CHAPTER I

ANTIQUITY OF TIRUVALLUR REGION

The antiquity of Tiruvallur region goes back to the prehistoric period. A systematic and vigorous exploration and search made by the archaeologists led to the discovery of extensive Palaeolithic sites in places like Attirambakkam, Poondi, Vaṭamadurai, Guḍiyam, Neyvēli and other places. There are about thirty sites in Tiruvallur region bearing the evidence of Stone Age culture. These sites have been examined by V.D. Krishnaswamy, H.D. Sankalia, L.A. Cāmmade, Miles Burkitt, De Terra, Paterson and K.D. Banerjee. In the years 1961-62, the Dept of Ancient History and Archaeology, University of Madras re-explored the well-known site Attirambakkam on the banks of Kōṟṭtalaiyār and brought to light scrapers, blades, points, flakes with prepared platforms and fine marginal retouch and cores of fine grained quartzite.

Paterson identified the formation of four terraces in the Kōṟṭtalaiyār basin, and the sequence is correlated with the Mid-Pleistocene basal of Narmada zone and the Mid-Pleistocene of Boulder Conglomerate of the Potwar region of Kashmir. These four terrace sequences are similar to that of north western India. At Erumavettipālayam near Red Hills the terrace features were noticed. The terrace geology and cultural sequences are as follows over the boulder conglomerate observed at Vaṭamadurai detrital laterite was deposited which had been dissected. A set of three Terraces, (T1, T2, T3) and 18 3m, 6m and 2.4m above the water level of the Kōṟṭtalaiyār were formed.

The Archaeological Survey of India undertook excavation of a rock shelter at Guḍiyam near Attirambakkam. The excavated sequence revealed a post Acheulian industry imperceptibly developing into a Microlithic one without any hiatus. Further exploration in the area revealed 16 more rock shelters, two of them yielding tools on the surface. The excavations were also conducted at Attirambakkam to ascertain the position of the Stone Age industries in relation to the laterite deposits. With a view to ascertain the stratigraphy of the region excavations were carried out at nearby places Poondi and Neyvēli. The excavations revealed two significant traits i) manufacture of long blades in the Acheulian phase and ii) in the Middle Stone Age tools, points were the most frequent tool type with straggling survival of hand axes and cleavers. From the digging and stratigraphic sequence at Vaṭamadurai it has been concluded that the tool industry perhaps represents only a redeposited tool repertoire of early Acheulian industry found in a gravel deposit.

The excavations and explorations proved that the whole region is a “Classic ground of early Palaeolithic culture in Southern India.”
Explored Prehistoric - Protohistoric Sites

in Tiruvallur Region

Key:
- Prehistoric Sites
- Protohistoric Sites

(Not To Scale)
A number of Palaeolithic tools have been collected from Placepālam, Kottaiyūr, Kallambēdu and Kilchēri during my exploration. (FIG. 1 - 3)

The Palaeolithic period passed on to the Mesolithic Age or the Middle Stone Age and then to the Neolithic Age. The tools belonging to the Neolithic Age were found in a few places in Tiruvallūr region viz., Vādamadurai and Maññankaranai and a few microlithic tools were also found at Vādamadurai, Manjankaranai, Guḍiyam, Nambākkam, Attirambākkam, Krishnāpuram, Pullarambākkam and Arumbākkam. But no Neolithic site has been so far excavated in this region to know more details of this cultural stage.

**Megalithic/ Iron Age**

The systematic exploration of Megalithic monuments during 1944-48 and in subsequent years brought to light a large number of urn burial sites. The excavations and the explorations have thrown considerable light on the urn burials and have helped to establish firmly that they belong to the Megalithic complex. In Tiruvallūr taluk we can find barrows, i.e., low mounds with a scatter of chips of granite on top but without the appendage of the stone circle. These barrows contain urn burials. A number of broken urns were found in quarry pits on a lateritic ridge, with indications of barrows with a scatter of granite chips at Kallumēdu. Fragment of Sarcophagi were also found here when the exploration was conducted by ASI in the year 1966. Some pieces of granite may have served as Ḍap Ḍap stones over pits containing urn burials. At Pālavākkam, some urns have been exposed by quarrying. This is considered as urn burial site but there are no superficial indications. At Sengarai, there is a mound strewn with granite chips. This may be an urn burial. Villagers have spoken of a granite slab probably a Ḍap Ḍap stone of the urn burial. Other sites which yielded urn burials are Ardypākkam, Meyyūr, Tanḍalam, Pattaraiperumbudūr and Sīruvānūr. At Sīruvānūr, two storage jars have been exposed by State Dept of Archaeology in 1991. These jars are Red Ware jars with designs in black colour. At Pattaraiperumbudūr, bowls, cup-on-stand, and a ring were found by the State Dept of Archaeology, Govt of Tamil Nādu in the same year. The broken bowl is of Black and Red Ware which is an important feature of the Megalithic culture of south India with a graffitti which may be a potter’s mark. The other bowl is also of Black and Red ware. The ring is of Black Ware and the cup-on-stand is of Black and Red Ware. All these have been ascribed to 3rd or 4th Century, on the basis of fabric and typology (FIG. 4 - 7).

Thus, it can be concluded from above facts that the Megalithic culture which marks the advent of iron age in south India had its impact in Tiruvallūr region as it did in neighbouring districts as well. It may be recalled that extensive Megalithic burials have been excavated at Amrithamangalam in Ponnēri taluk, Kunrattūr in Śrīperumbudūr taluk and Pallāvaram near Madras which have revealed the uniform material cultural equipment like the urns or Sarcophagus burial with Black and Red Ware.
bowls and dishes, a variety of iron implements used for agricultural as well as offensive purposes and this culture has been fairly, securely dated from about 300 B.C to 200 A.D. By and large it forms the foundation of a network of village settlements based on agriculture and other crafts and industries deserving to be called as onset of urbanization in south India.

In the historical times, we find that this region along with the other places in the modern districts of Thiruvalur, Vellore, Kanchipuram, Chengalpet-M.O.R, South Arcot and North Arcot came under two ancient divisions Aruvanadu and Aruvavadatalainadu. After the conquest of this region by Tondaiman Ilam Tiraiyan these two divisions together came to be called as Tondaimandalam or Tondainadu. We do not get much information about the conquest of the territory around Kanchi by Ilam Tiraiyan and also about the people whom he conquered. It is mentioned in Perumbanarruppadai, a work of sangam Age that Ilam Tiraiyan was ruling at Kanchi when Kankala was adorning the Chola throne.

