A small family known as Manalera figures in a few inscriptions mostly from Dharwad district and belonging to 9th-12th century A.D. The members of this family figure first as petty officers. They rose in due course to the position of mahāmanḍalāśvaradeśa or semi-independent chiefs. In a limited way they played a decisive role in the political and cultural activities of a small area of Purigere-300.

Name of the family

The name of the Manalera family figures in inscriptions as Manaleraśvaya and also Sagar-śvaya. Sagar-śvaya can indeed be explained very easily. Sagara, to whose lineage these members claim to belong, was indeed the mythical ancestor, Sagara, the father of Bhagiratha. It was customary in this period for the rulers, big and small, to associate themselves with divine or mythological personalities and there is no wonder if the members of this family claim their descent from this mythological Sagara. But the word Manalera is rather intriguing though Manalera is the form commonly appearing in inscriptions. Sometimes we find the variants like Manale and Manala. Normally, this term is associated
with the family as Maṇalera-enveya, but once Maṇalera figures as a person's name\(^1\). In some inscriptions the chiefs of this family are called Maṇalera-śādiya and Sagaremārtanda. The former title indicates that Maṇalera was the name of the family. In one case they are known as Maṇalera Mārtanda\(^2\). Dr. Gei\(^7\) has suggested, obviously taking into consideration the personal name as figuring in the Ātekur inscription, that the family got its name through a personal name like Maṇala or Maṇale. But it may be suggested that Maṇale could be the name of a place as well, being the original home of these chiefs, though it is not possible to identify this place within the region concerned.

**Genealogy and Chronology**

The earliest known member of this family was Maṇalera Gādiga, obviously meaning Gādiga of the Maṇalera family. He figures in a record from Shiggaon in Dharawad district\(^4\). This inscription is not dated, but it is stated to belong to the reign of Rāṣṭrakūṭa Amōghavarsa. The record also mentions a chief Kuppeyarasa as the governor of the division of Purigero 300. Sri L.N. Rao who noticed this inscription in connection with his discussion on the Maṇalera family, assigns it to the 10th century A.D. He identifies Amōghavarsa with Rāṣṭrakūṭa Amōghavarsa IV, Kakka\(^5\). But Dr. C.S. Gei who has edited this inscription has rightly identified this
Amoghavarsha with Amoghavarsha I, Hripatunga on the basis of paleography and also on the ground that Kuppeyarasa figures as the governor of the same division of Purigero, in other inscriptions of Amoghavarsha I, such as those from Mantrcvade and Soratur. Thus Manalera Gadiga was in some high position in the early part of the 9th century A.D. when Amoghavarsha I was ruling (814-878 A.D.). He is referred to as Nālāmūnda of Purigera-300 of which Kuppeyarasa was the governor.

The next Manalera chief known to us was Manalera. He was in service under Krishna III of the Kāśṭrakūṭa family. He figures in an inscription from Atakur dated 949 A.D. This Manalera was an officer under the Ganga chief Būtuga who was a feudatory of the ruling king. It is interesting to note that he was described as Valabhi-Purvarājadhīśvara.

Incidentally it is worth noting that this Manalera had taken an active part in the battle of Takkolam which the Kāśṭrakūṭa king had fought against Chōla Rājeditya. Pleased at the valour of the chief exhibited by Manalera on the battle field the Ganga chief asked him to seek any favour, on which he asked for a hound named Kāli. The dog fought vehemently with a wild boar and both the animals lost their lives. A stone was erected in memory of the heroic dog by his loving master Manalera. In addition Manalera also got a small division of Atakur-12 and a village Kadijur in Delvola.
The Hulgūr inscription of Khettiga dated 972 A.D.\(^\text{10}\) also mentions a Maṇalera Māresinghayya. This Māresinghayya seems to be the successor of Maṇalera of the Āṭakūr inscription. Like his predecessor he was also a Mālgavunda of Purigere-300 under Guttiya Ganga, who was a governor of Purigere-300. This Guttiya Ganga, the son of Ganga Daṭuga was also known as Māresinghayya. It is not unlikely that the Maṇalera chief Mārasimha adopted the name of his master as a token of his subordination.

