CHAPTER-ONE

SOURCES, ORIGIN, POLITICAL HISTORY OF HOYSALA AND CHRONOLOGY LIFE AND ACHIEVEMENTS OF KING SOMESHVARA

INTRODUCTION

Karnataka has got a very good history of its own right from prehistoric times. Many excavations proved that there is an evidence of good prehistoric cultural and habitational sites which have been periodically excavated by many scholars born before independence and continued even to-day. It is worth mentioning here that the excavations of Piklihal, Tekkalakota, T.Narasipura, Brahmagiri, Chitradurga, Talakad, Sannati, Anuvanahalli etc., Early history of Karnataka is also very important from the period of Mauryan King Ashoka and many inscriptions of his period found in Northern part of Karnataka. As per the evidences from inscriptions, “Suvarnagiri”, and “Isila” were divisional head-quarters where their officers were stationed. Probably Suvarnagiri was the present Kanakagiri near Maski and the Isila was the present Brahmagiri in Chitradurga district.
After the downfall of Mauryan dynasty in Southern Karnataka Satavahanas came to power. Though the original home of the Satavahana has been a controversial subject but we have good number of excavated sites of Satavahana period in Karnataka. Banavasi has yielded a Satavahana inscription of about 2nd -3rd centuries which belong to Sivasri-Pulumavi10.

After the Satavahanas many dynasties like Kadamba, Ganga, Badami Chalukya, Rastrakuta, Nolamba, Chalukyas of Kalyana, Yadavas of Devagiri, Hoysalas, Vijayanagara, Wodeyars of Mysore and many other dynasties ruled in Karnataka for many centuries. But my part is to know more about Hoysala Dynasty and its rulers, particularly the contributions of King Someshvara.

**SOURCES**

To know the origin and history of Hoysala dynasty there are good number of original primary sources are available in Karnataka less in Tamilnadu and Andhra Pradesh. So far more than one thousand inscriptions have been studied and published in many volumes such as Epigraphia Carnatica volumes, many journals and research books and volumes. Similarly more than one thousand temples have been constructed but some of them dilapidated or completely ruined. Some of the temples are reconstructed, restored and preserved scientifically and
properly. The coins of the Hoysala period are another important original source to rewrite the history.\textsuperscript{11} There are many inscriptions written by contemporary rulers of the Hoysala dynasty. Other than this there is a good number of literary sources written by doing original research on the available evidences in many places. For the reconstruction of Hoysala history in general and Someshvara in particular, these original sources are very important and played a vital role.

The study of Hoysala inscriptions along with other inscriptions of Karnataka gained a momentum by Benjamin Luice Rice. When he was a Director of old Mysore State Archaeology Department studied more than 8869 inscriptions and published its translation and transilaration in many volumes of “Epigraphia Carnatica”, in fact the word Epigraphia Carnatica is given by him only. From 1886 to 1906, about 20 years he made an extensive study of old Mysore State (before 1957 there were only nine districts of Mysore, Mandya, Bangalore, Kolar, Tumkur, Chitradurga, Shimoga, Chikkamagalur and Hassan)\textsuperscript{12}. In these 20 years he has published twelve volumes of Epigraphia Carnatica\textsuperscript{13} and most of these volumes contain many Hoysala period inscriptions. His works has been continued by R.Narasimhachar, M.H.Krishna, M.Sheshadri and host of many other scholars.
There are four hard materials used for engraving Hoysala inscriptions, (1) Well dress stones kept in front of temples and other places or on temple walls, (2) Copper plates (3) Hero stones and Sati-stones (4) Nishidi stones.

Another very important source is to rewrite Hoysala history including the king Someshvara, is the evidence of art and architecture and its construction. For the first time James Ferguson\textsuperscript{14}, who on the basis of the temples at Belur and Halebidu praised the Hoysala temples architecture and sculptures in glorious terms. It continued by Coomaraswamy\textsuperscript{15}, Percy Brown\textsuperscript{16} and many others wrote short accounts of the National important declared monuments like Belur, Halebidu and Somanathapura. This research is continued in a scientific way by R.Narasimhachar when he became Director of Archaeology of old Mysore state in 1906. He continued his research till his retirement in 1922. He conducted official tours and visited some Hoysala temples and prepared short notes and which became very important for further research. All these notes have been published in Mysore Archaeological Reports annually. After the retirement of R.Narasimhachar, M.H.Krishna continued the research in the similar way, by visiting the Hoysala temples in different parts of old Mysore state and collected information of various temples and published in Annual Reports of the Mysore Archaeological
Department from 1929 to 1945. Though these reports on Hoysala temples are very short but it became useful for further research and also for better understanding of the historical value of these temples. Both these scholars visited and listed more than one hundred Hoysala temples in former Mysore State consisting of nine districts of Mysore, Bangalore, Kolar, Tumkur, Mandya, Hassan, Chitradurga, Chickmagalur and Shimoga. The significant contribution of R.Narasimhachar by preparing monographs on the famous temples at Belur, Somanathapura and Doddagaddanavalli became very important. After these primary works of eminent scholars, a host of other researchers contributed for the study of Hoysala history and art and architecture.

Numismatical study also became very important, for the rewriting of Hoysala history. This archaeological source has been studied by many scholars and published many books and research papers in many reputed journals and periodicals. A.V.Narasimha Murthy\(^{17}\), a renowned numismatician of India have made an attempt to write detail information in his books and published articles in many journals. S.Nagaraju\(^{18}\), H.R.Raghunath Bhat\(^{19}\) and many other scholars have written about important coins of Hoysala dynasty. Recently published\(^{20}\) Kannada Vishaya Vishwakosha of Ithihasa and Puratathva also contains a detailed account of Hoysala dynasty coins. From 1910 to 1945 in many Mysore
Archaeological Reports have been given details about new Hoysala Coins.

The literary sources are another important original source material to rewrite Hoysala history. Many ancient Karnataka poets like Janna, Rudrabhatta, Harihara, Raghavanka and many others also written on the Hoysalas. The books which have been completely written on Hoysala dynasty and history by Krishna Sastry21, William Coelho22, Venkataraman, K.R.23, J.Duncan M.Derret24, Sheik Ali, B.25 edited the book. The Annual Report, Mysore Archaeological Reports time to time published by Karnataka State Archaeology, Museums and Heritage Department. From last 30 to 35 years many scholars have published many research papers, Ph.D. thesis on this Hoysala history, art and architecture and most of these thises are not published. Another group of scholars like S.Shetter, D.V.Devaraju, T.Dayananda Patel, Radha Patel, Chudamani Nandagopal, N.S.Rangaraju and most of others did good research on Hoysala history, culture, art and architecture and these books have been published.

Many scholars mentioned about the King Someshvara and his contribution here and there. But the bulk of his period inscription. contribution to temple architecture, culture, administration and other achievements will be discussed in coming chapters.
ORIGIN

In Karnataka history from last many years good research on almost all the dynasties have been done systematically by host good scholars on political history, administrative history, cultural history and religious history. But, regarding the origin of the most of the dynasties of Karnataka still remains as a mystery even the Hoysala dynasty also. But some of the inscriptional evidences of this dynasty remain the same and it has been studied properly by many good scholars who did early research and published in books and also in journals.

Most of the dynasties of South India including the Hoysalas they claim the puranic genealogy like others in the 10th and 11th centuries A.D. The traced descent to the moon is belonging to “Yaduvamsha”\(^{26}\). They roar to power gradually and took advantage of the political confusion in the 11th century to found their political power. These are very familiar account of the traditional account of the origin of the Hoysala dynasty from the inscriptions. Hoysalas claimed Sasevor or Sosavur, Sasasakapura of Sanskrit writers\(^{27}\). But there is some controversy among scholars regarding the birth place of Hoysala dynasty. The contemporary inscriptions of the Hoysala period themselves give different versions and names of the place. Some inscriptions mentions it as Sosevur and some other inscriptions mentions as Sosapura or
Sasakapura in some other inscriptions mentions it is Sosakapura or Sosakapuri and rare as Sosulya. However, most of the scholars agree that all these names refer to one and the same place.

This Sosevur has been identified with Angadi in the South of Mudigere taluk of the old Kadur district, now it is called as Chikkamagalur district. (Epigraphia Carnatica vol.VI, Mg.9, 15, 16 and 18). The Mudigere inscription-15 mention Circa 1164 A.D. refers to Sosevurupattanasvami, in Mg.16 mentions circa 1160 A.D. refers to a monument of Lokajita of the merchants of Sosevur, erected by the company of townsmen. Lines 15-16 of Mg. 18 of Circa 1040 A.D. mention Sosevur where Vajrapanibratisvara ended life. BL.112 of Circa 1020 A.D. mentions that Sasakapura was founded by Salo of the Yadukula and the chief deity was the Goddess beloved of Vasantha. The identification of Sosavur with Angadi in the Mudigere taluk is made clear by an inscription of Vijayanagara dynasty king Achuta Raya’s period. “In the far off recesses of the Western Ghats, there is a place called Angadi (Mart) in the Mudigere taluk of the old Kadur district. It is a situation, where the road over the ghats from Mangalore meets two other hoods leading to Sakaleshpur in the South-West and Belur in the south-east, must have been the cause of the name. This place has the honour of the cradle of this dynasty of rulers of Mysore.”

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According to an inscription published in Epigraphia Carnatica Volume-VI of Chikkamagalur-20 and 137, “When Sala, an ornament of the Yaduvamsha, was worshipping the Goddess Visanthika of Sasankapura with sandal, flowers, incense, a tiger sprang out of the forest on which the holy Jainamuni gave him his Fan (Kuncha) saying poyasala (Strike, sala) from which time forth the name of poysala was the designation of the Yadu King” and it became his crest and Hoysala his name.

In few inscriptions earlier in date mentions Sosevur. Out of 15 records mentioning Sosevur as many as 5 are at Angadi and they are earlier than 1117 A.D. The earliest record, Mudigere 12, goes back to about 1040 A.D. and other inscriptions are dated in 1053 A.D., 1063 A.D. and so on. When Willim Coehlo was discussing about the capital of Sala states that “Sala is pronounced in several ways”. Most commonly it was known as Sasakapura or Sasakapuri. Sometimes it was known as Sosalya. At the time of Vinayaditya it was generally called Sosapura. In later inscriptions even down to Vijayanagara emperors it was known as Sosevor”. According to Coelho, Sasakapura seems to be the original name of Sosevur.

Out of hundreds of inscriptions of early Hoysala dynasty 50 inscriptions mention Sasakapura and an equal number of inscription
mention Sasapura while about fifteen inscriptions mention Sosevur\textsuperscript{29}. The Mudigere inscriptions number 22, dated 1129 is the earliest record in which the name Sasakapura is mentioned. In this inscription Hoysala Vishnuvardhana is praised as “Sasakapura Nivasa Vasantikaadevi Labda Vara Prasada”\textsuperscript{30}. Another inscription, Belur-171 dated 1160 A.D., for the first time is tries to explain the name of Sasakapura. According to this inscription” Sala while hunting along the slopes of Sahyadri mountains was astonished to see a hare pursuing a tiger and he thought that it was a heroic soil and hence it became Sasakapura\textsuperscript{31}, the meaning, the town of the hare.

