An Illustrated Architectural Essay

Architecture and Heritage of the Bearys

Vernacular Architecture of Wodeyar House, Parangipete, Coastal Karnataka



Wodeyar House, Parangipete

Written and Researched by

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Who Are the Bearys?

The Bearys are a Muslim community native to coastal Karnataka, particularly Dakshina Kannada and Udupi, and the neighbouring Kasaragod region of Kerala.

The community has a long history of maritime trade along the Arabian Sea. These trade connections brought interactions with Arab merchants and other communities, influencing local culture, language, and traditions.

Bearys speak Beary Bashe, a language shaped by Malayalam, Tulu, and other regional linguistic influences.

Despite the community's distinct cultural identity and history, its traditional architecture remains relatively undocumented.

As a member of the Beary community, I grew up familiar with our traditions, but it was during my undergraduate architecture studies that I first had the opportunity to explore our architectural heritage through the documentation of a traditional Beary house.



Fig 1.1 Map of India highlighting Karnataka and the Beary community's region

Citations: Karthik Malli (2019), Tulu Nadu's Byari Language and Its Struggle for an Identity, The News Minute.

A Traditional Beary Residence

Wodeyar House is a traditional Beary residence located in Parangipete, coastal Karnataka, estimated to be approximately 200 years old at the time of our undergraduate architectural documentation.

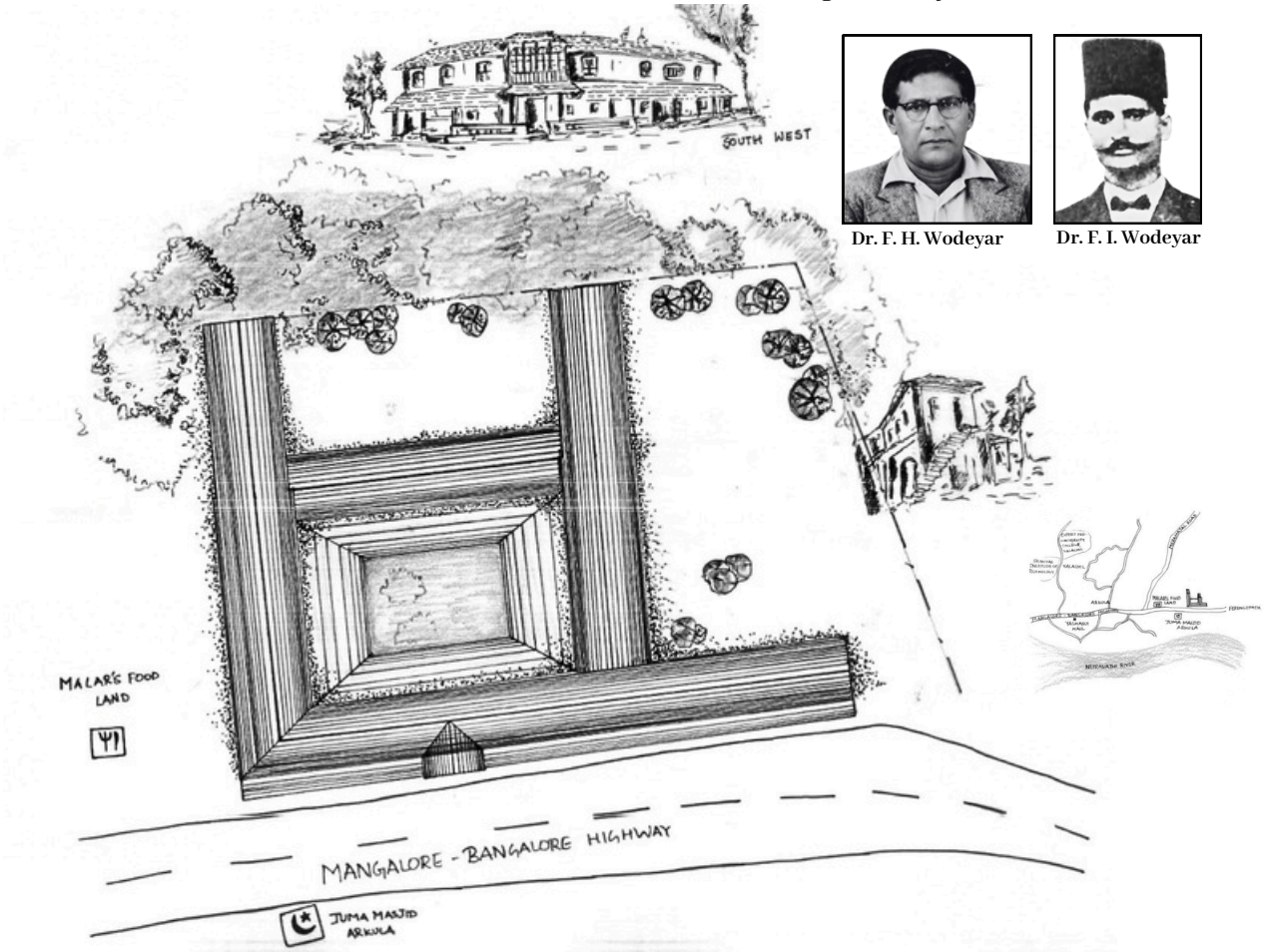
According to our field study, the house was constructed by Iddinabba Wodeyar and once accommodated a joint family of approximately 30 members.

The house consists of eight rooms, three main halls, two subsidiary halls, and two internal courtyards. The large halls served as communal spaces for daily activities and family gatherings, with one traditionally used for Quran recitation.

The spatial arrangement reflects the needs of an extended family, with private rooms organized alongside shared spaces that played an important role in everyday life.

The house provides an opportunity to study the traditional materials and construction techniques of coastal Karnataka, including stone, timber, and Mangalore clay roof tiles, while exploring the relationship between architecture, family life, and the cultural practices of the Beary community.

