By about the close of the 10th Century when the Cholas during the reign of Rajaraja attacked the Gangavadi, the main Ganga line ceased to exist. The Chola army under the command of Rajendra Chola who was also known as Panchavan Maharaya not only defeated the western Gangas of Talakad but also occupied a large portion of Gangavadi. Talakad became the seat of a Chola governor. Gangavadi which was a unit of 96,000 when remained so for centuries divided itself into pieces. In addition to their occupying nearly a half of this large kingdom towards its south-eastern direction, the Cholas also created two small principalities under them namely the Kongalvas and the Changalvas, who acted as a buffer states. At the same time the portion of Gangavadi that remained outside the control of the Cholas was being governed by the sions of the Gangas from various places like Asandi, Manali, Uddhara, Harige, Haeury etc. These small chieftains of the old Ganga State who probably governed these areas as Governors during the reign of the main line of the Gangas seemed to have independent after the Chola invasion, but they were too feeble to attack the formidable Chola army. However the way in which the Cholas behaved in the conquered areas must have annoyed not only these Ganga chiefs but also others who were ruling outside Gangavadi. The Cholas when they penetrated deep into Karnataka, "Pillaged the whole country, slaughtered women, children and even
Brahmins, taking their girls into wives destroyed the Ganga castes. At the same time the portion of Gangavadi occupied by them was made into provinces under the direct control of the centre and the Governors were appointed from among the Chola generals. Hence the local chiefs and the Ganga subordinates had no place there. Since their very existence was at stake, all the local chiefs seem to have joined together and attacked the Cholas at Kaliyur.

In this confederacy there were Ganga, Nolambas, Santaras, Sabaras, Senavaras and even the sions of the Hashtakuta family. Among these chiefs a Poyasala stands foremost. He seems to have fought valiantly in the battle. Though the result was disastrous and the Cholas under Aprameya became victorious. Hoysala is indirectly praised as a Bhima among the warriors (Gandara Bhima) and a powerful one (Balayutanappa) in the Jayastambha set up by Aprameya himself.

Who this Hoysala was we have no reference. His name is not mentioned here. As we have stray references for the existence of the name Poyasala about fifty years earlier than the Kaliyur battle, in inscriptions which mention a Poyasala Karuka and a Poyasala Setti. This Poyasala cannot be Sala himself as several scholars like S.K. Iyengar, Rice, Coelho and others suggest. Was he Nripakama whose inscriptions are found in between 1022 and 1027 A.D. There is no evidence

1. E.E. XVI, P.78, Mottur inscription of Satyasraya
2. E.C.VI Cm 132, N.A.R. 1931. No.37
to prove this. Dr. B.S. Krishnaswamy Iyengar states that the Ganas were compelled to seek the protection of the Hoysalas in Kallyur battle. But as we have seen above Hoysala was one among the various chieftains who participated in the battle. Hoysala was not heard of till then except for a stray reference. He was just an enterprising hero and was probably related to the Ganas. He seems to have had no territory of his own before this period.

That the Hoysalas were related to the Ganas we have ample evidence. Nripakama is the first historical person who is referred to as a king in inscriptions. But the territory which he ruled is not specified in any of his inscriptions. However in one of his inscriptions he is stated to have had the other name of Rachamalla Pemanadi. This Rachamalla Pemanadi is a specific name of the Ganga rulers. How did Nripakama acquire this title? Hice states that he might have adopted that name owing to inter-marriage with Ganga family. Disagreeing with him S.K. Iyengar suggests that he might have been a Ganga feudatory and bore the overlord's title just as the Kongsalvas about the same region gave themselves the Chola titles of their overlords. Derrett, however, opines that he (Nripakama) might have acquired this title after subduing the Ganas. Of these views Dr. S.K.

1. E.C.VI M& 19
2. Hice, Mysore and Coorg from Inscriptions. P.98
3. S.K. Iyengar, Ancient India, P.230
Dr. S.K. Iyengar’s suggestion cannot be accepted. Because by the time Nripakama appears, the Gangas had completely lost their position and therefore one cannot conceive the idea that a newly appearing chief would consider himself as the subordinate of an extinguished dynasty. Again the views of Dr. Derrett also cannot hold water. As there is no inscriptive evidence for the fight between the Hoysalas and the Gangas, even if it were between the minor branches of the Gangas ruling from Asandi or other seats, the question of acquiring the title after subduing the Gangas does not arise. Hence the suggestion put forth by Rice seems to be nearer to the truth. However, one more suggestion may be put forth. As we shall see further on, the Chalukya king S sesvara I married Ganga princess Bijjaladevi whose son Vikramaditya and this Vikramaditya when he was governing Banavasi 1200 C.E. as a prince bore all the titles of the Gangas like Nahamya Ganga, Vikrama Ganga, Kolala puravarevara, Nandagirinatha, Madagajalanchana etc. Similarly is it not possible to say that Nripakama was a son of a Ganga prince and thereby got the name of Raohamalla permanadi. And if we can go further we may suggest that the Ganga prince named Raohamalla who was in 985 A.D. might have been the grandfather of Nripakama to whom he might have lent his name.

