

MAN KHATAV TALUKYATIL AKHYAIKANCHI VANGMIN VA SAMAJIK ABHYAS

OBJECTIVES

1. To know about tradition
2. To know about inscription
3. To know about extra ordinary mens hidden features.
4. To know about ancient culture.
5. To know about creation of villages.
6. To know about origin of rivers (e.g.Manganga)

SUMMARY

In Maharashtra manifests lot of temples. Usually lot of legends manifests on related to God. How is the one different of God present that place? What is speciality? How to protect village from God this explanation has given in legends.

In Man-Khatav taluka has heard about related story of some extra ordinary man in legend- For example Chhatrapati Shivaji Maharaj Prataprao Gujar, Santaji Ghorpade, Yashwant Baba, Sevagiri Maharaj, Jayram Swami, Wadgavkar, etc. These famous persons and their works was used for society and their responsibility presented in this legends. Why that village name is interpret this legends tell manifests in Man Khatav Taluka. In this legends explain the tradition of the village.

About the Guptdhan, Bhutekhete, vraksh, Nadi manifests legends. In Guptdhan has given near by Aundh Ganpati Bhuyar Va Chorade well have that

place. Packs up the ghost in bottle from Sevagiri Maharaj, emerges of Manganga etc.

In the study of related to legends and literature manifests like legends. Legends is Virtue legends nature is prose even though in virtue has listening.

Some legends The God comes in dream and tells where I am? God of Shankar gives symbol with snake and this is imagination we founded out.

Like Bilvling, Khambdev, Umberdev, Vaildev that also symbols has given in legends. We manifests of magic in legends. For example Sevagiri Maharaj pack up ghost in bottle. Mohan Dharmadikari with happens to dream that snake convert in parrot. And in that magic incident happens that parrot has no wings.

Legends is a anecdotes. And that why anecdotes and advantages hears about legends. In the legends includes magic and faith create anecdotes.

Man has curiosity of the circumstances about the society. And from that curiosity we found tradition of the village. How was emerged like legends.

In legends presented same incidence of all legends like in the earth we gets Gods Murti in dream tells visions that circumstances depicts in legends.

People faiths on of different place in the legends. And Onomatopoeia nature has used in legends. So tortures of faith with the legends.

Two and more than two we gets the legends of same subject. For example In Aundh have from Yamaidevi has given different description.

Historical truth manifests from legends some increase importance of the place. For example from Natepute of Mahamd from Gazini. But truth is in historical have not that incidence. From Natepute have Aurangjebs relatives Graves. Hear also not presents historical basis. Behind history should find out the scientist.

Related to tradition one important circumstances is that what is the language of inscriptions of in Mhaswad Siddhnath Temple. That also not proves. Who was written that inscription in Devnagari language. Some tells that is in Kannad language. That also circumstances should to find the learner. Learner should fine literature objects around that area.

Alike what is historical truth related to Prataprao Gujar and Santaji Ghorpade. Scientist should find and Prataprao Gujar have old wada in Bhosare. That also important information should collect by scientist.

Search of historical circumstances

In Siddhanath temple have written devnagari inscription. In that inscription does not read. Alike learners also have not idea on this matter of inscription. Some people tells that language is Kannad. If that inscription language we understood then we can get content of inscription.