

Portrayal of Tangkhul Naga Tribal Society in Birendra Kumar Bhattacharyya's *Love in the Time of Insurgency (Yaruingam)*

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Birendra Kumar Bhattacharyya's *Love in the Time of Insurgency* was originally published in Assam later the author himself translated it into English. Birendra Kumar Bhattacharyya was a prominent Assamese novelist and short story writer. He is one of the pioneers of the Modern Assamese literature. He was the first-ever recipient of the 'Jnanpith Award' given to an Assamese writer in the year 1979. He was born in 1924 and died in 1997 at the age of 83 years. He was one of the most accomplished socially realistic writers and was one of the most successful among the Second World War writers. He wrote his first novel *Rajpahte Ringiai* in 1957, which is based on the event of just one day and it portrays social and political issues. His novel *Mritunjaya* was the most influential novel of his life; it is based on the struggle of the people of Assam during the pre-independent period. The novel brought Assam the first 'Jnanpith Award'. The Sahitya Akademi Award winner novel *Yaruingam* is a masterpiece of Indian literature, it was published in 1960. The novel was based on the story of the Tankhrool Naga tribes residing in Manipur and their sufferings during the separatist movement of Fizo. *Aai* is another famous novel that was published in 1958. The novel *Shataghni* is based on China's attack on India, *Pratipad*, *Ranga Megh*, *Daaini*, and *Ballari*, etc are some of his famous novels. He was also an expert short stories writer, which included "Kolong Aajiu Boi" and "Satsori".

Birendra Kumar Bhattacharyya's *Yaruingam* written in the 1950s and finally published in 1960, centered on the Naga movement for self-determination. In the post-colonial period, the novel has often been considered a landmark literary

moment of Assamese literature, especially in the writing of political novels. Though focusing on the Naga movement, the novel was also as much about an early postcolonial Assamese literary imagination of “people’s rule”. In the present days, when questions of identity, democracy, and of the place of people in shaping the socio-cultural and political future of the North East India have become very critical. It is about an emotional cobweb link with a young woman called Sharengla who lost her chastity to a Japanese soldier Ishewara. She became a war victim and was left behind, who was later killed in an ambush. Sharengla’s old lover Rishang loved Khathingla, the daughter of Ngathingkhui. Rishang’s father Yangmaso who was the headman of the Christian village (as in those days the Christians and non-Christians lived separately) had an enmity with Ngathingkhui, the headman of the non-Christian village. Mr. Khathing was the young and educated son of Ngazek who married a Khasi woman. Ngazek was wrongly considered as conservative when he encouraged the villagers to continue with the traditions and customs of the Naga. Videssellie, who hails from Khonoma village (near Kohima) was in the Indian National Army (INA). He was a leader who propagated for an ‘Independent Naga Country’ among his people. He wanted to establish a Sovereign Naga State, which Rishang and Khathing considered a frivolous idea. Phanitphang’s role as a raw and confused youth after the demise of his mother misinterpreted Khathingla’s gesture of sympathy as love. It gives a fusion of interesting twists to the storyline. Later, he joined Videssellie’s group and betrayed them in order to win the Love of Khathingla. The novel gives an Indian viewpoint that the common mass was against the Naga National Movement, through Rishang’s preaching, but it is not true. Nagas are proud of Phizo and the fight for an independent. Naga nation is still going on with the same spirit. Although, politics has crept in and the rebel groups have been divided on principles, the local masses still support them and the various rebel groups support

each other with logistics, arms, and training after taking some money, which is used to fund their own operations. The local people still do not like the presence of the Army and the para-military forces in the area. The novel is definitely a classic.

The novel begins with description of lovers and their feelings, during war time. Ishewara is a soldier; he fell in love with Sharengla. Sharengla continued to lie in bed, her clothes all dishevelled and her legs drawn up close to her face that rested sideways on the pillow. Ishewara was lacing his boots with his left fingers and his face was expressionless. She knew that he was leaving her and she remembered the day she had first come to the cottage. They were an unlikely pair and bonded only by living together. He had promised her to bond permanently, he always said, “Let the war end, he had always said. And, now the war was certainly going to end but would it end. But wished it end as he wished it to? The invading Japanese Army that had reached Imphal and Kohima was held there by the British and Indian forces of the 14th Army” (Bhattacharyya 13). Ishewara slugged his rifle onto his shoulder and came to stand silently by her, she is a traditional Tangkhul woman, Ishewara bent to kiss her soft exposed breasts and he felt a teardrop from his nose. He is willing to go but Sharengla turns her face away and says, “How dare he leave me, and now, when he knows that I am pregnant. Surely Emperor Hirohito’s order cannot should not count for more than I do” (Bhattacharyya 14). Ishewara stood as if made of stone, he said, “Even if I stay, they will shoot me like a stray dog” (Bhattacharyya 14). Sharengla asked, “Who are they?” “He replied, “The white men”, It is dangerous to stay, you see, don’t you?” (Bhattacharyya 14). They have a plan to run away and live like man and wife. Ishewara did not agree, he replied, “That won’t work, Sharengla, Your people have no sympathy for us. You know that your tribesmen are hostile to the Indians as well as to the Japanese, but they have welcomed the British and are showing them the whereabouts of the retreating Japanese. They will hand me over to them” (Bhattacharyya 15). He left,

