



HANNAH'S RELATIONSHIP REMEDY IN THE HOLDER OF THE WORLD BY BHARATI MUKHERJEE

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ABSTRACT

Bharati Mukherjee, Indian-born American novelist and short-story writer whose work replicate Indian culture and immigrant experience. Mukherjee's work features not only cultural clashes but undercurrents of violence. The Holder of the World centers on immigrants in the United States who are from developing countries. The latter tells of a modern American woman drawn in to the life of a puritan antecedent who ran off with a Hindu raja. Rather, she considers her work a celebration of her emotions, and herself a writer of the Indian Diaspora who appreciates the dissolve pot of America. The present paper examines Hannah's relationship remedy in The Holder of the World. Her main theme throughout her writing converse the conditions of Asian immigrants in North America, with particular attention to the changes taking place in South Asian women in a new world. While the characters in all her works are aware of the brutalities and violence that surround them and are often persecuted by various forms of social intimidation, she generally draws them as survivors. Mukherjee has been praised for her modest prose style and her ironic plot developments and witty observations.

Key Words: *brutalities, social intimidation, understand*

1. Introduction

This is the remarkable story of Hannah Easton, a distinctive woman born in the American colonies in 1670, a person undreamed of in Puritan society. curious, vital and awake to her own possibilities, Hannah travels to Mughal, India with her husband and English trader. There, she sets her own course, translating herself into the Salem Bibi, the white lover of a Hindu raja. It is also the story of Beigh Masters, born in New England in the mid-twentieth century, an asset hunter who staggers on the speckled record of her distant relative's life while path a renowned diamond.

2. Methodology



The Holder of the World is a story of Hannah Easton a deserted child came to India in the seventeenth century and swallows herself in its culture. Narrator Beigh Masters is a Yale grad who has put her history degree to use in 'assets research', path down rare art and jewels for wealthy clients. Her pet research projects involves Hannah Easton, born in Massachusetts in 1670 who went on to marry an English trader, journey with him to India at the dawn of European colonization and become of the lover of a Hindu prince. This novel is Hannah's story, told by Beigh with a prominence on the themes that interest her. The nature of time, the merit of attempts to evoke the past, the conflict of values that predictably occurs when New World meets old, the power manipulate by alternative women in a conventional society and the reprisal that such a society exacts.

2.1 Inquisitive of the self

The psychical journey of the female hero not only leads to probing of the self but also makes her distinguish the other side of herself. In this process of inner journey the protagonist has to stumble upon several obstacle and pitfalls. Carol Pearson state that the expedition is available to every person and all have admission to common archetypes that increase personal development. The hero often begins as Innocent, but soon becomes Orphan, outcast, slave or stranger in a strange land. Hannah, the protagonist of the novel *The Holder of the World*, becomes orphan after her mother's elopement with her lover. She is adopted by conventional Robert and Susannah Fitch of Salem there she is brought up in an orthodox puritan environment. She determines in herself a compulsive love of needle work. Even though she lost her mother at her young age she has a troubling memory of her mother all the times. It is the remembrance of one Psalm- singing night. Rebecca her mother signs psalm and her voice is quite strong and sweet. Hannah repeats the line in a quivery voice. Another incident she does not want to remember is her mother's elopement with her lover on one night leaving her child. She has view her mother's fall. Hannah fractious the stages 'Innocent' and 'Orphan'.

2.2 An infatuated Love

As a perfect orphan, there is a wakefulness of pain and suffering in herself, which she could down in an infatuated love of needle work. Her sewing provided her way to give vent to her emotions and the conflict she tried hard to refute or suppress. Apart from needle work, she is also qualified in doing nursing work. At that time she thinks of the beautiful moments with her mother in the forest but she keeps her memory of her mother a secret.

The arrival of Gabbriel Legge in Salem, an event which eventually modifies Hannah's fortune, is more of a mechanism than a influential force in her life. Deliberately taking one's journey, setting out to tackle the unknown, marks the beginning of life lived at a new level,



for one thing, the wanderer makes the radical assertion that life is not primarily suffering, it's an adventure.

Hannah agrees to marry Gabriel Legge, an explorer and sea farer because she visualizes freedom from a constrictive society. But her marriage life in London does not give the companionship she needs. Gabriel has neither sensuality nor patience to listen to Hannah. She seems to spend most of her time in her little chalet nurture her garden and writing memoirs and letters to her friends in America. The female hero eventually becomes estranged and suffers a frustrating surrounding of captivity.

2.3 Relationship Remedy

Hannah's arrival in India in 1695 is set against period of turbulent political and economic activity. But Hannah's primary anxiety in this new world appears to peel away the layers of glitter and social grace and settle beneath it in a quest for a meaningful life. In fact, as soon as she steps on the shores of Coromandel Coast she feels an instinctive sense of belonging and decides that she does not aspire to return to England upon the completion of Gabriel's tour.