According to the manuscripts collected by Mackenzie the ancient territory known as Tondaimandalam was first inhabited by wild tribes men, named Kurumbas. Adondai Chakravarti said to have fought and conquered these tribes and introduced civilization into this region. He is credited with having renamed Kurumbabhumri as Tondaimandalam. The Kurumbas are responsible for the erection of twenty-four forts or Kotams and divided the Tondaimandalam region into twenty-four districts or Kotams, in each of which was built a fort. It is undoubtedly certain that they began to evolve gradually a certain form of civilization and also political organisation.

From the inscriptions of Pallava, Chola, and Vijayanagar rulers we know that the present Tiruvallur and other places in the Tiruvallur Taluk were situated in Ikkattu Kotam (with the villages Chittambakkam, Ikkadu, Kacchur, Kakkalur, Kilanur, Meyyur, Pattaraperumbudur, Poondi, Selai, Tiruppaccchur, Tiruvallur, Tiruvilambudur etc.), Manavilkotam (with the villages Kuvam, Narasingapuram, Iruyarjeri, Perumbakkam, Sattalai, Senji etc.), Sengattu Kotam (Aranvoyal, Mappedu, Tolukkadu etc.), Payyur Kotam (with the villages Vadadamurai, Venjgal etc.), Pulal Kotam (with the villages Kannigaippar, Madavilagam etc.).

Other Kotams situated out side this region like Ambur Kotam, Kunravattana Kotam, Kaliyur Kotam, Puliyur Kotam, Sembur Kotam etc. were also appeared in the inscriptions of Tiruvallur region.

Subsequent to Tondaiman Ilam Tiraiyan the history of this region is obscure. It seems to have been ruled by the Chola prince Ilam Kili, who is mentioned in the Manimekalai. The Satavahanas under Pulumiyar II put an end to the rule of Cholas in this region. The ship coins of Pulumiyar II have been found all along the eastern coasts, from the North Pennar to the South Pennar. Bappavami of Prakrit
Charters of Pallavas must have been the first Pallava ruler, who represented the Śātavāhanas in this region with his capital at Kāṇchipuram during Śrī Yajña Śātakarni (c A.D. 170-199). \(^8\)

The history of Tiruvallūr region from the advent of Pallavas is dealt in detail in the next chapter.

LEGENDS AND TRADITIONS

Beside inscriptions, legends of this region provide important source material for the study of the Tiruvallūr region.

TIRUVALLŪR

The taluk head quarter Tiruvallūr, which is situated about 45 km from Madras is sung by Vaishnava saints of 7th and 8th centuries A.D. Tirumalisai Alvār and Tirumangai Alvār. They have composed songs in praise of the deity and the place. The Markandeya Purāṇam contains the details of this place. \(^9\) The ancient name of this place is Evvulur which is later changed into Tiruvallūr. According to the legend attached to this place, a sage named Sālīhotra did severe penance and God was pleased with his devotion, appeared before him and asked him ‘“nan vasippatharkku urya ul evvul? (Which is the place best suited for me to reside?)’ The sage requested Lord Vishnu to stay at the same place where he did his penance. The God who is in the guise of Brahmin relaxed there and revealed his true form and attained the name Evvul Kidandān. The rishi (sage) was overjoyed at the effulgent figure of the Lord and requested Him to stay on at the same place so that he could worship Him till he attain mōksha, and all the people on the earth could worship him for ever and have their desires fulfilled. The Lord conceded his request. Since the Lord asked Śālīhotra rishi as to where he could sleep, ‘“Evvul’ it is said that this place got the name Evvulur and in course of time this got corrupted into Tiruvallūr. The prefix Tiru is added after the place is sung by the Ālvārs.

It is believed that whoever visits this place and has a bath in the sacred tank and prays to the Lord has all his physical and mental ills cured by the Lord. So the God is known as Vaidya Vīrāghavan. The temple tank is called Hridaya tāpa nāsini or Hritīśa tāpa nāsini tīrtham, which cures the ills and sins of the people who takes bath in this tank. The legend says that Vīrāghavan after killing rishis and beheading Dakshaprajapati in the yajña, went to Hritiśasasīni tīrtham had his bath in the sacred water of this tank and got rid of his sins. He came to be known as Tirtiśvara and there is a small shrine for him on the north eastern side of the tank.

There is a story about the Goddess of this temple Dharmasēna, who ruled this place had a daughter named Vasumati, whom Lord Vishnu married in the guise of a prince. After the marriage the prince hold the hands of his newly wedded wife and walked up to the sanctum and climbed on to the
couch of Ādiśeṣha. Both of them merged with the deity and appeared before the people as Viṣṇu and Mahālakshmi and blessed them

TIRUPPĀCHŪR

This place is situated 48km north west of Madras, and this centre has an ancient temple dedicated to Śiva. The Nāyānṃārs Appar and Sambandar have visited this temple and composed songs in praise of this God. According to local tradition, the Lord of this temple emanated from a clump of bamboo (pāśu) and the temple came up later at this site which was built by Kāṇḍaḷa Chōḷa. The tradition goes on to say that a local Kurumba chief, inimically disposed towards Kāṇḍaḷa, the famous Chōḷa king of the Saṅgam Age, sent him a pot with a coiled snake hidden in it, at the prompting of the Jainas. The Lord of Pāśu, Śiva intercepted the evil pot and rendered the snake innocuous thus saving his devotee. It is said that the God attained the name Pāśu udaiyān since the place is of bamboo trees (pāśu) and the God is emanated from a clump of bamboos. Now the god of the temple is called Vācchisvarar, which may be the corrupt form of Pācchisvarar.

ARANVŌYAL

The legend attached to this temple is connectd with that of the Tiruppāchūr. It is said that the local Kurumba chief was the devotee of Kāḷi. She helped the chief against Kāṇḍaḷa. But Kāṇḍaḷa with the help of Lord of Tiruppāchūr suppressed her and made her the guardian deity of his territory. After knowing this the Jaina Kurumba chief made a sacrifice in favour of Agni. Agni appeared before him and assured him that he will kill Kāṇḍaḷa in the guise of snake. But Lord Śiva of Tiruppāchūr came to the rescue of his devotee, Kāṇḍaḷa. He caught hold of the tail of snake and the tail was snapped and fell in the village which came to be known as Aranvāl, which later on turned into Aranvāyal. This village is situated about 40 km away from Madras. The name of the God is Tiruttaliisvarar.

