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Predicament of Tribal's in *The Armenian Champa Tree*

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Abstract

Written in 1998, *The Armenian Champa Tree* is an alternate novel by Devi relating to the exploitation of the tribals inside the general public. Devi uncovered the way in which religion abuses odd notion for its own end. The phony Sadhus utilize the customs of religion as a trick for misusing the uninformed, ignorant individuals. Such connection typically will in general establish that piece of the inconceivable language and offers of want and different thought processes and activities of people which are profoundly established with the land, with the non-human world. At the end of the day, there lies the need of writing to address that piece of the non-human world which will in general form the human world. The tale is likewise well known as a piece of kids' writing. It centers around a private connection between a kid and a sheep which aggregately represent nonattendance of brutality, disagreeableness and fiendish This holy person dolts and endeavors the straightforward tribals in the name offering eatable penances like goats, sheep, etc and now and then cash to keep away from the pessimism that may influence their general public and nature. Tribals, as they follow him obviously, never presume his goal behind his recounting catastrophe and its answer by making a few penances to the goddess to keep them under control. Thus, they submit to him aimlessly. Mahasweta Devi is resolved to make us mindful of such broken customs winning in the general public causing destruction and difficulty in the advancement and harmony in the existences of the tribal's.

KEYWORDS: Tree, tribes, *Armenian Champa*, Archetype, Superstition, society, inhuman beings. Nature, Mahasweta Devi.

INTRODUCTION

This novel, unlike the previously ones, is not about the tribals' sufferings caused by the mainstream or elite beings but from within their own society. Written in 1998, *The Armenian Champa Tree* is an alternate novel by Devi relating to the exploitation of the tribals inside the general public for the sake of odd notion, guiltless are grieved without being aware of their 'transgressions' being superimposed upon by the shrewdness and brutal creatures. A differentiation among of all shapes and sizes is inconspicuously made here in the novel. *The Armenian Champa Tree* composed by Mahasweta Devi. The large man addresses the monster society who is pessimistic and the little kid and goat represent the honesty and unadulterated love. Honesty and unadulterated love exist insignificantly and elusive. Mercilessness exists in enormous amount and can be found without any problem. Further, Devi recommends that notions and visually impaired conviction overwhelm what is valid and perfect. At last, she additionally brings it out that the badalways overwhelms the positive qualities for the sake of religion or custom or so on. Since everybody is dazed by the religion and the tantric holy person no one can even consider how that little and little goat can cause devastation in their town. This mirrors the sorry condition of the minimized and ignorant individuals in India. Devi discusses the negative however significant side of the tribals' absolute confidence in notions. In the novel Devi, through a contacting story, has a go at deliver the issues of ignorance and haziness among individuals which slaughter the honest creatures who are innocuous to the general society.

Devi investigates how the villages faith in the notions and the holy person who plays out the yagnas to drive away potential disasters, dangers and revile of the goddess has prompted the decay of their general society.. This holy person nitwits and adventures the straightforward tribals in the name offering ediblesacrifices like goats, sheep, etc and at times cash to keep away from the antagonism that may influence their general public and nature. Tribals, as they follow him certainly, never presume his aim behind his recounting disaster and its answer by making a few penances to the goddess to keep them under control. Henceforth, they comply with him blindly. Devi needs to draw out that the odd convictions of the tribals have added to their desolations and backwardness. Nonetheless, the tribals don't themselves support these convictions yet the tantric holy person and his aide Janaki Singh spread these confusions among them with the goal that they never consider reality and live in darkness. The tribals are guiltless and effectively naive. This is taken advantage of as it blindfolds and redirects them from their m. So, tribals are in part answerable for their fixation on the notions and these facilitates the personal stakes of the prevailing classes of the general public. They are not permitted or urged to scrutinize the current practices utilized against them just to guarantee that they don't advance, in this manner the moneylenders and landowners can abuse them for their accommodation and irrefutability Prevailing gatherings get profits by uninformed casualties as they guarantee them that they would get something out of some demonstration and in this way incited them even to carrying out violations as they live in helpless conditions. Further, their powerlessness to

presume wrongs and question the unwavering quality of specific demonstrations and things are exploited by the landowners and moneylenders for their own egotistical gains and personal stake. This is made conceivable with the assistance of dark performers who are approached to terrify them utilizing their abilities. It is this sort of oppression of the tribals' for the sake of religion and their abrupt advantage from certain additions or misfortune made by the empty holy people who play out certain dubious demonstrations. Mahasweta Devi is resolved to make us mindful of such defective practices winning in the general public causing ruin and mishap in the advancement and harmony in the existences of the tribals.

