CHAPTER II

SURVEY OF THE POLITICAL HISTORY
CHAPTER - II

SURVEY OF THE POLITICAL HISTORY

The Hoysala rule is an important landmark in the History and culture of Karnataka. The rulers of this dynasty held sway over the southern parts of Karnataka from the river Tungabhadrā in the north and extending considerably in the adjoining Tamil regions from the beginning of the 11th century down to the middle of the 14th century. This period can be considered the best period in Karnataka history from every point of view. Politically it was marked by incessant fights with the neighbouring rulers thus causing a sort of instability on the borders, but these were did not affect the cultural growth of the land. Enlightened, capable and competent rulers like Vishnugadha, Ballāla II and Ballāla III brought political stability of the kingdom and contributed to its internal growth. Religion, art, literature and architecture found full scope for their growth. Not only the rulers but also their subordinates and the wealthy mercant community engaged themselves in fostering the religion patronising literature and building the artistic monuments like the temples and basadis. Thus they carved out a permanent place for themselves and their kingdom, in the cultural history of our country. | In the following pages a brief account of the political history of the period is outlined so as to provide
the necessary background for the study of the religious history of the Hōysala epoch.

The Advent:

With the weakening of the Ganga dynasty in the South, the Cholas rose to power by subduing the Chalukyas, Konkalvas and the Nolasha chiefs and then occupied the area of Gangaśādi 96,000. It was in this critical hour, the Hōysalas rose to power in the southern part of Karnataka by subduing the local chieftains of the region round about Sosevūr and established their power as the subordinates of the Chalukyas of Kalyāna. But the ambitious ruler, Vishnurādana was not satisfied with that position. The Kalachāri usurpation of the Chalukya power at Kalyāna paved the way for the Hōysalas in the south and the Hoysalas in the north to claim independence. Thus the mighty and prosperous kingdom of the Hōysalas came into existence.

The Origin:

The traditions and the inscriptions give two different views regarding the origin of the dynasty. The traditional account (1) suggests that they originated from the Yādavas and the second arrives at the conclusion that they were of indigenous origin.
The Yadvavas belonged to the lunar race. To speak anything of the Yadvavas is to say something about the early Aryans. Vishnu Purana gives the descent of the lunar race as follows: Atri was the son of Budha, whose son was Sehuja and his son Yayati who was the progenitor of the Yadvavas. Amongst them was born Lord Krishna. They established their power in Rajapatana. Krishna built their city of Dwarka in Kathiswar and sent the Yadvavas there. It is from this branch, the Yadvavas of Devagiri and the Hoyasales claim their descent.

The genealogical chart as given above:

```

Budha
Atri
Puruvavas
Ayus
Mahua
Yayati
Yadu
Yadvavas
Lord Krishna
```

After many generations

Yadvavas of Devagiri  Hoyasales of Devagiri
On the contrary the examination of all the inscriptions of the dynasty claims the puranic origin in about 11th C.A.D. An inscription⁵ of Kreyanga gives him the puranic origin and the other⁶ compares him to be a 'Sun in the Yādava Sky' and fulfledged account is given in the inscriptions of Vishnu-Vardhana⁷. Some of the epigraphs⁸ go on to say that after Sala the Yādava Dynasty was caused to be forgotten and become popular as the Poysala dynasty.

The reasons adduced for the indigenous origin of the Hoya states are firstly the word 'Hoyasala' can be split in old Kannada as Poy + Sala which inturn connects with the story of Sala killing a tiger in the area of Saēkapura in the Western ghats. If they were of northern origin, their language would not have been pure Kannada. Secondly the geographical location of Saēkapura or Rosevur is identified with modern Angadi⁹ in the Chikkamagalur district, has no agricultural value for it is situated in the Ghat section and it is practically impossible to think and suggest a northern king coming here to establish a new kingdom.

**Early History:**

**Sala**

Almost all the Hoysala records narrate the story of Sala, a hill chief of the western ghats, killing the tiger.
The Jain Muni was worshipping Goddess Vasantika or Padmavati in the forest of Sasakapura. Sala used to come there filled with full of devotion to worship the goddess. One day all of a sudden a fierce tiger or Sardila entered there and the muni on looking to the forth-coming danger gave a slender rod to Sala and exclaimed 'Poyaala' or 'Hit-Sala' meaning 'kill the tiger'. The letter 'P' in old Kannada was later on changed to 'H' and thus Poyaala became 'Poyaala'.