Beyond its architectural significance, Wodeyar House is associated with Dr. F. H. Wodeyar (1903–1969), who contributed to India's freedom movement, education, and community service. His life and contributions are recorded in historical Kannada publications and newspaper accounts. A historical newspaper photograph of the residence, identified by the Wodeyar family as Wodeyar House, further contributes to the documentation of the building's history.



Dr. F. H. Wodeyar

Dr. F. I. Wodeyar

Fig 1.2 Site Plan

Citations: Original undergraduate survey and interviews; Kannada biographical material supplied by Sajid; Wodeyar family correspondence, October 2026.

Spatial Planning and Courtyards

One of the interesting features of Wodeyar House is its spatial organization, with interconnected halls and rooms arranged around two internal courtyards.

The planning shows elements of symmetry, while also responding to the needs of a large joint family.

The courtyards bring natural daylight into the interior and help with ventilation. They also provide open spaces within the house while maintaining privacy from the street.

The arrangement of halls, rooms, and courtyards reflects the needs of a joint family, allowing shared activities while providing separate spaces for different functions.

This type of courtyard planning is also found in other traditional houses across coastal Karnataka.

The design shows how the house responds to both the local climate and the daily lives of its occupants.

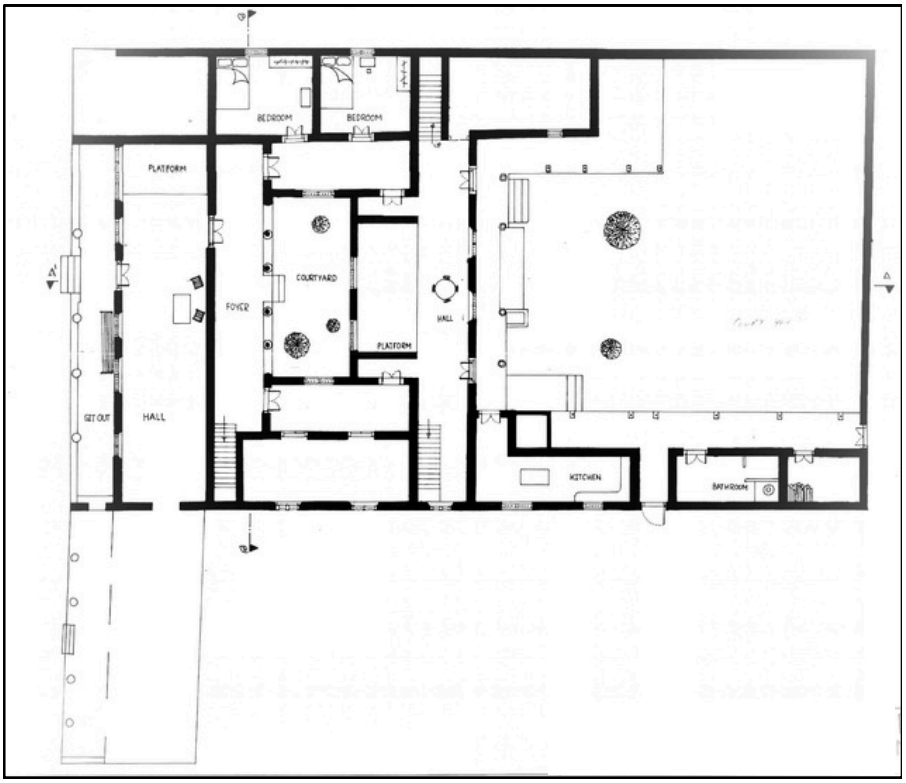


Fig 1.3 Main Floor Plan

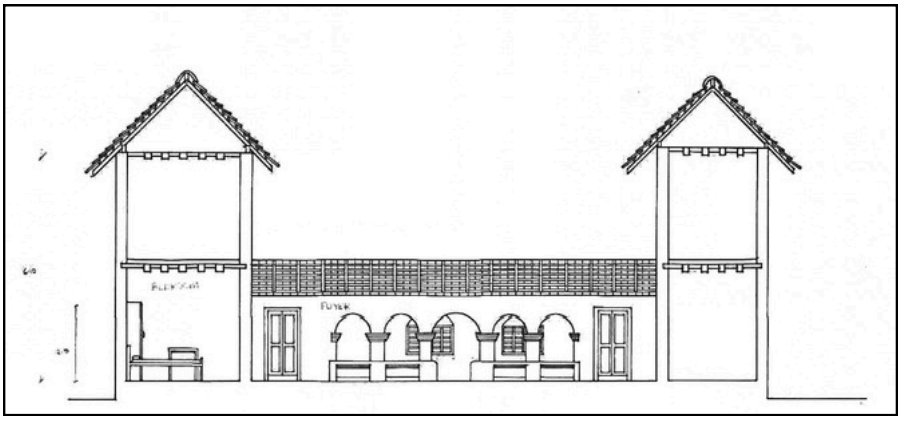


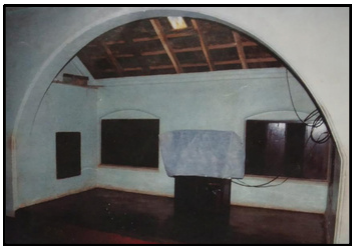
Fig 1.4 Section BB'



Interior Hall: Gathering Space



Verandah of Wodeyar House



Interior Hall of Wodeyar House

Citations: Original undergraduate survey and interviews; Kannada biographical material and photos supplied by Sajid; Wodeyar family correspondence, October 2026.

Materials and Construction

Wodeyar House uses materials and construction techniques commonly associated with the vernacular architecture of coastal Karnataka.

Our field documentation records stone masonry walls finished with cement plaster, mud flooring, timber ceilings, carved teak doors, and sloping roofs covered with Mangalore clay tiles.

