9.3 Glossary of Terms

- **BARKUR** - It is part of Kundapur taluk of Udupi District in Karnataka, India with coordinates 13°28' N, 74°45'E, approximately 6.8km from the sea coast and 16km north of Udupi town. Barkur is the present official spelling though it has been also known as Barakuru, Barahakanyapur etc. in history. It was an identified settlement and port town for trade since 2nd cent A.D. as part of Alavakheda and later it was established as a capital town since 12th Century A.D. by Alupa rulers. The earliest dated epigraph of the place is 1139-1140 A.D. belonging to the Kavi Alupendra. In the region there are historic remains of pre Hoysala, Hoysala and Vijaynagara style of sculpture and architecture. It reached its zenith as an important trade center of the Vijaynagara dynasty between 14th to around 16th century however after Tipu’s invasion in 17th century and during the British empire from 18th to 19th century the status of Barkur went downhill and today it exists as a small town belonging to three different panchayat namely, Kacchur, Hanehalli, Hosala, parts of Heradi and Bennekdura are also linked to Barkur. Even as far back as the 11th century A.D., Barakuru had developed into a city and there seemed to have been 10 Keris (can be compared to wards/sectors). The city had ten extensions called Keris. Each Keri had a tank and number of temples. As per some quotations in history, the city contained 365 temples (the land of nityautsava-daily celebration- if one day was dedicated to each temple), the remains of some (around 30-40) can be seen today, of which 12 are living and another few of them (4-5) are now in renovated condition. The dates of the temples vary from 9th to 14th century. Most of these have private trust except Chowlikeri, which is under state- endowment. Refer fig 3.1

- **BASRUR - Basrur** is a village in Kundapur taluk in Udupi district of Karnataka located at 13°37'N, 74°44'E, 2km east of Kundapur town(taluk headquarters) and 33km north of Udupi town(district headquarters). It has an area of around 1425 acres and 6532 population. Historically Basrur was also called as Barcelor, Barcalor, Basnur, Bares, Abu-Sarur and Barsellor. Basrur, once called, Vasupura, is a historic port town on the banks of the Varahi River on the coast in Karnataka, India. For much of the sixteenth century and the first half of the seventeenth century, it was a popular rice port and mainly catered the needs of Keladi Samsthana, which was near Shimoga. The town had several streets, each specifically housing communities like traders, artisans, dancers, weavers etc. with Keri system like Barkur around 7 and having similar temple and tank(kere) in each sector. The town is a spiritual center for Goud Saraswat Brahmin community with ‘Sri Mahalasa Narayani temple’ at the center. The legend is that the
spirit for the Mahalasa temple was derived from its Moolasthana, i.e. Sri Mahalasa at Mardoli in Goa. Out of 24 Temples of Basrur, The Nakhareshwara Temple is of historical importance. A 12th Century Inscription is the earliest inscription which mentions this temple. The Temple which is today called as Mahalingeshwara Temple was built by the mediaeval South Indian Merchant guild Nakhara. The river port at Basrur used to attract the Dutch, Portuguese and British initially for promoting their business, but later they continued their stay for political occupation. In the 16th century AD, Basrur was within the sovereignty of Vijayanagara Kingdom and after its fall under Keladi (Nagar) Nayaks. Even at the beginning of Christian era, it had business and Commercial transactions with Arabia, Egypt etc. Basrur River port was on land connected with up-country area, which was producing pepper, cinnamon and other condiments. Arabia, Egypt and other countries were interested in purchasing these commodities including “maskathi” superior boiled Rice. During 18th century the Dutch also established a factory at Basrur and trading used to take place from that place to Muscat by exporting Rice and importing Horses, dates and pearls.

- **BRAHMAVARA-** The Brahmvara town belongs to Udupi Taluk of Udupi District located in 13°26’N 74°44’E which is 13km north of Udupi town. The town of Brahmvara came into existence in late 14th century as a small village with Mahalingeshwara temple and a node for travelers. Today it is a growing urban center for the past 10-20 years due to construction of NH-66 (formerly NH17) through the town in 1965. It has expanded since as an education center, health center, commercial center with present population of around 31,000 and is proposed to be declared as a municipality.