(The earliest records of this story are found in a copper plate round at Sēlur of 1127 A.D. and a stone epigraph at Chitradurga of 1190 A.D. Then a different form is given to the same story in a few of the Hoyesala records as given below. A king by name Sala while hunting along the slopes of the Sahyadri mountains, was astonished to see a hare pursuing the tiger. The tiger was none other than the Goddess Vasantika. A Jaina saint was performing suitable worship to bring the Goddess Vasantika into subjugation. She sprung forth in the form of a tiger. Yet another version of this story is depicted in Tripurantaka temple at Balligāve. Here instead of tiger, a lion is introduced. The story runs thus. "The king when hunting with his dogs, speared a wild boar and brought it to earth. At the same time a lion sprang out of jungle to seize it. Then the king attacked the lion single handed on foot".)
The king Sala hitting the lion with a rod became then onwards, the crest of the Hoysalas which later occupied an important place in the Hoysala temple architecture.

The muni was a Jaina living in Kesakapura. His name was Sudatta and some others say Vardhamana. So Sala was also a Jaina. Vasantika was none other than Sadasvati or the Goddess of Spring. She became the family goddess. Thus it is evident from the above incidents that Sala killed the lion in order to obtain the grace of Sudatta muni who in turn blessed him with the kingdom.

Regarding the reign period of Sala, none of the available inscriptions provide any clue. He must have ruled in the early part of 11th century A.D. and he is said to have had political relations with the Cholas. A contemporary record says, a Hoysala king was put to flight by Aprameya a Chola general. The Hoysala inscriptions say that Vinayaditya was the son and successor of Sala and Bhumi Devi was the mother of Vinayaditya.

Syama Kasa Hoysala: (A.D. 1022-1027)

He is the first notable historical personality in the Hoysala dynasty. He fought with the Chola king Rajendra I in 1022 A.D. Jaggyya one of his generals sacrificed his
life to rescue his master. In 1026 A.D. he was attacked and defeated by a Kangalva king at the battle of Jannu. Nripa Kama got the title of "Munga Poyasa". He sent an army to Banavasi to save it from the Kangalva King in A.D. 1027.

Rachamalla Percadi Deva, his another name shows the Ganga influence and he had married a Ganga princess. He was the patron of Echiga or Echams, the father of Gangaraja, a staunch devotee of Jina and a notable minister under Vishnuvardhana. Vinsyaditya was the successor of Nripa Kama.

Vinsyaditya (A.D. 1047-1100)

He must have been born to Nripa Kama Poyasa at the ripe age of his father and must be a child when his father died. So we find the gap of nearly 20 years in between the reign periods of Nripa Kama and Vinsyaditya. Vinsyaditya came to power in A.D. 1047 and enjoyed a long reign period.

He tried to establish the strong power of the dynasty. He is also termed sometimes as the direct descent of Sela after many generations. Some of the epigraphs earlier mentioned say that he was the son of Sela and Bhunidevi while some others say he was the son of Nripa Kama Poyasa. On the epigraphical grounds we can conclude that Nripa Kama Poyasa lived up to A.D. 1027 and Vinsyaditya was his son.
His relations with the Chālukya were sound. Hōysala Śrīśadevi, a queen of Somśwara was either a daughter or sister of Vīṇyāditya. Somśwara helped the Hōysala chief in the war against the fort of Kōrakta and in turn the Hōysala ruler helped him in the wars with the Preṣāras along with his son Vīreyanga. He also accompanied the Chālukya rulers in the wars with the Nalpases, Kalinga and the Chālōsa. Records extoll him for capturing of Dharā, Chakrākūta etc., by defeating the Chōla ruler Kulottunga I. He changed the capital from Sōsavūr to Nēlūr.

Vīṇyāditya's other competitors were Konkanagara, Nalpases, Kōngāḷvaya, Kadābasa of Bāyalkēd, the Kadābasa of Sānaśēh and Manjarābād and the Dolarbas. The Sāntēras of the Būsana were friendly with him.

