

Ministration of Nature in Temsula Ao's Laburnum for my Head and Death of a Hunter

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Abstract:

The paper aims to scrutinize the ministration of nature by Temsula Ao's short story Laburnum for My Head. World needs ecological protection, though it attempts to reach the peak of invention, the love beyond nature is vanished slowly. This leads to chaos and the world is at stake. Man has to drive his focus from technology towards nature, to protect from the disasters that caused due to lack of care on nature. The study explains the existence of love towards nature through Lentina. The cycle of life and death. The existence of love between humanity and nature. Through the short story Laburnum for My Head this article lights up the richness of artistic creation, man nature relationship, importance and its objectives.

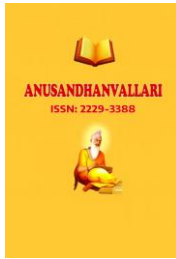
A mutual communication between human, animals and environment, the cultural practices of Naga society was exposed in the short story Death of a Hunter. The study validates the phase of human survival linked with the ecological conciseness, the relationship between human and animals, consequences of disturbing the animals and harmony which is essential for both human and nature.

Keywords: scrutinize, ecology, nature, technology, care, harmony, ministration

Treating nature nowadays has become a stimulating one. People tend to spend their time in technologies rather than spending with nature. During ancient times people survived with nature and treated it as their eternal. They sheltered it as family. Holy Bible says that God created the world and man "the Lord God took the man and put him in the Garden of Eden to work it and take care of it" (Genesis 2:15, NIV). After creating man He handover the land with its flora and fauna to cultivate, to protect and to save nature. Man took care of nature and in sequence nature took care of man by its wealth.

Does this resemblance stay all over or it act as semblance. Day by day when the need surges man in progress to terminate nature for his advancement without discerning about the future. Pondering the land for the economic betterment first human lead into happiness and the result of it is disaster. Nature paid back double to man. It took a lot of life. Similarly in India natural disaster occurs mostly through floods. Most of the Indian coastal region was affected by cyclones. The sudden rise of sea level, the climatic change, and other factors which centrals as trauma to environment will affect the earth gradually.

The word 'Ministration' bestowing to the dictionary merriam-webster is from Middle English period from (1150—1500). *ministracioun* and it is borrowed from Latin *ministrātiōn-*, *ministrātiō*, from *ministrāre*" means to act as a servant, serve. This word seemed to be used first since 14th century with the meaning 'above'.



Cambridge dictionary throws up the meaning as the 'acts of helping, taking care of people or providing for their needs'. Oxford dictionary states the initial indication for ministration is from around 1384, in Bible (Wycliffe, early version).

Nature has and have ministered the human in form of foods, shelter and so on. Observing back on olden times of humans the epoch of living is separated into numerous forms. During each progress, the existing style of human has considerably transformed one by one. Before country, state and cities had taken a shape humans subsisted with modest tools as the form of machines, they survived in caves and had what they get out of plants for livelihood. Gradually the innovations and creation emerged, the means of support changes into making their own plantation, securing land, making machineries, hunting, constructing small buildings using leaves, mud and so on.

The connection between nature and human give the impression to be so close during early ages. Both were in contact with each other. They were allied physically, psychologically and emotionally. Humans recognize the change in weather, unfluctuating any disaster ensues, they migrated accordingly, in vice versa nature too realizes the requirement of man. The distinctive kinship with nature primes human to be tranquil and profound.

Existence of 'modernism' deep-rooted into the world, humans stayed into the four walls, the act of working changed into the act of slumber, farming progressively decreased, the normal life has been reformed into professionalism. Technological growth centralizes the generation into the bars of so called 'into the modern culture'. They often treat nature as a source to be meticulous and subjugated. During good olden days people's legs were the vehicles, they walk miles and miles, the tremendous transformation of having modern vehicles pushes man to be at the door step of the hospitals. Gym turns out to be life zone of many people, staying fit and healthy give hand to the people to be out of unhealthy world.

