FIRST CHAPTER
CHAPTER - I
INTRODUCTION

Section 1:
ANALYSIS - CONTENTS

The I-Chapter deals with the scope of the study among other things a survey of the sources and also provides a brief analysis of the political history of the ancient and Imperial Colas with a spot light reference to their contacts with Karnātaka.

The II-Chapter deals elaborately with the administrative system and institutions and their functions. It refers in detail to the structure of the administration at the central, provincial and local level during the Cola times.

The III-Chapter is devoted to a study of the land system and Taxation policy. Adequate attention is paid to all the aspects of the topic such as the different agricultural and non-agricultural taxes, land survey and settlement and the nature of local revenue administration is traced.

The IV-Chapter contains a detailed study of the economic conditions prevailing under the Colas relating to agriculture, Industries, Trade and Commerce, professions, Transport and communication.

The different denomination of currency, weights and measures are dealt in the V-Chapter.
The Evolution and growth of social and religious institutions, society, education and social security measures are dealt in VI-Chapter.

Chapter-VII is devoted to examine the construction of tanks, temples and other public works during the Cola period in Karnataka.

An attempt is made on the estimate of the Cola rule in Karnataka, their contributions and its impact on the succeeding dynasties of Southern Karnataka.
Section 2:

SCOPE:
The primary object of the present study is to trace the structure of the Cola administration in Karnataka and its evolution during the period of their occupation (987 - 1118) and its working. In the course of the study it is proposed to survey the administrative system, socio-economic policy, Religious tolerance and promotion of education, building activities by the imperial Cola rulers in the region of Karnataka.

The scope of the study covers the territories of the present political boundaries of southern Karnataka (i.e., districts of Kolar, Mysore, Bangalore and Tumkur) and also parts of Kurnool, Anantapur and Chittoor districts of Andhra Pradesh and North Arcot, Salem, Dharmapuri and Coimbatore (North Kongu Country) districts of Tamilnadu which synchronised with the boundaries of the historical
Karnātaka- the regions which the Imperial Colas ruled.

The information obtained from the multilingual region bordering Karnātaka has been used widely to elucidate the study.

The study also takes note of the part played by the feudatory dynasties who ruled under the Colas and contributed to the growth of the empire and region. This type of study has not been carried out by the learned scholars till now though abundance of lithic records are available.

1. The bordering regions which formed parts of Karnātaka are in historical times situated in a strategic position sandwiched between the Kannada, Telugu and Tamil speaking areas and provide us copious material for the present study. The Western Gangas, Banas and Nolambas with their epicentre in the present confines of Karnātaka, extended their sway over these border areas even before the penetration of Colas into the areas and as a consequence of which the Kannada, population migrated and settled there. The Imperial Colas who dominated over these areas also issued records in Tamil and Kannada, which provides us copious material for the study. Hence for these reasons it has been found appropriate to include in the study some districts of Andhra Pradesh and Tamilnadu which formed the parts of Karnātaka during the Cola period - for a detailed study of these regions refer Sampath, M.D., Chittoor through the Ages, (unpublished Thesis), Karnatak University, Dharwar, 1975.
The period of the study 900-1200 saw the decline of Buddhism and the impact of Saivism in Karnataka under the great Colas. In the light of this study, it will be worthwhile to note the religious tolerance of the Colas. It was also a period of intense temple construction which became the nucleus for divinity and cultural activities. Even the Social and Religious institutions continued to flourish apart from the promotion of art and architecture and education.

Section 3:
Sources of Information:

The sources for the history of the Imperial Colas their government and administration in Karnataka may be broadly classified under four heads, viz.,

a) Lithic Records
b) Monuments
c) Coins
d) Literature

a) Lithic Records:

The lithic records are by far the most important and authentic source for the history of the Colas in Karnataka. The inscription relating to them have been published in the volumes of the following publications:
i) Epigraphia Carnatica,
ii) Epigraphia Indica,
iii) South Indian Inscriptions,
iv) Mysore Archaeological Reports,
v) Annual Reports of South Indian Epigraphy,
vii) Tirumala Tirupati Devasthanam Inscriptions and
vii) Karnatak Inscriptions.

It is proposed to examine below the historical significance of some of the important inscriptions of the period which throw light on the administration, land revenue, currency, weights and measures, Religion, Economy and Society and Building activity under some of the Imperial Cola rulers. The Cola inscriptions were issued mainly in Tamil and Sanskrit, Kannada records being rare.

Besides, several bilingual epigraphs employing both Kannada and Tamil are in vogue during the period of their occupation. In this connection, Prof. K.A.N. Sastri points out in his work "The Colas", as follows:

"Such inscriptions are however, only proof at best the

1. Dr. S. Settar has made revised study of Mys. Arch. Reports and the following numbers have been published: II, III and IV.
presence of some Tamil immigrants in non-Tamil regions which were brought for a time under Cōla rule."

The following are some of the inscriptions of the Cōla rulers found in Karnāṭaka, chronologically arranged:

Vijayalaya (850 – 871):
The Kōdlur record¹ in Tamil dated 870 is fragmentary but bears ample evidence to the entry of the Cōlas in Karnāṭaka for the first time.

Parantaka-I (907 – 947):
The Bairakur inscription² in Kannada dated 934, the earliest record of the Imperial Cōlas found in the Kolar district is a memorial stone inscription for a person who died in a cow-raid and registers a land grant.

Rājarāja-I (985 – 1013):
(1) Kempanapura record³ dated 991 in Kannada, the earliest inscription found in the Mysore region which refers to his title Cōla Narāyana⁴ and registers land grant for the promotion of education.

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1. Be., IX, cp. 203.
2. Be., X, Mb. 203.
3. Be., IV (R), Ch. 145.
4. This is one of the few inscriptions mentioning the title.
2) Kammarasandra inscription in Kannada characters and language dated 997 refers to the rule of a feudatory of Rājarāja-I over Daligaivādi (Tadigaivādi) which is a clear proof that Bangalore district was brought under the control of the Colas by then.

3) Malambi grant an isolated record in Kannada dated 1004-05 found in the Coorg (Malenādu) district, registers the subjugation of Kudagunādu and the subordination of the Kongalvas. A Royal title was conferred on the general Panchavan Marayan on his victory at the battle of Panaśoge.

4) Kaliyuru inscription in Kannada characters and language of the Cola general and Viceroy Aprameya dated 1006-07, records a Jayastambha in commemoration of the general's victory over several Hoysala Chiefs and occupation of Kaliyur near Talakad.

5) Kolar inscription (dated 1006) in Tamil registers the grant of a village to the cult goddess pidārnyār, the famous

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1. Ec., IX, Ht. 111.
2. Ec., I (R), cg. 46.
3. Ec., V (R), TN. 220.
4. Ec., X, Kl. 106b.
family deity of the Colas. This record highlights the significance and influence of cult worship during the Cola occupation in Karnataka.

