



DEVELOPMENT OF ARCHITECTURE OF TULUVA DYNASTY

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ABSTRACT:

Investigation of connection among engineering and political belief systems is done in numerous pieces of the world. The ebb and flow research paper inspects how "Structure" and "Space" as compositional components of hallowed design of Hampi represent the regal power or philosophy. It presents writing investigation of the relationship of Hampi's history, craftsmanship and design. It likewise incorporates site investigations of Hampi's landmarks concentrating on hallowed focal point of Hampi. It uncovers components of "structure making" and "space making" of the sanctuaries that were utilized by the rulers to speak to imperial power and their belief systems. It advances that sanctuaries assumed a significant job in building up the structure of the city and in the organization of Vijaynagar tradition. The paper reasons that the key area of Hampi along the waterway Tungabhadra in the sloping reach, the critical area of the holy community, the great scope, central components utilized, focal yards, itemizing, models of Virupakshi and Vithalla sanctuary edifices demonstrate that the rulers utilized these to speak to regal power and their belief systems.

KEYWORDS: *Political Ideologies, Temple Architecture, Sacred centre of Hampi.*

INTRODUCTION:

The connection among design and legislative issues has been continually interwoven and well demonstrated throughout the hundreds of years. Investigation of collaboration among engineering and legislative issues has been held in numerous pieces of the world. The examination of advancement of the connection among engineering and governmental issues starting with one system then onto the next of specific districts has included numerous scientists. The investigations show that there existed a discourse between various periods and local building history just as urban turn of events, scene, inside history. The decision administrations in history have utilized design to check their quality and authority in the public eye by the development of open structures, dedicatory landmarks; images and open festivals

The Vijayanagara Empire ruled the vast majority of southern India for two centuries from the later fourteenth century. The domain was governed from 'the City of Victory' or Vijayanagara around current Hampi in northern Karnataka from its establishment during the 1330s through to the sack of the city in 1565 by a confederation of the Deccan Sultanates toward the north. Two many years of exploration at Vijayanagara has recorded and talked about the attributes of the 'royal' Vijayanagara style of sanctuary engineering, created during the fifteenth century and dependent on the Tamil convention. A more extensive assessment of fifteenth and sixteenth century south Indian sanctuary design must consider



not just the sanctuary engineering at the majestic focus, yet in addition that of the more extensive domain in different locales, for example, the southwest coast, inside Karnataka, Andhra and the Tamil nation. This fundamental review looks at the wide patterns in the sanctuary engineering worked in the time of Vijayanagara pre-distinction, the later fourteenth to sixteenth hundreds of years, in the inside of the cutting edge territory of Karnataka however outside the capital

Tuluva

Tuluva is the name of the third decision tradition of the Vijayanagara Empire.[1] The line follows Bedar Nayaka kshatriya vamsam its patrilineal family line to Tuluva Narasa Nayaka, an amazing warlord from the westerly Tulu talking district. His child Narasimha Nayaka organized the death of the powerless Narasimha Raya II stopping the standard of the Saluva administration. Narasimha Nayaka later accepted the Vijayanagara seat as Viranarasimha Raya carrying the Tuluva tradition to unmistakable quality. The administration was at its apex during the standard of Krishnadevaraya, the second child of Tuluva Narasa Nayaka.

HISTORICAL PERSPECTIVE

The first home of the administration was the westerly Tulu talking locale. A Sanskrit epigraph on the eastern mass of Tirumala sanctuary portrays the family history of Krishnadevaraya. (Nayaka vamsam) The primary predecessor of the Tuluva heredity to be referenced is Timmabhupati and his better half Devaki. Timmabhupati is trailed by his child Ishvara and associate Bukkamma and afterward a certain Narasa Bhupala who is as a matter of fact Tuluva Narasa Nayaka, the dad of Emperor Krishnadevaraya. The amazing warlord Tuluva Narasa Nayaka is credited with the triumph of the Gajapatis just as certain Muslim rulers. Krishnadevaraya a Tulu speaker himself was noted to be phonetically impartial as he governed a multilingual realm. He is known to have disparaged artists and given engravings in dialects as shifted as Sanskrit, Tamil, Kannada and Telugu. Notwithstanding, he raised Telugu as an illustrious language potentially in light of the predominance of Telugu talking bosses and made the epic sonnet Amuktamalyada in it. Tuluva rulers were resolute Vaishnavas and belittled Vaishnavism.[5] Vyasa-tirtha, a Dvaita holy person was the Kulaguru of Krishnadevaraya