KŪVAM

Kūvam is situated about 34 km away from Madras on the way to Tiruttani. The reference to the deity is made in the hymns composed by Tiruvāṇa Sambandar. The God of the temple is Tiruvirikolamudaiyang or Tirupurantakadeva. The Tirukkuṭapurāṇam gives a traditional account of this deity. Three demons Vidyunmāli, Tārakāksha and Kamalaksha, the sons of Andhakāsura, performed severe penance and had a boon. Accordingly they built three impregnable castles of gold, silver, and iron in heaven, air and earth, respectively. According to the boon these castles can be destroyed by a single arrow only. The gods could not bear the atrocities of these demons. Śiva destroyed the three castles with a single arrow. While going to the battle field, the axle of the chariot was said to have broken when the God reached this place. So this place attained the name Kūvāram, which means axle, which is later on corrupted into Kūvam. Another view is that there are many wells in this village, so it attained the name Kūvam (which means well). In one of the verses of Sambandar.
it is said that the three principles of Buddhism, which were in the form of three demons were subdued by Siva.11

TIRUKKALLINAM
This place is situated about 40 km away from Madras in the Madras - Nellore High way. This place and the God of this place were sung by Tirunāṇa Sambandar. Once Sambandar visited this place and went to take bath in the nearby tank, Nandittirtha. He kept his bag on the banks of the tank. Lord Siva took this bag and kept it in the Kallikādu. Sambandar went there in search of his bag and found it next to Śiva Linga in Kallikādu. Sambandar realised the God's trick to bring him to that place and sang in 11 verses the greatness of the God, and got the blessings of the God, who preached him in the form of Dakshināmūrti. The Sthalavṛkṣa of the temple is called kalīlī maram (Cactus tree). Most of the places of this region are associated with flora of the places

TIRUVENBĀKKAM / TIRUVILAMBUDŪR
This place is situated about 50 km away from Madras. The name of the deity is Unrīśvarar. This place is visited by Sundarar. According to the tradition Sundarar, the blind saint was provided with a walking stick by Śiva, the Lord of this place, so the God is called Adhāradanāṣvarar or Unrīśvarar. The Goddess who showed him the light to walk without any difficulty is named Minnoli Amman. This temple is located in the place where the present Poondi reservoir is situated. In 1942 a dam is constructed in this place. So the temple was shifted to the side of the main road in the Poondi village.

IRULANĮJERI
This village is situated about 12 km away from Tiruvallūr on the way to Arakonam. The local tradition says that when Lord Śiva came to destroy the Tripurāsuras, the three demons took rescue in the forest of this village. So darkness pervaded over the country. To remove the darkness, Lord Śiva appeared in this place in the form of 'light', hence the deity and place are known as Irulanįjsvarar, Irulahärnayarasar, Irulahāmriya Jyōti and Irulanįjeri. In the inscriptions he is called Irunganur Kaliyāṃjīsvaramudaiyar. The Irūjar or villis are the forest tribes of Tondaimandalam area. This place might be inhabited by these tribes as indicated by its name, Irulumaram (name of a tree) could have lent its name to this place.

THE STUDY OF PLACE NAMES
The study of place names is a fascinating subject and it gives insight into the reasons for coining the names. Naming a place marks an important epoch in the human civilization. But it is difficult to trace the root of the name and to give a satisfactory and acceptable explanation. Dr H. D. Sankalia expresses his view on the hardship faced in the study of place names as "the dictionaries may not be giving really ancient usages as old as the inscriptive name itself, they at times record the meaning
given by later works. So the interpretations suggested are to be understood as provisional and not final. They also need further corroboration from other sources, particularly from a first hand knowledge of the place itself. This suggestion applies to any region or any language with which this study is associated. The study of place names by visiting the spot would yield better results. But it involves the proper identification and location of the place. Otherwise it would be an Augean task to find out the meaning of the name. A problem is confronted on this account. Since the natives of the places are not aware of the origin and significance of their own villages, it is quite essential to sought the help of other corroborative evidence to get a lucid picture of the origin of the place name.

The study of places occupies significant place in the historical studies. It is pertinent to trace out the factors and means behind the origin of the place names. This would be of immense help to a certain extent in understanding the cultural, social, religious and historical significance of the places. A graphic picture of the places which contain inscriptions and other places of this region is furnished here. An effort is made wherever it is feasible to classify and study the place names on the basis of etymology.

The names were given to places by early men, more on the basis of the environment, religion or history. A close study of these names will unfold details of topography, flora, fauna, culture, religion, social, economical, political, commercial and linguistic features and other aspects of the early inhabitants of the place. Some of these aspects of village names are discussed here.

A place name normally consists of two units - prefix and suffix. The prefix stands for the proper name of the place while the suffix may taken to denote the type of settlement which the place referred to happens to be.

The following are the suffixes which formed the part of the place names of Tiruvallur region. The names of the places with different suffixes are given in the table No 2.

Ur: There are about 50 village names which end with this suffix. Ur means an inhabited place - village, town, city etc., without any consideration to its population or extent. There are also some place names with the suffix nallur or nallattur. Nal stands for good. A place which is inhabited by good people or a place which provides good things to the people. Generally nallur associates with Brahmin settlements.

Pakkam: This suffix denotes a sea side village, town etc. Branfill compared this word with Sanskrit word bhāga, meaning a share or division. There are about 25 places with this suffix.
Sāri/Chēri: It denotes town, village, hamlet, streets, settlement of outcastes, village of the mullai tract, herdsman’s village etc. To cēr means to join. There are about 10 villages with this suffix.

Kuppam: It denotes a small village. A village of small houses and huts inhabited by people of lower castes, such as fishermen etc. This is generally associated with lower castes. There are about 12 village with this suffix. Villages of fishermen of sea coast generally go with this name. But there are other villages which are allayed by this name.

Puram: Puram denotes town, fort, metropolis, fortified town, royal city etc. (Prakrit = pura, Sanskrit = purah). There are about 8 villages with this suffix.

Kāraṇai: This may denote a village which formed by the grace of God (karṇāi = grace). The term karṇāi later on corrupted into karana and then into kāraṇai also or this may be a division of Village (karana =divide). There are about 3 villages with this name, 2 villages with this name as suffix and one village with this name as prefix (e.g. Kāraṇai Nizāmpattu).

Agaram (Skt = Agrahāram): The term agaram or agrahāram was appended to the names of villages which were granted as tax free gifts or at a favourable assessment to the brāhmins by the kings. But there are occasional references to the villages as agarams though they were granted to the persons other than brāhmins. This is essentially a brāhmin settlement, with the lands owned by the brāhmins. But other communities of the society were also living there. There are 3 villages with this name and 2 villages as suffix.