6. Balamuri Record in Kannada dated 1012-13 is the earliest inscription relating to Colas found so far in the Mandya district. This inscription is also important as it enables us to fix Rajaraja's date of accession to the throne (as between 25th June and 25th July 985). It also refers to his general Panchavasamārāyana who was in charge of some important mandalas (Bengimandalam) in Karnataka and registers grants to the God of Balamuri by the ruler and Mahajanas.

7. Hoḍganur inscription dated 1013 which is the last record of this great ruler found in Karnataka referring to a temple grant.

Rajendra Cola I (1012-1045):

1. Malurpatna inscription in Tamil dated 1013 is the earliest relating to the ruler found in Karnataka so far. It mentions a grant for conducting festivals to the deity Arumolideviśvaram-udaiya Mahādeva of Nigarilisalapuram. Arumolideva is one of the title of Rajaraja I.

1. EC., VI (R), Sr.78:
2. EC., IX, cp. 42a.
3. EC., IX, cp. 135.
2. Suturn inscription\(^1\) of 1015-16 is an interesting record composed in Tamil and Kannada language though the script is in Kannada. It is quite possible that during official drafting of any central or provincial matters the C\(\ddot{\text{a}}\)las adopted the two language formula i.e., Kannada and Tamil. It records the sales of land and also some grants to Goddess Durgaiyar. It refers in particular to the N\(\ddot{\text{a}}\)nadesis and brahmasettis (the Mercantile Associations) of Ayyapolal (Ayyavole) who were put as the guardians of the gift and as financiers to the society even during C\(\ddot{\text{a}}\)la times. The local Assembly (S\(\ddot{\text{a}}\)bha) is seen here in this record as actively engaged in business and other village transactions.

3. Sulidenahalli inscription\(^2\) in Tamil dated 1017 refers to Revenue and Taxation and their Administration.

4. Belaturu Record\(^3\) in Kannada of 1020 refers to the renovation of a temple and consecration of linga by a chief and charity by feeding of a 1000 people.

5. Hunasur record\(^4\) also in Kannada dated 1020-21 seems to refer to the Valour shown by a dog on the death of its master. Also refers to the King seizing gold from the dog after chasing it away which seems that its master was a traitor to the Kingdom. This stone record was erected in memory of the deceased.

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1. Ec., III (R), Nj. 213.
2. Ec., X, Kl. 125.
3. Ec., III (R), Hg. 58.
4. Ec., IV (R), Hs. 4 & 5.
6. Nandigunda inscription\(^1\) in Kannada dated 1021 refers to the worship of some deity and the peaceful rule of Rajendra Cōla I over Ededore-nad (Yedatore).

7. Kolar inscription\(^2\) dated 1022 refers to the regulation of revenue matters and of their periodical entry in revenue registers (Variyilidu).

8. Nelamangala inscription\(^3\) in Kannada dated 1029 is an important record from Bangalore district as it gives information about the Religious policy of the Cōla rulers.

9. Suttūm inscription\(^4\) dated 1032 is interesting as it refers to the encouragement of Music.

10. Siddhanahalli inscription\(^5\) dated 1041 in Kannada characters and language records that besides the recovery of cattle, the death of a lady in a cow-raid and erection of memorial stone for her. This is the only record found in Kāntagam of the Cōla period referring to a heroine's bravery in a skirmish. It also gives the name of Bangalore as Venkalur\(^6\).

11. Tadimalingi inscription\(^7\) in Tamil dated 1043-44 is the last record available for the ruler and refers to land grant.

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1. Ec., III(R), Nj.201.
2. Ec., X, Kl. 112a.
3. Ec., IX, Nl.1.
4. Ec., III(R), Nj. 215.
5. Ec., IX, Ht. 11.
6. According to K.G. Krishnan, it is the first reference to the name of the place.
7. Ec., V(R), TN. 239.
Rajadhiraja-I (1012 – 1055):

1. Talakad record¹ in Tamil dated 1040-41 the earliest inscription of this ruler found in Karnataka is fragmentary and mentions padi-nad in Gangaikondasolavalanad in Mudigonda Solamandalam.

2. Yeldur inscription² in Tamil dated 1050 refers to the temple treasury which served as a saving's bank.

3. Kempanapura inscription³ in Tamil which is undated referring to the conversion of a village into an erivirapattanam by the mercantile organisation, the tasai-ayirattaihiluvvar of Ayyapolil. Also refers to the assistance rendered by these associations to the military caravans which accompanied them.

4. Kolagala inscription⁴ in Kannada dated 1053 in the 8th regnal year is the last record referring to land-grants of this ruler.

Rajendra Deva (1052 – 1062):

1. Kolar inscription⁵ dated 1052 is the earliest record though fragmentary.

2. Hale Alur inscription⁶ dated 1058-59 refers to the active trade contacts with the neighbourhood.

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¹ EC., V(R), TN. 190.
² EC., X, MB. 106a.
³ EC., IV (R), Ch. 146.
⁴ EC., III (R), Hg. 32.
⁵ EC., X, Kl. 1126.
⁶ EC., IV (R), ch. 186.
3. Gujjappanahundi record dated 1063 is the last inscription of the ruler which refers to a cattle-raid.

Rajamahendra Deva (1062 - 1035):
Hosahalli record happens to be the only record of this ruler found in Karnataka dated 1063. It refers to land grants to an individual from Jayangondasolapuram.

Virarājendrā Deva I (1063 - 1066):
1. Nelamangala inscription in Kannada dated 1065 is the earliest record which refers to some land grant to Murmadi-Sola-gamunda of some unspecified place.

2. The Mingahalli inscription dated 1069-70 is the last record of this ruler available in Karnataka which refers to a skirmish with the dacoits in Baya-nad.

Kulottunga Cola I (1070-1120):
1. The Kolar grant in Tanil dated 1071 is the earliest and most important one belonging to this ruler which gives a detailed account of all aspects relating to social, economic, cultural and political conditions of the period.

2. Avani inscription in Tanil dated 1072 refers to the military class and government's share in the crops grown.

1. Ec., III(R), Hg. 34.
2. Ec., IX, Ht. 36.
4. Ec., III (R), Hg. 122.
5. Ec., X, Kl. 108, 106d.
3. Agara grant\(^1\) in Tamil dated 1104 is an important royal cum local grant and it also confirms the earlier land grant made in a certain village.

4. Sidlaghatta record\(^2\) dated 1118 is the last one found referring to some local fight.

**Vikrama Cola (1118 - 1135):**

1. Sugatur grant\(^3\) dated 1120 in Tamil is the earliest record of this ruler. It registers land grants and refers to constructions and Music.

2. Dalasamur inscription\(^4\) in Tamil dated 1127 is an interesting record as it refers to land reclamation.

3. Doddah Nanjur inscription\(^5\) dated 1130 is the last one and fragmentary. It is significant to notice that the records of this ruler are restricted to Kolar district.

