The feudatory chieftains Kongalvas ruled the region comprising the present district of Coorg and some portions of the southern part of Arakalgudi Taluk during the 11th and 12th Centuries. The Kongalva live appeared on the stage of Karnataka history in the 11th Century. At that time the Imperial Cholas of Tanjore were powerful in the regions of southern Karnataka. The Kongalva dynasty owed its existence and establishment for about the centuries to the initial support they received from the Imperial Cholas. Naturally, they remained loyal feudatories of their suzerains during the 11th century. The overthrow of the Chola power from Karnataka during the early years of the 12th Century resulted in the loss of the Chola support to the Kongalvas. By this we can clearly understand how the fortunes of a feudatory power ran parallel to the fortunes of its suzerains — once the imperial rulers lost their power, the position of their feudatories considerably weakened, as it is clearly illustrated from the history of the Kongalvas.

The overthrow of the Cholas from the southern Karnataka during the 12th Century A.D. and the subsequent domination of the Hoysalas considerably affected the political fortunes of the Kongalva royal family. However, even during the Hoysala ascendency in southern Karnataka the Kongalvas continued to flourish; but as Hoysala feudatories. Gradually the dynasty entered into oblivion with the result that we do not hear any
Kongalva rulers during the 13th Century. This brief period of the Kongalva career from about the beginning of the 11th Century A.D. to 12th Century A.D. is of considerable interest from the point of view of their political relations with the Imperial Cholas and the Hoysalas. They also played an important role in the religious field.

Origin of the dynasty.

It is necessary to recount here the factors and events which were responsible for the establishment of the Kongalva dynasty. The birth of the new kingdom known as Konganad was one of the results of the Imperial Chola ruler Rajaraja's extensive conquests in Karnataka during the closing years of the 10th and the early years of the 11th Centuries. Rajaraja the great in course of his extensive campaigns subdued not only the western Ganga of Talakad but also some feudatory kingdoms like the Nolagunda and the Chongalvas. From the fact that the Konganad of the Kongalvas was topographically the hill tract to the west of the Chongalva kingdom of Changanad corresponding to the present district of Coorg it can be presumed that the Kongalvas were elevated to the position of the feudatories of the Imperial Cholas by Rajaraja.

From the study of the contemporary records we learn that there was no Kongalva kingdom as such before 1000 A.D. However, stray references to the name Kongala appear in earlier. This family appears to have attained inscriptions because of the help

1. Gudnapur inscription of Kadamba Ravi Varma

Sri Kantika P. 63.
they extended to the Imperial Cholas in the latter's Campaign in the western Gangavadi regions. Among the territories conquered by Rajaraja the western portions of the Mysore district was under the sway of the prominent feudatory family known as Changalvas. The western portion of the Changanad corresponded to the area which later came to be known as the Kudamalainad. Before the Imperial Cholas subjugated them Kudamalainad and its adjoining tracts were held by the western Gangas of Talakad. The Ganga prince Ereyappa was ruling here in the latter part of the 9th Century.

As stated earlier it was this tract which later came to form the kingdom of the Kongalvas. The inscription gives the details about the origin of the dynasty thus. "Manija in the battle of Pannasoge had arrayed and fought saying "I will not return till they (the enemies) are completely put down". Admiring the valour and bravery of this Manija, Rajaraja, the Chola king, ordered panchavan Maharaya to bound on him a patta as 'Kshatriya Sikhamani Kongalv' and gave his Malavvi, the present Malambi in Somavarpet taluk. This Panchavanmaharaya, it has been surmised, was identical with Rajendra Chola, son of Rajaraja I who was then the crown prince. As we do not hear of any Kongalva

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1. I.A. XLV P.141
3. Ibid Cg 65.
4. Mysore & Coorg from inscriptions. P.
territory prior to the above record which mention Manija with
the specific cognomen of Kongalva, it must be regarded that
Manija was the originator of the, Kongalva line. Thus an in-
digenous family of hill Chieftains were elevated to the status
of feudatories as a result of the conquests of the Cholas of
Tanjore. Though the exact date of the establishment of the
Kongalva dynasty is not available, it may be surmised that the
Kongalva line came into existence during the first decade of
the 11th Century since the battle of Pannasore took place in
C.1004 A.D. and A.D.1004-05 may be considered as the approximate
date on which the Kongalva dynasty was founded as we learn from
some epigraphs of RajaRaja that during these years he was supreme
in southern Karnataka.

The territory of which Manija was in charge, must be
yelluravira since found about Malambi which approximately corre-
sponded with the territory governed by the Ganga prince Ereyappa
in the latter part of the 9th Century A.D. as stated earlier.

Political History.

About a dozen inscriptions in Coorg district refer to
the rule of the Kongalvas. A few more may be assigned to the
period of their rule although they do not mention the Ruling
kings. They are mainly religious in character. Some of them
are viragals which are mostly mutilated and fragmentary and hence
the details about the ruling dynasty or the king cannot be decided

with precision. It is therefore, highly difficult to trace the genealogy of the Kongalvas.

Moreover, the inscriptions of the Kongalvas do not generally trace the genealogy but merely mention the name of the ruling chief. An inscription of about 1020 A.D. for example, mentions one Badiva Kongalva, and this seems to be the earliest Kongalva inscription after the one mentioned above. Similarly another inscription of about the same period mentions Kadava Kongalva. The former is a herostone the details of which are all lost but for the name of the Badiva Kongalva. Therefore the relationship between either Badiva and Kadava or between these two and Manija cannot be established. The name Kadava Kongalva suggests that the Kongalvas might have had some relations with the Pallavas like the Nolambas.

Rajendra Chola Kongalva or Rajendra Prithvi Maharaja was a strong and famous king who rules after Badiva or Kadava. The inscription we get in Rajarajapur about him is dated 1022 A.D. It is a herostone. This inscription gives the information about the war between the Hoysalas and the Kongalvas. In this fight the Commander of Nripakama known

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3. B.C. 5. Ag. 63
4. B.C. I. R.B.C. 65 (46)
1. M.A.K. 1924, P.121
2. B.C.III.I, 18,20, IV Kr.3, V,AK 108, Cui70. XII I-10. The Pallavas are called Kaduvettis in inscriptions. From the name Kadava it is possible to relate the Kongalvas with Pallavas like the Nolambas who claim themselves to be of the Pallava origin.
as Kannamma was killed by Jogayya, who also died in the battle. It is wrongly interpreted that Jogayya belonged to Hoysala side, who, to save the king killed Kannamma and his horse. But this herestone is in the name of Jogayya and Rajendra Chola Prithvi Kongalva is called as Maharaja. Moreover, the inscription is found in Rajendrapura. By this we may surmise that the Kongalva was stronger than the Hoysala during this period. Another inscription of 1026 A.D. mentions about the fighting between the Kongalva and the Hoysalas again. In this battle, success was on the side of Rajendra Chola which is clear from the inscription. Rice opines that Rajendrachola Kongalva might have fought for the Cholas.

For about three decades after Rajendra Chola, we do not come across any Kongalva inscription. In about 1059 an inscription specifies about the grants made by Rajendra Chola for the Basadi constructed by his father. We can consider him as Rajendra Chola I. The inscription do not mention the name of his father. But by the study of the Kongalva inscription we conclude that he was Rajadhiraja.

Pocabbaraei, the mother of Rajadhiraja Kongalva constructed a Jaina basadi. The inscription on this basadi states that Rajadhiraja Kongalva was the son of Rajendra Chola Kongalva.

3. E.C.V Mj. 43
4. Ibid
5. E.C.V Ag. 76.
2. E.C.I. R.E. Ck. 72 (35)
3. Ibid. Ck. 72 (35)
and he granted this Basadi to the Jainaguru Gunasena Pandita deva. This Gunasena was the guru of Pocabbarasli. Therefore it is clear that Rajadhiraja II was the son of Rajendra Chola and Pocabbarasli. An inscription of the 11th Century mentions about one Rugminidevi erecting an image. A later inscription of about 1380 gives the name of Rugminidevi along with Rajadhiraaja. So this Rugminidevi must be the wife of Rajadhiraaja.

After Rajadhiraaja II Rajendra III began to rule. When he was ruling, Pailigavergade of Bellunadu constructed the temple of Idirukulur and gave certain land grants in 1066 A.D. Maleyalaya Mallurpalli Nilakantarava-bhatara received the grant. An epigraph gives the details about the land grants to Virasvidesvara in Hosanalli by Rajendra-prithvi-Kongalva. Another record registers the grant of 10 Khanduvas of land to the same God made by Rajendra after having purchased the same from Niragaunda of Posavalli. Padmaladevi was the queen of Rajendra III. On her death in 1077 A.D. a hero seems to have given up his life along with his wife probably as a garuda.

An inscription of 1079 A.D. gives the details about this

4. Ibid. Cg 69
5. Ibid. Cg 72 (36)
6. Ibid. Cg 70
7. Cg. 75 (39)
8. L.C. II Ag 95
9. L.C. I Cg. 49 (49)
1. L.C. I Cg. 49 (50)
2. Ibid. - Cg. 81 (43)
dynasty. The inscription gives the titles of Rajendra Prithvi Kongalva like Panchamahasabdha, Mahamandaleswara, Oreyupuraavra unasvara, JatacholakuladajchalaBhastimali, Suryavamsa Sikharani and sharanagata - Vajrapanjara. This proves how the Kongalvas followed the Cholas even in titles. The same inscription gives the name of Adataraditya. He may be the same as Rajendra III. It also specifies the fact about the construction of a Basadi and the land grants made to them the same. Chaturbhashalikhita Vichyadnara. Sandivigrana Sriman Nakularya wrote this inscription. Rice opines that he might be the originator of the Pasupatha cult. But there is no evidence to prove that Nakularya mentioned in this inscription and the originator of the Pasupatha cult are the one and the same. Another epigraph of 1079 A.D. mentions about the battle between Tribhuvanamalla Kongalva and Changalva. When the Changalvas attacked Saligrama Trailokyasetti and Chalukasetti fought bravely and died. By all these evidences it may be surmised that Adataraditya and Tribhuvanamalla might have been Rajendra's titles. During this period the Chalukyas were strong. For the compromise with the Chalukyas he might have accepted these titles.

