The Chiefs of the Pemmasani family like those of Matla and Velugodu, played a prominent part during the Vijayanagara period. They distinguished themselves as brave warriors and able commandants of forts. They belonged to the Kamma community, one of the many communities into which the abaturtha kula or the fourth caste is divided among the Telugu people. The members of this family are referred to in Local Records as Musallasotrikas i.e. those that belong to Musallasotra.

The source material for the reconstruction of the family history of the Pemmasani chiefs is very limited and in some cases the information supplied by one source is contradictory to that supplied by another. The Kainiyata of Tadipatri, Gandikota, Yadaki, and Timmanayanipeta contain

1. L.R., Vol. 11.
2. L.R., Vol. 15.
4. L.R., Vol. 11.
information which is to a considerable extent useful in reconstructing the history of the Pemmasāni chiefs. From epigraphs, which are donative in character, very few chiefs belonging to this family are known to us. The Chātu verses refer to some of the prominent leaders of this family and their valorous deeds. They are references to some of the members of this family in contemporary or nearly contemporary literature. Even in the case of those chiefs, detailed information regarding their political achievements, connections with the imperial family and contribution to religion, art and literature is not available. The information supplied by these sources is not sufficient to give a complete account of the family history of the Pemmasāni chiefs. An attempt is made here to describe, as much as our sources permit, the contribution of the most powerful members of the family to the Telugu country in particular and to the Vijayānagara empire in general.

There are no literary works written by any of the Pemmasāni chiefs or by their court poets giving us a complete genealogy of this family. The Kaifiyat
A page of text discussing the names of chiefs who ruled from Tadipatri and Gandikota. They are: Timmanayudu (I), his son Ramalinganayudu (I), his son Timmanayudu (II), his son Yamana Timmanayudu, his son Narasimhanayudu and his son China Timmanayudu (II). From literature and chātu verses we know two other Pemmasani chiefs - Ramalinganayudu (II) and China Timmanayudu (I). The last known Pemmasani chief who lost Gandikota to Mir Jumla was also a China Timmanayudu (III). Of these, Timmanayudu I and Ramalinganayudu flourished in the fifteenth century. Timmanayudu II was a contemporary of Vīra Narasimha-Endra and Krishnapārāya. Ramalinganayudu II was a junior contemporary of Krishnapārāya and a contemporary of Rāmarāya. Yamana Timmanayudu and China Timmanayudu I flourished in the times of Sadasiva and Rāmarāya. Narasimhanayudu, son of Yamana Timmanayudu does not seem to be a distinguished amaranāyaka. The Kalīvata do not mention any of his achievements. China Timmanayudu II was a contemporary of Venkatapati-Endria II. China Timmanayudu III was the last known of the Pemmasani chiefs who administered Gandikota in the time of Śrīranga III.
Timmānāyudū, according to the Kafiyyat of Tadipatri, was the progenitor of the Pemmasāni family. He first entered Vijayanagara service as keeper of the royal pigeons and hence came to be known as Pavurella Timmānāyudū. Pravāhāvarāya (probably Devarāya II) sent him to Yādaki where he constructed a fort with four bastions. While digging the earth for the construction of the fort, two idols of Virabhadra and Gānapati were found. He constructed temples for these two gods and installed the idols therein. After administering Yādaki and its adjoining territory for some time, he died in Yādaki.

Rāmalinganāyudū: His son Rāmalinganāyudū developed the neighbouring hamlet Tāllapalle into a town (basti), constructed a fort there, renamed it Tadipatri and

5. The Kafiyyat of Yādaki gives interesting information about the origin of the family name "Pemmasāni". One of the ancestors of this family lost his parents when he was a child and was brought up by a servant-maid named Pemmasāni. When he came of age, he assumed the family name "Pemmasāni" out of gratitude for the woman who brought him up.
shifted his seat of government there. He spent considerable sums of money out of government funds and dug a canal from the Pinäkini which supplied water to irrigate paddy and rägi fields.

Ramalinganäyulu had two daughters - Räjägopälamma and Gövindamma. Räjägopälamma constructed a village about four miles south-west of Tadiipatri and named it Ramalinganäyanipalle after her father. She also built a temple in that village and installed the idol of Venugopäla there. Gövindamma also constructed a small village about two miles east of Tadiipatri. The village came to be known as Vaṭrakätayapalle after one Vaṭrakätaya whom she appointed there to manage the affairs of the village and the water-supplying shed which she established there for the convenience of the passengers going to Gandi-köta. She also constructed a temple in that village and installed the idol of Añjanäya in it.

Ramalinganäyulu devoted his energies to the development of Yadaki, his ancestral estate and Tadiipatri. He died in Yadaki.
Sometime after the death of Rāmalinga-
nāyūru, his son Timmānāyūru went to Vijayanagara and explained to the Rāya the progress made so far in developing the region in Nāyalarima. The Rāya was so much pleased with him that he asked him to hold the fort of Gandikōta as commandant on behalf of Sāluva Gōvindarāja, its governor. Timmānāyūru came back, entrusted the administration of Kāddakki and Tādipatri to his relation Udandanāyūru and himself left for Gandikōta.

