CHAPTER - V

SOCIAL PLACENAMES
The study of inscriptive placenames throws ample light on the distinctive features of social life in early medieval Orissa. We come across placenames after social customs, castes and tribes. A few placenames from our records are historical since they commemorate historical persons or events. In this regard mention may be made of those places which are after rulers and their officials. We notice a few inscriptive placenames after the name of the ruling dynasty. Even there are references to places named after tribes and professional. It may be mentioned here that in case of placenames signifying castes or tribe, it does not mean that such caste or tribe existed in those particular places and not elsewhere. We presume that such social features were predominant in certain area on account of which places were named after them. The present study does not aim at a conclusive inference on the nature of the society, but as mentioned earlier, it is only conducive to highlight certain features of social and historical set-up of the past on the light of places mentioned in Orissan Epigraphs.

**Historical Placenames**

Placenames with historical significance referred to in the inscriptions of Orissa reveal that those are named after kings, queens, princes, royal epithets, dynastic names, chiefs or officials and historical events. Of the places
denoting kings and queens we notice a few places named after the kings and queens in general while a considerable number of places are known by the proper names of Kings and queens. Places of the first category found from our records are Rājapura and Mahisipadraka. The village Rājapura finds mention in the Rājapur Plates¹ of Madhurāntakadeva and one Sinda grant.² The place was probably named after the King (Rāja) Madhurāntakadeva. It belonged to the Bhramarakoṭya-maṇḍala which appears to be an alternative name of Cakrakoṭya-maṇḍala³ identified with the central portion of Bastar district in Maḍhya Pradesh. The village may be equated with modern Rajapura,⁴ 22 miles north west of Jagdalpur in the district of Bastar. Mahisipadraka, as the name suggests was named after a chief queen (Mahisi) of the Bhaṅja family. The Brāhamaṇa donee Devahara in the Baud Undated grant⁵ of Raṇabhaṅja is mentioned as a resident of this village. The village may be identified with Mashapadar in Phulbani district.

Coming to the places known by the proper names of Kings and queens mention may be made of Bhīmapura, Dharmapura, Gandhaṭapāṭi, Gayāḍapura, Indrapura, Jājallapura, Jayapura, Koṭṭapura, Kūlloṭunigaḥolapatiṭaṇa, Mādhavapura, Prasannaṇapura, Ratnapur, Santoṣaṁādhava, Šarabhapura, Šilābhaṅjapāṭi, Tivarakheta, Viśākhapaṭṭaṇa and Yayātinagara. In this context it is important to note that the naming and renaming of several cities and towns in early medieval period was an important trend manifested in Indian history and Orissa was not an exception to it. During this period in Orissa also there was a practice
among the rulers to establish new towns or cities and to make them as the centre of their political activities. These rulers while attempted to establish towns or cities they preferred to have new names associated with themselves or their parents or their remote ancestors. The above mentioned placenames reveal that a good number of such places were named either after the rulers or their ancestors. Another important feature noticed here is that the new towns or cities established by different rulers were popularised and historical incidents like change of Kingship or dynastic change did not affect the placenames.

Now we go over to the discussion on the above placenames.

Bhimapura:

The town is referred to in the Pandiopathar Plates of Bhimasena of (Bhauma?) Year 89 (825 A.D.) and the Orissa State Museum Plates of Narendradavala of (Bhauma?) Year 189 (925 A.D.). It was obviously named after the ruler Bhimasena.

The town of Bhimapura may be identified with the present Bhimanagara in Aska subdivision of Ganjam district.

Dharmapura:

The Simhapura Plates of Dharmakheṭi, issued in the time of Devendravarman the son of Anantavarman in Ganga-Kadamba Year 520 (1018 A.D.) reveals that Dharmakheṭi donated the village of Dharmapura in the district of Mahendrabhoga.
to three hundred Brāhmaṇas. The donated village was evidently
named after the Kadamba King Dharmakheṇḍi who was a feudatory
chief of the Eastern Gaṅgas of Kaliṅga. Dharmapura is also
found mention in the inscriptions in the Madhukesvara temple
at Mukhalingam\textsuperscript{12} and the Nilakanṭhesvara temple at Bobbili.\textsuperscript{13}
Reference to this village occurs again in an inscribed slab\textsuperscript{14}
set up on a mount named Gudipadudibba on the bank of a rivulet
in the village of Dvarapuredipalem in Vijayanagaram taluk of
Visakhapatnam district of Andhra Pradesh. The placename
Dharmapura mentioned in these records probably denotes the same
village named after the Kadamba King Dharmakheṇḍi. The village
may be equated with the modern village of Dvarapuredipalem in
Vijayanagaram taluk where from the inscribed slab was discovered.

\textbf{Gandhaṭapāṭi :}

The placename called Gandhaṭapāṭi or Śrī Gandhaṭapāṭi
is mentioned in a number of epigraphical records belonging to the
Bhaṇjas of Khiṅjali-maṇḍala, Somavaṁśīs of South Kośala and
Nalodbhavas of Khiṅgāśṛṅga-maṇḍala. The Baud Undated grant of
Rāṇabhaṇja\textsuperscript{15} and the Madras Museum Plates of Narendradhavalal\textsuperscript{16}
reveal that Padmañābha, the son of Vaṇīka Paṇḍi who engraved the
charter was a resident of Gandhaṭapāṭi. The donee of the
Kumarakelā Plates of Rāṇaka Satṛbhaṇja\textsuperscript{17} was also an inhabitant
of Gandhaṭapāṭi. The Somavaṁśī King Yayāti I granted a village
called Nivināgrāma included in the Uttarapalli viṣaya of
Gandhaṭapāṭi maṇḍala which is known from his Nivinā Charter.\textsuperscript{18}
The record also makes us to believe that the said maṇḍala was
included in Kośaladeśa. The reference to Gandhaṭapāṭi in these
inscriptions indicate that the city was in existence at least from the middle of the 9th century A.D.