In an epigraph dated about 1080 A.D. we come across the same Mahamandaleswara Adataraditya Tribhuvanamalla Chola Kongalvadeva

3. Ibid. V. Ag. 99
4. E.C.IV. Yd. 98 E.C.I. Cg 91
5. Ibid.
which contains the details about the grants to a samayati named Padmanandaldeva by Somanata Buvessayaka.1 Rice is of the opinion that he might have taken the titles Adataraditya to please the Jainaguru Prabhachandra.2 In about 1051 A.D. one Machabbe gave certain grants for the maintenance of the God Aditya in Doddabammadari.3 Two inscriptions dated 1094 and 1100 A.D. mention the name of Rajendra Prithvi Kongalva.4 Another epigraph of 1105 A.D. gives the information about the another attack by the Changalvas on Saligrama in which Nalaya son of Trailokya Setti died. Thus the Changalvas attacked the Kongalvas twice during his period.

Doddamalla came to the throne after Rajendra III when he was at Henne-gadanga he constructed a Jaina Basadi and for its maintenance granted Ayabavali village to Prabhachandra-deva.6 Another inscription in Somavara (Village) mentions that Jakkaya constructed another Jinalaya7 Though there is no mention of the dynasty, they are considered as belonging to the Kongalvas. This Doddamalla might have been Virakongalva, Mahanandaldevasvara, Virakongalvedevas was the "Gadda" (by disciple) of Prabhachandra Siddhantha, who built Suchyavakya Jinalaya and granted Hennegadalu to Prabhachandra. Hennegadanga and Hennegadalu are one and the same village and Prabhachandra is also the same person. Therefore Dodd and Vira Kongalva must be one and the same person. Another epigraph at

1. E.C. V. Hn. 16
2. Ibid. M. P. 7
3. Ibid. Ag. 94
4. Ibid. Ag. 96 & HJ 59
5. E.C. XVI Hn. 61
6. E.C. XVI Hn. 61
7. E.C. V. Ag. 97
Sravana Belagola gives the date of Prabhachandra as 1120 A.D. 1

Two inscriptions dated 1171 and 1177 A.D. mention the name of Vira Dudda Kongalvadeva. The former inscription gives the detail about the attack of the Hoysalas on Melatevda. In this battle Damadirudra killed the horses of the enemy and died. For his memory, Kotehalu village was granted. At the same period Kongalva Setti and others made grants for the Isvara temple at Ippaya. 2

Vira Kongalva is the last ruler of the Kongalva dynasty we find in inscriptions.

As far as possible the following genealogy of the Kongalvas can be traced from the inscriptions, as follows:

Manija (C.1004 - 5 A.D)

Sadiva (1020 - 21 A.D)

Rajendra Prithvi Maharaja I (1022-26)
(Rajendra Chola Kongalva)
(Rajadhiraja I)

Rajendra Chola Kongalva (1059 A.D)
(s.Poohabbarasi)

Rajadhiraja II (s.Rugminidevi)

Rajendra Prithvi Kongalva (1066-1105 A.D)

Addataraditya, Tribhuvanamalla, in Padmaladevi

Duddamalla (C.1120) Virakongalva

Vira Dudda Kongalva (1171-77 A.D)
Tribhuvanamalla, Virachola.

1. E.C.II S.B. 162 (132) R.E.
2. E.C.XV Mrgl
3. E.C.XV Mr 90
Relations with the Imperial Cholas.

As already discussed in the origin of the dynasty, the Imperial Cholas were responsible for the birth of the Kongalva dynasty. Naturally, the relations between the Imperial Cholas and the Kongalvas were cordial. At the Cholas were having the practice of imposing their titles and names on the conquered territories and their subordinates, they imposed their titles and names on the Kongalvas also. The Kongalvas adopted their names and titles. An inscription gives the details about the titles of the Kongalva chiefs. They, the titles like "Chief lords of Orejur", "a sum in the eastern Suryavamsa", etc., were taken from the Imperial Cholas. Though the Kongalvas were a local line of rulers, they were much influenced by the Cholas.

Kongalvas and the Hoysalas.

During the second half of the 11th and 12th Centuries, Hoysalas became prominent in the region of Gangavadi. Southwestern neighbours were opposed to their political activity. So far their political supremacy in Karnataka and also as a part of their extensive campaigns. The Hoysalas made many attempts to subdue them. While the 11th century was the ascendancy of Imperial Cholas in southern Karnataka, the 1214 A.D. witnessed the zenith of the Hoysala supremacy in those regions. The prominence of the Hoysalas in the early years of the 12th Century A.D. synchronized with the decline of the Chola influence in that region. The culmination was reached when the Cholas

1. E.C. X Introduction P. XXII
2. E.C. V Ag 99.
were routed by the Hoysalas at the battle of Talakad.

The decline of the Imperial Chola power in southern Karnataka considerably affected the political fortunes of their feudatories and loyal subordinates, the Kongalvas. Thus the close of the 11th Century A.D. and the early years of the 12th Century A.D. saw two parallel developments - the decline of the Cholas and the ascent of the Hoysalas. During this period the Kongalvas appear to have remained loyal to the Cholas.

A study of the later Kongalvas inscriptions reveals frequent clashes between the Hoysalas and the Kongalvas - where as the period between 1050 - 1110 A.D. saw no such incidents which must be attributed to help the Kongalvas received from the Imperial Cholas. In their brief sway of half a century the Cholas had fulfilled one of their aims - that of the establishment of a feudatory dynasty supported by and subordinate to them, that would act as a barrier against Hoysala activities in southern Karnataka. But the decline of the Chola power affected the Kongalvas also and after the downfall of the Cholas, the Kongalvas carried out a continuous unequal fight against the superior Hoysalas till they finally during the closing years of the 12th Century.

From the contemporary records we learn that there was a frequent clashes between the Kongalvas and the Hoysalas.
Immediately after the establishment of their Kingdom, the Kongalvas appear to have faced an attack from the Hoysalas. The ascent of the Hoysalas during the first half of the 11th Century A.D. posed a serious threat not only to the Imperial Cholas but also the Kongalvas.

An inscription informs us that in 1020 A.D. there was a clash between the Kongalvas and the Hoysalas. At that time the Kongalva ruler was Rajendra Chola prithvi Kongalva while the Hoysala ruler was Nripakama. The record informs us that it was the Kongalva ruler who first attacked the Hoysala forces. The inscription is a viragal in memory of a soldier Jogayya who died in this battle.

Another inscription refers to Kongalva-Hoysala battle in 1026 A.D. It was perhaps the continuation of the battle of 1022. Both the rulers were the same who participated in the battle of 1022 A.D. The battle of 1026 was fought at Mann, the former capital of the Gangas. In this battle, the victory was on the side of the Kongalvas. Thus the beginning period of the establishment of the Kongalva dynasty were very successful for the feudatory kingdom and within two decades the Kongalvas had become so powerful that it was necessary for the Hoysalas to subdue them.

The success of the Kongalvas must be perhaps due to support they received from the Imperial Cholas.

1. E.C. V. M. J. 43
2. Ibid
3. Ibid. Ag. 76.
In a record Vinayaditya is said to be the terror of the Malepas. The hill chieftains mentioned here may be the Kongalvas and the Changalvas. But the Kongalva name is not mentioned here. We find a large number of Vinayaditya's inscriptions in Kongalva territory.

During this period the Chalukyas of Kalyani were prominent. The pressure from them caused a decline followed by a temporary revival, which affected both the families that is the Kongalva and the Changalva, between 1090-1094 A.D. before both slid into long oblivion. The diplomatic struggle for supremacy is clearly shown by the titles borne by the rulers in 1079, the Kongalva king calls himself Rajendra Prithvi Kongalva with certain Chola titles, to which no doubt he was entitled by a family connection. He also bore the usual title of a Chalukya feudatory viz., Tribhuvanamalla Kongalva. He had also the title of Tribhuvanamalla Chola Kongalva which seems to be a curious compromise.

We come across many minor incursions into the Hoysala territory by the Kongalvas during the time of Vishnuvardhana. The Kongalva ruler during this period was the Mahamanaclesvara Ks. Vira Kongalva deva, the disciple of Prabhakara chandra.

1. Rice, Mysore Inscriptions. P.329
2. Derrett, "The Hoyalsas" P.33
3. E.C. XIL Yu.98, IX egw3, c. 48, 36, E.C.V. Ag.94.
Vishnuvardhana's general Punisa who was otherwise busy turned his attention towards the Kongalvas. Punisa very ably put down the Kongalvas and because of this achievement Vishnuvardhana assumed the title "a wild fire in burning the forest, Kongalva king". Derratt connects both these families by matrimonial alliance. He opines that Chandala, the wife of Vishnuvardhana must be a Kongalva princess. Thus Vishnuvardhana made a compromise with the Kongalvas by about 1115-16.

During the reign of Narasimha I the Kongalva ruler was Tribhuvanamalla vira Dodda Kongalvadeva. Towards the end of Narasimha's reign he attacked the Kongalvas. The inscription informs us that when Mahamandalesvara Tribhuvanamalla vira Dodda Kongalvadeva was ruling his kingdom in peace and wisdom at Holatayavidu, in 1171, the Hoysalas attacked his kingdom. At that time Kongalva's trusted general Tammadi Rudra by the order of the king killed the Hoysala horses and fighting with them he went to the world of Gods. The Kongalvas claims victory for themselves. Coelho is of the opinion that the Hoysalas won in this battle. But there is no means to know the truth as the Hoysala inscriptions are silent about this fact.

