

Human and nature: the concept of nature and its portrayal in tsvetan rakovski 's “ethiopian fairy tale”

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Abstract

The world of nature resembles multiple things in our life. The Ethiopian writers replicate their ideas in the fields of power, fantasy and nature. Fables originated in Africa, where they were created by a variety of tribes from all over the continent. The stories were passed down orally from generation to generation rather than being written down. African fables were given not just to teach morals, but also to educate, entertain, explain animal behaviour, and teach tribe customs. People convey their stories, history, lessons, hopes, and anxieties by speaking or singing in civilizations where there is little or no written tradition. The tradition existed in Africa, but there was no written language. The study has taken the *Ethiopian Fairy tale*, which is written by Tsvetan Rakovsky. This research ascertains the concept of nature to find out the hidden treasure in the world through the work of art. Further, the investigation deployed some natural elements and concepts like Blue Sapphire, Dark Skinned Slave, Emotional Intelligence, Wealth, Mother Nature, Umbilical Cord, Nature, Bhagavan, & Coffee to reveal the connection between human beings and nature.

Keywords: Ethiopian, power, nature, blue sapphire, dark skin, human beings

I. INTRODUCTION

Children's literature has existed from the beginning of stage. Long before John Newbery founded the first children's book publisher, stories were told and written for children, and novels intended for older readers were carefully recast or excerpted for younger readers. Reading and reciting poetry and theatre were central to Greek and Roman educational practices. For two millennia, Aesop's fables sat on classroom and family shelves. And scholars ranging from Quintilian to John Locke, St. Augustine to Dr. Seuss mused on how literature may teach us about our language and our lives.

The history of children's literature is inseparable from the history of childhood, for the child was made through texts and tales he or she studied, heard, and told back. Learning how to read is a lifetime, and life-defining, experience. "We can remember," writes Francis Spufford in his exquisite memoir *The Child That Books Built*, "readings that acted like transformations. There were times when a particular book, like a seed crystal, dropped into our minds when they were exactly ready for it, like a supersaturated solution, and suddenly we changed." *Mine* is a book

about such transformations. It offers more than just a chronicle of forms of fiction or the arts of illustration. It charts the makings of the literate imagination. It shows children finding worlds within the book and books in the world. It addresses the changing environments of family life and human growth, schooling and scholarship, publishing and publicity in which children—at times suddenly, at times subtly—found themselves changed by literature. *Mine* is, therefore, a reader's history of children's literature: a study of the figurations of the reading child from antiquity to the present; but a report, as well, on my own life of reading and the critical interpretations that my literary scholarship brings to the texts of childhood. (Lerer, 2009, p.1).

Most traditional fairy tale narratives begin with an uneducated rural person who invents fairy tales and then passes them down from generation to generation by word of mouth. Fairy tales have been offered as disintegrations of old myth, vestiges of Palaeolithic beliefs, fictionalized remnants of elementary planetary observations, or proof of universal archetypes a little less commonly. The elusiveness of fairy tales' origins has produced overarching histories of the genre as well as references to fairy tales in works about history, literature (especially children's literature), psychology, and folklore. The folk originated and circulated fairy tales, it has been told so many times that it has become an assumed belief. As a result, readers may be surprised to learn that the creation and transmission of fairy tales are based on folklore rather than proven facts. It is undermined by literary analysis, literary history, social history, and publishing history (whether of manuscripts or books) all of which contradict it.

The current understanding of the history of fairy tales is not only built on a flimsy foundation; its very basis requires an absence of evidence. A belief in fairy tales' oral origins requires that there be no written records of fairy tales themselves. This perception goes against the grain of every scholarly undertaking since the scientific revolution made evidence the central plank of its platform. People who subscribe to a belief in fairy tales' oral origins and dissemination are not embarrassed by the fact that all references to old women or other people's telling tales or stories before 1550 are just that—references to old women or other people telling stories, and the most we learn about the stories themselves is that some of them had witches or monsters. Inadequate to prove that fairy tales existed in the ancient and medieval worlds, those reports merely validate the existence of storytelling in the ancient world, a fact that has, however, never been in doubt. (Bottigheimer, 2010 p.2).

