The current trend in historical research is to focus attention on the social, economic and environmental aspects of history which are directly concerned with the progress of human civilization. This is being done through different approaches and the study of the historical and cultural geography and ethnography is one among them. For a proper understanding of the various facets of Human history, such as history of religion, castes, tribes, professions, agriculture, economy, language etc., the study of Historical and Cultural Geography and Ethnography has proved to be very much helpful.

Of the many aspects of cultural history of the Andhra, Historical and Cultural geography as well as ethnography under the Vijayanagara rule is little known. The present work emphasized on the study of place names and personal names. This is nothing but taking away history from the kings and capitals to common men and villages. Through this it will be known how people named themselves and their settlements marking a distinction in the progress of their culture. The analysis of the gotra names, suffixes, surnames, designation provides the gist of beliefs, cultural inclinations and social instincts of the common man. The relationship between geography and history, the meaning of historical geography, cultural geography and cultural ethnography and significance of place names and personal names are discussed.

Chopra, P.N. opinioned that, the physical features of any country determines the habits of its people, their activities in the material and intellectual fields are regulated accordingly. Those born in an area of affluence and prosperity due to the nature’s kindness, could be sluggish and leisurely
in their economic pursuits, yet, the free and quiet life could be conducive to academic exercise and intellectual effort. Those bound down by certain geographical limitations have, no doubt, to struggle hard. They have to be tough and hardy, bold and enterprising; ever trying to overcome physical difficulties. It is therefore, true that climate, fertility of land and rainfall along with physical environment shape the nature of the people living in that area and these features mould their way of life which one might call culture. Thus the cultural study of the people of any country could well be done in the geographical context.¹

Richard Hakluyat (1553 – 1616) exclaimed, long ago, geographic and chronologic are the Sunne and Moone, the right eye and left eye of the beautiful maiden history. Time and space factors give history its correct perspective. The close relationship between history and geography has been well brought out by Kant, that the description according to time is history and according to space is geography. History is narrative, geography is descriptive. Geography and history fill the entire circumference of our perceptions, geography that of space, history that of time.

Since Andhra is in the most important locality, it faced many risks – who occupied Andhra, could take hold of south India easily. That is why the south Indian dynasties like Pallavas, Chalukyas, Cholas, Rastrakuta, the Bahamanis and Vijayanagara were crazy of occupying Andhra and Andhra became the centre of their clashes. Eastern Ghats often with horse shoe bends stood as protective places of forts like Kondavidu, Kondapalli, Gutti, Penukonda, Chandragiri etc., there were many historical cities around the forts. The rivers and mountains divided the Andhra in to a number of separate compartments and helped the growth of political diversity. Hence geography and history bear a very close relationship to each other. Geography is the stage on which the drama of history is enacted.

Geography has many aspects besides the knowledge of the physical forms of the earth’s surface, it has a human perspective. As it is said to be “an analysis of the whole natural equipment of a region or some element of it, in terms of its resources and potentialities, for human use”, such a study provides a solid foundation for cultural or Human Geography².
geography is the study of man and his adjustment to natural environment. The broad sub fields of Human Geography are Population Geography, Urban Geography, Social Geography, Economic Geography, Historical Geography and Cultural Geography.

HISTORICAL, CULTURAL GEOGRAPHY AND ETHNOGRAPHY

Historical Geography is the study of geography based on historical data. It also deals with the territorial divisions that existed during different periods. It reveals the changes in territorial boundaries and administrative divisions on account of frequent political changes. Cultural geography studies the influence of physical environment on the economic activity, society, culture and religion of the people of a region. Cultural ethnography deals with the names of people occurring in the inscriptions of the Andhra, in conjunction with their gotras, religion, caste, profession and designation. Such a study of the cultural information of the people gives an insight into the cultural characteristics of the people.