The Kaiṣfīvat of Tādipatri cites three inscriptions of the time of this Timmānāyūru. Two of them are dated in Śaka 1429 (1507 A.D) and 1431 (1509 A.D) in the reign of the Vijayanagara king Vīra Narasimharāya and one in Śaka in 1435 (1513 A.D) in the time of Sāluva Gōvindarāja. The same Kaiṣfīvat also states that Śrī Krishnādevarāya died in Vijayanagara while Timmānāyūru was administering Gandikōta. On the basis of this information, it can be inferred that Timmānāyūru was a contemporary of Vīra Narasimharāya and Krishnādevarāya.
Timmanayulu strengthened the fort in Gandikota while acting as its commandant on behalf of Saluva Govindaraja and looked after the administration of Gandikota. His deputy Udananayaka continued the work of developing Vaçaki and Tadipatri. He constructed a canal near Tadipatri and named it "Timmanayani kālva". This canal supplied water to extensive lands in which paddy was cultivated. Another subordinate of Timmanayulu by name Naugula Channanayulu constructed a village about four miles distant from Tadipatri and named it "Gandlapudu". He caused four deep wells to be dug in Tadipatri to help the irrigation of paddy fields. He also built a small hamlet in the north-western side of Tadipatri and settled there a family of Kamma people surnamed "Challa". Therefore the hamlet came to be known as "Challavāripalle". One of the sisters of Timmanayulu by name Sannama constructed a temple on a hill known as "Vajragiri kōnda" situated on the western side of Tadipatri and installed the image of Narasimhaswāmi and from that time onwards the hill came to be known as "Vajragiri Nrisimhuni Kōnda".
Timmānāyuddha constructed the famous temple of Chintala Tiruwengalanātha in Tādipatri. The Kaīyvat of Tādipatri contains a very interesting story about the origin of this temple. There was a tamarind grove in Tādipatri and one day suddenly the trunk of one of the tamarind trees clove into two vertical pieces and in between a stone image of Vishnu appeared. When the attention of Timmānāyuddha was drawn to this fact by his deputy Uddānaṇāyaka he personally went and to his astonishment saw the stone image of Vishnu standing in between the two pieces of wood. That night Lord Vishnu appeared to Timmānāyuddha in a dream and told him that He appeared from the trunk of the tamarind tree in the shape of the image of Tiruwengalanātha and so a temple should be constructed for Him and He should be worshipped by the people. Timmānāyuddha wrote to the Rāya (name not specified) and obtained his permission to construct a temple. Accordingly an excellent temple was constructed and the image of Chintala Tiruwengalanātha was duly installed in it. The temple constructed in accordance with the principles of Vāstuśāstra contained the following mantapas:
Kalvāṇa mantapa, Ālvar mantapa, Garuḍa mantapa, Hanumān mantapa, Varāha mantapa, Vāhana mantapa.

Besides an extensive tower (gopuram), compound walls, a kitchen hall and Yāga śāla were also constructed. The images of the Ashtadik-pālas were also installed in the temple. A tank was also constructed on the northern side of the temple. He appointed Ghanḍā Tirumalayya and Rāmāyaṇam Rāmāchāryulu as archakas of the temple. He also appointed Tādipatri Tiruvengalāchārya as the chief priest (Gobhūrṇapurusha) of the temple.

This temple which stands even to-day in Tādipatri in good condition is one of the finest specimens of Vijayanagara architecture. Timmānūyuju gifted lands to Tiruvengalāṇātha to make provision for daily offerings in the temple and to celebrate the car festival in the month of Vaiśākha and boat festival in Kārtika. Timmānūyuju immortalised his name by constructing this magnificent temple in Tādipatri.
The *Kaliyat* of Tadipatri states that the famous Madhwa teacher Vyasaraya\(^6\) passed through the estates of Timmanayudu on his pilgrimage to Setu Ramswaram. He halted near Tadipatri on the northern bank of the Pinakini and installed the image of Anjaneya in a *garbhagriha* and appointed a Madhwa *archaka* of this temple.

Timmanayudu, as stated already, was a contemporary of Vira Narasimharaya and Krishna-devaraya and survived the latter. But he does not seem to have lived at the time of Ramaraya's wars with Salakam Timna. Therefore it may be concluded that he flourished between A.D. 1500 and 1535.

Timmanayudu had three sons born of Madhamamma. They were: Ramalinganayudu, Peda

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6. Vyasaraya was a contemporary of Krishnadvaraya. The latter had very high regard for him on account of his "vast learning, skill in debate, and his saintly character". Krishnaraya granted him some villages in order to enable him to meet the expenses of a *matha* which he established in the suburbs of the capital city. Vyasaraya survived Krishnaraya by four or five years. He appears to have died sometime after 1632 A.D. See *The Third Dynasty*, pp. 322-23.
Timmānāyuddu also known as Yara Timmānāyuddu and China Timmānāyuddu. These three sons of Timmānāyuddu were destined to become very famous in the history of Vijayanagara.

7. Epi. Coll., No. 23 of 1963-54 dated in Saka 1472 (1550 A.D) refers to Ramalinganayimagaru son of Pemmasani Timmānāyimagaru; Epi. Coll. No. 439 of 1940-41 dated in Saka 1473 (1551 A.D) mentions China Timmānāyuddu, son of Pemmasani Timmānāyuddu and Māchammama. According to the following chātu verses Ramalinganayuddu and Peda Timmānāyuddu were brothers. Therefore it is inferred that Ramalinganayuddu, Peda Timmānāyuddu and China Timmānāyuddu were sons of Timmānāyuddu born of Māchammama.