Moto – Symbol of Identity

Mato, a youthful Bruno ancestral kid of ten, lives with his family in a town in Orissa. He is different from others and experiences certain medical problems. Henceforth, he is normally inert and doesn't blend in with his age mates around his home. Mato invests a ton of energy lounging around alone. Over the span of time, he builds up a decent and solid connection with his sheep named Arjun. The sheep is named so after the name of the tree she was brought into the world under. Its name was Arjun and in this manner the name of the sheep is Arjun as well. Mato's mom comprehends his issues yet isn't content with him as she anticipates that he should accomplish something and no squander energy on the sheep. In any case, he is joined to her that he takes care of her more than himself. In her youth he drank her milk, taken care of it food, etc. Because of his fondness, he doesn't endure any injury or wrong thing happened to the sheep. Regardless of whether somebody says anything incorrectly about Arjun, he doesn't acknowledge it. Mato is a young man vital to the narrative of the novel. As he experiences disease, he can't partake in substantial and hard proactive tasks like working in the homestead or cutting trees or chasing. Because of this, Mato feels barred and forlorn and invests a large portion of his energy playing with and taking consideration of his sheep. The sheep is dark in shading and having earthy colored patches on the body. Throughout the time, as the little fellow spends increasingly more of his experience with the sheep he appreciates the sheep organization and is draws nearer to him. They turned out to be very chest companions to one another and appreciate their conversation. It is an interesting and happy tale how a young boy and the lamb symbolizing innocence and purity of thoughts nourish an unbreakable relation.

Mato's mother is sad for him being so different from other boys of the same age in the community. Mato is very different from others as behaves abnormally in the view of his mother. She particularly hates Mato's wasting of time in certain things. The young boy is so delicate that he cannot bear the sight of blood and sacrificed made to the god in the name of religion at the time of pooja. Unlike other tribal boys, he is not interested in hunting the animals and is incapable of doing it as he lacks confidence and courage to do that. Moreover, he lacks behind in the skills of making bamboo related products which are part of their community occupation to make for their livelihood. Another point of worry for Mato's mother is his

unusual interest in making clay idols and paints them in an equally unusual manner. Concerning his strange behavioral patterns Mato's mother suspects some dark forces known or curse possessing him and she worships the snake goddess to relieve him from this curse. There is a tantric saint called 'Kapalik' residing in the village who is liked and revered by everyone in the village. He is famous for being the savior of the village as he informs people of the impending dangers looming over their life because of unhappiness of the goddess Kali. Further, he impedes the likely dangers to his society and land. He ensures the happy and peaceful life of the tribals and others co-existing in the same space. Only he is authorized as the announcer of what the goddess expects because through his divine power he can talk to the goddess Kali. After that, he conveys goddess Kali's intentions and desires to the villagers. Happy and grateful for his help to their village, the villagers offer him many valuable things like ghee, vegetables, money, fruits and so on. More importantly, the saint is also entitled to perform certain rituals like driving away the restless spirits or 'atmas' that have entered and are possessing human bodies. Due to the villagers'

acceptance the saint is capable of taking any decision at his own discretion in the name of Kali and saving their religion. They do not contest his decisions as they must obey him and respect his verdicts unanimously. Failure to obey him or disobedience can lead to the complete destruction of the village and to also the lives of people of the village.