Vīṇyāditya favoured the growth of Jainism. Sōsavūr gradually lost its importance and Nēlūr got prominence.

**Yuvrāja Freyanga: A.D. 1063-1100**

He is also known by the names Vēreyanga, Vēreyanga or Dēranga, Vrēsa, Vīthalarāja etc. He assisted the Chālukya rulers Sōmēśvara I and Vīkramāditya VI in the wars of at Dharā along with his father. He also fought with the Chōla for outstanding them from Palakēd and got the title of Vīra-Ganga.
His queen was Ichaladevi. She gave birth to Ballāla I, Vīruṇavardhana or Bīdīdeva and Vdayāditya. Breyanga ruled from Belur as capital and remained Yuvarāja till the end of his life.

**Ballāla I: A.D. 1101-1104**

Ballāla I ruled along with his brothers, associated with their company he captured the army of Santāra Jagadeva at Dura-samudra. The Chegulva Ānanda was subdued by him and lost his titles and Alvakhoda was also occupied by him. He tried to raid the territory of Pandyas of Uchchālangi, which was under the Chalukya suzerainty. Abhāgū II of Sinda family was sent by Chalukya Vikramāditya VI to subdue Ballāla I. But Ballāla defeated and drove him back upto his capital. Thus we see Ballāla I trying to be independent unlike his father who accepted the suzerainty of the Chalukyas. He married the three daughters of Hariyāna dandaṇāyaka and Chāṇavve dandaṇāykiti in a single penal. He paid homage to Sosēvūr. Jainism retained its patronage under those kings.

He was suffering from severe disease. The disease was cured for a short period by an ascetic known as Charukirti. By this act Charukirti obtained the title of "Ballāla īvānākē dāḷā ḍaḷā." but he could not save the king. The king expired in the year A.D. 1104.
Bittideva, Bitti, Bittiga or Vishnuvardhana: 1104-1141 A.D.

Bittideva’s political achievements are many fold. Associated with his brothers he subdued the army of Sāntara Jagadēva. Gangarāja, his general helped him considerably in A.D. 1116 to free Talakad from the Chōla rule. This victory over Talakad fetched Vishnuvardhana the title of ‘Talakadu gōda’ and resulted in the construction of temples of Kirtinārāyana at Talakad, Vijayanārāyana at Nelkote and Tonnur, Channakēdana at Belur and Naradana. At the same time we find the advent of Śrī Nāmānājāra, the great Śrī Vaishnava saint into the Hoysala country. He is said to have cured the disease of Hariyabbarai, the daughter of Bittideva. From this incident the king is said to have changed his religion to Śrīvaishnavism and his name to Vishnuvardana. All the Hoysala records entitle him as ‘Śrīsamuṇkunda-Madarasvinda-vinōda-vandana’ and ‘Śrī Śeśavārādhaka’. This incident is an important landmark in the religious history of the Hoysalas. Upto this period Jainism occupied an important place and now slowly Vaishnavism became prominent. This does not mean that Jainism lost all its hold in this land. On the other hand Santaldevi Vishnuvardhana’s chief queen, minister Gangarāja continued to patronise it to a great extent.

Kōler and Mangli were annexed to the Hoysala empire along with Talakad. The Kongalvan, the Chōla of Mūrapol,
Bilgiris, the Kongo country forced part of his mighty empire. Ac
companied with this new force he then fought with the Chalukya overlord Vikramāditya VI. In A.D. 1180, he
burnt Jananathapura, the city of the Pallavas. Śāṇḍyaśa of
Uchchānagri were conquered and he got the title of "Palaśvāgā
gonā" and as a result of this the forts of Pallavi and Suntala
fell into his hand. Wars at Kannegāl and Rāngal ended
on the side of the Pōyasālas. But the victory got by Cāngarāṇa
was shortlived. Āchūrgīi II and Peramūdi of Sinda family were
rent by Vikramāditya VI. They gained victory to their master.
As a result, Vishnuvardhana was made to accept their supremacy
for at least a short time. Meanwhile Udayāditya died in a
battle with the Chōla king Kulottunga. Vishnuvardhana gave
certain land grants to the God Jarāśādana on the death of his
brother at Kelavatti in Mārgondaṇḍa.

