

Temple Architecture of Hireguntanoor: An Exploration of Chalukya, Hoysala and Vijayanagara Influences

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Abstract:

In Hireguntanoor village, Chitradurga district, Karnataka, the current study examines the development of temple architecture and sculpture traditions across time. It describes how temple design changed during important eras like the Chalukya, Hoysala, and Vijayanagara, highlighting how temples became centers of art and culture. The architectural styles of these eras are given considerable attention, especially as they relate to temples like Dyamalambika, Anjaneya, Matangi, Nandeeshwara, Eshwara, and Durgambika. Through its surviving structures and inscriptions, Hireguntanoor plays a crucial role in comprehending Karnataka's temple architecture and religious sculptural history. The research demonstrates the blending of conventional architectural aspects with local religious activities.

Keywords: Hireguntanoor; Temple Architecture; Temple Sculpture; Karnataka Heritage; Chalukya Architecture.

Introduction :

Before the study of Hireguntanoor environment's regarding the origin of God temples if we want know-right from veda period in the nature being worshipping wonders finally worshipping and its protection started to build temples. The man for his life leading purpose with the nature was to be held a continuous struggle with the nature wonders were being rain wonder lighting a fire in the forest etc., created in him a fear. Later in nature there must mighty power and it being a wonder, after knowing this that strength he believed to be god. Similarly the man to that strength giving an idol shape started to worship in India an imagination of idol worship and its ancientness from Harappa culture only is identified.

Growth and development of Temple's

In the Indian religious tradition temples formations is available after the concerning to these relations. Buddhist monument and buddhist temples are witnesses to beginning's religious building sculpture.

Buddhist monument is a religious building of Buddha religion this being a huge sculpture culture's lomb imagination's continuing phase is to identifying is to be noted. In South India this circular shaped form's tomb mounds surrounding to these constructed from stones circle can be seen. Before Second Century Heliodaras established an eagle pillar's (garuda stamba) refered to vasudeva temple is concerning an ancient information.

In Karnataka as the begining of christa century constructed temples are not remaining even 150 B.C's kadamba's original inscription temples formations are being certified.

Karnataka's very ancient is being 450 B.C's Talagunda's temple is losing its origin form is being it is remaining a document being a temple. This is temple's formation's regarding is not giving information. Therefore to identify temples birth evolution the formations at Pattadakal, Badami, Mahakuta and Aihole may be verified.

With the minimum necessity standing several formation in the premises of Mahakuteshwar temple, at Badami's Bhootanatha temple's groups also in surroundings of Aihole are found out somewhere only canopy later attaching to inner apartment two or four pillars having face canopy or with inner apartment canopy having rooms at other side at centre canopy is being at both sides inner apartments face canopy this type of formations can be seen. Because of that in the development of temples this can be noted necessarily. Scholar Persibrown based on the architecture Ladakhan temple is identified as very ancient formation K.V Sundar Raj explained that Aihole's all mighty shiva's temple's (Jyotirling) four pillars formation's is base of temple. With this Mahakuta's on lotus pond is base canopy he identified. Temple's around filled soil's layer from survey different from this point has coming to light, Dr.S.R. Rao this study type's Gouda's temple is identified as an ancient one. Still concerning to temple's architecture after the starting of worship to its protection architecture was given. For the constructed protection buildings construction may be called are architecture. Built on land architecture's classified in two groups. Then are home architecture and temple architecture. In Gupta's period temple's image was fulfilled (perfect). In India at the beginning stage for the architecture of temple special encouragement and prominence given, Gupta's are prominent. At the beginning temples were constructed with tree, bamboo, soil and from bricks. Later with the view of their long life using stones started to construct temples. Their periods among main temples Bhumar's shiva temple, Nachna's Parvati temple, Jabbalpur's Vishnu temples are prominent.

Like such temples starting to construct temples from stones under architecture formation regarding to make known several traditional architecture books like Mansara, Manasollas, shilparatna, Vastu chandrika, Suprabedha kamika, Mayamata etc., were formed. In architecture varied as they are in Karnataka are not at all there in entire Indian subcontinent. In the construction of temples Karnataka showed a vast interest and developing them is a specialised one India continent's all arts good points in it adopting Karnataka has tried its best. From their reconciliation has formed its own way.

Many kings dynasties who ruled Karnataka in the development of arts and architecture of their own style concentrated to construct them. Karnataka temples architecture mainly can be divided in four stages.

Before Chalukya period till 5th century.

Chalukya period- From A.D 6 to A.D 10 century .

Hoysala period- from A.D 11 to A.D 13 century.

Vijayanagara period- After 14th century

Before chalukya period to say that is in Maurya and Shatavahana period if we take into consideration temples constructed and they are called Kadamba style may be called this is the view of mauryas. Kadamba periods temple architecture sliced cave temple also built temple architecture saying may be divided Arvelam, Norvar, Lampagav and in other places constructed with redcan bricks on rocks. In constructed temple Halasi's Jain temple in A.D 5th century Mrugesh sharma constructed it. This may be bold on ancient temple. Inner apartment having comfortness Banvasi's Madhukeshwara temple is very famous.