Ramalinganayuddu and Peda Timmānāyuddu were elder and younger brothers respectively and Narasimhanayuddu was the son of Peda Timmānāyuddu, according to the chātu verse cited above. The Kašiyat of Tadipatri states that Narasimhanayuddu was the son of Yara Timmānāyuddu. From these sources it can be seen that the father of Narasimhanayuddu was known by two names - "Peda Timmānāyuddu" and "Yara Timmānāyuddu". Hence it is concluded that Peda Timmānāyuddu was otherwise known as Yara Timmānāyuddu also.
Bāmalīnganañyuddu was one of the most redoubtable warriors in the court of Krishnadēvarāya. He showed proof of his valour in the campaign against the three Sultāns of Bijāpūr, Gōlcoṇḍa and Ahmadnagar.

According to Bayavōchakamu and Krishnaraṇavaśīvayavam, Krishnaraṇya's "dig-jaitra-yātra" commenced with his reduction of the kings nearer home. This was followed by an attack on and defeat of Ganganāja, the Lord of Ummattūr and Śivasamudra. From there he marched towards Śrīraṅgapattanam where he halted for sometime inspecting the fortresses and worshipping God Ādiranganāyaka and then proceeded against Ikkeri whose ruler Sankulanāyaka submitted himself after some resistance and received pardon from Krishnadēvarāya. From there he planned an assault of the forts situated in the Bijāpūr Sultānate, but meanwhile the chiefs of the forts themselves surrendered them and offered presents in token of their allegiance.

8. Bayavōchakamu, Edited by J. Ramayya Pantulu. p.84,ff; Also See Sources, pp.118-121.

to him. He treated them kindly and garrisoned the forts of Adavāni (Adōni), Mudgallu (Mudgal), Rāchūru (Rāchūr) and other strong places with his own men and prepared to proceed against the city of Golconda. On hearing of Krishparāya’s advance, the people of Āmudāngari (Ahmadnagar), Vijāpurī (Bijapur) and Golconda trembled in fear and the Turkish chiefs of the three houses (i.e. the three sultānates) quickly came to oppose the Hindu monarch, crossed the Krishpā and encamped themselves on the southern bank of the river. Being informed of the confederacy of the three Sultāns, Krishparāya called for a council of war of the "Amaranāyakula" and the "Mannīlū" and roused their marital qualities with presents and praises. During the deliberations, the daring, valorous and faithful Bāmalinganripāla, who was the moon to the Pemmasāni family and who had the support of his numerous relations begged Krishparāya to entrust him with the fight against the Turks; and all men likewise offered their services. Krishparāya then gave the betel and nuts to Bāmalinganāyaka and others and declared that he was no longer anxious regarding the result of the battle. They were great heroes and
success would most certainly be theirs. The three
wasirs who came to learn how determined the Rāya
and his followers were regretted their advance to
the southern side of the river.

Then began the action between the two
armies. Pemmasani Rāmalinganāyūdu entered the
thickest of the fight and wrought destruction among
the Turks who appeared to be giving way at the
moment. Having waited for this advantageous situa-
tion, Krishnarāya mounted his state elephant and
drove into the midst of the fight with his contin-
gents and ordered the sounding of the trumpets.
The sound unnerved the Persian army and threw it
into great confusion. The Krishna river was then
in flood. The Sultāns and the chiefs of the
first rank in the Muslim army changed their dress
lest they should be recognised, crossed the river
and took to flight for safety, leaving their ele-
phants and horses as well as their treasure to the
victorious emperor. The triumphant emperor ordered
the seizure of the camp equipage of the enemy.
Krishnarāya presented Rāmalinganāyūdu with gold
threaded clothes and jewels and honoured him greatly
for contributing to the victory over the three Muslim chiefs. 10

The three Sultans mentioned in the campaign on the banks of the river Krishna, must have been the Sultans of Ahmadnagar, Bijapur and Golkonda. The circumstances in which they attacked Krishnapda-varaya are not known to us. Since it is stated that Krishnapda-varaya proceeded, after his victory over the three Muslim chiefs, against Ultoyagiri whose siege was commenced in January 1513 A.D., it may be reasonably concluded that this campaign was fought in 1512 A.D.

Bamalingamayulu co-operated with his brother Yara Timmamayulu when the latter espoused the cause of Ramaraya. The Pemmasani brothers fought on behalf of Ramaraya and obtained victories at Jufuru, Petamcherla, Bedakallu and Adoni. It was mainly with their co-operation and support that Ramaraya succeeded in destroying Salakaraju Tirumala. Hence

the **ahātu** verses attribute the victories on various battlefields to the Pemmasani brothers Rāmalinga-nāyaka and China Timmānīyaka. The peculiarity with these **ahātu** verses is that the name only changes in the last two lines; the body of the verse referring to the achievements is the same.\(^\text{11}\)

There are two inscriptions of Rāmalinganāyudu dated Śaka 1466 (1544 A.D) and 1472 (1550 A.D) in the reign of Sadāśivarāya. The first one\(^\text{12}\) is inscribed on a slab set up in the margosa grove on the roadside south of the village of Tallā Proddaturu. It records that Rāmalinganāyudu, son of Pemmasani Timmānīyudu, who enjoyed the nāyankara of the village, entered into an agreement with

\(^{11}\) Epi. Coll., No. 437 of 1940-41.