Superstition

Once, Mato's young goat Arjun knocks against the tantric saint. Crazy saint tries to hit back at the mischievous goat but Mato interferes and causes him to stumble down. The enraged tantric saint then to avenge of this insult. He came up with a story that the goddess crossed his dream some days ago intimidated him of 'sins' leading to the decline of their village and its prosperity. The saint tells a lie that Kali, their goddess appeared in my dream and said- Worship me with one hundred and eight silver hibiscus flowers, and offer me a good animal sacrifice. The tantric says that he tried to convince her to make up for this sin by offering own head to her but she straightway turned down of his request. Not surprisingly, he sends a message to all the villagers that the goddess warned him of the flood to river Ganga affecting and drowning of their village. Next, he assigns this danger to the existence of the young black lamb with brown patches from their own village. As a solution he suggests a 'yagna' or fire ritual to be performed to send this danger back. It has to be performed whole night and day for three days. Ultimate solution to prevent this mishap is to end this ritual with the sacrifice of Arjun, Mato's lamb. It is in the following between the tantric saint and Janaki Singh that we learn about his secret plan to kill Mato's little goat Arjun.

'What sin, my lord!' Janakinath was on the point of weeping.

Tell us how the sin can be washed.'

‘There are great sinners among you. All of you are great sinners.

If you want to survive the crisis let there be a ‘yajna’ here for three days and three night beginning with the new moon day. Then I will do a puja complete with animal sacrifice

‘My lord, How many goats, How many Buffaloes, do you need

for the Sacrifice?’ Just tells us’

‘One goat this size spotted all over in black and brown. This

animal has brought sin to your village. Because the Ganga will over

flow.’(Devi, *The Armenian Champa Tree*)’

Now he comes to the point of solution of avoiding the ‘crisis’ and claims that in order to sail through this crisis they will have to organize and participate in a ‘yagna’ known as the fire ritual which can cool down the violent or aggressive forces. It will last for three days and three nights. It will take place on the moon night. And the yagna will be followed by a pooja which the saint will perform to the mother goddess Kali. Then, Janaki Singh requests the holy person in the structure from the goddess that the number of goats and buffaloes are required for the penance. This is a scheme as they realize that they need to get Mato's goat out of this dramatization. He says that he simply needs a little goat. However, the goat is dark in shading and there are earthy colored denots everywhere on its hide. Furthermore, he proceeds, this goat is the actual explanation of this wrongdoing or the creature has perpetrated the incredible sin which would make a flood the stream Ganga and the entire town would be in a difficult situation after this. At the point when Mato finds out about this, he comprehends the plot of the savage tantric against him and his dear goat. He is totally shocked with his dishonorable declaration of slaughtering the guiltless goat.

Mato is upset with the mischievous tantric self-fixated retribution on the sheep. What his little brain suitably reasons is that how could a creature like Arjun be answerable for the danger. Greedy towns are impacted with this and continue to look for the two of them. On one event the residents and Mato and Arjun face each other one on one. The townspeople attempt to grab the goat from Mato's hands yet he retaliates and doesn't release the goat away from himself. During this fight Mato experiences his breathing issues as he attempts to flee from the locals. He holds the goat firmly tying him up in a piece of material called gamacha. Nonetheless, the insane locals, careless of Mato's windedness and shortcomings, are fixated on just something single for example getting the Mato's goat anyway independent of what happens to Mato's life. They prevail with regards to moving the goat away from Mato at the same time, amazingly, at the expense of Mato's life.

Mato's contribution to his community

This is painstaking and shattering because a young Bruno tribal boy sacrifices his life for the life of a goat. Mato runs unstoppably in the dark night in the rain through ponds, rivers, canals and so on to protect his own and goat's life. We can just imagine how faultless and innocent beings are chased by the cruel people. Such an incident is really heartbreaking. He is very generous and humane just like his goat. Unfortunately, both the virtuous beings give away their lives for the sake of the selfish gains of both the tantric and the villages. They become victim of a very cruel and merciless society of people. Villages commit this crime out of their greed for money or material benefit and are nowhere concerned with the religion. When the boy is chased he runs to save his and the goat's life they enter the church premises. This is significant in the context of the novel because for Christ the lamb was very dear and the boy is a representation of Jesus like behavior. He cherishes the goat. Both Mato and Christ were slaughtered for no transgressions. Indeed, they attempted to save humankind from its shame however they not understand their penances and goodness.