Significance of the Inscriptional Place Names:

The science which relates to names in all their aspects is called "onamastics". As it is too broad an area of study, conveniently divisions are made like "anthroponomastics", the study of personal names and "toponomastics" or "toponomy", the study of geographical names. For the last few decades due importance has been given to the study of toponomy and historical geography as it correlates human societies with their geographical settings. At first a place-name may sound meaningless or insignificant. But an analysis and critical study of the prefix and suffix that usually constitute a place-name points out not only why and how the particular place is named so, but also reveals the social, economic, religious and geographical conditions that prevailed in that place. Further, the beliefs, superstitions, aesthetic sense of the people and many other aspects of human life are reflected in the place names. Without the information from the study of place names, the subjects like history and linguistics remain partial and incomplete.
Some regions have characteristic place name suffixes and prefixes which are similar. If such areas with similar existent suffixes and prefixes are mapped out, it will be of great help for examining the cultural and ethnographical features of the area in question. For example Krishna and Guntur districts show many place name endings like kurru, parru, pudi, turru etc. These occur rarely in other areas. All these result from the influence of the migrants and immigrants. The study of the place names further leads to a linguistic study. The comparison of the inscriptive place names with their modern equivalents may point out the linguistic reason for the change of the place names and the various elements that go to form the present language and shows about the actual language written and spoken by the people.3a

**Significance of personal names:**

Personal names are often considered insignificant or having the least connotation. But as the study of the personal names proceeds it is increasingly realized that the names stand for the tangible feelings underlying them. The study of personal names gives an interesting glimpse of the culture, the political and social organizations, the religion, the various varnas and castes and the mutual relationship amongst them, it also shows the thoughts and the customs of the inhabitants of the Andhra under the Vijayanagara rule.

The detailed analysis of the personal names in the inscriptions gives an idea of 1) Religious forces prevailing at certain period, 2) The names and their relation to laws on naming; and religion of the people, caste and profession, 3) The probable origin of certain surnames, 4) Administrative machinery of that period through designation or profession of the persons, 5) Titles assumed by the royal personalities and common man, and, 6) The gotras and Vedic sakhas followed by the donors or donee or their parents. If the names of places and persons occurring in the inscription are studied side by side it will be more exhaustive and comprehensive.
HISTORICAL BACKGROUND OF THE VIJAYANAGARA PERIOD

As a background to the study of Historical and Cultural Geography and Ethnography of Andhra under the Vijayanagara rule - Geographical, Administrative, Sociological, Economical and religious background of the Vijayanagara period is narrated in brief.

Geographical Background:

The impact of the geographical conditions on the history and culture of any land or region is of great significance. Generally speaking, the socio-economic structure, ideology and the nature of a particular state is determined by the biophysical and geo cultural nature of that region.

The Vijayanagara kingdom extended between coasts on the East and West, from Telangana in the North to Capecomorin in the South, from Goa to the Northwest and Simhachalam to the Northeast. It consists of Tamil speaking area, Kannada speaking area and Telugu speaking area. Among the Telugu speaking area the Rayalasima formed the core zone and coastal belts formed peripheral zone. Telangana region formed the frontier to Vijayanagara and Bahamani Kingdom.

The study area has an undulating surface dotted with ridges and clusters of rocky hills. Eastern Ghats are the chief hill range in this region. This range is cut at various points and consists of dense forests, peaks of different heights and valleys. The hills are locally known as Veligondalu, Erramala, Nallamala, Pala kondalu, Seshachalam kondalu and Kondapalli in this region. Mallappakonda range is situated in Anantapur district. In addition to this the district is covered with many more hills. The South West part of the district is connected with Mysore plateau.

Various major and minor rivers like the Krishna, the Tungabadhra, the Pennar, the Handri, the Papagnhi, the Kunderu, the Paleru, the Gundlakamma and the Swarnamukhi flow in this tract. Barring the Krishna River, all the rivers are non perennial and purely rain fed.
The average rainfall in the districts of Rayalaseema is so scanty and meager, that it is insufficient to fill the wells, streams, rivulets which in turn is due to the fact that it is only a rain shadow region. While the near by Western Ghats prevent this region, from the benefit of the Southwest monsoon, the Northeast monsoon loses most of its moisture before reaching the Rayalasima districts. The Rayalasima districts also suffer from unfavourable temperature; in fact the strong and high velocity gales blow away the clouds preventing them from raining.

The extensive tropical heat, low level rainfall, absence of any other source of ensuring water and monsoonal fluctuations made irrigation an inevitable means for farming. It is well known from the inscriptions that Vijayanagara rulers excavated many tanks, which were so big in extent that they were often referred to as samudrams.