The sloping roofs help drain heavy monsoon rainfall, while projecting eaves protect the walls and openings from rain and provide shade.

The internal courtyards, shaded spaces, and openings allow natural daylight and encourage airflow, supporting indoor comfort in the region's warm, humid climate.

Timber is used in the roof structure, ceilings, and decorative elements, reflecting traditional carpentry and craftsmanship.

Together, these features demonstrate how local materials, construction methods, and passive design strategies respond to the coastal climate.

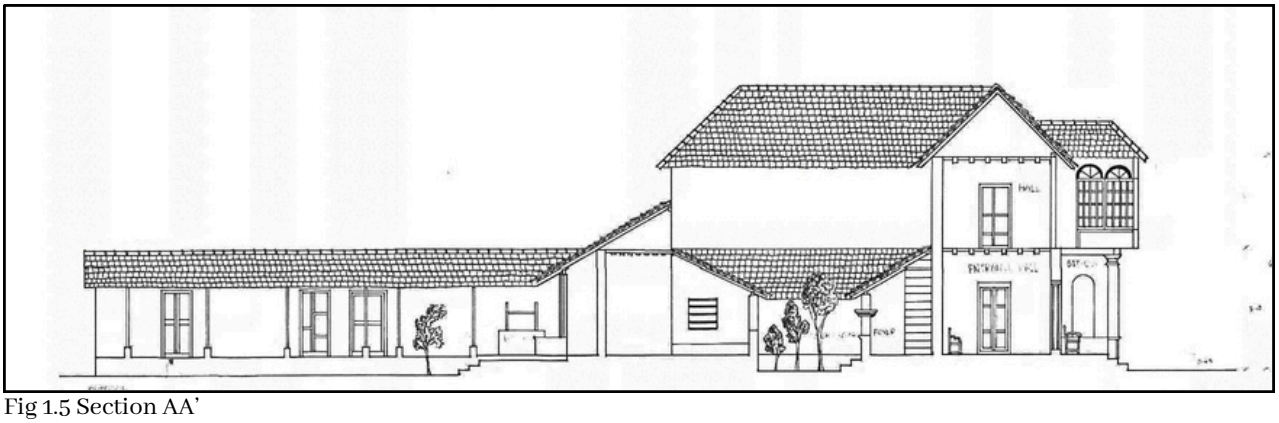


Fig 1.5 Section AA'

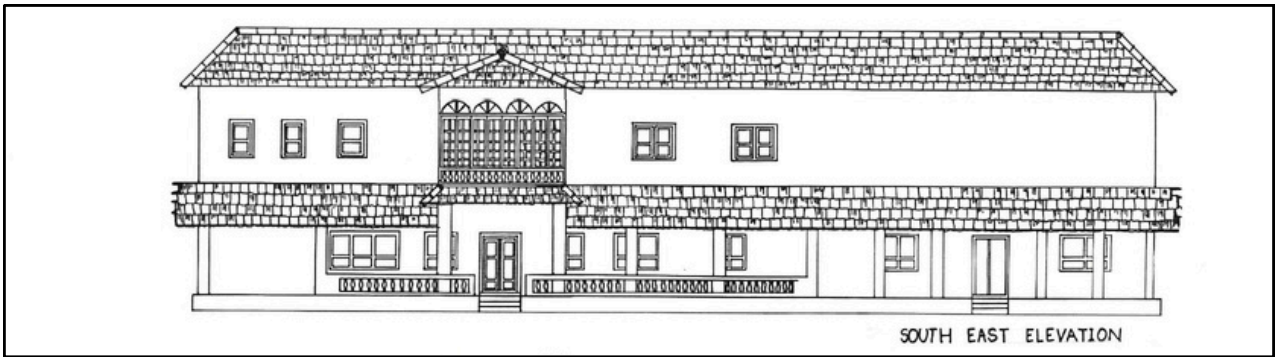


Fig 1.6 South East Elevation



Exterior Roof Details: Canopy, Projecting Eaves, and Roof Construction



Fig 1.7 North West Sketch

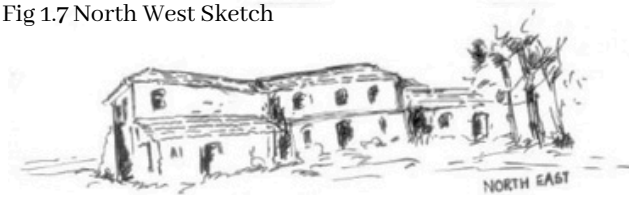


Fig 1.8 North East Sketch

Citations: Original undergraduate survey and interviews; Kannada biographical material and photos supplied by Sajid; Wodeyar family correspondence, October 2026.

Details That Tell a Story

Beyond its spatial planning and construction, Wodeyar House features several decorative elements that reflect traditional craftsmanship and the architectural character of the region. Carved teak doors, ornamental arches, decorative railings, and coloured-glass windows are among the distinctive features recorded during our field documentation. These elements add detail to the interiors while contributing to the overall appearance of the house.

One feature that stood out during our study was the coloured glass in the first-floor windows overlooking the road. Our field notes identified similar glazing as a characteristic feature of older Muslim residences along the Canara coast. The coloured glass adds a decorative quality to the windows while allowing natural light into the interior spaces.

The ornamental arches in the hall traditionally used for Quran recitation are another notable architectural feature. Along with the carved wooden doors and decorative railings, they demonstrate the attention given to interior detailing.

Together, these features reflect the craftsmanship and decorative traditions associated with Wodeyar House.