\(^{12}\) Epi. Coll., No. 437 of 1940-41.
several persons of the village of Tallapodaturu over the cultivation of the lands. The second inscription dated Śaka 1472 (1550 A.D) is inscribed on a slab set up in front of the Chenna Kēśava temple in the village Nīṭṭūru in Tāḍipatri Taluk. It registers a gift of lands to God Chenna Kēśava of Nīṭṭūru by Tirumalanāyanim gāru, son of Jakkaṃmuḷi Peddīnāyanim gāru of Valluṭla gōtra, at Nīṭṭūru, a village in Chīrābādi Sima granted to him as ṣālabali by Rāmalingaṇāyanim gāru, son of Pemmasāni Tīmāṇāyanim gāru in the nāyankara fief obtained by the latter from Rāmarāja Tirumalarājayadēva Mahārāja. The gift was made on the occasion of KrishnaJayanti. The record contains two more grants made on the occasion of KrishnaJayanti, one of the year Kālayukti (Śaka 1477 = 1555 A.D) by the Kāpus (farmers) and the Karnas (accountants) of Nīṭṭūru, Gollapalle and Vemulapalle, the former granting some lands and the latter of grain at the rate of one mūnīka for every tūmu of the produce in the village. The

reverse of the slab gives an elaborate schedule of assignments of the gift land for the various items of offerings during worship, of which one was Bhāgavata Sēva and another the chanting of the mantrапushnам.

Rāmalinganāyuyu came into prominence in the early years of Krishnarāya's reign. When he fought against the three Sultāns on the banks of the Krishna in 1512 A.D. Rāmalinganāyuyu must have been at least twenty years old. His last known inscription is dated in Śaka 1482 i.e. 1560 A.D. so it may be inferred that Rāmalinganāyuyu lived between 1490 and 1565 A.D.

YARA TİMÄNÄYUYU
also known as
PEDA TİMÄNÄYUYU

Yara Timmänäyuyu, otherwise known as Peda Timmänäyuyu was the brother of Rāmalinganäyuyu. According to the Kaifiyat of Tādipatri, he succeeded to the estates of his father Timmänäyuyu. He was a contemporary of Rāmarāya and played a very active
part in the politics of Vijayanagara after the
death of Achyutadevaraya. He supported Kamaraya
when he was deserted by all his followers. But
for the assistance given by Yara Timmanayudu,
Kamaraya might not have succeeded in destroying
Salakaraju Tirumala and enthroning his own nominee
Sadasiva. Indirectly Yara Timmanayudu contributed
his mite in laying the foundations for the meteoric
rise of Kamaraya in particular and of the Araviti
family in general.

Yara Timmanayudu acted as the commandant
of the fort of Gandikota, on behalf of the Mandyala
chiefs to whom it was given as amram by the Baya.
With the resources of the fort of Gandikota at his
disposal, Yara Timmanayudu was in a powerful and
strong position to influence the course of affairs
in Vijayanagara and after the death of Achyuta-
devaraya he plunged himself into the vortex of
the politics of Vijayanagara and ultimately emerged
victorious. He was assisted in these endeavours
by his brothers Ramalinganayudu and China Timmanayudu.

Yara Timmanayudu espoused the cause of
Kamaraya when the latter was helpless and sought
assistance in men and money from any quarter. Ramaraya failed in his attempts to seize power during the lifetime of Achyutadvaraya. The death of Achyuta in 1542 A.D. gave a fresh opportunity to Ramaraya to establish his position. But Salakara-rajju Tirumala strangled Venkatadri,14 the only son of Ahyuta and thus getting himself rid of the only obstacle in his way, became the supreme man in the state. Even after the murder of Venkatadri, Salakara-rajju Tirumala did not feel secure. He was afraid of the power and possible reaction of the principal nobles of the kingdom. "He summoned them to the court and put out the eyes of the those who arrived first".15 The majority of the nobles who came to know of the cruel treatment got vexed with him and invited Ibrahim Adil Shāh to destroy Salakara-rajju Tirumala promising in return to accept him as their overlord. "Adil Shāh therefore, advanced, entered the kingdom of Vijaynagara and was received as sovereign by many; but he also assumed such intolerant and haughty airs that he roused the hatred of all around him, and in the end was obliged, in fear

15. F.E., P.183.
of his own safety, to retire to Bijapur. Salakaraju Tirumala was thus saved from a great danger.

Ramaraya who was watching the affairs in Vijayanagara was disappointed at the outcome of the events. The resourceful statesman that he was, he did not get frustrated, but planned carefully to achieve his ends. During these critical days Pemmasani Yara Timmanayudu espoused his cause, came to his rescue and assisted him in winning some of the early battles against Salakaraju. Yara Timmanayudu firmly stood by his side and conducted the campaigns against Salakaraju Tirumala and his followers.

After the departure of the Adil Shah, some of the patriotic nobles invited Ramaraya to return to the capital and assume the administration of affairs. In response to this invitation he left Guttii where he was staying and advanced against Penugonda, one of the strongest fortresses in the

16. Ibid.
emire. One of Rāmarāya’s birudas “Penugonda dūrga śūdhaka” - “the captor of the fortress of Penugonda”, 17 indicates that he acquired the fortress by force. Epigraphic evidence also corroborates this information. “He subdued all the enemies at Suragiri (Penugonda)”. 18 Rāmarāya must have captured the fortress from one of the nobles who was administering it on behalf of Salakarāju Tirmala. After obtaining control of the fortress and town of Penugonda, he despatched invitations to all his supporters asking them to attend a conference to be held in Penugonda.