An inscription of 1038 A.D.\(^\text{11}\) belonging to Chālukya Jayasimha II mentions a Mārasingadeva as a predecessor of Maṇalera Jayakēśi who made a grant in 1038 A.D. We have seen that Māresinghayya of the Hulgūr inscription lived in 972 A.D. Now we have 1038 A.D. as the date for Jayakēśi. His predecessor Māresinghayya therefore can be placed as a successor of the Māresinghayya of the Hulgūr inscription and we place him tentatively around 1000 A.D. There is one more point substantiating the assignment of this date. At the instance of Nayibbarasi who was probably his mother, Māresingadēva is said to have gone to Satyaērayadeva i.e., the Chālukya king Iṛivebeḍaṅga Satyaēraya. Thus Māresingadēva was the contemporary and subordinate officer of Iṛivebeḍaṅga Satyaēraya (997-1008 A.D.).\(^\text{12}\)
It is worth noting here that this was the period of transition. The Manalera chiefs upto Marasinga were the subordinates of Kāśhṭrakūṭa rulers. But with Khoṭṭiga the Kāśhtra rule ended and the Chālukya regained supremacy. The Manalera chiefs obviously transferred their allegiance to the new rulers and perhaps there was an enhancement in their position. We notice now that these chiefs bore the title Purīgēra-purevareśhiśvāra i.e., the lord of Purigēra. This title appears to have been acquired with the change over of the overlordship. From the position of Mālāvundā of Purigēra, they rose to the prestigious position of Mahāmandalēśvāra under the Chālukya.

The first Manalera chief to be the subordinate of the Chālukya of Kalyāṇa, thus was Mārasingadeva mentioned above. His successor was Jayakēśi referred to above in the Hulgrū inscription who also held the office of nāl-gāvūnda of Purigēra division under Jayasimha II (1015-1044 A.D.). This Jayakēśi may be named Jayakēśi I since we come across two other Jayakēśis in the following period. An inscription from Prince of Wales Museum, Bombay, dated 1060 A.D. mentions three generations of chiefs of this family. They are Jayakēśi I his son Indrakēśi and the latter's son Jayakēśi II. It is indicated in this record that Indrakēśi was a subordinate of Sōmeśvara I. In view of this, Indrakēśi's father Jayakēśi
can be identified with Jayakesi I mentioned above. Obviously, Indrakesi's son Jayakesi who can be called Jayakesi II was yet a prince during this period. An inscription from Kuyibal mentions Indrakesi as a subordinate of Somavrata I and it is dated 1058 A.D. On the basis of the proximity of dates he can be identified with Indrakesi of the Prince of Wales Museum inscription. Thus he has two dates 1058 A.D. and 1068 A.D. This Indrakesi as known from Kuyibal inscription was governing Puligere-300 as Rāshtrakūta. This term is the Sanskritised form of the term Nālagaṃḍa.