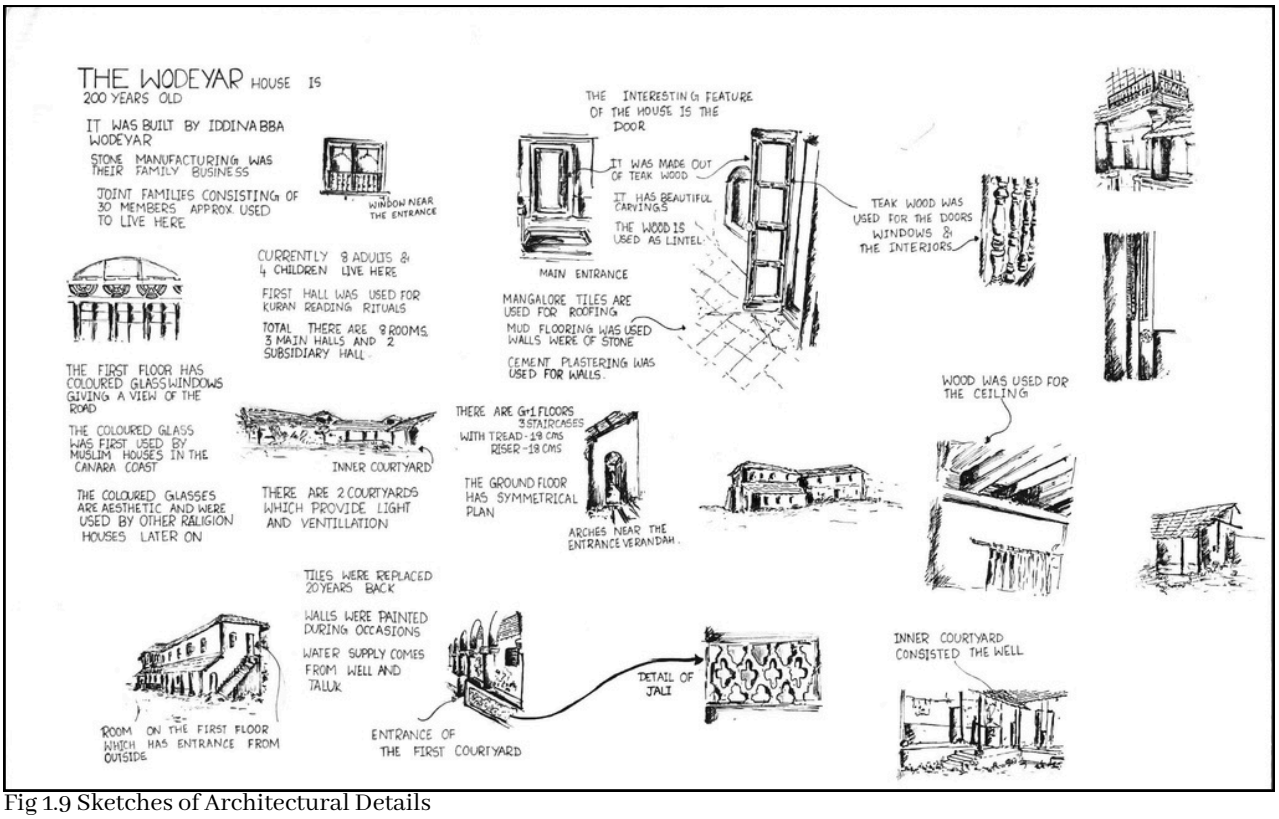


Fig 1.9 Sketches of Architectural Details

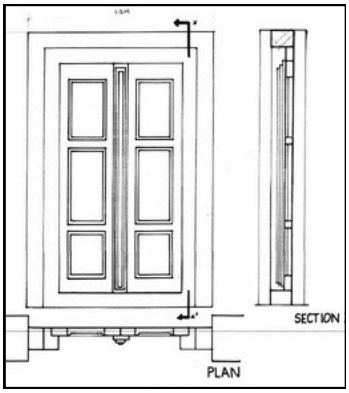


Fig 1.10 Door Details





Interior Details: Glasswork and Carved Teak Doors

Citations: Original undergraduate survey and interviews; Kannada biographical material and photos supplied by Sajid; Wodeyar family correspondence, October 2026.

Preserving Architectural Heritage

Personal Reflection: Remembering My Roots

Documenting Wodeyar House during my undergraduate studies was my first opportunity to explore the traditional architecture of my own community. At the time, I was focused on measuring, sketching, and understanding the building's construction. Looking back, I now appreciate how much the house tells us about the people who lived there.

After moving to Canada, I began to appreciate my cultural identity and the importance of preserving our traditions. Being surrounded by people from different backgrounds and seeing how they celebrate and preserve their traditions made me realise the importance of remembering our own roots.

Revisiting this documentation, I see more than just a traditional house. Its courtyards, spatial planning, materials, and craftsmanship reflect the local climate, family traditions, and building knowledge passed down through generations. It also reminds me of the warmth, hospitality, and sense of community that I have always associated with being Beary.

As an architectural professional, I believe documenting these homes is important, especially for communities whose architectural heritage has received limited attention.

I am proud to be a Beary. Through this publication, I hope to share a part of our culture, encourage further research, and contribute to preserving our architectural heritage for future generations.