The conference was attended by all the nobles who were opposed to Salakarāju Tirmala. The most notable and prominent among the nobles that attended the conference was Pemmasāni Yara Timmānāyunu. Rāmarāya gave a graphic account of the tyrannical policies of Salakarāju Tirmala and asked them to support him in his endeavours to place some member of the royal family upon the throne.

17. Sources, p.182.
18. E.C., Vol. IV, Ng.68.
He promised to reward them fabulously for the assistance which they might extend to him in the honour of need. All the chiefs assembled there agreed to stand by his side and support him. Rama was greatly pleased with the promise of support given by Xara Timma and the other nobles. As a mark of appreciation he offered them tāmbuḷa (i.e. betel nuts and leaves) and then dissolved the conference. 19

Assured of the support of the principal noblemen of the kingdom, Rama went to Gandikota and there with the assistance of Xara Timma started recruiting troops for the future civil war. Salakaru Tirumala very soon came to know of the preparations of war made by Rama mainly with the assistance of the Pemmasani chief at Gandikota. Without losing any time, he immediately marched against Gandikota and demanded from the Pemmasani chief surrender of Rama to whom he had given protection. The Pemmasani chief refused to comply with his request. He immediately

summoned the troops of the pālaigāra in the neighbourhood. Gathering a huge army and accompanied by Rāmarāya, he faced Sālakarāju Tīrūmala on the battle field of Kōmalā, a village six miles to the west of Tādipatri. Tīrūmala was defeated on the field of action and sought safety in flight.

From the victorious battlefield of Kōmalā, the armies of Rāmarāya advanced towards Kandanaavolu. The armies of the enemy were stationed in two places — Jūṭur and Bētamcherla and Rāmarāya wanted to deal with them effectively. A decisive engagement took place in Awuku, which was the capital of Rāmarāja Tīrūmala, an uncle of Rāmarāya. Rāmarāja Tīrūmala, says Ḍalabhāgavatamu, saved the earth which was sinking in the ocean of destruction caused by the monster Sālakaya Timma. Making Awuku the base of his operations, Rāmarāya, along with Yara Timmānāyudu and China Timmānāyudu marched with his forces against Jūṭur and Bētamcherla. China Tīmmānāyudu distinguished himself in several engagements throughout this campaign. Chintagunṭa Raghupati,

20. L.R. Vol. 12, p.213.

21. Ḍalabhāgavatamu. (Ṣāhīḥ, Vol.VI, p.867.)
the chief of Betamcherla tried to stop the advancing armies of Kamaraya but he was defeated and his fortress was taken by China Timmanayudu. China Timmanayudu destroyed the fortress completely in order to take revenge upon him. When Bamaraya tried to advance further with his forces, Salakaraju Tirumala obstructed him near Jutur and offered battle. In this engagement both Ramalinganayudu and China Timmanayudu took the lead and brought laurels of victory to Bamaraya. Salakaraju Tirumala fled away from the battlefield with a few of his followers to Badagallu, his jagir in the Adavani rajya. Bamaraya, accompanied by the Pennasani brothers, pursued Salakaraju Tirumala who was forced to face them in battle again. Salakaraju Tirumala lost the battle of Badakallu also. Ramalinganayudu and China Timmanayudu distinguished themselves in this campaign by defeating and driving away Salakaraju Tirumala.

Bamaraya next turned his attention to Adavani which was defended by Sanjar Khan, one of the

most powerful Muslim officers of Tirumala. The fort of Adavani was besieged and captured by China Timmanayulu who is said to have scattered the Khan and his soldiers.

Adavani became the temporary capital of Ramaraya who remained there collecting troops from Gadwal, Kurnool and other places. After completing his preparations, Ramaraya advanced against Vijayanagara about the middle of 1543 A.D. Salakaraju Tirumala, on the approach of Ramaraya's forces implored assistance from Ibrahim Adil Shah and requested him "to march to his assistance, in

23. The part played by China Timmernayulu in the various campaigns leading to the death of Salakaraju Tirumala is summarised in the following chātu verse.

return for which he promised to acknowledge himself tributary, and to pay down a sum of three lakhs of boons for every day's march his army might make. 25 In response to this invitation, Ibrahim Adil Shāh moved from his capital and arrived at Vijayanagara without opposition. On his arrival, he was met by Tirumala who conducted him to the city and seated him on the royal throne. Tirumala celebrated a festival for several days in honour of the arrival of Ibrahim Adil Shāh. 26 The nobles who were disgusted with the past conduct of the Adil Shāh wanted to get rid of him by some means or other. They promised to remain loyal to Tirumala provided that he would persuade his Muhammadan ally to depart to his own kingdom. Rāmarūpa who was more interested in safeguarding the Hindu independence promised to remain loyal forever to Tirumala, if he would cause the retreat of the king of Bijāpur to his dominions. Tirumala unfortunately believed that Rāmarūya and other nobles were sincere in their appeals and paying a huge amount to the Adil Shāh requested him to depart

