

Discovering Satyavati's Voice and Strength in S L Bhyrappa's *Parva*

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Abstract

Satyavati occupies a significant and influential position in the narrative tradition of the Mahabharata, where her life and decisions play a crucial role in shaping the destiny of the Kuru dynasty. While the epic introduces her as the fisher-born queen of King Shantanu and the mother of the royal lineage. Modern literary reinterpretations provide deeper insights into her personality and motivations, in S. L Bhyrappa's *Parva*, where epic characters are explored through psychological perspectives and social context. This study examines Satyavati's voice, strength, and agency as represented in *Parva*, particularly through the recollections of Bhishma and Satyavati's own narration. Bhyrappa's narrative revisits key episodes from her life like her humble beginnings in a fishing community, her encounter with King Shantanu, her marriage into the Kuru dynasty, and her later role as the matriarch responsible for preserving the kingdom's stability. Through these episodes, the novel presents Satyavati as a woman shaped by experience, resilience, and practical wisdom.

By closely analyzing the dialogues and reflections found in the text, this paper argues that Satyavati emerges as a figure of remarkable determination and foresight. Despite the social and cultural constraints of her time, she demonstrates the ability to negotiate complex situations with courage and intelligence. Her actions reveal not only a desire for personal dignity but also a deep commitment to the continuity and welfare of the Kuru kingdom. Rather than portraying her as a controversial or ambitious figure, this paper interprets Satyavati as a strong and thoughtful woman whose decisions contribute significantly to the preservation of dynastic stability. Bhyrappa's portrayal ultimately invites readers to appreciate the

depth of her character and to recognize her important role within the broader cultural and moral framework of the *Mahabharata*.

Keywords: Parva, reinterpretation, Satyavati, strength, voice.

Introduction

The Mahabharata occupies a central place in the literary, cultural, and philosophical traditions of India. As one of the longest epics in world literature, it presents a rich tapestry of narratives that explore themes of duty, power, morality, kinship, and social order. Scholars have long observed that the epic is not merely a story of war but a profound reflection on human relationships and ethical dilemmas that continue to resonate across generations (Hiltebeitel, 2001). Within its vast narrative structure, the actions and decisions of several key figures shape the destiny of kingdoms and families. Among these figures, Satyavati holds a particularly significant role as the matriarch of the Kuru dynasty, whose lineage eventually leads to the great conflict at Kurukshetra.

Traditional readings of the epic present Satyavati as the fisher-born woman who becomes the queen of King Shantanu and the mother of the future royal line. However, modern reinterpretations of the epic have sought to explore the deeper psychological and social dimensions of such characters. One important literary reinterpretation appears in Parva by S. L. Bhyrappa. In this work, Bhyrappa reimagines the events of the epic in a realistic and historically grounded framework, presenting the characters as individuals shaped by social conditions, cultural expectations, and personal experiences. Through this narrative approach, the novel provides new perspectives on familiar characters while maintaining respect for the cultural significance of the epic tradition.

Within this framework, the character of Satyavati emerges as a complex and resilient figure whose life reflects both personal struggle and political responsibility. Bhyrappa's narrative often presents her through the recollections of Bhishma, whose memories reveal the social attitudes and hierarchical structures of the time. For instance, Bhishma recalls his initial reaction to his father's attraction toward Satyavati with surprise and confusion, "Why did father who had always kept company with me to alleviate my motherless loneliness and put me on the throne at a very young age,

suddenly go crazy after a woman in his old age? That too, over a fisherman's daughter!" (p. 565). This recollection illustrates the aristocratic perspective from which Satyavati's entry into the royal household was initially viewed.

The charioteer's account further describes the circumstances under which King Shantanu first encountered Satyavati while she was ferrying people across the river Yamuna. The charioteer tells Bhishma, "The ferry was rowed by a girl... actually a young woman of twenty-five or twenty-six years. Your father has lost his head over that woman" (p. 566). The description of Satyavati engaged in the physical labour of rowing the ferry highlights her humble background while also emphasizing the strength and independence that characterize her early life.