BADAMI CHALUKYAS:

Chalukya's architecture has acquired a prominent position in Indian art history. These people temples mainly cave temples and Rachanika temples like that may be divided into two groups badami chalukyias mainly constructed the temples from red soil stones also sliced. But Kalyani chalukyias used black mixed blue shaped slate stone to construct temples using is a prominent point. Maximum temples of Kalyana chalukyias are supportless (Nirandhar) types. In them lone joining temples are maximum. These people temples establishment's height from temple to temple is being different with that generally three to five feet of height. In kalyani chalukya temples seen coming reservior holes are specialised. This period temples a combination of Dravid and nagara made blending style in the son style (vesara) is constructed. Kalyani chalukya periods important temples are Itagi's Mahadeva temple, Lakkundi's Kashi Vishwanatha, Kuknoor's Navalingeswara, Kalleshwara, Gadag's Trikoteshwara, Someshwara temples are prominent.

HOYSALA PERIOD:

As per view of Persibrown "Hoysala temples are more than architecture construction experimental art temples. Temples on outer walls idols each one has it's own environment represents. Tusks workers constructing god's idols in stones in big shapes hear appears to be revised. In the formation of temples star shaped flat structure chalukya style's in the final stages being starting that is Hoysala's architecture's speciality from regressive and progressive of walls supply of light buildings secureness become maximum with the of slatestone building because of dwarfness from the land four-five feet from height building platform on that temple building constructing tradition was formulated. To see the decorated walls sculptures to circulate temple these platforms become useful.

In architecture of Hoysala's another important feature is the sanctum sanctorums numbers were more single uniting, double uniting, triple uniting a group of four, a group of five temples following flat model divided. Only for single sanction Bellur's Channakeshava temple for double sanction Halebid's Hoysaleswara temple are examples. Kambadahalli, Bhadravati, Undigahal, Settikere, Belluru, Bandalike, Hosaholalu in etc places triple sanctum temples are there like such in temples varied appearing are with different decorations.

VIJAYANAGAR PERIOD:

In medieval period order in complete South India itself the most powerful and prominently rules vijayanagar empire has given a great contribution art and architecture of

karnataka. After Hoysala's developing arrived these kings have given this own specialised temple architecture introduced. That is famous as vijayanagar architecture¹¹. Complete south India's in many parts these kings period's also these architecture temples have come to light. Dravid and hoysala types beautiful regulated practicing formulating vijayanagar style's famous modern sure getting models promoter vijayanagar temples vase model getting expansion. In these temples usually sanctum rotating route porch; half canopy middle hall of temple and facecanopy are there. To the middle hall three doors are being, beside enbrance doors, navaranga is attached to small enbrance door canopys. Around the temple in the decided direction for retinue gods small temples are there. Around encircling wall there is a high wall is being to enter encircling wall from two to three sides entering canopy's as finding come.

On entering canopys high towers are constructed. Besides in the encircling wall marriage chaultrees and celebration canopys are there. Vijayanagara period's circumbulation is at more below from innerapartment's ground base level. Through staircase getting down arrangement they have made high basement. Hajararama and Vittala temples basements are very high.

Vijayanagara periods pillars are very attractive. In pillars of these well nurisred pillar is much bending and are much decorative. Besides music pillars are another type of pillars. Apart from these horse pillar, lion pillar different model pillars to came developing. In temples of Vijayanagar on the innerapartment (Garbha graha) Dravid pear constructing has coming to use very much. They were building the temples with granite stones. The important temples of vijayanagar are Vidyashankar temple, Vijaya Vittala temple, Hajararamaswamy temple, Virupakasha temple, Anantashayana temple etc., Like such from before chalukya period to vijayanagar period temples developed with pomp and architecture style.

Hireguntanoor:

This village is in chitradurga taluka's a revenue village. This village has earned a historic importance since past. Since from vijayanagara period till chieftains period being a famous inscription place. In the period of vijayanagara period Bemmattukallu or in chitrdurga border if it is included later joined to revenue sub-division of chitrahalli border. In the cheiftain's period chitradurga's southwest and west areas were included in this Hireguntanoor border.

Hireguntanoor Village's Temples and Image Sculptures:

Hireguntanoor has being acquired historic importance Dyamalambika temple, Anjaneya temple, Durgambika temple and also Veerabhadraswamy temple.

Dyamalambika Temple:

Dyamalambika temple included sanctum inner-apartment, middle apartment parts around temple including encircling wall. In temple's innerpart Veerabhadreshwara idol habing a separate small temple is there. Similarly under the neem treat down past

unidentified is a sculpture is being complete wornout, getting orphan it's near by small small cobra sculptures are there.