26. Ibid, p.84.
to Bijāpūr. The Sultan left Vijayanagara. 27

As soon as the Ādil Shāh left Vijayanagara, Bāmarāya and the other nobles like Pemmāsāni Yara Timmānāyūḷu who were disgusted with Salakarāju Tirumala, contrary to their promise, broke their allegiance and offered him battle on the banks of the Tungabhādrā. Tirumala was utterly routed in action and while fleeing for life was captured and slain. 28

In the final engagement which resulted in the death of Salakarāju Tirumala, Yara Timmānāyūḷu along with his brothers fought valiantly by the side of Bāmarāya and contributed to the victory. Bāmarāya rewarded him suitably by giving him enormous money and jewels. Yara Timmānāyūḷu celebrated his victory by making many offerings to the temple of Chintala Tiruvengalarātha at Tādipatri. He got many pictures (chittaruvulu) painted on the walls of the temple.

27. Ibid.

Yara Timmāṇāyuṭu constructed a village and named it Timmāṇāyuṭupēṇa. He also caused a huge tank constructed in the village. The construction of the tank and the village was started in Saka 1470 (1548 A.D) Saumya and after two years was completed in Saka 1472 (1550 A.D) Virōdhī. The village and the tank were formally opened for use in Chaitra Śu. Panchami in Saka 1472 (1550 A.D) Virōdhī. The Kāīṭīvata of Timmāṇāyanipēṇa and Tāḍipatri contain the following story relating to how the village of Timmāṇāyanipēṇa and the tank came into existence.

There was a Brahmin by name Timmaṇābhāṭu in the village of Gandūru, near Tāḍipatri. He possessed a matsya sūlagrūma, (i.e. a sūlagrūma in the shape of a fish). Yara Timmāṇāyuṭu requested the Brahmin to give him the sūlagrūma in exchange for a village. But the Brahmin refused. Timmāṇāyuṭu became furious and sent his followers (Bōyas) with instructions to take the sūlagrūma from the Brahmin by force. One day the followers of Timmāṇāyuṭu approached the Brahmin while he was worshipping the sūlagrūma and tried to take it from him by force.
Then the Brahmin swallowed the *sālagrama*. The followers of Timmāṇāyulu killed the Brahmin and took the *sālagrama* out of his stomach and gave it to Timmāṇāyulu. But the ghost of the Brahmin pursued the *sālagrama* and did not permit Timmāṇāyulu either to drink water or eat food. After several days of suffering, Timmāṇāyulu requested the ghost to tell him what to do to wash off the sin of killing a Brahmin. The ghost advised him to bury the *sālagrama* in the earth and to construct a tank over that area and to donate the lands irrigated by the tank to Brahmins. Accordingly Timmāṇāyulu buried the *sālagrama* in the earth and constructed a tank over that area and gave the lands irrigated by the tank as *sarvamanya* to Brahmins. The ghost left Timmāṇāyulu.

Timmāṇāyulu also got coins struck in the mint at Gāndikōta with the words "Yadaki Virbhadra", inscribed on one side and the images of Timmanabhaṭṭalu and his wife on the other side and circulated them in his fief. It is significant to note that in the Vijayanagara empire, the
provincial governors, commandants of forts and amaranāyakas were permitted to circulate coins of their own in their provinces or fiefs. Foreign travellers who moved from one province to another in the Vijayanagara Empire were put to much inconvenience by this system under which the coins of the Bāya and those of the provincial governor or amaranāyaka were in circulation. Caesar Frederick who seems to have experienced considerable difficulty under this system observes: "When we come into a new Governor's territory as every day we did although they were all tributaries to the King of Bijapur, yet every one of them stamped a small coyn of copper, so that the money we took this day, would not serve the next day". The provincial governors not only had the privilege to issue their own coinage but they also had the power to grant to private individuals the right of issuing coins and owning private mints.

The Kafiyyat of Timmānāyanipeta states

that Timmānāyudha ruled the village from Śaka 1472 (1550 A.D) to Śaka 1507 (1585 A.D). These dates are not very helpful in fixing the time of Timmānāyudha because this Kaifiyat records only the history of the village which came into existence in Śaka 1472 (1550 A.D). Yara Timmānāyudha came into prominence long before that date in Vijayanagara politics. He appears to have started his career in the time of Achyutadēvarāya and played a leading role in the Vijayanagara politics after the death of Achyutadēvarāya. The Kaifiyat of Tādipatri which gives much valuable information about him before the battle of Nākṣasi-Tangadi (1565 A.D) is silent about him after that historic battle. Most probably he might have died along with Bamarāya in that fateful battle. Though it is not possible to give specific dates regarding his career, it can be concluded, on the basis of his association with Vijayanagara politics, that he flourished between 1520 and 1565 A.D.
China Timmanayudu was a great warrior who co-operated with his two brothers Ramalinganayudu and Peda Timmanayudu. He is known for destroying Salakam Timma and placing Rama Ray in the position of de facto ruler in Vijayanagara. Therefore, the victories attributed to Ramalinganayudu in the ghita verses are also attributed to China Timmanayudu. He was also a valiant hero like his brothers and established his reputation as a great warrior.

An epigraph dated Saka 1473 (1551 A.D) registers the gift of the village of Enumalachintala in Tadlapadaluri Sīma included in the Guttimāgni by China Timmanayudu, son of Pemmasani Timmanayudu, to the God Chintala Tiruvengalanatha of Tadipatri for the merit of Aliya Rāmappayya and the donor's parents - Timmanayudu and Māchamamma.

