CONCLUSION
From the foregoing study of the place and personal names of the early Andhra Pradesh based on inscriptions the following conclusions on language, religion, education, castes, tribes, gotras, administration and economic life have briefly been drawn:

**Language:** The study of place and personal names has indeed thrown some light on the various linguistic strata of the period and region under study. Prakrit language did enjoy the status of the court language at the time of the Sātavāhanas, Ikṣvākus and Brihatphalāyanaś. At the time of the Sālaṅkāyanaś the language Prakrit was slowly being supplanted by Sanskrit. Five out of eight known charters of the Sālaṅkāyanaś are in Sanskrit. Transition period in language has been noticed also in the inscriptions of the Early Pallavaś and of the earlier members of the Vishnukundīśa. Sanskrit attained the status of court language at the time of the Vishnukundīśa and remained so under the Eastern Chāḷukyaś till it was gradually replaced by Telugu at the time of the later Eastern Chāḷukyaś and the Chōlaś. The earliest inscription in Telugu language, very much archaic, is the Ahodbānakaram grant of Vishnuvardhana III in the 7th century A.D. The earliest extant Telugu poetry is the Adbhāni stone tablet inscription of Pāndaraṅga, the general and minister of Cunasge- Vijayāditya III in the 9th century A.D. Since then Telugu began to get priority and later it became the official language of the region. The impact, however, of the Sanskrit language continued in the field of religious education and rites. Thus we find in Andhra three different linguistic strata, first Prakrit, then Sanskrit and finally Telugu along with Sanskrit.
In the Telangana region bordering Karnataka the place and personal names found in the records, mostly Kannada, of the Kalyana Chalukyas, show some influence of Kannada, e.g. Ayje, Kanne, Lingadasalu, etc. (place names), and personal names with ana, apa, ayya suffixes.

During the reign of the Chola prince Vira Choda a good number of Tamil Brahmin families seem to have migrated to Andhra. This inflow of aliens must have enhanced the Tamil influence over the Andhra region and effected in Tamilising some place and personal names, e.g. Kulottunga-Choda-patana, Tiruvengadam, Velaikadu (place names) and Alavandan, Ambalattadi, Tiruvaramagudayan-bhatta, etc (personal names).

Apart from this little bit of Kannada and Tamil influence for a while, the language of the Andhras, Telugu, retained its identity in the inscriptions. It must be remembered that Telugu and Kannada, being sister languages, had closer affinity in the earlier days than to-day.

Buddhism: It is a well known fact that Buddhism was strongly rooted in Andhra at least from the time of Asoka. Numerous Buddhist monuments in Amaravati-Nagarjunakonda region and the inscriptions therein are permanently standing witnesses to the once flourished religion over there. The Ikshvakus, especially their princesses, contributed lavishly to the construction and maintenance of these monuments. The Ananda king Dämôderavarman was a worshipper of Sanyak-Sambuddha⁴—"truly and perfectly Enlightened One"—i.e. the Buddha. The Vishnukundî king Govinda varman I opens his
Tummalagūdem inscription with an invocation to the Buddha, and his queen constructed a vihara for the benefit of the Chaturdiś-ārya-
bhikṣhu-śaṅga at Indrapura. But the fate of Buddhism, the later
generations, governed by the royal families of Brahmanical faith,
gradually lost their enthusiasm towards Buddhism and became adherents to the cult practised by their overlords.

The name of the Buddha was at times adapted by the people of Brahmanism. Even though the spirit and teaching of Buddhism had vanished from the minds of the people, the name of the Buddha was occasionally used in personal names probably without any Buddhist or religious connotation. For instance, Buddhāvarman of the Early Pallavas, Buddhārāja of the Kondapadumati chiefs, Buddhāmanchi of the Eastern Ganges period, Buddhārāsa of the Kalyāna Chālukya time, and Buddhān during the reign of the Chōlas. Such usage of the name of the Buddha in personal names need not be understood as the inclusion of the Buddha into the Hindu pantheon. It is to be remembered that during the Pre-Senkarāchārya period the Buddha was not in the Hindu pantheon. Even in the later period the Buddha of the Hindu pantheon was not used in naming a person.