6. M.A.K.1912, P.33
7. A.V. Narasimha Murthy, "the Hoysala", P.75 ed. Dr. B. Sheikali
8. Ibid.
9. Ibid.
10. Ibid.
11. Ibid.
12. Ibid.
13. Ibid.
But the victory of the Kongalvas did not last long. We find Kongalva paying homage to the Hoysalas during the reign of Ballala II. In 1175 A.D., an inscription of Vira Chola Kongalva mentions the grant made in front of Padmala, Somala and others. The names of wife and daughter of Ballala II were Padmala and Sovala respectively. Vira Chola Kongalva remitted certain taxes of five akkamas of each village in Mullunad seventy as tribute money. Gunaseena Pandita was the Guru for the Kongalvas and the Hoysalas. Prabhachandra was also the guru of both. Dudaamalla or Vira Kongalva and Shantala the queen of Vishnuvardhana. The Garuda system was in practice in both the dynasties.

Changalvas and the Kongalvas.

From the contemporary records it can be gathered that the relations between the two feudatory kingdoms was not cordial. Though they had been subdued by the Cholas the Changalvas remained restive and some inscriptions mention conflicts between them. The Kongalvas as Chola feudatories had the task of keeping the Changalvas under control. The result was that not only were Changalva - Kongalva conflicts intermittent during the second half of the 11th century but they continued even during the 12th century as well. When the Hoysalas were trying to subdue both the Kingdoms the Kongalvas passed under the Hoysala control after the overthrow of the Cholas by them, while the Changalvas were subdued a century afterwards. Thus differences between the feudatory kingdoms resulted in the subjugation of both by the Hoysalas.

1. E.C. I. Cg.87.II.B186
2. Ibid. Cg.87.C.35. N.E.
3. Ibid.
Another important line of Chiefs who ruled parts of Gangavadi under the Cholas were Changanalvas. They are a line of kings of much interest having ruled in the west of Mysore and in Coorg districts from 10th to 17th Century. Their original territory known as Changanad corresponds chiefly with the modern Hunsur, Siripattana, Krishnarajanagara Taluks and also some parts of the Coorg district. They claim to the Yadavas and of the Lunar race. A late inscription of 1602 A.D. states that a king named Changalva was in Dvaravati who is said to have defeated Bijjala and seized his titles. But who this Changalva was cannot be traced and there is nothing to show who this Bijjala was. This traditional account mentioned in the inscription of the 15th Century does not seem to have any historical bearing.

The kings of this line are generally styled mahamandalesvara or mahamandalik mandatesvara. They were originally Jains and are first met with in connection with Panasoge or Hanasoge on the south bank of the Kaveri in the north west of the Yadatore taluks where there are many ruined basadis.

Panchavan-maharaja, Rajaraja's general conducted victorious expeditions along with the west coast. In the inscription he is spoken of as a bee at the lotus feet of Rajaraja. He is said to have obtained the rank of Mahamandalesvara of Bengimandala i.e.

1. E.C.IV Yd.26
2. E.C.IV Hn.63, "Changalva-nama ra, said Dvaravatyam Vidhoh kalei Vijayad Bir+alandraasya birudani jahara yeh"
3. E.C.III Sr.140.
Vengi and Gangamandala which seems to show that he was a commander in chief of the forces sent against these countries. Who this panchavan maharaja is? He was apparently Rajendra Chola himself who in another inscription is called "Panchavan Maharaja Rajendra Chola". As Panchava is a title of the Pandyas "Panchavanmaharaja" may be taken to mean the king (or the conqueror) of the Pandyas, a title assumed by Rajendra Chola because, perhaps, he took part with his father in the conquest of the Pandyas. A battle of Panasoge is mentioned in an inscription of Chola Rajaraja as a result of which the Changanad came under the sway of the Cholas. As Panasoge was the capital of the Changalvas, the chiefs attacked by the Cholas in this battle must be Changalvas. But until 1034 the name Changalva does not appear in inscriptions. As the policy of the Cholas were to impose their titles and customs, the Changalvas also inherited the Chola titles like the Kongalvas. Rice is of the opinion that the Changalvas must have been the subordinates of the Gangas before this battle. But there is no clear evidence to prove this.

It is very difficult to draw a consecutive table of the kings, as they are mostly mentioned merely as Changalva without any personal names, down to the end of the 13th Century. Only in a very few inscriptions of later date mention is made of the

1. E.C.III Sr.125
3. E.C.I, No.65
4. Rice, Mysore & Coorg from inscriptions. P.142.
personal names of the Chngalva rulers. They furnish only some stray information about this dynasty. However, the Chngalvas are known to be one of the early dynasties who ruled parts of Gangevadi that is parts of Coorg and Mysore districts.

The political history of the Chngalvas is mainly concerned with this durations with the Cholas and their feudatories and the Hoyasalas. In the beginning, the Chngalvas appear to have opposed the Cholas. Earliest reference to them in inscriptions so far discovered is found in E.C.IV. Yd.37 dated 1034 A.D. The meaning of this inscription is not quite clear. However, it gives a clue that Chngalva who is referred to as Chngalva nayaka had some clash with the Cholas. It is stated in the inscription that Chngalva nayaka was going away from Rajendra Chola's kingdom and was attacked by certain person who receiving wounds died. This Chngalva nayaka was probably a small chief and was ruling Noleva with Kudalur as his residence as indicated in an epigraph which is dated 1037 A.D. This inscription throws further light on the relationship between the Cholas and the Chngalvas. Chngalva of kudur is here mentioned as having raided Rajendra Chola's territories. In the fight that ensued certain warriors who opposed him, died. Among them Buvaungaunda and Bhagaungaunda were granted as Kalnad the village of Nagamangala by Panchavanmaharaya who was Rajendra

1. E.C. III. (Rev) Hg.7
Chola. Changalva had the title Nigalan kama. The absence of any Chola titles to his is significant and indicates that he was still independent of the Cholas. Since it is known that Rajendra Chola subdued the Changalvas while he was still a crown prince this Nigalan kama Changalva might have rebelled against the Cholas in 1037.

Nanni Changalva (C.1060-1080 A.D.)

The first Changalva king whose name we get is Vira Rajendra 2 Nanni Changalva deva in about 1060 A.D. He built a basadi named Rusthaka gachcha basadi in Chikkabanasoge.3 Another record on the beam of the same basadi states that this basadi was originally set up by Ram, and had been endowed by Ganga Marasimha and was rebuilt by this Nanni Changalva.4

Another epigraph dated 1080 A.D. states that a relative of Damanandi Bhatta who was the senior guru of Divakaranandi Siddhanta deva, as the head of all the basadi of Changalva tirtha in Panasoge.

Madeyarasa Changalva

The next ruler was Madeyarasa Changalva. But it is not clear whether he was the son of Nanni Changalva. He had the titles of Panchavasabda mahamandalesvara Puravaretvara, Gandaravikrama,5 gandara goya and Nigalankamalla. Perhaps during his time the

1. The identity of Panchavasabda with Rajendra Chola is doubted on the grounds that he is referred to in the record as mahamandalesvara (E.C.III(Rev) introdction page 108). The inscription, however does not mention him as Mahamandalesvara. It refers to him as mahamandanasaya.
2. E.C.IV. Yd.22
3. Ibid.
4. Ibid. Yd.25
5. E.C.IV. Yd.Cr.27
Chalukya King Vikramaditya undertook the extensive operation in the south and east of the Hoysalnad.\(^1\) The victims of Vikramaditya were the Changaḷva, Kongalva, Cera and Singalika.\(^2\) He must be the same Changaḷva Devaru Mariṣepaṛgaṇa Pilluvipathi who made a grant for feeding the poor in 1051 A.D.\(^3\) During his reign, Maragaunda set up the God Bhūdeva in Nokkiyur of Changalva and also granted some land for its maintenance.\(^4\)

Kulothunga Chola Changaḷva Odeyaḍitya deva.

Ballalala I, the Hoysala King, as said to have gone on an expedition against the Changaḷva in 1104 A.D.\(^5\) This Changaḷva must be Odeyaḍitya deva as he was ruling at this period.\(^6\) But we do not get much information about him. He appears to have ruled for a short period. During his reign, one Echeya, set up the god Ganaḍapati in Changaḷva betintali and endowed it with rice land under the tank. An inscription of 1099 gives a line of gurus at Panasoge. It states that a female disciple of the guru Divakarananda Siddhanthachardeva presented thirty gāḍyāmas for the performance of the feast. This must have taken place during the rule of Odeyaḍitya.

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1. Derratt, "The Hoysalas" P.32
2. Ibid
3. A.A.R. 1926 P.25
4. E.C.V Ag 65
5. E.C.V Hn. 162
6. E.C.IV Hc. 57
7. Ibid
8. Ibid Yd.24.
Rajendra Chola Nanni Changalva

In about 1100 A.D. we get the name of Rajendra Chola Nanni Changalva. He seems to have succeeded Odeysaditya. One of his inscriptions states that there were sixty four basadis in the city of Panasoge attached to Desiyagana. Hotage gacheha Pushthakanvaya and Mula Sangha. These had been set up by Rama, the son of Dasaratha, the elder brother of Lakshmana and the husband of Sita and born in the Ikavaku Kula. Among these, Tirtha da-basadi was one for which the Ganges had given gifts. To the same basadi Rajendra Chola Nanni Changalva made grants. The guru mentioned in the record is Jayakirthi muni disciple of Chandrayana who was well known for his fasts. The same inscriptions states that for the four basadis of Hotage gacheha in Panasoge and for those in Talakaveri, that congregation (of the Hotage gacheha) alone was the head. One Changalva eva made a land grant for the God Memisvara in about 1100 who must be this Rajendra Chola Nanni Changalva.

In between 1106 to 1174 A.D. we get many inscriptions belonging to this dynasty. But the individual name of the Changalva King is not mentioned. They are mentioned only as Changalva. So it is very difficult to know who was ruling at this period. In this period we come across the titles Pancha maha sabha and Tribhuvana malla which indicates their rising power.

1. E.C.IV Yu.26
2. Ibid
3. E.C.IV Yu 26,28
4. E.C.IV Yu 28
When the Hoysala king Vishnuvardhana subdued the Cholas in 1116 A.D. the Changalvas who were the feudatories of the Cholas were forced to come under subjugation. However, after the expulsion of the Cholas from Gangavadi, the Changalvas attempted to become independent. The peculiar geographical position of their territory in the hills and across the mountains gave them facilities for defence and hence we find them a source of constant trouble even during the time of Narasimha I and Ballala II.