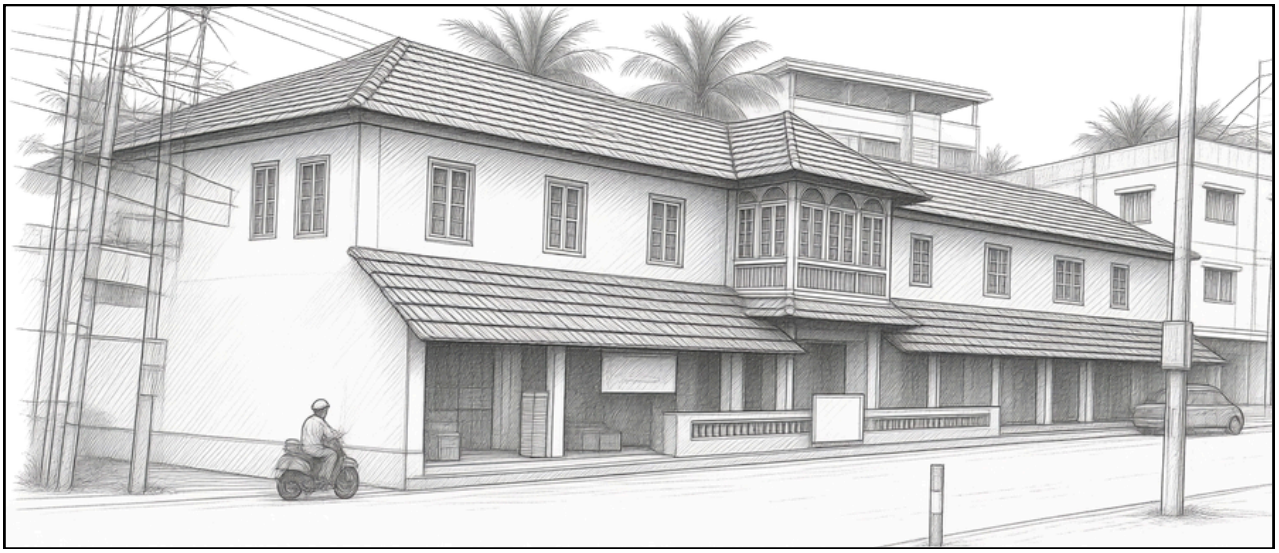


Fig. 1.11 Illustrative representation of traditional Beary architecture. AI-generated image; not a historical photograph or documentation of an actual building.

Acknowledgements

I would like to thank the Wodeyar family of Parangipete for welcoming our team into their ancestral home, allowing us to document the residence, and granting permission to share this research publicly in support of preserving Beary architectural heritage.

My sincere thanks to Sajid Vodyar for providing photographs and historical documents that have contributed to this publication.

I am also grateful to Prof. Leslie Dias for giving me the opportunity to lead this documentation project during my undergraduate studies and for his guidance and support throughout the process.

Original Architectural Documentation
The architectural documentation of Wodeyar House was completed as a group project during our undergraduate studies at Srinivas School of Architecture, Mangalore.
Documentation Team: Madeeha Moiddin, Milan Joshi, Indrajith Prasanth, Dheeraj, Sneha Kabade, and Krishnapriya Jayaraj.

Research, Writing & Architectural Reflections
Madeeha Moiddin, B.Arch | Intern Architect (OAA), Canada
This publication revisits our original group documentation, incorporating additional research, writing, and personal architectural reflections by the author.

Photographs & Historical Materials
Historical photographs, newspaper clippings, and biographical materials relating to Wodeyar House and Dr. F. H. Wodeyar were generously provided by Sajid Wodeyar and the Wodeyar family.

References and Sources

Primary Architectural Documentation

Moiddin, M., Joshi, M., Prasanth, I., Dheeraj, Kabade, S., & Jayaraj, K. (2016). Wodeyar House: Vernacular Architecture Study. Unpublished undergraduate architectural documentation, Srinivas School of Architecture, Mangalore, India.

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Historical Publications & Archival Materials

Marhoom Dr. F. H. Wodeyar. (n.d.). Kannada biographical account, pp. 39–40.

Nandavar, C. (n.d.). Personal tribute to Dr. F. H. Wodeyar. Kannada-language historical publication.

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Photographs & Historical Documents

Historical photographs, Kannada newspaper clippings, and biographical documents relating to Wodeyar House and Dr. F. H. Wodeyar, shared by Sajid Vodyar. Courtesy of Sajid Vodyar and the Wodeyar family.

Oral History & Cultural Knowledge

Historical information about Wodeyar House, including its construction by Iddinabba Wodeyar and its association with the Wodeyar family, was recorded during the original undergraduate field documentation and supplemented by information shared by the family.

