

Art and architecture of Temples of Davanagere District

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Abstract:

One of the manners in which the Vijayanagar communicated itself thoughts was through painting - - not likeness style painting but rather wall painting and fresco artistic creations that brightened the insides of structures, like castles and holy sanctuaries. Most of subjects were from Hindu cosmology, including divine beings and goddesses. There were additionally portrayals of individuals moving and instruments, which considered a portion of the social customs rehearsed by individuals who lived in the realm.

Introduction

Attributes of the Vijayanagar way of painting incorporated an inclination towards detail, agile lines, and extra utilization of brilliant shadings. Figures in Vijayanagar artworks were regularly painted with a slight in reverse slant from the abdomen to the feet, while the middle on up to the neck looked ahead and the head was in profile. Figures had elaborate haircuts and wonderful ensembles and were ornamented in gems. Most compositions were on dividers or roofs or found in original copies, and they generally had a level foundation the shade of ochre or maybe red.

Objectives

1. To understand the style of arts of the temples of Davanagere District
2. To know the antiquity of shrines of Davanagere District

Method

Analytical method has been used for the study

Scope

The paper covers Davanagere district and hindu worship tendency

Development of Thought

Very little of Vijayanagar painting has endured the hundreds of years. Sanctuaries dissolve and rot, and original copies, which are of much more delicate material, break down. In any case, there are as yet a couple of sanctuaries, for example, Virabhadra Temple in Lepakshi, that take the stand concerning the gifted painters of the Vijayanagar Empire, and a few

galleries house segments of compositions composed and painted on cotton and different materials.

The sanctuary follows its starting point with the historical backdrop of Shamanur town around 800 years prior introduced by Shri Vyasaraaja master

The sanctuary was revamped in the year 2000. Another Dravidian style sanctuary was raised instead of the old sanctuary with the mind-boggling co-activity of locals and Davangere individuals. The sanctuary was initiated by Dr. Shivamurthy Shivacharya Mahaswamiji of Taralabalu Jagadguru Brihanmath, Sirigere on 11 March 2000. The sanctuary houses Lord Hanuman which is the town divinity of Shamanur. The Sanctum Sanctorum houses the principle icon of Hanuman which is around 6 foot tall and is the focal point of love. The sanctuary additionally serves Davangere individuals for love and is packed particularly on Saturdays.

Duggatti

Davangere, where the Durgambika Temple is found has a rich history. It was important for the Nolambavadi area of the Chalukya times. It changed hands from Chalukyas to Pandyas, Hoysalas and the Vijayanagara rulers. After the fall of the Vijayanagara Empire, Davangere was for quite a while heavily influenced by the Palayagar Nayaks. Then, at that point, the Marathas managed here for quite a while. It was then taken over by Hyder Ali and Tipu Sultan and late by the Mysore Maharajas. During this period, Davangere turned into a significant and prosperous material place.

Durgambika Temple - Religious Significance

It is said that around 200 years prior, a stone was brought from Dugatti Village and introduced in this sanctuary and revered as Durga Devi. In 1932, this place of worship was changed over into the lovely Durgambika Temple. The directing god is Durgambika, referred to differently as Durgamma, Durgambika, and Durgavva.

Kottur

The Shri Guru Kottureshwara Temple, devoted to Saint Kottureshwara, is an eminent sanctuary arranged in the Bellary region in Karnataka. Consistently individuals crowd to this sanctuary to get endowments. This is one of the antiquated sanctuaries in South India and falsehoods 19 km away from Kudligi, an interesting town in Karnataka.

The sanctuary of Shri Guru Kottureshwara has four altars (Muttas) which can be named per the beneath subtleties:

- Darbar Mutta or Doda Mutta - The enormous sanctuary or the lord's get together. In this hallowed place, Lord Kottureshwara tackled the issues of individuals.
- Murkal Mutta - Lord Nandi previously plunged and settled down in this altar or Mutta.
- Gachina Mutta - Lord Kottureshwara pondered in this place of worship and arrived at Lord Shiva.
- Thotal Mutta - The Lord favored his enthusiast in this Mutta, who quickly had a youngster.

In the edges of Kottur there is a sanctuary of Kotturamma or Goddess Parvati. She is neither the associate nor is connected with Lord Kottureshwara. This sanctuary is kept up with by the Karnam family in Kottur.