There is no information regarding any of the other achievements of China Timmanayudu.

He also seems to have been a contemporary of Sadēśāya and Rāmarāya and lived up to the battle of Rākṣasi-Tangadi. His history after that battle is shrouded in obscurity. Probably he too died on the battle-field of Rākṣasi-Tangadi.

**Narasimhanāyudha:**

Yara Timmānāyudha was succeeded to his estates by his son Narasimhanāyudha. According to a chātu verse he crushed the might of one "Āśvarāya" near Jammalamadugu. It is difficult to identify this "Āśvarāya". Besides this no other achievement of Narasimhanāyudha is mentioned either in the chātu verses or in the Kaifivata.

An inscription and a gift deed of his time are cited in the Tadipatri Kaifivat. The inscription engraved on the northern wall of the big tower (gōpuram) of the Chintala Tiruvela-nātha temple in Tadipatri dated in 1486 (1563 A.D) records some gifts given to the God by one Kanta Yellappa during the administration of Pemmasāni Narasimhanāyudha. The gift deed dated
Saka 1492 (1670 A.D.) records gift of land given to one Katarreddi Pedanagireddi by the karangas of the Tadipatri village - Kamaraju Ramanna, Varadappa Potharaju and Yellamaraju - during the administration of Pemmasani Narasimhanayudu.

Narasimhanayudu appears to have administered Tadipatri between 1665 and 1676 A.D. The earliest inscription of his son China Timmanayudu (II) who succeeded him to his estates, cited in the Tadipatri Kaifiyat is dated in Saka 1500 (1578 A.D).

CHINA TIMMANAYUDU (II):

During the reign of Venkatapatiraya II, one Timmanayudu of the Pemmasani family, governed the fort of Gandikota. Though we do not find the prefix "peda" or "china" attached to his name, this chief seems to be identical with China Timmanayudu (II), son of Narasimhanayudu. Three inscriptions issued by this chief and one issued during his time are cited in the Tadipatri Kaifiyat. They are dated in Saka 1500 (1578 A.D), 1502 (1580 A.D), 1515 (1593 A.D) and 1516 (1594 A.D). The last
two inscriptions dated in Śaka 1515 (1593 A.D.) and 1516 (1594 A.D.) show that he was a contemporary of Venkaṭapatirāya II.

When Mandyāla Krishṇamarāja, the governor of Gandikōṭa raised the standard of rebellion, Venkaṭapatirāya II, marched with all his followers and offered him battle in Jambulamāḍaka in Śaka 1520 (1598 A.D.) Hevilambi. Pemmasāṇi (China) Timmānāyudā (II) who was at that time the chief of Xadaki and Tagipatri, went to the assistance of the Bāya and contributed in a large measure to the victory of the imperial forces. Venkaṭapatirāya took Krishṇamarāja captive and confiscated his estates. As a reward for the services rendered on the battle-field of Jambulamāḍaka, the Bāya conferred the fort of Gandikōṭa and its adjoining territory as amaram on Pemmasāṇi (China) Timmānāyudā. The fort of Gandikōṭa which was considered the best stronghold of the Mandyāla chiefs became thereafter the principal seat of the Pemmasāṇi Nayaks.

32. It may be noted that some of the Pemmasāṇi chiefs were holding the fort of Gandikōṭa earlier as commandants on behalf of its governors - Gālūya Gōvindarāja and Avasaram Dēmasarājya and later, on behalf of the Mandyāla chiefs to whom it was granted as amaram. Now the fort with its adjoining territory was granted with full amaram rights to Pemmasāṇi (china) Timmānāyudā.
The Matla and the Pemmasani chiefs enjoyed adjoining territories as their estates. During the reign of Venkatapatiraya II, a border dispute arose between China Timmanayudu and Matla Anantaraja, the chief of Chittivelli. However, an agreement was concluded by the terms of which Chilamakuru in the Duvvuru Taluk was fixed as the boundary between the estates of the two chiefs. The country to the west of Chilamakuru was given to Pemmasani China Timmanayudu and that to the east of it was assigned to Matla Anantaraja. This was probably arranged by Venkatapatiraya II.

An inscription dated Saka 1500 (1578 A.D.) records that China Timmanayudu gifted lands to Tiruvengalanatha of Tadipatri. Another inscription dated Saka 1502 (1580 A.D.) states that China Timmanayudu made provision for daily offerings to God Tiruvengalanatha.

33. a) The Naifiyat of Siddhavatam, L.R., Vol.9, p.281.

b) The Naifiyat of Allidona (L.R., Vol.1,p.142) which also records the settlement of this dispute mentions the name of the Matla chief as Kumara Anantaraja. This is wrong because Kumara Anantaraja was not a contemporary of Venkatapatiraya II. He flourished between A.D. 1624 and 1636. Venkatapatiraya II died in 1614 A.D. Therefore, it is inferred that the Matla chief involved in this dispute during the reign of Venkatapatiraya II was Anantaraja who was associated with the former in several of his campaigns, including the one against Nandyala Krishnamaraja.
An epigraph dated in Śaka 1515 (1593 A.D), Jayā records that China Timmāṇāyudha gave lands to Tirumalabukka- paṭnam Tāṭāchārīyulu. There is another epigraph of the time of China Timmāṇāyudha; Channamarāju Linganna, son of Krishṇamarāju gifted in Śaka 1516 (1594 A.D) at the time of solar eclipse 12 puṭṭis of land in the village of Vellalūr, which was originally granted to him by Narasimhanāyudha.