Sūnāvāra III who succeeded Vikramāditya VI was
not an able ruler. This paved the way for Vishnuvardhana
to capture Bānavaśī, Puligere, Rāngal and Bānśāvara. The
desire of Vishnuvardhana to rule independently was fulfilled.

| Bomala Devi and Hājaladēvi of Chalukya and Pallava
dynasties were the other queens of Vishnuvardhana besides
Śāntaladēvi and helped him in the administration of Mārgondaṇḍa
- 500 nādu and Āsandi-500 nādu. His another queen Lekehaṇḍēvi
was the mother of Narasimha I the next heir to the throne.

Vishnuvardhana stayed at Banbāpur 51 towards the end of his rule and died there. His dead body was brought to Būrassamudra and burnt there.

**Narasimha I: A.D. 1141-1173**

Narasimha I was born in 1133 A.D. 52 to Vishnuvardhana and queen Lakshmi-devi. Boppadēva, son of Sengarēja the minister under Vishnuvardhana built the Pārvatīthā basti at Būrassamudra. Then Vishnuvardhana was stationed at Banbāpur engaged in his northern conquests. At that time both the news of the birth of a son and the consecrated presence of the God Pārvatīnātha reached him. Hence he named the son as Vijaya Narasimha and the god as Vijaya Pārvatīnātha.

Narasimha was very young when he ascended the throne. His first duty was to subdue the Chēṅgalvas. General Bōkimayya 53 helped him to subdue the Chēṅgalvas. But the Chēṅgalvas were dealt a deathblow during the period of Bellāla II 54 the son and successor of Narasimha I. Bōkimayya also helped in the wars with Kōṅgāḷvas 55, Pālāyas, Chōḷēmannāḷa, and Kūlkāḷiṅgāḷa 56. The last one was a feudatory chief. While the king was busily engaged with his wars in the south, he had to free the northern boundaries of the empire from the clutches of the Chāḷukyas.
The Kadambas of Goa, Banavasi and Sangal revolted against Harasimha I. They met at the fort of Denkapura and were defeated by the Harasimha I. Jagadeokamalla on the Chalukyan throne was a strong ruler who could not allow Harasimha to march further. The war that took place on banks of the river Tungabhadra resulted in the failure of Harasimha. But Chalukyan kingdom was soon unseated by the Kalachuri which again encouraged Harasimha to extend his empire into the Chalukyan territory.

The Pandyas of Uchangi soon after the death of Vishnawardhana accepted the suzerainty of the Chalukyas and then the Kalachuris. The Viraśāiva religious movement that took place under the leadership of Basaveśvara in the Kalachuri land opened the gates of Uchangi fort to Harasimha and welcomed him. Thus the northern frontiers of his kingdom were strengthened.

Some evidence for the spread of Viraśāiva religion into the heart of the Hoyala country can be mentioned here. Kereya Padmarasa, a staunch follower of the Viraśāiva religion was an able minister of Harasimha. He defeated Tribhuvanatāta a devotee of Vishnu from the Andhra region in a religious discourse held in the court of Harasimha. As a result the latter was made to accept the new faith by
taking 'Dīkṣā' and Lingadhīrāṇa from the Sūtras. Harihara or Harīhara popularly known as Nagaleya Sarasvati was a contemporary of Vādāvāsana who again was a Vīraśāivite and a clerk in the court of Parasīthaka. He abandoned the job and went to Halapi to spend rest of his life in writing the religious works. Harihara's nephew Nāghavānka was also a contemporary of Vādāvāsana. He came to Belur on the orders of his guru Harihara, after defeating the Īka, Śvī and vī saṅghārasaṁyā his at the court of Pratāpe Mudra at Tāranel. He ultimately attained siddhi at Belur. These above mentioned examples show the popularity of that religion in spite of the political setbacks to the Kelaṭhūrīs.

Ballaḷa II: A.D. 1173-1220

He set aside his father in A.D. 1173 and ascended the throne on 31st July 1173 A.D. He got victory over the Kelaṭhūrīs and made a grant of land to god Šūrākṣakara. Tāṇīnātha of Hoppahel in Āgandi - 500 māṇ. This particular god was the favourite deity of Nāghavānka a Vīraśāivī already mentioned. His work Cīsāharāna describes this god graphically. Vīraśāiva religion was getting much patronage during this period.
As soon as Ballāla II ascended the throne he had to face the attacks from Dālīgade and Kōḍaṇṭu. The Nuvinchali and Malo-countries. He got the success over them easily, and exterminated the Chengālvas in 1167 A.D. and drive out the Tūluvas.