An inscription from Gadag belonging to Vikramaditya VI mentions three generations of chiefs of this family viz., Indrakesi I, his son Mārasimha and the latter's son Indrakesi II. This last Indrakesi was a subordinate of Vikramaditya VI. As has been suggested by N.Lakshminarayan Rao, the first Indrakesi of the record can be identified with Indrakesi I mentioned above. Thus we learn from this record that he had another son named Mārasimha in addition to Jayakesi II of the Prince of Wales Museum inscription. We have no information about Mārasimha except that he is mentioned in the Gadag inscription as the son of Indrakesi I. Perhaps he did not assume any office at all. Thus the successor of Indrakesi I was his another son Jayakesi II. This Jayakesi II appears to have come to power during the time of the next ruling.
king Chalukya Somesvara II. It is mentioned in the Prince of Wales Museum inscription that his father was a subordinate of Somesvara I. He figures in an inscription of Somesvara II dated 1074 A.D. as the Rashtraikutaka of Puligore-300. He is stated to be the son of Indrakesi who was also a Rashtraikutaka of Puligore-300. Obviously, this Indrakesi I was holding the same office during the time of Somesvara I. It is interesting to note that he is described as Purikara-
Furavara-Paramesvara i.e., the Lord of the city of the Purikara which is modern Lakshmeshwar, the findspot of the record of Somesvara II mentioned above. It is further worth noting that this inscription gives the name of his queen, as Chandikabbe. Again, this inscription states that Jayakesi II was the Agraauh i.e., the eldest son of Indrakesi and Chandikabbe. Thus it becomes clear that Jayakesi II was the eldest son of Indrakesi I and Narasimha figuring in the Gadag inscription was his second son. This Narasimha can be designated Narasimha II, one of his predecessors Eryabedanga Narasimha being the first of that name. Further it is interesting to note that Jayakesi is given the title Mehesamanta. This is for the first time that we come across the ascription of his title to a Nañalera chief. This clearly indicates the elevation in the position of the chiefs.

From the Hulgur inscription of 1077 A.D., it is learnt that Jayakesi continued to hold the same office during
the time of Vikramaditya VI also. For him there is yet another date 1082 A.D. in an inscription\textsuperscript{19} from Lakshmēśvar where also he is described as Rāṣṭrakūṭaka or Nāgavunda of Purigera-300. This Jayakesi appears to have been succeeded by Indrakēsi II the son of Jayakesi's brother Mārasimha as noted above. He figures as Mandalika under Chālukya Vikramaditya VI in the Gadag inscription referred to above.

There is some complication here. An inscription from Lakshmēśvar\textsuperscript{20} dated 1138 A.D. mentions two sons of this Jayakesi II and a grandson as well. In view of this it may be asked as to how could Indrakēsi II succeed his brother Jayakesi II while the latter's sons were there to succeed him. This inscription in question does not say anything about them except mentioning their names while it also states that his grandson Jayakesi III was in power at that time. Perhaps it is not wrong to surmise that for some reason or other both these sons of Jayakesi II could not come to power at all and perhaps his grandson Jayakesi III was too young to shoulder the responsibilities. These circumstances might have led Indrakēsi II to come to power immediately after Jayakesi II. This Jayakesi II appears to have come to power sometimes before 1128 A.D. He is mentioned in an inscription from Lakshmēśvar\textsuperscript{21} of this date as a subordinate of Bhūlokamalla Sōmēśvara III. He also figures in an inscription of the same king in 1138 A.D. He had a fairly long rule
to his credit. He also figures in an inscription of Lakshmīśvar dated 1147 A.D. as a subordinate of the next ruling king Jagadekamalla II. Yet another inscription from Lakshmīśvar speaks of a Mahaśañcara Śayakṣidēvarase as a subordinate of Taila III. The inscription is dated 1153 A.D. Here there is no mention of the family of Jayakṣī, but it can be easily surmised that he was none other than Jayakṣī III of the Mahālera family.

Jayakṣī III is the last known chief of the family. Soon after the date of this inscription the Chālukya kingdom underwent political upheaval which resulted in ousting Taila and the usurpation of the Chālukya throne by the Kalachuri chief, Bijjala II. Perhaps in the confused state and the changeover of the ruling power, the Mahālera chiefs lost their hold of the traditional hegemony of Purigere-300. At least we have no epigraphical references to these chiefs in the following period. On the basis of the above discussion, the genealogy of the family may be arrived at as below:
Genealogy of the Manalera chiefs

Manalera Gadiga Circa 9th Cent. A.D.

Manalera

Mārasimha - 972 A.D.

Nārasimha II Circa 1000 A.D.

Jayakesi I - 1038 A.D.

Indrakesi I mā. Chandikabbe
1058 and 1060 A.D.

Jayakesi II
1060, 1074, 1077 & 1082 A.D.

