



Module 2

SYLLABUS:

Heritage walk and crafts corner: Heritage tour, knowing the history and culture of the city, connecting to people around through their history, knowing the city and its craftsman, photoblog and documentary on evolution and practice of various craft forms.

HERITAGE WALK AND CRAFTS CORNER: The main aim of heritage walk is to provide directions and make it easier for tourists to link themselves to interesting places and important nodes so that tourists become aware of the great historical and cultural value of the old urban nucleus and also of the importance the old fort ton along economic generation. A comprehensive, integrated and clear construction of signposts and guidance system should be adopted along the heritage walk.

OBJECTIVES :

1. To study existing literature on the Heritage walks.
2. To study the role of Heritage walks as an innovate approach towards the preservation of cultural assets.

The ultimate aim of heritage walks is the preservation of local craft, monuments and religious sites.

Activity 1: On 9th December 2023 students had been taken to Hastha Shilpa Heritage Village is situated in Manipal, Udupi district of Karnataka, known for its rich cultural heritage and architectural marvels Being primarily an agrarian community, the economy of Dakshina Kannada has been highly dependent on Nature. Moreover the region is well endowed with natural splendor. Hence various forms of Nature worships have prevailed in rural Dakshina Kannada. The landscape, customs and rituals of Dakshina Kannada are filled with homage and elaborate tributes to Mother Earth.

Data Collection

Manipal , situated in the Indian State of Karnataka , is known for its diverse cultural heritage .The Heritage Village showcases the traditions , art and lifestyle of the region providing visitors with an immersive experience.



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➤ **Traditional Crafts and Arts**

The trip offers insights into traditional crafts and arts practices, including pottery, weaving and wood carving. Visitors have the chance to witness skilled artisans showcasing their talents, preserving age-old techniques.

➤ **Folk Performances**

Cultural performances including traditional dances and music, add vibrancy to the trip. These performances not only entertain but also serve as a means of passing down cultural heritage to future generations.

➤ **Ancient Residential House**

a.) Architectural Styles:- The journey through the Manipal Heritage Village allows visitors to observe and appreciate various architectural styles of ancient residential houses. These styles reflect the socio cultural and environmental considerations of their time.

b.) The use of locally sourced materials and traditional building techniques. Stone , wood , bamboo and thatch were common materials , showcasing sustainable practices adopted to local climates.

c.) Layout and Design :- The layout and design of ancient houses were often influenced by cultural norms , social structures and functional needs. Courtyards, verandas and intricate carvings were common features, combining aesthetics with functionality.

➤ **Preservation Efforts**

a.) Restoration Initiatives :- Some ancient houses in Manipal may be undergoing restoration efforts to preserve their historical significance. These initiatives aim to maintain the authenticity of these structures while ensuring their longevity.

b.) Community Involvement :- The involvement of local communities in preserving ancient houses is crucial. Educational programs and awareness campaigns can foster a sense of pride and responsibility among residents, encouraging them to safeguard their cultural heritage.



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➤ Educational Value

- a.) Learning Experience :- The Manipal Heritage Village trip provides an educational experience, allowing visitors to understand the evolution of residential architecture and the cultural significance embedded in these structures.
- b.) Historical Context :- Exploring ancient houses in the context of their historical backgrounds enhances the overall



Hasta Shilpa Heritage Village Museum

HASTA SHILPA HERITAGE VILLAGE

Hasta Shilpa Heritage Village Museum is managed by Hasta Shilpa Trust which is a not-for-profit, public charitable trust started by Vijayanath Shenoy. It is registered with the Government of Karnataka. It stands for restoration, conservation, preservation and promotion of India's fast-vanishing architectural heritage and material culture within the larger framework of the arts and culture. It also supports the development of knowledge and human resources in the arena of the arts, crafts and culture.

All the houses in Hasta Shilpa Heritage Village are a reconstruction of older structures, representing their own history and story. Various cultures such as Maratha, Keralite, and European ways of life are on display. The Eastern section contains a collection of houses resembling those of South Canara farmers, while the rest of the sections feature a blend of a multitude of historical structures. Some of the noticeable houses include the Harihara Mandir, Kunjur Chowkimane, the Kamal Mahal, Mudhol Palace, Deccan Nawabi Palace, Mangalorean Christian House, Raja Ravi Varma Museum and the Museum of Thanjavoor Paintings. In Hasta Shilpa Heritage village there are 24 structures are there.



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MIYAR HOUSE – 1856

The structure is the principal entrance block (Hebbagilu Chavadi) of a typical agrarian Brahmin house of erstwhile South Canara district. Although started with all the traditional elements of this region, the influence of the British Colonial era, is very clearly seen in the character of the rear balcony. This stands as an example for an adaptive reuse, as it houses the administrative functions like an office, ticketing room, surveillance monitor, panel room and most importantly, an elegant gateway to the Heritage Village.