Appendix

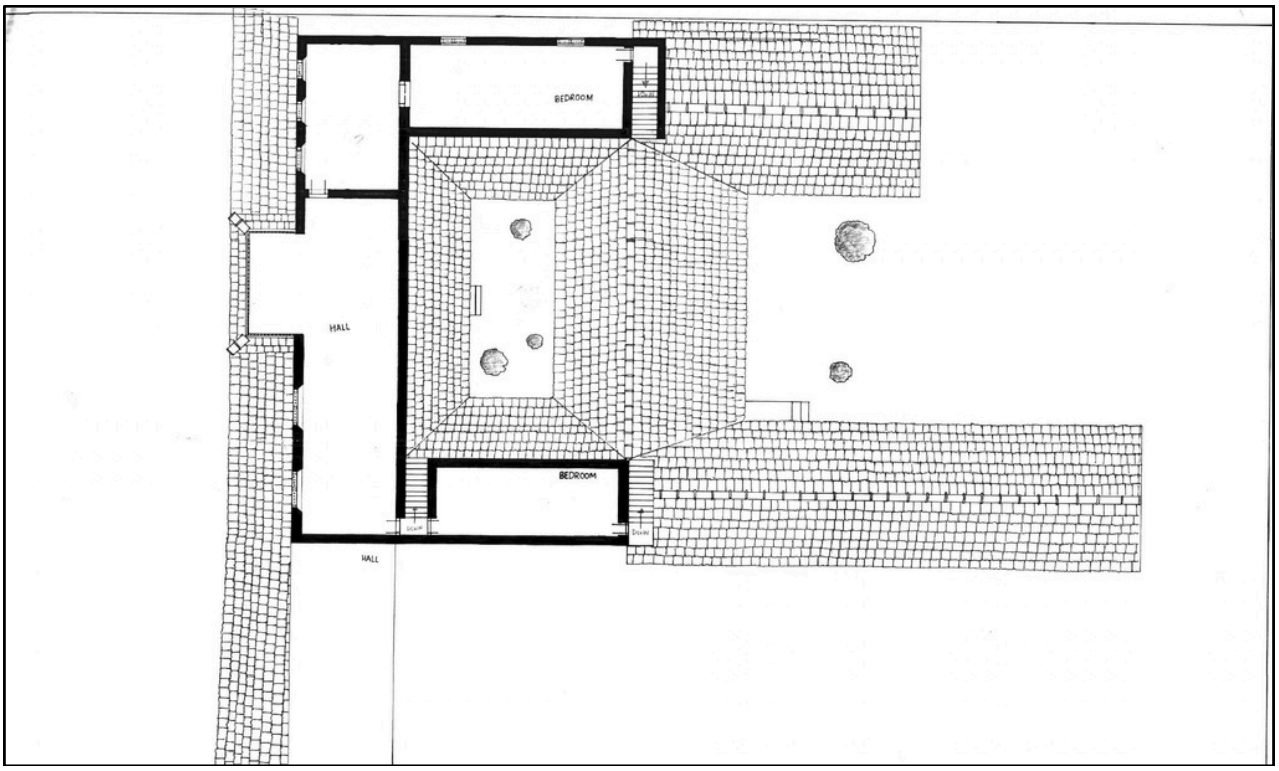
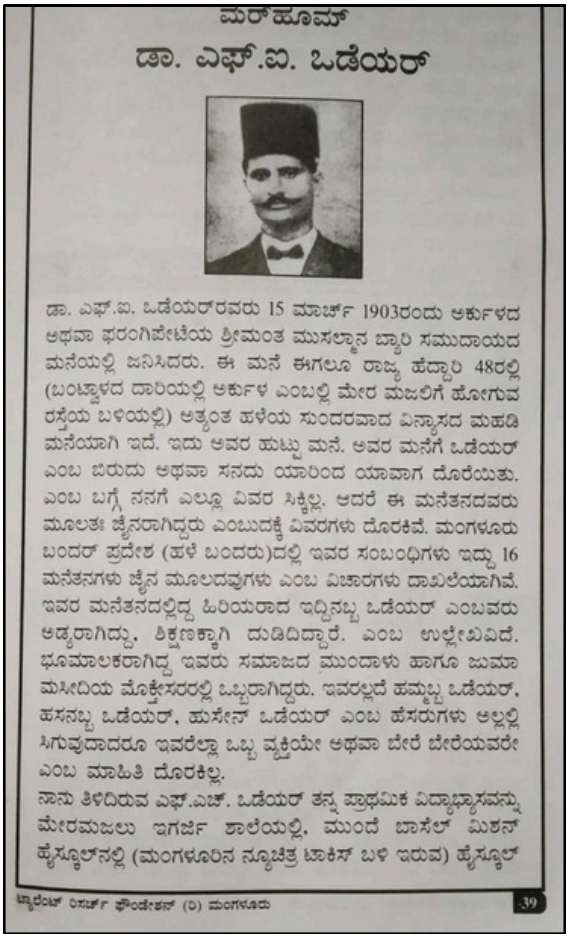


Fig 1.12 Second Floor Plan



Fig 1.13 North West Sketch

Appendix



ಮರ್‌ಹೂಮ್

ಡಾ. ಎಫ್.ಐ. ಒಡೆಯರ್

ಡಾ. ಎಫ್.ಐ. ಒಡೆಯರ್‌ರವರು 15 ಮಾರ್ಚ್ 1903ರಂದು ಅರ್ಕುಳದ ಅಥವಾ ಫರಂಗಿಪೇಟೆಯ ಶ್ರೀಮಂತ ಮುಸಲ್ಮಾನ ಬ್ಯಾರಿ ಸಮುದಾಯದ ಮನೆಯಲ್ಲಿ ಜನಿಸಿದರು. ಈ ಮನೆ ಈಗಲೂ ರಾಜ್ಯ ಹೆದ್ದಾರಿ 48ರಲ್ಲಿ (ಬಂಟ್ವಾಳದ ದಾರಿಯಲ್ಲಿ ಅರ್ಕುಳ ಎಂಬಲ್ಲಿ ಮೇರ ಮಜಲಿಗೆ ಹೋಗುವ ರಸ್ತೆಯ ಬಳಿಯಲ್ಲಿ) ಅತ್ಯಂತ ಹಳೆಯ ಸುಂದರವಾದ ವಿನ್ಯಾಸದ ಮಹಡಿ ಮನೆಯಾಗಿ ಇದೆ. ಇದು ಅವರ ಹುಟ್ಟು ಮನೆ. ಅವರ ಮನೆಗೆ ಒಡೆಯರ್ ಎಂಬ ಬಿರುದು ಅಥವಾ ಸನದು ಯಾರಿಂದ ಯಾವಾಗ ದೊರೆಯಿತು. ಎಂಬ ಬಗ್ಗೆ ನನಗೆ ಎಲ್ಲೂ ವಿವರ ಸಿಕ್ಕಿಲ್ಲ. ಆದರೆ ಈ ಮನೆತನದವರು ಮೂಲತಃ ಜೈನರಾಗಿದ್ದರು ಎಂಬುದಕ್ಕೆ ವಿವರಗಳು ದೊರಕಿವೆ. ಮಂಗಳೂರು ಬಂದರ್ ಪ್ರದೇಶ (ಹಳೆ ಬಂದರು)ದಲ್ಲಿ ಇವರ ಸಂಬಂಧಿಗಳು ಇದ್ದು 16 ಮನೆತನಗಳು ಜೈನ ಮೂಲದವುಗಳು ಎಂಬ ವಿಚಾರಗಳು ದಾಖಲೆಯಾಗಿವೆ. ಇವರ ಮನೆತನದಲ್ಲಿದ್ದ ಹಿರಿಯರಾದ ಇದ್ರಿನಬ್ಬ ಒಡೆಯರ್ ಎಂಬವರು ಅಡ್ಯರಾಗಿದ್ದು, ಶಿಕ್ಷಣಕ್ಕಾಗಿ ದುಡಿದಿದ್ದಾರೆ. ಎಂಬ ಉಲ್ಲೇಖವಿದೆ. ಭೂಮಾಲಕರಾಗಿದ್ದ ಇವರು ಸಮಾಜದ ಮುಂದಾಳು ಹಾಗೂ ಜುಮಾ ಮಸೀದಿಯ ಮೊಕ್ತೇಸರರಲ್ಲಿ ಒಬ್ಬರಾಗಿದ್ದರು. ಇವರಲ್ಲದೆ ಹಮ್ಮಬ್ಬ ಒಡೆಯರ್, ಹಸನಬ್ಬ ಒಡೆಯರ್, ಹುಸೇನ್ ಒಡೆಯರ್ ಎಂಬ ಹೆಸರುಗಳು ಅಲ್ಲಲ್ಲಿ ಸಿಗುವುದಾದರೂ ಇವರೆಲ್ಲಾ ಒಬ್ಬ ವ್ಯಕ್ತಿಯೇ ಅಥವಾ ಬೇರೆ ಬೇರೆಯವರೇ ಎಂಬ ಮಾಹಿತಿ ದೊರಕಿಲ್ಲ.