Christ saved mankind by giving his life and Mato was executed towards his demonstration of saving an honest goat who is unadulterated and away from any transgressions. It is additionally demonstrates the acknowledgment of the kid and goat as they are guiltless and misjudged as liable for their misfortune. Townspeople predominantly slaughter the youthful ancestral kid only for remuneration without being reasonable and their grievous demonstration. Mato even gets shocked at the conduct of his own mom who realizes that he is a decent kid yet in addition comes in the snare of the blackmagicians. So, strange notion is something what individuals ignore the truth. Furthermore, it is on the grounds that this obliviousness of truth and embracement of odd notion that the two blameless creatures lose their lives. Such is the state of our general public from one viewpoint exploiters who have no worry for other people except for themselves and on the other the individuals who follow their orders or words without pausing for a minute to fundamentally analyze them. The mean tantric holy person and Janaki Singh submit the genuine sins however nothing happens to them. Their transgressions are curtailed because of their influence and abundance. Later the bogus accounts of the holy person come into light and he is rebuffed for his shrewd deeds. This, notwithstanding, keeps the perusers' and others' expectations alive as the vile holy person endures toward the end. After Mato's passing his mom understands her misstep. Notwithstanding, he is as of now murdered by the residents. She tragically communicates, "Mato, you are my child, however I never got you."

Mato as Humane

Presently Mato's body is lying in the ground and champa trees have grown up over his body. This turns into a site where the differentiating subjects of guiltlessness and penance, and the adverse results of the notion convictions of the residents coincide. As the foundations of the trees are emphatically established in

Mato's body, its branches, leaves and blossoms are doing the work of conveying his caring affection for his goat, penance and blamelessness to the residents and helping them to remember their bumble. The Armenian Champa Tree is a not the same as Devi's different books dependent on ancestral life. However, it is pretty much as extreme as those of her prior books composed regarding the matter of tribalexistence and their battle for endurance. In this short novel Devi draws out the issue of odd notion existing among the Brunotribals of a town in Orrisa. Tantric holy person and his ally Janki Singh, town cash bank, plan to plunder the town by tricking them for the sake of religion and the mother goddess Kali. Kali, the mother goddess of the village, is the caretaker and savior of the village. If anything crosses her mind then she gets angry and may put the village and its dwellers into trouble and so on. Mato's mother is a very strong woman, like those from other novels. She works hard even at the age of fifty. Even she hunts like any other man alone in the nearby forest. She takes care of her entire family. Apart from this, she is not an ordinary woman of the Bruno quarter.

Nothing can be done without her permission and initiation. She is respected by everyone. In fact, she is familiar to everyone for she has been staying there for quite long. However, she is also emotional and superstitious. When a snake crosses her way in the jungle she bows to it because she believes it is goddess 'Manasa'. She requests her to wash away the 'sanyasi curse' from her son Mato as she believes he behaves abnormally out of that. Mato's mother feels bad when she visualizes the childhood moments of Mato and the young Arjuna. Endless movements they spent with each other. How Mato gave Arjun milk and fed her. They played together and so on. Mato hates his mother because echoes the views proposed by the wicked sanyasi and his gang and is extremely superstitious. Ultimately, she is very dejected at the death of Mato and confesses that she failed to understand him even though he was her son.

Devi's present novel The Armenian Champa Tree is innocence of Mato and his young goat Arjun and pure love between them for each other. It is to be understood that Mato is not at all happy with the announcement and skeptical about the mother goddess Kali's demand of Arjun as her sacrifice so that she can wash away the danger however over their village and since the goat is a sinner and is solely responsible for the trouble the village is likely to be facing in the days to come. They are entitled to make announcement on mother goddess Kali's behalf and also accept or reject them on villagers' behalf. This is very important in the context of the present novel. Poor and simple villagers or tribals are misguided by them with some silly reasons and very easily in the name of religion and god. The saint receives a lot of respect and lots money, grains and other edible items that he can easily store for many years. He has vested interest in his actions as that of making them feel that Janaki Singh is the champion of the village and comes forward when the village and its people are in crisis or need.

Finally, the champa tree and its flowers grown on the body of young Bruno boy Mato are spreading the message of innocence and selfless love to all the humans through its pleasing scent. His sacrifice can never

be forgotten anyone and inspires all of them to object such silly practices and be rational and so on to other tribal youth.

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