Miyar House

SRINGERI HOUSE – 1856

Sringeri in Chikmagalur district of Karnataka is a major pilgrim centre with its well-known temple of Sharadamba, the idol of which was installed by Adi Shankara in the seventh century A.D. In the same premises is another temple of architectural grandeur dedicated to Vidyashankar, Pilgrims, devotees and tourists throng Sringeri every day, Essentially a religious centre, this small town is always bustling with activities due to its floating population. A priest's house from the Malnad area that is illustrative of the architectural paradigm "Form Follows Function" with pavilion on the ground floor and also viewing gallery on the first floor overlooking the front road/path.



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Sringeri House

MUDHOL PALACE DURBAR HALL – 1816

A 19th century durbar hall , built by the Maratha ruling clan of Ghorpades in Bagalkot district. Influenced by similar architecture of Rajasthan and crafted locally with teak wood, this style represents an admirable blend. The Rajah of Mudhol held durbar in this hall quite occasionally.



Mudhol palace durbar hall

PESHWA WADA

‘Wadas’ were the residential form of Maratha architecture that evolved under the patronage of Peshwas. The architectural features of traditional royal structures of Gujarat and Rajasthan, built over several centuries combined with certain vernacular features from the Maratha heartland amalgamated to evolve the distinct Peshwa style of Architecture.

It generally used to denote huge mansions having multiple rooms and storeys that were built around successive courtyards.

The structure restored here is small but elegant, which was earlier a part of the frontage of Peshwa Wada, situated in a remote hamlet in the Belgaum district of Karnataka. The remaining portion of this Wada had long back collapsed, and the frontage of this modest sized single storey structure with its



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lovey Jharoka was the only surviving part of the Wada which the Hasta Shilpa Trust acquired for its preservation in its Heritage Village.



Peshwa Wada

BAZAAR STREET

- Household Articles made up of soap stone.
- Martaban/China Jars
- Metal ware Kitchen items
- Copper & Brass utensils
- Stoneware - Traditional wet grinders and traditional dry mill
- Ceramic pickle jars and glazed wine Jars.
- Earthen pots and Jars which were used to store Toddy, well water etc.
- Pattern and Molding Shop.
- Soda Shop



Bazaar Street



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KAMAL MAHAL OF KUKANOOR – 1341

This structure, part of a large royal residence, is the only wooden specimen of pre- Vijayanagara era that has survived. This unique ten layered wooden assembly was created to have a large column free central space and served as a private chamber of the army commander, who served the Empire.



Kamal Mahal of Kukanoor

DECCANI NAWAB MAHAL - 1912

This balcony at the residential structure belonging to a family of Nawabs, showcases the ostentatious lifestyle of noble men connected with royalty and reflects their wealth & social standing. The central space facilitated music and dance performances, viewed by the men from the space around and women folk from an exclusive upper level.



Deccani Nawab Mahal



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MANGALORE CHRISTIAN HOUSE – 1886

This is a typical example of Mangalore Christian's residence, which draws its inspiration from the Roman Gothic architecture, brought to this region by the Basel missionaries and also the colonial rule of both British & Portuguese.



Mangalore Christian House

MUSEUM OF BASTAR TRIBAL ART

Bastar is a district of Chattisgarh state of India. The major tribes of the Bastar region are the Gond, Abhuj Maria, Bhatra. Bastar's Dhokra art is a type of metallurgical artwork based on the lost wax method that's used throughout the alloy casting. The Huge wooden masks and the Dhokra metal work idols are some of the exemplary works of the tribal of Bastar.



Museum of Bastar Tribal Art



MUSEUM OF FOLK DEITIES

➤ **Garadi Mane**

This structure is a recreation of an ancient model called ‘Garadi Mane’ that existed in the countryside of several villages in this district, hundreds of years ago. These type of structures were constructed by village/tribal communities or Jana Padas, before Vedic gods were formulated and came to be worshipped in formal temples.

➤ **The Adkathaya Shrine**

Shrine of a folk deity worshipped in the South Canara districts of Karnataka.

➤ **Nagabana**

The Nagabana or the Serpent Shrine is one of the important places of worship. It is a specially demarcated area where the snake god is worshipped.