ನಾನು ತಿಳಿದಿರುವ ಎಫ್.ಎಚ್. ಒಡೆಯರ್ ತನ್ನ ಪ್ರಾಥಮಿಕ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಮೇರಮಜಲು ಇಗರ್ಜಿ ಶಾಲೆಯಲ್ಲಿ, ಮುಂದೆ ಬಾಸೆಲ್ ಮಿಶನ್ ಹೈಸ್ಕೂಲ್‌ನಲ್ಲಿ (ಮಂಗಳೂರಿನ ನ್ಯೂಚಿತ್ರ ಟಾಕಿಸ್ ಬಳಿ ಇರುವ) ಹೈಸ್ಕೂಲ್

ಟ್ಯಾರೆಂಟ್ ರಿಸರ್ಚ್ ಫೌಂಡೇಷನ್ (ರಿ) ಮಂಗಳೂರು

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ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆಯ ಅರ್ಕುಳದಲ್ಲಿರುವ 'ಒಡೆಯರ್ ಮನೆ'ಯಲ್ಲಿರುವ ಲ್ಯಾಂಪ್
(ಸೀಮೆಎಣ್ಣೆ ಬಳಸಿ ಉರಿಸುವ ಬಗ್ಗಲ ಲ್ಯಾಂಪ್)



ವಾರ್ತಾ ಭಾರತಿ

ಹೋರಾಟದ ಸಂಕೇತ ಅರ್ಕುಳದ ಡಾ.ಎಫ್.ಎಚ್.ಒಡೆಯರ್

ಬಂಟ್ವಾಳ, ಆ.14: ಒಡೆಯರ್ ಮೈಸೂರು ಸಂಸ್ಥಾನವನ್ನು ಆಳಿದ ರಾಜವಂಶ. ಸ್ವಾತಂತ್ರ್ಯದ ನಂತರ ಭಾರತದ ಗಣರಾಜ್ಯಕ್ಕೆ ಮೈಸೂರು ಸಂಸ್ಥಾನ ಸೇರಿದ ಬಳಿಕ ಒಡೆಯರ್ ವಂಶದ ಆಡಳಿತ ಕೊನೆಗೊಂಡಿತು. ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಿ ಹೋರಾಟ ಮಾಡಿದವರಲ್ಲಿ ಹಲವರು ಇತಿಹಾಸದ ಪುಟ ಸೇರಿದರೆ, ಇನ್ನು ಸ್ಥಳೀಯ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟಗಾರರನ್ನು ಗುರುತಿಸಲು ಸಾಧ್ಯವಾಗಿಲ್ಲ. ಇತಿಹಾಸ ಪುಟಕ್ಕೆ ಸೇರದವರಲ್ಲಿ ಸಾಮಾಜಿಕ ಸಮಸ್ಥಿತಿಯ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದ ಸಂಕೇತವಾಗಿದ್ದ ಅರ್ಕುಳದ ಡಾ.ಎಫ್. ಎಚ್.ಒಡೆಯರ್ ಕೂಡಾ ಒಬ್ಬರು.

1920ರಲ್ಲಿ ಮಹಾತ್ಮ ಗಾಂಧೀಜಿ (ಮಂಗಳೂರಿನ ಮೊದಲ ಭೇಟಿ) ಮತ್ತು ಶೌಕತ್ ಅಲಿ ಅವರ ಮಂಗಳೂರಿನ ಮೊದಲ ಭೇಟಿಯು ತುಳುನಾಡಿನಲ್ಲಿ ದೇಶಭಕ್ತಿಯ, ಸ್ವಾತಂತ್ರ್ಯದ ಕಿಚ್ಚನ್ನು ಹುಟ್ಟಿಸಿತು. ಗಾಂಧೀಜಿಯವರ ಐತಿಹಾಸಿಕ ಭಾಷಣದಿಂದ ಪ್ರೇರಿತರಾಗಿ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟಕ್ಕೆ ಧುಮುಕಿದ ಮುಸ್ಲಿಮ್ ಯುವಕರ ಪೈಕಿ ಎಫ್.ಎಚ್. ಒಡೆಯರ್ ಕೂಡಾ ಒಬ್ಬರಾಗಿದ್ದಾರೆ.