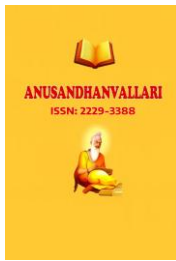
'Nature heals' and helps people to be outrated from the common diseases which affects psychologically and physically. Walking outside on the lawn, underneath plants, trees, yard, as the gentle profound breeze stirred the face, hearing the insignificant melody of birds indeed calms down the mind and it helps to decrease the fluctuation of hormonal imbalance, blood sugar, blood pressure. Nature medicates without restrictions.

Does man have this kind of Love towards Nature? Does Man save and protect Nature? though have discussed above. Man has to understand Nature and its value. He has to free nature as of from pollution, deforestation, burning fossil fuel, soil degradation, over exploitation. Raising constructions by cutting down the trees, pondering the mountains for stones and rock sand and so many. Man has to heal nature by protecting it.

The existence of ecocriticism in the writings of scholars such as 'Glotfelty, Buell, and Garrard' noticed a momentous move in literary studies by introducing environmental fears as the main concern of critical inquiry. Ecocriticism trials the traditional people-centric orientation of literary explication and promotes to identify the inherent strands of unhuman entities.

Temsula Ao, through her short stories describes the love of man towards the nature. Temsula Ao (1945- 2022) was a poet, ethnographer, story teller. She have received Padma Shri in the year 2007· Governor's Gold Medal in 2009· Sahitya Akademi Award in the year 2013· Kusumagraj National Literature Award in 2015. She is also known as speaking Tiger. She boldly speaks out for women, youngsters and so on. Her notable works have been translated into Assamese, Bengali, French, German, Hindi, and Kannada. From beginning to the end Ao's delicate representation of Naga society and its ecological backgrounds, Ao validates how nature response as a source of emotional accomplishment, cultural endurance, and divine denotation.

The 'Laburnum Tree' plays an important role in the story. Mostly trees were known for its cultural strength in many places. They were worshiped and devoted as God. Here the laburnum represents the relationship between human and nature. As the tree grows and blooms it become a lifechanging moment for Lentina even her 'sons sense a new spirit in her, she began to ask for her advice on business and family matters. They were pleasantly



surprised to find how sharp her mind still was, also discovered.’ (Ao 15). Ao describes about the Lentina’s acts of societal denial and predictable memorial practices based on stone monuments and substantial solidity.

Temsula marked the bench by showing love in the direction of Laburnum plant. Placed a different note of wish to have a laburnum plant in her own cemetery. The love for the plant made her to face a lot of hitches. She wants to be a part in the cycle of nature. The desire to grow Laburnum from her house garden to the cemetery shows the love of eco-human. She felt soulfully the bloomed yellow blossom ‘I know what you are going to tell me; I felt it in my bones’. (Ao 18) The refusal of consumeristic standards mains to the love for existing life.

From the short stories of Temsula Ao the ‘Laburnum for My Head’ an interesting character ‘Lentina’ gives a beautiful picture of love for nature. Ao voices an ecological concept engrained in indigenous under Naga insight. Inspires a characteristic replica of being practical and confined on interchange and environmental responsibilities entrusted after observation. By putting Ao’s work within present-day ecocritical and ecofeminist contexts, the study regulates the trait of being related unswervingly to the reminiscent value of indigenous literary narratives by speaking out the global environmental importance.

Lentina choses nature as her comfort and peace and that made her to choose to burry beneath the laburnum tree rather than the human-caused lifeless cemetery. Ao also portrays through the character unity between human and nature still exist. Lentina wants herself to be a part of nature than being inside the walls of concrete cemetery. Being under laburnum tree she will be a part of earth, after death her soul resembles through the laburnum flowers.