About fifteen inscriptions which mention the name of Sosevur as many as five of them are from Angadi and all of them are earlier than 1117 A.D. Out of these five inscriptions the earliest inscription from Mudigere record number-12 and it dates back to 1040 A.D. and the next record dates 1053 A.D., 1063 A.D. and so on\textsuperscript{32}. Other than this, the inscription dated 1101 A.D. belongs to Ballala-I of Belur-199 written when the king Ballala-I visited to this Sasevur. These are few earlier records in this Angadi but those inscriptions will not mention the name of Angadi. Mudigere inscription number-11 dates back to 990 A.D.\textsuperscript{33} also it mentions Irivabedanga Satyashraya and there is no mention of any Hoysala Kings or any other local rulers. During later Vijayanagara period
this Angadi was called as Market place and it must have been a place of interest from long time many trade routes passed through this Angadi from various parts of the country. The merchants were invalued in trade in different parts of the country must have assembled here for the exchange of their commodities and it was a place of temporary halt for them. The Angadi was in the heart of Malenad, and in the middle of the deep forest and hilly region it might also attracted the Jain Monks to conduct their regular yoga and meditation without any disturbance and in course of time it became a Jaina center and most of the travelling merchants who were mostly Jains and they provided necessary facilities for the monks. The great Jaina Monk, Vimalachandradeva as already noticed came from the Chalukyan territory. Ater the defeat of Gangas by the Chola rulers several Jain Monks and others must have migrated to this place. Vajrapani Pandita was Muni of Gangavadi and Santidevaru was from Mullur34.

POLITICAL HISTORY AND CHRONOLOGY

SALA (Circa 10th Century A.D.)

Sala was the founder of Hoysala dynasty. He was a first king of this dynasty. Of the time of Sala, no records have been found. He may be taken to be the mythical founder of the Hoysala dynasty. The story of his
striking the tiger and killing it has been narrated while discussing the origin of this dynasty. Nothing historical is known about him. An inscription which has been assigned to about 1220 A.D., assigns to him the founding of Sasakapura. In view of the fact that the name Hoysala occurs as early as about 950 A.D. the eponymous here Sala has to be antedated to sometime anterior to that date. References in later inscriptions of the time of Vinayaditya-I, his son Nripakama and his son Vinayaditya II suggest that the Hoysalas were connected on the one hand with the Gangas and on the other with the western Chalukyas. They had apparently as much by their own exertions as by martial alliances with these royal houses slowly risen to power from the position of petty hill chiefs to that of a ruling dynasty.

**VINAYADITYA (1006-1022 A.D.)**

He is a controversial person for many historians. Many writers mention only one person called Vinayaditya. Inscriptions relating the Vinayaditya range over a long period of years as if all these belong to only one king of that name. As the cognomens assumed by him indicate that he was a Chalukya subordinate, he should have been the contemporary of the three successive Chalukya kings Vikramaditya V, Someshvara-I and Vikramaditya-VI. Sri. R.Narasimhachar who has discussed this question at some length has suggested that as there is
evidence of the rule of a king named Kama Hoysala during this period, the existence of two kings of the name of Vinayaditya should be postulated, one the father of Kama-Hoysala and other his son. On the basis of this assumption, the period of rule of the three kings would be thus apportioned; Vinayaditya I 1006-1022 A.D, his son Kama Hoysala 1022-1047 A.D, and Vinayaditya II 1047-1100 A.D.

All the inscriptions so far met with, put Vinayaditya after Sala. Some states that there were some kings between the two while other represent Vinayaditya as the son of Sala. Vinayaditya was a subordinate of the Chalukya king Vikramaditya-V, after whom he took the additional title of Tribhuvanamalla. The Jaina work ‘Bahubalicharitasataka’ mentions Vinayaditya but it is uncertain whether the reference is to Vinayaditya-I or his grandson Vinayaditya-II.

Vinayaditya and his general fought against Kongalvas and Changalvas and also Chola Kings. He and his general Naganna were defeated by Aprameya the general of the Chola King Rajaraja at Kalavur. Aprameya is not only said to have defeated Naganna, the Poysala minister but also killed in battle the Poysala leaders Manjaga Kaliga, Nagavarma and others. In this way the Hoysalas took an active part on behalf of their overlords, the Western Chalukya kings.
NRIPA-KAMA OR KAMA-HOYSALA (1022-1045 A.D.)

Nripa-Kama or Kama Hoysala son of Vinayaditya-I probably began his rule about 1022 A.D. There is no doubt whatever of his having actually ruled over the Hoysala kingdom. He was the father of Vinayaditya-II. He is in a few records, described as a Mahamandalesvara. An inscription of his 7th year gives his alternative name as Rachamalla-permadi (Rajamalla-Permadi-Yenipa-Kama-Voysala). Rachamalla-Permadi is as remarked by Rice, a distinctive title of the Gangas, and it is not clear, how he came by it, unless indeed he was the son by a Ganga princess. We have to assume intermarriage between the Gangas and the Hoysalas. His date is controversial: he ruled up to at least 1027 A.D. An inscription of his 7th year has been referred to above, another dated in 1022 A.D. In 1022 A.D. Nripakama was attacked by the Kongalva King. The enemy’s general Kannan seems to have singled out Nripa-Kama as his opponent, but the latter’s general Jogayya came to his rescue by charging against Kannan and killed him. Kama was not subdued in the encounter that took place once again in 1026 A.D. The Chola emperor sent his Kongalva feudatory, Rajendr Chola-Privti-Maharaja Kongalva against him. In the battle that was fought near Manne or Manni, Nripa-Kama suffered defeat. However he was not discouraged. He sought the help of the Kadambas of Banavsi in
the struggle against the Cholas. The Sravanabelagola inscription describes him as the patron of Echam or Echiga, the father of Ganga-raja, the Hoysala general who in 1116 A.D at the time of the capture of Talakad and drove the Cholas out of Mysore country.

Although such martial exploits of Nripakama were sporadic he did succeed in drawing the attention of the ruling kings. Consequently he became famous in the region. Ambitious Nripakama moved down from his hilly tract to the plains to carve out a kingdom for himself.

**VINAYADITYA-II (1045-1098 A.D.)**

Nripa-Kama was succeeded by his son Vinayaditya in about A.D.1045. His name appears also as Vinayayta and Vinayata. He was born at Sosavur. However, by A.D. 1047 Vinayaditya had been successful in extending his sway over a greater part of Gangavadi. He was a feudatory of the Chalukyas of Kalyana. Chalukya Someshvara-I maintained friendly relationship with the Hoysala chief and also helped him in his conflict with the Cholas. Thus when Rajendra Chola on his way back after the battle of Koppam attacked the fort of Kummata, Someshvara I rushed to help the Hoysala chieftain in driving away the Cholas from there. With the marriage, the relationship between the
Chalukyas and Hoysalas came to be strengthened further when Someshvara-I married Hoysalamahadevi a Hoysala princess.

Vinayaditya was of great help to the Chalukya ruler Someshvara-II in driving out the Paramara King Jayasimha who had made inroads into the Chalukya territories. It was Ereyanga the son of Vinayaditya who headed the expedition against Jayasimha and pursued him up to his capital.

When Vikramaditya-VI came to the throne both father and son namely Vinayaditya and Ereyanga continued to serve him faithfully. Ereyanga was closely associated with the military campaigns of Vikramaditya-VI. In some of these campaigns Ereyanga was accompanied by his son Vishnuvardhana. The Hoysala prince fought against the Paramara and Chola rulers. He attacked the fort of Chakrakuta in Vastar district of Madhya Pradesh and also carried out raids into Kalinga. His reign was spread over a long period of about fifty years. He was greatly appreciated by his overlord. Belur was his capital. Vinayaditya laid sure foundations for the Hoysala kingdom.

**EREYANGA (1098-1100 A.D.)**

When Ereyanga came to the throne he was well advanced in age. He was associated with his father as Yuvaraja. He ruled only for two
years. He was ruling as co-regent of his father and no more. He was a general under the Western Chalukyas and is spoken of as a powerful right arm to the Chalukya king. He trampled down the Malava army, burnt Dhara and laid it in ruins, dragged down the Chola king and plundered his camp, and broke and ruined Kalinga. His success against the Dhara king is said to have established the standard of his fame in the north. He was a feudatory of Vikramaditya -I. He appears to have had two queens namely Echaladevi and Mahadevi. By Echaladevi, Ereyanga had three sons they are Ballala I, Bittideva (Vishnuvardhana) and Udyaditya.  

**BALLALA-I (1100-1106 A.D.)**

Everyanga was succeeded by his eldest son Ballala-I. At the time of coronation of Ballala I, his grand-father Vinayaditya-II also lived. The Hoysala domain at the time of his accession was composed of Konkan, Bayalnad and Savimale. During the time his rule the relationship between the Hoysalas and the Chalukyas became strained. Mostly the Chalukya monarch Vikramaditya-VI suspected the loyalty of Ballala-I and sent against him Jagadeva, the paramara prince who had left his home country and had been staying in Kolanupaka (Kollipaka) area in Andhra pradesh. But Jagadeva was not successful in his attack against the Hoysala Ballala-I and his brother, Vishnuvardhana and Udayaditya who gave full support in this battle against the Paramara King Jagadeve.
Encouraged by this victory Ballala I embarked upon a scheme of territorial expansion. In the year 1104 A.D. Ballala-I appears to have led an expedition against Changalvadeva of Changalvas. Later he occupied Alvakheda and successfully marched against the Pandyas of Uchchangi. Afterwards Ballala-I cast his beyond the Tungabhadra with the idea of occupying the Belvola-nadu. This Ballala-I, who made attempts at becoming independent of the Chalukyas, was brought back into their fold. In 1103 A.D. Ballala-I married simultaneously three daughters of Mariyane-Dandanayaka and Chamavve. These three girls Padmala-devi, chamala-devi and Boppa-devi, he wedded on the same day in one pavilion.

Ballala-I probably died in 1106 A.D. His reign thus proved a short one. Inscriptions dated in his reign have been found upto 1106 A.D. According to some inscriptions Ballala I suffered from some terrible disease of which he was cured by the Jaian guru Charukirti-pandit. According to some other inscription namely Shravanabelagola, he probably died from a recrudescence of the unnamed disease from which he is said to have suffered.
VISHNUVARDHANA (1108-1142 A.D.)

Ballala-I was succeeded by his younger brother Bittideva, better known as Vishnuvardhana Bittideva, younger brother of Ballala-I and elder brother of Udayaditya. He was the greatest of the Hoysala kings. He is celebrated as the securer of his country from the Cholas and the establisher of the independence of the Hoysalas. By his many conquests, he greatly extended the boundaries of his kingdom. The year in which he began reign is controversial. The earliest inscription mentioning his reign may be taken to have begun in or about 1106 A.D. A notable event in his life was his conversion from Jainsim to Vaishnavism. Under the influence of Ramanujacharya, the reformer, who is said to have fled from persecution by the Chola king. On his conversion Bittideva is said to have called himself Vishnuvardhana. After his conversion Vishnuvardhana appears to have entered on an extensive range of conquests.47

Vishnuvardhana led an expedition to completely subjugate Gangavadi and Nolambavadi, the southerm part of Gangavadi like Talakad and Kolar were still under the Cholas. At this time Talakad was governed by Adigaiman chiefs of Tagadur, who were the subordinates of the cholas. The Hoysala general Gangaraja attacked Talakad and fought against the Chola army led by Adiyama. The Hoysala general defeated
the Chola army and drove them away and there after Vishnuvardhana easily occupied Kolar and Nanguli. Thus by about 1117 A.D.\textsuperscript{48}, he succeeded in bringing under his control the entire Gangavadi region. Next the Kongalvas and the Nidugal Cholas, subordinates of the Cholas came to be subdued by him. And with his successful expedition to the Nilagiris and the Konga regions the Hoysala authority came to be extended over the area now covered by Salem and Coimbatore districts in Tamilnadu.

