

**Self and Identity in David Davidar “The House of Blue Mangoes”: A Review**

**Amar Tulshiram Balki**, Assistant Professor, Dept of English

Janata Mahavidyalaya, Chandrapur (M.S.), amarbalki@gmail.com

**Abstract**

It's hard to visualize a more exciting and composite country for the British territory to have selected for migration than India. According to the western sense, India is a mixture of aromas, wonders, fragrances and noises. There are varieties of languages and holy symbols, varieties of cast and ancestral partitions; a mixed geography combines of incredible downpours, astonishing summer and dense forest. There are many methods to make fish biryani as the women's know how to prepare it. There are many varieties of mango. Western affected the country in their own way: in their place of worship, administrative headquarters, in the houses and in the thoughts of Indian people. It's been said that the citizens are feeling impatient with their immigrants and among themselves. The way Indian people opposed one another was hilarious. During the fine evening of the new era, India, citizens welcome each other with jealousy, anger and anxiety. In the novel “in the house of blue mangoes David Davidar “express us about a particular family manages with its country discord as it moves front into history.

**Keywords:** Comfortable, Restlessness, British Empire, Blue Mangoes Etc.

**Introduction**

David Davidar's first story, “The House of Blue Mangoes starts with the ordinary

Violence of dawn”, and finishes with the normal fragrance of a mango. There are many other activities

Involved in this rather than long stories, it is the simplest way used to make the story thrilling. This act

took place during the unsettled time of India in 19<sup>th</sup> century(1899-1947), and India get chance for independence with the cruel backgrounds, observed by the “dorai“ family.

The location is an imaginary place known as Chevathar located on the southern part of India. The picture starts with the town leader Soloman Dorai, and his wife charity, and travels with the Dorai kids, Daniel, Aaron, Rachel, Miriam and also with the Daniel's kids Shanthi, Usha and Kannan. In spite of huge ancient background of this novel, it still highlights the personal background of Dorais, and the effect on their life. This novel is full of inspiration and passive which consist of varieties of theme and the ancient effect of Gandhi and the world war, congress party and many other characters. This novel is divided into three categories, and each of them needs to focus on one participant of Dorai family. The first novel is Soloman, he tried to stop the violence among caste issues and he also loss his control in changing the phase of India. The second novel highlights about Soloman's son Daniel who was known to be a world-wide famous doctor following his mentor guidance Dr Pillai, and discovered "Moon white Thylam". There was Aaron, an annoyed fighter who fights for the India's independence. The third part of the novel reflects about Daniel's son named Kannan, who fell deeply in love with an Anglo Indian at Madras university. His father was against their relationship and Kannan left his house to become a successful agriculture director for the production of tea plantation. The situation became tough for the Soloman's to control things happening around him. He was tensed for Aaron's anxiety, and always told Daniel to take care of his family and focus on every member. Kannan tried his best to make him comfortable in the British culture and he struggles to make his wife happy. Charity was also an interesting personality.

Charity is also reasonable interesting as a character, trying to balance her dignity and self-importance in a nation that continuously degrading her gender. She was also crazy like Aaron's. The other personality lacks a sense of seriousness and genuineness like Daniel's wife Lily, Kannan's selfish wife Helen, and the other members in the family are completely forgotten. There was another woman named Mrs. Stevenson whose love for tea and the fear for nation is amusing and heart-breaking. She not only pretended as a beautiful lady, but also was suffering from a great depression. It was a bad manners to fool others like her husband used to do with Indian's, but she used to think that she needs to accept the fact she is of mixed religion. The Indian's started staying away from her. We never understand the characters Daniel and Kannan, who were considered as the main part of the novel, there was lot of things to know about them and their passion. The lyrical writer was marked for the natural introductions, and the other character 'story was less interesting. The story describes the natural life where Davidar gives his 100 percent, even it has a habit towards charm, enjoying the color, odor, fragrance, for which many Indian writing is well known "The open flame licked at the tasseled edges of the peacock Feather". Slowly and slowly the color converted into ash. The information of chemistry, the fragrance coming from tea and the taste of mango are all an interesting performance.