**Kulottunga Cola III (1178 - 1216):**

1. Avani record\(^6\) is the earliest inscription of this ruler and it refers to some grant.

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1. Ec., IV(R), Yl. 98.
2. Ec., X, Sd. 30.
3. Ec., X, Sd. 9.
4. Ec., X, Kl. 186.
5. Ec., X, Ct. 70.
6. Ec., XVII, Mb. 44b
2. Yedarūr inscription\(^1\) is the last record which mentions the rule of mandalikas and Taxation policy.

Rājendra Cola III (1246-1268):

1. The Kolatūru inscription\(^2\) in Tamil dated 1260-61 is the earliest one and refers to a royal grant.
2. Talakād inscription\(^3\) dated 1260-61 is the last record and fragmentary.

It is evident from the several bilingual records issued by the Imperial Colas that they followed an integrationist policy in South India throughout their occupation in Karnataka. Every grant is more corroborative and informative. Some of the inscriptions found in Kolar district go to the extent of giving a detailed information about the land value and its assessment, the consumers commodities and irrigational facilities provided in every region. Their records are found mostly engraved on the walls of the temples running 2 feet in length or more and 1 foot in breadth. The language and script of the Cola inscriptions varied with the time and place of the records. Most of them are in Tamil and some in Kannada. Most of the inscriptions are in the nature of endowments to individuals or public bodies and some of them relate to constructional activities, taxation, society and culture.

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1. Ec., X, Mb. 125.
2. Ec., V(R), TN. 104.
3. Ec., V(R), TN. 216.
b. Monuments:

Next to the lithic records, monuments constitute the most important source of information for the history of the Colas as they are the contemporaneous materials relevant to the period of study. They enable a student of history to judge the building and artistic tastes of the ancient dynasties. There are innumerable temples artistically built by the Cola rulers, herostones and sati stones with elaborative panels sculptured around the districts of Kolar, Mysore and Bangalore, though some of them are in ruins or in a dilapidated condition and some buried underground. To give some instances of Cola constructions they are underlined below:

a) the Dīnēśvara temple¹, Ālur, Chamrajnagar taluk, Mysore of the period of Rājendra Cola I;

b) the Kolaramma temple at Kolar built in the Dravidian style;

c) the Dharmēśvara temple at Kondarahalli, Hoskote taluk, Bangalore District in Dravidian style assigned to Cola Rāja Mahēndra etc.

c. Numismatic Evidence:
The study of coins has not produced substantial results in South India especially in relation to the Cola rule in

¹. B. C., IV, Ch. 69.
Southern Karnāṭaka. Rājarāja's silver coins were found at Kārtōta in the North Kanara district which shows his political expansion. The Imperial Colas issued coins in gold, silver and copper of which silver and copper are found scattered in different parts of the empire. Regarding the gold coins (pan) it is confirmed by numerous epigraphical evidences and it seems that it was rich in its gold content. It's quite natural to see their feudatories issuing the same type of coins in a slightly modified manner.

The Colas used the tiger symbol in the centre on both sides of the coin, flanked by the crest of the subject powers, the Cōra bow and the Pāṇḍyan fish with a legend mentioning the name of the ruler. Prof. K.A.N. Sastrī remarkably says thus:

"None of the known specimens of Cola coins have yet been identified with any of the coins mentioned in the contemporary inscriptions."

1. Refer MAR Reports, 1934, p.58 & 1945, p.79 for a study of Cola coins by M.H. Krishna. It has to be noted that the Cola coins were modified and adopted by their feudatory Chiefs - K.A.N. Sastrī. The Colas, p. 618 - The author says that the māvalam rādyāra of the Kongalva Chiefs is the modified form of a gadyāna of the Cola coin.

At present, the coins as the source material for our study is of less importance as they are few in number and they do not help us in studying the conditions of the Cola Society in Southern Karnataka, still we cannot rule it out completely as it formed the major unit for every dynastic exchequers and which is true in the case of Southern Karnataka also.

d.) Literary Sources:
The reign of Imperial Colas was one of the brightest periods of literary activity and particularly associated with religious revival in South India. Nambí Indar Nambí first set up the canonical works of South Indian Śaivism and he was its first hagiographer. His work was the basis for the elaborate Tiruttondarpurāṇam popularly known as periyapurāṇam of Sekkīlar, a contemporary of Kulottunga Cola-II (1133-1145). A careful study of the periyapurāṇam reveals that the emperors of Karnataka were much influenced by the Tamil Śaiva philosophies. A parallel can be seen in Harihara's (1160 - 1245) Nambiyanna Ragale, a Kannada court poet of Hoysala Narasimha Ballāla, composed twenty years later than Sekkīlar's periyapurāṇam and much of the religious and social conditions depicted in Kannada literature was reflected earlier in the life of Tamil Country.

Equally important is the Vaisnava canon, the "Four thousand sacred hymns" (Halayiratidivyaprabhandam), the Divyasuracarita and the Guruparamparai being the Vaisnava counterpart
of the Śaiva periyapurāṇam. Here again one sees the parallel movement in Karnātaka, the Vaisnava saints, the Ālvarś in its religious development. These works through its traditions and beliefs, furnish, the essential characteristics of Śri Vaisnava movement both in Tamilnad and Karnātaka and the historic role of Ramanuja and other great figures in it. In spite of the late nature of these works they record faithfully the unforeseen incidents and circumstances of Cōla times.

The Tevaram and the Tiruvaśagam of Manikkavaśagar which constitute the Śaiva canon for the Tamil Country formed the prelude for Basaveśvara's Vachanas in the twelfth century. Though this saint was essentially associated with the devotees of Cōlas, Cēra and Pūṇḍya empire he expounded the basic religious philosophy of these Tamil canons which had its appropriate influence on Basaveśvara in due course.

Bilhana's Vikramaṇa kadeva carita of the 11th century a Kannada work belonging to the western chālukyan dynasty provides a complete description of the political rivalry between the Cōlas and chalukyas. It helps us in a way though it exaggerates the role of Kannada rulers, to reconstruct the political history of the times.

The Kalingattumparam of Jayangoṇdar who was the general of Kulottunga Cōla-I, is a war poem showing the valour and strength of the ruler in his great conquest of Kalinga Country. The acquisition of Kalinga and his exploits is also con-
firmed in the lithic records of Karnataka. This poem also makes references to the social conditions of Southern Karnataka during the Cola occupation.

The Muvar ula viz., Vikramacholan ula, Kulottunga cholan ula and Rajaraja cholan ula by Ottakkuttan makes passing references to the achievements of the Colas in Karnataka.

The Vira Soliyam was composed by Buddhamitra who lived during the reign of Virarajendra-I. The famous battle of Koppam and Kudal Sangamam are mentioned in this well known Tamil grammar in a verse.