A highly mutilated inscription in Channarayapattana taluk of the Hoysala king Vishnuvardhana dated in 1119 A.D. seems to refer to a subordinate of his namely Vijaya Rajendra Chola son of Kulottunga Chola. Kulottunga Chola Changalva was the title of the Changalvas. Hence Vijaya Rajendra Chola appears to be a Changalva. If this is so it may be surmised that the Changalvas had been brought under subjugation by Vishnuvardhana. But in 1120 A.D. Kulottunga Chola Changalva deva is mentioned without naming any suzerain thereby indicating that they tried to resist the Hoysalas. In 1124 A.D. we find them fighting out for their independence. In that year Vishnuvardhana again declared war on them. We see that his generals Boki and Balla

2. Coelho, "The Hoysala Vamsa" P.78
3. E.C.V on 272
4. E.C. II IV Yd 33
Veggade marching upon the Hill chiefs. Balla Veggade displayed great valour and died in the battle. Anyhow it is clear that the Changalva was defeated in this battle.

In an inscription dated 1126 A.D. it is stated that Kulottunga Chola Bhujabala Changalva Boppadeva was ruling the Changanad. So he must be the Changalva King when Vishnuvardhana attacked them in 1124 A.D. Another inscription refers to the siege of the Koliyur Fort during his time. In that siege Uttajja son of Omajja, who was the native of Hanasoge died in whose memory a virajal erected. In the same siege Karasinga son of Katabova also died.

An inscription dated 1130 A.D. states that Kila gaundada son of Basavagunda of Jogihalli died. While recovering the cows stolen from Naga Gaunda during Changalva's reign for which the village Kabbanakere was granted.

Mr. Rice opines that according to inscription No.Am 69 of E.C.V second battle was fought against the Changalvas under the command of Bekoyanna in 1150 A.D. But the inscription merely recapitulates the conquests of that general in the western ghats which as we know he had gained during the reign of Vishnuvardhana.

There is a break in the history of the Changalvas here upto 1173 A.D. We do not get any inscription of them during this period.

1. E.C.V Bl 178
2. M.A.R. 1914, 14 P.43
3. E.C.XII Yd 81
4. Ibid
5. E.C.XIV Yd 80
6. E.C.IV HS 526
In 1173 and 1175 A.D. it is noted that Kulottanga Chola Changalva was ruling this territory. But another inscription dated in 1174 A.D. states that Mahadeva was the Changalva ruler. So Changalva Mahadeva might have had the title of Kulottunga Chola.

During this period the Changalvas had turned rebellions soon after Narasimha's accession to the throne, but they were promptly quelled. They however were ever on the lookout to retaliate and a number of cattle-raids took place in the Hoysala villages. They readily allied with the rebel crown prince Ballala, as the epigraph indicates and probably they helped him in the incursions of A.D.1172.

In 1171 A.D. there is a reference that Changalva deva was taken as a prisoner by Kadamba Sovideva. The Kadamba king put him behind the bars as he had challenged, but soon Ballala had allied with Changalva deva; and this encouraged him so much that he assumed the Hoysala title Dvaravathi Puravaresvara, and behaved as an independent ruler, which evidently annoyed Ballala. So in 1174 A.D. he sent an army under the command of Battarasa against Changalva Mahadeva. Battarasa reaching there ruined Mahadeva fortified himself at palpare in and building a city at palpare made at his capital. But the Changalva's son Changalva Pamma Virappa was in the meantime rallying forces and

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2. E.C.IV Ha. 112, 45
3. E.C.IV Ha. 20
4. E.C.V Bl.86
5. E.C.VII Sh.345
1. E.C.IV He 111
2. E.C.IV Ha 20.
having allied himself with Bidkamda Nanul deva, Udayaditya deva of Kuruche, and others, the Kings of all the nads, as marched into Palpale, and worsted Bettarasa Dannayaka. The Changalva had almost secured the victory but Madeyanayaka, of Koteyskuppe defended Bettarasa and died.

After this the Changalvas became weak till the rise of Vijayanagar Kingdom. We get only one inscription which is a Viracul referring to a cattle raid in 1186 A.D. during the reign of Kulaottunga Chola Changalva deva. After this we do not come across any Changalva inscription until 1245 A.D.

In 1245 A.D. we find the names of two Changalva rulers Somadeva and Bojadeva. Perhaps these two rulers were ruling jointly. Their valour is very much praised. They are described as a lion to the deer, Kulaottunga Chola, the Kerala chief, a submarine fire to the ocean the Kerala forces, a wild fire to the forest Kukanna Kadamba, a Rekha Hevantha in riding the most vicious horses, favourite of the Goddess of all wealth, unassailable by fear or avarice, worshipper of the lotus feet of the God Ramanatha. It is stated that both of them were of one mind.

The inscription states that they were ruling from Kshera-samudra-sri-rangapatana. Rice opines that this place is the same as the famous srirangapatana on the banks of the Kaveri. But the Changalva territory had at no time extended up to that place.

3. Ibid
4. E.C.IV Ac 13
5. E.C.IV Ac 63
1. E.C.IV Ac 53
2. Ibid
There is another Srirangapattana in Coorg District which is known as Kodagu Srirangapattana which was perhaps the capital of Somadeva and Boppadeva. They were friendly with the Hoysala King Somesvara. Somadeva and Boppadeva granted Mavanur for the God Ramanatha in the presence of the Hoysala King Somesvara. So it is clear that the relationship between the Changalvas and the Hoysalas were cordial during this period.

From 1280 to 1297 A.D. we get the two other names of the Changalva rulers namely Mallideva and Hariharadeva. It is known that Hariharadeva was the son of Mallideva. During their reign a hero named Chikkannayaka fell fighting at the boundary of Gattavadi and these two kings granted some property for the maintenance of their family. An inscription mentions a grant of certain lands, free of all imposts by this Hariharadeva. The king has signed in this record as Chenna Sadasiva.

Another record dated in 1296 A.D. mentions the Changalva king Hariharadeva Chola deva as ruling who must be the same as Hariharadeva. In it the king is styled as Mandalika Narayana, maleya benkonda ganda and Saranagata Vajrapanjara. This is one of the beautiful viragals. It refers to a battle fought at Mullur in which a number of nadus like Beluhunda nadu, Mull varaditya nadu, etc., took part when they attacked the fort and tried to climb up the walls Boppa gaudi's son Mallaya defended it and fell at the

2. Ibid.
3. E.C.I Cg (54, 55, 45) R.E. 50, 51 & 56
4. E.C.I Cg 51
5. Ibid 354, I, No.50, R.E.
6. E.C.I. No.50, R.E. IX.
fort entrance. For this act of bravery he was granted by the Three hundred certain lands at Kallur as Virasase.

During his reign in the year 1297 A.D. a regulation was made for the property of females in Kundur. The inscription states, "It will belong to a female, to female children and to the children female slaves".

We next hear of the Changalvas only after 1500 A.D. In 17th Century that is in 1644 A.D. the Changalva line was brought to an end with the capture by the Mysore army of Piriyaapatna, in defence of which the last king was slain.

**Genealogy:**

Changalva (C. 1037 to C.1080 A.D)

Nannichangalva (C.1060 to 1080 A.D)

Madeyaraasa Changalva (C.1090 A.D)

Kulottunga Chola Changalva
Odeyaditya deva (1090 - 98 A.D)

Rajendra Chola Nanni Changalva (1100 - 1100 A.D)

Kulottunga Chola Changalva (1119 A.D)

Kulottunga Chola Changalva
Boppadeva (1124 - 1130 A.D)

Kulottunga Chola Changalva
Mahadeva (1173 - 75 A.D)

Changalva Boppadeva and Bomadeva (1245 A.D)

Mallideva and Hariharadeva (1290 - 97 A.D)

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1. E.C. IX Cg 59.
Relations with other dynasties.

The Cholas

The battle fought at Panasoge between the Cholas and the Chongalvas resulted in the establishment of a new kingdom of the Kongalvas in the west of the Changanad in an area corresponding to the present district of Coorg for a brief period after the Panasoge battle the Chongalvas came under the Chola sway. As was their practice the Cholas imposed upon their feudatories their names and titles. Therefore we find the Chongalvas rulers adopting the Chola surnames like the Kongalvas. In 1116 A.D. when the Cholas were ousted out from Gangavadi by the Hoysala King Vishnuvardhana the Chongalvas were subjugated by the Hoysalas. They became the feudatory of the Hoysalas.

The Hoysalas.

Throughout the 12th and 13th Centuries there was a struggle between the Chongalvas and the Hoysalas. Chongalvas were the southern neighbours of the Hoysalas and when the Chola sway slackened in southern Karnataka during the second half of the 11th century. Some of the feudatory families tried to become independent. Contemporary records reveal not only that the Chongalvas refused to acknowledge the Hoysala claim for suvrainty in the former Gangavadi provinces but even and decided to fight out the issue. Thus the 12th and the 13th centuries saw intermittent conflicts between the two kingdoms and ultimately the Hoysalas emerged triumphant.
It was from 1050 A.D. onwards that the relations between the Changalvas and the Hoyasalas became markedly strained. Derratt opines that Vinayaditya did not attack the Changalvas. But there are certain references in inscriptions which can be taken as referring to Changalvas and Kongalvas. Bl 158 in E.C.V states that the sons of hill kings placed their heads at the Lotus feet of Vinayaditya, who may perhaps be identified as the Changalvas. Another inscription dated 1091 A.D. which corroborates this fact mentions certain grants made by Changalva chief Nariyangade during the rule of Vinayaditya. However it is clear that the conflicts between these two dynasties started during the reign of Vinayaditya.