Next Vishnuvardhana moved against the Chalukya feudatories. In the battle fought at Dumme, he defeated the Pandyas of Uchchangi governing the Nolambavadi province which enabled him to move further into Chalukya territory. He took Ballara (modern Bellary) crossed the Tungabhadra and captured again the fort of Kumata.

The Chalukya monarch Vikramaditya-VI, who had been watching with concern the activities of Vishnuvardhana planned a united attack by pooling together the armies of some of his feudatories, in the battle of Kannegal (Hassan district) in 1118 A.D. the Hoysala general Gangaraja fought heroically and routed the Chalukya forces.

Vishnuvardhana marched his forces against the Kadambas of Hanagal and captured the fort there. These military achievements of Vishnuvardhana were suggestive of one to become independent of the Chalukyas. A Chalukya general Boppanna revolted against his master and
joined Vishnuvardhana. These developments made the Chalukya emperor-Vikramaditya-VI attempt to put down with an iron hand such revolts. In this task he was helped by the Sinda chiefs, Achugi-II and his son Permadi, at the command of Vikramaditya-VI, Achungi-II declared war against the Hoysalas. He took Goa valorously pursued the Pandya chief dispersed the malepas and seized Konkan. About 1122 A.D. his son Permadi laid seize to Dorasamudra and pursued Vishnuvardhana till he arrived at Belur. Thus Vikramaditya-VI firmly struck these rebles including Vishnuvardhana down. The defeat the Vishnuvardhanas suffered at the hand of Sinda Achugi II made him submit to the Chalukya supremacy for over a decade.

For sometime Vishnuvardhana was confronted with certain other problems. Vikrama chola, the successor of Kulottunga-I, made attempts at re-establishing his authority over Gangavadi and also succeeded in recovering some parts of Kolar district. During the absence of Vishnuvardhana who was busy in his campaigns elsewhere, his brother Udayaditya protected Gangavadi. His death in A.D 1123 ⁴⁹, affected the ambitious scheme of Vishnuvardhana. The Hoysala chief had to pay attention to the problem nearer home and defer for sometime his plans of independence.
The accession of Chalukya Someshvara-III who was essentially a man of peace and whose interest lay more in literature and religion greatly encouraged Vishnuvardhana who subdued the Kadambas and captured Bankapura. Thus the Hoysala chief gained control over Hangala and Bankapura, the strongholds of the Kadambas. Meanwhile in 1139 A.D. Someshvara-III died and he was followed by Jagadekamalla-II. Vishnuvardhana was not slow in taking advantage of this change to stabilize his position in this area.

The last of Vishnuvardhana witnessed certain political changes in northern Karnataka. Bijjala, the Kalachuri king, subordinate of the Chalukyas was steadily rising in power and ultimately overthrew Taila-III in A.D. 1162. At this time the political condition in northern Karnataka was very much confused. Kadambas of Goa and the Silaharas asserted their independence. Consequently Vishnuvardhana seems to have lost his hold over Banavasi and Hanagal area although Bankapura continued to be his second capital. Later epigraphs record that he was ruling over the territories of Gangavadi, Nolambavadi, Banavasi, Hanagal and Puligere extending up to the river Krishna from his capital, Bankapura, giving a clear indication of the independent rule of Vishnuvardhana. He ruled till his death in 1141 A.D. According to some epigraphical evidence, Dorasamudra was his recognized capital, but there
were provincial capitals as well at which he resided at intervals of time. Thus in 1128 A.D. he was at Yadavapura of Tonnur in 1137 A.D. Bankapura in the north and Talkad in the south are mentioned as his capitals. Kolala or modern Kolar was another important city in the south.

Many other conquests of Vishnuvardhana are found mentioned in his inscriptions but details are lacking. One inscription said Vishnuvardhana destroyed the army of Jagaddeva the Santara King. The boundaries of his kingdom extended on the east of Nangili that is the eastern part of Kolar district, south to Kongu, Cheran and Anemale that is Salem, Coimbatore and Travancore, west to Barkur in south Kenara, and north to Savimale. The southern boundary is given as Ramesvara towards the east of Madura district.

Vishnuvardhana had many wives: among these three Santaladevi, Lakshmidevi and Bommaladevei were important. Queen Santaladevei was the crowned consort of the king. She was an expert in singing, dancing and instrumental music. Though a devout of Jainism she was cosmopolitan. In A.D 1131 she died at Sivagange. Another queen Lakshmidevi was the mother of Narasimha. Yet another queen was Bommaladevi who was keenly interested in the administration of the kingdom. Vishnuvardhana had an elder son Ballaladeva who looked after the affairs of the kingdom and formed the capital Dorasamudra. But he
met with a premature death sometime before 1133 A.D., in which year Vishnuvardhana’s younger son Narasimha was born. As the birth of a prince one of the victories of Vishnuvardhana he was named Vijayanarasimhadev. Vishnuvardhana was an ordent Vaishnava while his chief queen Shantaladevi was a devout of Jainism. There could not be a finer example of mutual tolerance and harmonious living like that Vishnuvardhana had many titles, some of these are the Yadavanarayana, Talakadugonda, Nolambavadigonda, Kanchigonda and so on.

**NARASIMHA-I (1142-1173 A.D.)**

Narasimha-I succeed his father when he was only a boy of about eight years. Unfortunately he did not possess the qualities that distinguished his father from his contemporaries. Kalyan was ruled by the Kalachuri rulers and the political situation was very much confused. Narasimha I did not take advantage of his opportunity to extend the limits of his territories. Nolambavadi fell out of the Hoysala control and king Narasimha-I’s campaigns in the Tungabhadra area also were not successful. Encouraged by the inefficiency of Narasimha I the Changalva and Kongalva chieftains unfurled the standard of rebellion. But soon they were brought back into the fold by the Hoysala generals Chokimayya, Hulla, Bittiga and others.
Kalachuri Bijjala who had overthrown Taila-III from Kalyana posed a serious threat of Narasimha-I. The Chalukya ruler had taken refuge in Banavasi and Bijjala decided to march his forces into that province to subdue the chiefs there who were still lending support to the ousted monarch. This brought the Kalachuris into the Hoysala territory; in a battle fought about 1160 A.D. Bommarasa, a feudatory of Bijjala routed Narasimha’s army and took Banavasi. To keep Narasimha I in check Bijjala had camped again in 1162 A.D. at Balligave. To make matter worse still, revolts broke out in the south where the Kongas of Kongu-desa attempted to overthrow the Hoysala authority. However, general Chokimayya supported by Mahasamanta Uttamachola a feudatory of the Hoysalas put down these revolts.

King Narasimha-I did not raise to the occasion at all. He was given to a life of ease. His son Ballala-II by the queen Echaladevi was growing indignant about his father’s passive attitude. He finally decided to take the reigns of the kingdom into his own hands. Ballala-II gathered a large number of followers and raising a sizable army marched towards Dorasamudra. The rebel chiefs like the Kongalvas and Changalvas supported him. In 1173 A.D. he marched victoriously into the capital and later crowned himself king. Thus the reign of Narasimha-I was in striking contrast to that of his father, Vishnuvardhana.52
Narasimha-I though a Vaishnava, was tolerant towards Jainism, the religion of most of his generals. He visited Sravanabelagola and made grants of villages to the temples built by Hulla. He had besides his legally married wives atleast four known. Of these, the senior queen was Changaladevi, Gujjaladevi was another, other queen Mailaladevi is mentioned in an inscription. Echaladevi who is found mentioned more generally in his inscriptions was the fourth. The last named queen was the mother of Ballala-II.

**BALLALA-II (1173-1220 A.D.)**

Ballala-II or Vira Ballala, surnamed Yadava-Narayana succeeded Narasimha-I on the throne. He had been co-regent of his father during his lifetime and later about 1177 A.D. had rebelled against him. Apparently on the death of his father, he was crowned king in his own right. An inscription states that he was crowned at Dorasamudra on the 22nd of July 1173 A.D.\(^5\) His reign vied in glory with that of his grandfather Vishnuvardhana and the whole dynasty came to be later called Ballala after him.

The rebel chiefs of Changalvas and Kongalvas who had assisted Ballala-II against his father now revolted against him with the help of Hoysala general Bettarasa\(^5\) Ballala-II put these chiefs effectively
down. Immediately after suppressing these chieftains Ballala-II turned his attention towards Uchchangi. He lay seize to the fort there and defeated Kama-deva the Pandya chief and his father Odeya. However, the Hoysala ruler allowed them to administer their territory as his vassals. The object of Ballala-II in attacking the Pandya king was apparently to re-conquer the territory that his grand father had subjugated and also to have a strong hold there from where he could start his expedition against the Sevunas and the Kalachuris. This determined attack of Ballala-II may have been provoked by the assumption, at the time of their title Lord of Dvaravatipura and Bhuja-bala. Next Ballala-II turned his attention towards Banavasi. After gaining control over Hangal in 1178 A.D. he made attempts to push further into Belvola, but in vain. Kalachuri Sankama strongly opposed him and drove the Hoysala army away into the south. Ballala-II lost Hangal and also he was forced to accept, at least nominally, the over-lordship of the Kalachuris.

Significant changes were taking place at Kalyana. There the Kalachuri power was on the decline and Chalukya Someshvara-IV who was trying to regain the throne ultimately succeeded in his attempt. It was just at this time that the Sevunas were pushing forth from the northern side and occupying the territories. Chalukya Someshvara-IV had to yield to the pressure of Sevuna Billama-V and move down to Banavasi.
Naturally this encouraged Ballala-II, an ambitious ruler that he was, to make a bid for expansion. Losing no time he moved northwards, camped at Hallur, a strategic place in Charwad district, proceeded further and with much difficulty occupied by about 1189 A.D. a large portion of the Belvola province.

The Hoysalas and the Sevunas who were the feudatories of the Chalukyas were now confronting each other for claiming the territories of their masters. Soon after asserting his independence Bhillama-V moved further south towards Belvola. By then Ballala-II had already occupied that area. Consequently in 1190 A.D. a fierce battle was fought at Soratur between the two armies. The Hoysala ruler emerged victorious and pursued the enemy beyond Lokkigundi, modern Lakkundi. The battle of Soratur was a turning point in the successful career of Ballala-II. It enabled him not only to acquire the much coveted Belvola region but also declare himself a mighty sovereign.

Greatly encouraged at his success against Bhillama-V, Ballala-II moved into Raichur district where he captured important forts at Kukkanur and Manvi and defeated some chiefs like the Sindas of Yelburga, a devoted feudatory family of the Chalukyas. Further turning eastwards Ballala-II acquired certain portions of Raichur-Bellary area. Ballala-II exercised a firm hold on Belvola till about 1212 A.D. Singhana
who came to the Sevuna throne in about 1200 A.D. succeeded in bringing under his sway feudatory families like the Rattas of Saundatti, the Silharas and the Kadambas of Hangal. And by about 1215 A.D. he was able to occupy the entire Banavai region including the Belvolanadu. Here mention must be made of the part played by the feudatory family of the Sindhas of Belagutti in the southern part of the Chalukya territory these chiefs refused to submit to his authority. However, by about 1199 A.D. Ballala-II subdued them who continued to be in that position till about 1204 A.D. With a view to become free from the Hoysala authority, Isvaradeva-III of the Balagutti family made an alliance with Singhana, who readily lent his support as it also enabled him to reduce his bigger enemy. The Belagutti chiefs, of course succeeded in pushing Ballala-II back but only to become the subordinates of Singhana.

