

Vol III Issue IX June 2014

ISSN No : 2249-894X

*Monthly Multidisciplinary
Research Journal*

*Review Of
Research Journal*

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RNI MAHMUL/2011/38595

ISSN No.2249-894X

Review Of Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial Board readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

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SATI SYSTEM: STATUS OF WOMAN IN ANCIENT KARNATAKA

Balappa Mallappa Kattelegere

Guest Lecturer,

Abstract:

The research article enlighten on sati system and status of woman in ancient Karnataka particularly, in Gulbarga and Yadagir. Archaeological department have been found many Maasti stones in and around Karnataka. When we search in north Karnataka number of Maasti stones in Raichur, Bellary, Gulbarga and Yadgir. Sati was prevalent among certain classes of women, who either took the vow or deemed it a great honor to die on the funeral pyres of their husbands. Ibn Battuta observed that Sati was considered praiseworthy by the Hindus, without however being obligatory. The Agni Purana declares that the woman who commits sahgamana goes to heaven and Medhatiti pronounced that Sati was like suicide and was against the Shastras. In an age of such divergent views, women of the Deccan followed a middle path. They were not coerced, although several wives committed Sati. The majority of the widows did not undergo Sati. Mahasati stones were erected in memory of brave women who committed Sati and are periodically worshipped. The number of such stones is a few, indicating a small number of such women. The status of woman in ancient Karnataka was very poor. There are no instances of remarriage of widows.

KEY WORDS:

Sati System, Ceremony, Archaeology, Widow.

INTRODUCTION:

The word culture is very famous and wide in world it has wider meaning in the world history and grownup in different style. Specially, woman community including all traditions of individual celebration of mankind's among those, sati system one of the ancient life values of Indian culture. Culture has long history and evolution in the society. Due to the social causes Sati system had been existed in the ancient society. The sati system studied in detail and contains in ancient Karnataka history.

In this research study I covered those places where sati system existed in ancient period in particular Gulbarga and Yadgir of Karnataka State. In these districts I searched some of the sacrifice martyrdom moments and those kept as model for the research study. In this region sati system one of the ancient celebrations of woman life and it had been recorded in different media and documents like in inscriptions. The researches followed by all sources and have been written in this article.

Sati system had been existed in different languages and inspired scholars to study the culture and literature of sati system in India. I have conducted survey in different places of both districts and collected Maasti stones which show the importance of the sati system in the society. With these things another in other hand the scholars collected different ideas of ancient moment which are those helpful to write the article. Men and women have different and unique characteristics those are very important to understand

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the ancient traditions and customs. Here some of the traditions, celebrations, and folkway are among all these sati system one of them. Sati means wife one who dedicated herself life to husband and tried to satisfy the wants of husband in their life. The word sati system is tells that after the death of husband wife has to die with him in jumping into the fire. Sometime woman had been pulled by forcibly by the community into the fire with husband dead body.

AIMS AND OBJECTIVES OF THE STUDY:

The aims and objectives of the study are following as given bellow:

1. To understand the sati system in ancient Karnataka in particularly, in Gulbarga and Yadgir districts.
2. To study the kinds, characteristics, and important of the mahasati stones in ancient Karnataka history.

The scope of the Study:

The scope of the study is confined to the Gulbarga and Yadgir districts of Karnataka. These districts have historical background in Karnataka here we found number of mahasati stones those are the examples for the sati system in ancient Karnataka.

Origin and Evolution of Sati System:



Sati ceremony

The origins of sati as self-immolation are hotly debated. It is often associated with war and concepts of honor. One possible source was the deaths of four widows in the Mahabharata, a great epic about a war between two sets of cousins for a kingdom. Another is the custom of jauhar among Rajputs, groups from central Asia who migrated to northwestern India, who, when confronted with certain defeat, put their women and children to death by fire to prevent their enemy from capturing and dishonoring them. One religious source mentioned is the Hindu goddess named Sati who committed suicide in protest against her father's refusal to invite her divine husband Shiva to a royal sacrifice. But Sati died and the god Shiva was incapable of dying, so she was not and could not be a widow.

There is much debate about when the practice of self-immolation began to be practiced in India. Some historians claim that there is material evidence in the form of commemorative stones of self-immolation as early as the 6th century CE and European accounts of the sati ritual begin with Marco Polo and proliferate from the 1500s onward. Sati stones exist in the Gujarat and Marathi areas of western India and in Karnataka and the eastern coast of south India. However, self-immolation was more prevalent

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among elite women in the princely states of Rajputana and in Bengal.