As readers had a flair in suspend skepticism enter the fairy tales with the world of fantasy. This is a land where wily wizards, belligerent monsters, warted necromancers, and flawlessly fabulous supremacy of princesses. It's a land where prosperity attains in impulsive ways and evil is delightfully overwhelmed. Astonishing things are tedious in these mysterious settings: A slimy frog befits to be a gorgeous prince, a handsome maiden ascends on the back of the North Wind, a traveling group of creatures resolves to procedure a band, and a defiant pancake runs away from home. Restoration indicators and kettles come extemporaneously to life, and a man the size of a thumb is absorbed by a fish and subsists to reveal it. In this world, where animals are occasionally sneakier than their human leaders. With remarkable affluence, Puss in Boots efficaciously schemes to renovate his penurious master into lord of the region and husband to a princess! In addition, a moral or two is cultured along the fairy tales' winding path.

“The Ugly Duckling” offers a gentle reminder to avoid teasing. Knowing your own mind and being true to your ideals is a theme of “What Other People Think.” A mischievous boy in “Mr. Miacca” is very approximately eaten by a frightening giant, resounding a boy to expiration his naughty ways. (Peters, 2001, p.4)

An enthralled fish instills the threats of disproportionate hunger in “The Fisherman and His Wife.” In “The Flying Trunk,” once a treasure-filled suitcase emanates colliding down, a young boy discovers his destiny miserably stuck down. After entering this land with an exposed mind. Ponder of the enchantment-working piper who reveals Tatter coats to yield moral prosperity when it arises. Or, ponder Dick Whittington, optimist and pauper, whose noble trust fetches about even better prosperity than the golden streets of which he so regularly fantasized.

Christian missionaries, and subsequently colonial administrators and visitors, began to infiltrate African societies, acquire the languages, and document their impressions of the cultures they encountered in the nineteenth century. “(Traders, whose contacts go much further back, rarely wrote of what they experienced; an exception would be the eighteenth-century Danish trader Ludewig Rømer, who offered the first Anansi stories on record in 1760).” (Haase, 2008, p.12) We owe several notable collections from this period, circa 1940, to which tales have been widely anthologized. Many of these collections provide original language versions of their stories, but only a few provide reliable information on the informant or the circumstances of the collection; in some cases, they demonstrate the collector's beliefs (for example, Ruth Fisher's *Twilight Tales of the Black Baganda*, 1911). However, time and extensive reproduction have elevated several of the stories in these collections to the status of classics.

In Ethiopia, oral literature is a wealth of ethnic treasures. Folklore, myth, legend, and cultural beliefs are imparted through stories that can be hundreds of years old. However, this one-of-a-kind piece of work is under threat. As a consequence of the evolution of broadcast media like radio and television, besides the disintegration of traditional ways of life, old stories are no longer told or cherished as they once were. Within a generation, they can be lost and forgotten.

Folk stories from widely scattered regions around the world often bear an uncanny resemblance. This will be noticed in some tales in this collection, which show affinities with the fables of Aesop, the Old Testament, the thousand and one Nights, tales from North America, and European fairy stories. All the stories, however, have the flavor of Ethiopia, in their settings and cultural norms, and many are unique to the country. (EFT,2019, p.21)

Ethiopian fairy tale is written by Vladimir N. Karadzhov, a Bulgarian scientist from Blagoevgrad. It is a magical story that reveals the greatest treasure in the world. Ethiopian Folklore is a fantastic tale about the world's greatest treasure *The Bulgarian book* with the most translations in 2018, which is a fantastical story. A fairy tale for people of all ages, in which anyone can rediscover a childhood longing. It involves the readers in grasping the people more into the enchanting world of most cherished wishes and the middle ages.

