

**Satyavati: A Journey of a Woman in Different Dimensions of Sustainable Development in
Kavita Kane's novel *The Fishers Queen Dynasty***

S. YOGAMBAL

Research Scholar, Department of English,
Annamalai University, Chidambaram.

Dr. V. GANESAN

Associate Professor, Department of English,
Agurchand Manmull Jain college,
Meenambakkam, Chennai

Dr.D.SHANMUGAM

Professor, Department of English,
Annamalai University, Annamalai Nagar.

ABSTRACT:

Indian mythology is closely connected with the Indian religion; these two are vast and mysterious. Every child in India while growing up heard the tales of The *Ramayana* and The *Mahabharata*. These two have become our tradition. Modern writers are willing to rewrite the myth from their perspective. All Myths and Puranas signify the predominating patriarchal society and drive females towards the margins. The Indian Feminist recreates the mythology from the perspective of a woman. Kavita Kane is a well renowned Indian writer known for writing mythology fiction. All her writings are based on retelling mythology and written about uncared characters such as Uruvi, Urmila, Menaka, Surpanakha, and Satyavati. This paper analyses Satyavati's journey in Kavita Kane's *The Fisher Queen Dynasty* novel. She has portrayed the unvoiced Satyavati from that of discriminating gender, adulterous, and fragmental aggressiveness in *Mahabharata* to that of a pig-headed, tenacious, and courageous woman who has made different dimensions of the journey for her sustainable development. She has risen and fought against hatred, rejection, and the marginalized. Her struggle elevated that fisherwoman to Rajmata of the Hastinapura Dynasty.

KEYWORDS: Mythology, Discrimination, Marginalized, Rejection, and Identity.

Introduction

In the great epic *Mahabharata*, the female characters are not given so much importance and all the female roles are obscure by Vyasa. But Kavita Kane attempted to bring out the real picture of the character Satyavati, an unheard woman character to the world. Kavita Kane's *The Fisher's Queen dynasty* is written from a feminist point of view against the male-dominated society where women are searching for their identity in a patriarchal society. All humans attempt to achieve all of their needs and desires in their way. There is no gender discrimination occurring for attaining their goals. Kavita Kane presents Satyavati's journey towards her goal as a sequence of incidents that elevated her as a Rajmata of the Hastinapura dynasty. This mythical tale relates to each other in one way or another. All people must come across justice, kindness, and humility in life. Kavita Kane narrates the story of Satyavati, a neglected character in Mahabharata who is a dominating and ambitious character. In this novel, she was justifiably portrayed by Kane.

Satyavati's wrath.

Though Satyavati was born as a princess, she was neglected by her father and was brought up by the fisherman Dashraj. Adria, Dashraj's sister died after giving birth to twins. King Uparichar Vasu kept the male child and ordered the fisherman to keep the female child with him. At her birth itself, she was abandoned, and her royal birth was denied by ignoring the female child. Dasharaj promised that he would give her the life and love that she deserves, and he would make her a royal queen. The patriarchal society silently accepted king Uparichar Vasu's rejection. Kavita Kane revises epics to sow the seeds of gender awareness in women. Satyavati, also known as Kali by her people, was sixteen years old and she was ferrying boats skillfully through thunder and rain. When she peddled the boat for Rishi Parashar, grandson of Rishi Vasistar who wrote the first series of Vishnu Purana spoke to her in soft words aroused by desire. The fear of her father was great in her mind, but fear of the sage's curse finally prevailed; As Rishi seduced her she raised the question "You have magical powers. I smell of fish. Can you remove it? Then... make me fragrant."(17). Lust and desire did not overawe her. She uses this situation and plans for the future. He agreed and gave that wish. She had lost her innocence to

gain freedom. She had a unique fragrance and eternal beauty. "The body is not a thing; it is a situation. It is our grasp on the world and our sketch of our project" (*Second sex* 65). She used her situation as her opportunity "I'm Kali I don't mind my dark skin; I don't want to turn fair-skinned. However, what else can you give me sir"(15)

He gave her the name Yojanagandha and told her that she would remain a virgin. The child is born out of wedlock. He would become more famous and attain Brahmarishi. She carved herself for the betterment of life. She gave her son, Krishna *Dwaipayana* to his father, though the baby was her own. She couldn't keep it with him since it was better for her son with his father than with her. Then only he would grow up with dignity and be groomed with the best education, her decision was best for him to close the chapter of her life. But as a mother, she couldn't bear it." What was I instrumental for? A poor ferry girl he could take advantage of? No, a woman who did not care for social norms and one who dared to face the consequences". (42) Society never asked any question if he had a child without his/her mother. At the same time, a woman had a child without her father, she was asked so many questions. Soon she realized the fact that she had the freedom to continue her life. She was aroused not by desire but by ambition. Born to rule, is the only goal of her mind.

"Two separate beings, in different circumstances, face to face in freedom and seeking justification of their existence through one another, will always live an adventure full of risk and promise" (*Second sex*. 248)" She gained whatever she wanted. She felt a wave of irrational anger. "I learn to love like a man. to love without feelings. And I shall never forget this lesson in my life? (42). Desire did not shame her, nor did lust overawe her. She knew it was her sharpest weapon to cleave and carve a better life for herself. Satyavati now understood the power of love and making love to Parashar and Shantanu. She had received what she needed, but it was deemed immoral by society.