Mārasimha II

Indrakesi II

son Vajradanta mā.
= Madaladevi Kad. family

Jayakesi III,
1128, 1138, 1147 & 1153 A.D.
Governors of Purigere - 300

As seen above the Manalera chiefs were holding the office of nālgāvunda or the headman of the Purigere-300 division. They were holding office under different governors of Purigere division in different periods. Thus for example when Manalera Gāliga was the nālgāvunda, Kuppayarasa was the governor of Purigere-300. A person called Kallam was the Urāvunda or the headman of the town Purigere. The mahāsaman:ta Irvabedanga Marasingadēva and Jayakōsi were serving as nālgāvundas under the administration of the general Vānaranasa, an officer of Jagadekamalla Jayasimha II.

When Jayakōsiḍēva was the meneva of this division, dandaśayaka Kēśimayya was governing this region. He was also holding charge of Belvola-300 Purigere-300, Malasige 12000 and Rēnumgal-500. Indrakēśiyarasa was holding this office, under mahāmendalēśvara Mararasa who is described as the governor of two six hundred divisions. The division of Purigore 300 and Belvola-300 were governed by mahāmendalēśvara Lakshmarasa when the next Manalere chief Jayakēśiyarasa was the Rāṣṭrakūṭaka of Purigere-300. An inscription from Lakshmesāver dated 1082 A.D. mentions Jayakēsi II as a subordinate under Trailōkyamalla Vīra Hojaamba Pallava Permāṇaḍi Jayasimhadēva. He is stated to be governing Belvola-300, Kandūr-1000, Banavāśi-12000 and Purigere-300.
It is noted that the Manalera chiefs gradually rose to the position from that of Malgavunda to that of Hahasamantaa.

**Extent of Purigere-300**

The name Puligeri or Purigere or Hulegeri is a Kannada term, although no definite reason can be attributed for this territory getting this name. Perhaps it appears to have been named after the tank there. The same name appears in Sanskrit inscriptions as Purikaranagara. In some epigraphs of this place there occurs the name Raktapura. The epigraphs belong to the Chalukyas of Badami, though they are engraved in characters earlier of 11th-12th century A.D. This Raktapura was taken to stand for Lakshmesvar, but it is clear that it represents Kisuvolel or modern Pattadakal.

To the north of Purigere was Belvola-300. As these two divisions were adjacent to each other both the divisions have been referred together in epigraphs as Eredavunuru. Many a time these two divisions are referred as two six hundreds and were placed under one governor and constituting an administrative unit. Normally these territories were named after the chief town of the division. As the name indicates, Purigere-300 consisted of three hundred villages some of which might have been grouped in smaller divisions. On the basis of the details available in the inscription...
try to give below the approximate extent of this division
together with the villages and divisions included therein.
Inscriptions indicate that this Purigere division comprised
of Shirhatti, Savanur taluks and some parts of Shiggaon
taluk of Dharwad district and extended up to Varaḍā river,
while the Hāvēri taluka was included in Banavasi province.
Nāngal and Bankāpur situated to the south of Purigere, were
also included in Banavasi province. Mundargi taluk formed
a part of Nāsavaḍi province. Thus this Purigere division
was situated in the centre of Dharwad district. Though the
boundary of this province ran along the northern side of
Shirhatti taluk it included Soratur situated in Gēdeg taluk.
It may be pointed that in the east, this division touched
Bannikoppa, Dēllṭṭi and ran down south and joined the
confluence of Varaḍā and Tungabhadra rivers. Varada river
was the southern boundary of this region because the land
between Varada and Tungabhadra is described in the inscrip-
tions as Banavasi region. There is enough evidence to show
that Hāvēri taluk situated on the southern side of Varada,
formed part of Banavasi province, while Hattimattur and
Savanur areas situated to the north of Varada were included
in Purigere province. Bankāpur and Shiggaon in the west
formed part of Banavasi province. Hence it can be said that
the boundary of Purigere largely ran along the Varaḍā river
and the boundary of Savanur taluk in the east. This extended
upto Bulgūr in Shiggaon taluk and Samsi in Kundgol taluk. As there is definite evidence that Samsi was included in Belvola province it can be stated that it formed southern boundary of Purigere. This line ran in the eastern direction along the boundary of Shirhatti beyond Yalvatti of Kundgol taluk and joined Soratur. Thus Purigere-300 province comprised the taluks of Shirhatti, Sevanur and lower parts of the taluks of Shiggaon, Kundgol and Gadag.