- **DEPTH-** it is the number of turns (as per visual axis) required to reach the destination from the main bus stop or town square

- **INFERENTIAL MODE-** Inferential mode is to note the features of the environment and its influence in the visual understanding of the environment or immediate reaction. This is also a measure to relate the physical form of elevation to the cognition of people derived from sketch map analysis. The trained eye is used to objectively classify the elements of form that influence the assessment of the environment and hence influence the attitude of people. The parameters selected are based on the visual features assessed from the road and does not include experiences within the structures and the activities therein. The elements identified are the
roofline, opening or porosity, material and color, enclosure (width to height ratio), dominant features, landscape as a treatment.

- **KERE-** It is a man-made water tank made for collecting rainwater which could be used for agriculture or residential or religious purposes. This tank may also have a natural spring source and it is located such that rain water is collected by gravity following the natural drainage pattern. In case of Barkur each sector has a water tank and a temple is associated with it. The name of the water tank is as per the name of the sector like Mudukeri (sector) has Mudukere (tank), Chowlikeri (sector) has Choulikere (tank) etc.

- **KERI-** It is an equivalent of a sector of a town consisting of a main road to enter the sector and a main space or institute representing the community like a temple. In case of Barkur there is a temple and water tank as a main landmark of the Keri. The name is either linked to the occupation of the community like Manigarkeri-(people involved with beads, precious stones and jewelry) or direction from the town-center like Mudukeri (eastern-sector), or community or social position like Arasikeri (sector of royalty or landlord), prominent landmark like Kotakeri (sector of fort) etc. In Barkur there are ten Keri as follows - Bhandarakeri, Chowlikeri, Arasikeri, Ranganakeri, Mudukeri, Patsalikeri, Manigarkeri, Hosakeri, Kotakeri, Balagarakeri (refer fig 3.1)

- **OPERATIVE MODE-** Interpretive mode/Operative mode which is the cognitive representation of the spatial environment deals with the process of mapping the spatial cognition where the spatial cognition of objects is derived from the people. This is derived from sketch map analysis, verbal description of routes and nodes and photograph identification. It is noted that spatial cognition develops ontogenetically from need based to complex diagram of orientation, personal need changing and realigning the environment mapping, variables such as sex, ethnic group also affecting the cognition, studies found overlap in results of verbal, graphical and behavioral studies of spatial orientation. In this research the operative model has been derived by analysis of perception of 80 locals which has cultural bias, social bias, familiarity of town and impact of physical features and configuration of town.

- **RATHA-BEEDI-** The meaning of the term ‘ratha-beedi’ is the street where the ‘ratha-(chariot)’ of the main deity is taken around as a procession during the yearly festival or any other important occasion. Such a temple would be
dedicated to a region for a group of villages and the main town serving the villages grew around these temples. The street leading to the temple would be predominantly commercial in use as it was convenient for the use of the people. The weekly market, specialized market, open ground for community congregation and all such requirements of the people kept augmenting this street. Hence it took the flavor of the region and the people who come there. The ‘ratha-beedi’ (car-street) is characterized by the width required to pull the ratha by the people which gives the common characteristics of the street sections in all these towns. The shape could be square as in case of Udipi town and Basrur town or ‘L’ shaped as in case of Barkur town or a straight line as in case of Brahmavara town.

- RESPONSIVE MODE – Responsive mode is to find the environmental stressors that affect the behavior of people and hence qualify the physical attributes with respect to experience of form and its interpretation without being familiar with the town. They can be measured objectively and categorized by way of notation diagrams, here there is a need for trained people in notation to filter the environmental features and note its influence in the spatial cognition process (space –motion diagram). Again objectivity is achieved by standardizing the aspects to be noted. This is used to distinguish physical aspects and measure its influence to perception and cognition in a diagram. In this study the analysis was done by four different students and summarized to avoid individual bias.