**Administrative Back Ground:**

The foundation of the empire of Vijayanagara in 1336 is a great event in south India in particular and the history of India in general. It was a movement against the Tugluk authority in the south. The empire of Vijayanagara was founded by Harihara 1, and Bukka, two of five sons of Sangama.

Sangama, the first dynasty of Vijayanagara Empire ruled from 1336 to 1485. The second dynasty Saluva, founded by Saluva Narasimha ruled from 1485 to 1505. The third dynasty Tuluva, ruled from 1505 to 1570 and the fourth dynasty Aravidu, ruled till about the middle of the 17th century but was only a pale shadow of its old glory.

An understanding of the inscriptions, available belonging to the Vijayanagara Empire, can provide a vision on the administrative pattern of Vijayanagara dynasties of Sangama, Saluva, Tuluva and Aravidu in the following way. The Vijayanagara state was a monarchy. The king formed the most important element in the administration. The Vijayanagara kings generally nominated their heirs to avoid succession disputes and to train the future kings in the art of administration. They held charge of one or more provinces. When kings were too young to govern, regents assumed the
responsibility of administration. The council of ministers played an important role in influencing the policy of the government. The details of the administration were attended to by an efficient staff – Rayasam, Karanikam and Mudrakartha were some of the officers connected with the king and the court.

The Vijayanagara Empire was one of the largest known in the history of South India. Naturally such a large empire was divided into many provinces administering its affairs on efficient lines. Provinces were generally known as Rajyas. Since the size of Rajyas depended on historical forces, they were not of equal extent. To distinguish the minor Rajyas from the major ones, the latter were called Maharajyas. A few divisions of the empire appear to have grown around important forts.

The Rajya had its own divisions and subdivisions. But the inscriptions are not helpful in distinguishing the divisions from the subdivisions because their names are not mentioned in any order of sequence. Generally speaking a province in the Tamil country was divided into Kottam. Kottam was further divided into Nadus. But in Karnataka and Andhra region territorial divisions and subdivisions were known by different names.

Amongst the administrative divisions Chavadi, Marjavadi, Valitamu, Venthe, Kottam were the units which were bigger zones than Sima / Nadu. Ex:- Gandikota Sima is a part of Udayagiri Chavadi; Dandluri Sima is a part of Udayagiri Marjavada; Mudanadu is a part of Hastinavati Valita; Uravakonda Sima is a part of Rayadurga Venthe; Pulal Kottam comprised the Augudi Nadu. These are said to be a part of Rajya. Ex: Vepararala Venthe is a part of Rayadurga Rajya. These units may be compared with present day zonal system. Nadu/Sima/Desa/Bhumi/Paya were almost used synonymously. These units may be compared with present divisions of district. Sthala or Magani or Polamu are the subdivisions of Sima. Eg: Duggi-Polamu was a subdivision of Nagarjunakonda Sima. Ratnagiri Sthala was in Agali Sima, Pulleti Magani was in Gutti Sima. These micro regions consist of group of villages.
The terms of administrative divisions sometimes used in a loose way. Eg: Advani Valitha is a part of Hastinavati Valitha. Rodda Nadu was a part of Martur Sima. Chennuri Sima is a part of Mulkinadu Sima. Talla Proddaturi Sima is in Gutti Magani. Chennuri Sima in Mulkinadu Sthala. The reason may be the ignorance of the composers regarding varying cadres in terms of Administration. This can be summed up as follows:

<table>
<thead>
<tr>
<th>Inscriptional Administrative Divisions</th>
<th>Modern Equivalents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajya</td>
<td>States</td>
</tr>
<tr>
<td>Marjavadi, Chavadi, Venthe, Kottam, Valitamu</td>
<td>Zones</td>
</tr>
<tr>
<td>Nadu / Sima / Bhumi / Desa</td>
<td>Districts</td>
</tr>
<tr>
<td>Sthala / Magani / Polamu</td>
<td>Mandals</td>
</tr>
<tr>
<td>Rural / Urban Settlements</td>
<td>Village/Town.</td>
</tr>
</tbody>
</table>

It is clear that each integral region has some micro regions, which in turn include independent settlements.

The practice of changing the names of the villages on the eve of their donation was there before 1336 A.D., itself, but this feature was predominant during the rule of Vijayanagara dynasties. The changed village names end with only Puramu or Samudramu. Eg: Marvapalle as Bukkarayapuram; Agaduru as Venkataraya Samudramu.

