



International Journal of **Kannada** Research

www.kannadajournal.com

ISSN: 2454-5813

IJKR 2018; 4(1): 90-91

© 2018 IJKR

www.kannadajournal.com

Received: 20-11-2017

Accepted: 21-12-2017

Basavaraj Jamadar

Research Scholar, Department of
Ancient Indian History and
Epigraphy Science, Karnataka
University, Dharwad,
Karnataka, India

Temples of medieval period of sindagi region

Basavaraj Jamadar

Temples play an important role in the life of humans. Basically, a temple is a place wherein prayers and worshipping are performed in groups. Temples hold an unique place in any caste or creed. The construction of temples on a large scale from tombs of Stone Age has taken place as a token of human birth and deaths. The lightening, thunder, fear, death, pain, fire, rain, air and phobia of other natural feelings might have given birth to the concept of god and worshipping. These control human life and thereby responsible for peace.

The Shatavahanas, Kadambas, Chalukyas of Badami and Kalyan, Kalacchuris, Yadavas, Sevunas, Bahamanis and Adilshahis have ruled Sindagi region. A brief information of the temples of during the reign of these dynasties is given in this article

I opted this article, to know the reason why the region of these Sindhagi people show disinterest to carry the old tradition and charm of the medieval age temples. Is it because of lack of political interest or because of economic reason.

The cultural heritage was poorly developed and lagged behind owing to continuous political instabilities of this region. The temples instead of being more decorative are simple with an altar at a height and a hall in the front. In addition compound wall around with cement, bricks and stones instead of a single stone construction.

Tombs, Pillars, walls shows that. These are the mixture of Hindu-Muslim style of temples. This was happened because of change in political & sociological changes in the medieval age and it shows that they lived in a simple way.

1. Hanuman Temple: Devar Hipparagi

The temple is built at the entrance of the village facing towards West. This temple is belonging to 16th century and is completely newly built. Some of the salient features have been propounded in this paper on the basis of visit to the temple. The temple is having adytum and a hall built using cement, bricks and stones in an Indo-Islamic style. It has 2 feet Hanuman idol. Hall is spacious without columns. The ceiling is dome shaped with an arch in the front. The sculptures of Lion along with Sanskrit scriptures are inscribed on the outer wall.

2. Hanuman Temple: Chattaraki

This temple of lord Hanuman belongs to 16th century and is built on the North of the village facing Southern side in an Indo-Islamic style using cement, bricks and stones. The adytum has a hall built on a heightened podium. The temple has an idol of lord Hanuman which is 3 feet in height. The main idol is placed outside. Sculptures of flowers and the vine are found on the doors. The hall has four columns with 10 arches. The temples of lord Hanuman were much in existence in medieval days and were built village wise in the modern days. Accordingly, every village at its entrance has West or South facing temple of lord Hanuman. Therefore, the researcher has chosen and discussed about the temples that are convenient for his study.

Temples of Lord Shiva

3. Mallayya Temple: Devar Hipparagi

The temple is built on the North-Eastern side of the village i.e., towards the state highway facing North. Based on its structure and design it can be said that the temple belongs to 16th century. It is a complex temple and has emerged as a big one as a result of time to time up gradation. It would not be wrong to term this temple as the one with Indo-Islamic style. It has a half stage/pandal with arch and without door.

Correspondence

Basavaraj Jamadar

Research Scholar, Department of
Ancient Indian History and
Epigraphy Science, Karnataka
University, Dharwad,
Karnataka, India

It is a building with Islamic architecture design of the period of Adilshahi sultans and pandal without any columns. In front of it a column less pandal with three doors is present. It is a subsequent upgradation. Adytum has throne. The ceiling of the pandal is dome shaped.

The outer surface of the adytum and pandal is angular with octagonal angle. It is called as 'Star model'. This model was first existed in the period of Rashtrakutas and gained popularity during the period of Chalukyas of Kalyan. Emperors of Vijaynagar dynasty brought Islamic style in some parts of their empire. In spite of this fact, monuments of Adil Shahis are in Octagonal form. Protective shrines and tower or turrets are widely used in the monuments of Vijaypur.