During the last years of his reign Ballala II was required to help the Chola ruler Kulottunga-III in securing his throne. It may be noted here that Ballala-II had matrimonial relationship with the Cholas. He had married a Chola princess, known as chola-Mahadevi and probably also gave his daughter Somaladevi in marriage with Kulottunga-III. As such there was cordial relationship between the two ruling families. Maravarma-sundara pandya, a subordinate of the Cholas, rose in revolt against Kulottunga in 1217 A.D. and also successfully overthrew him.
The ousted Chola ruler naturally sought the help of Ballala-II who sent his son Narasimha-II to rescue Kulottunga-III. The Hoysala prince was successful in reinstating Kulottunga on the Chola throne. Thus Ballala’s intervention in the Chola affairs raised his prestige in the South. The timely help that Ballala-II gave to the Chola ruler aptly earned for him the title Chola-rajya-Pratishtapanacharya (the establisher of the Chola kingdom). Ballala-II died in or about 1220 A.D. His death proved too much to Kuvara Lakshmana (Kumara Lakshmana) his minister and general.

Ballala had many queens of whom at least eight are known from inscription these were – Padmavati or Padmale – entitled Pattadarsi Ketaladevi, also called Piri-arasi and Pattadarsi, Tuluvamahadevi, Bammaladevi, Santaladevi, Abhinava Ketaladevi and Baichaladevi. His queens took an active part in the affairs of the kingdom. Among them one queen Umadevi led the Hoysala army against the Belagatti chief. Another queen Bammaladevi is represented as ruling the kingdom with Ballala-II from Dorasamudra.

Thus ended the energetic and distinguished rule of fortyseven years of Ballala-II, during which the rule of the Western Chalukyas and Kalachuris came to a close, the Sevunas were driven back, the Cholas
were breaking up and the Hoysalas remained a dominant power in the south.

**NARASIMHA-II (1220-1235 A.D.)**

Narasimha-II next succeeded to the throne having been crowned king on the 16th of April 1220 A.D. He was known also as Vira-Narasimha. He played a significant role in determining the course of events in the Chola Empire. It may be recalled here that during his father’s time itself Narasimha-II had successfully helped the Chola king, Kulottunga in regaining his kingdom from the Pandyas. But the next Chola-ruler, Rajaraja III got into difficulties. The Pandyas attacked the Chola territory once again and reduced them to a subordinate postion. As Rajaraja-III was not prepared to accept this humiliation situation he defied the Pandyas. The kadava chief Kopperunjinga championed the cause of the Pandyas and marched to the Chola capital. Rajaraja III was unable to meet the enemy. He left the capital, but he was pursued and defeated. Narasimha-II who had by now succeeded to the Hoysala throne continued the policy of his father. In 1222 A.D. he proceeded to Kanchi to help the ousted Chola ruler Rajaraja-III and was secured on the throne. The problem did not end there. The Kadava and Bana chiefs revived their hostility towards the Cholas. As the Chola ruler ran into difficulties again Narasimha-II rushed to Kanchi once again to help Rajaraja-III, with a
view to ensure safety to Rajaraja-III by making reserve force of the Hoysala army available. Narasimha-II obtained from the Chola ruler some territory near Kannanur and placed it in charge of his son Someshvara. After making all these arrangements Narasimha II returned to his capital in 1223 A.D.

But meanwhile the Sevuna king Singhana had taken advantage of the absence of the Hoysala ruler and consolidated his position in the northern parts of the Hoysala kingdom. Narasimha-II therefore had to fight against Singhana to dislodge him from there. The Hoysala ruler fought against Singhana on three occasions, Inscriptions reveal that Banavasi continued to be the stronghold of the Sevunas and the Hoysalas had to remain content with the area below the Tungabhadra.

As troubles developed again the Chola kingdom Narasimha-II was required to proceed to the south in the middle of the last battle he was fighting against the Singhana. There in the Tamil country, however, the presence of the Hoysala forces did not improve the conditions. The Kadava chief Kopperunjinga marched into the Chola country and took Rajaraja-III prisoner. Narasimha-II had to rush to the help of Rajaraja-III and soon reached Pachchur, near Kannanur and began his operations there. He sent his two generals Appanna and Gopayya against Kopperunjinga who could not withstand their assaults. The Kadava chief
agreed to release Rajaraja-III to the Chola throne. While the generals were engaged in attacking Kopperunjinga, Narasimha-II led his forces against Maravarma Sundara Pandya and defeated him in about 1230 A.D. truly did Narasimha-II justify the title Chola-rajya Pratishtapanacharya. These events greatly enhanced the prestige and influence of Narasimha-II in the Chola kingdom. The Kannanur region became a part of the Hoysala kingdom. 57

Narasimha-II seems to have had only two queens Umadevi and Kalala-devi. Of these Umadevi appears to have been the senior queen. Kalala-devi had by 1223 A.D. borne a son Someshvara-deva. Narasimha-II seems to have died in or about 1235 A.D. as we have his records upto that year. 58

Narasimha ruled as an independent ruler, most of the records relating to his reign giving him the paramount titles of Samastabhuvenashraya, Sripritivvallabha, Maharajadhira, Parameshvara, Nissakapratapachakravarti and so on.

SOMESHVARA (1234-1256 A.D.)

Someshvara son of Narasimha-II is also known as Vira-Somesvara will appear as a controversial king of the Hoysala dynasty 59. The reason is that the Someshvara’s reign was a critical period in the
Hoysala dynasty. The penetration into the Tamil Country was completed during the time of king Someshvara’s period. The reign of Someshvara was a period of mixed fortunes for the Hoysala dynasty. During his period, the participation in the intricate politics of the South India rose to new and unprecedented heights. Derrett has called this period as “the most tragic of the regions of the Hoysala King.”

According to historian K.R.Venkataraman, says that under the Someshvara “the Hoysala power reach the zenith of its glory and influence in the Tamilnadu”. To estimate the rule of Someshvara William Coelho and H.Krishna Sastri, all together avoided the task of estimating the rule of Someshvara. But, H.Krishna Sastri is not agreeing the statement of Coelho. But what even the controversy in the opinions of the great scholars, the Someshvara spent his long time in Tamil country, which is the true political history of the Hoysalas. Derrett in his statements repeatedly emphasizes those adventures of the Hoysalas in the Tamil Country which reflect their “inordinate acquisitiveness” had been their undoing. Someshvara’s father Narasimha-II was great king of the Hoysala dynasty has noticed and discovered that the uncertainly in the Southern politics, particularly in Tamil Country, the Chola dynasty became too weak because of the raising of the revolt banner by the feudatories of this particular dynasty. Taking this political changes in the Tamil Country, Narasimha-II deputed his son Someshvara to carry out his political activities been he was still
young. The inscription\(^{65}\), which is present in the only survived Panchalingeshvara temple at Govindanahalli (Gavihalli) of 1237 A.D. which describes that the Someshvara as having treated the skulls of his enemies as mere playing things, even when he was a young boy. An important inscription\(^{66}\) in Mahalingesvara temple at Badanalu dated 1229 refers that the king Someshvara as residing at Kannanur the “Chola-rajya”, that the policy of king Narasimha-II linked Someshvara to that Tamil Country and there is no doubt that in young age itself Someshvara fought wars at Tamil Country against the Cholas. I feel that the Someshvara was the first king to venture to Tamil Country and for long time at Kannanur area. Another copper plate inscription\(^{67}\) present in the Bangalore Museum and also another inscription\(^{68}\) of Someshvara in the Jambukesvara temple helps to know that the Someshvara residing at Kannanur.

Naturally the political activities of Someshvara was shifted from the Dorasamudra to Kannanur this is because of extension of Hoysala dynasty during the time of king Someshvara and the political training and command he received from his father Narasimha-II. There is no doubt that Someshvara was also ruling from Dorasamudra and for which we have good number of dated inscriptiveal evidence like 1235 A.D.\(^{69,70}\), 1237 A.D.\(^{71}\), 1242 A.D.\(^{72}\) and 1252 A.D.\(^{73,74}\). That means, the
Someshvara was able to rule first from Kannanur and also from Dorasamudra.

**NARASIMHA-III (1254-1291 A.D.)**

Someshvara’s inscription dated 1258 A.D. states that he divided his kingdom into two parts and distributed it between his two sons in 1254 A.D. Narasimha-III also called Vira-Narasimha, got the greater part of the ancestral kingdom with Dorasamudra as its capital, while his half-brother Ramanatha or Vira-Ramanatha remained in possession of what is now Kolar district and the Tamil territories conquered in the south by Narasimha, with Kannanur as his capital. Narasimha was born in August 1240 A.D. His reign however was a disturbed one, partly owing to his differences with his brother and partyly owing to more than one formidable invasion by the Sevunas of the Hoysala territories.

Narasimha-III was lost in fighting against his brother much of the time who repeatedly invaded his part of the kingdom. These conflicts are recorded to have taken place in 1260, 1278, 1280, 1282, 1289 and 1290 A.D. These half a dozen fights which are recorded in different epigraphs but there might have been others which are not known. In all these Ramanatha appears as the assailant.
Early in 1271 A.D. Ramanatha’s intervention into the territory of Narasimha III greatly weakened his ability to fight the Sevuna Mahadeva. According to Harihara inscription Mahadeva visited Harihara and established or set up an image of lakshminarayana near the image of Harihara in his name. One of the victories against the Narasimha-III was under the leadership of Saluva Tikkama, a general of Sevuna Mahadeva. A little later Narasimha-III fought a major battle against the forces of Sevuna Ramachandra under the leadership of Chikka-Ketaya-Dannayaka with his son Ankeya. A tremendous battle took place on the 25th of April 1276 resulting in the utter route of the enemy who were driven back in confusion beyond Dummi, the hill on Shimoga-chitradurga frontier. The badge of honour on Saluva Tikkama’s face was damaged, while Haripala chief of Nidugal was stricken with fear Joyideva beat his mouth. Ramachandra made yet another bid to attack the Hoysala capital Dorasamudra itself. Saluva Tikkama and Haripala were leading the Sevuna army and they came as far as Belavadi a place about seven kilometers away from the Hoysala capital. However the Hoysala did not lose heart seeing the enemy camping so near. Chikka-Keteya and his son Ankeya rose to the occasion and successfully pushed the enemy back.\(^7\)

In 1285 A.D. Narasimha-III led his forces against the Nidugal fort and by destroying Bageyakere, broke its pride. The ruler of Nidugal,
it will be recalled had rendered help to the Sevuna general Saluva Tikkama against Narasimha-III in 1276 A.D.\textsuperscript{78} No details are available about the queens of Narasimha-III, but he had a son named Ballala-III or Vira Ballala, besides certain other unnamed sons.

**RAMANATHA (1254-1295 A.D.)**

Vira-Ramanatha-deva seems to have ruled over the southern part of the Hoysala kingdom from about 1254 A.D. Tamil inscriptions of this king dated from 1257 A.D. to 1294 A.D. have been found in the northern and eastern parts of the Bangalore District and also in parts of Kolar District. His fights against his brother are recorded in epigraphs dated upto 1295 A.D. He thus appears to have exercised sovereignty over his dominions for 41 years, which more than covers the reign of his half-brother Naraismha-III. His capital was at Kannanur, while he appears to have a residence at Kundanai, identified with Kundana near Devanhalli in the Bangalore District. A few inscriptions have been found at Kundani, though none of them refers to it as ‘rajadhani’.