Jainism: The earliest Jain personal name noticed as yet is Nemi in the Mangalur grant of the Early Pallava king Simhāvarman. The Eastern Chālukya monarch Ammarāja II, in spite of his staunch faith in Brahmanism, was liberal to Jainism and encouraged it to flourish. The Jain personal names given in the list above are the Jain ācāryas and ācharyas under the patronage of this king.
The Vēmulaṇa Chālukya kings Arīkērīn II and Baddega had given wholehearted support to Jainism. The Kalyāṇa Chālukyas, under whom flourished the Saiva sect known as Kālamukhas, were also tolerant to and some of them were even benefactors of the Jaina religion.

**Vaishnavism:** The earliest Vaishnava name seen in the inscriptions of Andhra Pradesh is Ramōckāvarman of the Ananda family. The Sāleṇkāraṇa king Hastivarman II was a devotee of Bhagavat Nārāyaṇa. The Tūṃmalagūḍōm plates of Vikramendravarman II commences with an invocation of and salutation to the Bhagavat. The Kalinga king Ananta Saktivarman was a devout worshipper of Nārāyaṇa whose chest was embraced by Kamalanilaya, i.e. Lakṣmī. The Eastern Chālukyas were worshippers of one or the other god, according to their individual choice. Their seals represent the figures of Vaishnava and Saiva emblems, viz. Boar, elephant-goat, damaru, śaṅkha, chariis, crescent moon, sun, lotus etc.

Vishnumardhana I, the founder of the Eastern Chālukyas, was a worshipper of Bhagavat. Chālukya Bhima I begins his Bezvada plates with adoration to Nārāyaṇa. The Kalyāṇa Chālukya prince Kumāra Sāmēśvara’s Kolanupāka inscription opens with an invocation of the Bhoś-incarnation of Viṣṇu.

The Vaishnava Brahmana names under the Chōlas (cf. Table above) outnumber the names of all the other groups.

From the stray occurrences of the Vaishnava practice just quoted, it may be surmised that the worship of the Lord Viṣṇu
was existing in Andhra at least from the time of the Ananda
Cotra family and gradually got flourished as Brahmankam advanced
in the south.

Sālavāhana Two of the last Sālavāhana rulers who had dominion
over Andhra were Sivaśri Sātakarni and Sivaśrakanda Sātakarni.
One of the Ikshvāku kings was called Rudapurisadatta, i.e. name
after Rūdra. One of the Nāgarjunikonda inscriptions at the time
of the Ikshvāku king Bhavasrī records the erection of a dwelling
place for Śiva (Satvādēv-ādhipāsa) by one Vilisrī.23 The seal
of the Mattapādu plates of the Ānanda king Dāmodaravaram
represents a seated Bull.24 The Brhatphalāyana king Joyavaram
was a worshipper of Mahēśvara.25 The Śalacakrāyana and Early
Pallava seals represent the figure of a couchant Bull.26 The
tutelary deity of the Vishnukundis was Śriparvatāsvāmin,27 i.e.
Śiva. The Rāmatirthe plates of the Vishnukundī king Indravaran
show that this king was a worshipper of Mahēśvara.28 Probably
for the first time the inscrptional evidence of the Ganēśa-
worship in Andhra is found in the Vēlpuru pillar inscription of
the Vishnukundī king Mahēsavaran I.29 The Kalinga king
Anantavaran was a devout follower of Śiva.30 During the reign
of the Eastern Chālukya king Amma II, a fervent worshipper of
Mahēśvara, there flourished the Pāṣupatas and the Kālamukha
ascetics in Andhra Pradesh. The donee of the Velamberru grant
of Chālukya Dēśa I was a Kērpatin, a Śiva ascetic.32 The seal
of Gūnaga Vijayāditya III, on the plates of Satalūru grant, bears
a beautiful figure of Ganēśa.33 The tutelary deity of the Eastern
Gangas were worshippers of Śiva. All the Eastern Gangas were worshippers of Śiva. Their seal represents the figure of a humped Bull. Kāmārṇava II, son of Dānārṇava, built a lofty temple for an emblem of the god 'Īśa' in the Līnga form. In the section on the Non-Brahmana names, under the Kalyāna Chālukyas a separate Table on Śaiva ascetics has been presented (q.v.). These ascetics were of the Kālamukha sect. Under the Chōlas too the Kālamukha sect flourished in Andhra Pradesh. The Pithapuram plates of the Vīra Chōga refers to two shares of the granted village Vīra-chōga-chaturvedimahiga-agrahara assigned to the god Śri-Kailāsadēva.

The above brief survey points out that the most outstanding cult in Andhra Pradesh during the period under study was Śaivism.

A Vaishnava-Śaiva amity may be noticed in the combined names like Sāṅkaranārāyana-bhatta, Sāṅkaranārāyana-sahasra, Yajñáskaṇḍa-bhatta, etc.