The people of Hastinapura never accepted her on every special occasion in her life: her wedding day, her coronation, the birth of her son, and the day of her son's christening ceremony. She tried to win them but every time they rebuffed her unkindly. Kavita Kane showed how she was against the patriarchal society and became a successful queen. Shantanu told Satyavati not to bring her father to the palace and said that he was her king not just her husband so she must obey his comments. She also argued, "I am your wife, your queen. I sit with you on the throne, sharing space, thought, power, prestige, and position"(139).

She argued that the fishers were also his citizens. She took as a queen and she never gave up on her father and her fisher dynasty. She made Shantanu realize that marginalizing the fisher community was not wise. She had done a lot for her people, but it had been regarded as partiality treatment by the other citizens. She had done good work and she was proud to be known as Kali by her people. But in the palace, she was given the name Daseyi. All her life she struggled to overcome the situation. When she brought her sick father to the palace, the people of Hastinapura never accepted. On the day of the naming ceremony, they openly loathed her. She told Shantanu to meet the people and to stop their voices, but Shantanu refuses to face the people and called Bhishm. He also found it difficult and asked her not to keep her father in the palace instead of that the treatment was given to him in the house and also appointed a nurse to take care of him, but she denied it. "I can't throw my father out just to appease them. The fisherfolk have as much of right to live with dignity, like the other citizens of your state, they too are your people Dev"(142) Both of them were scared to face the crowd.

She decided to take matters into her own hands. She boldly faced the audience, bowed her hands, and invited all humbly in a soft voice for the naming ceremony. One of them rudely shouted, "We refused, what have you done for our good? Except helped your father and your old people. We want the prince as our king. He sacrificed it for you. but you have married the king by extortion. You are not our queen. You are not a queen by birth or by worth. We cannot forgive you."(145) Satyavathi never wanted to give up her position." If I were a queen by birth, would you have dared to speak with me like you are now? (145) She boldly tried to solve the problem. She compromised the people by allowing her to serve the people. so that they were able to identify her skill and worth to be a queen but an angry chorus echoed violently. It was not her fault Bhishm made her win the decision and took the pledge for his father and it was his father who chased her to marry and made Satyavati a victim. At last, Satyavathi bowed and said "Bhishm loves his new brother, too. It is again his wish, his own will, that he shall serve the king sitting on the throne with utmost love and loyalty"(147) Bhishm admired that she was a woman of great strength and he was completely convinced that she meant what she was saying. and admired her talent to convince the crowd.

When Satyavati saw her father for the first time, she became numb with shock. She didn't know to react if she ever met the famous king Vasu of Chedi who had thrown her out of his life as if she were a piece of trash, she could understand why her father had not wanted her as his daughter. Prince Matsya had pale skin and sharp hazel eyes, and was handsome, like her father but she had taken her after her mother with, dark, deep olive skin and ebony eyes. Satyavati tried to recall the hatred towards her father but she couldn't. She admitted that her dark skin was unsuitable to the fair skin royalty of the Chedi. Born as a female with dark skin is not her fault. but she was punished. Never getting disappointment setting aside all her grief to continue her journey toward her passion. She is a strong-headed lady with a past is to haunt her for life. Amba demanded that Bhishm marry her, which was the punishment for his crime against her. She asked justice for his action to make Amba calm.

Satyavati admitted the mistake was hers. She was only the reason for Bhishm's activities. The queen of Hastinapura, Satyavati would not bow to anyone or admitted her mistakes. She surrendered and begged Amba to forgive and favor Bhishm. Kavita Kane portrays the courage and firmness of Satyavati who anything would do to make this demented girl sense. She told Amba all her past stories and her cruel times. She had to live to survive, she married Shantanu to get a crown, a kingdom she rethrew the crown prince to secure her position" Amba you talked about justice and revenge. Was I just to Bhishm? Was my royal father just to me? Was I just to my first son?" (251)

As she was accepted by the queen of Hastinapura her struggle was not over. The question arises before her who would be the king of Hastinapura? Her two sons and the king died. As a Queen mother, she could go to any level to ensure the heir of the Guru Dynasty. Kavita Kane makes Satyavati different from others. All the women are lamenting their hopeless situation. But she used her hard times also according to her favour. After her sons, Viriya's and Vijay's death her two daughters in law disappointed. Satyavati tried to make them like her for understanding the situation. She told them that it was one of their duties to provide heirs to the Kingdom. She was ready for doing anything for Hastinapur. She compelled them for the sake of the throne and begged Vysa, her first son, the young Rishi to make them childbearing.

Conclusion:

Satyavati never comes throughout the epic, but her role is inevitable. Her life is full of ambition confidence, and determination. "Satyavati was brought up by a fisherman and was doing a menial job. But after becoming a Queen she proved her wisdom and ability. Bhishm respected her and consulted her on administrative and family matters. She was keen about the welfare of the kingdom, and setting aside her grief, took initiative in the continuation of her vanishing race" (Bhawalkar 399).

Her liberated manners are a good example of the modern feminist culture. She only demands her neediness from sage Parasara, and never did any further commitment like our modern culture's live-in-relationships. Satyavati transcends her status from a low caste woman to a queen of the kingdom. She secures her position and also of her descendants. "One is not born but rather becomes a woman" (*Second sex* 249).

She was abandoned as a baby, preyed on by a rishi, Satyavati rose in the station to become a queen and the grand matriarch of the Kuru dynasty. Her path of life moves in line with the rise and fall of Satyavati's fortunes and Bhishm's sense of idealism. Kavita Kane sets Satyavati as a daunting example of how a female could take decisions and actions supporting her desire. Though it brings consequences in her life, she faces all those things and fulfills her ambition.

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