Trailochana Sivacharya's Siddhantasaravali speaks of Rajendra Cola-I, who brought many Saiva devotees from the Ganges and settled them in different parts of his empire including Southern Karnataka. Among them is one of his revered Guru Isana Siva pandita, the Saivacharya of the Tanjore temple. This saint seems to have gone on pilgrimage tour to Kolar and Mysore district. Rajendra Cola-I built a temple in the name of his guru in Kolar and made grants to him. This work however speaks of the setting up the images of the 63 Saiva Nayanmars at the capital representing the religious fervour of the people. The tradition of honouring them seems to have taken its deep roots in Karnataka.

1. Ec., X, K1, 106d, 108.
The worship of the 63 saints became subsequently a tenet of the Vīraśaiva faith in Karnataka as well and became popular over a half-century even before Basavēśvara.

The story of Satyendra Cōla which refers to Rājendra Cōla-I himself is found written in a variety of versions in Kannada, Tamil, and Telugu. Shadakshara Deva in his Rajasekharavilāsa (1655) reviews this story which is not a fiction. According to the story Satyendra Cōla's son Rājasekharā who went riding on the street, kicks the son of an old woman who dies later. As a result of this Satyendra Cōla orders his son Rājasekharā to be beheaded but Śiva appears on the scene and as a reward of the King's piety and justice, he takes them all to his own place. This story is also told in Tamil by Pillai Nāyanār and in Kannada by Gubbiya Mallanārya in his Bhavachinta Ratnā (1513). Satyendra Cōla is one of the Navacholās who is praised in the Vīraśaiva work Navacōlacarītā. Similarly we get a Telugu version the Brihadisvara māhatmya and Cōlavamsacarītā in Sankrit.

The Rajasekhara Vilāsa has some historical importance for Rajasekharā is identified by C. Hayvadona Rao as Rājadhirāja-I but Rāja hirajā-I (1018-1050) lived for many years after his father's (Rājendrā Cōla-I) death. Probably this Rajasekhara who is unidentified may be one of the sons of Rājendrā Cōla I. This chronicle is available in a Tamil

translation among the MacKenzie MSS and the Koṅgudēśa Rajakkal also in the same collection of manuscripts. The Koṅgudēśa Rajakkal, which is looked upon as a conventional Tamil chronicle has been recently given much of historical importance. It gives us useful information about the activities of the Cōla Kings and the prevailing conditions in south Mysore, Dharmapuri, Salem and Coimbatore districts which constituted the Kongu country.

Though we lack epigraphical evidence for Aditya's I reign, we have the literary source which proves the connection of Aditya with Southern Karnāṭaka as Koṅgudēśa Rajakkal mentions that Aditya I captured the town of Talakad in Mysore.

1. Koṅgudēśa Rajakkal - MSS, p.13. The following are the opinions about this work:
   a) Lewis Rice(1879): "The utility of the Koṅgudēśa rajakkal is even greater than that of the inscriptions (Mysore and Coorg from Inscription - Introductory Chapter)."
   b) Rev. W. Taylor (1835): "Koṅgudēśa Rajakkal - one of the best in the whole Mackenzie collection, being free from fable and supports by dates."
   c) Koṅgudēśa Rajakkal - published in "MJIS, XIV, VII(P.17) (1847).
   d) Prof. Dawsan: JRAS, (VII), (1846).

2. KDR (Taylor's Trans.), P.14.
There is also a later work राजेन्द्राकलारिता relating to 
राजेन्द्र चोला I composed in Tamil by Mummadi Tammabhupa, a son 
of a prominent Sugatur Chief of Kolar district and other 
Sanskrit, Kannada and Telugu works were however written during 
the 16th - 17th centuries.

Dhanavāstu (Treasure sites) a Kannada work written by an 
amonymous author refers to some of the important towns like 
Cōlarājapūra (most probably Talakad) and several other 
administrative divisions in Karnataka.

The Mitakshara of Vijnānēśvara, a contemporary of the 
Imperial Cholas provides a very good source material for 
studying the administration of justice and utilised 
indirectly to know the legal law and order prevalent in the 
Karnātaka country.

The Manasollasa also called as Abhilāshitaratachintāmanī 
is the work of Somāvēra III, the western Chālukyan 
ruler. It deals with polity, judicial administration, army 
organisation etc., which will be found much useful in the 
study of contemporary conditions during the Chola occupation

Lokopakara\(^1\) of Chāvundarāya dated 1025 is another valuable work providing source material, though it was not written under the supervision of Cōlas. It deals with the everyday social life of the people of Karnāṭaka.

The Rājaviñjai\(^2\) a late Kanarese historical manuscript of the Jains of the 19th century given us some information regarding the political relations between Karnāṭaka and Tamilnadu during early medieval times.

The Kaifiyats of 18th century at the MSS Oriental Library Madras University gives us stray references during this period.

2. MAR., 1925, p. 12.
Section 4: Historical Background

a) Origin and History of the Sangam Colas:

Origin and Early History:

The ancient Colas were the oldest royal Tamil rulers in South India ever since their occupation of ancient Tamil Country. They are mentioned in the Mahābhārata and puranic literature as Tamil rulers. Katyayana\(^1\) (4th Century B.C.) the great grammarian refers to them as Cōdas and the earliest epigraphical references and undoubtedly historical, mentioned about these Cōlas is found in the second and thirteenth rock edict of the Mauryan emperor Asoka\(^2\). It is quite possible that the early vestiges of these Cōlas go back to pre-Asokan period and it is correct as C.Hayavadana Rao remarks that "they might have come into existence between the 3rd and 7th century B.C."\(^3\)

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Edict No. XIII of Asoka refer to the Colas as **independent** rulers.

The derivation of the term Cola is still a mystery and satisfactory definition has not been found. In Tamil it is referred as Sōla or Sōra; in Kannada as Cōla and in Telugu as Chōda. The general emblem adopted by the ancient Colas was the tiger crest which is substantiated by the numerous references in Tamil literature. The prominent political boundary and saviour to this Solar race i.e., the Colas was the Kavery river which also helped as an overseas trade centre, cultural conglomeration and a territorial barrier for the enemies at all times in South India.

Kaverippattinam was the early Cola capital but later due to severe floods they chose Uraiyur (a Suburb of Tiruchirapalli in Tamilnadu) as their capital which became an important city.

A literary revival ushered during the early Christian era. In this connection, S. Krishnaswami Aiyangar\(^1\) points out thus:

"After the advent of Christ a grey-dawn period appears in South India between Christ and the rise of the Pallavas is a high watermark of Tamil literature" - The scholar draws

\(^1\) Krishnaswami Aiyangar, S., *Ancient India*, Madras, 1911, p. 91.
the attention to the Augustus age of Tamil literature i.e., the three Sangam period and their works. This age is considered to be as the golden age in the history of ancient Tamilnadu for it culturally integrated the people from all parts of the country to put down their intellectual scholarships and thus preserve the edifice of the society for three to four centuries, until we find the Kalabharas entering South India destroying the civilisations till the rise of Kanchi pallavas and Vijayalaya line of the Colas.