Bhishma's later recollection of seeing her for the first time also reflects the social perceptions surrounding her appearance and origins. He observes that she was "dark in complexion... her muscles, soaked in water and baked in the sun, were strong" (p. 567). Although his reaction initially contains a trace of aristocratic prejudice, the description simultaneously reveals Satyavati's physical vitality and resilience, qualities shaped by her upbringing and environment.

Bhyrappa's narrative also provides insight into Satyavati's earlier life experiences, including her encounter with the sage Parashara, which led to the birth of her son Vyasa. Through Satyavati's own narration, the novel reveals the complex circumstances that shaped her life before entering the royal household. These experiences contribute to the development of her strong and pragmatic character, enabling her to navigate the responsibilities and challenges that accompany her later position as queen and matriarch. Later, Satyavati emerges not merely as a participant in royal events but as a figure deeply concerned with the stability and continuity of the Kuru dynasty. Her appeals to Bhishma demonstrate her awareness of the political responsibilities associated with preserving the kingdom's future. In one such moment, she expresses her concern for the survival of the dynasty and requests Bhishma's support in guiding the next generation of rulers. Such episodes reveal her foresight and commitment to maintaining the strength and unity of the royal lineage.

Scholars studying women in epic traditions have emphasized that female characters often play crucial roles as guardians of family continuity and social stability (Chakravarti, 2003). Satyavati's actions in *Parva* reflect precisely this dimension of responsibility. Her life story illustrates the ways in which personal resilience, maternal commitment, and political awareness intersect within the broader framework of the epic narrative. This paper therefore seeks to explore Satyavati's

voice and strength as depicted in *Parva*. By examining key dialogues, recollections, and narrative episodes, the study aims to highlight how Bhyrappa portrays Satyawati as a determined and thoughtful figure who negotiates the challenges of social hierarchy, family responsibility, and political leadership. Through this analysis, the paper also demonstrates how modern literary reinterpretations can deepen our understanding of epic characters while preserving respect for the enduring cultural and moral significance of the *Mahabharata*.

Satyavati's Background and Social Strength

The character of Satyawati in the *Mahabharata* represents an important example of how individuals from humble social backgrounds can play decisive roles in shaping dynastic history. In *Parva*, S. L. Bhyrappa provides a detailed and realistic portrayal of her early life, emphasizing the circumstances that formed her resilient personality and practical wisdom. Through Bhishma's recollections and Satyawati's own narration, the novel presents a vivid picture of her upbringing within a fishing community and the strength she developed through labor and responsibility. According to Bhishma's memory, Satyawati was first seen ferrying people across the river Yamuna, a task that required both physical endurance and skill. The charioteer describes the moment when King Shantanu encountered her while returning from a hunting expedition, "The ferry was rowed by a girl. When I say a girl, I mean actually a young woman of twenty-five or twenty-six years. Your father has lost his head over that woman" (p. 566).

This description emphasizes that Satyawati was not a sheltered young woman but an adult accustomed to physical work and independence. Her role as a ferryman's daughter required active participation in the livelihood of her family, reflecting the economic realities of communities living along riverbanks. This illustrates the diversity of social groups represented within the *Mahabharata* tradition and highlights the contributions of individuals beyond royal or priestly classes (Sharma, 2005). Bhishma's own recollection of seeing Satyawati further emphasizes the strength that characterized her appearance and presence. He remembers that when he arrived at the riverbank, she was actively rowing the ferry, "She was dark in complexion. Her muscles, soaked in water and baked in the sun, were strong and so were her knees, thighs, arms and full-blown breasts" (p. 567).