When she comes to know about Gabriel's disloyalty she makes up her mind to go from coromandel for London. During the journey due to unexpected heavy wind the boat turns and luckily Hannah manages to survive with the help of her friend cum servant maid Bhagmati. Finally they become the visitor of Raja Jadav Singh, the king of Devgad. Hannah falls in love with Raja Jadav Singh and eagerly becomes his bibi, swing all ethics, all potential of predictable relationship. Jadav Singh offers Hannah a life of boundless possibilities, of passion and intense pleasures undreamt of in the English world. The eastern love makes her more emotional. She is aware of the alteration of her state of mind, her whole personality. Ultimately she discovers that the survivor is the one who improvises not follows the rules. Jadav Singh bundles Hannah and Bhagmati into one palanquin and servant disguise in royalJama as Devgad's Lion King and set them off to Devgad. At that time Bhagmati grasp out the Raja's stiletto and gives it to Hannah. They find Raja Jadav Singh dishonest moreover his dead white horse. Seeing his state, Hannah becomes vicious and shove the dagger into Morad Farah's exposed flesh. Hannah saves Raja's life but he is missing with one arm. The strong Warrior classic gives her strength to battle and cross over the impediment. At last life insider she forces her to offer her life to end the war. She and Bhagmati enter the surreptitious passage in the child- queen's palace in Devgad, she stomp into the war campsite with Bhagmati, serious and expecting to get an audience with the the Emperor at once so that she could free the two warrior-kings from their self-destructive fascination.

2.4 The Significance of a Martyr



The Warrior standard is the designation of heroism in any culture. The major difference between the vagrant and the warrior is while the former recognize the garcon but persuade the hero to avoid it; the later tackle the dragon as well as appoint in fight with it. The Warrior archetype is firm and enthusiastic to fight to preserve one self. Hannah Easton conceals her puritan past and materializes as a real fighter of life. The love she gets from Raja Singh makes her hasty and daring. Now she can face the 'Holder of the World', the Alamgir the great Mughal Emperor Aurangzeb, with bravery and confidence. 'Martyr' designates the willing sacrifice that is yielding one's self for the benefit of others. In a warrior culture, accomplishment is everything. Yet apart from the accomplishment one likes to be valued as a person. People need to have a larger sense to guide their proceedings, so that they do not come simply from a desire for personal power or money- this is the worth of a martyr. The decision to care, even at the cost of self sacrifice, is a choice here for life and against desolation. Her plea before the emperor to stop the war against her lover is a fabulous piece of rhetoric. Eventually she wins the heart of Algmir who sleet her with an expensive title. "For your white skin, for the luster of your spirit for the one-in-a-lakh, I give you these pearls. I call you Precious-as-pearl"(270).

Beigh Masters, the narrator of the novel, passes the final judgment about Hannah's character and personality

"Wherever she stayed.... She would have changed history for she was of those Extraordinary lives through which history runs a four-lane highway" (189).

From Hannah's speech it is obvious that 'Martyr' archetype in her in the final stage of the novel Pearson cryptically sums up the merits of the 'Martyr' archetype. The final lesson of the Martyr is to choose to give the gift of one's life for the giving's sake, knowing that life itself is its own incentive and detection that all the little deaths, the losses, in our lives to life, we always will be obsessed by martyrdom.

Hannah is ready to protect her Indian lover in spite of his disassociation from her. The deferment of ethics and the honesty to new occurrence make Hannah tackle Aurangzeb and even bow to his gifts of pearls as a symbol of his dominance and might. Her duty finally accomplished, she returns to Salem. Heroism for his age involve us to take out journeys, to find the treasure of our true selves, and to share that treasure with community as a whole through doing and being fully that we are? .To the degree that we do so, our monarchy are altered. When the hero returns, the kingdom is magically transformed. As the hero changes, the reality also changes.

2.5 Revert to Residence



Hannah returns to her resident land not as a rehabilitated American but a extensive living on the bounds of society. Hannah finds final indulgence and joy in the espouse land and it is the ethics of this land at that Hannah carries along with her. Hannah's life succeeds in questioning and discovering new ways of defining reality in a world, which was essentially orthodox. The novel ends with Hannah's return journey to Salem where she establish her mother in a mental sanctuary, brings up her 'black' daughter Pearl Singh and boldly stays in Salem all her life along with her mother's five half nipmuc children. Even though the story ends in the same vein her whole persona undergoes a sea change during her edgy moves from Salem to Stepney, Coromendal to Devgad and then back to Salem. The female Hero's Return can be traced in *The Holder of the World*. Bharati Mukherjee suggests such an aspect towards the end of the novel and thus presents the complete life phase of the Female Hero.

3. Outcome

The prose is rich, almost too rich, crawling like plant life in a stifling garden, stuffed with wonderful detail. But the great failure is that Hannah fails to come alive, fails to engage our sympathies and our passions, fails to display that magnificent determination and incandescence of character that the author has been promising all along. Hannah remains a creature of situation, not character, and the cultural disagreement fail to run really deep. Mukherjee has served up a fine book, but it dulls on the palate against the menu she's spelled out. The ambition is giddily grand, the reality a trifle sober.

4. Conclusion

Bharati Mukherjee sees herself as a distinctive human being and gives message to her fellow female. In *The Holder of the World*, she suggests two compensation of women freedom. Hannah and Bhagmati in *The Holder of the World* recurrently resist rupture in the society they live and get the answer in rejecting cultural stereotypes they develop the life of their own outside the home. The Salem Bibi prorogates Masters Beigh to unrevealed the ambiguity which surrounded her life and the diamond. Mukherjee and Master Beigh engage deeply in the Salem Bibi in making sense from the past evidences because expected answers no longer persuade. They feel social and cultural change in a recursive method and women have to play steering role.

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