The establishment of the Vijayanagara realm in the fourteenth century, was an age making occasion, throughout the entire existence of Karnataka, yet in addition of the entire of South India. The supcrnacy of the Hoysalas had been overshadowed by the attacks of the Sultans of Delhi. In A.D0 1342, the last agent of the Hoysalas, the child of Dallala III, kicked the bucket and their political force for all intents and purposes vanished. By then the new province of Vijayanagara had just appeared as a recokoned power. It didn't take long for the revelation of independant state by Harihara, one of the five children of Sangarna, after whom the principal administration of Vijayanagara came to be known. Different siblings who assumed significant job in the build up" ment of the new realm were Dukka, Kampanna, harapp, and Huddappo. Be that as it may, as the records talk, just the initial two were effectively assoicated with that extraordinary occasion. With respect to nationality, unique home and early affiliations of these siblings who established this new realm, clashing perspectives are held by various creators. P.B. Desai, examines long and goes to the con= elusion that 1 they were initially from the Karnataka locale and they were under the Hoysalas and their home 1 land was Hampi district *

The formation of the Vijayanagara realm uncovers that its organizers were roused by energetic standards, epitomized with the soul of opportunity and assurance to forfeit anything on that account. These goals implied insurance of the individuals from the outsider standard, conservation of their social and strict associations and organizations, and advancing customary learning, writing and expressions. The historical backdrop of this realm, especially the useful works of its rulers, remains as a smooth declaration to the way that their goals and standards were converted into activities of best and of long conse= quences.

The mid sixteenth century, agreeing with the foundation of the third Vijayanagara line of rulers, the Tuluvas, denoted a significant change in scale, structure and elaboration of supreme sanctuary development. Increments were made to both the Virūpāks. an and Vit. t. hala sanctuaries, trailed by the establishment of major new sanctuaries, a significant number of them Vais. n. ava: the Kr. s. n. a (1515), Anantaśayana (1524),

Tiruven. lady. anātha (1534), pat. t. ābhirāma and Ran. ganātha (michell 2001, 81-135; Vergheese 2000, 58-93). numerous other undated littler ones affirm the expansive example. The plan of these sanctuaries, expressly Tamil Drāvid. an in height, and the design of edifices with auxiliary sanctums, numerous fenced in areas, gopuras, celebration man. d. apas, processional courses, and tanks all accentuate the break with past structural conventions and the formation of another majestic language of sanctuary engineering in the mid sixteenth century at the capital. The general example at Vijayanagara is along these lines of little scope establishments in the nearby, Figure 2: Temples and passages inside the fortress at Chitradurga