The half columns are decorated and tabulations are made in the angles. The 5 feet heighted petals of the flower on the brush wall are very attractive. Each corner of the brush has towers. The peak of adytum is in twelve angle model and has extended six times at the bottom. Each angle has tables. In the table man-woman, nooky architecture, music, worship, architectures of Shiva, Vishnu, animals, birds, laughter etc of cement architecture have been made. Staircase peak is present in front of congregation hall. Temples are of complex model which have in their inner columnar walls pandals and rooms. A big arched door is present on the Northern side and is adorned with 15 feet high '*deep sthamba*'. Another '*deep sthamba*' is visible through South-East part of this temple. This architectural marvel resembles the Adil Shahi's monuments. In the model of eight angle, each of which have 8 arched blocks with three based protruding bottom. It contains integrated carvings of flower, valley, music, dance, animals, birds, gods. On another part lightening pillar is their.

It is an architectural mixture of Adil Shahi and Vijay Nagar monuments built using stones and cement. These architecture reveal the dress up, policies and beliefs of the then people.

4. Heggan Paradani Temple: Devar Hipparagi

It is among one of the Indo-Islamic temples that can be seen in the Hipparagi region. It is built on the Eastern side of the Mallayya's temple within a short distance. Bust, stones and mortar are used for its construction. It belongs to the same age as that of Mallayya's temple (i.e., 16-17th century).

Locally it is known as Heggan Paradani. Even though it has adytum and pandal, the pandal has fallen off and has only adytum. The outer portion is built in 18 angle model. A stone is placed on the pedestal of the adytum and it is worshipped. In spite the door has three branches only two of them has sculptures of gatekeepers. Flowers and couples have been carved on its threshold. Though on the forehead or brow the architecture of Ganesh is present, two stones of the rod and decoration of teas can be seen.

It is also in 18 angles. Even its wall has also protruded to the top in 18 angular model. Columns are carved in half within the angles. Its upper surface has flower bud to its roof. On the out thrust 18 angled and with 6 based peak point is present, which is 20 feet in height. The last part of the peak has a big feathered spherical dome with a shrine on its top. The pandal in front of the adytum has fallen off and its base can be seen.

5. Ravutaraya Temple: Devar Hipparagi

The temple has been built towards the Eastern side of the village in Kumbar Oni. Bust, mortar and stones are used for the said construction. This temple is built in Indo-Islamic style and belongs to 16-17th century. It is a pandal type of a

temple made up of arches. A pandal adjoining the backside wall has been made as adytum wherein a wooden idol of Ravutaraya has been repatriated. At the top of the adytum a peak has been constructed. Arched entry for entering each of the rooms is a unique feature of this temple.

The outer wall of the temple is straight. The peak of the adytum is unique and built with architectural features of Vijay Nagar and couch model of Dravida statics. The grand pandal has three entrances and out of them two have been closed. The peak is being built with cement recently and because of this reason the old features are being extinguished. The fair of this temple takes place during the chatty new moon (chatty amavasye) and sunny full moon (shigi hunnime) every year.

6. Karidevar Temple: Devar Hipparagi'

The temple belongs to 17th century and is built facing East on the South-Eastern part of the village using stone, mortar and bust. This temple also has Indo-Islamic features. The inner walls have arches. The ceiling of the pandal is dome shaped. The door is without any decoration. The congregation hall has an arched entrance. The pandal is without any columns and the arches are built on the inner walls. The ceiling with little domes of lotus together form the big dome. The outer walls do not have any decoration. The front arched door on it has small protruding board. The temple is surrounded with a compound wall and has the thrones of disciples. The Eastern portion of the compound wall is newly built with red sand stones. The '*deep sthamba*' is built in 1990 and the worshipping of the temple is done by the people of shepherd society.

7. Lingayya's Temple: Kalakeri

This temple is built towards the East in the field of Desai with a single adytum and is locally known as Lingayyana gudi. It belongs to 16-17th century and is built using bust, mortar, stones and bricks in Indo-Islamic style. It is in dilapidated condition and is in the collapsing stage. The idol is shifted. The peak is built in a stair case model using mortar and bricks. Presently the outer wall has collapsed and the peak stands on the inner wall.

These temples have been built during midst of 16th and 17th centuries. Some of which have been built using the remnants of 12th century. They are built using mortar, bust and stones. They have adytum and hall with navarang pandal. Some of the temples have compound walls around them.