II. HYPOTHESIS

The tales were conceded verbally from generation to generation ascetically of being scripted down. The Tales of African literature were certain not just to impart ethics, however, to educate, amuse, explicate innate actions, and impart tribe customs. The different groups express their stories, antiquity, lessons, anticipations, and apprehensions by discoursing or vocalizing their cultures where it is little or no transcribed custom. The folklore occurred in Africa, however, there was no written language. The investigation has engaged the *Ethiopian Fairy tale*, which is written by Tsvetan Rakovski. This research ascertains the notion of nature to discover the concealed wealth in the globe through the work of art. Moreover, the exploration deployed some natural components and notions like Blue Sapphire, Dark Skinned Slave, Emotional Intelligence, Wealth, Mother Nature, Umbilical Cord, Nature, Bhagavan, & Coffee to disclose the association between human beings and nature.

III. DISCUSSION

The present research states about the text which hunts a great dream and embarks on a range of adventures with the main character Mateo. And finally, the happy ending to this fairy tale is full of warmth and excitement. Of course, no matter where people go or what people see, there is no place like home, and love is the most essential thing in the world. This is a wonderful and touching fairy tale that will make people smile, believe in miracles, and dare to dream. The examination proved the concept of nature to find out the hidden treasure in the world through this work of art. The tale initiates with the portrayal of the palace with the beautiful peacock birds, which move around the garden of Nature. Simultaneously, the author has introduced the character of Mateo, the protagonist from Alicante, who is not looking like an ordinary child; something is beyond Nature.

“Mateo was a twelve-year-old youth with a slim body caressed by the sun on a daily basis, sapphire-blue eyes, and black, unruly hair. The smile made his eyes shine like deep ocean crystals, revealing two rows of pearly white teeth.

Wherever Mateo went, he filled the space with his presence, electrifying the air and spreading happiness all around.” (EFT, 2019, p.11)

In the early days, people believed that Blue sapphire brings good luck, spiritual insight, and good fortune to the person, that is why the investigation focuses on the term Sapphire blue eyes, which is the rarest colour in the world. Scientifically, it is believed that those who are having a blue sapphire eye, never have any pigmentation problem in their life, so scientifically or spiritually, Blue sapphire has many benefits, and these ideas lead to the research of Nature.

“Trade flourished and the new lands provided a constant flow of imported goods – spices, silver, precious stones and gold. Ships filled with dark-skinned slaves, brought to attend to the needs of the rich and the aristocratic circles, became a regular sight at Spanish ports.” (EFT, 2019, p.16)

The above lines show the cruel nature of human beings in the sixteenth century. This kind of trade started by the Portuguese people was the first to buy slaves and transport them for their beneficiaries. They started to kidnap people from the west coast of Africa and enslave them in European countries. The current study highlights the term of Dark-Skinned slave who was humiliated and hunted by the brutal people for treasurer but in reality, the real treasures can be founded by these people only because they are a real gem, they are the people of God, who can give the real treasure to the people.

Man has always concealed his treasures and other valuable possessions. People hid riches, food, weapons, or even sacred burial sites. In many cases, such possessions were stored in remote caves, on mountainsides, under rock outcroppings, or near some geographic landmark that could later be recognized. (Garrett, 2009, p.11)

As per the *Ethiopian fairy tale*, Money is a social issue in Felipe's family. He is a close friend of Mateo. With the help of Mateo father, Alvaro taught the Egyptian Papyri language to Felipe, and later, he gets a chance to study abroad to become a priest. Felipe feels happy about this golden opportunity because hereafter he can fulfil the basic needs of his family. The research explores that not only money is an issue; many people believe that money can buy happiness but that's not the fact. From Mateo's view, the world is beautiful where he can see joy and happiness through the adventure stories, but at the same time, he sees clashing life. The following lines show the confused stage of human beings who are unable to understand the concept of emotional Intelligence:

But Mateo also saw countless sad and weary human faces on the streets. He could hear families quarrelling for a copper penny or beating their children for trifles. Many were complaining every day and about everything.