Mangalam: A village inhabited by brāhmanas or an assemblage of fifty eight brāhmin households is called maṇgalam. maṇgalam means auspicious. Though initially the villages donated to the brāhmins were named after maṇgalam, in the later periods, other villages inhabited by other communities were also named after maṇgalam, which stands for good and well being of the people. The place name suffix chaturvēdimangalam serves the same purpose as agrahāram. As the first part of the name of the king or chief that founded the village and thus points also to the time when it came into being, and as the second part testifies to the attainment in the vēdic lore of the doness of the village. We are enabled to say from the names of chaturvēdimangalam preserved in the inscriptions that in different parts of South India there were large number of vēdic scholars from the 7th century down to the 13th (e.g. Aparājita chaturvēdimangalam and others) establish the patronage extended by the Pallava kings to men of vēdic learning from the 7th to the 9th century AD. That the same spirit animated the Chōlas who were the political successors of the Pallavas, accounts of the foundation and grant of villages and cities going by the names Kōdanḍarāman chaturvēdimangalam etc., and those that were called after the Chāluṣya-Chōlas the followed
Adhirajendra, and for the continuance of the study of the vedas and vedângãs from the 8th to 13th century, patronised as it was by the kings and chiefs who had high regard for it. In some cases the term chatuvêdimângalam seems to have been contracted into mangalam. So to promote the learning of vedas and since they were proficient in vedas these villages were donated to the brahmanas by the kings. There are 2 villages with this suffix Eramângalam (denotes iraiyilli, tax free dêvadâna), Narasamângalam (named after the Vijayanagar ruler Narasarâya).

Kãdu: The place names with this suffix denote forest, jungle, desert etc. Once it was an uninhabited area and later on forests must have been destroyed and people started living there (kãdu uninhabited area, ñãdu: habitated area). There are four villages with this suffix.

Pãlayam: This term stands for cantonment, army, war camp and village surrounded by hillocks. Originally this term stands only for army camp, later on when the habitations started this term continued to be used for the settlement depending upon the old usage. There are two villages with this suffix. The term pãlayam is quite common in the Ko nâdu and Pãdyanâdu but it is rare in the Tondaimandalam region.

Nagaram: Originally this term denotes urban centres, mercantile towns, bigger villages, cities or towns. But later on, even the small villages are also named after with this suffix. There are two villages with this suffix.

Tandalam: Tandalai means grove or flower garden, which later on turned into tandalam. It may also denote a place where taxes are collected. tandal means tax and tandalam is one who collects taxes. There are two villages with this name and one village with this suffix.

Vayal: This term may be derived from vayill or vasal which means door way, entrance, gate, place and king's court. The places which were situated near the entrance of the palace or fort may be named after this name. But some scholars believe that this term is derived from vayal which means field. There are three villages with this suffix.

Poondi: There is one village with this name and one village as suffix. It means indicate a place of shrub growth (pullu, pûndu).

Kovil: The places named after the temple of the village. There is only one village with this suffix.
**Vallam**: Vallam denotes victory. But other opinion is vallam is corrupted from vallam. Vallam means fort. So the places situated near the forts or castles are named after this term. There are two villages with this suffix.

**Māgarai**: This term denotes fertile land. Magar later on turned into māgarai. There is one village with this name.

**Tāngal**: This denotes pond from which water is irrigated for paddy fields (much smaller than tank). There is only one village with this suffix.

**Vīlagam**: This term stands for battle field, circumambulatory passage or a large area with a focus centre and a big complex. The places situated in the temple streets or the places developed near the battlefields are named after vīlagam. There are three villages with this suffix.

**Pēr**: This term stands for greatness, prosperity and virgin. There are two places with this suffix.

**Kāndigai**: (Skt khandika). This means a division of field, a lot of a land or a portion of a village. The villages with this suffix are mostly situated in Tiruttani taluk. In Tiruvallūr region there is only one village with this suffix.

**Kai**: This means stone. There is only one village with this suffix.

**Kūlam**: This means tank, reservoir, lake, pond etc. There is one village with this suffix. The place situated near the tank must have been named after this term.

**Kadal**: Though the term stands for sea, not all the places with this suffix are situated near sea shore. There may be a lake or tank or a river in this place. There is only one village with this suffix Siru kadal.

**Mēdu**: This refers to the places situated around mound. There are two villages with this suffix Manamēdu, Gōvindamēdu.

**Vēdu**: This may be a variant form of pēdu. Or the village inhabited by the hunters may also be called vēdu. (vēttai = Hunting, vēddargal = Hunters). There is only one village with this suffix Monavadu. The term Mannarvedu is changed into Mannavēdu and then into Monnavēdu. (manner king) This may denote a place which was a resting place for the kings who came there for hunting. Later on this place may be inhabited by the people.
Pedu : This term is always referred to along with the term pattu, which is a small hamlet or a village. So pedu may also be a small village. The word pedu must have been derived from pado, which means desire. The villages situated in beautiful (desirable) surroundings is named after pedu. The place name Vembedu is named after neem tree. The place name Mappedu may be derived from Meyyapedu. (Meyyam - Truth) Another place name Kalambedu stands either for the village which is named after a caste or stones either for the village which is named after a caste or stones.

Mavilanga : This term denotes a place situated near river, lake, sea etc, ilangai is island. There is only one village with this suffix - Pudumavilanga.

Varam : This term is synonym to the word puram. There is only one village with this suffix Sennavaram. Senna must have been a personal name.

Pattu : This term stands for habitation, resting place, cow stall, hamlet, small town or village. This may be the Tamil form of devadana. There are six villages with this suffix Punnappattu, Veppambattu, and Arkkapattu named after the trees Perumalpattu named after either after the personal name or the name of the God. The village which is newly created is Puduppattu. The name Karanai Nazampattu suggests Muslim habitation. Other place is Vasinampattu.

Nattam : This means a habitation, village etc. There is only one village with this suffix - Greenvilnattam. Greenways is turned into Greenvil.

Vell : This means fence, hedge or ward. There are two villages with this suffix Neyveli and Koduvell. Nelveli is corrupted into Neyveli. Nel, Paddy, the fence put to the paddy field is Nelveli. There are many places with this name in Tamilnadu.

Kull : This means land measurement and pit or a low lying area. Allikulli is the only village with this suffix which is named after the Alli flowers. (Alli water lilly, Nymphaea lotus, white water lilly, lotus)

Pettai : This term may be derived either from pattada or pedu. In modern times mostly the places inhabited by the Muslims are named after this suffix. This may be a suburb or division of a large city or a market place near a town. This also denote profession. People who follow a particular profession settled down in a place which is called petta. There are two villages with this suffix Sevvapettai which may be corrupted from Sevvalaipettai and Kannammapettai named after a women of that name.
Table No.2

The following Table shows the names of the villages in Tiruvallūr region with different suffixes which denote the settlement patterns.