**Social Background:**

The social history of the Vijayanagara Empire is of great significance because the rulers of Vijayanagara organised the society on the classical lines. It was the last Hindu kingdom in the history of India in which the kings considered it their duty to protect and promote the traditional order in the society. The Brahmins occupied the most respectable and prominent position in the society. They were priests in the temples, owners of large estates, traders, high officials, commanders and so on. According to B.A. Saletore, the nobles and other high dignitaries, because of their prowess were included
among the Kshatriyas. The Vaisya community as usual played an important role in the economic life of the state by controlling the inland trade. The Sudras cultivated land. Some of the Sudra communities like Balanjas became prominent as traders and some of them were in the army also. Reddis were responsible for the material prosperity of the land. They exercised considerable influence on the Telugu speaking provinces of the empire. Barbers rose in royal estimate along with Dommaras community. There were a number of other lower castes such as Black smiths, Gold smiths, Brass smiths carpenters, Idol makers, Golla, Uppara, Rajaka and Charmakara etc; referred to in the inscriptions.

The inscriptions dealing with the endowment generally contain the imprecatory passages at the end to discourage the people from violating the conditions laid down in the endowments. From the imprecatory passages of the inscriptions of the Vijayanagara empire, it is known that the social status and position held by certain communities such as Uppara, Dommaras, Vetti, Mala, Boya, Barbers, Chandala, Vaddevaru and Gulupuvaru was very low. It has been stipulated in the records that, the persons who misappropriate the grants will be considered to have been born in such low castes. Besides these communities, a few other persons, engaged in the different professions were also considered as occupying a low social status. Epigraphs refer to them as Gurrampattevadu, Godugupattevadu and BhogamVadipallaki Pattevadu.

**Economic Background:**

Agriculture was the chief occupation of the people. Irrigation facilities to the fields were provided. A number of canals and tanks were dug. The kings encouraged peasants to bring new lands under cultivation. As the core region of the Vijayanagara empire i.e. Rayalaseema is considered to be of plateau structure, representing poor resources for the promotion of economic activity in general and agricultural in particular, the inscriptions describe that the peasants raised dry crops only. The words Nela, Chenu, Polamu and so on which appear in the inscriptions are used in the sense of dry land. The Paddy was grown as dry crop in Rayalaseema and it is unhusked rice. The food offerings in temples were made with rice.
The Vijayanagara inscriptions refer to certain crops like Vari (Paddy), Amudamu (Castor oil), Pesalu (Green Gram), Cheruku (Sugarcane), Poka (Areca nut)\(^{32}\); Miriyalu (Black Pepper), Nuvvulu (Sesamum), Ragulu (Nacheny)\(^{33}\); Panasa (Jack)\(^{34}\); Narikela (Coconut), Mamidi (Mango), Usirika (Goose Berry), Velaga (woody fruit), Chinta (Tamarind), Neredu (Blackberry), Tati (Palm Tree), Etha (Todd Tree)\(^ {35}\); Flowers\(^ {36}\): Sugarcane\(^ {37}\) and Jonna (Jowar)\(^ {38}\). Tati Mamidi, Etha, Coconut, Tamarind, Poka have been planted as groves (Topu) in large scale in the vicinity of tanks.

For the running of the state administration, the facilities provided by the rulers specially with regard to greater cultivation and to maintain huge army are necessitated collection of the taxes through all available channels, hence, different kinds of taxes were levied like tax on land, house, tanks, quarrying, loom, fire wood, marriage processions, professionals like panchalas, dommaris, goldsmiths, boyis, barbers, veeramustis, vipravinodins etc.\(^ {39}\)

Since it was a big Empire, the officials of the state had now and then made illegal collections. These were certainly not authorized. When their vexation became unbearable, the people petitioned to the king who not only exempted payment from such taxes but also saw to it that these unauthorized levies were returned to the people who paid them. Such examples are found in god number of inscriptions.\(^ {40}\) Inspite of the high incidence of taxation, the people could afford to pay such levies, thanks to the economically progress condition.