**Sunworship**

Sun-Worship: Quite a number of names of people of all walks of life have been noticed after the name of the Sun-god, Sūrya, (ref. Table on personal names under the group 'Minor Gods'). The family deity of the Sālaṅkāyanas was Chitrarathaśvāmin, i.e. the Sun-god. For the prosperity of the Pāśtrakūta king Govinda III a shrine for the sun-god was erected. Although the Eastern Gangas were worshippers of Śiva (Gokarnaśvāmin), king Devendra-varman III is believed to have founded the temple of the Sun-God at Arasavalli.
Saptamātrikas: The Eastern Chālukyas were protected by the group of the Mātris. This expression is found in many of their records. Personal names with 'Mātri' prefix such as Mātri-sārman, Mātrichandrasārman etc signify the importance given to the cult of the Mātris. Several Saiva temples in Andhra Pradesh have the sculptures of the Saptamātrika images. In the Saiva context 'Mātri' may mean Parvati or Durga. Hence the personal names with the 'Mātri' prefix have been classified under the Saivite names.

Education: The personal name suffixes indicating education are dvivēdi, trivēdi, chaturvēdi, śāhērya, bhaṭṭa, bhattachāraka and pandita. The large number of persons having such suffixes indicates the high literacy, especially for the Vedic studies, that prevailed among the Brahmin class. As early as at the time of the Śālakāyana-s, as recorded in the Penukonda plates of Haddavaram II, sixty Brahmin dones were proficient in religious as well as secular literature including medical science - (nirūga) - Of the one hundred dones of the Satāluru grant of the Eastern Chālukya king Vijayēditya III, as many as thirty had studied all the four Vedas, another thirty of them did the study of three Vedas, and twenty of them studied mixed one Veda. Of the Korni grant of the Eastern Ganga king Anantavarma Chōdaganga records that 300 dones Brahmanas of the village Khōnna were studying and teaching the Vedas. Apart from the Vedic studies some importance was given also to the studies of polity, dance, grammar, Purāṇas, Mimēmaka, Vedānta, Medicine and Astrology.

Caste: All the castes of the Brahmanic social structure were existing in Andhra Pradesh. The sārman, varman, and seṭṭi suffixes
of personal names undoubtedly prove the existence of the three major castes.

That the donees were not always Brahmanas is proved by the records of the Eastern Gangas. The Arasavalli grant of Vajravasta III included several Kāyasthas and Sūdras as shareers of the granted village Arasavalli. A record at the time of the Eastern Ganga king Medhukāmaranava reveals that a 'Vaiśyāgrahāra' was granted by a certain Lekshmana Rāmadeva to the Vaiśyā Prapaneyaka. Another Vaiśyāgrahāra was given to a certain Mallapa Srēshṭhin by Vajravasta III.

The word 'bōya', as stated in the preceding chapter, means 'a Brahmana names suffix', 'a village officer' or 'a village head-man'. An influential man of any caste could become a village officer or headman. But in practice, may a time, a prominent Brahmana of a village was the officer in charge (bōya) of the village, suffixing his name with the 'bōya' appellation. The Rēyūru grant of Vishnuvardhana II states that Aruvasarman was the father of Bemidibōya, and that Vēnasarman and Cobotasaarman belonged to the houses of Kēsavabōya and Dudibōya respectively. In such context the suffix 'bōya' is to be understood as a Brahmana name suffix because of the 'Sarman'Suffix of their kins. Thus the word 'bōya', originally meant for a leader or village officer, many a time came to be denoted for a Brahmana. Exception to this practice is also noticed in the inscriptions. For instance, a Chōla record states that a certain Čēdevōya was the son of Pērisetti. In this case it is difficult
to say that the suffix boya denotes a Brahmana name. Here it might mean that Čāde-boya, belonging to Vaisya (Seṭṭi) caste, was a village officer, since the word 'boya' is used to mean 'a village officer.'

The Brahmanas sometimes took up the profession of the Kshatriyas and Vaisyas. For instance, Nahavāsi Pāṭabhatta was a Dandañāyaka. Pañḍaranga, the famous commander of the Eastern Chālukyan army, was a Brahmana. Mēpayañāyaka and Māyūranāyaka were Brahmanas. Vechchaya seṭṭi, son of Ponnasetṭi, was the donee of Muralūr village. Here the gift was made by libation of water which is considered to be a privilege of Brahmanas only. Therefore, the donee and his father might not have been of Vaisya caste, but were Brahmanas engaged in mercantile activity.