The Baud Plates of regnal year 54\(^1\) and 58\(^2\) of Raṇabhāṇja mentions that Śrī Raṇabhāṇjadeva, the donor of these grants was the son of Śrī Śāṭṭhāṇjadeva. But the other records of this ruler mention Śrī Gandhaṭa as the name of his father. It indicates that both the names refer to the same person. Thus Gandhaṭa seems to be another name of Śāṭṭhāṇjadeva and the city of Gandhaṭapāṭi was apparently named after him. Gandhaṭapāṭi-maṇḍala as mentioned earlier which was an administrative unit in the South Kośala empire of the Somavāmśīs seem to have derived its name from the said city. Again the Baud Plates of Solapabhāṇja\(^3\) mentions a placename called Gandharāvāḍi which appears to be a corruption of Gandhaṭapāṭi. The city of Gandhaṭapāṭi may be identified with the present village Gandharādi, near the headquarters of Baud, where the relics of antiquarian interest are now found in abundance.

**Gayāḍapura:**

The Talcher Plate of Śivakaraḍeṇa III\(^4\) issued in Bauma Year 149 (885 A.D.) locates the village Gayāḍapura along with the river Sumeyī to the south of Suradhīpura. Among the Bhaumakara rulers of Utkala two rulers namely Śāṇṭikara I (c.820-835 A.D.) and Śāṇṭikara II (c.850-865 A.D.) claimed to have another name Gayāḍa. Since these two rulers ruled over the Bhauma kingdom before 885 A.D. i.e. the date of issue of
the Talcher Plates, we may presume that the village of Gayāḍapura in this record was named after any one of them. The village has not been identified properly. Suradhipura has been identified with Sirdarpur and the river Sumeyī with the Somakī passing through Pallahara. On the basis of these identification the village Gayāḍapura may be located on the bank of the river Somakī and to the south of Sirdarpur near Talcher.

Indrapura :

The Andhavaram Plates of Anantavarman of Gaṅga Year 216 (714 A.D.) mentions Indrapura as a village situated to the east of the donated village of Ānandapura. Prior to Anantavarman, we come across three rulers of the Eastern Gaṅga family having the name Indravarman who are known to have ruled over Kaliṅga in Gaṅga Year 39, (87, 91) and (128, 137, 138, 154) respectively. It appears that the placename of Indrapura of the above grant was named after any of these rulers bearing the name Indravarman. The location of the place, however is not ascertained.

Jājallapura :

The Ratanpur Stone Inscription of the Kalachūri King Jājalladeva I dated Kalachūri Year 866 records the establishment of a monastery at Jājallapura, for whose maintenance the villages known as Sirulī and Arjunakoṇaśaraṇa were granted. The town of Jājallapura mentioned in this charter
was evidently founded by Jājalladeva I (c. 1090-1120 A.D.). It has been identified with modern Janjgir, the headquarters of a tahsil of the same name in the Bilaspur District of Madhya Pradesh. The two villages mentioned in the Charter along with Jājallapura have been identified with Arjuni, 14 miles west of Janjgir and Sirli, about 8 miles south west of Janjgir, respectively.

Of the four Copperplate grants of the Tuṅga ruler Gayādatuṅga discovered so far, one Talcher Plate, edited by N.K. Sahu reveals that it was issued from Jayapurakoṭṭa. The rest of Tuṅga records were issued from a city situated on the Mahāparvata hill. Since the name of the city is not mentioned in the records, it cannot be suggested without further evidence, whether the town of Jayapurakoṭṭa was situated on the Mahāparvata hill. However, one thing can be said with certainty that Jayapurakoṭṭa served as the headquarters of the Tuṅga rulers at least during Gayādatuṅga. The Dhenkanal Copperplate of Jayasimha dated year 128 (Bhauma 7) 864 A.D. states that the capital of the kingdom of Yamagartta-maṇḍala was located on the bank of a river called Mandākini. N.K. Sahu identifies this river with the Mankara which originates in the western part of Keonjhar district and flowing through Pallahara meets the river Brāhmaṇī near Banor.
It appears that Jayapurakotta was named after Jayasimha - the earliest known ruler of Yamagartta-mandala, and the donor of the Dhenkanal Copperplate Charter. It is interesting to mention here that the Nandobhavas who ruled over Airāvaṭṭamandala almost contemporaneous with the Tūngas, had their capital at Jayapura. This town of Jayapura was probably founded by Jayānanda, the progenitor of the Nandobhava or Nanda family. It has been identified with Nandapura (20°44′N 85°E) near Angul.