**Religious Background:**

The Religious practices include the construction of temples, donation of lands, cows etc., to Sages, Brahmins, temples and other religious institutions, digging tanks etc., thus, religious practices were used to awaken man to shun the social differences and do the needful by meeting the needs of the hour. The religious practices co-ordinate different groups in different places and times like a string in a garland. Thus religion was said to be the background of any culture.

The Vijayanagara kings established liberal religious traditions. It was during the period of Harihara II, Devaraya II, etc., that Virasaivism gained Royal support. Vira Saivism broke caste barriers and rejected the Vedic
ceremonies and Brahmin supremacy. The Saluva and Tuluva rulers who succeeded had greater leanings towards Srivaishnavism and that sect received greater patronage, not that they ignored the other sects, but they gave greater support to Srivaishnavism. It was the personal religion of Sri Krishnadevaraya, who went to the extent of writing a work Amuktamalyada, dealing with the biography of the Srivaishnava lady saint, Godadevi. He also made it a point to visit the Tirumala hills and offer his prayers to lord Venkatesvara, before and after each of his military expeditions. The inscriptions set at Tirupati and Tirumala show how rich and costly presents were made by him to that temple. Of course, he did not, in any way, disrespect other sects like Saivism. Achyutaraya, in spite of his leanings towards Srivaishnavism, did not over look the efforts for the development of Saivism. The policy of religious tolerance was continued by Sadasiva Raya.

The available inscriptions clearly indicate that both the ruler and the ruled made liberal grants to the temples. Vijayanagara kings gave importance to the construction of Mantapas and other annexes to the temples. There are also instances where temples were newly constructed. Temples and Mathas played an important role in the religious and cultural life of the people. Tax free lands were granted to the temples. Temples provided employment to several people like Priests, Artists, Goldsmiths, Dancers, Poets, etc. Each of them was allotted a piece of land as remuneration for their services. The affairs of the temples were managed by trustees. Thus the temples of Vijayanagara were not merely places of worship, but they served socio-cultural purposes.

REVIEW OF LITERATURE

The studies in Andhra history and culture largely were confined to political history which emphasized various dynasties that ruled Andhra through the ages. The Traditionalist and the Marxist historians who wrote the Andhra history were merely interested either in depicting the history of Andhra from the ruler point of view or from the people point of view.

In recent times, historical researches focus attention on the social, economic and environmental aspects of history, which are directly concerned with the progress of human civilization. This is being done through different
approaches and the study of the historical and cultural geography and ethnography is one among them. Here an attempt is made to give a broad review of literature dealing with the study of place names and personal names in India, Deccan, Andhra Pradesh to know what sort of literature so far is available on the subject and then to identify the gaps in order to carry out the present research.

A) Place Names:

The foremost standard work on geography and place names in India is that of Panini's Astadhyayi. The approach to the analysis of place names adopted by Panini was studied by V.S. Agarwala in his learned article "Geographical data in the Panini's Astadhyayi". After Panini no serious attempts have been made by Indians to study the place names till late 19th century but scholars of Europe made serious attempts to study of place names in late 18th century.

In India the systematic study of place names began very late. In 1879 AD Branfill R.B. studied the place names of Tanjore from etymological and linguistic angles and published a book namely "On the names of places in Tanjore".

Whiteway worked on the place names in Merwar. He examined modern names of Villages, Tanks, Hills, Valleys, and Streams. About fifty percent of the place names in Merwar are after the names of some persons, Castes or Local gods, a few, after the founder of the place. Some of the names refer to the predatory habits, some to the pastoral habits of the people; some names denote the physical peculiarities of the inhabited sites. The reference to Local trees and bushes are very frequent. Besides these, there are names after animals such as tigers, bears etc.

Isac Taylor wrote on the names and their Histories in India. He says that names in India are formed on the same model as in England, the qualifying element coming first. He has separated the place names in two parts, first the name proper being the descriptive element and the second part which is the suffix. In the South of India they are mostly derived from the Dravidian languages, such as Tamil and Kannada; and in the North, from the
Prakrit or Neo-Sanskrit dialects, with intrusive elements from various Sources, Persian, Arabic, Portuguese, and English testifying the successive invasions or conquests of foreign races.