This is further strengthened by the fact that the name of Nripakama itself is borrowed from the Gangas. Sripurusha’s father Shivamara I had the other name of Navakama who in Ng 85 is addressed as Nripakama. Again the Ganga minister

1. L.C.VII SK 85.
Chavundaraya in his work Trisastri laksana purana while describing his own prowess states that he killed Raja Bhava Sivara Kumaanka etc in Nripakamanakote. This makes it clear that there was a Nripakama among the Gangas before this Hoysala Nripakama and a fort had also been built in his name. Again this Nripakama seems to have also had the name of Mara. An epitaph of Vajrapanipandita Munindra found at Angadi in Mudegere Taluk which is ascribed to 1040 A.D. by Hick, gives a clue to this. Though the name of the King had been mentioned in the record it is unfortunately damaged and lost. However in a shloka stanza which eulogises Vajrapani Pandita deva we come across the name of the King Maranripati to whom he was Guru. This Maranripati is stated to have been a Rajamalla Bhupalaka and a Manunitimarga since the inscription is found in Boscour the person who was ruling from that place at that time was no other than Nripakama as we have seen before he has the title Rajamalla Pernanadi here also this Maranripati has the other name of Rajamalla Bhupalaka. Now that Mara being the synonym of Kama, Maranripati mentioned here can well be identified with Nripakama. The Ganga King Nripakama had the other name of Sivamara. The fact that in Vajrapanipandita deva’s inscription this Maranripati is also addressed as Nitimarga is noteworthy.

1. E.C. VI Mg 18
2. K.C. VI Mg 18.
The identity of the Hoysala names with those of the Gangas does not stop with Kripakasa. Kripakasa's son Vinayaditya is also known as Vinita Poyasa which reminds of Avinita and Durvinita the famous Ganga rulers and also Nirvinita of Sririgunda inscription. Vinayaditya had the title Vikramaganga. Though the title may have been adopted by Vinayaditya as a subordinate of Vikramaditya who bore the title of Vikramaganga, it is also possible that the title of Vikramaganga might have been taken by him from the Ganga Manne plates of the Ganga king Rachamalla I dated in 628 A.D. mentions a Vikramaganga son of Durvinita. Again one of the titles of Vinayaditya namely Hakkasa Poyasa mentioned in an inscription of 1063 at Boseur reminds us of a Ganga prince Hakkasa Ganga. Still another inscription of 1060 A.D. states about Vinayaditya that he had the title of Ganganvaya. This brings Vinayaditya much closer to the Ganga line. Though Vinayaditya became a Chalukya subordinate under Vikramaditya VI and bore certain titles of the Chalukyas, many of his titles as we have seen above, express his affinity with the old Ganga line. His queen Keleyabbharasi also seems to have come from Ganga stalk. It is said in an inscription that he brought up Mariyane Dandanayaka who belonged to the Ganga line as her own brother.

1. E.C.VI 45, though the name of Vinayaditya reminds us the Chalukya rulers to whom he had become a subordinate. We have a Vinayaditya among the Gangas. E.C.VI R.I 24 (Rev)
2. E.C.VI Mg 16
Vinayaditya's son was Ereganga whose name is also commonly found among the Gangas. Ereganga was also called Kreganga in inscriptions. Bl 58 and 71 of 1117 A.D. mention his name only as Ereganga. Rice suggests that he (Ereganga) took the name of Vira Ganga perhaps after assuming the protection of the Ganga prince. But it is more probable that he assumed that title as a prince closely related to the Gangas. One of the daughters had been married to a Ganga prince of the Sandali branch by name Hemadhi Raya.