**Kottapura:**

The Baud Copperplate grant of the Bhauma queen Tribhuvanamahādevi dated in Bhauma era 158 (894 A.D.) records the construction of a Śiva temple by queen Śaśilekha at a village called Kottapura situated in Tamālakhanda viṣaya of Daṇḍabhukti maṇḍala. The village Kottapura in this Charter may presumably be taken to have been named after the ruler Koṭṭabhaṅja of Bhaṅja family. We have mentioned earlier that the Bhaṅja rulers of both Khiṅjali and Khijjinga maṇḍalas were feudatory chiefs of the Bhaumakaras. Hence the village Kottapura, named after Koṭṭabhaṅja, a feudatory of the Bhaumakaras was located in their kingdom. In the Arual Plate of Daṇḍimahādevi dated in Bhauma era 187 (923 A.D.) there is reference to a Koṭṭabhaṅja who acted as the Mahākṣapatī. This Koṭṭabhaṅja is believed to be one of the earliest members of the Bhaṅja family ruling over Khijjingakoṭṭa. According to A. Joshi in the genealogy of the Bhaṅja family, Koṭṭabhaṅja is
considered as the grandfather of Narendrabhaña. Thus the village Koṭṭapura seems to have derived its name from Koṭṭabhaña. The village has not been unidentified properly.

Kulottuṅgacholapattana:

A Telugu Inscription discovered from Visakhapatnam which is dated in the 17th regnal year of Anantavarman Choḍa-gaṅgadeva (1094 A.D.) mentions the placename of Kulottuṅgacholapattana. The expression - "Viśākhapattaṇaṁainā - Kulottuṅga-choḍapатаṭṭanaṁunagaram" in the inscription leads us to believe that Kulottuṅgachoḍapattaṇa was another name of Viśākhapattaṇa. It appears that the place was originally known as Viśākhapattaṇa, but when the Chālukyachola ruler Kulottuṅga occupied the city, renamed it after him. N.K.Sahu and Others holds that the Gaṅgas were defeated by the Cholas sometimes in 1093-94 A.D. and lost the southern part of Kalinga to the latter. Thus at least from the last part of the 11th century A.D., the town of Viśākhapattaṇa was probably renamed as Kulottuṅgacholapattaṇa. It has been identified with the present town of Visakhapatnam in Andhra Pradesh.

Mādhavapura:

The city of Mādhavapura is referred to in the Orissa Museum Plates of Mādhavarman, a Saṅlobhava ruler of Koṅgodaṁḍa. The inscription is dated in the 50th regnal year of this ruler, when he was residing in the said city. It was evidently founded by and named after King Mādhavarman (cir. 615-
It is interesting to note that the same city also passed by the name Śrīdhārapura in the aforesaid inscription. But the city is not identified properly.

**Prasannapura:**

In the Mallar Plates of the Śarabhapuruśya ruler Vyāghrarāja, Prasannapura appears as a prosperous city, located on the bank of the river Niḍilā. It is also learnt that Prasannapura was the political headquarters of Pūrvarāṣṭra.

The city was obviously founded by the Śarabhapuruśya King Prasannamātra, father of Mahājayarāja. This hill-fort situated on the bank of the river Niḍilā has not been traced yet. However, the river seems to be identical with the river Naila flowing between Raigarh and Bilaspur town of Madhya Pradesh. In that case the city of Prasannapura may be located somewhere on its banks.

**Ratnapura:**

Ratnapura, which served as the capital of the Kalachūri rulers of Tummaṇa was evidently named after the Kalachūri King Ratnarāja. The Ratnapura Stone Inscription of Jājalladeva I of Kalachūri Year 866 (1114 A.D.) reveals that Ratnarāja, third in descent from the first King Kalingarāja who established himself in Tummaṇa, founded the city of Ratnapura, identified with modern Ratanpur, 16 miles north of Bilaspur in Madhya Pradesh. It also finds mention in the epigraphical records of Prthvīdeva I, the son and successor of Ratnarāja who
is known to have been ruling in 1079 A.D.\textsuperscript{50} The Kuruspal Stone Inscription\textsuperscript{51} refers to the King of Ratnapura (Ratanpur) among the other rivals of Someśvara. The Ratnapur Mahāmāyā Temple Inscription\textsuperscript{52} praises the city of Ratnapura and compares it with Indra's city.

\textbf{Santoṣamādhava}:

In the Dasapalla grant of Śatṛbhaṇja II\textsuperscript{53} we find reference to a town in Khiṇjimalaṇḍala named Santoṣamādhava. This town seems to have been named after Santoṣamādhava - the queen of Mahāmaṇḍaleśvara Netṭabhaṇja.\textsuperscript{54} It may be identified with present village Madhava\textsuperscript{55} of Puri district.

\textbf{Śarabhapura}:

A study of the epigraphic records of the Śarabhapuriya rulers of South Kosala reveals that majority of them were issued from their capital Śarabhapura. The city reminds us about King Śarabha mentioned in the Pipardula\textsuperscript{56} and the Kurud\textsuperscript{57} Plate of Mahārāja Narendra of this family. Again Mahārāja Narendra declared in his royal seals that he was born of Śarabha.\textsuperscript{58} Thus King Śarabha can be taken as the progenitor of the family who was probably identical with Śarabharāja, the maternal grand-father of Goparāja of the time of Bhānugupta of 510-11 A.D.\textsuperscript{59} The city of Śarabhapura was probably founded by King Śarabha the progenitor of the Śarabhapuriya family and named after him.\textsuperscript{60} Its identification is however a source of keen controversy among scholars. It is variously identified
with Sarabghar, Sripura, Sarabhavaram, Sambalpur, Jumlagarh, and Mallar. But S.P. Tiwari has rightly identified the city with Maraguda in the Nuapada Subdivision of Kalahandi district (presently Nuapada district).