Ramanatha had the title ‘Sarvabhauma Chakravarthin’ or Sarvabhauma Pratapa-Chakravartin. Another probable title of his was Rajakkalnayan that is father of kings, a title which was subsequently assumed by the Pandya king Jatavarman-Sundara-Pandya. His queen was
Kamaladevi, the daughter of a certain Ariya-Pillai. His minister was Pakkadikara-Somaya-Dandanayaka. His chief minister however was Mahapradhani Virayya-Dandanayaka mentioned in an epigraph. Towards the close of his reign, he appears to have made an attempt to extend his territory over the portion of his kingdom which did not belong to him. But these efforts were frustrated for beyond the succession and short rule of his son Visvanatha, no more is heard of this Tamil branch except in a little corner of the present Salem district. There is reason to believe that the kingdom was reunited in the reign of Ballala-III son of Narasimha-III.79

**BALLALA-III (1291-1342 A.D.)**

Narasimha-III was succeeded by his son Ballala-III in 1291 A.D. His coronation took place early in 1292 A.D. There was no change in the attitude of Ballala’s uncle Ramanatha even after the death of Narasimha-III. Ramanatha was succeeded by his son Visvanatha in about 1295 A.D. he ruled for a few years only. He did not have the abilities of his father. Probably Ballala III took the offensive and ousted visvanatha, as Ballala-III was found ruling over the united Hoysala kingdom in 1301 A.D.
It was during this time when Ballala III was making efforts at consolidating his territories that Alauddin Khilji who was governing the Kara province made an attack on the Sevuna kingdom early in 1295 A.D. Sevuna Ramachandra lost his independence and he had to pay annual tribute to the Delhi Sultan. Hoysala Ballala III was busy fighting with the Hangal Kadamba chief Kavadeva. At the same time the Sevuna ruler Ramachandra made repeated attacks on his neighbouring Ballala III. Ramachandra resisted the Muslim invaded and later took the offensive himself. Meanwhile certain changes took place in the Pandya country after the death of Maravarma Kulasekara by one of his sons Sundarapandya, a dispute for the throne arose between Sundara Pandya and Vira-Pandya. In response to Sundara Pandya’s request for help in 1310 A.D. Ballala-III moved his force towards the south.

The fabulous wealth that he collected at Devagiri and Warangal urged Alauddin for further attack and this time Dorasamudra and Malbar become his targets. Accordingly early in 1311. A.D. Mallik kapur, the Delhi Sultan’s general, arrived in Devagiri at the head of a large army. Ramachandra received the Sultan’s army and also made available the services of his general Parasurama Dalavayi to guide the Muslims to Dorasumdra. Ballala III fought against invading army but Ballala III was completely defeated by the Sultan’s general Mallik kapur.
In 1312 A.D. Ballala III’s northern adversary Ramachandra died and his son Singhana III succeeded. But he was not able to rule for long time, then the Sevuna kingdom came under the Sultan of Delhi and a Muslim governor was stationed at Devagiri. In 1320 A.D. Ballala-III marched his forces against Kampila-deva Sevuna general who after the death of Ramachandra had built a kingdom of considerable size including parts of Shimoga, Chitradurga, Bellary, Ananthpur, Dharwad and Raichur district. Kampiladeva and his son Ramanatha together fought against Ballala III. The battle did not result in any territorial gain to the Hoysala ruler.

Kakatiya ruler of Warangal Prataparudradeva was defeated by the Ulagh Khan son of new Sultan Ghiyasuddin Tughlak. Ulagh Khan became the Sultan of Delhi under the name Mahammad-bin-Tughlak. In 1327 A.D. he conducted an expedition against Dorasamudra. The Hoysala ruler Ballala-III could not stop the invading army. Dorasamudra was destroyed the Hoysala ruler was forced to retreat to Tiruvannamalai. The Muslim army moved further, occupied the Pandya kingdom. Of the five kingdoms of south India three of them namely Devagiri, Warangal and Madurai were under the control of the Muslims. Only the Hoysala and the chiefs of Kampila still enjoyed same status. Later Kampiladeva and his son Ramanatha laid down their lives in the battle against
Mahammad-bin-Tuglaq and Kampili also fell. After the fall of Kampili the only Hindu kingdom which still enjoyed some independence was that of the Hoysalas, Ballala-III as he was declining in age was finding himself unable to meet the challenging situation. His only son Virupaksha Ballala-IV was unfortunately lacking in ability. In this critical period Ballala appears to have considered Harihara, the eldest son of Sangama, the fittest person and placed him in charge of his northern territory as its governor and permitted him to enjoy an almost independent status. The Muhammadans appear to have invaded the country once again in 1342 A.D. when Ballala-III attacked them but lay dead on the field of battle at Berili on 8th September 1342 A.D.\textsuperscript{81}, at the age of eighty. His son Virupaksha Ballala-IV performed his coronation ceremony in 1343 A.D. But by the time the Sangama brother had established the Vijayanagara kingdom. Most of the Hoysala dominions had come under the Vijayanagara rule.

The court of Ballala-III had many generals and ministers, among them some generals namely Machaya-Dandanayaka, Ballappa-Dandanayaka, Singaya-Dandanayaka and others. Madhava-Dandanayaka was the Chief Minister of Ballala-III.
CHRONOLOGY

In the history of Hoysalas there is no controversy in the Chronology. There is only difference of opinion in origin and establishment of the new Hoysala dynasty. As per inscriptive evidence at Sosavur in Mudigere, Belur, Krishnarajapet and other places Sala is the founder of the dynasty. In Holenarasipura\textsuperscript{82} inscription number 119, Hoysalas claimed their descent from ancient kings beginning from Yadhu and called themselves as Yadavas. The Hoysalas also assumed some conventional titles like the Yadavanarayana and Dvaravati Puravadhisvra and Yadavas belong to the lunar race and bear the title lord of Dvaravatipura. The original homeland of Hoysalas lay in the sahyadri region and the ancestors of the family belong to the village Sasavur of Sasevur Sasakapura of Sanskrit writers and claim it as their birth place\textsuperscript{83}. According to many inscriptions the name Sala, the founder of the dynasty is mentioned Krishnarajapet\textsuperscript{84,85} inscriptions explains that the family name Hoysala by splitting the term Poy or Hoy and Sala, Sala went to see goddess Vasanti, who was being worshipped by his family and whose temple is situated in the forest near Sasapura. The name poysala also occurs in an inscription dated 1006 A.D. found at Kaliyur on the opposite side of the river Kaveri near Talakad.\textsuperscript{86}
The story of killing of tiger by Sala and its modified version of it is repeated in all the accounts of the origin of the Hoysala dynasty\textsuperscript{87}. The crest on the top of the Sukhanasi projection of the Hoysala temples exhibits a free standing sculpture of Sala killing a tiger, while the seal of copper-plate grants shows a dead tiger and the rod. According to an inscription at Sorab, the Yati mentioned in this story was Sudatta\textsuperscript{88} and according to another inscription he is mentioned as Vardamana Munindra\textsuperscript{89}.

The name poysala also appears as poysana, Hoysana and Hoysala in Kannada inscriptions and as poichala, Pochala, Hoyichala, Hayichala in Tamil inscriptions.

Sala was the founder of this Hoysala dynasty. We have to decide on the basis of the inscriptions available in the various places. Most of the early inscriptions of this dynasty repeat the same version of the origin.

After the Sala his son Viniyaditya-I (1006-1022 A.D) followed by him Nripa-Kama or Kama-Hoysala (1022-1045 A.D.), Ereyanga (1098-1100), Ballala-I (1100-1106 A.D.), Vishuvardhana (1108-1142 A.D.), Narasimha-I (1142-1173 A.D.), Ballala-II (1173-1220 A.D.), Narasimha-II (1220-1235 A.D.) and Someshvara (1234-1256 A.D.). After the Someshvara’s rule his sons namely Narasimha-III (1254-
1291 A.D.) and Ramanatha (1254-1295 A.D.) came to power, after them Ballala-III (1291-1342 A.D.) came to power and he was the last eminent ruler of the Hoysala dynasty.⁹⁰
HOYSALA GENEALOGY

Mara (Nrupakama)
  ↓
Uppadoyasala
  ↓
Ereyanga
  ↓
Thalekaduyosala
  ↓
Udyaditya (C.1006-20)
  ↓
Kunta Vinayaditya/Vinayaditya
  ↓
Ballala I (C.1100-1108)
  ↓
Ballala Deva
  ↓
Narasimha I (C.1142-1173)
    ↓
Ballala II (C.1173-1220)
    ↓
Narasimha II (C.1220-1235)
    ↓
Someshvara (C.1235-1253)
  ↓
Ballala III (C.1292-1343)
  ↓
Viupaksha Ballala-IV (1343-C.1346)

Nrupakama II (C.1000-45)
  ↓
Vinayaditya II (C.1045-98)
  ↓
Ereyanga (C.1098-1100)
  ↓
Udayaditya II
  ↓
Vishuvardhana (C.1108-1042)
  ↓
Narayana (C.1175-1240)
  ↓
Ramanatha (C.1253-1295)
THE GENEALOGY OF HOYSALA DYNASTY

Sala
   |
   Kama
      (C. 1000-1045 A.D.)
   |
   Vinayaditya
      (C. 1098-1100 A.D.)

   Ballala-I
      (1100-1108 A.D.)
   |
   Vishnuvardhana
      (1108-1142 A.D.)
   |
   Udayaditya

   Ballaladeva
   |
   Narasimha
      (1142-1173 A.D.)
   |
   Ballala-II
      (1173-1220 A.D.)
   |
   Narasimha-II
      (1220-1235 A.D.)
   |
   Someshvara
      (1235-1253 A.D.)

   Narasimha-III
      (1253-1292 A.D.)
   |
   Ballala-II
      (1292-1342 A.D.)
   |
   Virupaksha Ballala-IV
      (1343-1346 A.D.)

   Ramanatha
      (1253-1295 A.D.)
   |
   Visvanatha
      (1295-1297 A.D.)

This genealogical account has been taken from the book ‘History and Culture of Karnataka’, Dharwad, 1984, written by Basavaraju, K.R.
LIFE AND ACHIEVEMENTS OF HOYSALA KING
SOMESHVARA

Someshvara also called Vira-Someshvara, Soma and Soma-deva succeeded to the throne after the death of his father Narasimha II. An inscription dated in 1254 A.D. states that it was the twenty first year of Someshvara, so that it can be understood his accession took place in 1234 A.D.\(^9^1\) According to the Badanalu inscription dated saka year 1151, the 29\(^{th}\) year of Someshvara and assumed that the date of his accession was 1228 A.D.\(^9^2\) In the year 1228 A.D. Someshvara was residing at Kannanur, therefore it is clear that Someshvara was crowned in the life time of his father as the Maharaja of the Hoysala territory in the south, with Kannanur as his capital and he got a title was Maharajadhiraja\(^9^3\) Someshvara’s 29\(^{th}\) year from 1234 A.D. and thus arrives at the conclusion that he was defeated by Pandyas in 1255-56 A.D. after the date of 1258 A.D. Someshvara’s inscription have not been found in anywhere in his territory.\(^9^4\)

Someshvara ruled from the capital of Kannanur or Vikramapura to the north of Srirangam in the Tiruchirapally District. He is said to have created Kannanur from his pleasure by the might of his own arm. Kannanur is identical with Vijayarajendrapattana another town which he is said to have brought into existence in Chola kingdom. We know this
from the only inscription found in Elleshapura, Hole-Narasipur Taluk. But all other inscriptions of Someshvara inform us that he was residing at Vikramapura or Kannanur, which was created by him in the Chola kingdom. Probably the two names refer to the same place.

Someshvara had settled there with his queen Sovala-devi as early as 1226 A.D. in the life time of this father for the purpose of guarding his southern boundaries and for assisting the Chola king. Now at Kannanur are to be seen the remains of an extensive fort, a temple partially in ruins, on whose south wall is to be seen an inscription of Vira-Ramanathadeva, in which the temple is called Poysalesvara. This is apparently the temple referred to in an inscription of Vira-Someshvara in the Jambukesvara temple in which he mentions. ‘The image of the lord Poysalesvara set up at Kannanur or Vikramapuram’. In the Jambukesvara temple, Someshvara set up images in the names of his grand-father Ballala II, his grandmother Padmala, his father Narasimha II and his own queen Somala.  

