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Two-Day National seminar on "Artificial Intelligence, Multimedia and ICT in Teaching, Learning and Acquisition"

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SRI S. Ramasamy Naidu Memorial College, Sattur, Tamilnadu, India



Searching Of Identity In The Novel *The Tree Bride* By Bharati Mukherjee

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Abstract

Bharati Mukherjee is an Indian born American diasporic writer has given new trend to Indian writing in English. She describes about the problems of women particularly as immigrants. Search for the self- identification is the important issue of her heroines. These paper ambitions to observe *The Tree Bride*, by using Bharati Mukherjee. The perspective of analysis may be to observe the hunt of the protagonists for his or her self-identity and also retrieving their past roots. The portrayal of characters with the aid of Bharati Mukherjee constantly has a tinge of war of balancing between beyond cultural moorings and to continue to exist inside the new alien United States of America.

Keywords: Quest for identity, re-establish, tree bride, Home-coming, Searching roots.

The Tree Bride (2004), is a sequel to *Desirable Daughters*, Tara Chatterjee is the main protagonist again in this novel, is satisfied along with her husband and she is pregnant. She talks approximately her households past and narrates the tale of her tremendous –super aunt and namesake Tara Lata, and at five married to a tree due to the fact her fiancée died. Tara Lata conspired to win Bengal's independence from England. The narrator discovers how Tara Lata died in prison. In this novel, Bharati Mukherjee makes a speciality of the identity that the Indian woman is quick obtaining.

Tara Chatterjee, the significant individual inside the novel. *Desirable Daughters* ends with the terrorist bomb assault on Tara's house, and then Bish is burnt badly and is crippled. Tara and Rabi continue to exist, the main target of this attack is supposed to be Bish. He has many enterprise competitors because of a hit communication era enterprise. Tara reconciles with Bish who is currently her ex-husband to whom she has divorced. on this section of misery, she wants to unearth the mystery of her ancestor.

Tara Chatterjee is the primary protagonist once more in this novel is glad together with her husband and she or he is expecting a child. Mukherjee explains in her essay "A-Four-Hundred-Year-Old Woman", "I was born into a religion that placed me, a Brahmin, at the pinnacle of its hierarchy even as condemning me, as a woman, to a function of subservience" (24).She talks about her households beyond and narrates the story of her superb –terrific aunt

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Tara Lata, and at the age of five married to a tree because her fiancée died. Tara Lata conspired to win Bengal's independence from England.

The narrator discovers how Tara Lata died in jail; she even reveals the proof of British policies. The pioneer Tara accesses The Tree Bride's story, through family papers furnished through Tara's gynaecologist Victoria Khanna, whose grandfather direction crossed that of Tara's ancestor The Tree Bride. Mukherjee brings out the Indianness the very root of our identification.

These papers from my grandfather have been travelling for nearly a century, across the world, and they've settled on me like a forty-year pregnancy. If you don't take away today 'I swear I'll burn them. I have a feeling that you might be the perfect person for them, Mrs. Chatterjee. (TB,26)

Victoria's grandfather became Virgil Treadwell; a district commissioner inside the Indian Civil provider. she has saved her grandfather's personal papers, offer them to Tara. Until then, Tara had been accumulating information about The Tree Bride and her ancestral village Mishtigunj, in general from family resources and vintage books and ledgers; however, Treadwell's papers prove to be a gold mine. They form the spine of this story, which exhibits the outcomes of colonialism and its aftermath. Mrs. Khanna changed into very glad handy over the letters to Tara as she was getting to know her Indian root.

Tara has started writing books and he or she is working on the tale of her ancestor, her namesake, the Tree Bride, Tara Lata. She tries to go looking her very own roots in India thru the history of Tara Lata.