Vijaya Pāṇḍya, the ruler of Pāṇḍya of Cōntamni, became hostile to the Rāsāla. Vijaya Pāṇḍya helped the Chāḷukya Cōṭāvīra IV in his war against the Rāsāla. Hence Ballāla sacked his fort on a Saturday in the year 1167 A.D. This victory brought the Rāsāla ruler the titles of "Śānḷivārasiddhi", "Giridurga Balla", and "Arikānādīnājiva". Uḍyāditya, the son and successor of Vijaya Pāṇḍya accepted the suzerainty of Ballāla II and ruled from Bemmatur fort.

Sankara and Abhavamalla who succeeded to the Cālāchūrī throne were not strong enough to face the attacks of Ballāla II. As a result they lost Balligāve in the Rāsāla kingdom. Bhāgarasa, the Cālāchūrī General who was in charge of Balligāve, accepted the supremacy of Ballāla II and patronised Jainism to a considerable extent.

Ballāla then turned his attention towards the Kāḷacās of Māṅgal. Kāḷacāsvarasa the ruler was easily defeated. Pṛṣaṅgadānāraka ruled as a governor of Ballāla II.
from Banevaoi region. Mandévi the chief queen of Ballāla helped him to lead the army against the Simhā of Belagutti and got victory for her husband. But Tévaraśeva the ruler of Belagutti, with the aid of Śeūna Singhona could drive away the foe. in A.D. 1215-16 and remained as the subordinate of the Śeūnas.

Meanwhile Ballāla had to take care of the southern boundaries. Sōmalaśevi, the daughter of Ballāla was married to the Chōla king Kulottunga III. In A.D. 1217 Kārvavāman Sundara Śāntya of the Śāntya family attacked the Chōlas and even ousted its ruler. So the Chōla ruler sought the help of the Hōysalas. Ballāla, aided by his son Śrāsimha II, could re-establish the Chōla ruler on his throne. This particular achievement brought a special prestige to the Hōysalas.

Ballāla could not keep silent with regard to the developments on the northern borders. The Śeūna Bhillāna was slowly penetrating into the Chālukya and Mēchūri territories and was checked by Ballāla at the battle of Soraṭūr. This war resulted in the accession of Śringal, Kurugōdu, Pandēnika, and Lokkusgūḍi to Ballāla. Ballāla made Lokkusgūḍi his northern capital to face the attacks of the Śeūnas. At the same time in A.D. 119073, he started
to count his regnal years afresh and assumed the imperial status. Bīnjava II the son and successor of Bhillama who proved to be a worthy ruler of the dynasty invaded the Hoysala territory and proceeded up to the banks of river Tungabhādrā. Bāllāla's death in A.D. 1220 encouraged Bīnjava II to expand his kingdom.

Mārasimha II: A.D. 1220-1235

Mārasimha II was born in the year A.D. 1163 to queen Padmaledēvi and Ballāla II. He ascended the throne in the year A.D. 1220. He had to face Sēuna Singheśa who had already occupied the Gutti and Sāntaliṅga regions of the Hoysala territory. The Sēuna invasion was first checked by Aṃitābhaḍaṇḍanāyaka on the banks of the river Tungabhādrā which proved to be a failure and the second attempt by Narībaraṇḍanāyaka brought victory to the Hoysalas. After this victory he built the Mallikārjuna temple at Bāsavaḷū in the name of his father and also constructed a tank in the name of his mother.

Mārasimha II's activities in the Chōla country proved to be of great help. His son-in-law Kējarāja III was in trouble again. The Pāṇḍya king became aggressive and took steps to suppress the Chōla Kējarāja III. The Kēḷeṇa chief, Kopperunjinga on the other hand attacked the Chōla
ruler on the throne and got the title of "Chōla-rājya Pratīṣṭāpana caḥrya" to their master. But soon the Chōla foes the Kaṇḍāva, and the Bānas rebelled. They were also suppressed. In order to save the Chōla ruler, he obtained the area around Kannānūr and made it his southern capital. He further marched towards Śrī-ṛāghavā and defeated the Nagaras there and set up the pillar of victory at Rāma-śrī. After settling all the problems in the south he established his son Sōmeśvara at Kannānūr to govern the Tamil country and diverted his attention to the north. In A.D. 1223 he remained at his capital Dōrasamudra to check the further attacks from the Śeūnas.