Although Bhishma initially observes her through the perspective of an aristocratic prince, the description simultaneously reveals the physical vitality and endurance developed through her life of labour. Her strength is portrayed not merely

as physical but as an indicator of resilience shaped by the environment in which she was raised. Women from working communities often played crucial roles in sustaining family economies, which contributed to their independence and practical knowledge (Altekar, 1956). Satyavati's background also reflects the social dynamics of the time, where communities such as fishermen and boatmen maintained essential roles in transportation and trade along rivers. These groups were closely connected to the everyday functioning of society, and their interactions with travelers and merchants exposed them to diverse experiences and perspectives. Bhyrappa's narrative suggests that such experiences contributed to Satyavati's awareness and maturity, qualities that later helped her navigate the complexities of royal life.

Her upbringing instilled in her both resilience and practical intelligence, enabling her to adapt to new circumstances when she later entered the royal household. Rather than being overwhelmed by the unfamiliar environment of the palace, she gradually established herself as a responsible queen and later as the matriarch of the Kuru dynasty. Women in epic narratives often demonstrate remarkable adaptability when navigating different social roles and responsibilities (Brodbeck & Black, 2007). Thus, Satyavati's early life in a fishing community becomes an essential foundation for understanding her later strength and leadership. The experiences she gained through labour, family responsibility, and interaction with diverse people shaped her into a woman capable of confronting the challenges associated with royal authority and dynastic continuity. Bhyrappa's portrayal therefore highlights how her humble origins contributed not to limitation but to the development of resilience, wisdom, and determination, qualities that later enabled her to play a vital role in safeguarding the future of the Kuru kingdom.

Negotiating Marriage and Dynastic Security

Marriage alliances in the Mahabharata often carry deep political and dynastic significance, shaping the continuity and stability of royal lineages. In Parva, presents the proposed marriage between King Shantanu and Satyavati as a moment that reflects both personal affection and careful negotiation regarding the future of the Kuru dynasty. Through Bhishma's recollections and the charioteer's narration, reveals the circumstances surrounding this alliance and highlights the foresight exercised by Satyavati's family in safeguarding her future. It recounts how King Shantanu encountered Satyavati while she was ferrying passengers across the river Yamuna. Captivated by her presence, the king expressed his desire to marry her. The charioteer narrates the episode to Bhishma, explaining how the king approached the

young woman and offered to grant her any wish if she would accept him. Satyavati responded with dignity and clarity, stating that such a decision could not be made without consulting her father. She therefore took the king to meet him (Bhyrappa, 2014). This moment demonstrates Satyavati's awareness of familial authority and social propriety, reflecting the cultural values that governed marriage decisions within traditional society.

During the meeting, Satyavati's father carefully considered the proposal and raised an important concern regarding the future of his daughter within the royal household. According to Bhishma's recollection, the fisherman addressed the king with respect but also with practical wisdom. He stated that the king already had an adult son and questioned what benefit his daughter would gain by marrying an aging ruler. When the king replied that she would enjoy a life of luxury and comfort in the palace, the fisherman presented his condition for the marriage, "My daughter is not prepared to be a servant of her step-son's wife, and I shall offer her to you only on condition that you and your son swear by the sacred fire that the son born to my daughter shall ascend your throne" (p. 566). This demand reflects not merely ambition but a father's attempt to secure dignity and stability for his daughter in a royal household where issues of succession could easily lead to conflict. In epic narratives, the question of inheritance and lineage often determines the distribution of power within kingdoms. Royal marriages frequently involved strategic negotiations intended to protect dynastic continuity and prevent future disputes (Sutton, 2000).