I had been writing a book about my sisters, Padma and Parvati, and our growing up in

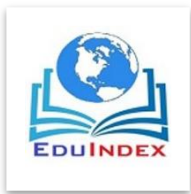
Kolkata, and then I'd started on something new and strange. This was about a distant relative we called the Tree Bride, my great-great-aunt, a point of light from the remotest, darkest galaxy of my life. (TB, 22)

Tara wants to write something new and abnormal. She writes about her fantastic-superb aunt Tara Lata Gangooly the Tree Bride. She connects to a remote beyond memory, which is a source of light for Tara. She starts her root search through the story of looking The Tree Bride. Myths, folklore, religion are coming in the narratives of Tara's migratory displacement and trips. The Tree Bride is Tara Lata Gangooly, an East Bengali lady who became married to a tree after the surprising death of her bridegroom because of snake bite. Her father married her to a 'sundari' tree to defend her from the curse of widowhood.

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As little woman, TaraLata, had played with Sameena, the cook dinner's daughter changed into now her servant. Tara's father with his newfound orthodoxy had banished Sameena's father from the Brahmin's kitchen. Tara Lata had taught her to read and write the oppressor's tongue in addition to their own. Sameena then was aware of the evil British Raj and in this manner only a few little girls in India had ever been so well prepared to face the future.

After her marriage, Tara Lata turns into the legendary Tree Bride. She now not the simplest Tara but she also evolved the characteristics of a tree. She stayed rooted in her father's residence for all her lifestyles. She committed her entire lifestyles to the provider of negative and actively participated within the freedom battle of India.

Her lifestyles modified while she turned into fifty-four years old and for the primary time even found human love. Because she became a virtuous married girl; or widow, no man in Misthtigunj had dared to treat her as or even recollect her as a possible object of choice. All people respected her and she becomes usually approached with reverence. She turned into the Virgin of Mist Mahal, trainer of literacy, distributor of grains and fought for Indian freedom and communal harmony.

Tara Lata's house turned into open to all. She had many visitors from abroad additionally. She was familiarly referred to as Tara-Ma. She had also donated her gold to Gandhi's salt march, with this reverence turned to honour. Years later within the eyes of many, she had come to be a goddess, frayed to by means of single lady desiring husbands and by better halves searching for sons. In the end, she changed into arrested by means of the British government and turned into declared lifeless in police custody. They want Tree Bride to be dead, and her body to be vanished.

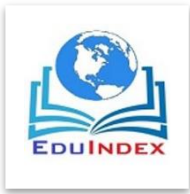
Dust to dust, or mud to mud, under controlled circumstances. They tossed my body over the prison wall into the sewage ditch. Hovered above my corpse. It lay submerged in filth. Vultures ripped chunks off with their beaks. Starving dogs chewed my bones. I had no body but I felt the pain, and the shame. (TB, 281)

The British Raj turned into very cruel and that they had hanged Tara Ma inside the prison. After her death they tossed her body over the prison wall into the sewage ditch. Her body changed into submerged in filth; vultures ripped chunks off with their beaks. Starving dogs chewed her bones. After her demise, her house becomes exceeded to Begum Sameena Chowdhury, widow of the past due Dr. Hajji Shafiq Mohammed Chowdhury. She changed into the mom of the Gul Mohammed Chowdhury. Sameena's fantastic-grandson becomes Abbas Sattar Hai.

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Tara Chatterjee had met Abbas Sattar Hai, the criminal who had blasted her house in San Francisco. The reason in the back of the blast become to remove all siblings of Tara Lata Gangooly because the house the Mist Mahal became occupied with the aid of the ninety-seven-year widow, Sameena Chowdhury, and the households of her son and grandson, their other halves and youngsters and assorted different family. Despite the fact that they have no will or invoice of sale had ever been provided, it became thought that the original proprietors, is the Gangoolys. The current Tara Chatterjee feels that the Tree Bride regularly haunts her in the rented residence on Beulah road; she also feels her presence and hears her pressing whispers:

I am trapped in your world of Mortals, she pleads. Perform the rites. Set me free, Tara.

I have waited half a century to be liberated. Your son is there, he can perform my rites.