The Sangam Colas:

The earliest reference to the Cola country is noticed by an anonymous overseas merchant in his source book *Periplus Maris Erythraei*. He refers to 'Argaru' which seems to be Uraiyur.\(^1\) A century later Ptolemy a Greek geographer gives us interesting accounts of the ports and inland cities in the Cola country.\(^2\)

The Sangam works gave us a long list of the genealogy and chronology of many kings (i.e., Cola, Cera and Pandyas) which is confusing unless it is analysed properly.\(^3\)

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Apart from this a number of chieftains are mentioned as either independent or subordinates under these great Kings. The Śilappadikaram give references to the victories over these chieftains by the Sangam Cōlas.  

Some historians have made a passing reference to the invasion of the South by the Mauryas during this period. But during Aśoka's rule there was a stiff opposition by the Tamils to his Buddhist propaganda and to its expansion in South India. In due course Aśoka could not succeed and the fact remains that there were no Buddhist centres in the Tamil country. During the time of the ancient Cōlas, Brahminism took its foremost seat in the society which became a great rival to Buddhism. The Sangam literature praise these Kings of having conquered the Himalayas and ousted the Aryans (Vadukars) — evidently an exaggeration.

Karikāla Cōla (1st Cent. A.D. – 2nd A.D.)

Karikāla Cōla was one of the reputed Śangam Kings and the son of Uruvapahrer. Literally Karikālān means "the man with the charred leg" (black leg) in memory of a fire accident in his early years.

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1. Śilappadikaram, XXVII, 124-126; Pattinappalai, 275-84; Patirrupattu, 44; Agam, 125; puram., 66.
3. Porunararruppadai., 1.130.
4. Ibid., Verse 3.
There are frequent allusions to this ruler in the Bedirur grant\(^1\) of the Ganga King Bhuvikarma dated 634 where he is described as the builder of tanks to the Kavery (Karita-Kaveritira). The lithic records\(^2\) of the Telugu Cōlas of 12th century supports this fact. Even the Tiruvāḷaṅgaḻu plates\(^3\) assert that Karikāla built the town of Kaṅchi with gold and it's obvious from the Imperial Cōla epigraphs that Kaṅchi was in occupation of Karikāla Cōla. It is well known that Uraiyūr near Tiruchirāpalli was the capital of the ancient Cōlas was founded by Karikāla Cōla and later Kaverippampattinam (identified with pūmpuhār in Chidambaram) (South Arcot District) which attracted sea trade was made an important sea-port.

The battles which Karikāla Cōla fought and won was against the Cēra and pāṇḍya confedemacy at Vēnī (identified with Kovilvenni) near Tanjore mentioned in Ahanānum\(^4\). He is also praised in pattinappālai\(^5\) of having defeated the tribes like Aruvalar Vadavar (Telugus), Karunādar (Kannadīgas) and Pothuvar. More than this his policy of peace deserves

\(^1\) M.A.R., 1925, paras 135-136.
\(^2\) M.E.R., 1909, para 34.
\(^3\) Ibid., 1912, Appendix B. No. 269.
\(^4\) Agam., 246; puram., 66.
\(^5\) Pattinappālai., lines 275-82.
notice and appreciation. In spite of the conquests effected by Karikāla as narrated in the twin epics (Manimekhalai and Silappadikāram) he wanted to possess conquered territories only for reputation and personal glory.

In the early history of South India, the Cola empire reached its Zenith more under Karikāla than Rājaraja the Great.

Nalangilli and Nedungilli:

After the death of Karikāla we notice a civil war between his two sons Nalangilli and Nedungilli at Kāriyāru. Nedungilli is said to have ousted the Cēras and pāṇḍyas. During his regime the sea port Kāveripūmattinnam was destroyed by erosion of the sea which may be approximately placed in 2nd or 3rd century A.D. At this juncture Nedungilli suffered defeat at the hands of the Cēras and later the pallavas.

Koppuruncōlan, Perumarkilli and Kōchchenganān:

Koppuruncōlan is frequently mentioned by the Sangam poets, always in war with his own sons as shown by the poet, pullārrūr Byirriyanar. He was ruling from Uraiyyur as a native of the Cola country and himself a poet. His close association with some learned and renowned poets opened

2. Author of Kurunthogai., Nos. 20, 53, 129 and 147.
a new chapter with the outbreak of classical Tamil literature. This King Kopperuncoolan can be placed after the unidentified Cōla King Killivalavan. Most of the poems in purananūru record the respect given to this poet by the two great poets pisirāntai and póthiyar.

The most probable last Cōla King of the Sangam age was perunarkilli who was one of the most powerful sovereigns and the only one among the Sangam Kings who performed the rājas uyyāyaga (an indication of his numerous conquests) and it is on this occasion that we have Cērana Mārivenko and pāṇḍyan ugraperuvaludi who were his friends of the neighbouring country attending the inauguration; the fact that Avvaiyar was also a guest is predicted by the scholar Kanakasabhai. From this it seems that the Cēra and pāṇḍya Kings were subordinates to perunarkilli and the friendship which he cultivated with the neighbouring ruling houses of ancient Tamilaham, was for his security and supremacy among the other great empires of South India. In this respect he can be considered greater than Karikāla because of his sound diplomatic relations, wars and conquest and his effective state administration.

1. Parimelalagar (a commentator) on Purai 785; and Naṟṟakāṟkkiniyar on Tolkappiyam karpu., Su. 52.
2. Manimekhalai XIX, 126; Purananūru 47.
4. Ibid., 367, 567; See also Kanakasabhai, V., Tamil 1800 years ago, p. 78.
There is also another cola King who is referred by the name Kochchenganān is stated to have overthrown the Cēra King KanaiKalirumporai. He also won a battle at Kulumalam (Shiyali) though the names of his enemies are not mentioned clearly.

Thus during the late second century A.D. we find the power of the Sangam Colas declining. It was a period of continuous religious strife. The seat of power was being occupied by the early emerging pallavas all over South India and the Colas were being reduced to the position of subordinates.

b.) The Dark period: (3rd Century A.D. - 9th Century A.D.)