➤ **Nandikeshwara Shrine**

This shrine has been created by a roofing a natural outcrop of rock that existed within the site. The exhibits are all commonly known as Bhoota figures. Bhoota implies Bhootakala i.e. from the past and does not mean spirit or devil as the colonists erroneously interpreted. These statues represent 1. Nature energies 2. Defied heroes- People who served the society in an exemplary way, many a times challenging the social oppression that was prevalent in the feudal system of governance. 3. Sadhakas or seekers, enlightened souls, their residual energies still guide the common village folk. 4. Ganas or attendants of Lord Shiva. 5. Mother Goddess like goddess of fertility etc. The age of the statues range from being 150 years old to almost 1100 years old. The principle deity is the Nandikeshwara or the Bull God representing one of Lord Shiva’s attendants. The grouping has been done based on similar such earlier prototypes found in the district, but the visual impact seen here at the Heritage Village is due to the natural rock- scape on which they are displayed – A fitting tribute to its earthly origins.



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Museum of Folk Deities

VISHNU MANDIR – 18th Century

Housing a three century old stone idol of Maha Vishnu, this modest temple structure has been restored based on the model of a similar older temple situated in Udupi district. A unique structural support system of radiating brackets gives this a distinctive character. Rest of the features correspond to the language of smaller shrines extant in this region.



Vishnu Mandir



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HUNGARACUTTA BANSAALE MANE – 1825

‘Bansaale Mane’ refers to a trading establishment cum residence which existed in several coastal port towns of the district. This particular structure comes from Hungaracutta, a bustling port town which lost its relevance after the construction of bridges across rivers and laying of highways. Till then trade was carried out on waterways with a variety of agricultural produce like rice, spices, salt etc. being collected from inland villages and transported by boats through river ways to these coastal trading houses. It was then shipped through the sea route by large wooden sail ships to various port towns along the western coast of India and also the middle- east.

The ‘Hungaracutta Bansaale Mane’ is a rare specimen that exemplifies trading activities which flourished three centuries back.

Business transactions with customers was conducted in the front two levels, display and storage of the merchandise was located on left and right side of the courtyard, while the trader took up his residence across the courtyard at the rear. A first floor hall above the residence housed visiting traders from distant lands.



Hungaracutta Bansaale House

VEERA SHAIVA JUNGAMA MUTT – 16th Century

With the advent of Basaveswara in the twelfth century. Veerashaivism spread across Karnataka with Shiva sharanas and jungamas (wandering mendicants or holy gurus) travelling on foot from place to place to preach the social and religious philosophy of this creed.



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The local devotees of this faith built monasteries known as Jungama mutts in their villages and towns for jungamas to camp during their journey across the region and hold discourses for a few days in these mutts with the participation of local people.

The Jungama Mutt at Puchchamogaru is believed to have been built much earlier in the sixteenth century, with the blessings of jungamas who travelled down the district from North Karnataka on a spiritual mission. They found this isolated village of Puchchamogaru situated in a valley surrounded by hills and lush green vegetation, an idyllic place for both meditation and spiritual discourse. Impressed by their discourses imparting simple, intelligible social and moral values, the local population embraced the faith of Veerashaivism.



Veera Siva Jungama Mutt

VIDYA MANDIR - 1705

The main Mutt attracts community people and other members of the public, particularly when the pontiff is present, leaving him little time for meditation and studies. Realizing this situation a pontiff of the Mutt built a separate residential quarter on the Mutt premises about 300 years ago. This was known as 'Guru Niwas' (pontiff's residence) and was named Vidya Mandira. Here, the pontiff spent most of his time pursuing studies, meditation and religious dialogue with visiting scholars.

The Vidya Mandira of Ramachandrapura Mutt has a meditation room in which the Mutt's deity was installed. The hall upstairs was used for studies and debates with-out-station pundits.



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Vidya Mandir

KUNJUR CHOWKIMANE - 1816

The Kunjur Chowki Mane was built in the architectural style of Kerala based on the Fifteenth century treatise '*Manushyalaya Chandrika*'.

KUNJUR CHOWKIMANE - 1816

The plan of the structure follows a mandala or a grid aligned to the cardinal directions wherein the center of the mandala is left open or not built up, to coincide with the central courtyard. The basic house module is Nalukettu (nalukettu - wings) four blocks or wings of different widths in a descending order, the largest being the southern, and then the western followed by the northern and, the eastern wing being the least.



Kunjur Chowkimane



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BHATKAL NAVAYATH MUSLIM HOUSE - 1805

Bhatkal is the southernmost town or Uttara Kannada district of Karnataka bordering the northern boundary of Dakshina Kannada district. It has a large population of Muslims known as Navayath Muslims, all residing in a major pocket of the town. They are mostly in field of trade and business, having shops and establishments in the older part of the town. The house was built about 215 years ago.



Bhatkal Navayath Muslim House

VADERHOBLI HOUSE - 1705

Vaderhobli House belongs to Koni Karanths' of Kundapura Taluk. About 300 years ago, the Karanth family owned a moderate holding of agricultural land in Koni Village lying between Kundapura and Basrur.