Sōmeśvara: A.D. 1235-1253

He ascended the throne in A.D. 123577. He had to face attacks from Śeūna Singhana II. Addyaḍe Harihara78, a general of Sōmeśvara drove back the foe and in A.D. 1239, Sōmeśvara visited the God Vithala of Pandharpura79 in the heart of the Śeūna land. But Singhana again rebelled and conquered Balligāme80 in the Hoysala land. Nāgebānī the prominent citizen of the Hoysala country took the role of a mediator and tried to establish peace between the Hoysalas and the Śeūnas which resulted in a treaty between the two powers81.
Rājendra III who succeeded Rājarāja III on the Chōla throne, disliked the role of the Hōysalas. So Śōṣeśvara changed his policy towards the Chōla. The growing differences between the two encouraged the Tāṇḍya ruler, who with the aid of the Hōysala monarch marched on the Chōla territory, Śōṣeśvara got the title of "Tāṇḍya-ulkabarabhakṣaṇe- dekeśānabhuja".

Appana Mandanēya, a minister who served Narasimha II also continued to serve Śōṣeśvara. He settled a religious dispute between the Śaivas and Veishnavas in the court of Śōṣeśvara.

Śōṣeśvara was nearing old age. He could not manage the affairs of the vast Hōysala country. Prince Narasimha III son of queen Bijjaladevi and Ramanātha, son of Śeivaladevi started quarrelling for the throne. Hence Śōṣeśvara divided the kingdom between his two sons. Narasimha III ruled from Dōrasamudra while Ramanātha ruled from Kannanūr. Śōṣeśvara was killed in the battle. His garudas gave away their liver.

Narasimha III: A.D. 1253-1298 and Ramanātha A.D. 1253-1293

Narasimha ascended the throne in A.D. 1254 when Boppadeva his Mandanēya visited the Vijayeśvarāna Basādi at Dōrasamudra. He stayed at Dōrasamudra to
safeguard the northern frontiers of his kingdom from
the attack of the Seunas. Seuna Mahadeva's attack on
the Hoysala territory was repulsed. Kameshandra ascended
the Seuna throne. Eminent generals like Jalava Tikaka
and Haripala, led the Seuna army against Dorasamudra.
They were chased up to Durne by the Hoysala generals
Chikkaketeya-hayaka and Ankunayaka. The Seuna generals
mentioned above in spite of their defeat built a temple
for God Lakshmi-Narayana at Haribara in the memory of
their master Seuna Mahadeva. Narasingha received no help
from his step brother Ramanatha in his war with the Seunas.
Narasimha had to fight with the Santuras too.

Ramanatha though a weak ruler on the Hoysala
throne at Kannanur, had to wage many wars. Jatavarma
Sundara Pandya I was on the Pandyan throne. He watched
the situation particularly the ill feelings between the
Hoysalas and the Cholas. So he made a massive attack on
the Chola territory and subdued the Kadavas and the Pandas
and whole of the Kannanur region came under his sway. As
a result of the wars of Ramanatha with the Pandyas, and his
own brother Narasingha he had to loose his capital Kannanur
to Jatavarma Sundara Pandya and he ultimately ruled from
Kundali till his death.
Ballāla III A.D. 1292–1342 and Viśvanātha A.D. 1295–1307

Ballāla III son of Parasiña III was an able administrator. He ascended the throne in A.D. 1292 at Dūrasamudra. His cousin Viśvanātha, son of Pāṇḍava, succeeded his father on the other side. Due to his weak administrative policies he had to loose his throne once for all and the territory came under Ballāla III. Thus the unification of the Hoysala country took place under the leadership of Ballāla III in A.D. 1301.