**Silabhañjapāti:**

The Cuttack Plates of the Somavamśi ruler Yayāti I, issued in his 9th regnal year registers the donation of a village to a Brāhmaṇa who was a resident of Silabhañjapāti in Odra-deśa. The place was apparently founded by Silabhañja of the Bhañja family. According to D.K. Ganguly, this Silabhañja may be identified with Silabhañja II, a successor of Ranabhañja and since he flourished at a time when the Bhañja kingdom comprised the northern portion of Ganjam District, the place has to be sought in the same area. But epigraphical reference to Odra-deśa in the Somavamśi records indicate that Odra-deśa was situated in Baud-Phulbani region. Thus we are inclined to believe that the placename of Silabhañjapāti named after the Bhañja king Silabhañja of Khiñjali may not be located in Ganjam region. It may be identified with modern village Silati in Sonepur district.

**Tivarakheta:**

The Charter of the Pāṇḍuvaṁśi Nannarāja records the grant of lands in the village of Tivarakheta which stood on the bank of Ambeviarakanadī. The village was probably named after Tivaradeva the founder of Pāṇḍuvaṁśi rule in South Kośala.
It is identified with Tivarkhed, the find spot of the Charter which is situated 14 miles from Multai in the Betul district of Madhya Pradesh. The river on the bank of which the said village was located, may be the same as the river Ambhora flowing by Tivarakhed.

Viśākhaṭṭaṇa:

Viśākhaṭṭaṇa as a port city of Kaliṅga appears in an inscription from Drakṣarama dated Śaka 990 (1068 A.D.) and another from Visakhapattana dated Śaka 1013 (1091 A.D.). Some scholars suggest that the place might have been named after the Māṭhara King Viśākhavarman. We are also inclined to believe that the place derived its name from King Viśākhavarman the founder of Māṭhara dynasty in Kaliṅga. It seems that the city was founded by some successors of Viśākhavarman as he is known to have ruled over a small principality of Kaliṅga centering Śripura (Vatiasripura near Paralakhemundi in Gajapati district). We have mentioned earlier that the city was also known as Kulottuṅgachoḍaṭṭaṇa. It indicates that the original name of the place was changed by the Chālukyachola ruler Kulottuṅga who occupied it in the later part of 11th century A.D. The present town of Visakhapatnam in Andhra coast was undoubtedly the port city mentioned in the above Eastern Gaṅga records.

Yayāṭiṇaṇa:

The epigraphical records of the Somavahārī King Mahāśīvagupta Yayāti I reveal that during the second-half of his
rule a city named Yayātinagāra came into prominence. He is known to have issued two Copperplate Charters from this place. Reference to Yayātinagāra also appears in the records of the successors of Yayāti I. The Tirumalai Inscription of Rājendra Chola refers to this place as the Capital of the Somavamśīs. The city of Yayātinagāra was apparently named after Mahāśiva-gupta Yayāti I. One of his records locates the city on the bank of the Mahānadi, but there is a lot of controversy among scholars for the location of this place. However, N.K. Sahu has located the place at the village of Jaktinagar on the river Mahānadi, which has yielded the ruins of a large medieval fort.

A few placenames are known by the epithers of Kings. Such placenames have been noticed in the inscriptions of different ruling families of South India like the Cholas and Chālukyas. In Orissan Epigraph also we come across a number of epithet used by rulers of different dynasties. Among these epithets some were Mahārāja, Mahārājādhirāja, Mātāpitāpādanudhyāta, Paramabhaṭṭaraka, Parameśvara, Rājasimha and Sakala Kaliṅgādhipati. But so far as placename is concerned, in our records there is no such place named after the royal epithet.

Another important feature of the historical placenames is that some of them are named after royal families. This type of placenames occurs in the records of different ruling families of ancient India. In this regard mention may be made of the placenames like Sātavāhanī-hāra and Sātāhāni-Raṭṭha which owes its name to the Sātavāhana dynasty. Naḷavāḍī and Sindavāḍī
were named after the ruling families of Nalas and Sindas respectively. Similarly the village called Kākatiyapura was probably named after the Kākatiyas. In Orissan context we find only one place name of this type. Bhaumasmaka - a village mentioned in the Dhenkanal Charter of Raṇastambha of Śulki dynasty was probably named after the Bhaumakaras. As we have mentioned earlier that the Śulki rulers of Kodālaka maṇḍala were feudatory chiefs of the Bhaumakaras, they might have named the aforesaid village after the dynasty to which their overlords belonged. However, its identification is not made as yet.

In our records we notice some placenames after royal officers. Among these officers we find some places only after Kumārāmātya. Under the different royal families of Orissa during the period under survey, the Kumārāmātyas held high position among the Officers. Even in some of the official lists of the Śailodbhava, Śulki, Tuṅga and Gaṅga rulers, we find him occupying the first position. In our epigraphs we find the following placenames after this Officer.