The period between the decline of the Sangam Colas and the rise of the Imperial Colas of Tanjore is a matter of investigation and proper comments cannot be made regarding this period at this stage. The reasons for it are two fold (1) the absence of inscriptions and (2) other contemporary dynasties are silent about these Sangam Colas. During the late 2nd century A.D. and early 3rd century A.D. the Colas suffered defeat at the hands of the Cēras and later the pallavas. But unfortunately we have a later evidence as told by the Chinese traveller Huien Tsiang who visited the Cola country in A.D. 641. He writes thus:

"The country of Chulya (Cola) is about 2400 or 2500 li in circuit; the capital is about 10 li around. It is deserted

1. Puranānūru, Kalavali, 40 & Periatirumoli, 6.
and wild, a succession of marshes and jungles. The population is very small and troops of brigands go through the country openly. The climate is hot; the manners of the people dissolute and cruel. The disposition of men is naturally fierce; they are attached to heretical teaching. The Sangharamas are ruined and dirty as well as the priests. There are tens of Deva temples and many Nirgrantha heretics.¹

The Chinese traveller Hsüen Tzang who travelled throughout the country had personal experience and gives a clear description but has missed to mention the name of the Kings, certain places except that he refers to some Buddhist monasteries:

"At a little distance southeast of the city is a stupa by Asokarāja .... not far to the west of the city there is an old Sanghārama."²

Most probably the Buddhist centres were built in the late 3rd Century A.D. The Āndham literature and other later Tamil works remain silent about Asoka's stupa which is in turn only said by this foreign traveller. It has to be noted that though the Āndham Colas became feudatories to the pallavas they kept Uraiyyur as their capital city. They maintained a precarious independence sandwiched between the pallavas

². Ibid.
on one side and pāṇḍyas on the other side. It also appears that some branch of this great power ruled some parts of the ceded districts.¹

After the fall of the pallavas the political conditions in South India became chaotic and each line of feudatory families claimed independence. It must be instantly noted that the absence of records or monumental edifices during this dark period was the mass-scale devastation of South India and especially Tamil country by the Kalabharas who occupied it and it is regrettable to note the absence of manuscripts even of the Kalabharas.

The Deccan was divided into two portions, the western part occupied by the Rāṣṭrakūṭas of Manyakhetā and the eastern Chālukyas of Rajamundry. The pallava territory in South India was divided among, in their connected branches i.e., the Gangas and the Ganga Banas (who ruled the western part i.e., Mysore) and the east coast ruled by the pallavas themselves. The pallava power faced a great blow and a coup-de-grace by the founder of the Rāṣṭrakūta Kingdom.² But at the same time as they were facing opposition by the Gūrjaras of the north they could not concentrate to expand their Kingdom towards the pallava territory.

¹. Epigraphist Report., 1906, Section. 5.
Finally the period of Govinda-IV and his son Krishna-III gave rise to the Ganga usurper Perumānadi Butuga. Meanwhile the Pandyas under Varaguna Varman (862-863) invaded the Cola country but was defeated by Aparajita Pallavan aided by the western Ganga King Prithivipati-I in the battle of Sripurambiya, identified with Tiruppurambiyan near Kumbakonam in the Tanjore district.

c.) The Imperial Colas:

The occupation of Tanjore by Vijayalaya Cola, the founder sometime in 850 and the construction of a temple over there marks the initial step in the rise of the Imperial Colas to power in South India. Later his son Aditya-I took the opportunity of Pallava-Pandya conflict at Sripurambiyum and defeated the Pallava King Aprajita and consolidated his territories, which is confirmed by the Tiruvalangadu plates. Thus the Colas slowly carved out an empire for themselves, a second time at Tanjore under able and powerful monarchs. The Cola rulers from Vijayalaya to Rajaraja-I can be regarded as the builders of this great empire.

Parantaka-I (907-955) succeeded his father Aditya-I and he is credited with having conquered Ceylon but he suffered a crushing defeat at the hands of the Rashtrakutas King Krishna III at Takkolam near Arakonam, wherein his son Rajaditya was killed. Parantaka's country (North Arcot districts and adjoining areas) was invaded by the Rashtrakutas and he was forced to fall back on Tanjore and Tiruchirapalli districts. But Aditya-II later regained all the lost territories as Krishna-III was forced to concentrate his attention in the north.

The period between Parantaka-I and Rajaraja-I was not marked with activity and the rulers confined themselves to the home country until finally Rajaraja-I (985-1014) ascended the throne in 985. Meanwhile the Rashtrakutas were overthrown in 972 and the western Chalukyas of Kalyani took their place. The Colas and Chalukyas were quarrelling for another three generations for the hegemony of peninsular India. Rajaraja-I conquered Southern Karnataka by 977 and the occupation of the northern districts of Karnataka i.e., North Kanara, Raichur and Bijapur districts, was for a short period. This is confirmed by the Hottur record of Satyashraya dated 1007-008 which states that the Cola King

1. The inscriptions of Western Chalukyas speak of the Colas as having destroyed the temples, killed many, set fire and exploited women.
devastated the country. He also annexed the Pāṇḍya, Kerala, Andhra Kingdoms and finally Maldivie islands.

Rājendra-I (1012-1044) continued his struggle with the western Chālukyas and also annexed trans-oceanic territories of Sumatra, Java, Malayan peninsula and other neighbouring lands. He also captured Orissa, West Bengal crossed the Ganges and brought the water from this sacred river and let into the Chōlagangan, the large irrigation tank excavated near the new capital Gangaikondacholapuram founded by himself. During his life span of 32 years he was busy in extending the power and prestige of the Cōla empire over South India.

Rājendra-I was succeeded by his son Rājadhirāja-I (1044-1052) who subjugated the pāṇḍya and Kerala rulers who were in association with the ruler of Ceylon Vikkanabahu. He is said to have performed the Asvamedha sacrifice. During the struggle with the western Chālukyas he lost his life in the battle of Koppam (1052-54) on the Tungabhadra river.

Rājendra-II (1052-64) continued the struggle with the western Chālukyan King Ahavamalla who finally claimed victory. He also invaded the Ceylon country when the Cōla territories was facing a famine in 1055.
Vira Rajendra (1064-70) brother of Rajendra-II met the Chalukyas at Kudal-Sangamam and devastated the Chalukyan country. He overran Vengi Kingdom, Kalinga and Cakkragottam and suppressed the pândya and Kerala rulers. Finally he established diplomatic relations with the western Chalukyan emperor Vikramaditya by giving his daughter in marriage to him. Adhirajendra who succeeded Vira Rajendra in 1069 died the next year i.e., 1070. He had an uneventful reign when the Cōla empire was thrown into a state of anarchy until finally Kulottunga Cōla-I (1070-1120) of the eastern Chalukyan family succeeded the throne as a saviour of the Cōla empire. He strengthened the empire firstly by putting down the revolt of the pândyas and Kerala Kings, captured Zalinga twice. The province of Vengi came under his control which was formerly under the Western Chalukyas. By about 1116 Vishnuvardhana, the Hoysala ruler captured Gangavādi and Nolambavādi and drove the Cōlas out of Southern Karnātaka.