For most segments, the story speech is done by the third person in a well-known style, there is a temporary idea in the first person story that doesn't appear carefully. "Indian vs. Indian". There are different religions, community, languages, which have separated our cultures for thousands years. This is something that the story lacks behind – seriousness and personality that could be

inserted in one of the characters like Daniel. Sometimes one begins to think who the storyteller is, and why we must follow his thoughts. The story depicts mainly about the thoughts and events, and mostly about the personality acting in the story. Unfortunately there was no determination. We are aware of consequence of history in which this novel is fit highlighting a real story, what is good and what is bad, Aaron's commitment, Daniel's family background, etc. Kannan loves to stay in home and his main purpose of happiness was his garden: "I'm here, it is the place of my heart" and this is genuine part of the novel- staying at home, giving time to yourself, own a garden and plant mango trees. At last, Kannan returns his home after struggling so much for his wife. Davidar at the age of 26 found penguin, and published many novels such as "Vikram Seth, Arundhati Roy, R. K. Narayan, Khushwant Singh, Shashi Tharoor, Rohinton Mistry, Shobha De, Sunil Khilnani, and Vikram Chandra" He published "The House of Blue Mangoes" as a stage name. Davidar's great performance has built up a high level in the publishing industry and due to this he has earned great attention from the readers. This novel is interesting and you can carry easily to any place you want such as beach, flights, etc. It's a good novel to read and get inspired. "The House of Blue Mangoes" did not pay much attention to the depth of novel, but the story makes a good sense and it will definitely attract readers. According to the Davidar's, he is familiar with challenging novels he selects to reads. "The House of Blue Mangoes" is other kind of novel.

### **Review of literature**

(Grossman 2002) Studied "The House of Blue Mangoes" and found that There is a certain kind of novel, of the lush, densely detailed, sweeping-family-saga variety, in which you learn all about, say, how to plan an Indian wedding without ever really caring much about the happy couple. This is one of those novels. The year is 1899, and progress has come to tiny Chevathar in the form of its first road. It proves to be a long one for the Dorai family, and Davidar highlight the three different categories in the story and did not focus much on the depth of the story.

Ball in 2013 researched about "A review of The House of Blue Mangoes" by Davidar noticed that this novel is interesting and you can carry easily to any place you want such as beach, flights, etc. It's a good novel to read and get inspired. "The House of Blue Mangoes" did not pay much attention to the depth of novel, but the story makes a good sense and it will definitely attract readers.

(Kumar 2018) Studied "Shades of Kaliyuga in David Davidar's "The house of blue mangoes" and

found that David Davidar's "The House of Blue Mangoes" was found in sixteen countries and also published in New York book. It is a powerful novel teeming with colours, sounds, tastes and voices of the characters. Deep down in the subconscious of the characters in The House Of Blue Mangoes, guilt spreads its cloak. It horns for a private war within oneself, each

fighting for the unresolved feelings such as separation, rejection, abandonment and unworthiness. Agony and grief clasps the unresolved feelings of the characters for the things they failed to do but wanted to do in the future. This paper focuses on the designed Kaliyugas, the age of misery and disaster faced by the characters through the journey of their eternal Consciousness.

Neelambaram in 2013 Studied about the “Caste and Racial Conflicts in David Davidar’s The House of Blue Mangoes” and noticed that the Davidar can easily understand the difficulties of people who belong to oppressed religion in India; he depicts some real life stories in the novel “The House of Blue Mangoes”. None of the writers till date written about such themes , Davidar used to belief that the writers should write the internal suffering of India instead of focusing on the Central problems. Davidar novel is located in the southern parts of India. In “The House of Blue Mangoes”, Davidar highlights about the family story where he is throwing light on the fights taking place in India.

(John 2019) Studied “Marginalized Women in David Davidar’s “The House of Blue Mangoes” and found that the South Indian women in 19th and 20th centuries had to go through the bitter experiences of discrimination and marginalization. This marginalization was the outcome of various factors like political, socio-economic, ideological, etc. The gender division of labour led to the confinement of women’s position as house wife only. It was of course unpaid labour and of lower social status and it led women to dependency on men. Traditional ideological concept of purity and impurity also led to woman marginalization. For example, women were considered as impure during menstruation and child birth. Moreover, political factors also were there to Marginalize women.

### **Conclusion**

“The House of Blue Mangoes “depicts about a family with three generations of dorai family, as they were looking for some changes in the society. This story represents how much difficulties and hardship faced by the Dorai family to bring some utmost changes in the society.

### **References**

[1] Abraham, Taisha. (2007). Introducing Post colonial Theories: Issues and Debates.

Macmillan Critical Tests. Delhi: Macmillan.

[2] Davidar, David. (2002). The House of Blue Mangoes, New Delhi: Thomson Press (India) Ltd.

[3] Rand, Gavin. (2006). Martial Races and Imperial Subjects: Violence and Governance in Colonial India, 1857-1914 European Review of History, Vol. 13, No. 1, March, pp.1-20.

[4] Chandra, N.D.R. (Ed.) Contemporary Indian Writing in English: Critical Perceptions, Sarup & Sons, 2005. Pp. 231-37

[5] Karthika, P and Suganya K. "Social Status of Women in the 19th Century Tamil Society," International Research Journal of Social Sciences Vol.5 (9), 29-34, September, 2016.