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MURALIS OF PAL KHANDOBA SATARADISTRICT (MAHARASHTRA) : A GEOGRAPHICAL PERSPECTIVES

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Abstract:

Geography is one of the social sciences. Study of murali of Khandoba God temples are neglected by social sciences in general and by social geographers in particular. Hence in the present paper an attempt has been made to throw light upon the Muralis of the Khandoba by selecting Pal Khandoba Temple of Satara district of Maharashtra as a case study from the view point of social geographical perspective. However specific objectives are to know origin of word and concept of Murali, to find out age of initiation, life, nature , native places of muralis of Pal Khandoba temple.,to study socio-economic and demographic aspects of Muralis and their family members.

The study is primarily concerned muralis of Pal Khandoba temple only. The present study is entirely based on primary and secondary data as well on empirical knowledge. Primary data and information are sought through the interview technique and questionnaire method by visiting the villagers, pilgrims, muralis, trusty of Khandoba Temple of Pal village.

KEYWORDS:

Geographical , Muralis , Social Sciences , Nature ,initiation .

INTRODUCTION

The study of Murali is quite neglected by the social sciences as well as by the linguistic sciences. Geography is one of the social sciences and geographers have also neglected to study the life style of Murali. Hence in the present paper an attempt has been made to study Murali of the Pal Khandoba from the view point of social geographical perspective.

STUDYAREA

The Pal Khandoba is a small village and pilgrimage centre.it is situated at the foothill of western Sahyadri ranges in Satar district of Maharashtra .It is situated 5 km west of Kasshil village which is located along National Highway No. 4 approximately 25 km away from Satar and Karad cities .

RESEARCH METHODOLOGY

The study is primarily concerned muralis of Pal Khandoba temple only. The present study is entirely based on primary and secondary data as well on empirical knowledge. Primary data and information are sought through the interview technique and questionnaire method by visiting the villagers,

pilgrims, muralis, trusty of Khandoba Temple of Pal village. For this purpose field work was conducted several times. All the muralis of Pal Khandoba are selected

OBJECTIVES

Main objective of the paper is to throw light on life style perspectives of the Muralis of Khandoba God by selecting Pal Khandoba temple in Satara district of Maharashtra as a case study .However specific objectives are as under:

- 1 To know origin of word and concept of Murali.
- 2 To find out age of initiation, life, nature , native places of muralis of Pal Khandoba.
- 4 To study socio-economic and demographic aspects of Muralis and their family members.

ORIGIN OF THE WORDS AND CONCEPT

Muralis are the devotees of the Lord Khandoba. They have the same association between the devotee and the Lord - Gondhali - Amba, Bharadi- Bhairavnath, Jogti - Yellama. The childless couples make a Vow before Lord Khandoba - 'If we get two children, then the eldest shall be given to the Lord.' If the child which is given away to God is a boy, it is a Vaghya and if it is a girl then a Murali. In one of the gazetteers of Bombay, "The people take a vow to give away their child, if it is alive. Even a married woman leaves her household and becomes a Murali, if a vision of Lord Khandoba, beckons to her in a dream." The word 'Murali' may be derived from the name 'Miral' who is the wife of Mairala or Khandoba. The other derivation of 'Murali' is said to be from the Kannada word, which refers to "a woman who indulges in senseless talk."

Murali belongs to the sect of Shakti Yoga of Shakta Parampara. Yet, according to the scholars, there is a lack of refinement of culture and knowledge in the Muralis.

NATURE, INITIATION AND LIFE OF MURALI

A Murali in a sari of nine yards, with Bhandar on her forehead, two ring, on her feet, a nose ring adorning her face. She carries two bells in her right hand with the edge of the Palav of her sari. The female child is given away as a Murali in the communities of Maratha, Mali and Dawri.

With the abolishment of the Devadasi parampara (tradition), no woman can become a Murali today. It is a tradition demanding tremendous artistry, for a troop of 6 to 8 performers must have the ability to sing dance and act. The Vaghyas and Muralis are learned in the traditional texts and can improvise their dialogues instantaneously. A glorious parampara of artistes - yet may have left the profession. In some cases, the modern influences of films and televisions have caused degeneration in.

