

# History of the (Atmakur) Amarchinta – A Study

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**Abstract:** Atmakur Amarchinta Samsthan is in Wanaparthy District. The first capital was Thippadam Valley. Later the capital was shifted to Atmakur on the left bank of Krishna River. Surname of the family is mukkeravaru. Vardhamanapuram was under the rule of Gona Buddhareddy during the Kakatiya Period. Gopialreddy was the patriot for that. In recognition of his invaluable services, Buddareddy was A.D.1292, Maktal gave the paragan to Gopalareddy as Nadagoudika. After Gopalreddy his second son Chinna Gopireddy came to Nadgaudika along with Maktal, four other Mahals came under Gopireddy Nadgaudikam. Amarchinta is one of the those four. The granddaughter of the Chinna Gopireddy is also named Gopireddy. He is also known as Immadi Gopireddy. He was born in A.D.1654 belonging to the region. His brother-in-law is Sahebreddy, while the remaining two Mahals belonged to Vardhamanapuram and Amarchinta Immadi Gopireddy. Around 1676 A.D. Sarva reddy the son of Immadi Gopireddy came to Nadgaudika. Since then, the Amarchinta has gradually grown into a state, built a large dam to increase water resources. He helped Aurangzeb's army. As a result, he received the emblems of the flag, the city, 500 rides, and Sun on it. He was followed by six other kings who ruled the Kingdom. After the death of one Raja Sriram Bhopal, his wit legally inherited the Kingdom.

**Keywords:** Amarchinta, Atmakur Samsthanam, Mukkara, Gopalreddy, Nerivilla Gotram.

## 1. Introduction

The medieval state formation in India in general and in Andhra in particular, is variously termed by the historians as feudal state [1] and segmentary state [2]. In both the propositions the principle of decentralisation of power is commonly found. However, the linkages between these political units varied both in feudal and segmentary states. In the feudal system the power flew from king to the feudal lords and to sub-lessor vassals. The political structure thus appears as the premedieval power structure. However, Kosambi in pointing out the Indianness of the feudal system traced a reversal of the power flow and termed it as feudalism from below [3]. In the feudal state the fragmented political authority is also linked by the extraction of the revenues by the central power [i.e., king] in the form of rent, tribute and other several feudal obligations. The entire Marxist school of thought contributed to the view of feudalism as the prime character of the medieval state formation in India [4].

The other prominent school of thought which contributed to the writings of medieval state craft is American School of

thought. For the first time Burton Stein argued in favour of the prevalence of segmentary state in the South Indian State Formation. The upholder of segmentary state theory did envisage the existence of tributary over lordship in the medieval polity which presupposes the existence of war state. The linkage between the central power [i.e., king] and the regional and peripheral powers rested on the maxim of dual sovereignty, the actual political sovereignty and the ritual sovereignty. The actual political sovereignty is achieved through coercion and conquest, but the ritual sovereignty is attained through royalisation of the local deities to form state cult which further enable integration process. However, in both the cases the revenue extraction through 'tribute' is drawn by the central power to demarcate the frontiers of empire [5].

Yet, another school of thought, though more applicable to the ancient Indian polity and less to the medieval polity, envisages the concept of unitary state based on the view of MA Weber [6]. According to this school the political power in the unitary state lies in the monarch and it is neither divided nor separated. The entire state craft is organised on the basis of centralised bureaucratic system [7]. The linkage between the territories within the empire is achieved through the revenue collections called extracts or rent. However, this system of administration and political organisation started to disintegrate with the decline of the Roman trade in the early centuries of Christian era.

Thus, the writings on medieval state formation do not subscribe to a single type of polity. On the whole the three major schools of thought are still being debated regarding the character of medieval state formation. Adding to the confusion, new political nomenclature started emerging in the official records of 17th and 18th centuries. These centuries can be phased in Indian History as later medieval or pre-colonial period. After the Fall of Vijayanagar and the Bahamani empires in the south new political centres of power started emerging on their ruins. These political dominions called as Samsthanams, Jagirs, Polams and Zamindaries started appearing in the archival data of the late medieval times [8]. These political centres are not simple officialdom as it was the case with the Sultans and Moghals administration, but they are distinct political dominions working on par with the medieval states or kingdoms. In other words, they are states within state.

The chiefs of the autonomous political dominions are variously termed as Samsthanadhisa, Palegar, Jagirdar and Zamindar in the political nomenclature of late medieval or pre-colonial

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period. They functioned within the tax-tribute plunder' Matrix to survive in their dominions as little kings. Their structure may be considered as little kings owing to their limited size of political control within a region [9]. They not only collected tax and tribute but also plundered the neighbouring territories not as robbers but as conquerors like any other emperor or king that ruled this sub-continent. They also held the title of Raja and commanded the respect from their subjects as their lords. Hence, it is interesting to study their emergence as little kings in the politics of the pre-colonial times [10].