From Bhishma's perspective, this condition appeared as an unexpected challenge to the established order of succession. The king, unwilling to displace his son from the throne, returned to the palace in silence, deeply troubled by the dilemma created by his affection for Satyavati and his responsibility toward his existing heir (Bhyrappa, 2014). This moment marks the beginning of a chain of events that would ultimately lead Bhishma to take his famous vow of lifelong celibacy, renouncing his claim to the throne so that his father could marry Satyavati without violating the fisherman's condition. While Bhishma initially interprets the fisherman's demand through the lens of aristocratic skepticism, the episode can also be understood as a demonstration of foresight and protective concern. Entering a royal household where established heirs already existed could place a woman in a vulnerable position. By insisting on clear assurances regarding succession, Satyavati's father sought to ensure that his daughter would not face humiliation or insecurity in her married life. Gender

and power relations in epic literature have observed that such negotiations reveal the ways in which families attempted to safeguard women's social status and future within patriarchal structures (Chakravarti, 2003).

Moreover, this highlights Satyavati's central role in shaping the future of the Kuru dynasty. The conditions placed upon her marriage ultimately influenced the course of royal succession and contributed to the political dynamics that unfolded in later generations. Bhyrappa's narrative thus presents the marriage negotiation not merely as a personal episode but as a turning point that underscores the interplay between family responsibility, social hierarchy, and dynastic stability. Through this portrayal, Satyavati emerges as a figure whose life becomes deeply intertwined with the political destiny of the kingdom. Her marriage to King Shantanu marks the beginning of her journey from the daughter of a fisherman to the queen and later matriarch of the Kuru dynasty. The careful negotiation that preceded this marriage illustrates how concerns for dignity, security, and lineage shaped the decisions of individuals within the epic world. By presenting these events through reflective recollections and dialogues, it offers readers a nuanced understanding of how personal relationships and political considerations converge in the formation of royal alliances.

Identity and Transformation

Identity and transformation form an important dimension of Satyavati's character in *Parva* by S. L. Bhyrappa. This narrative explores how Satyavati's transition from a fisher community to the royal household of Hastinapura involved not only a change in social status but also a complex process of identity formation. Through Bhishma's recollections and observations, the novel reveals how her identity was perceived, shaped, and gradually transformed within the royal environment. When Satyavati first enters the palace after her marriage to King Shantanu, Bhishma's memories reflect the social tensions and cultural differences between the aristocratic court and her humble origins. In his reflections, he associates her background with a broader social perception of alliances between communities of different social status. Bhishma observes, "It is the way of men of lower status and caste to offer their girls in marriage to more affluent and upper-class households, and then grasp power and authority. That was exactly what Nishada had done" (p. 570).

This statement reveals the prevailing attitudes within the royal household toward Satyavati's arrival. From this perspective, her marriage represented not only a personal relationship between the king and a woman but also a social transition that

challenged established hierarchies. However, such reactions also highlight the rigid social perceptions that existed within aristocratic circles. *Mahabharata* frequently portrays interactions between individuals from different social backgrounds, thereby reflecting the dynamic nature of ancient Indian society (Sharma, 2005). One of the most striking aspects of Satyavati's transformation concerns the naming and labelling associated with her identity. Bhishma recalls that he himself played a role in assigning her the name 'Matsyagandhi' meaning 'the fish-smelling woman', which referred to her origins in a fishing community. He reflects, "It was I who first called her the fish-smelling woman, Matsyagandhi. And that too, in the presence of the charioteer. That name reached the nostrils of everybody in the palace" (p. 571).

This moment illustrates how language and naming can influence social perception. By emphasizing her connection to the fishing profession, the nickname reinforced the distinction between her background and the refined culture of the royal court. The spread of this name within the palace environment further contributed to the social challenges she faced as a newcomer. Despite such circumstances, Satyavati demonstrated determination in adapting to her new environment. Bhishma recalls that she made efforts to overcome the stigma associated with her background, "Embarrassed by it, she began to smear her body with all kinds of pastes-sandal, civet and frankincense-to kill the stench of the fish she was born with" (p. 571). This reflects the process through which Satyavati sought to align herself with the customs and expectations of the royal household. The act of using perfumes and fragrances symbolically represents her attempt to negotiate the boundaries between her past identity and her new social position. Gender and cultural practices in ancient India have observed that personal adornment and grooming often served as markers of status and cultural integration within elite communities (Altekar, 1956).