Vaderhobli House is a rectangular block with pillared two-tiered verandah running along its length on both the faces of the house, separated by a wall, highlighted by a projected balcony at the first floor level, and supported by two tall pillars at the ground level.



Vaderhobli House



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LANES AND BYLANES

A recreation of marketplace of early days.

- Cobbler's Shop
- Stove repair Shop
- Ayurvedic Pundit's Shop
- Cycle Repair Shop
- Agricultural and rural products Shop
- Typewriters and Cyclostyle
- Tailor's Shop
- Potter's Shop
- Gaslights Shop
- Laundry - Dry cleaner's shop
- Watch Repair
- Bangles' Shop

YERUKONE HOUSE – MID 19TH CENTURY

Yerukone is a tiny village in Kundapura Taluk dotted with numerous small and medium-size agricultural farms and vegetables gardens.

The Yerukone House is an example of the shift in building smaller prototypes of a manor house due to the fragmentation of joint families and migration of family members to cities in search of employment, thereby forcing remaining heirs to build a new house altogether, without losing their family prestige. Hence, this house essentially has all the features of the Hebbagilu Chavadi with small extensions at the rear to house functional areas.

The grandeur of the front Chavadi with all its functions is retained, whereas the inner spaces are simple.



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Yerukone House

HARKUR OLAGINA MANE - 1605

Harkur Olaginamane, which was originally situated on the periphery of the agriculture land in Harkur village of Kundapura Taluk. Olaginamane literally means interior house. Though this was the original house of Harkur Bunt family, built about 415 years ago.



Harkur Olaginamane

BYNDOOR-NELYADI HOUSE – MID 19TH CENTURY

Nelyadi, a small village in Byndoor region of Kundapura Taluk, Udupi District of Karnataka state. Byndoor-Nelyadi House is a combination of the Hebbagilu Chavadi and a series of functional areas positioned around a compact open-to-sky court. These kinds of structures came up during the middle of the nineteenth century and have most of the feature of the manor house but in a smaller scale.

SHOPS – LANES & BYLANES

- Cradles from various communities.
- Snuff corner
- Traditional medicines shop



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- Cane baskets and cradles
- Radio Shop
- Gramophone Shop



Byndoor Nelyadi House

TRADITIONAL & CULTURAL ARTEFACTS

➤ RATHA - CHARIOT

Ratha, chariot or car is made from wood with wheels. The Ratha may be driven manually by rope, pulled by elephants or by humans. Rathas are used mostly by the Hindu temples of South India for Rathotsava (Car festival). During the festival, the temple deities are driven through the streets, accompanied by the chanting of mantra, hymns.

This chariot belongs to a nearby temple of Udupi district which dates to 18th century and was used by the temple during festivals.

➤ RAKTESHWARI SHRINE

Manifestation of Durga conceived to slay demon Raktabeejaasura

➤ BATTADA KANAJA - PADDY STORAGE CONTAINER/BARN

This is an agricultural container usually used on farms or at courtyard of the houses of farmers to protect the paddy or other agricultural products from moisture, rodents etc.



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HARIHARA MANDIR – 1216

The restored structure of Harihara Mandir is an architectural gem that stands out in the centre of a space, where several lanes and by lanes culminate as seen typically in villages. Its origin dates back to a hoary past about 800 years back, when it was supposedly built as a shrine for Veerabhadra by an extreme Shaivites sect called Kapalikas. Subsequently during the medieval age a Harihara statue was installed for reasons unknown. The passage of time further destroyed the structure, eventually collapsing into a heap covered by a mound of earth. Good sense prevailed in the minds of those villagers who chose to salvage only the dilapidated wooden components of the roof and windows as firewood, leaving behind the pillars and ceiling components since it had carvings of gods, fearing retribution.



Harihara Mandir



Interior Ancient Kitchen



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Conclusion

The Manipal Heritage Village trip offers a fascinating journey through time, allowing participants to appreciate the diverse cultural heritage and architectural brilliance of the region. The exploration of ancient residential house constructions adds depth to the experience, highlighting the importance of preserving these cultural treasures for future generations. The trip serves as a reminder of the rich tapestry of our history and the need to cherish and protect our heritage.



The heritage village visit was a valuable educational experience that left a lasting impression on students. By immersing themselves in the sights, sounds, and traditions of their ancestors, students gained a newfound appreciation for the cultural richness and diversity of their heritage. This visit not only deepened their understanding of history and culture but also instilled in them a sense of pride and responsibility as custodians of their cultural legacy.

SUBJECT COORDINATOR

HOD