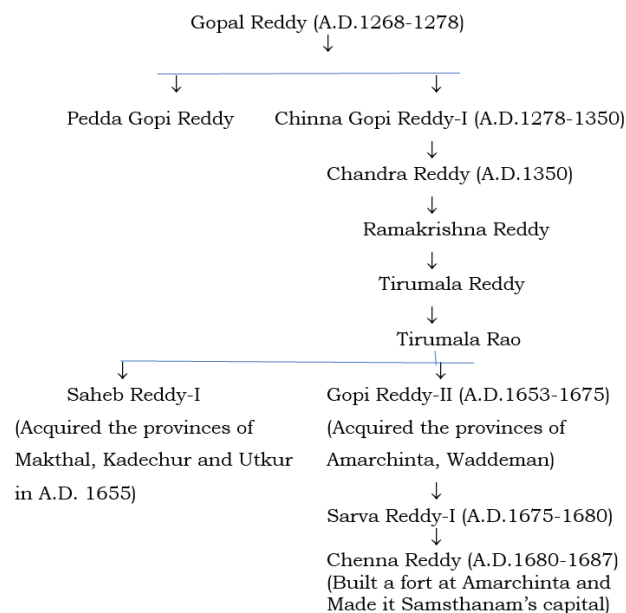
## 2. Amarachinta (Atmakur) Samsthanam

Amarachinta Samsthanam was known as Amarchinta Atmakur Samsthanam. It stands between the latitude 16°19' N, and the longitude 77°47' E. It is surrounded by the provinces of Wanaparthi Samsthanam in the East, Raichur provinces in the west. Nizam territories in the north and the river Krishna and Gadwal Samsthanam in the south. It consists of 69 villages covering 161 sq. miles [11].

The ancestor of Amarchinta Samsthanam, Gopal Reddy was the native of Chandragiri which is situated 11 kms away from Titupathi Gona Ganna Reddy (A.D.1262-1296) one of the feudatories of Kakatiyas when visited Thirupathi developed an acquaintance with Gopal Reddy and invited him to Vardhamanpura which is presently called Waddeman [12]. He was made as Nadagoud of thirty of forty villages in Makthalparagana and given the responsibilities of extending the irrigational facilities and collection of revenues Gopal Reddy's sons Pedda Gopi Reddy and Chinna Gopi Reddy further established their supremacy in this region. They were also bestowed with several other villages in Amarachinta, Waddeman, Utkur and Kodechurparaganas by Gona Kata Reddy, the sons of Gona Buddha Reddy [13]. Their position had increased from Nadagoud to Sarnadagoud. After the fall of the Kakatiyas in A.D.1323 this region went into the hands of Bahamani Sultans. Owing to their local power base, their position was recognised by the new over-lords i.e., the Muslim Sultans of Bahamani Kingdom [14]. The Bahamani Sultans further enhanced their power in recognition of their services such as suppressing the rebellious Zamindars in neighbouring provinces. Raja Ram one of the Zamindar in the Raichur provinces when rebelled against the Bahamani Sultan Hasan Gangu, Chinna Gopi Reddy raided with his forces the Zamindari of Rajaram and took him captive to Padusha [Sultan]. For such valour the Bahamani Sultan bestowed on him the revenue and military powers on pancha mahals i.e., Makthal, Utkur, Amarchinta, Waddeman, Kadechur in addition to Muzafarnagar [15]. After the battle of Tallikota (A.D.1565) the Amarchinta provinces came under the influence of Kutubshahi's of Golkonda. In A.D. 1653 Gopi Reddy-II helped in suppressing the rebel leaders Venkat Rao and Gopal Rao of Gurrangudda (an Island) for which deed the Kutubshahi Sultan (Abdulla Kutubsha) bestowed on him the Jagirs of Allipuram and Muchintala. He was also made Mansabdar of 500 footmen and 200 cavalries [16]. During the times of Thirmal Rao the entire Jagirs and inams belonging to Gopal Reddy family of Amarchinta was divided between Saheb Reddy and Gopi Reddy,

the sons of Thirmal Rao. Saheb Reddy became the chief of Kodechur, Makthal and Utkur Paraganas Waddeman and Amarchinta were taken over by Gopi Reddy-II [17]. But within short period Saheb Reddy family lost its sway over all the Paraganas which were under its control. However, Gopi Reddy-II continued his sway over the entire region. From his period onwards the history of Amarchinta took a new turn. He became one of the most prominent mansabdars in Golkonda [18]. He built tankbunds at Muchintala, Pillalamarri villages and dug a tank at Faredpur [19]. Later his son Sarva Reddy continued the tradition and provided several irrigational facilities in the region. He dug a channel from Bandravalli stream to the neighbouring villages. He also built an ayacut at Pusalapadu village [20]. From the times of Chenna Reddy, the son of Sarva Reddy this family became politically strong local potentant and their services as mansabdars gradually disappeared and became almost independent little king in this region. This new phase was marked by the act of construction of a fort in the year A.D.1680 at Amarchinta which became the capital of the Samsthanam [21].

The following Genealogy shows the ancestors of Amarchinta Samsthanam (Atmakur), Pakanati Kapu Caste, Mukkara Vamsam, Nerivilla Gotram.



## 3. Conclusion

This paper is presented a study of the history of the (Atmakur) Amarchinta.

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