Tribes: The place names after the tribes of Mundas, Odgas, Velamas, Yakkamas and Domaras have already been noted under the place-names dealing with Cultural Geography (q.v.). No personal name after any of these tribes has so far been noticed.

There is an occurrence of the Kayastha donees in the inscription of the Eastern Ganga Vajrabhastra III. The Kayasthas were not a tribal people but were of a community of writers of public documents and accounts, employed by kings. They are now-a-days a distinct community found all over the north, especially in Uttar Pradesh, Madhya Pradesh, Gujarat, Bengal, Orissa and Maharashtra. In Andhra Pradesh however, no Kayastha community seems to be existing now.
Gotras: An exhaustive list of the Gotras under each dynasty of Andhra Pradesh, as well as their provenance in other parts of the country, has been presented at the end of the fourth Chapter (q.v.). But some of these gotras are not at all found in the epigraphs of other States studied by the previous scholars. They are: Bādarāyana, Bhatṭa Nārada, Chikata, Gālaveya, Cavishtmi, Kālabava, Kāhāyana, Kassava, Kāta, Maitreyas, Māndira, Mitrāyu, Murgali, Narita, Nitundī, Sēta and Vālakhilyas. Of these gotras the Bādarāyana, Gālaveya, Kālabava, Kārshāyana, Kāta, Maitreyas, Mitrāyu and Vālakhilya are certainly found in other parts of the country, even though they are not noticed in the early epigraphical records studied by the previous scholars. A few gotra names, it seems, had been used in the inscriptions of Andhra Pradesh with slight variation. 'Chikata' may be a mistake for 'Chikita'. 'Kassava' may be identified with 'Kasava'. 'Sēta' seems to be a mutilated form of 'Sātakēri'. 'Nitundī' probably stands for 'Naitundī'. The gotras called Bhatṭa Nārada, Cavishtmi, Māndira, Murgali and Narita are not so far noticed outside Andhra Pradesh and are not mentioned in the Gotra-Pravara Mañjari or in the Gotra-Pravara Nibandha Kedambas. These minor gotras seem to be regional gotras. Some local pishis must have been the founders of these gotras and only a few families were adherents of them.

In the list and the Table of the Gotras only the gotras of the Brahmanas are included. The gotras of the other castes are not generally mentioned along with their names in the inscriptions. Of the ruling families, the Ānandav, Brhishatphalāyana
and Śaṅkārayanas were named after their Gotra name. The Eastern Chālukyas and Eastern Gangas were belonging to Maṇavya and śṛṅgāya gotras respectively. These two gotras are found repeatedly mentioned in the charters of the respective ruling families.

**Administration** Administrative units have exhaustively been studied under the Historical Geography. In the personal names some suffixes and titles denoting administrative officials have been found, namely, Mahāmandalēśvara, Śāmanta, pēggaḍa, danda-nāyaka, nāyaka, amatya, vishayapati, grāmapati, etc. The Mahā-mandalēśvara, the regional governors, were the highest officials under the Kalyāṇa Chālukyas. Sometimes princes were appointed for this post. For instance, Kunāra Bōmēśvara, son of Vikramāditya VI, was the Mahāmandalēśvara, during the reign of his father. Pēggaḍa and amatya seem to be synonymous. Danda-nāyaka, the General of the Army, was a common military title found in the records of several ruling families. Nāyaka is very commonly used in the records of the Chōḷas as a name suffix. Probably these nāyakas were village leaders or village headmen.

And now before winding up this study a word about the **Economic Condition**: The place names indicating agriculture, trade, fishing, hunting, weaving, cattle breeding, leather works, minerals, metals, precious stones, harbour, boats, etc, have already been pointed out while dealing with the Cultural Geography. In the personal names the suffixes like bhātā and varman denote army profession; rāṭṭaḍī and reḍḍi denote tax collector; settis
were and are of mercantile community. Some personal name prefixes like muttu (Tam. pearl), Ponnu (Tam. gold), Kanaka, and Vasu may indicate either the existence of these elements or the desire for prosperity and wealth.

Thus every name, place or personal, has certainly some story to narrate. Every place name has some sort of geographical or historical or cultural background. Personal names generally have religious significance besides those of the socio-cultural ones. This study on the place and personal names has thus thrown some light on the historical, geographical, religious, social, cultural and economic situation of Andhra Pradesh upto 1200 A.D.
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