The comparative inaction of Ereyanga against them had made the Changalvas strong enough to assume high sounding titles. Ballala observed this and went on an expedition on Changalvadeva in 1064 A.D. There are two inscriptions which record this battle. One of the inscriptions states that the battle was fought at Hosavidad. But it is clear from the inscriptions that the Changalvas did not become the subordinates of the Hoyasalas. But their powers were checked to some extent. The inscriptonal evidences show us that Vishnuvardhana carried out two expeditions against the Changalvas aimed at subduing the feudatories.

In 1116 A.D. Vishnuvardhana went to subdue the feudatories like Changalvas, Kongalvas and the Tulunadu. But this was not

1. Derrett, The Hoyasalas P.27
2. M.A.K. 1926, P.96
3. E.C.Vol.V 161, 162
effective. After this the Changalvas indulged in anti Hoysalas activities.

In 1124 A.D. under the leadership of Bokinayaka the Hoysala army attacked the Changalvas. An inscription clearly states that the Changalva territory came under the sway of the Hoysalas and Vishnuvardhana assumed the title "submarine fire to the Changalvas."

An inscription dated 1159 mentions about the grants made by the Hoysala king to an officer of the Changalva king. This proves that the Changalvas were the subordinates of the Hoysalas for the time.

The Changanad, being a hilly region encouraged the Changalvas to assert their independence. So they remained restive and as a retaliatory measure they began to ravage the bordering villages inside the Hoysala land and carried out cattle lifting activities. As a result, the Hoysala king Narasimha I sent his general Bokana who claimed to have conquered the Changalvas.

When there was a rebellion in the last days of Narasimha by his own son Ballala II, the Changalvas supported the cause of the latter, which must have happened in 1172 A.D. The Changalva king took advantage of the situation and tried to become completely independent. But by this time, that is in about 1174 A.D. Ballala II had come to the throne. In 1174 A.D. Ballala II sent an army

1. E.C.V Bl 178
2. Ibid Hn 69
3. E.C.VI Ga 157
4. E.C.IV Hs 147
5. E.C.V Hs 69
against the Changalva Mahadeva under the hardship of the
general Bettarasa Changalvadeva went to the interior part of
Kodagu and took refuge at Palpare. But Bettarasa, fought
vaiently and occupied the fort of Palpare. This was a complete
success to the Hoysalas. At this time, the Changalvas came com­
pletely under the sway of the Hoysalas. We find the Hoysala
inscriptions in this area only after this battle. In 1180 A.D.
there was a small rebellion in Changalva territory which was
put down by Ballala II himself.

According to one inscription the Hoysala ruler Narasimha II
is said to have slain the Changalva ruler in a battle and seized
his elephants, horses, gold and jewels. This was perhaps a
terrible defeat for the Changalvas and was a culminating point of
their long struggle against the Hoysalas. This defeat appears
to have forced the Changalvas to accept the Hoysala Suyerainty
once and for all. The Hoysala inscriptions continued to exist in
Coorg during this period. Some of the Changalva inscriptions also
mention the Hoysala as their overlord. By about 1245, they build
a new city known as Kodagu Srirangapattana.

In 1252 A.D. the Changalva rulers Somadeva and Boppadeva
were the subordinates of the Hoysala King Somesvara.

1. E.C. IV Ng 76.
Asandinadu or Asandi 500 was a small province comprising the parts of present Tarikere, Kadur and Channagiri taluks. Asandi was its capital. This village is now in Chikmagalure district. Asandi had been a centre of activity even during the period of Gangas of Talakad. It occupied a significant position not only in the political field but also in religious field.

It was a Jaina centre in the 10th Century A.D. We learn that there was a Mulaasthana basadi at Asandi where one Vijakka, daughter of Balamba Kanti of Navilurgana died in 961 A.D. Her family is said to have come from Dvaravathi.

Politically the antiquity and the importance of Asandinad can be traced back to 750 A.D. During the reign of Sripurusha, that is in about 750 A.D. his son Vijayaditya was governing the province round about Asandi and one Eramma was ruling Asandi proper.

During the reign of Satyavakya Pernanadi Rajamalla II in about 900 A.D. Ayyappa, the Nolamba king brought all the household and army and stationed them at Kalikatte near Arasikere. The inscription describes this expedition apparently against Asandi. While he was in preparation, Madivaramma of Musivalli bravely attacked him for which he received rewards from the Ganga King Eriyappa and Hajamalla II.

During the reign of the Ganga King Marasimha one Naraga, a

1. E.C.VI Kd 9
2. E.C.VI Kd 159
3. This Dvaravathi is the same as Durasamucra the Hoysala capital. It is therefore evident that even before the Hoysalas came to power Dvaravathi was a famous town.
4. E.C.VI Md 148
5. Ibid. E.I.48
6. This Madivarma was probably a Kadamba Chief. Hist. Inde, Intro., 270.
Beda Chief, is stated in an Inscription to have slayed and laid waste the area round about Asandi. Marasimha's army attacked and killed him. This record is dated in the 11th regnal year of Marasimha (872 A.D.). This Naraga whose destruction is recorded here is also mentioned in the Bravana Belagola inscription where he is described as the shabara Pradhana and the most formidable opponent equal to kala, Ravana and Sisupala2. Naraga according to Rice was a chieftain of a district or the west of Chitaldurg. Naraga is also mentioned in the Kaliyur inscription as having participated in the battle against Aprameya along with various Karnataka chiefs. We must have been the descendant of this Naraga.

By the time we hear next about Asandi that is in about 1080 A.D. We find a branch of the Ganges ruling Asandinad under the Hoysalas.

**Vajarasa (C 1080-1104)**

The first ruler in this branch was Vajarasa. He must have been ruling in about 1080 A.D. We find only one inscription which belongs to the time of Hoysala Vinayaditya.

Vajarasa is mentioned as a mahamandalesvara under Hoysala Tribhuvanamalla Devaru in the inscription, who was Vinayaditya. 6

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1. E.C. VI Kd 147
2. E.C. II SB.59, See also Chamundaraaya purana P.
3. E.C. VI Introduction P.9
5. E.C. VI TK 65
6. E.C. VI TK 61
Later inscriptions of Bammara and Narasimha mention that he was an uncompromising general under Ereyanga. It is therefore clear that Vaijarasa the first ruler in Asandi line was a contemporary of Hoysala Vinayaditya (C 1040 to 1096) also was their subordinate and also served as a general under Ereyanga.

Vaijarasa was the hero of a remarkable feat. As a result of which he got the title of Kannambinatha. This title has a curious story behind it. One Aggadaraya a chief in whom we get no reference elsewhere is said to have run off into Bedarabanhti forest. But Vaijarasa, in front of Hemmadi Chalukya King, shot a single arrow at him which not only pierced through the skull of the fugitive but went on without stopping and hit the eye of a kite flying in the sky. This seems to be an exaggeration of the skill in archery of Vaijarasa and we know that these small cheftains are found of a ring of high sounding titles. His skill in archery is also attested by his two other titles namely Billankakara and Esuvaraditya. Hemmadi before whom Vaijarasa is said to have showed his skill is not other than the Chalukya Emperor Vikramaditya VI. The title of Kannambinatha is said to have been conferred on Vaijarasa by the Emperor Hemmadi himself.

It is well known that Hoysala Ereyanga, as a prince, fought many battles on behalf of his overlord Vikramaditya VI. Records

1. E.C.VI Tk 65
2. Ibid
3. Ibid
describe his victories against the Malapas and the Kalingas. When Chalukya invaded the Malava country and raided his capital Ereyanga followed him. Vaijarasa is described in inscriptions as having subdued the enemies who would not submit in the time of Ereyanga. These circumstances lead us to conclude that Vaijarasa was with Ereyanga in the battles he fought for the Chalukya Emperor Vikramaditya VI.

Vaijarasa had a long string of titles, which were inherited from the main line. They were, Sathyavakya Kongunivaruna dharma maharajadhiraja boon lord of Kolalapura, obtainer of the boon from the Goddess Padmavati, the Ganga Gangeya, Jayaduttaranga, a tree of plenty of supplicants (Vandhijana Kalpabhuja), Pratapa Mahesvara, Mandagirinatha, Manujamandhatta, Nanniya Ganga, Madagajendra launchana, Viniyoga kanchana, Mrigamadamoda, Gangakula marthanda, Ranarangadhira, Peramandala Surekara, alavaßtatalatta, vairigharatta, saranggatha Vajrapanjara, Vairidikkumjara, Kshathriya pavitma, parabala bhayanaka, and 3. These titles clearly indicate that the Asandi chiefs to be the descendants of the main Ganga line who ruled

Gangavadi 96000 from Talakad. An epigraph is specific about his capital which was Asandi.

1. E.C.II 327 (124) Cooch, Hoysala Vamsa P.50
2. E.C.VI TK 61
3. E.C.VI TK 62, 65
Nadarasa—(1104 to ?)

Gabarasi was the queen of Vaijarasa. She had another name Anjara. Their son was Nadarasa. Nadarasa is stated in an inscription as ruling in 1104 A.D. He is also known as Nadanna and also had the other name Srinatha - bhupala. His crowned queen was Nagaladevi. He inherited all the titles of Vaijarasa and was ruling from Asandi as his capital. He accepts the suzerainty of the Hoysala king Tribhuvanamalla Hoysala Deva, who must be Ballala I, who was ruling at that time. As Nadarasa's reign is of very short period, there is no much contribution to political or cultural field.

The inscriptions are silent about his grants. But one inscription gives the details about the temple constructed by one Chatta gaunda son of Bankagaunda and Bankagaundali. He built an Isvara temple named after his father as Bankesvara and granted certain lands for its maintenance.

To Nadarasa and his queen Nagala devi was born Vaijarasa II.

Vaijarasa II

As there are no inscriptions of Vaijarasa II and his activities are mentioned only in successor's records one cannot be sure whether he came to the throne at all. Even if he had ruled it must have been for a short period because of 1130 we see that

4. E.C.VI Tk 65
1. E.C. VI Tk 83
2. Ibid.
his son Bamarasasa was ruling.

Valjarasa's crowned queen was Valjaladevi. They were the devotees of Goddess Pādmacāthi. He inherited all the titles of his forefathers. The inscription of his grandson gives the details about the grants made by mahānalprabhu Hiriyā Bela Gaunda. The same record also mentions the boundary disputes between the two territories namely Gangavādi and Nolambavādi.

