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RESEARCH ARTICLE

HISTORICAL PRESPECTIVE OF GANGAPURAM THROUGH INSCRIPTION - A STUDY

Dr Brinda Kumari R

Assistant Professor, Meenakshi College for Women (A), Kodambakkam, Chennai - 600 024

Gmail: brindadina2116@gmail.com

Abstract

Gangapuram village has a beautiful Chennakesava temple a few important findings especially the reflections of the contemporary society in the inscriptions of temple. These inscriptions help us in understanding the various aspects of the temple like its history, administration, economy, rituals and services. Besides with the varied information provided by these inscriptions concerning the donors and donations, it is possible to have a good understanding of the nature of the contemporary society and its interactions with the temple.

Keywords: Benakayya – gudi, Kesavapuram, Radhasapthami, Jayananda bhatta, Herjjumka

Introduction

Location

Gangapuram is a small village located in Mahabubnagar Taluk. This village has an ancient temple. This village is located about five kms from Jadcherla towards kalwakurthy in Mahabood Nagar District. It as a Chennakesava temple Gangapuram Fort was constructed Buddheswara sahasrakimn, Laksmi Narayana temples were constructed

Name Derivation

Gangapuram is a name of the village. The name split as *Ganga* + *Puram* = Gangapuram.

Ganga means Ganga, *Puram* means City. Hence, it refers to the city of the Cholas built on a locale to commemorate the occasion when the water of the Ganga was obtained.

Mahabubnagar Taluk was earlier called as "Rukmammapeta" also known as "*palamooru*". The name of this place literally changed as Mahabudnagar on 4th December 1890. This is chiefly admiration of Mir Mahabud Ali Khan Asaf Jah VI, the ruler of Nizam of Hyderabad (1869 – 1911 A.D.). This place becomes the headquarters of the district since 1883 A.D.

Chennakesava is the temple name meaning handsome *kesava*. It is a form of Hindu God Vishnu. The temple is dedicated to Vishnu and has been an

active Hindu temple. Three sides of a slab by the side of Benakayya-gudi in front of the Chennakesava temple.

History

Gangapuram has a rich antique importance; it is existed in South India. This place was ruled by the famous reign of Chalukya kings of Badami. Chalukya kings of Kalyani Sri Thrailokya Malla Somerwarudu (1042 A.D. to 1063 A.D.) built Kesava Swamy temple. From then this place was well-known as *Kesavapuram*. Earlier it was known as Mayapuram, Mathsyapuram and Dhurithapuram. The main deity of this temple known as Sri Kesava Swamy and the sculpture here is very attractive. There is an evidence of Jaina Kalamukha were constructed and Lord Siva temple is alsomade a prominent role around his villages. Every year grand festival of this temple will be celebrated on the day of Radhasapthami and people participate in this event on a large scale.

Political Condition

To trace the important of a particular village it is essential features to understand about the political background. The village has an ancient temple known as Chennakesava temple. The temple has ten inscriptions. Four inscriptions related to Kalyani of Chalukyas in this temple.

Kalyani of Chalukyas (965A.D. – 1162 A.D.)

The great kings who ruled the district for about 200 years is Kalyani of Chalukyas. This is one among the temple was built by the Chalukyas. Chennakesavatemples were constructed during his period. Telugu Chodas, Yadavas, Kakatiyas are the feudatories for these kings. Kanduri Chodas are originally belongs to Mahabood Nagar. Origin for this dynasty is Telugu Choda. Ganagapuram is the famous towns and as well as capitals for this kings. Ganagapuram village hasbuilt by forts in various places of this district and protected the kingdom. Kakatiyas are the great kings who contributed good and courageous important to this district.

Three inscription mentions about the Chalukyas of Kalyana in this temple.

A lithic record of the king dated in the sixteenth year of his reign (1091A.D.) registers a gift of land as jyotir vritti to Aditya-bhattopadhyaya and Viddanabhatta, two astronomers of Trailokya Malla-Sri-Kesava Pura.

In eleventh century, belonging to Trailokyamalla, probably Somesvara I, states that Vavanayya, the brother-in-law of mahapradhana dandanayaka Bhimanayya, made a gift of lands to the god Bhimesvara and had a tank and garden laid out for the temple. This tank is referred to as Bhimasamudra in another record of Vikramaditya VI, dated in the twenty second year of his reign (A.D. 1097-1098A.D.).

The inscription record belongs to Bhulokamalla dated in his regnal year ninth (A.D. 1134). Jayanandabhatta is mentioned as a general (dandanayaka) of Teilapadeva probably the younger brother of the king. Yet another damaged record, in characters of about the twelfth century refers to the construction of a Jina-griha and the consecration therein of the image of Chenna-Parsvanatha, for whose worship mahavaddavyavahari Manikara Kalisetti made a gift of income from certain specified levies.