Kumārapura:

The Jurāḍā grant of Netṭabhaṅjadeva, a Bhaṅja ruler of Khiṅjalimaṇḍala reveals that it was issued from Kumārapura. As the suffix 'pura' indicates a town, it appears that the said place was one of the towns in Khiṅjalimaṇḍala. It may be identified with modern Kumarapura in Ganjam.
Kumārakelā:
The placename of Kumārakelā appears as the donated village in a Charter of Rāṇaka Satrbhaṅja. It is further learned that it was attached to the Uttarapalli viṣaya of Khiṅjalimaṇḍala. It is identified with modern village Kumarkeli on the west of Birmaharajpur in Sonepur district.

Kumārika:
The Chicacole Plates of Devendravarman locates the village Kumārika to the north of Birinika, the donated village in the Charter. It remains unidentified.

There are some placenames in the epigraphs of our period which were named after the feudatories, who according to A.P. Sah were important elements in the body politic of Orissa during medieval period. They adopted a number of titles like bhūpāla, bhogī, bhogirūpa, mahābhogī, Sāmanta, Mahāsāmanta, mahāsamāntapati, maṇḍalika, mahāmaṇḍalesvara, rāṇaka, rājaputra, and Vargulika. But so far as placename is concerned we find places named after Sāmanta and Vargulika. Sāmanta occurs in the records of almost all ruling families of Orissa, but Vargulika is mentioned in only one record of our period. A slightly different word Vogilla occurs in a record of the Śarabhapuriya ruler Sudevarāja I.

Places named after the above two titles occurring in the epigraphs of the period under study are Sāmantabhukti, Sāmantapāṭaka and Vargullaka.
Sāmantabhukti as a district level unit in Śvetakamaṇḍala is referred to in the two Kama Nalinakshapur Plates\textsuperscript{93} of Jayavarman and Sāmantavarman respectively, but it cannot be traced at present.

Sāmantapāṭaka finds mention in the Andhavaram Plates\textsuperscript{94} of Anantavarman. It is further learnt that it was one of the villages situated to the west of Āṇandapura. Since Āṇandapura is identified with modern Andhavaram\textsuperscript{95} in Narasannapeta taluk of Srikakulam district, Sāmantapāṭaka may be located in that region.

Vargullaka is referred to in the Sirpur Laksmana temple stone inscription\textsuperscript{96} of Pāṇḍuvaṃśi King Mahāśīvagupta. It is known from the record that the village of Vargullaka was specially set apart to meet the expenses of daily offering to the god. According to P.K.Bhattacharya,\textsuperscript{97} the village may be equated with the modern village of Gulla, about 10 miles south-west of Sirpur and 5 miles from Arang in the Raipur district of Madhya Pradesh.

**Placenames denoting food**

We come across several placenames denoting food materials of sugar and yellow sugar or jaggery (Gur), honey and general name for meals in our epigraphs. Although agricultural products were supplemented by dairy products, none of the records of our period mention placename after milk or milk product. However, the placenames after sugar, yellow sugar
and honey are Guḍḍa viṣaya, Guḍḍaśarkarāka, Madhubedha, Madhupapāli, Madhuvāṭaka, Madhuvali, Ėarkarāpadraka or Ėarkarāpāṭaka and Sarkarāvāṭaka.

Guḍḍavisaya:

Being an administrative unit in Koṅgodamanaḍāla, it finds mention in a Śailodbhava record. It may be identified with Buguda in Ganjam.

Guḍḍaśarkarāka:

The Senakapat Inscription of the time of Śivagupta Bāḷārjuna records two bāla measures of black soil land in the village called Guḍḍaśarkarāka in favour of the God Madanarati (śiva). It may be identified with modern Sarkara in the Raipur district of Madhya Pradesh.

Madhubedha:

The village is referred to in the Sirpur Stone Inscription of the time of the Somavarmśī King Mahāśivagupta. According to P.K.Bhattacharya, it may be identified with Madhuban, a small hamlet about 4 miles from Turenga near Kulapadar, 15 miles south east of Sirpur in Raipur district of Madhya Pradesh.

Madhupapāli:

Reference to this village occurs in an Eastern Ganga record. It may be identified with modern Madhuravada in Visakhapatnam taluk of Visakhapatnam district in Andhra Pradesh.
Madhuvātaka :

Verse 44 of the Banpur Plates of Dharmarāja of Śailodbhava family records the three Timpiras of land in the village of Suvarnǎralondī in Thoraṇa viṣaya and two Timpiras of land in the village called Madhuvātaka. The village has not been identified properly.

Madhuvālī :

The Sonepur Plates of Kumāra Someśvara issued in his 1st regnal year mentions the donee of the grant as an immigrant from the village Madhuvālī. A single Copper Plate discovered from Kelga also mentions the Brāhmaṇa donee as an immigrant from this village. It remains untraced.

Śarkarāpādraka :

The Pipardula Plates of Mahārāja Narendra records the grant of the village Sarkarāpādraka in the Nandapurabhoga. The village has been identified with modern Sakara, not far from Nandagaon on the Mahānadi in the Old Sarangarh State. Probably it occurs as Śarkarapāṭaka in the Bonda Plates of Mahāśivagupta.

Śarkaravātaka :

The village is mentioned in an Eastern Gaṅga record. It may be identified with Cherukupalli in Tekkali taluk of Srikakulam district in Andhra Pradesh.
Placenames denoting wealth and prosperity:

Some placenames in our records denoting wealth and prosperity are Bhogapuram, Sārapalli, Śripura and Sunagara.