Deccan convention up until the mid fifteenth century, at that point the selection of the Tamil custom for various new sanctuaries exemplified by the Rāmacandra. In any case, it was the primary portion of the sixteenth century that saw the best movement in number, scale and elaboration of sanctuaries at the capital. Outside the capital in focal and southern Karnataka there are not many destinations with considerable structure action from the mid fourteenth directly through to the mid-sixteenth century; the scarcity of significant development is striking after the wealth of the capital. At Chitradurga, for instance, an incredible slope stronghold encased a huge occupied territory that was a significant urban focus all through the Vijayanagara time frame. Various little holy places were manufactured or added to in the fourteenth century, including the sam. pige siddheśvara and Hid. imbeśvara developed before regular collapses the mid-1350s, and a little gopura added to the last in 1411 (Epigraphia Carnatica (from now on EC) o.s. vol. 11, Cd. 2, 3, 14 and srinivas and Reddi 2004, 58-61, 65-68, 1022-1024; Archeological Survey of Mysore Annual Report for 1929, 14-22; michell 2001, 11-12). Two surprising multi-celebrated passages are of comparable date (Wagoner 2001)(Figure 2). While the strongholds are plainly fifteenth or sixteenth century, sanctuaries were obviously not a need at the site during the stature of Vijayanagara rule: there is no extraordinary multi-walled in area sanctuary complex implicit the mid sixteenth century as one would expect in the wake of seeing the comparable urban scene of Vijayanagara. The most generous options at Chitradurga – and even these are unassuming - were included by the Beda Nayakas who managed the quick locale in the later sixteenth and seventeenth centuries. Focussing on Karnataka, the Kannada-talking area, it is obvious from a more extensive study that the best building action was around the outskirts - along the western coast and the fringes of the Telugu and Tamil nations. In Kanara, the beach front strip among Goa and mangalore, enormous quantities of both Hindu and Jain sanctuaries were worked in the fifteenth and through the center of the sixteenth century. Sanctuary development in this district thrived because of the significance of the coast's ports to the inland, waterfront and Indian Ocean exchange. The sanctuaries of the district are worked in a particular territorial convention of design with steep contributed rooftops stone that mirror prior, wooden development. They are practically completely based on a moderately little scope and don't exhibit any unmistakable design association with the magnificent focus. The little scope alleviation mold, in any case, shows a similar scope of subjects delineated along these lines to the sanctuaries of the capital (Branfoot and Dallapiccola 2005). The example of development and structure of sanctuaries stayed comparable along the Western Ghats, the slope area of malnadu above Kanara. huge numbers of these were worked under Ikkeri Nayaka support, traversing the mid sixteenth through to the mid eighteenth hundreds of years: the sanctuaries at Ikkeri and Keladi are the most popular models (michell 2001, 259-84). The remarkable Vidyāśan. kara sanctuary at sringeri is additionally a sixteenth century creation, the structure of which will be tended to assist underneath

In 1799 the British curator, Colin Mackenzie, the future Surveyor General of India, visited the remains, gathered a few original copies, had a few watercolors painted of landmarks and made the primary guide of the site. Around a similar time, Mark Wilks, an inhabitant of the East India Company at the court of the Wodeyar leaders of Mysore based on some Kannada works introduced a record of the Vijayanagara tradition. From that point the site got known to the guests, particularly the picture takers, most notable being Alexander Greenlaw who captured this site in 1856.

EARLY HISTORY OF VIJAYANAGARA

The city of Vijayanagara, as expressed as of now, was situated in the bowl of the Tungabhadra River in the southern Deccan area in focal Karnataka. The city settles amidst volcanic rough outcrops of changing tones of dim, ochre and pink. Truth be told, Hampi's rock territory is one of the most old and stable surfaces

on the planet. Along these lines, this territory previously had a past filled with settlements directly from the Iron Age before it turned into the picked site for the capital of the Vijayanagara Empire. Close to the medieval supreme focal point of Vijayanagra, in focal Karnataka, during Iron Age, 1200-300 BCE, there has been archeological proof of social imbalances. The expound gigantic landmarks show that there was an inconsistent access to apparently everyday highlights, for example, water-holding rock pools, and soil maintenance highlights for the motivations behind keeping up touching regions. These assets had suggestions for the creation of material and representative assets related with group the executives, common dining experiences, and activation of social work.

The Vijayanagara Research Project gives subtleties of the physical and legendary scene. As per the data in this Project, the stone slopes, caverns and rocks of the Tungabhadra valley have antiquated cliques that became significant journey locales particularly from the eight-ninth hundreds of years and kept on prospering and extend even in the Vijaynagara time frame. Fantasies and legends around these factions overwhelmed the scene. One such clique that prospered in the pre-Vijayanagara period was that of the stream goddess Pampa and her associate Virupaksha, a type of Shiva. There are engravings between the eleventh and thirteenth century that register endowments made to the sanctuary of Hampadevi or Pampadevi. An engraving of the Hoysala time frame alludes to this spot as Virupakshpattana or Vijaya Virupakshapura. Under the Sangama lords of Vijayanagara, Virupaksha was embraced as the watchman god of the recently extending state and the rulers built a sanctuary complex at Hampi in his name.