Alla-Ud-din Khilji the Sultan of Delhi invaded the Seṇa land and Huṇāchandra inspite of a valiant fight had to surrender to the Muslim invader. This invader collected a huge amount of tribute from the Seṇa ruler and marched further down to the south. The Hoysala Ballāla had to pay tribute to save himself and his kingdom.

Seṇu Huṇāchandra began to hurt the Pāṇḍara chief, a subordinate of Ballāla. The battles that took place at Nūlagārī and Holalkere in A.D. 1303 resulted in failure of the Hoysales. In the succeeding years Ballāla took revenge at Mēkigunjī inflicting a heavy loss on the Seṇa army. Rāṅgala Kādāśa chief was also brought under control by the Hoysala generals.
Māravāna Kulasekhara on the Pāṇḍya throne was murdered by his own sons. The sons of Pāṇḍya king began to quarrel between themselves. Sundara Pāṇḍya obtained help from Ballēla and he easily acquired the throne.

Alla-Ud-din's desire for getting huge booty and wealth grew like fire once again. This time his general Malik Kafur took the leadership. Paramūrama Palavēyī the Seuna general helped him to proceed to Pōranamudra. Ballēla fought with all his might. But he had to surrender with his wealth and son to the invading force in A.D. 1311. Ballēla now helped the Muslim army to march against the Pāṇḍya kingdom. The Muslim ruler returned to Delhi with huge booty and Ballēla's son was sent back safely.

Quarrel for the throne raised its head again in the Pāṇḍya kingdom. This time Ballēla helped Sundara Pāṇḍya Ballēla made Tiruvannamalai his capital in the south.

Singhana III and his son-in-law Maripāla of the Seuna kingdom were killed by the invading Muslim forces and the latter could establish their power without any difficulty.

The area of Kaņḍi was ruled by Ambilēya. He rose to power soon after the fall of the Seunas. He erected
troubling the Hoyasales. This did not bring any territorial gain for either of the parties.

On the Delhi throne Hubarak Biliji was murdered and in A.D. 1321, Casi Malik assumed the name Chiyas Ud-din Tughalek and ascended the throne. Ulugh Khan and his son now took the leadership in the expedition against the south to collect tribute from the Kākatiyas. The fort of Cārangal was strong enough to oppose the Muslim army. But it was easily captured and Pratāpa Rudra its ruler was taken captive to Delhi. But the Kākatiya king committed suicide before he reached Delhi. With this, the Kākatiya rule came to an end.

Ulugh Khan's attention then turned against Qullū. In the A.D. 1326–27 he ascended the Delhi throne by killing his own father. He assumed the name of Muhammad Tughalek. He led an expedition in 1327 A.D. towards Dōreakmadra. Qullū was defeated. He took refuge at Siruvangāvalai. The Muslim invader proceeded towards Madurai.

In the year A.D. 1327 Bahī ud-din-Curshāp, a nephew of the Delhi sultan and governor of Gulberga, rebelled against his uncle. Kāmpili dēva helped him. As a result of the rebellion from the south again the Muslim invader marched against Kāmpili. Kāmpili dēva lost his life and all his women committed sati.
The only Hindu kingdom still left was that of the Hoysalas. The invading Muslim army could easily capture Dvārakadṛṣṭa and made Ballāla to rule as their subordinate.

Ballāla did not keep silent with this subordination. His son and successor Virupākṣa-Ballāla IV was not a strong ruler. So he trusted his general Harihara who could fulfill the wishes of his master. Harihara was allowed to rule the region around the river Tungabhādrā. At this critical hour the foundations for the Vijayānagar empire were laid. Ballāla III further encouraged the Āndhra leaders Kolecavānyaka and Kāpayaśānyaka in this act. Kāpayaśānyaka was able to drive 'Alīk Maqbool from Telangāna to Delhi and occupied the Āndhra region. Then with this new force Ballāla could get back the Ma'bar region and Sāmuvarāya family was appointed by him to govern the area.

Jalal-ud-dīn Hāsān-Shāh the governor of Madura died and was succeeded by Ala-ud-dīn-Udinnji in A.D. 1340. He invaded the Hoysala territory. This attack caused havoc in the Muslim army and the ruler then declared peace. But Ballāla was now getting old and made a blunder by allowing the contacts with governor of Madurai. The wicked Muslim governor now easily captured Ballāla with his men took them to Madurai and killed them. Ibn Batūta says that the Kings
skin was stuffed with straw and displayed at the gates of Madurai. Thus came the end of the king who fought bravely with many foes until his death on 8th September, A.D. 1342 at the age of 80.

