

STUDY TOUR REPORT

Presented by:

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5th SEM

We started our trip from silver oak hotel at 7:30am after having breakfast .We planned to visit **mysore palace,chanmundeswari temple,Philomena church** at first we went chamundeswari temple.

The goddess of Chamundeswari seated on a lion, killing the monster with her Trishul weapon. Chamundeswari temple is one of the most visited places in Mysore. This temple receives thousands of visitors every day.

Chamundeswari temple is constructed in quadrangular shape and this temple was built in the style of Dravidian style architecture.

The main attraction of this temple is a seven-tier tower called "gopuram" or "gopura".



The grand edifice preserves various valuable possessions of Wodeyars which includes souvenirs, jewelery, royal costumes, and paintings. Though the palace is open to the public, the erstwhile royal family still continues to live in a portion of it. There is also a museum housed within the walled complex, called the Residential Museum, which incorporates some of these living quarters. No wonder, the palace counts among the top historical places to visit in Mysore.



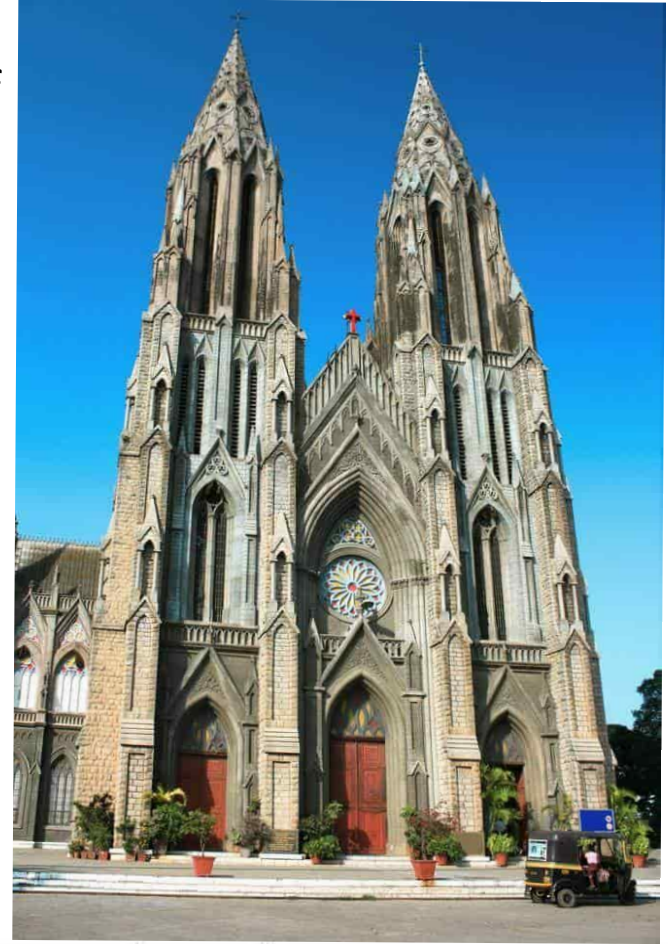
The Durbar Hall with its ornate ceiling and sculpted pillars and the Kalyanamantapa (marriage pavilion) with its glazed tiled flooring and stained glass, domed ceiling are worth noting. Intricately carved doors, the golden howdah (elephant seat), paintings as well as the fabulous, jewel encrusted golden throne (displayed during Dasara) are amongst the palace’s other treasures.



The architecture of St. Philomena's Church is a majestic work of art. The floor plan of the church reminds one of a cross. The congregation hall or the nave is built to resemble the long end of the cross.

The altar is placed at the smaller and upper portion of the cross. The altar of the church is an elaborately crafted marble structure that contains the beautiful statue of St. Philomena. This statue was specially brought from France for the purpose.

Beneath the altar lies the underground catacomb that contains the relic of St. Philomena and her representation in a reclining position. The entrance to the underground catacomb exists at the end of the congregation hall and near the choir. The church contains three front doors and several side doors that lead to the prayer hall. The pillars exhibit beautiful floral patterns.



We planned to visit **Hoysaleswara temple, sri chennakeshava temple.**

The Hoysaleswara Temple poised on a star-shaped base on the lawn is an architectural marvel. This twin-shrined temple is perhaps the largest Shiva temple built by the Hoysalas. Its base consists of 8 rows of friezes carved with elephants, lions, horses and floral scrolls. Its walls are adorned with intricately carved Hindu deities, sages, stylised animals, birds and friezes depicting the life of Hoysala kings. Imagery from epics like the Ramayana, Mahabharatha and Bhagavad Gita adorn the outer walls with highly ornate temple doorways. It is believed that no other temple in the country captures the Indian epics as elegantly as Hoysaleswara Temple. The Nandimantapa is positioned right in front of the temple wherein there is a huge Nandi richly decorated with stone ornaments. Behind this is a shrine dedicated to Surya with a 2 m tall image. There are exquisite carvings in the interiors of the temple as well. The most striking item is the highly polished lathe-turned pillars.



Built with soapstone, the Chennakesava temple features a very detailed finish built around a typical Hoysala style blueprint. The temple's scale is what distinguishes it from many other temples of the Hoysala period and it is considered to be one of the earliest creations of the dynasty. Its outer walls are adorned with finely done artwork, with dancing girls in various postures.

The doorways of the temple's mantapa features a Hoysala king slaying what historians believe is either a tiger or lion. It is also believed that this could be a symbolic representation of the defeat of the Cholas, whose royal emblem is a tiger. There are many more important sculptures in the sprawling complex of the Temple.



Hampi is one of the finest historical sites of ancient age in the world. It was the initial capital city of the famous historical Vijayanagara Empire located on the bank of Tungabhadra River about 11 km away from Hospet City. Hampi is a small location covered an area of 25 sq. km. and it is totally bounded by mountains (Anjaneya, Malyavanta and Matanga Hills) by the three sides and the rest one side is bordered by Tungabhadra River. It is believed by Hindus that Hampi was a kingdom of Monkeys (according to the Ramayana) before the Vijayanagara Empire in pre-historic age (around 1 CE) when the city was known as Kishkindha.

Although Hampi was an ancient super metropolis but today it is in ruins and has turned into a rural location. Many villages are located around this historical site where agriculture is the main source of income.



The architecture of the temple is sophisticated as it combines an apsidal plan for the sanctum (garbhagriya) with a non-apsidal Nagara-latina shikhara with roots in North Indian architecture. In other parts such as the mandapa, it uses a mix of rectangular and square plans, all fronted by a mukhacatuski-style entrance. It integrates an ambulatory passage within. This fusion of north and south Indian ideas on architecture is not disjointed, but one well integrated.

The most original feature of the temple is a peristyle delimiting an ambulatory around the temple itself and whose walls are covered with sculptures of different gods or goddesses. The rounded ends at the rear or sanctuary end include a total of three layers: the wall of the sanctuary itself, the main temple wall beyond a passageway running behind this, and a pteroma or ambulatory as an open loggia with pillars, running all round the building.



Pattadakal literally means 'coronation stone' and bears testimony to the later phase of evolution of the distinctive Early Chalukyan architecture. The gestation phase of this development which took place in Aihole, Badami (the ancient capital), Alampur, and Mahakuta finds its culmination here.

Temples built here are all dedicated to Shiva and face east. However, depiction of religious motifs through free-standing sculptures and reliefs is not limited to Shaivism but recruits images generously from the Hindu pantheon. Other than the nine Shaiva temples in the compound, there is one Jain temple located almost a kilometre to the west dedicated to the 23rd Tirthankar, Parsvanatha.