- SOUTH CANARA- or South Kanara located 13.00° N and 75.40° E was the district including present day Kasargod district from Kerela State, Dakshina Kannada and Udipi from Karnataka state, belonging to Madras presidency of British India existing in 1859-1947. In 1947 it was split to Dakshina Kannada district of Karnataka and Kasargod district of Kerela. Dakshina Kannada was further split to Udipi District and Dakshina Kannada district in August 1997. This region was also known as Tulunadu in history. Geographically it starts at the foothills of the Western Ghats of 600-700m altitude to the coast 2-3m altitude above mean sea level within few km making it unique in landform and climate. It had a mix of culture from various ruling dynasties of different sectors like the Bangas of Bagavadi (Bagadi 14-19th Cent), the Chautas of Puttige and Mudabidare (14-19th cent), the Tolahas of Suralu(11-19th cent), the Bhairarasa Wodeyas of Karkala(14-17th cent), The Ajilas of Punjalike (12-19th cent),the Savantas of Simanturu, Mulki (14-17th cent), the Honnekambalis of Hosangadi (14-19th cent), the Rajas of Kumbale (10th-19th cent), the Rajas of Vittala(14-19th
Cent), the Heggades of Nandalike (13-17th Cent), The rulers of Nagire (13-17th cent), the ruler of Hadavalli (Sangitapura) (15-17th cent.), the Kadambas of Chandavara (11-14th cent). In its architecture and sculpture it has the influence of the Chalukyan style, the Hoysala style, the Vijayanagara style, the Keladistyle, the Chola style and some localised indigenous styles.

- SPACE MOTION DIAGRAM is a diagram where the experiential quality of the physical form of town is captured objectively in four different notations. The first diagram is of orientation where the edge conditions- strong built, soft landscape, culverts etc., direction of movement in terms of straight, turn, slope up or slope down etc. are noted, visual access to elements in dotted line and objects noted distinctly are marked with approximate distance and visual and physical access from road is marked with continuous line and arrow till the edge. The second diagram is of scale of explicitness stating the % of enclosure and typical cross section and the number of steps (distance) where it is constant, the third diagram is of five elements of imageability where the edge of boundary of district and town, paths, nodes, landmarks and districts are noted. The final column has photographs/ sketches depicting the key elements describing the overall experience.

- SPACE SYNTAX- it is the interpretation of the configuration of town derived from the various indexes of analysis of visual axis (axial map) and convex spaces (y-map) of the town

- UDUPI- Udupi is the name of the historic town which is also the district headquarters located in Udupi Taluk which is part of Udupi District (formed in August 1997), located at 13°20'N, 74°45'E around 7km from the Arabian sea coast, in Karnataka India. It is widely believed that the name of Udupi was derived from its Tulu name Odipu. The Tulu name in turn is associated with a temple at Malpe, devoted to Vadapandeswara. Another story is that the name Udupi came from the combination of the Sanskrit words Udu and Pa, which mean "stars" and "lord." Legend says that the moon and his wives made their prayer at the Chandramouleshwara temple at Udupi, creating a linga that can be seen even today. According to this story, therefore, Udupi means the land of the "lord of the stars," the moon. Udupi District is a land of ethereal beauty, sandwiched between the mountains of the Western Ghats on the east and the Arabian Sea on the west. This new district was carved out of the Dakshina Kannada district in August 1997, which had mythological reference as "Parashurama Srishti". Udupi town is most commonly known as the seat of (Dwaitya) Madhwa-philosophy of
Vaishnavism, founded by the sage Madhwhacharya, outcome of which are Ashtamathas (Vedic schools) and the Sri Krishna Temple which was established in around 12-13\textsuperscript{th} century A.D., located in the famous ratha-beedi (Car street), surrounding Anantheshwara and Chandramouleshwara temples. Refer fig. 3.1.

- **VISUAL IMPACT ANALYSIS**- This analyzes the elevation of streets to relate the physical form of elevation to the cognition of people derived from sketch map analysis. The trained eye is used to objectively classify the elements of form that influence the assessment of the environment and hence influence the attitude of people. The parameters selected are based on the visual features assessed from the road and does not include experiences within the structures and the activities therein. The elements identified are the roofline, opening or porosity, material and color, enclosure (width to height ratio), dominant features, landscape as a treatment.