The place names end with the suffix “Ūr”:
Ayyattūr, Ayyalūr, Adigattūr,
Bandikavanūr,
Chittatūr,
Egattūr, Eraiūr,
Illippūr,
Kalianūr, Kōdamattūr, Kaivanḍūr, Kākkaḷūr, Karattanūr, Kasvanalattūr, Kavankolattūr,
Kānūr, Koppūr, Kolundalūr, Kottaiyūr, Kilānūr, Kilnallattūr,
Mēlānūr, Melkondaiyūr, Melnallattūr, Mōvūr, Mudugūr,
Nallnkanūr, 
Pattaraiperumbudūr, Paṇḍūr, Peṟandūr, Peṟattūr, Pungattūr, Puliyūr, Putlūr, Pūvānūr,
Sīrukalattūr, Siravānūr,
Tanganūr, Tōluvūr, Tōmūr, Tiruppāchūr, Tirupandiyūr, Tiruvallūr, Tiruviḷambudūr, Tiruvūr,
Vayalūr, Vadattūr, Vēdaṅginallūr, Velliyūr, Venmanampudūr, Vengāttūr, Vidaiyūr,

Place names end with the suffix “Pākkam”
Akkārapākkam, Aliṇjivākkam, Ammanpākkam, Arumbākkam, Attrambākkam, Āṭtupākkam,
Chittambākkam,
Dēvandāvākkam,
Ēlambākkam,
Kankkalvākkam, Kilāmbākkam,
Nambākkam, Nayapākkam, Nungambākkam,
Panambākkam, Pākkam, Pāparambākkam, Pērambākkam, Perumbākkam,
Perumudivākkam,
Piṇjivākkam, Pōlivākkam, Pōndavākkam, Pull arambākkam, Punnapākkam, Pūnpākkam,
Sēttupākkam, Sitrambākkam (Tenkāṟānai),
Tāmarapākkam, Toludavākkam,
Vilāpākkam, Vishṇuvākkam,

Place names end with the suffix “Cheṟi”:
Ayaiĉēri, Chīyaiţēri, Irulaţēri, Kiḷaĉēri, Kōndaţēri, Kūmārachēri, Murukkaţēri,
Rāmaţēri, Tirukkananţēri
Place names end with the suffix “Kuppm”:
Kalyānakuppm, Kovilkuppm,
Maduttukuppm, Mummuḍikuppm,
Pallairakuppm, Penyakuppm, Pillaiyārkuppm, Pīraiyankuppm, Pudukuppm,
Singilikuppm, Śṇīḍevikuppm,
Tirumanikuppm.

Place names end with the suffix “Puram”:
Abhirāmapuram, Bīmāpuram, Hadsanpuram, Kanakavallipuram, Knshṇāpuram,
Narasingapuram, Raṅgāpuram, Viṛarāghavapuram,

Place names end with the suffix/prefix “Kāranai”:
Kanṭānkanāraṇai, Kāraṇai, Kāraṇainizāmpaṭṭu, Tenkāraṇai,

Place names end with the suffix “Agaram”:
Agaram, Mēlagaram, Nemilagaram,

Place names end with the suffix “Maṅgalam”:
Erayamaṅgalam, Narasamaṅgalam,

Place names end with the suffix “Kādu”:
Ikkaḍu, Odikkaḍu, Toḍukkaḍu, Valasaivettikaḍu,

Place names end with the suffix “Pālayam”:
Placepālayam, Periyapālayam,
Sēndrāyanpālayam,

Place names end with the suffix “Nagaram”:
Hussain nagaram, Huḍsan nagaram

Place names end with the suffix “Tandalam”:
Tandaḷam, Ramāntandalam,

Place names end with the suffix “Vaiyai”:
Aranvaiyai, Guruvaḷaḷai, Sivanvaiyai,

Place names end with the suffix “Poondi”:
Gerugampundi, Poondi,

Place names end with the suffix “Valam”:
Kunnaḷalam, Manavalam,

Place names end with the suffix “Vilam”:
Kīvīḷaḷam, Mēvīḷaḷam,

Place names end with the suffix “Veli”:
Kōduvēḷi, Neyvēḷi,

Place names end with the suffix “Mēdu”:
Manamēdu, Monavēdu, Govindamēdu.
Place names end with the suffix "Pēdu": Mappēdu, Kallambēdu, Kanakambēdu, Sembēdu

Place names end with the suffix "Pattu"
Arikambattu, Kāranainizāmpattu, Perumālpattu, Puduppattu, Punnappattu, Vāsināmpattu, Veppambattu

Place names end with the suffix "Pēttai": Kannammāpēttai, Sevvāpēttai

Other place names with different suffixes

Kovil : Rāmankōvil
Nallūr : Amidanallūr
Kōttai : Vellattukōttai
Kandigai : Gangulukanđigai
Kadal : Sirukadal
Kulam : Tannırkulam
Tāŋgal : Velleritāŋgal
Il laŋgal : Pudumavišangal
Varam : Sennavaram
Nattam : Greenvēlnattam
Kuli : Allikuli
The experts and the connoisseurs classified the place names in different patterns. The classification varies according to the name obtained from their region of study. But the basic idea or theme seems to be common. The following is the plausible classification of the place names of Tiruvallūr region.

1. Place names sung by the Vaishnava and Śaiva saints
2. Place names referred to in the inscriptions
3. Place names denoting geographical and physical features
4. Place names denoting flora
5. Place names denoting fauna
6. Place names denoting religion
7. Personal names
8. Miscellaneous place names

THE PLACES SUNG BY THE SAINTS
As already pointed out four places Tiruppāchūr, Kūvam, Tiruikkāllinam and Tiruvilambudūr are sung by the Śaiva saints. In his Tiruppāṣur Tiruttandagam Appar called the Lord of Tiruppāṣur as the Divine Light of Pāṣūr (Pāṣūr Mēvīya Paramsuḍar) and described various forms of Śiva. He also praised the Lord in his Tirukkuruntogai. In his hymns Sambandar calls the deity as Pāṣūṁāṭhaṛ and described the temple of Tiruppasur.

Tirujñāna Sambandar glorified the beauty and the greatness of the God Tripurāntakesvara of Kūvam. He also composed songs in praise of the Lord of Tiruikkalinnam.

Tiruvilambudūr or Tiruvenbakkam was visited and sung by Sundarar where he was provided with walking stick by Lord Śiva.

The only place visited by the Vaishnava saints is Tiruvallur. The place and the Lord Vīra Rāghavasvāmī were glorified by the saints Tirumāṅgai Āḻvār and Tirumalisai Āḻvār.