Someshvara’s activities in the Chola country are dated from almost the beginning of his fathers reign. It is said that when he first began to walk Chera went before him calling out, while the Chola king and Pandya one on each side held his hand. In the beginning of his reign Someshvara retained the same political attitude towards the Cholas and
the Pandya “The displacer of the Pandyas and setter up of the Cholas” but soon afterwards he became hostile to the Cholas too.\textsuperscript{96}

Someshvara claims to have uprooted Cholas in the field of battle, but when he claimed refuge he protected him in 1237 A.D.\textsuperscript{97} The battle took place in 1234-35 A.D, the year of his coronation, in which year he returned to Dorasamudra after having marched to the Chola-Pandya kingdom. The Chola king was assisted by his feudatory Chola-Tikka who boasts of having defeated the Karnataka king Somesvar at Champapuri and of having established the Chola king on the throne. In the chola country no outstanding event occurred till the end of Rajaraja-III’s reign in 1246 A.D. when Chola king Rajaraja-III whom Narasimha-II had restored to the throne after defeating the Pallavas and the Pandyas managed to continue his weak rule, but Someshvara’s hostility towards him shows that when Rajaraja found himself secure on the throne, he turned against his Hoysala benefactors. Hence Someshvara was obliged to subdue him. This was evidently in the interest of Someshvara who now had established a substantial power in the Chola country, and therefore the inimical attitude of Rajaraja would weaken his influence. At this time the Kadava king Kopperunjinga had resumed hostilities with the Hoysala after his defeat in 1231 A.D., and hence Someshvara had to march against him. In 1237 A.D. he was encamped at Mangalada-Koppa on his
victorious expedition against Kadava-Raja. An inscription dated 1239-40 A.D. gives Someshvara the title “up-rooter of the kingdom of the Magaras, establisher of the Chola kingdom.”

After the death of the Chola king Rajaraja-III, the Hoysala ruler, Someshvara had to follow a policy different from that of his predecessors. Rajendra Chola-III succeeded to the Chola throne in about 1246 A.D. He did not wish to depend upon the Hoysala support. Someshvara’s reconciliation with the Cholas was only temporary, hostilities having broken out again after a few years. The Pandyas on the other hand became friendly with Someshvara after the death of Maravarman Sundara Pandya-I in 1237 A.D. His successor Sundara Pandya-II addressed Someshvara as uncle (Mamadigal) and it supposed that Sundara Pandya’s mother Pammeyakkan was probably Someshvara’s sister. It is also apparent that Sundara Pandya II sought protection and acknowledged the supremacy of Someshvara. Some inscriptions of Sundara Pandya-II tell us, some interesting facts, one of these inscriptions records the gift of a village to certain Brahmanas naming it after Hoysala Someshvara, another inscription records the settlement of disputes between the Shaivas and the Vaishnavas by Appanna Dannayaka, one of the officers of Someshvara. In an inscription of 1246 A.D. Someshvara is given the title from ‘Pandya-disapatta’ to ‘Pandya Rajyasthapanacharya’
and another inscription of 1248 A.D. refers to Someshvara as “Pandy-Kula Samrakshana-dakshadakshina bhujam” (right hand in protecting the Pandya kula).\textsuperscript{100}

After the coronation, Rajendra III turned hostile Someshvara and he persuades an ambitious programme of recovering the lost prestige of his predecessors. The growing differences between the Cholas and the Hoysalas became apparent when the former made a bold attack on the Pandyas. Someshvara now changed the side and helped the Pandyas and by defeating Rajendra claimed to be the savior of the Pandya race. Someshvara’s policy which resulted in friendship with the Pandyas brought the enimity of Rajendra Chola. The Ranganatha temple inscription of 1252 A.D. calls him “the hostile rod of death to the Karnataka king he who had drowned the power of the Kali in the ocean, the horo’s anklets on whose feet were put by the hands of Vira-Someshvara” Kannanur was occupied by the Cholas. But it must have been for a short time, for, an inscription of 1253 A.D, refers to Someshvara as dwelling in the great capital named Vikramapura (Kannanur), Rajendra was not successful in completely wiping out the Hoysalas from the Chola country for Someshvara continued to feel proud of his title “the savior of the Chola kingdom”.

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South Indian Politics took a new turn when Jatavarman Sundara Pandya I assumed the charge of Pandya throne in about 1251 A.D. Within no time all the south Indian powers felt the supremacy of the great Pandyan ruler. Inscription of the year 1256-57 A.D. informs us, for the first time, of the defeat suffered by Someshvara at the hands of Pandyas and the death of Someshvara hinted at in an inscription dated 1257 A.D. Therefore it is probable that the battle between the Pandyas and the Hoysalas terminated by the year 1256-57 A.D. The cause of this conflict was perhaps the assumption of independence of Jatavarman Sundara Pandya I who had by this time started his campaigns against the neighbouring territories, belonging to the Hoysalas. Jatavarman afterwards marched to Srirangam and Kannanur the capital of Someshvara. A record registers the utter defeat suffered by Someshvara at the hands of Jatavarman; by the strength of his arm he inflicted defeat on the Hoysala king in the country which is watered by the Ponni (Kaveri) and cut of his powerful cavalry and infantry together with many commanders such as Singhana who were renowned for their valour killed the Chera king who offered protection to the Hoysala sovereign when the latter fled from the field, captured Kannanur and received a tribute of elephants from the Karnataka. The moon of Karnata who was conquered by Sundara-Pandya is probably to be identified with the Hoysala king Someshvara.
Someshvara was associated with the Chola country from his younger days he had only little interest in the affairs of the northern territories of his kingdom. Sevunas snatched this opportunity and became powerful in the northwest of Mysore. Sevunas were the hereditary rivals of the Hoysalas. An inscription states that he first fought against “the famous Krishna Kandhara”. The is doubtless a reference to the Sevuna king of that name who ruled from about 1247 A.D to 1260 A.D. Another record dated in 1237 A.D. uses the same phrase. A third inscription dated 1248 A.D. terms him a “wild fire to the forest, the Sevuna king”. 103 An echo of the same fight is heard in another record, where the forces of Singhana, the predecessor of Krishna kandhara are referred to as having been successfully opposed in 1242 A.D. by Kanneyanayaka, the general of Kannadiga troops 104. He is said to have fought the Sevuna king in 1229 A.D. i.e., five years before he came to the throne, he must have led an expedition against him while he was still ‘Yuvaraja’ If however the Badanalu record is correct in fixing his year of accession in 1228 A.D this expedition against the Sevunas should have occurred the very first or second year of his rule. The Sevuna king however, continued to make incursions into the Hoysala country. A general of Krishna Kandhara for instance, claims in a record of his sovereign at Dharwar, which he acquired the territory of the turbulent Hoysalas and even set up pillars of victory near the Cauvery. This is not heart of in Hoysala inscriptions of
the period. Similarly, a record at Pandharpur (near Sholapur) states that the Hoysala king Someshvara made a gift to the god there in 1236 A.D.

In 1237 A.D the boundaries of Someshvara’s kingdom are Kanchi on the east, Belur on the west, the Peddore (Krishna) on the north and Bayaland (Wynad) on the South.\textsuperscript{105}

Someshvara’s death is very controversial. Some inscriptions say Someshvara visited Dorasamudra in 1252 A.D and appears to have died two years later in 1254 A.D. On the occasion of his death, one of the general’s, Kanneya-nayaka, his three wives, ten maid servants and twenty-one men servants, it is said six times embraced garuda from the head of an elephant and killed themselves. Another inscription tells us, Someshvara was reigning from the capital of Kannanur. Though Someshvara had divided his kingdom into two parts and distributed it between his two sons in 1253 A.D he was continuing in power and ruling from southern part. It is known that the Pandya king Jatavarman defeated the Cholas and the Hoysalas who helped them. It may be said that Someshvara died sometime after the date of the present inscription that is February-March 1258 A.D.\textsuperscript{106}

Someshvara appears to have expended his wealth in making costly gifts such as the ‘Hiranyagarbha’ ‘Tulapurusha’ etc., and assumed while at Kannanur, the grand title of ‘Sarvabhauma’ or universal
emperor. At least three of his queens are known as Bijjala-devi or Bijjalarani, Somala-devi, the Chalukya princess. By Bijjaladevi he had a son named Narasimha III or Vira-Narasimha, and by Devala-devi a son Ramanatha or Vira-Ramanatha and a daughter called Ponnambalamahadevi. The peaceful nature of the times is reflected in the number of temples, some of them are great sculptural beauty erected in this reign. Among these the following may be mentioned:

1. Lakshmi-narasimha and Sadashiva temples at Nuggihalli (1249 A.D.)
2. Padmanabha and Isvara at Budanur (1250 A.D.)
3. Panchalingesvara at Govindanahalli (1250 A.D.)
4. Keshava and Kedareshvara at Nagalapura (1250 A.D.)
5. Mallesvara at Hulikal (1250 A.D.)
6. Keshava at Tandaga (1250 A.D.)
7. Lakshmi-narayana at Hosaholalu (1250 A.D.)
8. Keshava at Aralaguppe (1250 A.D.)
9. Lakshminarasimha at Javagal (1256 A.D.)

Some generals and ministers in the court of Someshvara are the Mahapradhana Parameswamin Dandanayaka, Harihara who had previously held office under his father continued to serve under Someshvara 107 Sriranga-Dandanayaka and his son Perkadideva are also mentioned as high officers during this reign 108 and another general of
Someshvara was Brahma-Dandaynayaka. He apparently led the expedition into the pandya country. The Brahma-Dandanayaka was probably the same as the Bomanna Dandanayaka. A woman in the court of Someshvara, held a high position during the period. This relates the conferment of the title and status of Ganakumari on one Chandvve, the daughter of a famous Malayala merchant resident of Someshvara’s court.

Someshvara had many titles they are Nishankapratapa-Chakravarti, Maharajadhiraja, uprooter of Magra kingdom, and establisher of Chola kingdom. Pandy Rajyastapnacharya builder of the house for Pandya kingdom and so on.

As I have already mentioned that there are good number of important inscriptions to know the life and achievements of Hoysala king Someshvara, the inscriptions which are considered as primary sources material to write the history of any dynasty. These are only three inscriptions so for identified in Tumkur district which are in the form of Hero-stones and do not convey any important historical or architectural information about the achievement of King Someshvara except the Aralaguppe temple.

But, there are fifteen inscriptions so far identified by Mandya district studied and published and these inscriptions are very important to now the activities of life and achievements of King
Someshvara and in text of first chapter I have given many references. Out of these inscriptions two inscriptions are very important. One of which is present inside the temple, well dressed slab in the Panchalingeshwara temple of Govindanahalli\textsuperscript{112} in Mandya district dated inscription, 6\textsuperscript{th} May, 1236 A.D., which gives the complete chronology from the Sala the founder of the Hoysala dynasty.

Another dated in Saka era 1179, Nala, Vaisakha, Su. 6, Saturday corresponding to April 1, 1256 A.D.\textsuperscript{113}, this incidently, would be the death date of Someshvara.

This is a historically very important because it records the correct death date of Hoysala King Someshvara. It also substantiates the death of “Garudas” who sacrifice their life. Because of the presence of this inscriptions there is no controversy regarding the death date of Hoysala King Someshvara.

Hence, it is worth to include both, the Panchalingeshwara temple inscription from Govindanahalli and Hunaseshvara temple at Agrahara Bachahalli texts and copy of the complete inscription from the Epigraphia Carnatica volume-VI. This revised volume is published by Kuvempu Institute of Kannada Studies, University of Mysore, Mysore.