Sunit Kumar Chatteghi in his "Origin and Development of Bengali Language" has shown the importance of the study of place names from linguistic, anthropological and historical points of view and discussed the older place names from the inscriptions found in Bengal and Assam. The names seem to have been sanskritised to a great deal, and in some cases the forms preserved are translations of vernacular names due to a sanskritising tendency e.g. Kālishetra < Kālikā

Krishnapadagosvami has done the study in more detail in his thesis "Place Names of Bengal". He has considered the place names from the inscriptions of Gupta, Pōla, Varman and Sena kings, found in Bengal and Assam, including the studies of the modern names. The geographical distribution of place names has shown, how some times, place names with common suffixes are occurring predominately in one district.

Kakati worked on the "Place and Personal names in the early land grants of Assam." The place names owe their origin to the association with lakes, rivers, trees or some striking characteristics or incidents, plants etc; 'Desya' element is also found in the formation of some of the names.

Paul Whalley systematically examined the "Place Names in united provinces of Agra and Oudh". These names belong, with a few exceptions, to the period that has elapsed since the Muslim subjugation of India. He started by dividing the place names broadly in to compounds, derivative and obscure.

Bhayani and Sandesara have dealt with the linguistic study of some modern names in Gujarat. Sandesara has tried to explain the suffixes of the place names linguistically and has given the geographical distribution of the place names.

H.D. Sankalia dealt with Gujarati place names at length in his scholarly work, "Studies in the Historical and Cultural Geography and
Ethnography of Gujarat" (1949). He has discussed the inscriptive place names and their modern equivalents and has classified them according to their significance.

Regarding the Deccan, the earliest work done is by late Rajavade. He has discussed some of the place names in Maharashtra, with a view to know the Colonisation of Maharashtra. First he has discussed the place name endings and has tried to show from which Sanskrit word the suffix might have been derived. Similarly he has classified the names proper, according to their characteristics, and has given their probable original Sanskrit names.

Joshi has worked on the modern place names in Karnataka. He has discussed the various types of suffixes, and has classified the names according to their significance. He has tried to establish that most of these names are Dravidian in origin.

Sethupillai has merely dealt with the Tamil suffixes. He has classified them according to their meaning and has given their respective Telugu, Kannada, Malayalam equivalents.

Rao has worked with the modern names in the Mysore state. He has tried to give the antiquity of the places where possible, and has also given the legendary meaning of the place names.

Chettiar has dealt with the modern place names of Tamilnadu. He has first classified the land according to its Geographical features, and then the suffixes of the place names. Then he has dealt with the names proper according to their significance.

In another article Chettiar has considered the modern place names in the South Kanara. These names are classified as place names descriptive of geographical features, denoting the civic life, after occupation, of religion and after administrative features.

Menon has dealt to a certain extent, with the place names in the Cochin state. The suffixes ‘r’, ‘eri’, ‘petta’, ‘kuda’ etc. reveal the Tamil
origin of the names besides the vast bulk of place names also of Dravidian origin.

**Studies on Place Names in Andhra Pradesh:**

A systematic study of Telugu place names began in 1937, when Chilukuri Narayana Rao discussed the etymology and interpretation of some of the Telugu place-names in Anantapur District.\(^{56}\)

A serious attempt to study Telugu place names was made in the years 1944-45 by A.S. Tyagaraju who rightly took inscriptions as the main source-material\(^{57}\), in his article published by the Andhra Historical Research Society, deals with some of the important aspects of the place names, such as Sanskritisation of Dravidian place names, the prefix and suffix parts of a place name, and etymology and distribution of place name endings. He noticed about 100 place-name suffixes and discussed a few of them individually.

Kanduri Eswaradatt, while pleading for starting a place name society in 1945, itself, made the following observation. “The study of place names is a neglected part of Indian History and our country has yet to cultivate its research. Except for an occasional mention of the derivation of the place-names and their history in the course of their vast writings on this subject, Indian Historians and have not made any serious study of the subject”.

Caldwell\(^{58}\), G.J. Somayaji\(^{59}\), S. Ramkrishnasastri\(^{60}\) and D. Venkata-vadhani\(^{61}\) are among the scholars who had stressed upon the importance of the study of place-names in general and of Telugu place-names in particular.