PLACES MENTIONED IN THE INSCRIPTIONS
The inscriptions in the Tiruvallūr region mention the place names of this region, some of them are continued to be called by the old name and some of the names have been changed. The original name underwent change mainly due to the political influence. The following list gives the details of the place names mentioned in the inscriptions (See Table No 3).
<table>
<thead>
<tr>
<th>VILLAGE</th>
<th>OLD NAME</th>
<th>RULER</th>
<th>REFERENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amidanallūr</td>
<td>Amēnallūr in Nilaikkadānanamali in Siruvvamānāḍu of Paiyurkōṭṭam,</td>
<td>Parāntaka I (924 A.D.)</td>
<td>207/1949-50</td>
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<tr>
<td></td>
<td></td>
<td>Krishṇadēvarāya</td>
<td>208/1949-50</td>
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<tr>
<td>Aranvōyal</td>
<td>KĀṭṭusemmalappākkam</td>
<td>Pārthivēndra</td>
<td>39/1947-48</td>
</tr>
<tr>
<td></td>
<td>alias Kalikēsarimāngalam</td>
<td>varman</td>
<td></td>
</tr>
<tr>
<td></td>
<td>in Sengāttukōṭṭam</td>
<td>(963 A.D.)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rājēndra I (1018 A.D.)</td>
<td>40/1947-48</td>
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<tr>
<td>Sūruvāyal</td>
<td>Guruvāyil</td>
<td>11th century</td>
<td>209/1950</td>
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<td>uppur</td>
<td>Iruppūr</td>
<td>Tirumalaināyaka</td>
<td>210/1950</td>
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<tr>
<td>ullaṇjēri</td>
<td>Irungalūr</td>
<td>Rājarāja (1168 or 1238)</td>
<td>49/1947-48</td>
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<tr>
<td></td>
<td></td>
<td>Vijayagandagōpāla</td>
<td>51/1947-48</td>
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<tr>
<td>ʋĕcchchūr</td>
<td>Kattiyūr in Kattiyurnādu in Ĭkkāttukōṭṭam</td>
<td>Rājarāja I (1000 A.D.)</td>
<td>224/1950-51</td>
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</table>
Kacchūri alias Vengalāmbāpuram in Kachchurinādu in Nārāyanavanam parru in Īkkāṭṭukōṭṭam in Venkatapatirāya C P. 1146/
Chandragirirājyam (1604 A.D.) Topographical list of ins

Kākkalūr Kākkalūr Parakēsari 54/1947-48 varman(?)

Kannigaippēr Kanrigaiper in Pularkōttam . . nga Vikramavarman 215/1949-50

Do Kannigaipperrūr Vijayaganda gōpāla (1276 A.D ) 213/1950

Kāraṇai-Nizāmpattu Tirukkāraṇai, devadāna of Naduvinmalai in Tōmurnādu in Īkkāṭṭukōṭṭam in Jayagaṇḍa-
chōlamandalam (JCM) Kulōṭṭuṅga I (1016 A.D.) 233/1952-53
(1074 A.D ) 232/1952-53
<table>
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<th>Kûvam alias Madhuran̄taka</th>
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<tr>
<td>nallūr in Manavirkoṭṭam in JCM [Jayangonda chōla mandalam]</td>
<td>Rājendra II</td>
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<tr>
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<td>Kulōttuṅga I</td>
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<td>(1111-1112 A.D)</td>
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<td>Do</td>
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<td>Tyāgasamudranallūr in Manavirkoṭṭam in JCM</td>
<td>Rājādhirāja II</td>
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<td>Kulōttuṅga III</td>
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<td>(1180 - 81 A.D.)</td>
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<td>Vijayagandagōpāla</td>
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<td>Rājanārāyana</td>
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<td>Mahārājiyam</td>
<td>Bukkarāya II</td>
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<tr>
<td>Do</td>
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<td></td>
<td>Qutb Shah</td>
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<td>of Golconda</td>
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Maṇḍavilāgam
Kallūr alias Kshatriya

sikhāmaṇinallūr in

Kanrigaipperrūnāḍu,a

sub division of Pūḷar

kōṭṭam alias Vikrama

Ḍōlavalanāḍu

Rājarāja III

484/1926

(1234 A.D).

Do

Tirukkallinam in

Pularkōṭṭam s.d. of JCM

Do

(1244 A.D)

485/1926

Do

Tirukkallinam alias

Kshatriyasikhāmaṇinallur

in Kanrigaināḍu, a s.d.

(1341 A.D)

ParākramaPāṇḍya

of Pulalkōṭṭam alias

Vikramaḍōlavalanāḍu

Do

Do

Viṟapratāpa

Dēvarāya

489/1926

Mappēḍu

Mappēḍu Sīrmai

Sadāśivarāya

61/1947-48
<table>
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<td>Mummadikuppam alias</td>
<td>Venkatapatiraya</td>
<td>62/1947-48</td>
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<td>Madhurantakanallur</td>
<td>Kulottunga I</td>
<td>249/1910</td>
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<td>(1104 A.D.)</td>
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<td>Madhurantakanallur</td>
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<td>of Manayirkottam</td>
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<td>Achyutadivaraya</td>
<td>238/1910</td>
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<td>240/1910</td>
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<td></td>
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<td>in Chandragiriraja in</td>
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<td>JCM</td>
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<td>Do</td>
<td>Kuvam Tyagasamudranallur</td>
<td>Do</td>
<td>239/1910</td>
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<td></td>
<td></td>
<td>(1535 A.D)</td>
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<td>surnamed Narasanayakapuram</td>
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<td>in Kanurndou s.d. of</td>
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<td>Tenkaranai Manavirkottam in</td>
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Pattaraiperumbudur Perumur in Perumurinadu in
Ikkattukottam

Pallava
Aparajitavarman

(1608 A.D.)

Do
Mummudicholavinnagaram alias Naduvirtirumurram
in Ranarayaancharuppedi mangalam in Naduvimalai
Perumurndu in Serrukottam
in Kuluttungavalanadu of cholamandalam

Kulotturiga I

245/1952-53

1112 A.D.

Do
Perumur alias Perumur
Ranaraya Chaturvedi-
mangalam in Naduvinmalai
in JCM.

Kulotturanga II

248/1952-53

(1137 A.D.)