39 (IV \textsuperscript{114})
This record in Nagari characters and in Sanskrit and Kannada, belongs to the reign-period of Hoysala Someshvara. It gives a complete genealogical account of the king commencing from Sala. The king’s ministers were Bogaiyya and Murari Mallayya, both of them being Dandanayakas and sons of Ketana. The King ranted them the village Tenginakatta consisting of 11 hamlets and situated in Kabbuhunad. They converted the same into an agrahara renamed Prasanna Somanathapura and dividing it into 62 vrittis granted the same to Brahmanas of different gotras and sutras specifying the different taxes etc., to be paid in cash and kind to the royal treasury. The gift was made in the presence of god Ramanatha of Setu.

It is dated Saka 1159 Durmukhi, Vaisakha-amavasye, Tuesday corresponding regularly to May 6, 1236 A.D.
On a stone in the Panchalingesvara temple

Obeisance to Ganadhipati. Obeisance to Sambhu, beauteous with the chamara-like moon kissing his lofty head, the original foundation pillar of the city of the three worlds. May the boar (incarnation of Vishnu) on whose tusk the earth, being reflected, seemed as if she had two-fold growth, protect you. O! tongue! display (your) eminence. (I) implore you with folded hands; your duty is to extol the multitude of kings that are born in the lineage of Moon. Or else, where is the prayer for the compact and continuous enjoyment of the nectar . . . . of compositions regarding the victorious pastime of many a king? . . . A lotus came to light from the pond of the navel which is akin to the universe, of the glorious divine Vishnu, the jewel of protection of three worlds and the creator of the universe, where Sri (Lakshmi) having simultaneously obtained joy from the lotus-abode and the desired object of constant close contact of the beloved, sports with delight. The illustrious Creator (Vidhi=Brahma) who is the ocean of the charming waves the sacred words (Srutivacha) who has become a house-holder (grihastha) because the ever graceful Bharati (the goddess of speech) has
accomplished the duties of the house and who is the great promoter of the birth of the universe that is coming forth in swollen from, half risen and elevated, ordained, distinct and indistinct injunctions was born from that lotus. His mind-born (Born in Manasa pond) who is of charming character (whose movements are fascinating), who dwells in water, who possesses pure life (was of white colour), (was) Atri (swan). Then to him was born the mighty moon who delights the people, and who possesses the form of foam that is gathered on the bank of the celestial river of compassion issued from the outer corner of eye (the side glance) of him (Atri) and on account of (that moon) who pours sparkling mass of nectar (i.e., moonlight), the charming women endure the pain caused by the (Hurtings of) sharp edges of the nails of their beloved. Commencing with him an excellent lineage of kings was founded, by the scorching of whose prowess the splendour of the glory of the hostile chiefs faded. In that lineage eminent kings like Yadu etc., mentioned in the epics were born, who brought the circle of earth under their control by glorious course of heroism, who are well-versed in the arts that are acquired by proper devotion and that which delight of the kings and who had retained their throne (the seat of power) of sovereignty by performing constantly the great sacrificial; festivals. In this manner, while many were bearing the burden of kingdom, a mighty (?) king by name Sala . . . . while his . . . . Once, this king set out to see the goddess Vasanti whose abode was in the
forest near Sasapura and whose feet were worshipped by the kings of his own lineage. Then, he saw an excellent sage of pure mind, saluted to him and remained for a while there in with happiness. While he, who was observing the religious vow of “not possessing weapons” (vitayudhaivata), was performing the worship of goddess and extending hospitality to the sage, suddenly there arose a commotion of forest deers. Afterwards a tiger who possessed a long tongue issued out of the cave like open-mouth, with a desire (as if) to swallow the three worlds, who possessed sharp edged claws and the mountain like hinder parts, from whose eyes sparts were emitting out, the extreme forepart of whose hairy tail meets the firmament, by the roar from whose trunk-like throat, risen on account of anger, was filled the whole horizon came from somewhere. He (Sala) being directed by that sage, in his own regional language, as ‘hoy Sala’ (O! Sala kill) killed that one (tiger) with a small rod given by that sage. (By this act) that tiger attained heaven and thus gained the place of banner of the kings of that lineage who (came to be known as) Hoysalas and who are eager to witness the wars constantly and whose enemies have shuddered with the gush of winds that is produced continuously from the edges of the feathers of the multitude of arrows that sprang (released) from the (top) of the dreadful bows which were drawn with facility. (Then) fortuitously the king Vinayaditya was born from him, by the glory of whose power the rising darkness inside the
bower (of creepers) of the Meru mountain was washed off (i.e., his fame extended up to Meru?); who is eagerly interested in the art of the sport of (tearing asunder) destruction of the haughtiness of the kings of bad conduct, who is competent in the creative work of accomplishing several new paths of law. From him was born king Ereyanga whose pair of lotus feet has been the diadem on the row of heads of the multitude of kings, on account of whose assaulting horses the enemy capitals were ruined and from which smoke emerged and who is great (?) (on account of) causing the flow of tears of joy (?) of the heavenly people who were embraced (?) during amusements.

His son was Vishnu, the celebrity of whose throne was accomplished by the sparkling reddy rays of the gems (that were studded) in the crowns on the heads of all the enemy kings, on the horizon (of whose) extensive white mass of glory was established even by the black columns of sacrificial smoke which were diffused from the neighbourhood of the villages that were granted by him. In heaven, the eyes of the women (young?) were rendered useless frequently by the mass of the dust that stirred from the earth which was split by the strides of the feet of the army of whom and then the very eyes were cleansed by the cloth of the flags that were raised in front of the temples
(devamandira) which were (established) by him thus again, all of them (the said women) at the same time became happy.

His son was king Narasimha, who caused the kings that were discarded by valour, (to) declare that the secret places of the caverns of the mountains are excellent, who is splendid by the ornament the extensive i.e., broad arms that are eagerly engaged in the sport of the erection of pillars (that were established), on the occasions of continuous victories, at the (end of) the horizon of the universe frequently.

His son was king Ballala whose feet were shampooed by the multitude of the wives of all the kings, who has subdued the extensive glory of the enemies with his good virtues, and every day novel propitiations were conducted by the (enemies?), faithful devotees (ari) who were combined together and whose desire to live in their own cities became feeble on account of the delight that was delivered by serving king Ballala. By the very movement of wind from the nostrils of his assaulting horses there was tremor in the bodies of the enemies; while anger born prowess was blazing, the entire row of the cities of the enemies was on fire; while the sword in his raised arm flashed there was pale complexion on the faces of the foes; while he bent his great bow the hostile warriors bent down. His queen was the most beautiful Padmala by name who was saluted reverently with anjali by the excellent queens of
all the kings and whose glory was the sister (akin to?) of the fresh Kunda flower, sandal, milk, Himalaya (the mountain) crescent, the mass of moon light, the swan, pearl and the divine-river (Ganges). From here he got Narasimha who was an incarnation (image) of the bliss like moon to Vela and milk-ocean, creating happiness to the entire universe, and to them was born the celebrated Somala the very goddess Lakshmi, who was saluted, by all, who was esteemed by Brahmans and who was prosperous with the multitude of excellent good qualities. While that king Narasimha shoulders the burden of the earth, Sesha (the lord of serpents) was left free and Siva engaged in (the work of the) fastening of the matted locks of his own and by frequently listening to the music of the celestial musicians (gandharvas) sung about his great glory, the eight mountains, seemed as if to sing the same in the disguise of echo. Who can stand as an enemy in the battle against king Narasimha whose mind is eagerly engaged in the sport of striking? From the very wind produced by the fluttering of his banners in the commencement of expeditions, the fresh fire the widowhood of the wives of the hostile warriors was caused. During the autumnal season which stimulates the wars, while he, who is the death-god to the enemies, who possessed irresistible arms, whose victory is unobstructed, was endeavouring to conquer, there was rainy season in advance by way of tears that were shed by the members of the family of various enemy kings who are humbled helplessly with the
weight of the fear that was produced during that time. It is no wonder that
the lord of serpents bore on his smooth hood the earth which was bent
down by the bulk of army of king Narasimha, because the earth was tied
up on all sides with the chains that are, let off in the guise of smoke
columns rising forth from the enemy-capitals which were burnt by his
soldiers. In the sacrifice performed by him Vikramapala. Pamsa, Makara
(king of Magara kingdom?) and the haughty Hoyisaryama (became) the
sacrificial animals, the arrows paridhi (enclosure), the battle field the
sacrificial hall, (his) own anger the arani, the village of the furious
enemies the idhma (the fuel used for the sacred fire), the valour the fire,
the terrific harsh speech made with anger the sacrificial formula and the
establishment of the Cholas the result.

To him was born king Soyideva. From the moment of his birth
the might of his power (kshatra) was such that the kings perspired. On the
birth of this prince the scoundrels distressed, the good ones delighted, the
circle of the quarters of compass became placid, the vices vanished, the
dangers were off. During the childhood his sport was (i.e., he played)
with the balls the heads of the kings, the amusement was the rising of
dust caused by the destruction of the spires of the mansions of his
enemies, while the earth shone with the mire densed with the blood from
the destructed bodies of the enemies and by the transgressing of the
frontiers….the impassable sandy strongholds. That Soyideva is victorious at present whose lotus-feet are surrounded by the heads of all the kings and the entire range of the (seven) principle mountains of the world (kuladri) filled with echo of the sound of the musical instruments that was rise during the coronation ceremony. While the disc of the sun was covered by the mass of the dust that was flown up by the strong strikings of the feet of his assaulting soldiers, the enemy soldiers, thinking that the intense darkness is covering up, eagerly engaged themselves in running away from the battle-field, the flames of the fire his anger, ablazed in the form of blood, having been fed by the fat of the enemies.

Bogayya, an excellent hero, the tormentor of the mandalesas (rulers of the country), was born …under the pretext of seizing forcibly the hair of the wives of various vassals…In the battle waged by him the enemies who being killed were deified and who were being served by the celestial damsels……the wise kings under the pretext of dazzling fame……His son, Ketapa who, in the same manner, was worthy of the benedictions that were bestowed by the contented people in the same manner, possessed excellent success on account of good conduct and the art of delighting the mind of the master, in the same manner prevented the sin caused by the strong Kali’s activities for such a long period, proud lord of the ary, appeared on earth…..and then to him, were born
Bhogappa and his younger brother the great Mallappa who is Murari of heroic deeds. These celebrated two, who are elevated on account of their own prowess, have become ministers of the king Hoysala Someshvara. Who is not desirous to praise war waged by this victorious king even as a boy? The wives of his enemies meditate on the war in the prison-house. From this crest-jewel of virtuous...born...without...oh! for us he acts as Kalpa (the tree of plenty) of pouring elounds...one who dries up at once the rivers that are in the region...of his soldiers with the blowings of the wind produced from the waging tails of the horses...suddenly...creating a rainbow by means of the rays of the sharp edges of the sword...while king Soma was meditating?...In the war, the row of the arrows that were charged from the bow pierced forcibly with feathered shafts in the heads of the hostile kings...the heaps of flowers that were set free by the spouses of lord of the heaven)...The king Someshvara who is endowed with brilliant pure character which has become a detailed descriptive matter of all (his) titles and who is the ocean of great valour residing in Pandya-mandala which has been subdued with extensive mighty prowess, the army chiefs Bogaiyya and Mallaiyya, who possessed fraternity which was pleasant on account of innate affection, who are the abode of all the excellences on account of excellent, honest, unsurpassing ardent affection, being pleased with their valour, made a grant of the great village Tenginaghatta by name with its eleven hamlets to form an
agrahara (rent free village). They on the new moonday of Vaisakha, in the year Durmukhi, at Setu, in the presence of sri Prasanna Somanathapura granted the same with four well-known boundaries, free of all imposts, by during libation water to Brahmanas of several gotras of excellent conduct, with auspicious intention. The same thing will be proclaimed in the language of Karnata.