At the same time, here suggests that Satyavati's identity was not defined solely by external perceptions or social labels. While Bhishma and others initially viewed her through the lens of her origins, her actions and responsibilities within the royal household gradually established her authority and respect. Over time, she came to be recognized by the name Satyavati, which signifies truthfulness and dignity. This transition from 'Matsyagandhi' to 'Satyavati' symbolizes a broader transformation-from a young woman identified primarily by her occupation and community to a queen whose role became central to the continuity of the Kuru dynasty. Her journey involves navigating the expectations of two distinct worlds, the fishing community of her childhood and the royal court of Hastinapura. Rather than abandoning her past,

she carries the resilience and practical wisdom gained from her early life into her responsibilities as queen and later as the matriarch of the Kuru lineage. Thus, Bhyrappa's portrayal of Satyavati highlights how identity is shaped through experience, adaptation, and personal strength. While initial perceptions within the palace reflected social prejudice, her determination and capability gradually transformed these views. The evolution of her identity from Matsyagandhi to Satyavati therefore represents not merely a change of name but a symbolic journey toward recognition, authority, and respect within the royal household.

Satyavati and the Birth of Vyasa

In Parva, S. L. Bhyrappa revisits the birth of Vyasa well-known episode and presents it through Bhishma's narration, offering insight into the circumstances that shaped her early life and influenced her later decisions. This narrative moment becomes crucial not only because it explains the birth of Vyasa, but also because it reveals the social realities and vulnerabilities faced by women of her time. She was still a young girl ferrying passengers across the river when the sage Parashara arrived and requested to be taken to the other bank. As she rowed the boat across the river, the sage observed her strength and youthful vitality. Satyavati recalls the moment in vivid terms, "Once the sage Parashara had chanced to be there and wanted to be across the river. As the great sage watched this buxom girl vigorously rowing with the oar and displaying the wealth of her body, he found her charms irresistible" (p. 572).

The narrative emphasizes that Satyavati's physical strength and vitality were shaped by her life of labour along the river. Her work as a ferryman's daughter required endurance and independence, qualities that attracted the sage's attention. Bhishma recalls, Parashara addressed her, "Girl, I am excited by your beauty, and your flesh has set my flesh on fire. Come with me straightway, and let me take you" (p. 572). This highlights the imbalance of power that often existed between wandering ascetics and young women in rural settings. Nevertheless, the narrative also reveals the practical realities within which such encounters were understood in ancient society. As Satyavati recounts, the sage and the young woman remained together on the boat for some time, and eventually she conceived a child. The birth of this child later becomes a moment of profound significance. The boy born to Satyavati and Parashara is Vyasa, who later emerges as one of the greatest sages in Indian tradition. Here focuses on the emotional and social dimensions surrounding the child's birth. When Parashara later returned and demanded custody of the child, a disagreement arose between the sage and Satyavati's father. According to Bhishma's account, the

fisherman refused to give up the child easily. He argued that Parashara had merely fathered the child without formally marrying Satyavati and therefore could not claim exclusive rights over him. Parashara, however, insisted on taking the boy with him, stating, "The seed is mine, and hence the child is mine" (572).

This statement reflects the patriarchal emphasis on lineage that was characteristic of ancient societies. The idea that paternal lineage determined the identity and future of a child was widely recognized in traditional social structures. Questions of lineage and inheritance play a central role in epic narratives, often influencing family relationships and social responsibilities (Sharma, 2005). Despite the emotional difficulty involved in parting with her child, Satyavati's life continued to move forward. The experience left a lasting impression on her and influenced the cautious approach she later adopted toward relationships and marriage. Her father, deeply aware of the vulnerability his daughter had faced, warned her about the intentions of men who might seek to take advantage of her. In his words, "These strangers come, sow their seeds, and without marrying, grab the harvest. And the soil that conceives and nourishes the seedling... is left empty, to live the pangs of separation, sorrow and stain" (573).