Ereganga's son was Vishnuvardhana who bore the first name of Bittiga. This Bittiga is again a name borne by the Gangas. Bittiga II is called as Bittiga in an inscription of 1077 A.D. It is significant even that Vinayaditya also had the names of Bittiga and Vishnu. Vishnuvardhana had the titles of Vira Ganga, Bhujabala Ganga, Vikrama Ganga, Harniya Ganga which are all Ganga titles. All these factors clearly denote that the early Hoysalas had clear affiliations to the Ganga family. Most probably the Hoysala line from Kripakama onwards came down from a Ganga princess.

We hear of the Hoysalas as already noted from about 950 A.D. We can now understand why the Hoysala fought so valiantly against the Chola army at Kaliyur. He must have taken the cause of the Gangas as a Kinsman. Whether these

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1. Rice, Mysore inscriptions P.307, IA, VII P.172
2. E.C.VII, Pl. 64
3. E.C.VII, Pl. 35
4. E.C.VII, Pl. 35
Hoysalas were ruling any territory, we have no idea. But the first known historical figure among the hoysalas Nripakama is stated to have been ruling the Kingdom of earth. But the specific kingdom has not been mentioned in any of his inscriptions.

Since the Ganges encouraged Jainism during their last days many Jaina centres had cropped up in Gangesvadi. Several Jaina basadis had been built throughout the length and breadth of Gangesvadi. But when the Cholas who were ordant shaivas occupied the major portion of the Gangesvadi with the Ganga capital of Talakad, Jainism had to find regular refuge elsewhere. We hear that several of the Jaina monks from Gangesvadi migrated to the other parts of Gangesvadi. Among them Vajrapani pandita who is mentioned as the muni of Gangesvadi and also Santidevaru who was from Mullur and others came and settled at soseur. As this place rose into importance it necessitated the services of a chief for its protection. Nripakama seems to have accepted this position as he was closely related to the Ganges. And he seems to have took the cause of Ganges line and must have continued his fight against the Cholas and their allies Kongalvas and the Changalvas. But so far as the evidences go he was not successful in his attempts. The Kongalva defeated him at Rajendarapura and Hanne.

1. H.C.VI Kg 19
2. H.C.V Kg 76, FJ 43.
By the time we hear of Vinayaditya son of Kripakama he had already become a subordinate of the Chalukyas and had the titles Samadhiyata Panchamahasabha, Mahamanadeeswara, Dwaravathi Pura- vareeshwara, Yadavakalam Baredyamuni, Samyaktachudamani, Malaparolga nada etc. He has raised to this position probably owing to the matrimonial alliances. We see a Hoysala Mahadevi as the queen of Somesvara I and was ruling from Kalyana. She was greatly revered in an inscription at Honnali. It is but natural that her brother Vinayaditya who was also an able and enterprising warrior received great encouragement and was confirmed those titles with a territory sufficiently large. We hear that Vinayaditya for the first time was ruling Gangavadi. An inscription states that he was an ornament of the damsel the Ganga kingdom during the reign of Vikramaganga Kripalna that is Vikramaditya VI.

Thus it is clear that these Hoysalas have established their claim for the Ganga kingdom and Chalukya Vikramaditya who was ruling Gangavadi as a prince naturally confirmed that province on Vinaya- ditya. In several inscriptions of Vinayaditya and Kreyanga they claim to be the rulers of Gangavadi 96.00. But we know that they could not regain the entire Gangavadi but had to contend themselves with the areas which were outside.
the Chola occupied portions. However the intention of regaining the entire Gangavadi was not there and they were waiting for an opportunity. M. Krishnaswari observes, "as the feudatories of the Chalukyas and perhaps also as the distant claimant to the western Ganga blood, the Hoyasala could not but have looked with envy upon the occupation of Gangavadi by the Chola intruders. At the same time a number of persons belonging to the Ganga family took services under them. Mara, grandfather of Gangaraj and his son Eniganka are stated to have been brought up by Briyakarna. Mariyane, we have already seen was brought up by Keloyabharadri as her own brother. Gangaraj Punia, Mariyane II, Chuttaraja and Chavana, Sharata Bandesha and others were under the service of Vishnuvardhana. And their solo aim was to release Gangavadi from the Chola bondage. Among these Gangaraj took the lead and attacked Talakad in 1116 A.D.