Vikrama Cōla (1120-1135) restored the Cōla power in Vengi and rule in Karnātaka was restricted to Kolar district. He was succeeded by his son Kulottunga-II (1135-1150) who patronised a number of poets including his court poet and minister Sekkilar and the King was succeeded by his son Nājarāja-II (1150-1173). During his period the Hoysalas expanded their kingdom further south. They saved the Cōla
Kingdom which was facing a civil war. The later Cōla rulers were weak wholly supported by the Hoysalas. By 1243 the vast Cōla empire fell and came to be divided among the Kakatiyas, Hoysalas and pāṇḍyas.

d.) Contacts with Kārnātaka:

The Śaṅgam Cōlas seem to have occupied parts of Southern Kārnātaka and Andhra Pradesh. We get frequent references in the Tamil Classics, regarding the Veṅgadam region, Kudayunādu etc. Tolkāppiyam refers to Vadukars (Telugu speaking people and Veṅgadam (which covers parts of Kolar, Chittoor, Kurnool, Anantapur, Tirupati and parts of North Arcot districts) as the northern boundary for the Tamil speaking people. The northern parts of Tamilakam in the Śaṅgam age are spoken of as an area, where the language changes (moli-peyar-deyam). Its quite possible that the areas north west of Tamil country was bilingually inhabited and the Cōlas had some contacts though we lack evidences. Chieftains like pittan korran of the Kuthiraimalai region, Adigaman Vedunā Anjai (a Cōla feudatory and relation) of Tagadur, Palayan Naran of Madurai, the war like tribes were the subordinates of the Śaṅgam Cōlas Of these Chieftains Adigaman and his son pothettelina

1. Tolkāppiyam, sutra: 1.
were the patrons of Avvaiyar (poetess) who sings of him thus: "one of whose ancestors is said to have brought sugar-cane from the heavens." Their territories were in the modern Mysore districts of Karnataka and Salem districts of which their capital was at Tagadur¹ which is identified with Dharmapuri in the Salem district. It is correct as Dr. S. Krishnaswamy Iyengar mentions that Tagadur which was of historical importance in the Mysore district near Nanjungud² must have been part of the Sañgam Cōla territory. We are also aware of the Cōla General and Viceroy named Adiyamān under Rājarāja Cōla of the same place and who was overthrown in 1117 by the Hoysalas.

The Vadugars (Telugus or sometimes called as northerners) once again referred to as having been routed near the northwest region of Tamil Country by a Cōla King³ who were Solarperumagan and Ilamperumchenni which is not clear. Again the purāṇas mentions a Tondaimān Chief who belonged to the Cōla family as having been associated with the Tondaimandalam regions or Tondai-nādu i.e., Kolar, Chittoor, Tirupati, North Arcot and Bangalore districts etc.

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1. Mr. Kanakasabhai Pillai identifies Tagadur with Dharmapuri, Salem District, vide, E.I., Vol. VI, No.34 and XXII, pp. 66 and 143.
3. Ahanānūra, 375.
The Tulunadu or Mangalore for the first time is found mentioned in the Sangam literature which is the earliest available source but the Tulu country was occupied by the Ceras and not the Colas. But the earliest reference is to one Nannan who is spoken of having come from gold producing country i.e., Konkana and that they were Kadamba Kings and their country lay near Banavasi (North Kanara district). 1

From these references it is clear that the Sangam Colas had political and cultural contacts with both Kannada and Telugu speaking areas and they protected these people against the northerners. Regarding the contacts from the period of the fall of Sangam Colas and the rise of the Imperial Colas it is still in obscurity. We have to assess that it was a period of politico-religious conflict throughout South India with the final emergence of some dynasties in various parts of South India.

During the Pallava conquest the Imperial Cola Aditya-I was helped by a Kerala King Sthanu Ravi who are referred to in an inscription 2 at Tillaistanam and having conferred certain honours on one Vikki Anan who was a Chieftain of Kodumbalur

in Tiruchirapalli district and a feudatory of the Cōla King married a Kadamba princess called Kadambamādevī.

The daughter of Śri Kantha the Cōla ruler of the pottapi line was married to the Pāṇḍya King Śri Ilāra Śri Vallabha was named Aggālamāmati which is a Kannada form and was exclusively used in Karnataka where we find the daughter of Rāṣṭракūta King Amoghaṇavarsa III had the name Rāvaṇamāmati. It is certain that the daughter of Śri Kantha had relations with Karnataka and particularly with the Kadambas.

Dr. T.V. Mahalingam¹ suggests that Vikkiṇaṇna, the Kadamba Chief on whom was conferred the hereditary title Ṣombīyam Tamilavel was related to Śri Kantha as his brother-in-law.

Śri Kantha who is also mentioned in the Anbil plates² of Sundara Cōla as the ruler of the pottapi line was evidently a great ruler. Even Vijayalaya, the founder is ascertained to have belonged to the pottapi line which is surmised from an Tamil inscription³ from Kadalur in the Bengalore

district which mentions that "he had long arms and sword worthy of (?) pattinapparanādān and resided in the city of Kūḍal but it is ascribed by R. Narasimhachar to Vijayaḷaya of Thanjavur. T.V. Mahalingam reads the epithet pattinapparanādān ascribed to Vijayaḷaya as pottapinādān and it is evident that Śri Kantha is the predecessor of Vijayaḷaya. Thus from the above mentioned description of the matrimonial relations between the Kadambas and Colas it has to be noted that this is first instance of the contacts between Karmāṭaka and the Imperial Colas.

Parantaka-I who succeeded Āditya-I is credited to have overthrown the Śānas and conferred their sovereignty on the western Ganga prince prithvipati called as Banādiraja and Hastimalla in about 921. Thus this is the first great event which brought the Imperial Colas into contact with Mysore. Parantaka's dominion seems to have extended into the Kolar district of Karmāṭaka which is supported by an inscription dated in his 29th regnal year found at Bairakur which records a grant to a hero who died in a battle.

1. Mahalingam, T.V. Readings in South Indian history, Delhi 1977, p. 64 FN.
2. Prithvipati II seems to have been first the subordinate of the Cola king Parantaka and later the Rashtrakūta king Krishnādī III - He is mentioned in the Tatanakallu lithic record dated 918 - M.E.R., 1925, No.86, p.75 and in the Ānlapuram inscription (in Kāṇṭhapur district) - M.E.R., 1953, No.245.
His 29th regnal year corresponds to 955-36. The record also mentions the village parantakapura and its location is placed on the road to Kongu-nāḍ. Hence based on the epigraph and many others we can assert that parantaka occupied the Kolar, Mysore and Bangalore districts though not permanently. Among the feudatories of parantaka I in Karnataka were included Nolamba Tribhuvanadhira and the Ganga King prithvipati II identical with Mulamba (Nolamba) and Vira Cōla of an inscription at Palankoil (North Arcot district)\(^1\).