This division of three hundred was divided into smaller division but full details of these are not available. One such division was Kaladī-96. In the inscriptions found at Bulgūr in Shiggaon taluk and Mantravēdi in Savanur taluk this division is referred to indicating thereby that these two places were included in that division. It can be observed here that Kāndgi near Mantravēdi might have been ancient Kaladi, Yelaballi and Halliyakere, were the two other places of this division. Yet another division of this province was Bennedadi-70. An inscription from Lekhamēsvar, while referring to this division, records that the village Karalavēda was included in this division. Besides Sūrali, Hūvina Siggali, Bellakanuru, Yeraguppe, Hattimattūr, Godigeri were included in this Purigere division. The extent of this division is shown on the map.
The Manaleras were comparatively smaller chiefs from the point of view of their position. All through, they were nālaśvundas or the headman of the Purigere division. Only at the fag end of their career they rose to the position of Sāmantas, as such it is difficult to assess their contribution to religions and cultural life of their region. We do get some references in the inscriptions to them making grants to temples or similar institutions.

It is well known that Purigere occupied a prominent place in all the kingdoms, especially from the days of the Chālukyas of Badami to the days of Chālukyas of Kalyāna. It was an important administrative division headed by prominent officers. All religions grew here under the patronage of these governors whose examples were followed by the minor chiefs like the Manaleras. The prominent religions during this period were Jainism and Śaivism. It is known from inscriptions that Purigere was a prominent centre of both these religions and the Manaleras naturally contributed their might in fostering these religions.

For example, an inscription from Kuyibāl tells us that Indrakēśi I along with the Gāvundas and others renewed the temple of Jogēśvāra at Kuyibāl, which appears to have fallen at disuse for quite sometime and made grants of land for the
maintenance of that temple. The grant was entrusted to an ascetic Lokabharana Pandita of S Jayakesi III made similar grants to the Ghatikabha of the famous temple of Somanatha at Purigere. He is also reported to have granted the whole village of Nitturu in favour of the same temple. Further in 1147 A.D. he was responsible for making certain grants. Similarly, in 1153 A.D. he was a party to making a grant of money to the same temple. This grant was entrusted to Jnana Soma Panditadeva.

Their patronage to Jaina religion is represented by Jayakesi II's visit to Sankhatirtha and other Basadis at Purigere. This chief visited the Pervadi Basadi and noticing that the Basadi needed renovation made certain grants for that purpose.
REFERENCES AND NOTES

1. VI, VI, p. 54
2. Ibid., XVI, p. 334
3. Ibid., XXXV, p. 85 ff.
5. ARSIR, 1943-44, No. F. 42
8. Ibid., VI, p. 54
9. E.C., III, Ma. 41
10. E.I., XXXIV, p. 59
12. Dr. G.S. Gai identifies this Māresimha with Māresinghaya of the Bulgar inscription. But as shown above he lived during the days of Chālukya king Irivebōdaṅga Satyasraya.
13. ASR, 1936-37, p. 98; XI, I No. 21
14. SII, XX, No. 38
15. ASR, 1936-37, p. 98; XI, I, No. 21
17. Ibid., XX, No. 47
18. E.I., XVI, p. 330-31
19. SII, XX, No. 55.
20. Ibid., No. 107.
21. Ibid.
22. E.I., XVI, No. 8 ('G') p. 44 ff.
23. SII, XL, No. 122
26. E.I., XVI, p. 332 ff
27. SII, XL, No. 117
28. Ibid., No. 68.
29. Ibid., No. 55.
30. Ibid., No. 38
31. Ibid., No. 107
32. Ibid., No. 117
33. Ibid., No. 122
34. Ibid., No. 47.