari, Gaukund etc.

Place names after Flora and fauna cover most of the forest covered area on hills and their offshoots or spurs-river basins among the Vindhya hills are spotted with such villages. These villages are after the names of trees flowers and crops etc. and speak about the type of vegetation during occupation Amkheda, Amrohi, Amliya (after mango) Kamalpur (after lotus) Jamanpur (Jamun tree) Kesharganj (after saffron) Neemkheda (after margosa tree) Karela (after a vegetable) etc.32

Other place names after birds and animal are like Kagpur (for crow) Chikali (a bird) Suwakhera (for parrot) Chilpahari (for kite) Sherpur, Sherkheda, Naharkheda (for lion) and Kachawa (for tortise)
similarly domesticated animals like buffelow, bullock, horse, cow, sheep etc have lent their names to villages on plateau and plains.

2) Cultural names:

Many cultural factors separately or jointly are reflected through place names and may easily be correlated with the period and culture, through which they must have evolved. Place names in many instances depict the occupation of the people living in the village. They are also associated with caste elements predominating at present or in the post in a village. Some villages are named after tribes in the district. Religion stands behind many place names Gods and deities have also found their names in many villages. Some villages named after individuals may be rulers important persons or saints.

In many instances depict caste elements, predominating at present or in the post in a village examples being D hobikheda (after washerman) Malikhedi (after gardener) Sunari (after gold smita) Gondkhedi (after gonds) S umesdangi (after dangi) Nankund (for barber) Kachhikheda (after Milkman) etc. Religious stands behind many place names and examples are as fallows. Pontiank (Borheo), is the name for a dangerous spirit. Lhasa means 'spirit world' Bombay after a Goddess (Mumbai Devi) Kanpur after (Kanha) Amritsar meaning the immortal Pond Vindhyachal after Goddess.

In the study region genetic terms suggest the size of settlements i.e. Vadi, Khede, Gaon, nagar, place names do reveal process of settlements by Aryans, Muslims, Marathas and other cultural groups during the various period.
There are many settlements, which could not be put under any of the groups identified as above these names of multifarious origin are grouped under 'miscellaneous' category.

**Table No. 4.2**

**Place names associated with Natural Elements**

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Natural Elements</th>
<th>Place names</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Landforms, plateau valley hill, mal rock etc.</td>
<td>Daregaon, Dagadwadi, Khadakwadi, Khadka, Dongargaon, waghural-Dongargaon. Pathardaualgaon, Khadakwadi, Dongar dabhadi</td>
</tr>
<tr>
<td>2</td>
<td>Water features river streams and their confluences</td>
<td>Talegao, Sagarwadi</td>
</tr>
<tr>
<td>3</td>
<td>Vegetation - Trees flowers, grass crops etc.</td>
<td>Anjerwadi, Tandulwadi, Kunbhafal, Dahifal Keligavan, Chanegaon, Babhulgaon, Borgaon, Pimpalgaon, Nivdung, Limboni, Borranjani, Amba, Rui, Shevga, Bori, Chinckhed, Jamwadi, Fulwadi, Ambewadi, Pimpalwadi, Palskheda, Tebhurni, Mathpimpalgaon kamla.</td>
</tr>
<tr>
<td>4</td>
<td>Animal &amp; Birds</td>
<td>Ghodegaon, Nagewadi, Pimpri Dukri, Manjargaon, Nagpur, Nagzari, Dhamangaon, Masegaon.</td>
</tr>
</tbody>
</table>
### Table No. 4.3
Place names associated with Cultural Environment