Shri Guru Kottureshwara Temple - Mythology

The spot Kotturu has been named after the holy person Guru Kottureshwara. In the antiquated occasions when the Veerashaiva and other in reverse religions were under danger, Lord Shiva and Goddess Parvati sent Nandi the bull to Shikapura/Sarasipura (presently known as Kottur) to ensure these individuals. Ruler Nandi chose to come to earth in the pretense of an austere. Individuals alluded to Saint Nandi as Kottureshwara. In Kannada, Kotu means to give and Ishwar alludes to Lord Shiva.

Ruler Nandi previously arrived at earth in the appearance of a messy holy person and gotten comfortable the Markal Mutta in Sarasipura (presently known as Kottur). At first individuals began upsetting the holy person by tossing stones and utilizing harmful words. Nonetheless, every one of the individuals who upset the holy person were dazed by the Lord. Individuals understood their error and knelt before the holy person.

This occurrence made Saint Kottureshwara popular and individuals used to visit him to track down answers for their concerns. One such legend is that a kid lost his bison and stayed with the holy person. The holy person kept his hand on the dead bison's head and the bison sprung up. This occurrence spread like out of control fire and that's just the beginning and more individuals stayed with the holy person.

Quite possibly the most popular celebration is held in the period of February not long before Maha Shivratri. This is the Rathotsava or the Guru Kottureshwara Theru celebration where the Lord is kept inside a cart or Ratha and the ancestral individuals of the area serve him milk.

The Ratha moves at a particular time on that specific day and this time relies upon the time at which a specific Nakshatra or a star matches the Mula (crystal gazing). This Ratha continues on its own a piece which connotes the presence of Lord Kottureshwara. After the Ratha continues all alone, fans begin pulling it and many proposition laurels, coconuts and bananas to the Lord.

Upon the arrival of Rathotsava, aficionados are given prasadam which is as dana. One more celebration known as Karthikotsava is held in December consistently. The sanctuary is enhanced with diyas for a time of about a month and a half, making the entire place of worship splendidly shine.

The sanctuary of Shri Guru Kottureshwara is best available by street. This sanctuary is arranged 253 km from Bangalore and consequently the closest worldwide air terminal is Bangalore air terminal. The Karnataka State Road Transport Corporation (K.S.R.T.C) works customary short-term transport administrations from Bangalore to Kottur so fans can visit this place of worship. The closest railhead is Harihar.

You'll have to take a transport from Harihar to Kottur to arrive at this sanctuary town. Individuals might come from neighboring regions like Davangere (129 km drive), Hagaribommanahalli (28 km drive) and Kudligi (19 km drive).

Shri Guru Kottureshwara Shrine at Kotturu is an antiquated hallowed place situated at the Kudligi taluk, Bellary District promotion is at distance of 280 KM from Bengaluru.

The fundamental fascination of this spot is vehicle celebration (Rathotsava) that happens each year, this is one of extraordinary experience that enthusiasts experience, Once the Mula Nakshatra is begins, the ratha moves a piece all alone and later lovers begin pulling the ratha and deal coconuts and bananas to the Lord Kottureshwara.

One should visit place for individuals who like looks for Lord gift and a portion of the enthusiasts arrive at Kottur by walking(procession) is one more feature of this spot.

Kotturu is additionally popular for a dish called mandakki(puffed rice) and Menasinakai (Chili). There are various assortments of mandakki. Aficionados make it a highlight have this dish when they visit. One of the significant sanctuaries in the district. The sanctuary needs to rath yatra (jaatras) consistently - once in December (Karthika Maasa) and in February - when it is exceptionally packed. In any case, it is an extremely pleasant sanctuary to appeal to Sri Kotturu Guru Basaveshwara.

Shri Guru Kottureshwara Shrine at Kotturu is an antiquated hallowed place situated at the Kudligi taluk, Bellary District, North Karnataka, India, 583134. This sanctuary is 19 km from Kudligi, 28 km from Hagaribommanahalli, around 80 km from Chitradurga, around 80 km from Davanagere; 60 km from Hospet and 280 km from Bangalore. History Origin Kotturu is

named after Saint Kottureshwara, so its set of experiences comes from the historical backdrop of Guru Kottureshwara. Once on the Earth when the retrogressive and the Veerashaiva religion was under danger, Lord Shiva and Parvathi from Heaven (Kailasa) requested Nandi to go to Sarasipura/Shikapura (the prior name of Kottur) and secure the blameless individuals. So Lord Nandi camouflaged in a type of a holy person and arrived at Shikapura. This Saint was subsequently called by individuals as Kottureshwara (Kottu or Kodu in Kannada signifies "Give" and Eshwar signifies "Master Shiva"), the person who gives blessings. Kotturu is additionally popular for a dish called mandakki: Menasinakai. There are various assortments of mandakki. Aficionados make it a highlight have this dish when they visit. Ancient history It is accepted that Darbar Mutta used to be a sanctuary of Lord Veerabhadra. When individuals began visiting Lord Kottureswara to get the favors, they quit loving Lord Veerabhadra. Ruler Veerabhadra whined with regards to this to Lord Kottureshwara. Then, at that point, the Guru requested that he possess somewhere else called Kodathgudda where Lord Veerabhadra Swamy sanctuary is currently. This is a similarly popular sanctuary around here