Temple's Design:

Dyamambika temple after sanctum innerpart, middle part of the temple parts are including on top of the middle part of temple Bhuvaneshwari is there. In the middle of the temple four independent pillars are being remaining pillars in a wall has embelded and vijayanagar style's temples pillars may be compared Harihareshwara temple pillars they are full of art; middle part of temple door area is common and easily has got dwishakhe. At the front of temple on swing pillar couple structure dancer folding her hands standing has devotional structure.

Image Sculpture:

In sanctum there is idol of Dyamambike. In A.D 1677 Guntanooramma image and Madakari Nayak's grave temples were got it done.

Pillar's Style:

In kadamba's formation pedastal, upper part, khanda, square faces, eight angles formation is there clothes, pilow, wooden plank, wave, abacus is there.

Island Pillar:

Island pillar is at the front part of Dyamambika temple. It's height is about 20 feet. It's at below part basement is being in that foot stand bamboo stick tripatti, lotus shaped sculpture again a bamboo stick platform again the similar formation's basement is thereon this island pillar may been seen.

Facedoor Pandal:

In Dyamambika temple a chiefdoor pandal is there. They are on basement. In basement foot stand, tripatti, lotus shaped sculpture platform's formation is there. Here in independent formation seat in the other part squareshaped faces and in their centre eight angles later simple wave bhodige is there. Similarly at down nagaband is being may be seen.

Anjineya Temple:

Anjineya temple is one of the important temples of Hireguntanoor village. Anjaneya temple's formation's sanctum attaching to this interior middle hall of the lamp and face pandal involving at the front of temple island pillar is there. Around temple encircling wall is in good condition.

Image Sculpture:

In sanctum about from 4 to 5 feet height Anjineya idol is there. Sanctum door is simple. On forehed Anjineya carrying a mountain figure is being as in other Anjineya temple which we see elephant lakshmi is not seen. At the main door vaishnava door keepers are being conch, wheel holding can be seen. Sanctum's at upper part aeroplane is having extended to sthupi. At the front part of Anjineya temple island pillar is at the height of 15 to

20 feet been on common platform. Several cobra sculpture are being with Torgol brave stone is there.

Matangi Temple and Image Sculpture:

At the front portion of Dyamambika temple Matangi temple is being in simple building Matangi image keeping worshipping is done. To it's right past currently constructed nine planets are having on high platform it is established. It's at down part side by side two cobra sculptures are there.

Nandeeshwara Temple and Image Sculpture:

Nandeeshwara temple is having simple formation bull image keeping worshipping is done. About 3 to 4 feet height's bull's image is included. Temple is now-a-days built.

Eshwara Temple and Image Sculpture:

Anjineya temple at the side direction eshwara temple is there. A small shivalinga is being at it's front Nandi image is there. At first there might be a big temple to expect even at the front of temple's formation a big platform is there. Eshwara and Anjineya temple's beside to stop water ponds are seen.

Durgambika Temple:

Among Guntur's prominent temples one is Durgambika temple at present is renovated. Temple is having Dravida style of art in temple there is sanctum middle part of temple parts are seen. As it is in the middle part of the it is called as Durgamma temple. Apart Dyamalambe and Durgamma both are sister is local people. In temple there is celebration image is being always is will with Durgamma. This is the saying of local people.

Conclusion :

Temples have been significant to Karnataka's religious, artistic, and cultural heritage, as evidenced by the study of temple building and sculpture traditions. Different architectural styles, structural forms, ornamental pillars, sculptures, and temple complexes were produced as temple architecture evolved from the early period to the Chalukya, Hoysala, and Vijayanagara periods. Together, these customs added to Karnataka's rich architectural legacy.

In this historical background, Hireguntanoor is noteworthy because its temples and sculptures preserve major aspects of the religious and architectural legacy of the area. Different structural and sculptural elements may be seen in the temples of Dyamalambika, Anjaneya, Durgambika, and other lesser shrines. Particularly noteworthy features of the Dyamalambika temple are its sanctum, middle hall, pillars, entrance structures, and the roughly 20-foot island pillar.

The sanctum, middle hall, entry constructions, Anjaneya image, Vaishnava door guardians, and related cobra sculptures are among the unique religious and architectural elements of the Anjaneya temple. Similar to this, the Durgambika temple, which has

undergone renovations while keeping aspects of Dravida-style architecture, symbolizes the ongoing religious significance of regional temple customs.

All things considered, the temples and sculptures of Hireguntanoor offer important proof of the interplay between regional religious customs and well-established Karnataka architectural traditions. In addition to being significant from a theological standpoint, the remaining buildings, pictures, pillars, and related artifacts are crucial for comprehending the area's history, art, and cultural identity. In order to protect Hireguntanoor's cultural legacy for future generations, it is crucial that these monuments and sculptures be properly documented, conserved, and preserved.

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