This warning reflects the protective concern of a father who wished to safeguard his daughter's dignity and future. It also explains why Satyavati later insisted that King Shantanu formally marry her rather than merely take her as a companion. Her experiences had taught her the importance of social recognition and security within marriage. From a broader perspective, the birth of Vyasa becomes a pivotal moment. Not only does it connect Satyavati to one of the greatest sages of Indian tradition, but it also establishes her as a central figure linking different generations of the Kuru lineage. Thus, Bhyrappa's portrayal of this episode emphasizes both its human and historical significance. Through Bhishma's narration, the novel presents the birth of Vyasa not merely as a mythological event but as a moment shaped by real emotions, social realities, and personal resilience. The experience strengthens Satyavati's character and prepares her for the responsibilities she will later assume as queen and matriarch of the Kuru dynasty.

Political Wisdom and Maternal Leadership

Satyavati emergence not only as a queen but also as a responsible matriarch whose concern for the stability and continuity of the Kuru dynasty reflects remarkable

political wisdom. *Parva* emphasizes her role as a guiding force within the royal household, particularly during moments of crisis when the future of the kingdom appears uncertain. Through her dialogues with Bhishma, the novel reveals how Satyawati combines maternal concern with a deep sense of political responsibility. One significant moment illustrating her maternal humility and emotional appeal occurs when she approaches Bhishma with a request concerning the future of the kingdom. Despite her status as queen and mother, she addresses him with respect and even bows before him. She says, "Bhishma, I am your mother. Yet I am bowing down before you. Please turn this side and see" (p. 575). This reveals the depth of her concern and the seriousness of the situation she faces. Although she holds a position of authority within the royal household, she recognizes Bhishma's moral stature and influence. Her gesture of humility reflects the cultural values of respect and familial harmony that play a significant role in the epic tradition. Bhishma himself reflects on his emotional response to this situation. Having lost his mother at an early age, he admits that he had never developed a natural sense of maternal devotion. Yet his commitment to the principles of duty and compassion prevents him from ignoring her request. He reflects, "From the earliest age I never had any sense of devotion for a mother. How could it now arise for this woman? But I had studied the Vedas. How could I refuse to anyone begging for something, especially if it was a woman?" (p. 575).

This reflection highlights the ethical framework within which Bhishma operates. His decision to respond to Satyawati's request is guided not by personal affection but by a sense of dharma, illustrating the moral principles that shape the characters of the epic. Satyawati's concerns extend beyond personal matters to the broader political stability of the kingdom. At a time when the future of the Kuru lineage appears uncertain, she expresses her anxiety about the potential consequences for the kingdom. She warns Bhishma that the kingdom built by generations of rulers could fall into disorder if proper leadership is not ensured. In her words, "The kingdom built over the years by your father, great-grandfather and a hundred generations back will come under the control of tribal people from the hills. I am a mere woman. What can I do?" (p. 576). This demonstrates Satyawati's political foresight. She understands that the strength of the kingdom depends on the stability of its leadership and the continuity of its ruling lineage. Her words reflect not fear but a realistic awareness of the consequences that could arise from political instability. Women in epic narratives have often noted that female characters play an essential

role in safeguarding family and dynastic continuity, particularly during periods of uncertainty (Chakravarti, 2003).

Satyavati's request to Bhishma ultimately reveals her strategic thinking and commitment to the welfare of the kingdom. She acknowledges Bhishma's sacrifice in renouncing the throne and praises his efforts in protecting the kingdom. At the same time, she urges him to remain involved in guiding the next generation of rulers. She tells him, "Bhishma, may you be immortal. Since I consider myself an Aryan and you my son, I am blessing you. You saved the kingdom, but you returned to this place of seclusion. But who can manage and rule that kingdom you have saved? All I ask is that you support this boy, be near him and enable him to carry on" (p. 578). This appeal reveals Satyavati's vision for the future of the kingdom. She recognizes that while Bhishma has renounced the throne, his wisdom and experience remain essential for the stability of the state. By requesting his continued guidance, she demonstrates her understanding of the importance of capable leadership in maintaining political order. Thus, Bhyrappa's portrayal highlights Satyavati's transformation from a fisherwoman into a queen and ultimately into a wise matriarch who prioritizes the welfare of the kingdom above personal interests. Her actions reflect a combination of maternal care, political insight, and moral responsibility. Rather than seeking power for its own sake, she consistently focuses on preserving the strength and unity of the Kuru dynasty.