Please! He can send me on my way to the Abode of Ancestors. I am ready for the

Journey. (TB, 279)

It wasn't vengeance that she seemed nor wasn't even justice. All that Tree Bride was pleaded for her soul's inauguration. Bish and Tara determine to present Tree Bride her closing right. They just wanted to unfasten the tormented spirit of Tree Bride.

First, they concept of doing the rite in San Francisco itself however it became now not just the passing of a cherished one on alien soil. Bish and Tara were aliens there. Without a doubt the Tree Bride might not allow burial out of doors of India due to the fact they were seeking to bury a section of history itself. They decide to go to Kashi for the cremation of the Tree Bride. The Ganga River in Varanasi flows from south to north, far away from the domain of demise toward the world of rebirth. But, the truth that she comes to phrases together with her new identity after her diasporic experience proves that the circumstance of diaspora can be visible in a tremendous mild. Also, ending her diasporic journey in India proves the inevitability of the past. This gives Tara the hazard to discover new aspects of identity that she changed into now not privy to. In different phrases, her diasporic revel in allows her to "modify and reconstruct" her world (Sharma 61). Bish and Tara get married once more for doing this cremation of the tree bride.

In Kashi, as there was no corpse of the Tree Bride, they organized for the raffia determine for the cremation. Timber bearers had erected the pyre. The logs and kindling's have been sopping wet with oils and ghee. Prayers have been chanted, the raffia frames of the Tree Bride become positioned on the pyre, ghee drizzled on it and all of the relighting rites had been finished. Rabi becomes proud to do it, as he turned into the most effective residing male blood relative gift, the Tree Bride being a mom's aspect connection. The raffia sizzles as extra

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ghee is introduced and within the hiss of the burning raffia and timber Tara Chatterjee hears a whispered exclamation 'Ram! Ram!'.

The Tree Bride is essentially her try and find out her past so as to relate it with the bomb assault on her house. She tries to attach the disastrous attack in the USA to her beyond roots in India. The emphasis here could be directly to the subject matter of diasporic worries which Mukherjee displays in other characters who're British immigrant in India and the way they have absolutely assimilated into the Indian way of life. The Tree Bride is a narration of colonial rule over India and additionally India's freedom from colonial rule.

It additionally narrates many parallel stories and histories of diasporic folks that are from extraordinary lifestyle, religion, and nationality. Mukherjee describes her all heroines go through a change in their character; they are no longer what we recognize them to be within the beginning of the novel, we are genuinely amazed what they've grew to become themselves into while the radical ends. Humans can internally transform at handiest when they may be no longer quite glad with their identity, in a few corners in their coronary heart they yearn for exchange.

This dissatisfaction results in a quest for identification in aims and interestingly adventurous people for his or her actual self and eventually, to a confirmation in their newly located identification. Awareness of one's self-identity is an experience of being powerful. Her protagonists show that sort of empowerment in themselves ones they realized themselves completely. Tara's attempt to reconcile a part of her tied to her Indian historical past along with her life as an assimilated American.

Inside the Tree Bride, Bharati Mukherjee explores that history can alternate a person's lifestyles. Freedom method to start a brand-new lifestyle. She specializes in the reality our past histories are intertwined and intersect with our gift. The diasporic situation creates wealthy opportunities for comprehending numerous histories. Dislocation effects in changing identities, cultures and traditions. Tara moves from home to home, constantly attempting to redefine the limits of domestic, identification, and network.

Tara wantsto reconstruct her own identification. Yet this tale shows that one's homeland does shape one's identification, that identification overall performance can handiest be enacted in the boundaries of an assigned space. Bharathi Mukherjee's novel is "The Tree Bride" has the links between the beyond incidents with the existing happenings of Tara's existence of "Desirable Daughters". The search to find out the identity of her stalker results in numerous revelations. The plot of "The Tree Bride" describes the strength of women and also shows the colonial India of the pre-independence times.

Works cited



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