Bamarasasa (1130 to 1190 A.D)

To Valjarasa and Valjaladevi was born Bamarasasadeva. An inscription describes him as an ornament to Gangakula. Since Bamarasasa's earliest inscription is dated in 1130 A.D. it may be presumed that he came to the throne in that year. This Bamarasasa ruled for a long period of sixty years. He acquired all the Ganga titles.

Bamarasasa's reign is remarkable more for religious than for political activities. Nevertheless, he boasts himself in an inscription thus, "None of the Kongu, Kalinga, Sāngala, Lata, varata, Jelange or the Magadha kings can withstand me!" This indicates that he must have participated in several battles. But his inscriptions are silent about the battles.

2. Ibid
1. E.C.VII Ci 72
2. E.C.VI Tk 66
3. Ibid
4. Ibid Kd 146.
Anyhow, he had several titles other than those which he inherited from his forefathers. They are Jathati lata in war, a millstone to enemies, a cage of adamant to refugees, to enemies a regent elephant, a terror to foreign armies, an ocean of truthfulness, a sun among warriors, Guardian of refugees deceiver of, the false, pardener of those who submit.

As already indicated, his reign is remarkable for cultural contribution. He erected a Siva temple at Bukkambudhi Village in Tarikere taluk. The temple is named as Ramesvara temple. For its upkeep he made grants of land and an oil mill. He made over this temple, to a priest by name Suresvara Panditha. This temple which in style is plain, is a fairly good example of Hoysala workmanship and it is now in delapidated condition.

Bammarama is also credited to have been responsible for the construction of a tank named Araghatta tank. The tank was named Ramasa tirtha after the God Ramesvara. The place at that time was known as Aragnattapura. The tank is probably the same as the present Bukkambudhi tank which appears to have been rebuilt and enlarged during the reign of Vijayanagar King Bukkaraya and named after him. This is one of the largest tank even to-day.

Besides Bammarama, his officers also made a number of grants. Adigaunda, son of Belagaunda, the mahaprabhu of

1. E.C. VI TK 61
2. Ibid TK 66
3. Ibid
4. E.C. VI TK 86.
Mudugere under Bammarasadeva got constructed in Mudugere a beautiful temple for Ramesvara. This Adigaunda's three sons namely Belagaunda, Chelagaunda and Ramagaunda together made grants for the decorations of the God, repairs of the temple and daily necessary ceremonies.

Ketagaunda was another officer under Bammarasa. He set up a Sivalinga choosing an eclipse of the sun as the precious time in the temple at Attimogge which was named Bhamasvara and which was built by him. Land grants were made for the decorations of the God Bhamesvara, for the worship of this deity three times a day for the perpetual lamp and for the temple repairs. The grants were made in the presence of Nadprabhu Hariyama Gaunda, the guru Mllukajiya and others. He made over the temple and the grants to Kallajiya as a dowry to his daughter. The management was looked after by four ladies. They formed a trustee for the management.

Bammarasa died in about 1190 A.D. The inscription gives a fine description of his valour and achievements. "Bammarasadeva of Asandi saying 'none of the great Kongu, Kalinga, Singala, Lata, varata, Telunga an Magadha kings can withstand me", a sun to the Gangakula, the Kali desiring to embrace the celestial nymphs, advanced and laid siege to Amaravathi. Rice interprets as

4. E.C. VI TK 85
1. E.C. VI TK 86
2. Ibid, TK 86
3. Ibid
4. Ibid
5. Ibid Kd 146
6. Ibid.
the particulars given seem to indicate that he fell in
the battle. But this is not correct. The term "laid
siege to Amaravathi" of the record which only indicates that
Bammarasa died. But there is no mention of any battle fought
by him at the time of his death as Rice interprets.

One Bammayanayaka died along with the chief. This
indicates that he was the Garuda of Bammarasa. The system of
Garuda was prevailing during those days. We come across
many references to Garudas under the Hoysalas which system was
inherited by them from the Gangas of Talakad. Bammarasa's queen
was Gangamahadevi, who appears to have died along with her
husband. Their son Narasimha erected two temples Barmesvara
Gangesvara in memoray of his parents.

Bammarasa had two sons namely Hariparas and Narasimha.
Hariparas was the eldest son. He ruled in Emmeganur, Holalkere
Taluk, Chitaldroog district. While Narasimha was ruling from
Asandi. This indicates that the territory was divided between
the two brothers.

Narasimha (1190-1220 A.D)

Narasimha ruled for a period of thirty years from 1190
to 1220 A.D. His first inscription is dated in 1191 A.D. He
is described as an ornament of the battlefield.

1. E.C.VI, Introduction PG
2. Ibid, Kd 157
3. E.C.XI, HK 56
Narasimha was a righthandman to Hoysala Ballala II in battles. He fought alone bravely and subdued the Malava, Gurjara and the Chola Kings. For this he received the command from King Ballala II. The inscription states, "the master of the elephants, the Malava king, the war like Lata king, distinguished for his troops of horse the Gurjara king, with the Chola king, united against him, but he himself fought and subdued them in the battlefield having received the command from King Balla — this Narasimha bhupuja".

Narasimha had all the Ganga titles. Like his father, he made grants to temples and basadies. He has built the famous temples Gangesvara and Barmesvara at Asandi, his capital. When Bammarasa and his crowned queen Gangamahadevi died in 1190 A.D. Narasimha performed the funeral ceremonies. Though Hariprasa is mentioned as the eldest son of Bammarasa it was Narasimha who performed the funeral ceremony and also succeeded to the throne at Asandi. These circumstances lead us to infer that there was a dispute between the brothers for the throne and finally Narasimha who probably was in his father's favour succeeded to the throne while Hariprasa had to contend himself with a portion of the territory with Emmiganur as his headquarters.

For the memory of his parents, Narasimha built the Gangesvara and Barmesvara temples, washing the feet of rajaguru

1. E.C.VI Kd 156
2. Ibid
Kriyasakthi deva and the senabova Kalyana\textsuperscript{a}deva, made a grant of land for the decorations, temple repairs, spring festival and necessary offerings of \textsuperscript{\$}ood. Even others have granted land to this temples.

In about 1202 A.D. Narasimha made a grant of land to provide for the offerings as Suryadeva in A\textsuperscript{\$}and\textsuperscript{\$}.

Narasimha's dandanayaka was Harihara, whose forefathers were the dandanayakas for A\textsuperscript{\$}andi rulers. In presence of this Harihara Bandanayaka, the nalprabhu Hebbari Markkanda deva and others made a grant of Macharasa's Nerilakere, free of all imposts, to provide for the decorations, perpetual lamp and temple repairs of the God Ballesvara\textsuperscript{2}, built by great minister Naraja Sahani of Hoysala Narasimha.\textsuperscript{3} The Rajaguru at that time was Chikkarudra Sakthi\textsuperscript{4}.

During his reign the rajagurus played an important role. They were considered as sad and they were the highest authority. Even the king made grants to the temples after washing the feet of these Rajagurus. Even some disputes were settled by them. For example, in the presence of the A\textsuperscript{\$}andi Rajaguru Narasimga\textsuperscript{g}uru and a great number of others, Nagamma, the daughter of Mahavve with her son Honna and her daughter Siriyavve a dispute having arisen between these three as to their prosperity, she took eight honnu from Kailajiya and Nagajiya and washing their feet

\textsuperscript{1} E.C.VI Kd 140
\textsuperscript{2} Ibid Kd 161
\textsuperscript{3} Ibid Kd 150
\textsuperscript{4} Ibid Kd 151
feet made it over in the presence of them, saying, "I have no connection with land and no connection with money for ever". ¹

We come across many names of these rajagurus like kriyasakthi deva, Chikkarudrasakthi deva, Kalyanassakthi deva, Narasinga guru and others. All these show the belief of the people in rajaguru at that time.

Apart from this, the merchant class made some grants to the temples. One Adisetti made land grants for the offerings of God Suryadeva in Asandi. ²

After Narasimha we do not come across any chief in this branch. They disappear from memory. Even the date of Narasimha's death is uncertain. It must be in about 1230 A.D. as the last inscription is dated 1230 A.D.

All these rulers seem to be the devotees of Siva. Because they have granted lands to the Siva temples and Bammarasa has erected Siva temple. Narasimha has set up two lingas naming them Gangesvara - Barmesvara in memory of his mother and father.

Though they ruled for a short period, they as generals under the Hoysalas accompanied their masters in battles and fought bravely and were responsible for the success many a

1. E.C.VI Kd 152
2. Ibid Kd 157
3. Ibid Kd 161
time and thus played an important role in shaping the history of Gangavadi.

**Genealogy.**

**Vaijarasa (1080 to c.1104)**  
(m. Gabarası)

**Nadarasa (1104 to ?)**  
(m. Nagaladevi)

**Vaijarasa II (7 - 1130 A.D)**  
(m. Vaijaladevi)

**Bammarasa (1130 to 1190 A.D)**  
(m. Gangamahadevi)

**Narasimha**  
(1190-c.1230 A.D)

**Hariparası**  
(1220)
KOLAR BRANCH.

The region of present Kolar and Mulabagal taluka occupy a significant place in constructing the history of Gangavadi. Ganges were ruling Kuvalalapura which is now known as Kolar. They had an exclusive title of Kuvalalapuravardhisvara. It was a strategic place commanding the easily possible Nanglighat through which the armies of the Ganges, Rashtrakutas, Chalukyas, Hoysalas, Pallavas and the Cholas moved. It was a bone of contention among many ancient kings as this area could serve as a convenient base for expeditions by the rulers of the plateau down the ghats and also for the rulers of the south for their conquests up the plateau.