Channamarāju Channamarāju in his book "Chārucohndrōdayam" states that he was the minister and court-poet under Pemmasāni Timmāṇāyudha. He also states that Timmāṇāyudha gave him some of the presents which he (Timmāṇāyudha) originally received from Venkāṭapatirāya. The author mentions the name of his patron as "Pemmasāni Timmabhūmendramaṇi" without the prefix "Pedā" or "China". But as the author states that his patron was a contemporary of Venkāṭapatirāya, he can be identified with China Timmāṇāyudha who flourished during the time of Venkāṭapatirāya II. He must have received presents from Venkāṭapatirāya II in appreciation of his services in the battle of Jambulamaṇḍapu. Another court-poet Chitrakavi Anantakāvi

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34. Channamarāju Channamarāju: Chārucohndrōdayam, Canto I, verses 68 and 69.
in his book *IndumatiParipayamu* states that China Timmanayudu's patron was the commandant of the fort of Gandikota. This poet also does not mention any of the achievements of his patron or of his parentage.

China Timmanayudu was a contemporary of SriRanga I and VenkatapatiRaya II. It is not known whether he had any sons or who succeeded him to his estates.

**CHINA TIMMANAYDU (III):**

The last known Pemmasangi chief to rule over the fort of Gandikota was again a China Timmanayudu. His relationship with the China Timmanayudu of the time of VenkatapatiRaya II is not known to us. He could not be identical with that China Timmanayudu because the latter must have been at least 20 years old when he gifted some lands to God Tiruvengalanatha of Tadipatri in Saka 1500 (1578 A.D). China Timmanayudu, the last known chief of Gandikota lost that fort to Mir Jumla in 1652 A.D. The famous siege of Gandikota under Mir Jumla took place nearly fifty five
years after the battle of Jambulamaddu. If we identify China Timmānāyudu of the time of Venkata-
patiraya II with the China Timmānāyudu who lost the fort of Gandikōta to Mir Jumla, he must be atleast 90 years old by the time of the siege of Gandikota in 1652 A.D. Therefore China Timmānāyudu who was the commandant of the fort of Gandikōta at the time of Mir Jumla's invasion, might have been a son or a grandson of the China Timmānāyudu of Venkatapatiraya II's time.

Tavernier who graphically described the siege of Gandikōta mentions its commandant as "Timmānāyudu" without using the prefix "China". But the Kaifiyats of Gandikōta and Tadipatri clearly state that China Timmānāyudu lost that fort to Mir Jumla. Therefore it appears that in common usage much importance was not attached to the prefix "China" or "Peda" and it was the practice to refer to a Pemmasāni chief merely as "Timmānāyudu" even-though

his actual name was "China Timmanayuju" or "Peda Timmanayuju" as the case may be.

PEMMASANI CHINA TIMMANAYUJU III AND THE SIEGE OF GANDIKOTA BY MIR JUMLA

The siege of Gandikota by Mir Jumla is discussed in great detail in Chapter III - Political History of Gandikota. Therefore, to avoid repetition, it is not discussed here again.

PEMMASANI PEDAVIRANRIPALA

Channamaraju Channamaraju in his "Charuchandrodavamu" mentions one Pemmasani Peda Viranripala who was saved by his minister Lingaya when an elephant suddenly attacked the palanquin in which he was riding. An inscription dated in Saka 1516 (1594 A.D) cited above records some gifts made by this Lingaya at the time of a solar eclipse. Therefore Pemmasani Peda Viranripala appears to have lived in the last quarter of the sixteenth century. But no details regarding the parentage of this Peda Viranripala are given in the

37. Channamaraju-Channamaraju Charuchandrodavamu, Canto I, verse 34.
CharoncaandrSdayamtu. As it is stated that he was administering his estates from Yadaki, it may be inferred that he was in all probability a cousin of China Timmanayulu II.

Peda Vironripala during his later days left Yadaki and migrated to the South and became a subordinate of the Nayak of Madura who gave him the jagir of Kurivikulam. Peda Vironripala was one of the most powerful palaigars of the Nayak of Madura and rendered very valuable services to him.

The Pemmasani chiefs entered into Vijayanagar service in the first half of the fifteenth century. They enjoyed estates in Rayalasim and administered their fiefs from Yadaki and Tadipatri. They were largely responsible for bringing into cultivation extensive lands in Yadaki and Tadipatri by clearing the forests and by digging canals and tanks. Some of the most powerful members of this family acted as commandants of the fort of Gandikota. It is stated that the annual income of the Pemmasani chiefs at the height of their power was 25 lakhs of rupees and they were paying 9 lakhs of rupees as
tribute to the Rāya every year. Their army consisted of 25,000 infantry, 15,000 cavalry and 40 elephants. The Pemmasāni chiefs held important positions and wielded considerable influence in the Vijayanagara Empire upto the reign of Venkaṭapatirāya II. After the death of Venkaṭapatirāya II, the Vijayanagara Empire disintegrated and the feudal families like the Pemmasānis also gradually faded into insignificance.

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