The Harihareshwara Temple at Harihar in Karnataka state, India, was underlying c. 1223-1224 CE by Polalva, an authority and priest of the Hoysala Empire King Vira Narasimha II. In 1268 CE, Soma, a commandant of King Narasimha III of a similar line made some additions.[1 The sanctuary houses the divinity Harihara, a combination of the Hindu Gods Mohini and Shiva. The picture of the god is a combination of the right upward 50% of Shiva and left vertical portion of Female Vishnu.[2 The picture holds in its right hand, the traits of Shiva and in the left hand, those of Vishnu. Harihareshwara sanctuary which is situated in Harihar taluk alright Davangere Dist

this sanctuary is a blend of Both Hari(Vishnu) n Hara(Shiva)..it's single stone builtd god it's look exceptionally shrewd n beautiful..behind this sanctuary tungabhadra stream is streaming.. in Harihar Grasim industry additionally located..harihar is only 12kms from Davangere Dist and 68kms from shivamogga dist

The sanctuary of harihareshwara sanctuary is situated on the right bank of the stream Tungabhadra. It is a huge design in Hoysala style of engineering worked in 1224 promotion by POLALVA, a general of the Hoysala lord NARASIMHA II. The sanctuary on the arrangement has an indented garbhagriha, an antarala, a navaranga maha mandapa followed by an extensive multi-pillared sabhamandapa with an entry in the North-South and West, all in East-west direction. The navaranga has a patio in the south and north

The sanctuary is committed to Lord Harihar, which is part of Lord Vishnu and Lord Shiva. The sanctuary is situated in local location, which isn't very vacationer well disposed. The sanctuary didn't give off an impression of being visited by numerous sightseers, notwithstanding, it is a rehearsing sanctuary and was packed with pioneers. The sanctuary

must been extremely wonderful, when it was developed in twelfth or thirteenth Century, yet has gone through alterations and fixes from that point forward which is apparent in the current design. There doesn't appear to be a lot of exploration and reclamation work done on the sanctuary by ASI.

As indicated by a Hindu legend, an evil spirit named Guha (or Guhasura) once lived in these parts and a significant encompassing district, from Uchchangi Durga in the east, Govinahalu in the south, Mudanur in the west and Airani in the north was influenced quite a bit by. Guha effectively conciliated Hindu god Brahma with his compensation and acquired a shelter, by prudence of which, it would be unthinkable for either Hari (Mohini) or Hara (Shiva) to independently kill him. Guha then, at that point, turned into a customary abuser of divine beings and people the same. To defeat Brahma's shelter and wipe out Guha, Female Vishnu and Shiva together appeared as Harihara (a combination), came sensible and killed the devil. The drop of the manifestation on earth is supposed to be at adjacent Kudalur, at the conversion of the streams Tungabhadra and Haridra.

Luxurious lintel and door frame alleviation at access to inward mantapa in the Harihareshwara sanctuary at Harihar

Machine turned points of support the sound roof of the shut corridor prompting the sanctum

The sanctuary is developed in an amazed square mantapa (corridor) plan, average of Hoysala developments. Hence, the external mass of the mantapa shows numerous projections and recesses. The mass of the mantapa is a railing divider laying on which are half support points that help the external closures of the rooftop (cornice). The roof of the open mantapa is embellished with creative enrichment, for example, lotuses. The roof is upheld by machine turned full support points. The material utilized for the sanctuary is soapstone (likewise called potstone). The first pinnacle over the hallowed place (Vimana) is missing and has been supplanted in current occasions with one of block and mortar Preserved inside the sanctuary premises are a few old-Kannada engravings and legend stones. CONCLUSION

Vijayanagara rulers advanced the Hindu religion by building a few strict structures and supporting excessive strict celebrations at the capital. The most popular and fruitful sovereign, Krishnadevaraya was an extraordinary supporter of engineering and writing, and a refined artist himself. During his rule, the realm arrived at the zenith of its popularity, greatness, and size.

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