Parantaka's attempt to occupy Southern Karnataka (as Rājarāja did in 997) was in vain, who finally lost his son Rājaditya killed by Būtuga in the battle of Takkolam near Arakonam an ally of Rāshtrakūta King Krishna III. During this crisis the Imperial Cōḷas lost most of their northern territories to these alien rulers, until Aditya II regained all the lost territories as Krishna III was engaged in his northern most part of his empire.

The Udayendiram plates\(^2\) of Parantaka records the grant of revenue of a field at the base of the Sholinghur hill for the purpose of maintaining a tank near it. The inscription also records that the tank bore the name Cōla Vāridhi i.e., "the

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2. III., II, No. 76.
Cola Ocean" named after him and the execution of this grant was left to his feudatory prithvipati II surnamed Hastimala on whom was conferred the title of 'Vira Cola' by Parantaka-I.

The period between Parantaka-I and Rajaraja-I was not marked by activity and the rulers confined themselves to their home country until finally Rajaraja-I stepped into Karnaṭaka in 997. Meanwhile in the north the Rashtmakutas were ousted in 972 and their place was being occupied by the western Chalukyas of Kalyani.

Henceforward the Cola Chalukya conflict continued for three generations for the mastery over South India. Finally in 997 Rajaraja conquered Gangappadi, Pulambappadi, Tadigaippadi and Kudamalai nadu1 which constitutes the nucleus of the Mysore dominions. His records also claim to have conquered the Rattappadi 7/2 lakh country (Bijapur and Raichur districts).

By 1005 Rajaraja's conquest came to a close and he had settled the Cola boundary from the northern and north western side i.e., Yedatore-nad 2000 in the west to the Tungabhada and Kollipakkai on the Banavase frontier in the north west along the line of division between the Malnad and Haidar districts of Mysore.2

His son Rājendrā Cola-I retained his father's dominions and his supremacy over Bangalore, Mysore and Kolar districts can be seen from his numerous bilingual lithic records.

After the death of Rājendrā-I, Rājadhirāja ruled from 1042 to 1053, when he finally died in the great battle of Koppam but the western Chālukyan power remained unbroken. But Rājendra Dēva the younger brother of Rājadhirāja carried on the war of Koppam wherein he brought fortunes to the Cōla Kingdom and he is credited with having erected a pillar of victory at Kollapuram (Kolhapur). It can be well judged that the powerful Cōla army under Rājendra II penetrated deep into the north-east part of Karnātaka i.e., the modern Kopbal or Koppal on the Hire-halla (great river) near Maski in the Raichur district and this is the most probable site of the great battle of Koppam. Where the western Chālukyan monarch Jayasimha was defeated. The Kalingattupparani and the Vikrama Solanula make reference to this great battle of Koppam and the celebration of Rājendra's II coronation in the battlefield.

1. B.I., XV, P. 86n. 6; pp. 87, 97; Fleet., DKDBP, P. 441.
2. A.R.E., 87 of 1895.
3. HAS., No.5, pp. 1-5.
Another important turning point in the Cola-Chalukya political rivalry in South India is during the reign of Vira Rājendra-I. The battle of Kūdal Śaṅgam which was commenced by Rājamahendravarman, son of Rājendra-II was continued by Vira-Rājendra-I where Somesvara-I unable to fight the Colas drowned himself in the Tungabhadra. After this great battle the western Chalukyan prince Vikramāditya attempted compromise with Vira-Rājendra and in turn the Cola King offered his daughter in marriage to Vikramāditya. But the death of Vira-Rājendra brought about a confusion to the Cola throne. When his immediate successor Adhirājendra died one year after his death (1059) and the Cola empire was thrown into a state of anarchy; the temporary cessation of cultural ties between the Tamil country and Kamātaka for a short period, until finally Kulottunga Cola-I of the eastern Chalukyan family and relation of the Cola family in 1070 emerged as a saviour for the Kingdom. He is said to have defeated Vikramāditya in about 1074-75, whereby he maintained his ancestral territories in Kamātaka. Later on after this conflict we notice

a long period of peace between the Colas and Chalukyas probably owing to sound political relations between these two great empires of South India. Records pertaining to Kulottunga Cola-I found in Karnataka shows vividly his conquests and by the 49th and 50th regnal years he claims himself as a universal emperor in Southern Karnataka. From the above mentioned study it is clear that the Imperial Colas struggled hard to maintain their territories in Karnataka for a period of over a century and their contacts with Karnataka both politically and culturally remained strong and fruitful.

e.) Decline of the Cola Hegemony in Karnataka:

The conditions in Karnataka during the Cola rule were rather critical as the natives and hill-chiefs formed a confederacy to oust them from their native land. The earliest reference to this is the confederacy of the Hoysala Chiefs against the Cola Viceroy Aprameya who was defeated in the battle of Kaliyuru. But towards the close of Kulottunga's reign (i.e., during his 46th regnal year, 1116) the reverse effects came to be felt in the Mysore province and the local chiefs emerged powerfully under the Hoysalas of the hill country (Malapas) surrounding the districts of Hassan, Belur, Sravanabelagola and Mysore who had attained strength by their guerilla mode

1. Ec., IX, cp. 77.
2. Ibid., Kn. 12.
3. Ec., V(R), TN. 220.
of warfare until finally Vishnuvardhana, the establisher of the Hoysala Kingdom, ousted the imperial Cölás gradually from the Mysore country. Talakad the old Ganga capital and later the imperial headquarters of the Cölás in Karnātaka was once again occupied by the Hoysalas in 1116. The inscriptions of the Hoysala ruler speak of the defeat of the Cöla General Adiyaman. After the flight of the Tigulas (i.e. Tamil Cölás) from Talakad in the Mysore dominions, their boundary was confined to the north east of the Kolar district and from this time onwards we find inscriptions of Vikrama Cöla down to the 12th year of his reign in the district. The exact date of the effective expulsion of the Cölás from major part of Southern Karnātaka can be probably fixed in 1116, (though they continued to rule over some areas till the period of Vikrama Cöla.) as we find Vishnuvardhana assuming the title of Talakādugond in an inscription dated

1. Ec., II, SB. 45; Ibid., V, Bl. 58.
2. Ec., X, et. 70.
S 1038 (1116) cyclic year Durmukhi and in the same year ruling Kolāka (Kolar)\(^1\) and the whole of Gangavadi up to the Kongu country.\(^2\)

The Hoysalas not only expelled the Colas though subsequently they shared the responsibilities with the latter in rescuing them from disintegration of their vast empire in the further south. The prestige issue did not come in the way of the magnanimous nature of the Karnataka rulers who took up the cause of the Colas in the latter's home country.

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1. The reference to the Kolar area seems to be inaccurate because the inscriptions of Vikrama Cola continued to be noticed even during the subsequent years.

2. Ec., III, Yd.6; Ibid., IV, Ch. 38.