



ORIGIN AND HISTORY OF ALAMPUR

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ABSTRACT

Andhra Pradesh is always considered as the granary of the south and it has a number of places to live up to its name. For example, Dhanyakataka (now a days it is called as Amaravathi in Guntur district). Dhanya means grain. Methukuseema today's Medak was once known as methukuseema. In Telugu methuku means cooked rice.

Halampura Present day Alampur was once known as Halampura. In Telugu, Halam means a plough which is a necessity as an agricultural implement for ploughing the land in cultivation. The name of Andhra Pradesh itself is synonymous with the word 'Annapooma' which means the goddess of food and also the 'Bowl of food grains.'

ORIGIN AND THE HISTORY OF ALAMPUR.

In the inscriptions, Alampur it is called Halampura, Hatampura and Alampura Nilaya. As per stalapurana it is called Hemalaptira. However we didn't get the exact evidence as to how the name of Alampur came into being. To go by the Urdu records, Sha-Ali-Pahelvan's grave is there. On this grave we can find the names Alpur and Alampur.

In Gurajala inscription Alampur was mentioned as Halampura. This inscription was collected by Archaeological survey of India and declared by Dr. K.A. Neelakanta Shastry the famous archaeologist.[1]

In 3rd century AD, Gurajala inscription was laid in the period of Rudra Purusha Datta of Ikshwaka. It was laid down in 4th year of his rule. Nadukasiri, the ruler of Ikshwakas donated some land to Halampura in the name of God seeking improvement in his health. Mention was made in this inscription to the above effect. It is believed that this Halampura might have changed as Alampur in course of time. By this it seems that Alampur was a prominent place during the 3rd century A D. As per this Gurajala inscription this Halampura became Hatampura and later transformed into the present Alampur.

K. GOPINAIK

1P a g e

Some historians are of the opinion that the name Alampur was derived from the village goddess named Ellama and might have transformed into the "Elammapura" and then into Alampur in course of time.

As per stalapurana, it is no doubt that, the Hemalapura is a sanscritised word of Elamapuram. One more version comes into focus in this regard. In Undavelly village, 8 km away from Alampur, head tagmata of goddess 'Hemala' adorned with a crown in a temple and is worshiped by the villagers. This temple appears to be very old in its style. This temple was constructed with bricks in Vesara style.

THE LEGEND OF ALAMPUR:

A widow named Punyavaty was an ardent devotee of lord Shiva and prayed to him to grant her a son. Shiva granted a boon and son was born to her. But the people cast aspersions on her for giving birth to a child, being a widow and even derided the boy as a fatherless.

The boy mother advised him to do penance and seek assistance from lord Shiva. Lord Shiva was pleased by the youngsters penance and instructed him to construct temple at Brahmeshwara kshetra, the western gate way to famous Shiva Shrine Srisailam temple, by the grace of Brahmeshwara, Jogulamba and Ganapati. The young man, known as "Rasa Sidha" came to Alampur and built the temple. While this activity was going on, a king named Vitas at, an atheist, invaded the area and devastated the temple. The Sidha cursed him and the king subsequently lost his wealth and power.

Wandering around the forest feeling hungry and thirsty, the king asked a hunter to provide him food. The hunter went deeper in to the forest and aimed his arrow at a deer to kill it. The deer requested the hunter not to kill it as it had to feed her young ones. She promised to come back after giving milk to her offspring. In case she did not return, she would face a fate similar to that of Vila sat.

The hunter returned empty handed and narrated the story to the king. The king followed the hunter to see if the deer would really come back or whether the hunter had made up the story. The deer did return but on seeing the king turned her head away, stating that she did not wish to see such a sin full person who had destroyed the Shiva temples.

The king repented and sought the advice of the deer as to how he could redeem himself. She suggested that he should go back to the Brahmeshwara kshetra and rebuild the temples. This story is depicted in one of the temples at Alampur.

STHALA CHARITA (site history):

K. GOPINAIK

2P a g e

OLD MONUMENTS:

We found so many old monuments in the surroundings of Alampur. A few years ago archaeological survey of India had conducted excavations in an old well near the temple garden.

Their archaeological survey of India found some coins of Shatavahanas period, beautiful bangles made up of Dakshina Martha sank, painted black ware, terracotta pots, some olden bricks which measured 21 X 21 inches. Excavations are still going on in the surroundings of Alampur.[2].

The village of Alampur found some important graves near. These form part of main sources to know the "Proto historic period" of India. By these evidences we come to know that the people of Proto historic period were living in surroundings of Alampur. So Alampur is not only famous for great shrine and also important for historic site.

STONE AGE:

The ancient Indian history is divided in to two parts one is the "stone age" and the other is the "Heliolithic age". Stone Age further divided in to three [3]

1. Paleolithic age
2. Mesolithic age
3. Neolithic age

In the surroundings of Alampur area historians found so many historical monuments, those too Mesolithic ages. Kalnal Medas Taylar conducted excavations and found some implements made of stones and various types of graves. This type of graves seen extensively in Telangana region. Kalnal decided that these graves pertain to greater stone age by their shapes and types. These graves were named differently. [4]

1. Kieran:

In these graves we found stone tomb having a dead body.

2. Barose:

Some hundreds of Kieran's are called barose.

3. Cromlex:

Three sides are covered with long stones one side is opened upper side covered with another big stone. These types of graves are called Cromlex.

4. Kistaven:

Four sides of the grave covered with long big stones and upper side is covered with another big long stone is called Kistaven. But some of these graves are having a whole on one side.

This type of graves has been found recently in this area in Gadwall taluq of Mahaboobnagar district. The villagers call this type of graves “Rakasi gullu” [5] We find these graves in thousands in these places between the old Gondimalla and Uppalapadu villages and around Chagaturu near Kudavalli. On the mount of Jillellapalli and also old Satanikota village. These graves spring many a surprise and attract the public. Probably these sites might have been the residential areas of the times. Now these sites are no more to be seen as they submerged under Srisailem project reservoir. Evidently the surroundings of Alampur area have this type of Old Stone Age sites.

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