THE CITY: LAYOUT, BUILDINGS AND ARCHITECTURE

The supreme capital city of Vijayanagara was spread over a huge zone, separated into various zones; set apart by wide system of streets; and furnished with huge water system framework. city calling it as the 'zonal idea of the city'. Hence the city was partitioned into three zones, every one of which had distinctive urban arrangements and capacities: As referenced over, the Vijayanagara Metropolitan Survey (VMS) that started in 1987 accentuated that the territorial setting of Vijayanagara ought to be investigated to comprehend the city. Carla M. Sinopolis and Kathleen D. Morrison, authors of VMS, planned and reported a huge territory of 600 sq kms in and around the city. Consequently, the Vijayanagara Metroplitan Region was the Urban Core and number of settlements outside it. This extended the extent of understanding a urban focus, for this situation the supreme capital of Vijayanagara. As indicated by the task, the provincial settlements of the metropolitan locale and the city not just collaborated with one another financially through a dissemination and trade of horticultural, specialty and exchanging products, they likewise cooperated in political and social terms, each influencing the other. The social scene changed with this association prompted the development of little holy places and huge sanctuaries, the cutting of engravings, and the cutting of figures, a large number of which keep on being revered right up 'til the present time. Outside the Urban Core, in the remote zones, a great many soldiers and creatures shown during the yearly Mahanavami celebration and sorted out for fighting methodologies were stayed outdoors. Fortresses and passages that secure the Urban Core and dams and stores providing water dab the edges of the city. Streets, waterways, dividers, and scaffolds worked in and around the supreme city characterized the development over the area.

CONCLUSION

There are various degrees of specialists and offices that have commands that impact the security and the board of the property under a decent variety of Acts. The Government of India, the Archeological Survey of India (ASI) and the Government of Karnataka are liable for the assurance and the executives of fifty-six Nationally Protected Monuments and the remainder of the territory secured by 46.8 sq. kms separately under their individual lawful arrangements. The ASI has set up site office at Kamalapuram to deal with the Centrally Protected Monuments. It is additionally working as World Heritage Site Co-ordinator at the nearby level and region level associating with different neighborhood self Government and locale specialists and the Hampi Development Authority for safeguarding the estimations of the property. The territorial level office at Bangalore, which co-ordinates with Directorate, ASI, New Delhi and concerned offices of the Government of Karnataka at more elevated level, bolsters the ASI site office at Kamalapur.

Office of the Director General, ASI, New Delhi office is a national zenith body organizing with UNESCO on one hand and the provincial workplaces under whose purview the World Heritage Property falls and furthermore the most elevated specialists of the Government of Karnataka on the other. The DAM has its office at Mysore and nearby office at Hampi. The HUDA, HWHAMA, Town Planning and other area level specialists are situated in Hospet and Bellary, which is additionally the Head Quarters of the Deputy Commissioner. The administration of different parts of the property, for example, the social scene, living conventions, rest with State, Town, Municipal and Village level organizations.

The constitution of a solitary legacy authority, Hampi World Heritage Area Management Authority (HWHAMA) guarantee the viability of the administration framework and coordination of works from various organizations while permitting nearby self Government specialists to keep on practicing the forces as enrolled in the separate Acts. The last powers for supporting and managing any formative exercises in the property rest with the HWHAMA. The foundation of the Integrated Information Management Center and commencement of the Joint Heritage Management Program are significant strides towards powerful insurance and the board inside the Indian legitimate edge work.

The current point of view recognizes its various properties and complex social frameworks. The administration system envisions the site completely where legacy the executives is the primary goal followed by human asset advancement, which hoists the financial status. The execution of the Integrated Management Plan focuses on esteem based administration and guarantees defending of the extraordinary all inclusive estimation of the property.

Explicit long, mid and transient objectives for guaranteeing compelling administration of the property have been recognized and their usage forms are in different stages. The occasional audit and update of the board instruments including the Master Plan, the Base Map on the GIS stage, the Conservation Plan, the Risk Preparedness Plan, the Public Use plan, and different devices to guarantee practical improvement of the neighborhood network and furthermore diminish the hazard from normal and human made debacle in various zones of the property, is basic to guarantee the supportability of the administration framework. Long haul objectives incorporate interior limit building and selection of another precise methodology where activities are composed and participatory. Continued subsidizing will be basic to guarantee an operational framework and the portion of assets for the usage of tasks for the protection and the executives of the assorted components of the property.

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