Virupaksha Ballala IV: A.D. 1343-1346

The son and successor of Ballala III was Virupaksha Ballala IV. He ascended the throne in August A.D. 1343. His rule was not significant and whole of the Hysala country was occupied by the Vijayanagar empire in the succeeding years. Thus ended the rule of the Hysalas who ruled for three centuries between the rivers Tungabhadra and Kaveri and extended their power beyond it.
REFERENCES AND NOTES


2. Ibid., p. 2.

3. Ibid., p. 2.

4. Ibid., p. 3.


6. E.C., VI, Kd. 22.

7. E.C., VI, Cn. 137.

8. E.C., V. Ak. 180; in 56; III. 86.


10. E.C., V., Bl. 197.


12. Different Weapons are used by Cela to Kill the Tiger. They are (1) E.C., V. Bl. 171, Iron Rod (ii) E.C., V. Bl. 118 Bettada Sale (iii) E.C., V. Ak. 108, Kunichada Sale (iv) E.C., V. Bl. 194, Salaka etc.


16. E.C., XII, Tp. 49.

17. E.C., VIII, Sb. 28.
20. Ibid., p. 15.
21. E.C., III, Tp. 44.
22. E.C., XII, Tp. 40; Tp. 42.
23. E.C., V., Mj. 43.
24. Ibid., Ag. 76.
25. Ibid., Mj. 44.
26. Ibid., Mj. 19.
27. E.C., II, 115 (44).
31. E.C., XII, Tp. 40, 42.
34. E.C., V., Mj. 44.
35. E.C., V., Ch. 149; Ak 102; Ml. 58;
   E.C., XII, Tp. 123; 128.
37. E.C., V, Ag. 98.
38. E.C., VI, Mj. 30.
39. E.C., I., Og. 51.
40. E.C., V., Ml. 93.
41. E.C., IV., Ng. 32.
43. E.C., V., Mg. 30.
44. E.C., IV., Ng. 195.
46. E.C., VI., Ng. 70; E.C., V., Bl. 58;
   E.C., II., SB. 384 (144).
   Coelho, W., Op. Cit., pp. 92-93;
50. E.C., V., Bl. 102.
51. E.C., V., Bl. 124.
54. Ibid., Og. 33.
55. E.C., X, Kl. 117.
56. E.C., IX., Bn. 112.
58. E.C., IV, Kp. 4; M.A.R., 1914-15; p. 32;
   E.C., VIII, Sb. 193.
59. E.C., V., Ak. 135; E.C., VII, Bl. 87.
60. Narasimhachar, R., 1972, Kamataka Kavi
   Charite, p. 252 ff.
61. Ibid., p. 252 ff. Sandhāgrahis are bad poets or the people in the royal court who repeat the words spoken by any outsider to the royal court. Eka is the one who repeats the words spoken once Divi repeats words spoken twice and the Tri. is the one who repeats the words spoken thrice. Nāgādānaka is said to have defeated such bad poets successfully.

63. E.C., VI., Kd. 4.
66. E.C., VIII., Sb. 345; E.C., IV., Hs. 20.
67. E.C., XII., Om. 36.
68. E.C., V., Bl. 75, 137.
69. I.E.Q., IV., p. 133.
70. E.C., V., Ak. 77; E.C., II., SB. 330.
72. E.C., V., Cn. 179, 249.
74. E.C., IV., Ng. 32.
75. E.C., V., Cn. 172.
76. E.C., V., Hn. 84; E.C., XI., Dg. 25, Narasimha II's title sounds as Magarājya niμulana. E.C., V., Cn. 203 says he was encamping at
Chudavadā or Chudagrāma which is modern mudiyanur in Mulbagal taluk.
E.G., X., No., 157 confirms it.
He defeated Munivarāditya a hill chief and Magara kingdom. E.G., IX., CI.
162 further confirms it.

78. E.G., III, Ed. 124.
81. E.G., V., Art. 102.
85. E.G., V., Bl. 125.