ಒಡೆಯರ್ ಕರ್ನಾಟಕದ ಬಹುತೇಕ ಪ್ರದೇಶಗಳಲ್ಲಿ ಓಡಾಡಿ ತನ್ನ ಭಾಷಣದ ಮೂಲಕ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದಲ್ಲಿ ನೇರವಾಗಿ ಪಾಲ್ಗೊಂಡಿದ್ದರು. ವೃತ್ತಿಯಲ್ಲಿ ವೈದ್ಯರಾಗಿದ್ದ ಡಾ.ಒಡೆಯರ್, ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದ ಜೊತೆಗೆ ಹಾಸನ ಹಾಗೂ ಮಂಗಳೂರಿನಲ್ಲಿ ಚಿಕಿತ್ಸಾಲಯವನ್ನೂ ತೆರೆದು ಜನಸೇವೆ ಮಾಡುತ್ತಿದ್ದರು.

ರಾಷ್ಟ್ರೀಯ ಹೆದ್ದಾರಿಯ ಫರಂಗಿಪೇಟೆ ಸಮೀಪದ ಅರ್ಕುಳದಲ್ಲಿರುವ ಒಡೆಯರ್ ಮನೆತನಕ್ಕೆ ಸೇರಿದ ಮನೆ.

ಎಫ್.ಎಚ್.ಒಡೆಯರ್

ಆದಬ್ಬದೆ, ತುಳುನಾಡಿಗೆ ಸಂಬಂಧಿಸಿದ ಸಮಸ್ಯೆಗಳನ್ನು ಧೈರ್ಯವಾಗಿ ಎದುರಿಸುವ ಮೂಲಕ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದ ಸಂಕೇತವಾಗಿದ್ದರು.

ಸುಂದರ ವಿನ್ಯಾಸದ ಮಹಡಿ ಮನೆ

ಡಾ. ಎಫ್.ಎಚ್. ಒಡೆಯರ್ 1903 ಮಾರ್ಚ್ 15ರಂದು ಬಂಟ್ವಾಳ ತಾಲೂಕಿನ ಫರಂಗಿಪೇಟೆ ಸಮೀಪದ ಮಂಗಳೂರು ಹೊರವಲಯದ ಅರ್ಕುಳ ಎಂಬಲ್ಲಿ ಶ್ರೀಮಂತ ಬ್ಯಾರಿ ಸಮುದಾಯದ ಮನೆತನದಲ್ಲಿ ಜನಿಸಿದವರು. ಅರ್ಕುಳದಲ್ಲೇ ಪ್ರಾಥಮಿಕ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಪೂರೈಸಿದ್ದರು. ಸದ್ಯ ಆವರ ನೆನಪಾಗಿ ಮಂಗಳೂರು-ಬೆಂಗಳೂರು ರಾಷ್ಟ್ರೀಯ ಹೆದ್ದಾರಿಯ ಬಂಟ್ವಾಳ ದಾರಿಯ ಅರ್ಕುಳ ಎಂಬಲ್ಲಿ ಒಡೆಯರ್‌ಗೆ ಸೇರಿದ ಮನೆಯೊಂದಿದೆ. ಇದು ಅತ್ಯಂತ ಹಳೆಯ, ಸುಂದರವಾದ ವಿನ್ಯಾಸದ ಮಹಡಿ ಮನೆಯಾಗಿದ್ದು, ಇದು ಒಡೆಯರ್ ಆವರ ಹುಟ್ಟು ಮನೆಯೂ ಹೌದು. ಆಲ್ಲದೆ, ಇವರ ಮನೆತನಕ್ಕೆ ಸೇರಿದ 16 ಮನೆಗಳು ಮಂಗಳೂರಿನ ಬಂದರ್ ಪ್ರದೇಶಗಳಲ್ಲಿವೆ ಎಂದು

ನನ್ನ ಅಪ್ಪನ ಅಜ್ಜ ಒಡೆಯರ್ ಅವರು ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದ ಜೊತೆಗೆ ತಿಕ್ಷಣ, ಆಯುರ್ವೇದ ವೈದರಾಗಿ ಸೇವೆ ಸಲ್ಲಿಸಿದ್ದಾರೆ. ಯೋಗ ಬಲ್ಲವರಾಗಿದ್ದ ಅವರು ಯಕ್ಷಗಾನ ಕಲಾರಾಧಕರೂ ಆಗಿದ್ದರು ಎಂದು ಉದ್ಗರಿಸಿರುವ ದಾಖಲೆಗಳಿವೆ. ಆದಲ್ಲದೆ, ಈ ಮನೆತನದ ಹಿರಿಯರಾದ ಇದಿನಬ್ಬ ಒಡೆಯರ್ ಅವರೂ ಸ್ವಾತಂತ್ರ್ಯ ಯೋಧರೂ ತಾಗೂ ತಿಕ್ಷಣಕ್ಕಾಗಿ ದುಡಿದವರು. ಈ ಮನೆಯನ್ನು ಇಂದಿನವರೆಗೂ ಕಾಪಾಡಿಕೊಂಡು ಬರಲಾಗಿದ್ದು, ಆ ಕಾಲದ ಕೆಲವೊಂದು ನೆನಪುಗಳನ್ನು ಈ ಮನೆಯಲ್ಲಿ ಸಂಗ್ರಹಿಸಿಡಲಾಗಿದೆ. ಆದಲ್ಲದೆ, ಫರಂಗಿಪೇಟೆ ಶ್ರೀರಾಮ ಶಾಲೆಯಲ್ಲಿ ಒಡೆಯರ್ ಆವರ ಭಾವಚಿತ್ರವಿದೆ.

| ಸಾಜಿದ್ ಒಡೆಯರ್ ಅರ್ಕುಳ,
ಒಡೆಯರ್ ಮನೆತನದ ಕುಟುಂಬಸ್ಥ

ಮಾಹಿತಿ ನೀಡುತ್ತಾರೆ ಒಡೆಯರ್ ಮನೆತನದ ಸದಸ್ಯ ಸಾಜಿದ್ ಒಡೆಯರ್ ಅರ್ಕುಳ.

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