Though the main line of the Ganges were extinguished from the scene after the Chola conquest, several branches continued to rule in small principalities. One such branch ruled Kolar. When Kolar fell into the hands of the Cholas, they gave their own name to this region as Nigarili Sola mandalam. It was the invariable policy of the Cholas to impose their own name in some form on the territories and also on the kings whom they conquered. Thus we find the Chola titles applied to the chiefs ruling these parts along with their Ganga titles in the inscriptions. The inscriptions are in Tamil, the language of the Cholas. They imposed their language, titles and also administrative systems on the conquered region. They ruled the parts of Gangavadi till the battle of Talakad took place in

1. B.C. X Kolar 145.
1116 A.D. It is said that the Cholas were completely ousted from Gangavadi in 1116 A.D. by the Hoysala King Vishnuvardhana. It was Gangaraja who was the hero of the battle. According to Rice after their capture of Talakad, the Hoysalas in course of time entrusted Ganga princes with authority in various provinces. But we do not find in the inscriptions of the Gangas, the titles of the Hoysalas. Though they are mentioned as Mahamandalesvaras in inscriptions it is not clear as to who was their suzerain. It seems that those rulers taking advantage of the chaotic conditions that prevailed as a result of the conquest of Talakad by Vishnuvardhana tried to become independent. Though it is said that Vishnuvardhana ousted the Cholas completely from this region, we find a number of inscriptions of Vikrama Chola ranging in the date from 1120 to 1130 A.D. which indicates that the Chola king still had recognition in this region. It is only from 1150 A.D. onwards Hoysala inscriptions begin to appear indicating the Hoysala interest in commanding control over this strategic region.

What the Cholas did during this period is not known to us, as there is a gap in inscriptions for ten years. However after 1170, in about 1178 A.D. we find the inscriptions of Chola Kulottunga III, which indicates his authority in this region. But the same inscription in the next statement mentions the name of Hoysala Ballala as ruling this area. Thus the epigraphical evidence clearly indicate that this region was changing hands between the Hoysalas and the Cholas quite often.

1. E.C.X Introduction
2. E.C.X Kolar 100-a, Malur 142, 143 etc.
This was an opportunity for the descendants of the Gangas to appear on the scene. They used all the titles of the early Gangas of Talakad. Their peculiarity is, they neither accepted the suzerainty or supremacy of any dynasties. They ruled independently.

The first ruler in this branch was Vira Ganga. The first inscription we find about him is in Vibuthipura in Kolar taluk which is in Tamil. It praises him as "the Champion of the Goddess of fortune, the husband of the Goddess of victory, who had crossed the river Kaveri of the south, who vanquished the Tannan (Pandya) and who is the lord of Muchukundagiri and who is adorned with elephant banner." He was the scholar of three forms of Tamil. In one of the fragmentary inscriptions the title "Lord of Kachehi" is mentioned.

The same inscription refers to the fact that he crossed the river Kaveri in the South and he won a victory over Pandyan country. Perhaps he might have achieved this when he was in the service of the Chola King. The date of the inscription is 1178 A.D. It is just a year after the date of Kulottunga Chola's inscription, which is in the same area. This indicates that Viraganga obtained this territory from Kulottunga as a reward for his services rendered to him.

One epigraph is dated Tarana Samvastara Sati, which corresponds to January 1225 A.D. The inscription says, "I, Viragangan alias Uttama Chola Gangan, granted in the year

1. E.C.X K1 32
2. Ibid
3. Ibid K1 121
Tamura corresponding to the 46th year of my reign ....... by which the date of his accession is clear that is in 1179 A.D.

Vira\—ganga was closely associated with the Cholas at first. He had another name Seluvan. The other two inscriptions give his name as Uttama Sola Gangan alias Seluva Gangan which is dated 1218 and 1222 A.D. In about 24 four inscriptions, his name occurs as Viraganga alias Uttama Sola Ganga dated in 1216 and 1225 A.D. All the names clearly indicate his close association with the Cholas.

His titles were "Kavalalapuravarampara-mesvaran", "Gangakulabhavan\—", "Kaveri Vallabha", "Nandagirinatha", "Uttama Sola Gangan alias Seluva Gangan alias Viragangan".

Only in three inscriptions, he is described as a Mahamandalesvara or Mandalika. This indicates his subordinate position. But if we study the other inscriptions, they seem to be independent rulers. And also we see that in any of their inscriptions no suzerain is mentioned.

Towards the end of his reign, it seems that he was leaning towards the Hoyasalas. This must be because of their matrimonial alliance between themselves. The two inscriptions stand as authority for the fact that Viraganga was the son-in-law of Hoysala general Poldva Dandanayaka.  

4. Ibid Kl 132  
5. Ibid Kl 124 & Mulabagai 212  
1. E.C.X Kl 120, 121, 129 & 130  
2. Ibid  
From the inscriptions found at the places and the land grants made by him, we can locate his kingdom roughly comprising Kolar and Mulabagal taluks which was then known as Kuvalalanadu and Avassiyanadu in Nigarile Sola Mandalem.

He seems to be a devotee of Siva. He has built a temple for the God Jalakantesvaranayanar in the village ViraGanga Nallur at the foot of Muchakundagiri. It seems that he has named the nallur after his name. He made land grants for the offerings of rice, lamps, and other requirements of the God. It was handed over to Siva Brahma.

He also built another temple for the God Vira Gangesvaram-Udaiya - Nayanar. On the Muchukundagiri near Kuvalanadu in Gangamandala. After building it he granted 10,000 kulis of wet land and 28 kandugani of etta land for the requirements of the God.

Again he constructed a beautiful mantapa for the God Vala Vanda Perumal of Velliyyur alias Sri Vishnuvardhana Chehaturvedi mangalam which was adorned with learned Brahmanas. The Velliyyur is the same as the present Bellur.

Apart from the grants made by the king the king’s daughter Somaladevi also made certain land grants for the offerings of rice and lamps for the God Padumisurana Udaitya nayanar.

1. E.C.X K1 135
2. Ibid K1 120
The last inscription we find about this king is dated January 1225 A.D. So he must have died in the month shortly afterwards.

There is no dated epigraphs about any king of this region upto 1262 A.D. It seems that in the eastern parts of Mulabagal taluk there was a new line of kings who must have risen to power after 1225 A.D. They are named as Jayagonda Chola Ilavanjiras.

But we see that Viraganga had a son named Gangapperumal mentioned in an inscription of 1179 A.D. In four inscriptions Gangapperumal is described as the son of Uttama Sola Ganga alias Viragangan. In one of the inscriptions he is described as the son of Adichola probably indicates that his father was the first ruler of this new royal family.

During the reign of this Gangapperumal, the territory of Mulabagal was under the control of the new family known as Ilavangirayar. So this Gangapperumal must have ruled only Kuvalalanadu. An inscription clearly states that Gangapperumal was ruling only Kuvalalanadu. The same inscription gives the name of his capital as Kutteri.

Gangapperumala's wife was Aranavalli. She is described in that inscription as an abode of good qualities and an ornament among the women.

2. E.C.X Kolar 132
3. E.C.X Kolar 143
He granted certain lands as tax free temple property for the God Damodarappr upurumal of Venniyagattam. He and his wife, Arnavalli built a mantapa for the God Vasa-vanda perumal of Velliyyur alias Sri Vishnuvardhana Chahaturvedi-mangalam which was adorned by learned Brahmanas.

Apart from this, when he was ruling this territory one "Mandalikan" has made certain grants of lands and coins for the offerings of the God Akkappisvaram Udaya Mahadevar of Kutteri.

All the inscriptions of Gangapperumal is undated. We cannot get a clue to the duration of his rule. In the inscriptions of Gangapperumal, we do not come across any details about his family that is about his children.

One inscription dated Rodrisamvatsa Taimasa (Month) gives the details about Vikkirama Ganga. He is stated to be the son of Uttama Sola Gangam with all the usual Ganga and Chola titles like Ganga Kulodbhavan, Kuvalalepura parameswara, kaveri vallabha, lord of Nandagiri etc. According to ephemeris the cyclic year Rodri with Tai monil appears in December - January 1200-1201, 1260-61 and 1320-21. During this period Tamil Ganga were ruling Kolar. We have the clear evidence that Uttama Sola Ganga

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2. E.C.X Kl 242
3. E.C.XIII Kl 150, M.A.K. 1913 P.45, para 89
4. E.C.X Kolar 143, (The first half of the inscription is worn out)
5. Ibid
6. E.C.X Kl.77.
Viraganga was ruling up to 1225 A.D. We know that Gangapperumal was his son though the inscriptions of Gangapperumal are undated, with the help of the paleography it is decided he was ruling after Viraganga. As the inscription of Vikkirama Ganga has mentioned the name of Gangapperumal and the he is described as the son of Uttama sola Ganga. Both Viraganga and Gangapperumal had the title Uttama sola Ganga. The inscription mentions the name of Talaisiyarayar as the minister of Vikkirama Ganga. We come across the same person granting some lands during Ganga perumal's rule. So this Vikkirama Ganga must have been the son of Gangapperumal. He was ruling in about 1260-61 A.D.

The minister of Vikkirama Ganga was Talaisivarayan alias Sanane dasuvan komultan Vikkiramaganga, the minister and his brother named as Gangadharayan together granted to provide for the offerings of rice for the God Someswaran Umaiya nayanar on the hill at Surur in the Kuvalalansdu. One Ponnabhatta was granted some property without tax. This Ponnabhatta Shiva brahmana was the land holder from the time of the king's grandfather probably Viraganga.

After Vikkirama Ganga we find about ten inscriptions which are undated. In six inscriptions we came across the name Vedummarabanan. He was both the Ganga and Chola titles. He is

1. E.C.X KL121
2. E.C.X KL 77
3. E.C.X Bouringpet 54.
also known as Uttama Sola Gangan. In two inscriptions he is stated to be the son of Uttama Sola Gangan. If Uttama Sola Gangan is taken as common name of this family, he may be placed after Vikkirama Gangan. He must be the son of Vikkirama Ganga or a cousin. He had another title known as the Purandara of the city of Kuvalala.