The battle of Talakad occupies a significant place in the history of Gangavadi. Inscriptions of 1117 and 1118 A.D. give the details of Vishnuvardhana's conquest of Talakad. An inscription of 1116 A.D. gives the title Talakadugonda. 3

1. C.V.L.C. Vol.11 1111, P.114
2. Whose father was also a Mara and grandfather Shivaraja who is said to have belonged to the famous Ganga family. Rama- patna inscription, Kottakal
When was the battle of Talakad fought? It is still an open question. It is generally accepted that this battle was fought in 1116 A.D. But there is another view that it must have taken place in the year 1116 A.D. The main reason to this view is that two grants of the 1115 A.D. state that Vishnuvardhana had the titles of Talakadu Gonda, Bhujabal Ganga, and Hysala deva. Of these, El 67 which is a Tamil record does not give any date and 1115 A.D. is the date suggested by Rice which has to be viewed carefully unless other evidences are forthcoming. This date cannot be accepted.

As regards El 11, which is also in Tamil, does not give any Saka or the cyclic year, but is dated in the 12th regnal year of the King. Rice puts it as 1116 A.D. But we know that Ballala I was ruling in the year 1104 A.D. and the earliest possible date on which Vishnuvardhana came to the throne can only be 1104 A.D. If so, the date of El 11 cannot go earlier than 1116 A.D. It is also said that the title Virasanga which is found for the first time in these inscriptions was obtained by Vishnuvardhana only after defeating the Cholas and establishing his authority over Gangavadi. But as we have already seen above Vishnuvardhana's father Eryangga had already that title Virasanga. Hence, the assumption that Vishnuvardhana got this title only after defeating the Cholas is not tenable. Again the inscriptions that which

2. E.C.IX El 67, El 11
3. E.C.V Hn 161
4. E.C. V. Cit, 1965, P.29
highly exole the great victory won by Gangaraja in Talakad against the Cholas are all dated only in 1117 A.D. and onwards. All such evidences lay a greater stress on the battle being fought in 1116 A.D. and not earlier. Until a more weighty evidence to the contrary is obtained we will have to take the battle to have been fought in 1116 A.D.

This battle of Talakad was not only a turning point in the destiny of the Nava Hoysalas but also a battle which once again brought the entire Gangavadi into one unit. A graphic description of how this battle was valiantly fought by the Hoysala army headed by Gangaraja is found in many inscriptions. The Chola Governor at Talakad was Adiyama or Idiyama. He was summoned to surrender by Gangaraja but Adiyama refused to give up the country and defiantly said "fight and take it (if you can)". Hence the battle was inevitable. The two armies fought valiantly. But Gangaraja gained a great victory. Idiyama was defeated. A chief Daman ran away. Gangaraja followed it up and put to flight Narasimha Varma and several other Chola governors and released the entire Gangavadi from the clutches of the Cholas. A statement made in this connection is significant: Gangaraja is stated to have driven Tigulas out of Gangavadi and caused Vishnuvardhana to stand erect. This clearly indicates the justification of the claim put forth by the Hoysalas for Gangavadi. Vishnuvardhana

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1. E.C.II 82 (Rev)

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f. E.C.III Ml 31, IV mg 18, II No.82 (Rev) etc.
is also stated to have become the first, to the Gangakingsdom by capturing Talakad. The fact that the victory over the Cholas at Talakad made the Hoysalas most powerful and that they regarded it as a key to their further and quick success over other kingdoms is expressed in many ways. Vishnuvardhana assumed the title of Talakadugonda. He issued for the first time the gold coins bearing this legend. As a mark of this victory he constructed the Ranchanarayana temples like the Kirtinarayana, Vijayanarayana, Viranarayana and others. Ganga Raja on the other hand renovated all the basadis that were in Gangavadi which had been in ruins due to negligence during the occupation of the Cholas. Gangavadi 36000 became one of the provinces in the Hoysala kingdom along with the holamoddavadi 6000, Banavas 12000, Halesige, Belvada etc., and shared the fortunes with the prosperity of the Hoysalas. The Chola Gangas in the Kolar region, Ambidi Gangas, in the Kadur and Varikere Taluka, Handbook Gangas in Chikmagal, all continued to rule their regions as feudatories of the Hoysalas. Changaivas and the kongalvas tried to oppose the Hoysalas for a while, but finally were subjugated during the reign of narsimha-17.

Several monuments built during the Chola occupation were owned by the Hoysala rulers and their generals. Many more temples and basadis were newly erected throughout the

L. L.C.V. H. S. 

N. K. S. I
length and breadth of the Sangavadi both in Hoysala a Dravidian styles during this period. After the battle of Tāḷadu the history of Sangavadi becomes the history of the Hoysalas.