<table>
<thead>
<tr>
<th>Sr.No.</th>
<th>Cultural Environment</th>
<th>Place names</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Caste</td>
<td>Brahmankheda, Gavlipokhari, Malegaon, Sindhi, Sindhikalegaon, Kumbhar-Pimpalgaon, Sindhiwadgaon, Kumbhari, Chanbhawadi, Dhangar-Pimpalgaon, Dhangar Pimpri, Koli-Shirasgaon, Brahmanwadi, Shevgabrahman, Naygaon, Brahmi, Pangrigosai, Kothakoli, Molipimpalgaon, Bhilpuri</td>
</tr>
<tr>
<td>4</td>
<td>Size (Genetic Terms)</td>
<td>Golawadi, Rajangaon, Dawargaon, Relgaon, Kosgaon, Malkapur, Rajani, Viregaon, Lonar bhayegaon, Nalewadi, Sawargaon, Yadlapur, Sawarkheda, Khanapur Pistapur, Bhuvan, Incha.</td>
</tr>
<tr>
<td>5</td>
<td>Religion</td>
<td>Eslamwadi, Bhatan, Pokharibabar, Ebrahimpur Fattepur, Firojabad, Usmanpur, Brahmi, Brahmankheda, Sindhikalegaon, Gavlipokhari, Kumbhar-Pimpalgaon, Dhangarpimpri, Chanbhawadi, Kothakoli, Sindiwadgaon, Brahmanwadi, Pangrigosai Naygaon-Brahmi, Jainpur.</td>
</tr>
</tbody>
</table>
## Table 4.4
Tahsil wise distribution of place name

### A) Physical Elements

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Jalna</th>
<th>Jafrabad</th>
<th>Ambad</th>
<th>Ghansawangi</th>
<th>Badnapur</th>
<th>Bhokardan</th>
<th>Partur</th>
<th>Mantha</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Plateau, Valley, Hill Mal, Rock</td>
<td>01</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>6</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>Water features River, Streams, Water, salinity</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>Vegetation Trees, flowers grass crops</td>
<td>4</td>
<td>7</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Animal and birds</td>
<td>3</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td>1</td>
</tr>
</tbody>
</table>

### B) Cultural Environment :

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Jalna</th>
<th>Jafrabad</th>
<th>Ambad</th>
<th>Ghansawangi</th>
<th>Badnapur</th>
<th>Bhokardan</th>
<th>Partur</th>
<th>Malta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Caste</td>
<td>5</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>Gods</td>
<td>7</td>
<td>2</td>
<td>6</td>
<td>5</td>
<td>6</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Ruler Individual</td>
<td>63</td>
<td>48</td>
<td>59</td>
<td>64</td>
<td>32</td>
<td>39</td>
<td>54</td>
</tr>
<tr>
<td>4</td>
<td>Size - Wadi, Khede, Pur, Gaon</td>
<td>60</td>
<td>42</td>
<td>60</td>
<td>40</td>
<td>40</td>
<td>112</td>
<td>28</td>
</tr>
<tr>
<td>5</td>
<td>Religion</td>
<td>4</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>147</td>
<td>101</td>
<td>137</td>
<td>117</td>
<td>92</td>
<td>160</td>
<td>95</td>
<td>114</td>
</tr>
</tbody>
</table>
The above analysis of place named can be considered as a source material for studies in the field of historical geography and indicates the evolution time site and situation of rural settlements in the study region. Etymology of place name study needs more documentary evidences of biological domestication. Archaeology local language, traditions and social custome in the study area it is observed that the place names of rural settlements gives suggestions and hints about the origin of villages. Since they are mostly either associated with physical elements or cultural environment. This etymology of place names gives valuable information to this branch and it may be used to fabricate, elaborate the various aspects of human beings as well as geographical in the past.
REFERENCE:

5. Ibid p-434.
8. 1500 bc culture excavated at veraval Indian Express 18.4.80.
9. “prosperity in pre-historic Maharashtra” The Sunday standard July 30.1978 see also “Excavation Reveal 3500 Year old culture 23rd April 1981- Jorwe culture settlers lived in houses with several Rooms and settlements had definite plans and Layouts.
10. Unique arrow Heads found in Vaishali “Indian Express 6.8.81- Bihar Puravid parishad calls this place to kotigram to the Bddhist.
11. “21 New Harappan sites found in N. Gujrat, Indian Express 30.3.80.
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21. Imperial Gazetteers of India 1908 p-335.
25. The Local Chief in malva formed their territories within the native culture zones of (I) Kanthal with its centre of mandsur (II) Bagar with Banswara (III) Rath of Jhabua (IV) sondhwara of sondhia.

27. Singh R. Y. (1978) the malva Region Rural Habitat system structure and change N. G. J. I. Res. Pub no 20 Anepisode was related by sri udai pal singh.

28. Tantiya Bhilwal defamed for his predatory activities and military forces of Holkar and British could not or hardly mainary law and order.

29. Brunhes J. op. cit. ref no 3 p 579.