Conclusion

The reinterpretation of Satyavati's character in Parva offers a meaningful perspective on one of the most influential women in the narrative tradition of the Mahabharata. Through a careful examination of dialogues, recollections, and narrative episodes, the novel reveals the complexity and depth of Satyavati's character. Rather than presenting her as a marginal figure or merely as the mother of the Kuru lineage, Bhyrappa portrays her as a woman shaped by resilience, experience, and practical wisdom. Satyavati's journey from a humble fishing community to the centre of royal authority illustrates the strength of her character and her ability to adapt to changing circumstances. Her early life, marked by hard work and responsibility, contributes to the development of qualities such as endurance, independence, and determination. These qualities later enable her to navigate the challenges associated with entering the royal household and assuming the role of queen.

The episodes surrounding her marriage to King Shantanu further demonstrate her awareness of social and political realities. The conditions placed upon the marriage by her father reveal a concern for dignity and security, while Satyawati's own actions reflect a commitment to maintaining stability within the royal family. Through these events, the narrative highlights the importance of marriage alliances in shaping dynastic history. Another significant aspect of Satyawati's life is her encounter with the sage Parashara and the birth of her son Vyasa. This connects her to one of the most revered sages in Indian tradition and establishes her as a key link in the lineage that ultimately produces the events of the epic. Bhyrappa's narrative presents this episode with sensitivity, emphasizing both the emotional experiences and the social realities surrounding it.

Perhaps the most compelling dimension of Satyawati's character is revealed in her role as the matriarch of the Kuru dynasty. Her interactions with Bhishma demonstrate her political wisdom and her deep concern for the future of the kingdom. She recognizes the importance of capable leadership and seeks Bhishma's guidance in ensuring the stability of the dynasty. Through these actions, she emerges as a guardian of the kingdom whose primary goal is the preservation of order and continuity. In this way, *Parva* invites readers to reconsider Satyawati's role within the broader narrative of the *Mahabharata*. Her character embodies resilience, foresight, and maternal dedication, qualities that contribute significantly to the development of the epic's storyline. By presenting her experiences and decisions in a realistic and humanized manner, Bhyrappa enriches our understanding of the epic tradition while maintaining respect for its cultural and moral significance. Ultimately, Satyawati's voice in *Parva* reveals the strength of a woman who navigates complex social realities while remaining committed to the welfare of her family and kingdom. Her character demonstrates that the stability of dynasties and the continuity of traditions often depend on the wisdom and determination of individuals who work quietly yet decisively behind the scenes. Through this portrayal, Bhyrappa reaffirms Satyawati's enduring importance within the rich narrative heritage of the *Mahabharata*.

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RESEARCH JOURNAL OF ENGLISH (RJOE)

www.rjoe.org.in | Oray's Publications | ISSN: 2456-2696

An International Approved Peer-Reviewed and Refereed English Journal

Impact Factor: 8.373 (SJIF) | Vol. 11, Issue 1 (Jan/Feb/Mar;2026)

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How to Cite this article?

Dr. Parinitha B., and Dr. A. Lourdusamy. "Discovering Satyavati's Voice and Strength in S. L. Bhyrappa's Parva." Research Journal of English (RJOE), vol. 11, no. 1, Jan.–Mar. 2026, Oray's Publications. DOI:10.36993/RJOE.2026.11.01.567.