Why were people unhappy in this wonderful world? Why were they wasting their strength and energy just to earn a little bit of wealth when they couldn't enjoy it later? Why aren't they smiling (except on holidays) now that they were no longer children? Both the rich and the poor had their own problems and didn't look happy. Why was it so difficult for people to learn how to live their lives and simply be happy? (EFT, 2019, p.25)

The above lines are evidence of sorrow which show how people behave abnormally for wealth. For human beings, money is wealth but that's not the fact, real happiness can be founded on Nature, and real treasure is the only solution to sort out all these problems. Mateo believes in nature, and that's why he started to communicate with Natural elements. He knows that material riches cannot be satisfied the thirst for human unhappiness. He believes in Mother Nature which can show the path to paradise. People get paradise when they started to respect others, not only human being even animals too. During the growth of Spanish trade, Mateo learned about the origin of material wealth, he discovered that many ships were coming from the East. He feels that his solution to all problems would get from the East. He believes in Nature and started to observe nature deeply. The following lines are evidence of communication between Mateo and Nature:

Mateo started taking longer walks, even during the hottest hours of the day. He was observing the world, listening to the cobblestones, tasting the signals of the air, and taking pleasure in the sunshine's warmth. His senses were becoming more and more sensitive to the vibrations of the surrounding environment. He was learning from Mother Nature and speaking to her without using words. While staring at an ordinary tree, heavy with fruit, and a single head of wheat which had multiplied its seed about thirty times, Mateo had come to the realization that nature was great and abundance was encoded in each of its creations. (EFT, 2019, p. 27)

After the visit to Santa Barbara's Castle, Mateo reached a cobblestone street and heard the moaning sound of the old lady. She feels exhausted and unable to collect her things. Mateo instantly nearby her and started to assist with things. He helped her to sit under the shade and fetch cold water for her. Later Mateo finds out that the lady is not an ordinary woman; she is a healer who can predict the future of human beings. Mateo showed his hand silently:

You are still young and your hand is going to change. But I see something interesting here. I see a deep vertical line, which crosses the palm and goes all the way to your fingers. This is an omen. This means that you are destined for great things. Don't go astray from your dream, listen to your heart and you will succeed. (EFT, 2019, p. 40)

The investigator opinions out the term 'Omen' which means a sign of something that would happen in the future. There are different types of Omens; they are Animal Omens, Bird Omens, Weather Omens, Household Omens, and Other Natural Omens. The above scene shows that something is going to happen in the future which is good for society. Through this scene, the old lady reminds him to follow a dream, and listen to what his heart says. Mateo's heart beats for other people, as readers know about his dreams which is not an easy task but to complete his task, his nature should be good to others because then only Mateo will be able to get the real treasure of life. His helping tendency and soft corner show his behaviour toward elder people which are good signs for his upcoming journey. Before Mateo started his journey for treasure, he decided to inform his family members. When he tries to tell his mother, she already knew about his intentions. "Even though the umbilical cord is severed after birth, mothers remain connected to their children until death through the invisible thread of love." (EFT, 2019, p. 54)

This line shows the true affection of mothers for their children and reveals the unconditional love between Mother and Son. There is a belief in some cultures that parents save the umbilical cord for good luck, even in Japan, when the mother left the hospital, SHE would be given the umbilical cord because it has a direct connection to a baby. Even in Ethiopian fairy tales, the umbilical cord symbolized unconditional love and it is always connected to their children. Such a scene shows the connection between mother and son is always proved by Nature in the magical form of love.

In ancient mythology, Mother Nature is the source of creation, it is a belief that all beings are the children of Mother Nature, which is the only reason the research focused on the term Mother Nature. In this tale, Mateo is tested by the storm which shows her true color to human beings. Mother Nature always tries to give difficult tasks to human beings because getting anything in easy ways, is not at all good for anybody. As Nature knows, this time the source of treasure would be given by Mateo, that's the only reason to test his fear, whether Mateo sticks to his dream or not?