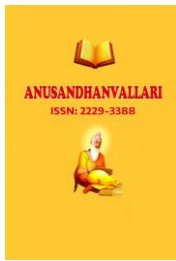
Ao through her character sees that subsequently after death her body will combine with the soil and subsidize to the growth of a laburnum tree. This revelation replicates the scientific and ecological truth that all existing lives in due course reappear to the earth and turn out to be part of innovative life forms. Rather than viewing death as an end, Ao presents it as a conversion oneself, the greater cycle of nature. Ao emphasizes the reputation of exchanging possessions for their common benefit between humans and nature. Just as humans hang on nature for existence, they can also underwrite to the happiness of the natural world. This communal affiliation formulae the moral substance of the story and inspires person who reads to accept ecological sensible routines.

The story thus discards the concept of human advantage over nature. As an alternative, it makes out that human life hangs on upon natural processes and that death itself is part of an ecological band. Over this perception, Ao inspires readers to acknowledge their dwelling inside the natural world and to progress a cavernous respect for environmental systems.

Death of a Hunter is a story all about the skilled hunter named Imchanok. Though ‘he was a teacher in the village Lower Primary School’ he was known for his hunting. He ‘received reward from the government for shooting a rouge elephant after it destroyed several acres of farmland, many homesteads and trampled a number of people to death’ (Ao 23)

Nature is frequently observed as a living being holding spiritual implication. The Naga worldview replicated in Ao's writings highlights co-occurrence other than domination. Human beings are supposed as part of an interrelated ecological system. The ethics of Anthropocentrism plays a vital role in the environment where the hunter being the centre of the region and hunts the animals which is pushed to be secondary. ‘The act of killing leads to the death of the “skilled hunter” too whose metaphorical demise complements both his life and rationality’(Afsana Khatoun). First the act of hunting becomes acceptance of cultural practices, dominance of masculinity, to survive and skill.

Animals are the energetic members of the ecology. They can recognize and have the capability of sensation and experience the pleasure and agony, they were conscious of once environments and milieu. They save people from the danger, well trained themselves to adapt any circumstances. the animals in the story represent humanistic



nature. They symbolize the understanding and flexibility of nature itself. Their existence recaps readers that the normal world functions bestowing to ideologies out their human control.

The depiction of animal human connection echoes aboriginal Naga ecological standards. Traditional Naga communities partake historically and they were hanging on forests and wildlife for endurance while nourishing cultural applies that underscore an enjoyable, necessary state of admiration based on the respect of nature.

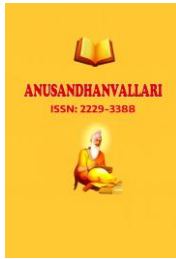
In *Death of a Hunter*, hunting is not introduced simply as an act of viciousness but as a movement administered by moral and spiritual reflections. The story recommends that people must obligate, recognize the limits of their authority and sustain sense of balance with the natural environment. Instead of thinking them as animals considering them as indigenous and accolade them as fellow being who shares the ecosystem with humans reduce the act of being exotic towards them.

It challenges anthropocentric conventions and forefronts the intervention, self-respect, and inherent value of animal life. The hunter stands for the boundaries of human power and the inevitability of ecological stability. Her works reflects aboriginal Naga environmental ethics, highlighting living rather than dominion. Introducing animals as dynamic participants in the natural world, the text heartens readers to accept a more humble and justifiable relationship with nature. The story *Death of the Hunter* emerges as an influential evaluation of human conceit and a captivating assertion of ecological connection.

Humans are not isolated from nature but an important part of it. The nature was presented as an active participant in human life. Nature offers motivation, knowledge, and nourishment and also ponder human feelings and kinship. By witnessing and in respect of the natural world, human can progress a complex obligation of natural life itself. Individuals are built in to make a part of the natural flora and fauna, discover serenity, uniqueness and endurance throughout their interrelatedness with the earth. Nature is accessible not only as an environment to the tangible space where humans, animals and things exist but also as a fostering and unending companion that encirclements human life and death.

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