Some scholars have argued that the dayabhaga legal tradition that was unique to Bengal, which allowed Hindu widows to inherit their stridhan (personal property, usually jewelry given at the time of her marriage) and a limited estate in real property (which they could use but not alienate), was perhaps a material reason why sati was more common in Bengal than elsewhere. Anand Yang, however, has documented those non-elite Hindu widow's committed sati in the early 19th century in districts in Bihar and Bengal, where women's property rights were not likely to be at stake. The social restrictions on Hindu widows that might include shaving one's hair, discarding all jewelry, and wearing simple white saris, eating only one meal a day, and being excluded from celebrations such as weddings constituted "cold" sati and could have motivated some widows to willingly commit self-immolation. People being worshiping the small stones for the memory of sati. Maximum maasti stones will get in different places of Karnataka those gives the details of the sati system and still these stones being worshiping in the name of widow.

Kinds of Sati:

Sati system has deep scope in the ancient 20th century. In the name of Maasti different special kinds things existed those were Maasti stone, Maasti land, Maasti forest, in Sagar Taluka of Malladur village, Maasti Hakkalu Yellandurtaluka of Mallarpalya here Maasti land, Maasti forest, Maasti mala, Maastighatta, these are the word which used for the woman in ancient Karnataka and they fought with enemy. Therefore the Rana Maasti established in Waladur. Apart from these Maasti Katta, Maastigaddi have summarized the sati system. This kinds of places we found in our Karnataka state those are for example, in Honnavara, Ankola, in Sorba Taluka Magalli Avalagud, in Dharwad Taluka Manegoud, Hosanagara, in Kudlgi Kanamadagu, Aenballi of Chellikeri etc. in these place have found Maasti Katta. And in Chamaputtan, in Mandya Hemanahalli and in Muddenhalli of Madduru here Maasti stone existed.

Surrounding the Maasti temple which is conducted fairs and festivals by the visitors who visited to celebration sati system in Ankally is concert example for the study. These fairs and festivals have been celebrating every year since ancient times in Aduvakatte village. A bronze person war and his wife going along with him sun also found in playing scene. So in this way in Karnataka first time sati system described in Kannada inscription.

Anumarana

It's also one kind of system with sati system in ancient period. The term anumarana was used for a very similar type of widow burning to sati, namely that when a woman learnt of her husband's death and cremation, she let herself be burned alive with his ashes or sandals. The practice of anumarana was generally banned by British authorities already in 1826, three years prior to the general ban on sati. Anumarana was also used, particularly in the 11th century CE in north/northwestern India as a term for a practice where servants and followers, not just widows, immolated themselves at the death of their lord. The event Anumarana could see in ancient period Harshavardhana times in 606 A.D. when his father was in ill health at the time his mother was ready to jump into the fire. This kind of mentality is called Anumarana.

The Sculptures of the Mahasati Stones:

The sculptures carving in the inscription sculpture reveals the three types of clothing's, namely heroines, common woman and monks. The Mahasati wearing saree is visible in the mahasati inscriptions. The use ornaments like forehead chain, bangle, bell bunch, centre belt and different bracelets that are depicted in the mahasati inscription sculptures in different places. The use of armaments that are found in inscription sculptures are narrated, which includes the armor like chest cover, and war trumpet and drums. Thus, sculptures on inscriptions of Gulbarga and Yadgir region of Karnataka are minutely studies and keenly observed.

CONCLUSION:

Indian history has different angles like political and social traditions. It's a different society therefore we would see sati system in ancient society. There were woman status was very bad and humiliation in the society therefore it is very important for the study. We saw that different kind of criticism and suggestion made on it. Sati system we can see in which society had been celebrating with widow specially, in Hindu Rajapputan society and Rajasthan in modern 20th century. Therefore it's one of the very humiliation to the woman.

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But woman's life was very critical in ancient period. But we see that the position of woman in beginning times especially, in Indus valley civilization and later Vedic period woman had occurred high position and worshiped as goddess in society. They mingled with their husband in many fairs and festivals. Men gave respect to woman in ancient period woman. But later their position decreased for example in Gupta period etc.

Woman in Kshatriya sects stated as queen and social reformers. Religious and spiritual tradition protected and did work for the all-round development of the family, woman worked along with her husband in all activities in the society. In 19th and 20th century woman pulled into the husband burial place. Sati system was very importance in ancient periods but in modern period woman discuss that it's one of the evil of the society.

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