Do
Perumur in Ikkattukottam

Rajaraja I

243/1952-53

(978 A.D.)
<table>
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<td>Pratapadevarāya</td>
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<td>Perambākkam alias Derūlanallūr in Pāsalinādu of Manavirkōttam, as.d. of JCM</td>
<td>Kulūttunga</td>
<td>68/1947-48</td>
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<td>Tribhuvanavirādeva</td>
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<td>Punnaipākkam in Vengānādu</td>
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<td>Virupāksha</td>
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<td>Immaḍi</td>
<td>253/1952-53</td>
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<td>Sēṇji in Manavilnādu a s.d. of Manavilkōttam</td>
<td>Vikramachōla</td>
<td>159/1930</td>
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<td></td>
<td>(1128 A.D.).</td>
<td></td>
</tr>
<tr>
<td>Place</td>
<td>Location</td>
<td>Period</td>
<td>Date</td>
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<td>Do</td>
<td>Señji</td>
<td>Rājarāja III</td>
<td>162/1930</td>
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<td>(1128 A.D.)</td>
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| * Sirrambākkam     | Śivavāya
d (Tenkāranai) | Paramēśvara     | 84/1947-48 |
<p>|                    | Śivanvāyal        | Varman I        | E.I /32-33 |
|                    |                   | (C 669-670)     |            |
| Śivanvāyal         | Śivanvāyal        | Kāmpavarman    | E.I /27-31 |
|                    |                   | (C.850 A.D.)    |            |
| Tannīrkulam        | Tannīrkudal       |                 | 17/1945    |
| Tiruppāchūr        | Tiruppāchūr in    | Rājarāja I      | 156/1930   |
|                    |                   | (997 A.D.)      |            |
|                    | Kākkalūrnādu in   |                 |            |
|                    | Īkkāttukōttam     |                 |            |
| Do                 | Do                | Achyutadēvarāya | 114/1930   |
|                    |                   | (1537 A.D.)     |            |
| Tiruppandiyūr      | Panniyūr of       |                 | 84/1947-48 |
|                    |                   | (910 A.D.)      |            |</p>
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<td>Panriyur Kilkottai</td>
<td>Kulottunga I</td>
<td>1/1945</td>
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<tr>
<td>Tiruvallur</td>
<td>Tiruvelluri</td>
<td>(1182 A.D.)</td>
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<td>Tiruvilambudi</td>
<td>Tiruvulambogi</td>
<td>Kolottunga I</td>
<td>118/1940-41</td>
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<tr>
<td></td>
<td></td>
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<td>Tiruvilambudi</td>
<td>Tiruvulambogi in Naduve</td>
<td>Vikramachola</td>
<td>122/1940-41</td>
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<tr>
<td></td>
<td>- Vinmalaiperumurunadu in JCM</td>
<td>(1123 A.D.)</td>
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<td>Tiruvilambudi</td>
<td>Tiruvulambogi in</td>
<td>Kulottunga III</td>
<td>113/1940-41</td>
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<td>Ikkattukottam in JCM</td>
<td>(1213 A.D.)</td>
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<td>Tiruvilambudi</td>
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<td>121/1940-41</td>
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<td>Kakkalurunadu in</td>
<td>(1170/1270 A.D)</td>
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<tr>
<td>Tiruvulambudi</td>
<td>Tiruvulambogi in</td>
<td>Rajaraja</td>
<td>116/1939-40</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Perumūrṇāḍu in Ikkāṭṭukōttam in JCM

Do Do Do (1225 A.D.) 124/1940-41

Turugūr, part of Vijayagaṇḍa

Tiruvūr Perumalaiyūr gōpāla

alias Ulagalanḍōla (1248 A.D.)

Chaturvēdimāṅgalam

in Ikkāṭṭukōttam

Do Turugūr Krishṇadevarāya 332/1939-40

(1527 A.D.)

Do Tiruvūr Veṅkatapati 338/1939-40

(1592 A.D.)

Ulundai Ulūndai alias (11th - 12th century A.D.)

Alagiyaśōlachaturvēdi maṅgalam, an agaram of

Rājēndrachōlavaṇāṭṭār

Vadāmaturai Jayangōḍaṇḍi Rājēndra I 259/1952-53

Chaturvēdimāṅgalam in (1037 A.D.)
Vengalnādu in Paiyur
Ilangoṭṭam of JCM

Vadatillai
Vadatalisvaram at Rajarāja III 306/1954
Mambākakm in (1233 A.D.)
Kachiyurnādu in
Ikkāṭṭukōṭṭam in JCM

Vengal
Tirumundisvaram in Vengal Rājarāja I 265/1952-53
in Vengalnādu in (966 A.D.)
Paiyurilangōṭṭam

Vengal
Vengal alias Rājarāja I 266/1952-53
Satyāśrayakulakāla (1012 A.D.)
puram in Vengalnādu

Do
Vengal in Sembiyam Kulōttunga I 310//1953-54
Vengalnādu in Paiyūr
Illangōttam in JCM

Venmaṇampudūr
Venmaṇipudūr in 8th century 23/1944-45
Ikkāṭṭukōṭṭam Bukkana 24/1944-45
(1403 A D.)
Sirriambakkam (Tenkarañai): There is only one place name mentioned in the inscription of Sirriambakkam and it is Aīlay. This place is usually indentified with Madurai. But if the word Aīlay all is connected with the later word edupitta, it may appear that Aīlay is the place where the temple was constructed. So Aīlay may have been an early name of Sirriambakkam or Tenkarañi where the record is found.

Sivanvayal: The antiquity of the name of this village goes back to Pallava times, the village being mentioned under that name in a record of Pallava Kampaivarman (C850 A.D) at this place (Sivanvayal). In Tamil the name Sivanvayal means the abode or the entrance (Vāyal = Vāsal) of Śiva and the Sanskrit rendering of the name would be Śivadvāra Kāțchivāyal and Kāțchidvāra which are used synonymously in the Udayēndiram plates of Pallava Nandivarman. Names of places similarly ending in Vāyal or Vāsal like Kūdavāsal etc are common in Tamil country. True to its support, the village Śivan vāyal contains the remains of an old temple of Śiva.
The old names of the villages of Tiruvalur region have been mentioned in the inscriptions, most being named after the titles of the kings. The following are the place names named after the titles of the kings:

<table>
<thead>
<tr>
<th>PRESENT PLACE NAME</th>
<th>OLD NAME WITH TITLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aranvīyal</td>
<td>Kalikēśanmangalam</td>
</tr>
<tr>
<td>Pattaraiperumbudūr</td>
<td>Mummaḍichōlapuram in Rājanārāyana</td>
</tr>
<tr>
<td></td>
<td>Chaturvēdimangalam</td>
</tr>
<tr>
<td>Kūvam</td>
<td>Tyāgasamudranallur &amp; Madhurāntakanallur</td>
</tr>
<tr>
<td>Madavilāgam</td>
<td>Kshatriyasikhamaninallur</td>
</tr>
<tr>
<td>Pērambākkam</td>
<td>Irattappādikondaśolanallur</td>
</tr>
<tr>
<td>Puliyūr</td>
<td>Tiruvēkbanallur</td>
</tr>
<tr>
<td>Tirūr</td>
<td>Ulagalandaśolan Chaturvēdimangalam</td>
</tr>
<tr>
<td>Ulundai</td>
<td>Alagiyasiyachaturvēdimangalam</td>
</tr>
<tr>
<td>Vadāmadurai</td>
<td>Jayangondaśolanachaturvēdimangalam</td>
</tr>
<tr>
<td>Veṅgal</td>
<td>Satyāśrayakulakalapuram</td>
</tr>
<tr>
<td>Narasīṅgapuram</td>
<td>Madhurāntakanallur &amp; Narasanāyakapuran</td>
</tr>
</tbody>
</table>