Through the wind, the waves, and the black water, his Treasure stood at the bottom of the sea. There was no image attached to it, but he knew for certain that it was there. His heart started beating fast. And the boy understood. If he sunk and died, his treasure would go to the bottom of the sea together with him. Mateo had stopped looking for it, he had come to standstill, though being constantly on the road. (EFT, 2019, p. 79)

As per the story, Mateo, Harry, and the professor visited many historical places for their research. They achieved many valuable things in their journey but that's not the real treasure of human beings. One day when they reached the research spot for the material things, they feel the silent danger, gradually their legs would not able to move, and they were trapped in the sand, all these things occurred of the "Curse of the archaeologist" (EFT, 2019, p. 115). Because of their greediness, Nature punished them & tests their patience for the real treasure. Finally, by god grace, they come out of the danger. The following lines are evidence of Nature's impact on human beings:

Professor - Mateo shouted. - I found an inscription here- it says that this is the sanctuary of the goddess Sekhmet.....Listen She is the goddess of war and destruction.....The place will self-destruct to punish those who have disturbed the peace of the goddess. I am sure that she is the only one who knows how to stop it. (EFT, 2019, p. 116)

The above lines reveal the disturbance of God, which means Nature. In Hinduism, BHAGAVAN abbreviation is Bhumi, Gagan, Vayu Agni, and Neer, all these elements show the appearance of God. The analysis stated that God is Nature- Nature is God. Here, Nature warned him for choosing the wrong path of treasure, and at the end of his brink, Mateo is thinking about his treasure that's why he escaped from that trap.

Through his journey, Mateo got a clue to follow the path along the Nile River which is a good sign for his journey. Finally, he entered Sudan, the Kingdom of the Black people. The name of this country comes from the Arabic word 'Bilad-al-Sudan' which means 'Land of the Blacks' (EFT 113). Mateo changed many ships, met different people, and saw colorful clothes with tattered robes. Several days after, Mateo crossed the border of Ethiopia. When he heard the name of this country, he felt the origin of all mankind's places is Ethiopia. "Mateo felt that this land was special....." There are deep secrets here - Mateo thought. - Maybe this is where my Treasure was born and is patiently awaiting my arrival." (EFT, 2019, p. 138-139). As per the tale, When Mateo was feeling exhausted, he could not even move for his journey. He needs some food for his survival and searching for something to eat. A few minutes later, he found out the Red ruby fruits, without any hesitation, ate it. Instantly, he spat them out because of

their bitterness. He decided to bake them for a minute and felt a fabulous smell, which he had never breathed before. The following lines are taken from the primary source:

The boy put some water into his iron cup, heated it over the embers, and poured in a handful of the roasted nuts after pounding them up between two stones. Maybe the water would make it easier to swallow them as food and stay his hunger. The familiar fabulous aroma started spreading around and the beverage in the cup acquired a brown-black color. Well-Mateo said out loud - let's give it a try. (EFT, 2019, p. 151)

After drinking a cup of coffee, his mood suddenly improved. His starving was gone and felt strong. Immediately a quick idea came to his mind, he decided to spread this plant all over the world, because he knows this is the only source which fulfilled his dreamt. Once he comes out from that journey, he shared this drink with the monk who was interested in his journey. Even the monk said that this beverage is a gift from God. Mateo proudly stated that "This is my treasure.... It was the goal of my trip. I will share it with the whole world and it will repay time and again." (EFT, 2019, p.159) The exploration looks at the same concept from the historical point of view about Coffee which is a popular beverage all over the world. It has many benefits like supporting brain health, heart health, increasing longevity, boosting physical performance, and many more. Coffee was discovered in 850 AD by an Ethiopian goat herder named Kaldi. He noted that after eating the red cherry from a nearby plant, his goats became especially energetic. Kaldi, too, ate the cherries and relished the extra energy they provided. These shrubs grew in the 'Kaffa' region of Ethiopia, and the shrubs were known as 'kafa,' which is one possible root word for the modern term coffee.

IV. CONCLUSION

This investigation determines with a real treasure for people is Coffee, one of the best resources of Nature which boosts mentally and physically in a short-term period. During his Journey, Mateo faced many problems and was tested by Nature, whether Mateo is the right person to find out the real treasure or he just started for material wealth. Happiness and joy would be gotten by Coffee beverages only, whether a person belongs to rural or urban areas, it doesn't matter, Nature is a matter then only Nature shows its best to the world.

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