NATIVE PLACES OF MURALIS OF PAL KHANDOBA TEMPLE

The study concerning about the residential places of muralis of khandoba residing at Pal village shows that out of ten muralis, seven are from pal village in Karad taluka, while remaining three muralis have come from Karad, Mhaswad (in Man taluka) of Satara district and Peth Nerle (in Walwa taluka) of Sangli district each one. The Present study clearly reveals that 90 per cent Muralis of Pal Khandoba have come from Satara district while 10 per cent have come from outside the district of Satara.

LITERACY AND EDUCATIONAL STATUS

The present study shows that out of the total Muralis of Pal Khandoba 70 per cent Muralis are illiterates, while only 30 per cent Muralis are literates. The educational status of the literate Muralis shows that 67 per cent Muralis have taken secondary school education

AGE OF INITIATION AND CAUSES OF MURALIS

The present study shows that age of initiation of Muralis of Pal Khandoba. It is found that minimum age of initiation of Murali in Pal was three years, while the maximum initiation age of murali was 20 years. Average age of initiation of Muralis of Pal Khandoba is 10.1 years. The present study reveals that the main causes behind the initiation of muralis are by forced, self wished and traditional. 80 per cent of the total muralis of Pal Khandoba entered in this job because of vow of either father or mother to God

Khandoba. While only 10 per cent of the total muralis are initiated by self wishes and 10 per cent of total muralis are initiated due to tradition.

INCOME OF THE MURALIS

The study is also directed towards the income source of muralis. The study reveals that 40 per cent of the total muralis of the Pal Khandoba get Rs.300 per month / Rs.3600 per annual by the government of Maharashtra in the form aids .The study also reveals that Muralis of Pal Khandoba gain at least Rs.250 per month / Rs.3000 per annual by the pilgrims visited to Pal Khandoba. The average income of Muralis of Pal khandoba from pilgrims is Rs.435 per month / Rs.5220 per annual. The study shows that the income received from the pilgrims to the muralis is declining. The main cause is changing attitude of pilgrims due to modernization.

ECONOMY OF JAGRAN

An attempt has been made to find out the economy of jagran of muralis of the Pal Khandoba. The study shows that 50 per cent of total muralis of Pal khandoba are engaged in jagran. Minimum 20 and maximum 60 jagrans are held per year. The rate of per jagran ranges from iftinimui Rs.50 to maximum Rs.100 and there by muralis obtain minimum Rs.1000 to maximum Rs.6000 from jagran of khandoba.

SEX STRUCTURE OF FAMILY MEMBERS

Although it is not desired by the society that murali should not have a physical relation to any human being in reality, all the muralis of Pal khandoba have physical relation to others residing at Pal and outside places. Therefore they have children. Therefore; an attempt has been made to highlight the sex structure of family members of muralis of Pal Khandoba. It is observed that the muralis have 11 male family members and 7 female family members. Thus there are 18 family members of muralis and sex ratio of them is 636 females per thousand males.

LITERACY STATUS OF THE FAMILY MEMBERS

The study is directed towards the identifying the literacy and educational status of the family members of muralis of Pal khandoba. Out of the total family member 33 percent members are illiterates while 67 per cent family members are illiterates. The study also reveals that within the family members of muralis male literacy is 72.3 per cent and female literacy is 57.1 per cent.

JOB SATISFACTION

The study is done about the job satisfaction and their causes about holding the job as a murali of Pal khandoba. The present study reveals that 70 per cent of the total muralis of Pal khandoba agreed to continue muralis as their job due to routine work worship of God as well as due to subsistence job. Due to literacy 30 per cent of total muralis are not satisfied to continue as a murali of Pal khandoba. The study unfolds that literacy can play a very important role in the improvement of the living condition and attitude of the muralis.

The under taken study shows that 70 per cent of the total muralis are not willing to carry their sons as vaghya while the cent percent of the muralis of pal khandoba are not willing to carry as muralis to their daughters. It is clearly seen that in generals muralis are trying to avoide the parampara from the few point of their children. No doubt it is impact of literacy of muralis, social change as well as engage in the attitude of Muralis about the society, tradition and life.

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