Kalikēsari is the title of Kulottunga Chōla, Mummadhi Chōla is the title borne by Rājarāja I, whereas Rājanārāyana is the name of the Sambuvarāyā ruler. While Tyāgasamudra is the title of Kulottunga III, Madhurāntaka is the title borne by three Chōla Kings Sundara Chōla, Uttama Chōla and Gandarādittan (may be Parāntaka). Kshatriyasikhamani and Irattappādikondān are the titles of Rājarāja I; Ulagalandaśolan was the title either of Rājarāja or Rājādhīrāja I, perhaps a revenue survey was undertaken in his reign, of a part of the country, and Alagiyasiyān is the title borne by Rājēndra I. The other two titles Jayangondaśolan and Satyāśrayakulakālan were borne by Rājarāja I, Narasanyaka who was the ruler of Vijayanagar kingdom. Since this place is closed to the village Kūvam, it may be assumed that both the villages were called by the same name viz. Madhurāntakanallur during the reign of Chōlas. The inscription of Achyutarāya refers to the name of the village as Kūvam alias Narasanāyakapuram. Achyutarāya made an endowment for the spiritual merit of his father Narasanāyaka, from whose name the second designation of the village must have been derived. Dr. K.V. Raman in his Pāndiyavaranai, indicated the "cholaisation", the impact of Chōlas on the place names, in Pāndiyanaḍu. The same thing might have occurred in Tondaimandalam also; as most of the place names bear the names of Chōla kings. It shows the impact of political conquest of place names by the Chōlas.
PLACE NAMES DENOTING GEOGRAPHICAL FEATURES

This can be further classified into -
1. Places named after mountains, hills, mounds, rocky surrounding etc
2. Places named after all types of water resources including rivers and rivulets
3. Different types of lands and landscapes
4. Location of the places

Either the prefix or the suffix indicate geographical features. The village names Kondanārēn, Manalmēdu, Kallambēdu, Koduvēli, Kunnavalam, Tannir Kalam, Todukkādu, Valasaivēttikādu, Odikkādu, Ikkādu, Sirukadal and the places names with the suffix pākkam, attūr and Uttukkōtai, Vellatukkōtai etc indicate the geographical aspects of the place names.

PLACE NAMES DENOTING FLORA

This can be further classified into
1. Places named after trees and plants
2. Places named after flowers
3. Places named after grains and pulses

Kilāmbākkam, Pullarambākkam, Tāmarapākkam, Kadambattūr, Iluppūr, Murukkaṇānēri, Nungambākkam, Veppambattū, Vellertāṅgal, Vembēdu, Allikēli, Ulundai etc indicate this aspect of place names.

PLACE NAMES DENOTING FAUNA

The places names Puliyūr, Attuppākkam, Siyaṅchēri, Nemiliagaram etc indicate the names of animals and birds.

PLACE NAMES DENOTING RELIGION

The place names Narasingapuram, Śivanvēyi, Aranvēyi, Rangāpuram, Krishṇapuram, Virarāghavapuram, Vishnuvēkkam, Govindameđu, Kūmārachēri, Rāmankōvil, Pillaiyarēkkuppar etc indicate the names of the Gods. And it is significant to note that most of them indicate the names of Vishnu.
PERSONAL NAMES
We come across the villages which indicate the names of men and women Viz., Ibrahimpuram, Hadsunpuram, Karukarnpundy, Placepalyam, Sridevikuppm, Abhiramapuram, Karanai Nizampattu, Narasamangalam, Hussain Nagaram, Gangulukandigai, Ramantandalam, Kannammappettai, Kanakavallipuram, Bhimapuram, Singilikuppm etc indicate the personal names

MISCELLANEOUS
(i) There are place names which indicate the castes and communities e.g. Erayamangalam, Eraiyur (name of community), Hudson Agaram, Ibrahimpuram, etc indicating Muslim names

(ii) Place names which indicate historical significance e.g. Karanai Nizampattu, Mummadikuppm

(iii) Different sizes of the places. Perrambakkam, Periyakulam, Sirukaal, Siruvunur, Sirukalattur, Sirambakkam (perr = big, siru = small)

(iv) Places indicating different directions. Tenkaraani, Vadattur, Kulcheri, Kiviylagam, Vadadamurai, Melvilagam, Melnallattur, Melkondayur, Kilnallattur, Kilanur, Melanur, Melagaram (kil = place which is below, east, mel = top, up, west, vadakk = north, terku = south)

(v) The places with the prefix (new) Puduppattu, Pudumavilangai, Pudukuppm, indicate the new settlements (pudu = new)

(vi) Place name indicating the professions. Guruvayal, Monavedu, Nallankavanur, Kavankolattur, Bandikavanur (guru = teacher, vedu vettal = hunting, kaaval = watchman)

(vii) Places denoting human organs. Idayur (Vidayur), Meyyur etc (ldai = waist, mey = body, chest)

(viii) Places denoting metals: Vellyyur, Sembedu, Tangaamur (velli = silver, sembu = copper, tangam = gold)

(ix) Place names denoting colour: Vengali, Verigattur, Karikkalavakkam (velai white, karli = black)

(x) There are place names which indicate the other places of same name, which are situated in Tamil country. Vadadamurai, Senji, Senji Agaram, Magaral etc
(xi) Names denoting relationship or kinship: Ayyalur, Kolundalur, Kumarracheni, Amnapakkam

(ayyan = father, kulandai = child, kumaran = son, amma = mother).

(xii) Other places of interesting nature are Kavasanalattur, Vedanginallur, Venmanampudur. There are some place names like Odappai, Kuvam, Senji, Tottikalai, Selai and Satturai, meaning of which is obscure.

By and large most of the places retained their pure old Tamil names. We come across very few examples of later transformation of place names in to Sanskrit, Telugu and English, due to the influence of various times.

The advantages in the study of place names are not confined to the linguistic field alone. The names were given to places by early men more on the basis of ecology, religion, or history. A close study of these names, therefore, will unfold details of topography, flora, fauna, culture, religion, social, political and other aspects of the early inhabitants of the place. The place names coined and popularised by the early man have been useful to know these aspects and conditions of those days.
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