Bhogapura:

This placename occurs in Eastern Gaṅga records of 11th century A.D. and may be identified with modern Bhogapuram, 20 Kms. south east of Vijayanagaram in Andhra Pradesh.

Sārapalli:

The Chicacole Plates of the Mathara ruler Nanda Prabhājanavarman was issued from this place. It may be identified with Sarpalli near Vijayanagaram.

Śripura:

'Sṛi' implies prosperity. Śripura means Town of prosperity. We find reference to two places bearing the name Śripura in our records. The former is referred to in a Mathara record whereas the later is mentioned in the records of Somavamśīs of South Kośala. Śripura of the Mathara record is identified with Vatiasripura in Gajapati district and that of Somavamśī record is located at Sirpur in Raipur district of Madhya Pradesh.

Sunagara:

It appears as the place of issue of the Baranga and Dhavalapeta Plates of the Mathara ruler Umāvarman.
Manda Narasimha identifies Sunagara (which he calls Nagara) with Mukhalingam in Srikakulam district of Andhra Pradesh.

Placenames denoting caste, tribes and profession:

Caste system which probably started from later Vedic age in India also continued in Orissa during the period of our study. The placenames in Orissan Epigraphs throw light on three major castes of the society namely Brāhmaṇa, Kṣatriya and Vaisya. The Brāhmaṇas during the period under study occupied the highest position in the social hierarchy. Royal patronage was bestowed upon them in the form of land grants and almost all the epigraphs of our period mention the Brāhmaṇa donees. The Brāhmaṇa caste is implied in the placenames of Bhaṭṭanirola, Bhaṭṭaparoli and Brāhmaṇavasti. It may be mentioned here that the word Bhaṭṭa in the first two places denotes a title of the Brāhmaṇa used in medieval period.118 Again, the placename of Brāhmaṇavasti undoubtedly indicates that it owes its name to the Brāhmaṇas. We find similar reference to Brāhmaṇas in the placenames of other region of India. For instance Brahmapuri a town referred to in the Gurgi Stone inscription of Kokalladeva II119 was named after the Brāhmaṇas. Of the above villages denoting the Brāhmaṇa Caste, Bhaṭṭanirola is mentioned in the Taspaikerā Charter of Raṇabhaṅjadeva,120 but its identity is uncertain.

The village Bhaṭṭaparoli appears in the Nibinnā Charter of Mahāśiva Yayāti,121 issued in his 15th regnal year. It has not been identified properly.
Brahmanavasti was the donated village referred to in the Bamanghati Plate of Rajabhaṅja. It is further learned that the said village was included in a viṣaya having the same name. From the name it appears that the village was inhabited mainly by the Brāhmaṇas. It is identified with modern Brahmanavasa, about 10 Kms. from Rairangpur in Mayurbhanj district of Orissa.

The Kṣatriyas were next to the Brāhmaṇas in importance and social status. Even many rulers of the period belonged to this caste. The account of Hiuen-tsang reveals that the ruler of South Kośala was a Kṣatriya. The Somavamśi rulers themselves were Kṣatriyas. In the epigraphic records of different ruling dynasties of India between 7th and 11th century A.D. the Kshatriya tribe is implied in placenames. But in Orissan Epigraph we come across only one place indicating this tribe. The village of Rājapura mentioned in a record of Madhurāntakaśeṣa appears to have been named after the ruling class i.e. Kṣatriyas. We have mentioned earlier that the village derived its name from the general name of King. But it is also probable that the village was named after the Kṣatriya. It has been identified with a village of the same name, 22 miles north west of Jagadalpūr in the district of Bastar in Madhya Pradesh.

The Vaiśyas seem to have enjoyed some importance in Orissa during the period of our study. Reference to merchant's association indicates the presence of the Vaiśya
community in the state. The engravers of charters also belonged to the Vaiśya community which is revealed in the Baud grant\textsuperscript{129} and Singhara Plates\textsuperscript{130} of Raṇabhaṅga. Coming to the placenames after this community, we find reference to a village called Seṭṭivāda in an Eastern Gaṅga Inscription, which remains unidentified. Similarly the placename of Vaiśyāgrahāra was undoubtedly named after the Vaisyas. It is referred to in Chicacole Plates of Madhukāmrāṇava,\textsuperscript{132} although it cannot be identified.

Regarding the sudras our epigraphs donot provide much information. However, we come across some aborigines in the records of our period. A few inscriptional placenames indicate the existence of the aborigins like the Bhils and Goṇḍs in Orissa. Such tribals are also implied in the placenames of other parts of India. Malati Mahajan\textsuperscript{133} traces the Bhils from the inscriptional placename of Vilapadrakagrāma, mentioned in the records of Paramāra dynasty of Madhya Pradesh.

The Orissan Inscriptions not only in placename but also in other context indicate the existence of such aborigins. The Banai Plate\textsuperscript{134} refers to the Tūṅga ruler Vinītatuṅga as Aṣṭādāśa - Goṇḍamāḍhipati, i.e. the lord of the 18 tribes known as the Goṇḍs. Similarly the Charter of the Šulki ruler Kulastambhadeva\textsuperscript{135} mentions him as Sakalagoṇḍamahāḍhināṭha i.e. the lord of all the Goṇḍs. These records reveal that among the aborigines of this period probably the Goṇḍs were an important element. However, the places named
after the aborigins from the records of the period of our study are Gandagrama, Gandaharini and Villagrama.