Be it well. The refuge of all the world’s the lord of earth maharajadhiraja, paramesvara lord of the excellent city of Dvaravati, sun in the firmament the Yadava family, crest jewel of omniscient, king of hill kings, champion over Malepas, gandabherundu, fierce in battle, unassisted valiant, a sole hero, Saviarasiddhi, a very strong man of hill-forts, a Rama in pitched battle a lion to the elephants the enemies, uprooter of Makara kingdom, the scatterer of Pandya kingdom, the establisher of Chola kingdom, nissankapratapa-chakravarti Hoysala Vira Someshvaradevarasa, having formed an agrahara with great affection, for the sake of mandalika-manneya-sunu Bogaiyya-dannayaka and his younger brother Murari Mallaiyya dannayaka and granted the same i.e., Tenginakatta of Kabbhuu-nedu with its hamlets by pouring libation water. On Tuesday, new moonday of the dark fortnight of Vaisakha, in the year Durmukhi the Saka year 1159, those dannayakas-Bogaiyya and Mallayya made a grant of the village of Tenginakatta with its eleven
hamlets with the eight rights of full possession including treasures on surface and underground and with its well-known boundaries to the excellent Brahmanas of various gotras, in the presence of Sri Ramanathadeva at Setu, having fixed the rental (on land) of one hundred gadyanas in lump-sun to be paid to the palace for ever, by pouring libation water.

The particulars to be paid are as follows: at the beginning twenty eight gadyanas and seven panas; for that vatta six panas, one haga and one bela (?); for one sadu gadyana, two panas and three hagas; two gadyanas, seven panas, two hagas and one bela for (all?) the manyas for which sese is two panas; one mara-gadyana, three panas and three hagas (?) ; one nibandha-gadyana, two panas and three hagas; nine panas and three hagas for Srikarana; five gadyanas and one pana as sunka (customs-duty); eight panas and two hagas as pannaya (tax) ; eight gadyanas for…..arecaunt.; one gadyana and four panas as panagattaru? Two panas for naku? And kandike (a roll of thread that is put into weaver’s shuttle); four gadyanas nine panas, two haga and one bele as vira-sese; ten gadyanas, nine panas and one haga as navya-sese; two gadyanas for lamp; ….four gadyanas and one pana;…..four panas and one haga; one pana and one haga as kaluku; fourteen gadyanas, four panas, one haga and one bele as cess on horses; six, panas, one haga and one bele for kumara-
malike; three panas, on haga one ko..(?)as viravana;…one pana; twentyfive salige of kana (threshing floor):five kolagas and two ballas for seven gadyanas and three hagas; one gadyana and three hagas are for three saliges, three kolagas and two ballas of paddy; a balla?; one gadyana and three hagas are for three saliges, three kolagas and three ballas; one gadyana, five hanas and haga…for the free service of cart (bittiyabandi);….three panas of (?)… hittapottara one gadyana, two panas and two hagas of (?) svanadapottara (?);,,of all! The …….. (thus?) one hudred gadyanas. May the dharma of king Someshvara be steady and stable at all events for as long as many ages (yugakalpa), journey of the sun’s chariot, oceans, the torrent of rivers that are roaring on account of great mass of water, the sun, the terrestrial region, planets of firmament (nabhogana), Setu and Meru endure.

By several kings commencing with Sagara is the earth enjoyed. Whosoever is the lord of land to him accrues the fruits thereof. He who seizes the land given away by himself or by others will be born as a worm in ordure for sixty thousand years. “This bridge of dharma is common to all kings and should be protected by you from time to time.” Thus does Ramachandra beseech again and again all future rulers Hari; the auspicious. Good fortune sri sri of sri Vira Someshvaradeva.
This epigraph records the of Kanneya-nayaka, his three wives-Vummavve, Javanavve and Kallavve, ten lenkitis and twenty-one lenkas all of whom laid down their lives as Garudas on the demise of the Hoysala king Someswara. It reveals the fact that the hero belonged to the Mugila family and that his predecessors had similarly become Garudas.

His genealogy is as follows:

Gandanarayan – setti m Maravve – nayakiti

Hoysala – setti m Machavve

Kureya – nayaka m Maravve

Sivaneya – nayaka

Lakkeya – nayaka m Gangadevi

Kanneya – nayaka

These are described as the nayakas of lenkavli and as the senanayakas of the nayakas in charge of Kannadiga – manneya (kannadiga moneyaltanam geyva nayakargge senanayakarum). They were
administering Kabbahu-nad. Sivaneya nayaka along with five lenkas had given up his life, when Ballaladeva died. Likewise, Lakkheya – nayaka and his wife Gangadevi and three lenkas had become garuda.s

The record is dated Saka 1179, Nala, Vaishakha su 6, Saturday corresponding to 1256 A.D., April 1. The saka year was current. This, incidentally, would be the date of death of Someswara.

1. ಮೊದಲೇ ಸವನೆಯನ್ನು ಮತ್ತು ಹಿಂದು ಮಂದಿಗಳನ್ನು ಹಿಂದುಗೆ ಕೊಡಲಾಯಿತು
2. ಮ್ಯಾಲೆನು ಮ್ಯಾಲೆನು ಹಿಂದು ಮಂದಿಗಳನ್ನು ಹಿಂದುಗೆ ಕೊಡಲಾಯಿತು
3. ಹಿಂದುಗೆ ಹಿಂದುಗೆ ಮತ್ತು ಹಿಂದುಗೆ ಕೊಡಲಾಯಿತು ಗಿ
4. ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ
5. ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ !! ಶ್ರೀ ಸವನೆಯನ್ನು ಮತ್ತು ಹಿಂದುಗೆ ಕೊಡಲಾಯಿತು
6. ಮ್ಯಾಲೆನು ಮ್ಯಾಲೆನು ಮತ್ತು ಹಿಂದುಗೆ ಕೊಡಲಾಯಿತು ಹಿಂದುಗೆ ಕೊಡಲಾಯಿತು
7. ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ
8. ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ
9. ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ
10. ಶ್ರೀ ಸವನೆಯನ್ನು ಮತ್ತು ಹಿಂದುಗೆ ಕೊಡಲಾಯಿತು ಹಿಂದುಗೆ ಕೊಡಲಾಯಿತು
11. ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ ಸಾದರ್ಶನಗಿಲೆಗೆ
12. ಶ್ರೀ ಸವನೆಯನ್ನು ಮತ್ತು ಹಿಂದುಗೆ ಕೊಡಲಾಯಿತು ಹಿಂದುಗೆ ಕೊಡಲಾಯಿತು
13. ಶ್ರೀ ಸವನೆಯನ್ನು ಮತ್ತು ಹಿಂದುಗೆ ಕೊಡಲಾಯಿತು !!
Agrahara Bachahalli

On a Pillar to the south of the temple (Hunasesvara temple)

The Lunar family being famous, the Yadu race being exalted and the Hoysala dynasty being renowned for its lofty grandeur, Manneyanayaka mounted on the head of an elephant to display the goddess of Victory and embraced garuda while this world was extolling the lineage of the Hoysala warriors (lenkas.)

Be it well (To describe) the descent of the illustrious mahamandalesvara, favourite of Fortune and Earth, maharajadhiraja, rajaparamesvara, lord of the excellent city of Dvaravati obtainer of boon from goddess Vasantika, a sun to the firmament the Yadava race, crest-jewel of rectitude, king of hill chiefs, champion over the Malepas, fierce in battle, gandabherunda, a Rama in pitched battle, Sanivarasiddhi, giridurgamalla, unassisted hero, sole warrior, uprooter of the Makara kingdom, an elephant to the lotus garden the Kadava king, Death to Ravana the Seuna king, establisher of the Chola king, spring to the creeper the kingdom of the Pandya king, Nissankapratapa-chakravartti

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Hoysala Vira Someshvara; on the ascetic saying ‘strike (hoy), he smote the great tiger, and that Sala, became Hoysala. The promoter of his family was Vinayaditya; his son, Ereyanga; his son, Vishnu; his son, Narasimha; born on him, Ballala; his son, Narasinga; his son was king Someshvara.

By his very look (he made) the Telugu open out his mouth, to the Seuna he showed the edge (of the sword), what to say alas! The other kings are but a bit of straw before this crest-jewel of heroes, the lion to the elephants his enemies, Tryaksha to the city of his enemies, the protective jewel to the jewel to the Chola, the king Someshvara; which king on earth can stand before him?

To describe the succession of lineage of the dwellers at his lotus feet the nayakas of the lineage of lenkaval; be it well; to Gandanarayana-setti, a sun to the lotus the illustrious Mugila family, an intoxicated bee dimbing honey from the lotus feet of the Hoysala king, the illustrious mahasamanta, a Narayana to champions by subduing conspirators and acquiring headmanship of the merchants, from the nanadesi, the senanayaka to the chiefs of Kannadiga warriors, protector of the titled, Hoysala-lenka-nissanka, ruler of Kabbahu-nad, champion over the chiefs who oppose in the fight for cattle champion over the chiefs who seize and let go, champion over the chiefs who enter upon war and draw back, terrifier of the Seuna army, a Narayana to Garuda the hostile
feudatories, champion over the servants who break their word, champion over the servants who publicly declare (their) allegiance and run away, champion over the lenkas who seek help in protecting their wealth, heart and life, and to Maravve-nayakitti was born a son who got the name Hoysala-setti. Born to Hoysala-setti and to Machavve-nayakiti (was) Kureya-nayaka who caused the world to love by (his) great valour; (to him) and to Maravve-nayakitti was born Sivaneya-nayaka known as a good son, who, with his five lenkas fulfilled the vow with Narasingadeva.

On Saturday, the 6th day of the bright fortnight of Vaisakha, in the year Nala, of the Saka year one thousand one hundred and seventy nine, Kanneya nayaka together with his wives-Vummavve, Javanavve and Kallavve-ten female servants (lenkitti) and twenty one lenkas embraced Garuda six times and fulfilled the vow with Someshvaradeva.

Unable to withstand the attack of Garuda, the thousand-headed (Adisesha) went below the earth (to the lower regions), but unlike him, Kanneya-nayaka, the protector of the titled, opposed the terrible Garuda smote, shook and embraced him and showed to the world the lenkavali of king Soma.

What more to say! being the royal lenka how to live after the lord by demeaning oneself fine! Thus saying, without shaking the body, got the head severed and stood still like a puppet on his legs as if
performing meditation-this samanta Kanna distinguished himself with the glittering golden anklet on his left leg. While Kannaya-nayaka was looking on, the multitude astonished, the relatives surprised and all the wives of the world praised the boldness, Kallale, Javanavve and Umma (vve), the beloveds of their husband, together, with great courage, waved the splendid newly decapitated head as an arati.
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104. E.C.Vol. VI, Krishnarajapet, P.No.79.


114. E.C. Vol. VI, The complete inscription of Govindanahalli Panchalingeshvara temple is included here along with whole Original Text. I felt it is very important to know the complete and Perfect geneology of the Hoysala dynasty from Sala including the King Vira Someshvara.

115. E.C. Vol.VI, This is another very important inscription which is Present in the Hunaseshvara temple at Agrahara Bachahalli. It gives the correct death date of King Someshvara along with Garudas and his followers. Hence, I felt it is important and the whole original text along with translation is included here.