Vettumbaraban has granted lands for the maintenance of the temple. He remitted land tax, the tax on avichehu (?), the tax on houses, the taxes on sugarcane mills and the other taxes in the devadana of the Goddess and Gods of Kuvalalapura. Also remitted all these taxes in the devadana of the God Somesvaraudaiya nayanar or Surur. He granted a devadana in Tenpuli nadu to the temple of Virirundaperumal. He gave certain land grants to provide for the offerings of rice and wages of servants performing various duties, in the temple of Torresvaram - Udaya - nayanar at Porkundan in Kolar and also exempted certain land tax.

Padmanaseyan must have succeeded Vettumbaraban. We get only one inscription of him which gives the details about the land sale of Uyyavanda Pillai. The same inscription also states the grant of 12 Kandugas of wet and 12 Kundugas of dry

1. E.C.X Kolar 69 & 110
2. E.C.X Bouringpet 55 and Mulabagal 218
3. E.C.X Kolar 69
4. E.C.X Kolar 110
5. E.C.X Kolar 76
6. E.C.X Mulabagal 18
7. Ibid Kolar 244
lands to Brahmans made by him.

Gangapperumal was the son of Padumseyan who granted certain lands as tax free temple property for the God Damodara-
Perumal of Vanniyagattam. The inscription which gives this detail is dated as 1273 A.D. This Gangapperumal has granted land in 1283 A.D.

After Gangapperumal we do not come across any person bearing both the Gangas and Chola titles. By the end of the 13th Century, we come across another local family raising to power in Chintamani region. They are known as Brahmadirayar. We come across many having the name Gangapperumal. So Rice and others have considered them as the descendants of the Gangas. But we come across neither Ganga titles nor Chola titles with their names. The language and script of the inscriptions are Tamil and grantha. But we can say that Gangapperumal was the last ruler of the Tamil Gangas. Afterwards Kuvalalananadu was ruled by Brahmadirayas, who were the subordinates of the Hoysalas.

**Genealogy**

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3. Ibid K1 242
4. E.C.V Bangalore 43.
Brahmadirayas.

These Brahmadirayas were chieftains of the Kaivaranadu that is Chintamani region in the second half of the 13th Century. They appear with other Tamilian titles like Tuttaraditta and Rajanarayana. These rulers appear to be the members of some branch of the Ganga family, as many of them had the name Gangapparumal. Nowhere, however, do their traditional titles like Kuvalalapura - Parameswara occur in their inscriptions. It is also likely that the name, Gangapparumal simply means lord of the Ganga territory.

Barring one Sri Narasingapaoyasala Brahmadhisaya who appears only as a 'mudali' in an undated inscription the first ruler to be mentioned is Dushtaraditya. Rajanarayana Brahmadhirayan alias Gangapparumal. He is seen first in an inscriptions from Kaivara in Kaivaranadu. But shortly by the middle of 1268 he was in Kolar taluk. An epigraph of Madivala dated 1262 reveals the family ties between the Brahmadhirajan of Kaivaranadu and the Ilavanjirayan of Avaniyanadu. It is stated that a daughter of a Brahmadhiraya Suvandal was the wife of Siruvasudevar, the king of the Ilavanjirayarayu family. Probably this further provides a clue to the disappearance of the previous Ganga family of Kuvalalanadu from the area.

1. E.C. X Chintamani 46
2. Ibid XVII K1 336
It can be surmised that the Brahmadhirajars of Kaivaranadu and Siruvasudivar of Anuyanadu jointly acted to dethrone the Ganga raja ruer of Kuvalalanadu, as a result of which, after their success Kuvalalanadu was shared between the two victors, the northern part going to the Brahmadhirajars and the southern to the Ilavanjiyars. The indication for this has been shown already in the appearance in the year 1262 of the inscription of Brahmadhirayar Gangapperumal in Kolar taluk and that of Siruvasamdevar in Bouringpet taluk, the whole of which came formerly under Kuvalalanadu. This Gangapperumal's inscriptions are found mostly in Kolar and Chintamani taluks and they run up to the year 1267.

In 1267 one Tammajayan with the titles Chambukulomppavan Godavarivallavan appears in Kolar. This is a solitary inscription of this alien ruler, and it is difficult to say how far he was responsible for eclipsing the power of the Brahmadhirayars.

Eleven years after this, in 1278, inscriptions are seen issued by a member of the Brahmadirayar family. Now the king is Kuttadundeva alias Mamanmkkara Tuttaradiya Rajanarayana Brahmadhiraja Chelvagangar mentioned in an inscription of 1279 A.D. This Chelva or Selvaganga is mentioned in the inscriptions.

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1. E.C.XVII Footnotes 26 & 28
2. E.C.X Chintamani 64, 96 & 97 XVII K1 535 & 340
3. E.C.Kolar 41
1. E.C.X Kolar 49
2. Ibid K1 171 & Chintamani 101.
of these inscriptions from Kalvaram refers to him as the
ruler of Kalvaranadu. So this Salvaganga is to be placed
sometime between 1267 and 1278. Next appears his son,
Karlyagangappertumal for whom the dates 1278 and 1279 are
available. He appears to have lived at least up to 1281.

In October - November 1280, his son, Vasudevan,
bearing the titles of Ayyankakara Tuttaraditta Rajamamaya
Brahmadhiraja makes a grant. In 1281 he makes another grant,
according to the order of Gangappertumal, i.e., his father.
It is not known whether Vasudeva ruled independently or not.
If he did, it must have been between 1281 & 1283.

There is an inscription of Vasudeva, his son, who is
styled Gangappertumal, with the usual titles, Ayyankakara
Tuttaraditta Rajanarayana Brahmadhirajan. Probably he is the
same as Gangappertumal who issued six inscriptions between
August 1283 and June 1286. But due to some unknown reason, in
some inscriptions he uses in his titles "Mamankakara" instead
of "Ayyankakara" "Anakakara" can be generally taken to mean
"supporter or defender" Ayyankakara would be "father's
supporters" and this title could have been used while his
father was still living. Later he might have tried to
emphasise his support to save strong man, who could have been

3. E.C. I Kl 48
4. Ibid Kl 47
5. E.C.X Kl 46, 48, 50, 55, Chintamani 92 & 98.
his uncle or father-in-law (mama) or somebody whom he called so.

This can be substantiated by an inscription. In 1285, Hoysala Ramanatha himself appears to have been present at the place, and he made a grant in that year to God Amaranarayana of Kalvata. The discomfiture experienced by Hoysala Ramanatha elsewhere made him to consolidate his territory in Kolar district, and for this he shifted his capital to Kumadi in his region. The presence of the emperor had to be recognised in some way or form the other by petty kings like the Brahmadirayars and Gangapperumal, might have done this by adding 'mamamankakaran' to his own titles. But it is not known whether he really was nephew or son-in-law to Ramanatha. Gangapperumal's reign might have come to an end around June 1286 A.D.

Anyway by September 1286, Vasudevar, alias Ayyankakara Duashtaraditya Rajanarayana Brahmadhirayar, was on throne. But his reign seems to have been very short. In November 1286, one Gangapperumal, described as the son of Vasimayan, appears as the ruler. It is difficult to say whether Vasimayan was the same as Vasudevan, the previous ruler.

From the reign of this Gangapperumal, the epigraphs

1. E.G.X Chintamani 100
2. Derratt, J.D.M. The Hoysalas, P.140
3. E.G.X Kl 45
4. Ibid Chintamani 99 & 105
begin to mention the name of the Hoysala emperor Ramanatha. They are usually dated in his regnal years. This probably shows that these petty kings lost their independence considerably from the time. Further, all the previous rulers of the Brahmadhirayar family were ruling over Chintamani and a part of Kuvalalamadu. But this Gangapperumal who must have been an obedient feudatory of Ramanatha appears to have been invested with authority over Tekkalanadu also. There are two inscriptions of this chief dated in 1286. Another dated May 1289, is the last record available about him.

There appears to have been some change around 1285 in the policy of Hoysala Ramanatha towards his feudatories. The epigraphs of the succeeding period show sudden changes of Chieftains or the area, and probably the office of the Chieftains, to which position the earlier kingship had been reduced, was made to be held at the will and pleasure of the emperor. They were no more hereditary. However, if the king wished he could appoint any of the members of the earlier royal families to important offices.

Thus we see that one Malaipperumal son of Rajanarayana Brahmadhiraya viraganga, in office, in the Kolar area in October-November 1288 A.D. But in the later part of the same month there is one Gangadhara, son of Somadeva who belonged

5. E.C.X Kl 95 & XVII Malur 151
1. E.C.XVII Malur 151
2. E.C.X Chintamani 117.
to a family alien to the area and who had the titles. "Sri Bhujabala Viranarayana Toyyakirana" the mandalikan Annankakara nalerugauda. And in next year September 1284, it is one Ragavadeva of the same Toyyakkurnattu family, was in office.

The inscription of this Ragavadeva gives a glimpse of the exact fate of the early family of Brahmadhirayar. It is stated in this inscription that he made the grant of a village which was situated in the area and which came under his rule following his victory over Gangapperumal alias Tirucchirambalanelanayar Brahmayar. It is possible that this Gangapperumal was the same as the one previously mentioned. It is seen that in 1288 itself he lost even his home province, the Kaivaranadu. The Toyyakkir mandalika, who copies the titles of Hoysala Ramanatha, might have acted on behalf of Ramanatha his suzerain, against Gangapperumal who might have incurred the displeasure of the emperor.

Genealogy:

(Narasimha Poysala Brahmadhiraya)

Dushitaraditya Rajanarayana Brahmadhiraya alias Gangapperumal.
(1256-1267)

Annankakara Tutataraditya Rajavarayana Brahma Seluvagangan
(C 1267 to 1278)

4. Ibid. Chintamani. 38. 3. c.c. \( \frac{8}{3} \) 1492.
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Namankakara Tuttaraditta Rajanarayana Brahmadiraya

Kariya Gopala or Kariyagangaperumal

(C 1278 - C 1281)

Ayyankakara - Tuttaraditya Rajanarayana BrahmadhiraJa

Vasudeva

(1280 - 1281)

Ayyankakara Dushtaraditya Rajanarayana

BrahmadhiraJa Vasudeva (1286)

Gangapperumal

(1286)