Gandagrama is referred in the Ukhunda Plate of the Bhaña ruler Prthvībhaña which cannot be traced at present.

Gandaharini appears in the Khillingara Plates of Kalyāṇadevi of the time of Rāṇaka Dānārṇava of Ambāvādi Maṇḍala, but not identified properly.

The village of Villagrama included in Varadhākhanḍa viṣaya in Koṅgodamaṇḍala was donated by the Bhauma queen Dāṇḍimahādevi, which is revealed in the Ganjam Copperplate of the queen. It is identified with the present Belgan (19°-26"N, 84°51"E) in Athgarh in Ganjam.

It may be noted here that although the above mentioned villages denote certain tribal names and possibly these tribes have played significant roles in these villages yet such tribes may not be found today in the same villages originally inhabited by and named after them. Probably this is due to the migratory habits of those people.

Some of the placenames in our records are found named after professional activities such as weaving, shepherding, laundering, barbering, hunting, smithery, pottery and bier making. Such types of placenames also occur in epigraphs of other parts of India. The village of Baṭṭarevu denoting cloth was probably named after weaving industry. The village of Chākivāḍa might have been originally inhabited by the washerman (Chākali – Telugu).
The villages of Gauḍasiminilli, Golajamu and Gollavalli are places named after the Gollas who are shepards or hardmen. The presence of bier makers in Orissa seems to be implied in the placename of Khaṭiā - viṣaya.

The villages of Kumbhārachheda and Kumbhārapadraka might have been originally occupied by the potters (Kumbhāra). Reference to the placename of Lauāṛga in some records of our period indicates the existence of iron smith. The village of Nāpitavāṭaka is known after the barber community (Nāpita). Similarly the village of Vaidyapadraka seems to have been known after the physicians (Vaidya).

Now we go over to discuss the above placenames indicating professions.

Battarevu:

The village is referred to in an Eastern Gaṅga record, which may be identified with modern Batteru in Sṛungavarapukota taluk of Vījayanagaram district.

Chākivāda:

It appears as a constituent village of Samba or Sammaga-viṣaya in some records of Anantavarma Choḍagaṅgadeva, but remains unidentified.

Gauḍasiminilli:

The village appears in the Cuttack Plates of Mahāśivagupta Bhīmaratha. It is variously identified with Gaisama, Sianli and Simlipadar.
Gola-jamu:

We find reference to this village in one of the records of Anantavarman Chodaganga Deva. It is identified with modern Golajam in Surgavarampota taluk in Vijayanagaram district.

Gollavalli:

It was the donated village in the Paralakhemundi Plate of Śrī Pṛthvīmahārāja. The village may be identified with the present village Gollavalli in the Bobbili taluk of Srikakulam district.

Khatā-Visaya:

This division is mentioned in a number of Bhaṭṭa records. It may be located at the present village of Khatakhatia in Baud district.

Kumbhārachheda:

The Khurda Plate of the Śailodbhava ruler Mādhavarāja registers the grant of this village to a Brāhmaṇa donee. B. Misra identifies the village with Kumaragan (19°.18'N, 84°-27'E).

Kumbhārapadraka:

The village is mentioned in both the Midnapore Plates of Somadatta and Śubhakīrtti respectively. The village however remains unidentified.
Lausāṅgavīṣaya:

This division is mentioned in the epigraphic records of the Gaṅga rulers of Kaliṅga as well as Śvetakamāṇḍala. It has been identified with Loisingi in Ganjam-Srikakulam region.

Nāpitavāṭaka:

The village of Nāpitavāṭaka situated in Koluvarttini was donated to Narasiṃha Bhaṭṭā as revealed in Nāpitavāṭaka grant of Devendravarmaṇ. It may be identified with Natavalasa in Vijayanagaram taluk of Vijayanagaram district.

Vaidyapadraka:

The Somavāṃśī King Mahāśīvagupta Bālārjuna donated this village in his 57th regnal year in favour of god Śiva Īśaneśvara. It is variously equated with Baidpali in Bargarh district, Vejipadar in Kalahandi district and Kharcd in Madhya Pradesh. Since the Somavāṃśīs were confined to Chhatisgarh region of Madhya Pradesh till the rule of Bālārjuna, the village of Vaidyapadraka may be located somewhere in that part of Madhya Pradesh.

The above classification seems arbitrary as in the social history of India no village is found anywhere inhabited by a community of particular profession. Each village required the services of different professional activities since the ancient times. The exact nature of the placenames mentioned above which imply different professions in uncertain. We presume
that such villages were founded by few homogeneous professional, which were also inhabited by people of other caste and community.

**Placenames signifying auspicious characteristics:**

A few placenames in our records denote auspicious connotation. These places are Jayantipura and Pratisthāpura.

Jayantipura finds mention in the Simhipura Plates of Devendra-varman\(^{160}\) and Mandasa Plates of Anantavarman.\(^{161}\) G. Ramadas\(^{162}\) identified the place with Jalantara near Sompeta, whereas S. N. Rajguru\(^{163}\) equated it with the modern Jayantipura of Chikiti taluk in Ganjam.

The village Pratisthāpura is referred to in the Ponnuturu Plates of Sāmantavarman,\(^{164}\) but can not be traced at present.