Jina-griha

Jinagrha refers to particular religious establishments, prevalent in ancient India. This Gangapuram village has a unique Jinagrha is existed in the village. One inscription located in three sides of a slab by the side of Benakayya-gudi in front of the Chennakesava temple mentions about the construction of a Jina-griha which was establishment of new religion.¹

Society

Basically the society was divided into number of communities and groups. The inscription found in the temple gives an idea of the cross section of the contemporary society from which the devotees-cum-donors. sThe Gangapuram village has various groups

existed such as Nayaks, Bhattas, etc. Two inscriptions mention about the communities, one belongs to Nayaks and another belongs to Bhatta.

The inscriptions in Chennakesava Temple located in slab in right side refer to a gift made to Padale and Bammayya by Devapaya-dandanayaka and the settikoras.²

Economy

The maintenance of an institution like a temple, performing various daily and occasional services to the God and employing a number of persons, would naturally need sufficient resources. In Gangapuram village temple it appears the major income for the various purposes. Different kinds of taxes were imposed during the Chalukyas of Kalyani. *Herjjumka*, taxes were levied and were called the *herjunka* - tax on loads.³

Merchant Guilds

In Gangapuram village merchant guilds were famous during in his period. The term 'Nanadesi' means the traders from other kingdoms were entered in this nagaram and become the local merchants; it was also a famous guild in 8th century.⁴ Nanadesis were a guild of traders were organized themselves into one of the biggest trading associations at the time of Hoysala Empire. They were respected in their communities and were generous in their grants to temples and Mathas.⁵

Measurement

Sanivarasiddhi-kola

A standard rod which was used to measure the lands in various part of Telingana and Karnataka. The term occurs in one of the Gangapuram records also. It seems the rod was standardised by some chief who possessed the title *Sanivarasiddhi*. It was not uncommon in those days that the kings and other dignitaries used to issue coins and standard measures bearing the legends containing their titles.

festival.¹⁰ The inscription mentions about the gift of income from levies on various commodities for the worship of God Sadesvara by the settikara,

A lithic record in Gangapuram village, during the Western Chalukya reign of Tribhuvanamalla Vikramaditya VI dated in 10th December A.D. 1117 written in Kannada mentions about the records a gift of wetland and a martar of black land measured by Sanivarasiddhi rod.⁶ Yet another inscription belongs to Chalukya of Kalyana reign of Tribhuvanamalla undated written in Kannada language located on the second face of the slab set up near the tank called Nainbulakumta. Register a gift of 3 *mattar* of wetland and 33 *mattar* of *karamba* measured by the *Sanivarasiddhiya-kolu* for measuring.⁷

Deva-dandadhipa

Dandadhipa means Magistrate who will look after the official court. The important measures were registered in this official document and maintained well in manner. This village has Dandadhipa court and all kinds of cases were undertaken. It contains eulogies of Govindadandadhipa and Deva-dandadhipa. It refers to a gift made to Padale and Bammayya by Devapaya-dandanayaka and the settikoras.⁸ This proves that Magistrate was trained in a good manner.

Donation of Gifts

Flower Garden

Donation in different forms of gift which has donated by various people made an enormous contribution.

The inscription is on the first side of the slab setup near the tank called Neibulakumta, first face. It mentions certain gift of land to God Bhimasvara and also had the tank constructed and a garden raised. The village Mallahanidevi, daughter of Vankarasachola Maharaja and padmaladevi constructed the temple gave a certain donation to the temple and it was received by the temple treasures.⁹

A lithic record mentions about the donation given to the temple for conducting the chaitrapavitra samaya-samuba and ubhaya-nanadesis everyday material were gifted to the temple.¹¹

A lithic record in Chennakesava temple located in two faces of a pillar near the Krishna mandapa during 14th century. It registers a gift of 55 sheep a certain gift was donated to the temple and it was received by the temple treasures.¹²

The inscription belongs to Western Chalukya during the reign of Trailokyamalla (Somesvara I) mentions about the construction of a tank and a plantation of grove by Chavanayya, the nephew of Sahaavasi Bhimayya, who was a mahapradhanamanever gada dandanayaka and the Superintendent of Sahavasis.¹³

Conclusion

The inscriptions furnish information about the various sections of the society and their economic status. The epigraphs available in the place under study divulge the presence of various communities at Gangapuram. Jain mathas played an important role at Gangapuram. A number of taxes were levied during the Chalukya period. The present Gangapuram was a reminiscence of a once glorious

growth in the society and economic development impact brought out with the help of inscriptions.

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