

A Study on Local Architecture of Soraba Taluk

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Abstract: *Duguru is a small village in Soraba taluk of Shimoga district, it is about 18 kilometres from Soraba taluk and can be found on the left side of Sagar and Sharanappa main road. Duguru is surrounded by Sagara Taluk towards the south, Shikaripura Taluk towards the east, and Siddapur Taluk towards the west but the new village is on the left side of the main road and the old Duguru village is now covered by forest area. Durgadaghada is the ancient name of Duguru as mentioned in the inscription. This village is also known as Durga Gada, Durga means Fort, so it is a village surrounded by a small fort. According to inscriptions, this village was ruled by Vijayanagara, Hosagunda and Shantara rulers. Based on the remains found at the place where Fort was, it is known to be a populated Fort. We can identify that the fort is around 60 acres. Fort is a mud fort where we can still see scattered mud fort walls, but the walls of the fort have now completely collapsed and turned into huge mounds of mud.*

Keywords: *Duguru, Vijayanagara, Inscription, Fort, Mud, Shikaripura*

I. Introduction:

This area was an ideal place to build a fort, as the ground of the fort was hard and mostly made of clay. Many wells can still be seen dug inside the fort to provide water to the people and cattle that lived inside the Fort. The wells are constructed in such a way as to collect groundwater water and water flowing from the highlands.

The earthen rings fitted inside the well are made of burnt earth, so they are not only safe from ever spoiling but still hold water. We can recognize a moat in the form of a circular slope of Fort but the moat is completely covered now. On a hill in the northern part of the Fort, there is a tall earthen mound, and in that part, a fort is found to have been built for the observation of the enemy. The fort appears to have a main entrance towards the south. As the source of water for the Fort area is very far away from the river bed, they have dug wells as a source of water for their daily needs in the same part. Well water is very clear and cleanliness appears to be given high priority. This is because they may have ensured that no unnecessary things are placed in the place where the wells are constructed. The area around Fort was originally in a high hilly area and it had a very favorable climate for building a fort. So Durga Gada or Duguru Fort is seen as a hill fort and the fort was also surrounded by forest.

The history of the inscription Durgadaghada unfolds in the back of the densely populated new Dooguru village (now forest). Around the original village of Durgadaghada, there are traces of a mud fort. Inside the fort, we can see ancient relics used by the people. its structure there are village ruins where tall earthen mounds, old charred stone shards, and household items confirm the existence of houses and settlements centuries ago. Foundations of houses, household stones such as grinding stones, bullets and pieces of burnt earth can be seen here and there in the inhabited area. Inside the mud fort structure, there are traces of a temple/monastery where once a year the villagers go into the forest to worship the deity Chaudamma of the monastery. Ramesh Karanth, a local history researcher, believes that there are more than fifteen pits of about 7x5 structures scattered around their structure at a parallel distance.

Wells inside the Duguru Fort

Inside the fort structure, there are 5 deep wells (Kundalika) with a total circumference of about 9 feet, which are seen to have been used as a source of water by installing burnt earthen rings centuries ago. Ramappa a local resident of The Kondli family living in the village is given the name 'Kondli' either because of the construction of the Kundalika wells or because of the residence near them. As the source of water for the Fort area is very far away from the river bed, they have dug wells as a source of water for their daily needs in the same part. Well water is very clear and cleanliness appears to be given high priority. This is because they may have ensured that no unnecessary things are placed in the place where the wells are constructed.

The Hero stones

There are a total of six Mahasati stones and five hero stones in Dooguru village, four inscribed hero stones have been recorded in the Epigraphia of Karnataka Shimoga district volume, the rest of the detailed study is yet to be done. Turugol Veeragallu in front of Siddarameshwar temple Centuries ago, cows were village and

personal wealth, and it is often seen that when cows are kidnapped and enemies are kidnapped, the heroes of the village stop them and show their heroism. The inscription number 482 gives information on another hero stone of Duguru. When the army of Mattiyas of Inachihalli tries to kidnap the cows of Durgadaghada, the hero of the village called Duppanayaka returns the cows of the village and dies a heroic death at the hands of the enemy forces. When his wife heard this news she also took Sati.

The inscription number 483 gives information on another hero stone of Duguru. In this inscription dated Saka year 1310, which mentions King Vira Harihara Raya of the Vijayanagara Empire, Kovikara Devya Nayaka, son of Rikkata Chikkagonda of Mutuguppe, died as a serpent, and his wife Muddanayakati went to Mahasati and became Vaikunta.

The Veeragallu in front of the Parvati temple

In an inscription dated 1331 of King Rajadhiraja Veeradevaraya of the Sangama dynasty of the Vijayanagara Empire, there is a reference to the village of Duguru as Durgadaghada, which states that when Narappanayaka, the son of Bommeyanaya of the village, died a heroic death, his mother Bommakka performed Sati system.

The Turugol Veeragallu on the south side of Parvathi Temple

The inscription number 485 reveals that Hadavale Machaiah a great commander of the Hosagunda rulers, fought bravely against the Nayakas of Battalanadu. But unfortunately, Machayya died when he was fighting in Kundanadu, against Nayakas of Battalanadu. Another inscription of 1290 AD which related to the same Hadavala Machaiyya is at Nisrani village with 12 lines dated. In an inscription of 1290, there is a reference to Machaiyan of Hadavala and Kala Gowda of Chittalur planting Gograhana in Halu Ghatta belonging to Edanadu 70. On the basis of the above inscriptions, it can be said that the Machaiah of Hadavala may have belonged to Durgadaghada or died a heroic death at Durgadaghada during Gograhana (The Cattle Seize)

Konana Tale Sculpt (Buffalo Head Sculpt)

These Kona head sculptures are found in some villages and outskirts of villages in Shimoga district, here locally worshipped as "Konana Tale Bhutappa". Located on the outskirts of the inscribed village of Durgadaghada (Dooguru), this sculpture is a relief carved in granite rock, the sculptor has carved a clear and beautiful head, ears, eyes, forehead and protruding tongue. A symbol of Shaktism worship, these hundreds of years old sculptures are still worshipped under the name "Bhutappa". Although the exact date of the sculptures is not clear, local history and historical records suggest that they date back to around the 5th-10th century AD.

II. Conclusion:

Enshrined facing the Kona head sculpture, the Gajalakshi relief, dating to around the 10-13th century, is beautifully carved with elephants in beautiful double-laced tusks, anointing their trunks. From the fort structure available in Durgadaghada and the many hero stones and mastic stones available in the environment, it is a local administrative Centre, and it is found that the hero (Deevaru) of Durgadaghada was in the army of Hosagunda kings and Vijayanagar Asara army. In Sagar and Soraba taluks, Deevas are identified as Eedigars. A Proverb is very famous in this region which means that "Savira Tale hodaru Divara tale hogadu" Gola, Deevara Tore Hogadu' The proverb in practice in this region and tells the story of the heroic prowess of the Deevaru here. The people of Durgadaghada are heroes and valiant, they have sacrificed their lives for the village and the cows of the village and sacrificed their lives for the sake of the village.

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