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References


2. EI, IX, p.178.

3. See Chapter II of the present work in the section Mandalas.


7. EI, XXXIV, pp.233-38.


11. Mahendrabhoga, the administrative unit to which Dharmapura was attached seems to be an important centre of Kalinga since the time of the Matharas. It is referred to in the Dhavalapeta Plates of Umayarman (JAHRS, X, pp.143-44; EI, XXVI, pp.132-35). This place retained its political importance during the Eastern Gangas and finds mention in the Nirakharpur Plates of Udayakheedi of the time of Devendravarman, son of Bhupendravarman of Kalinganagara (JBORS, XXXV, pp.1-10) and the Mandasa Plates of Anantavarman, the son of Devendravarman (JBORS, XVII, pp.175-88).


18. EI, XI, pp.95-98.


21. EI, XXVI, pp.276-79.


27. Ibid, I, p.32ff.


31. OHRJ, VII, No.1, p.1f; Also EI, XXXIV, p.91f.

32. EI, XXXVII, pp.124-31; XXXIV, pp.91-100.


35. The grants of Nandodbhava Kings were all issued from Jayapura.

36. B. Misra, *Dynasties of Medieval Orissa*, (Calcutta, 1933), p.34.


38. See Chapter I of the present work.

39. The Plate is unedited and is now preserved in the Department of History of Utkal University, Bhubaneswar.


45. See Verse 22 of the Orissa Museum Plate of Madhavavarman.


47. Purva-rāstra as an administrative unit of South Kosala under the Sarabhapuriya rulers finds mention in the Arang Copperplate grant of Jayarāja (CII, vol.III, 1888, pp.191-93f) and Mallar Copperplates of Vyāghrarāja (*EI*, XXXIV, p.49).


49. P. K. Bhattacharya, op.cit., p.179.


51. *EI*, X, p.25f; *ICPB*, No.162.

52. *ICPB*, p.126.

53. *OHRJ*, I, pp.208-12; *IO*, vol.VI, No.34, pp.186-190.

54. N. K. Sahu and Others, op.cit., p.137.
56. *IHQ*, XIX, pp.139-46.
57. *EI*, XXXI, pp.263-68.
58. Śarabhāt prāpta janmanah
ṛpateḥ Śrī Narendrasya ....
70. *EI*, XI, p.276f.
72. *Ibid*.
73. *SII*, IV, No.1012.
76. JASB (New Series), I, pp.7-23 ff.
79. N.K. Sahu, UUHO, I, p.137.
81. JBHRA, XVI, p.225f.
82. SII, VII, No.271.
83. El, XVIII, p.346f.
85. The records of our period refer to a number of Officers in connection with the royal land grants. Some of them are Antaraṅga, Daṇḍanāyaka, Daṇḍapāśika, Kumārāmātya, Mahākṣapaṭalika, Mahāpratihāra, Paṇḍapāla, Pustakapāla, Rājasatka, Sandhivigrahika, Uparika and Viṣayapati etc.
90. Life in Medieval Orissa, p.35.
91. JBORS, VI, Pt.II, pp.274-279.
92. CII, III (1888), p.190.
96. ICPB, p.69f.
97. Historical Geography of Madhya Pradesh From Early Records, p.242.
100. El, XXXI, pp.31-6ff.
102. Historical Geography of Madhya Pradesh From Early Records, p.234.
107. IHQ, XIX, p.145.
108. Ibid.
109. El, XXXV, p.60f.
110. Ibid, XVIII, p.311.
111. S.J. Mangalam, op.cit., p.224.
112. IMP, VIS, p.2.
113. IA, XIII, p.49.
114. JBORS, XIV, p.282; El, XXI, pp.23-25.
116. CHRJ, VI, p.106f.
118. A.P. Sah, op.cit., p.123.
119. CII, IV (1955), No.46.
120. JBORS, II, 1916, pp.167-177.
123. N.K. Sahu and Others, op.cit., p.141.
    A. Joshi, op.cit., p.22.


125. The Somavamśī King Mahābhavagupta claimed descent from the lunar race in his Nagpur Plates (El, VIII, p.141).

126. El, IX, p.174f; ICPB, pp.163-64.


128. El, XXIII, p.255.

129. Ibid, XII, p.328.

130. JBORS, VI, pp.480-86.

131. SII, V, No.1131.

132. JBORS, XVIII, pp.272-5ff; JAHRs, VIII, pp.168-80ff.


134. JBORS, VI, p.239.


139. B. Misra, DMO, p.18.

140. JAHRs, IX, Pt.III, p.23f.

141. IMP, VIS, p.211.


144. Siba Prasad Das, Atītare Ogīsā (Oriya), Sambalpur : Saraswata Pustak Bhandar, 1965, p.177.


146. SII, IV, p.1264.

148. Baud grant of Ranabhañja, 26th regnal year (EI, XII, pp.325-28); 54th regnal year (EI, XII, pp.321-25).

149. JASB, LXXIII (1904), Pt.I, pp.282-6ff.

150. DMQ, p.6.


153. See Badakhemundi Plates of Devendravarman of Gupta Year 308 (EI, XXIII, pp.73-78ff).


156. Vide Lodhia Plates of Mahaśīvagupta Bālarjuna, EI, XXVII, pp.319-25ff.

157. Ibid.

158. OHRJ, II, No.2, p.75.

159. Ibid, I, No.1, p.63f.


161. JPDRS, XVII, pp.175-88.

162. Ibid.


164. EI, XXVII, pp.216-20ff.

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