Nayani Krishnakumari had tried to interpret some of the Telugu place-names published in Bharathi\(^{62}\). K. Mahadeva Sastry, in his work, “A Historical grammar of Telugu” discusses the various linguistic changes which occurred in the place names from time to time. B. Radhakrishna has merely given a list of 45 suffixes of Telugu place names found in the early inscriptions without discussing the history of those suffixes. K. Viswanatha Reddy studied the place names of Kadapa district. In his book he classifies Telugu place name
suffixes into eight types and tried to interpret some of the suffixes. He used folk etymologies to study the linguistic features of the area.  

Dutt has shown the origin of the place names in Andhra country. Majority of these place names contain a word denoting a village e.g. 'palli', 'uru' etc. the names proper are descriptive, or some take the name of the River on which the place is built or of the hill by which it is built. But majority of the names are after names of gods. He has stated that some ancient names were Sanskritised by the Aryans after the occupation of the country. Thus Dakiremi becomes Daksarāma.

SSR Murthy in his study of Telugu place-names based on inscriptions from the earliest to the 13th century, classifies and explains them according to their meaning and etymology and also studies the important linguistic features of the place names. As a background to the study of Telugu place names he discusses the territorial divisions of the Andhra country in the name of Historical Geography.

S.J.Mangalam in his historical geography and toponomy of Andhra Pradesh not only investigates the historical geography related to the different political powers of the ancient Andhra from the earliest historical period up to the fall of the Kakatiyas in the 14th century A.D, but also views toponomy in the social and economic perspective and conclusions are drawn on the basis of the etymological sense of the prefix and suffix of toponyms.

Researchers like M. Ramarao, have examined the territorial units of the Vijayanagara empire with reference to space so as to understand their Inter se position pertaining to modern Andhra Pradesh. Yasodadevi adopts a 'one at a time' approach where in a single unit is studied with reference to its transit in time. D.Viswanath sastry examines the administrative units of Vijayanagara Empire and their locational positioning with reference to modern administrative / political units.

S. Smitha examines the historical geography of Andhra Pradesh under the Vijayanagara Empire from a concordance, geographical and topographical perspectives.
B) Personal Names:

Regarding the studies on personal names, first we have to mention 'Naming a child or person', an article by Kane. In this work he has elaborately stated the rules given in the Vedic literature i.e. Vedas, Brahmanas, Upanishads, Manavadarmasātra etc; this gives an idea of the ancient customs. Only in a few articles, this problem is touched. Kakati worked on the problem of the personal names occurring in the early grants of Assam. He shows that the personal names are mostly of Sanskrit origin. Female names usually end in 'a' for example Ratanā. The suffixes attached to the female names are āyikā and to the names of mode are "iyā" as 'kāliā '; 'ka', 'ta' 't' etc;

Sankalia elaborately carried the work on personal names in Gujarat. He has considered the names of the Royal families, Brahmanas with their Gotras and Vedas, and the Non-Brahmana people from about 300 BC to 1300 AD. The earlier records chiefly mention the names of the Brahmanas, which were mostly Naksatra names, but names of the personal deities like Vishnu and Siva were also current. This practice seems to have increased in the later period. The study of Brahmana gotras and Vedic Śākhas shows that up to the 11th century, the Brahmanas of the Mādhyandina Vājasanaya Śākha preponderated over other. Amongst which were a few Rigvedis, and Śaivism and a very few of Adharvanaveda. Amongst the gotras the earliest and of most frequent occurrence are, the Bharadwaja, Vatsa and Ātreya. He also dealt with the personal names from the early Inscriptions of the Deccan. These names are classified into Buddhist names saivite names, Vaishnavite names and Miscellaneous. His detailed analysis has shown that religion was the one factor which usually determined the name of a person. Saivism seems to have been the most popular religion, next comes worship of Nāga, then Vishnu, Rāma, or Vedic gods Indra, Mitra etc. After the spread of Buddhism, Buddhist names with Buddhist suffixes were used. It seems that no religion intentionally excluded the other, as members of the same family seem to have adopted Saivite and Buddhist names. The rules about the naming of a child were observed to a certain extent.
Chatterji worked on the study of Bengali surnames. He has considered the factors for the origin of Bengali surnames in his article. He has classified the suffixes according to the causes of their origin, such as, surnames originated from the occupation, place, caste, personal description, position, designation and a few from flowers and trees.

