

## **SHADES OF KALIYUGA IN DAVID DAVIDAR'S THE HOUSE OF BLUE MANGOES**

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### **Abstract**

*David Davidar's The House of Blue Mangoes was published in sixteen countries and was a New York Times Notable 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.*

**Keywords:** *Kaliyuga, Caste Issues, Rejection and Unjust.*

### **Introduction**

The village of Chevathar in Southern India was a sprawling exquisiteness of Mother nature; its sunset was as breathtaking as its dawn. The marvelous sea, crystal clear sky, sun soaked coconut palms, fishing catamarans, wide range of shady trees its fertile soil and most of all the Chevathar Neelam, a rare hybrid of a mango native to the South made Chevathar and the Dorais name popular in and around the area. The tranquility of the land and the people was disturbed by different shades of Kaliyuga.

The Kali-yuga is the age of darkness, misery and sorrow. In this age, Vishu had to incarnate himself in Krishna in order to save humanity from the goddess Kali, consort of Siva, the all annihilating – the goddess of death, destruction and human misery. Kali is the best emblem to epitomize the fall of man, the falling of spirit into the degradation of matter, with all its thunderous results. The different shades of Kaliyuga which the characters undergo are, the caste issues fueled with riot and hatred, atrocities done to women, Solomon, Daniel and Aaron failing to reunite Chevathar their mother land, ignorant Indian's believing Britishers as far more superior to them in every ways and Kannan the third generation of Dorais face with a set of challenges that could break him if he isn't strong enough.

The caste system, in all its various forms badged people with certain identifications. Caste originated from racial pride and colour prejudice. It became the most enviously guarded institution and is, to this day, the dominant feature of the society. Men started fighting in the

name of caste; this made an easy route for the Britishers to widen the gaps between native men and women. Wondered with the richness of India, the Whites decided to rule over the nation and their only tool for landing their administration was to keep the natives tensed with caste issues.

MacIver and Page quotes that, 'When status is wholly predetermined so that men are born to their lot without any hope of changing it, then the class takes the extreme form of caste'. The war of caste began in Chevathar; no one could stop the shed of numerous bloods. Summoning up his strength Solomon smashed a silambu into Muthu's collarbone and swung his staff at his knees; he tottered and began to fall. The great Thalaivar of Chevathar fell by the side of his great enemy and left his last breath. Vakeel Perumal the soul reason for such an organized murder lived his life elsewhere, whereas the others lost their family, kith and kins.

The Publisher's Weekly Review states that, 'the character's lives change as the social injustice of the caste system slowly wanes, while the class distinctions between pure Indian and mixed-blood Anglo-Indians grow more tenacious'. Years rolled on, the beautiful land of Chevathar was turned to a place of riot and hatred, the lower caste people were beaten almost to death and the women were not safe from the slyly outstretched male arm that seeks to brush and feel up. Though India is being known for respecting women and even worshiping them as Goddess but the fact was that women in India have been ill-treated and made to face inhuman condition at all level of her

journey right from her birth. The male felt that they had the divine rights to gaze upon the filthy breasts of the lower caste women, because they are meant for their enjoyment. The atrocities done to women were approved by the Hindu religion, which was accepted by British initially, who thought that the practices as irreversible and intrinsic part of Indian religions.

Aaron the son of such a great man shot at the good man for no reason; he did it not knowing whether it's right or wrong. Aaron was sentenced six years of rigorous imprisonment when he got caught at the execution of their next mission. The spirited and the free youth was in the infirmary, a hot airless box with seven beds next to the kitchen, paan stained discoloured walls and the room smelt of vomit and shit. Superintendent Rolfe took the life of Aaron and made him suffer as much as possible because he was arrested for trying to kill a white man.

Katherine Mayo in her book, *Mother India* presented Indians as savages being guided by noble Britons. Kannan lived like an alien in his own mother land, which made Murthy his friend to feel odd. He was amazed at how white and foreign the tea district was. "Well, you know. Small things, like eating dosais with a knife and fork. Big things, like the way you behave around your English colleagues. You're not the Kannan I used to know"(470). He started to behave like the toddy of the British, living the way they live.

He was not agitated a bit when his English colleagues speak ill about Indians. He did not recognize that his land and its people were in bad hands. He argued with Murthy that Britishers were the only people who know to administer well. Kannan then gradually realized that the Britishers were crushing the natives, attained possession to itself, organized its own laws and government, designed to shape its destinies according to its own ideals to which he felt as their bait.

It would be apt in quoting Rabindranath Tagore's, his Prayer for India, What is my longing, my dream, my prayer, for my country, my beloved India? / I dream of her, I fervently pray for her, That / she may no longer be in BONDAGE TO STRANGERS; But that she may be free! / free to follow her own high ideal; free to accomplish her own Important mission / in the world; free to fill her own God-given place among the great nations!. David Davidar, used the tool of reminiscing the past and bygone days, to enlighten the minds of present century. His conventional story worked on a panoramic scale not unlike the other novelists as he dramatizes conflicts over caste, religion, race, imperialism, the status of women, depicts everything from mango and tea growing to siddha medicine, riots, and weddings, which was found a welcoming novel by the Buffalo & Erie Country Public Library.

The characters in this novel travel through their consciousness' eternal pilgrimage from darkness to light, to get rid of themselves of Kali before they can ever reach, the age of joy, the abode of blessed peace and spirit. Three generations of Dorais come and go in the village by the sea, winning and losing the battle of Chevathar. It is left to Kannan to Shake off the spell cast on him and wash away the Kaliyugas prevailing within his family and Chevathar.

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