Mulay in his work "Historical and Cultural Geography and Cultural Ethnography of Deccan," considers the names of Royal families, Brahmins with their Gotra and Vedas and other Non Brahmin people in Karnataka and Maharashtra from about 100 B.C to 1300 A.D.

The studies which were mentioned in the review of literature show that the places and personal names are studied from different points of view so far. As far as the place names in Andhra Pradesh during the Vijayanagara rule, no serious study has been done so far. Some studies have been carried out on the place names of the same period with different approaches, but cultural geography and cultural ethnography are not mentioned. The present work "Historical Cultural Geography And Ethnography Of Andhra Under The Vijayanagaras From XIV To XVII Century A.D" is intended to fill this gap. This work is based on epigraphical data available from various sources. They were studied from a new angle to glean the naming patterns, society and culture.

**OBJECTIVES OF THE STUDY**

The main objectives of the study are to:

*Identifying the modern equivalents of the inscriptive names of villages and finding out the extent of an administrative division in the present context.*

*Classifying and analyzing the prefix of the place name in cultural angle and discussing the important features of each suffix.*

*Studying the prefixes and suffixes of personal names to know the socio-religious conditions which influenced the naming pattern.*

*Analyzing the surnames, gotras and designation to know the sociological structure and Finding the linguistic changes in place names.*
METHOD OF STUDY

The present study is based on both Primary and Secondary sources. To fulfill the above objectives analytical and descriptive methods are adopted by using tables, charts, maps wherever necessary. The data is collected from the Telugu inscriptions of Vijayanagara dynasty, Kannada inscriptions of Andhra Pradesh published by Archaeological Survey of India; inscriptions of Vijayanagara rulers published by Indian Council of Historical Research, inscription of Andhra Pradesh, Kadapa Dist., published by Govt. of Andhra Pradesh, inscriptions of Andhra Desa published by Sri Venkateswara University, Tirupathi for the present study.

Simultaneously, the information is also collected from the census records available at Collectorate Offices of Anantapur, Kadapa, Kurnool, Chittoor, Nellore, Prakasam, Guntur and Krishna Districts to identify the location of Modern Villages in their respective District. Journals like Onoma (Journal of place name Society of India) Quarterly Journal of Mythic Society, S.V.Univeristy Oriental Journal and Journal of Indian History have also been used for the present study. Proceedings of Indian History Congress, South Indian History Congress, A,P. History Congress have also been referred. The literature available on the subject is collected from various university libraries.

Modern counter parts of the inscriptional place names are identified with the help of District Census handbooks on the basis of existence with the same or similar name, distortions / linguistic variants in the area corresponding to the find spot. Inscriptional place names and personal names are analyzed from cultural angle with the help of Telugu Dictionaries, Epigraphical Glossaries and Encyclopedias.

During the study period Andhra was ruled by more than one ruler from different centers. The Study area taken up for the present study is a part of Andhra Pradesh. i.e. Telugu linguistic Areas of the Vijayanagara Empire, which consists of four Rayalaseema districts, namely, Anantapur, Chittoor, Kadapa, Kurnool and four coastal districts Guntur, Krishna, Nellore and Prakasam. The study of place names is an essential link in reconstructing the history of any place.
ORGANISATION OF THE THESIS

The present study “Historical Cultural Geography and Ethnography of Andhra under the Vijayanagaras from XIV to XVII Century A.D” is divided into five chapters.

The first chapter entitled introduction contains the relationship between History and Geography; significance of Historical Geography, Cultural Geography, Cultural Ethnography, Place Names and Personal Names. It also explains historical background, Objectives, Methodology of the study.

The second chapter contains the salient features of the suffixes of divisional names, modes of naming them and detailed information about each territorial division such as the villages included in it and its extent.

The third chapter deals with the cultural study of place names. Prefixes of the place names are classified and explained according to their meaning and etymology in section ‘A’. The important features of each suffix and comparison of the suffixes of all the place names with their modern counterparts are mentioned in section ‘B’.

The fourth chapter deals with the cultural ethnography. The proper names of persons are classified and explained according to their meaning to know the influences on naming pattern in section ‘A’. The suffixes, surnames, gotras, designations, titles of persons are discussed to understand the sociological structure of the study period in section ‘B’.

The fifth chapter embodies some important conclusions arrived at as a result of the foregoing study of historical, cultural geography and ethnography.

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