and his loyal dog Abei followed him. Sharengla lost her chastity and she lost everything. The novel depicts the impact of the war. The post-war, tribal life was horrible, some houses were still burning, pigs and chickens scurrying helplessly around and the village church was burning. The spire was licked by small shooting flames; bits of burning wood were beginning to fall from it. Some cottages were reduced to ashes; pigs had run away, Sharengla was not moving, and Rishang was the former friend and lover. Ngazek is the most respected elderly person and an authority of Tangkhul customs. Ngathingkhui is the headman of the non-Christian part of the village. The novel depicts the importance of women's chastity. The tribe's society does not accept Sharengla because she is not a virgin. She is no more than a concubine, ravished by another man. Villagers were suspected that she must be pregnant. Sharengla knows, "Chastity was important for the young woman of her tribe but, did not he know she was innocent and she was innocent and she was still attracted to him" (Bhattacharyya 19). Villagers were living in temporary villages.

Love Insurgency depicts the tradition of tribes and the death of Japanese soldiers. Japanese Arms bombing on Imphal on Sunday 1942 and they attacked many local places. Many villagers were displaced, and people were scattered to different villages. Tangkhul tribes have their own customs. There was a place called Ngalalog, it is the home of the virgins, a community education center, where unmarried girls were trained in traditional crafts and initiated into adult social life. Girls were properly trained in the traditional crafts. Sharengala took shelter under Ngalalong; Khathingla is a daughter of Ngathingkhui. Khathingla was very intimate with Sharengla. One day, Khathingla asked, "What is it? Whose dog is it?"

Sharengla replied, "He is dead. The dog was his",

“You mean the Japanese man” (Bhattacharyya 24). Khathingla, Sharengla, and Rishang talked about Videsslie who is a Naga and he belongs to the Indian National Army. Videsslie fights for liberation, he is like Sabhas Chandra Bose. Rishang falls in love with Khathingla but the problem is she is a tribal but Rishang is a Christian.

Love Insurgency depicts the Naga Freedom Movement and enmity between Nagaland and India. The war created many problems, there was a conversion. Ngthing Khui changed during the war, Ngathinghi created rifts between Christians and non-Christians. The war was over and villages started reconstructing their houses. Rishang met Khathingla, she fell in love with him, and his eyes rested fondly on her. Khathingla is a typical Naga girl; she is loyal to traditional customs. Phanitphang is working in the field; he is a son of Sirala. He was doing business in cattle in Kohima at the time of the war. Rishang, Khating had inspired him to join the volunteer force of the allied Army group. Khating had become a Christian without his father’s consent and he had the plan to marry a Christian girl. Ngazek is an elder person; he was talking with Ngathingkhui about Videsslie. Khating would not agree with his ideas, and Videsslie wants a separate Nagaland nation. Khating said, “I don’t agree. His dream will never be realized. He is fighting the winners, the British and the Americans. He wants a Nagaland, which will be separate from India. If we accept his ideas, we will be finished” (Bhattacharyya 35). Ngazak praised him, “He is the only young Naga with an independent mind” (Bhattacharyya 35). The Naga people want a different kind of freedom; Christianity and modern education are taking Naga on the wrong path. Son and father have been talking about the government and there were changes in the Tangkh life. The Tangkhu life had changed dramatically, marriages between Christians and non-Christians were common. When Ngazek and Khating have been discussing the matter of freedom, Ngzek looked at his son with a smile and

said, “We have all become beggars and slaves. If we have a government of our own the demands will automatically be fulfilled” (Bhattacharyya 38). Ngthingkhui knew that it was useless to argue with Ngazek. Ngathingkhui create rifts between Christians and non-Christians, in the form of a dispute about the church land. The war is over and everyone is happy. Khathingla and others came out from the house and they were dancing, she said, “You know the whole village was out in the field. Nobody went to work. We sang and danced. Only you were not there; why you were not there” (Bhattacharyya 42). They celebrate victory.

Love Insurgency depicts the customs and traditions of the tribes. Everyone gathered to discuss vaccination. Young men and young women were to be engaged to help them. There are two issues one is vaccination, and the other one is church land. During the war, the church was destroyed but now Ngathingkhui Shang would not approve in the same place. Rishang defends constructing the church but Ngthingkhui totally rejects the idea, when Rishang asks Ngathingkhui, he says, “I agree that the church is important. But the church is only the body of the Holy Spirit. A true church is built in the hearts of men” (Bhattacharyya 49). Finally, they would not come to a compromise.

Love Insurgency depicts the Naga’s social and political system. The Nagas were highly democratic, secular, and direct. The village council is called the Hanga, it is made up of representatives from each Shang of the village. This body handled the overall affairs of the village and its functions may be classified into administrative, executive, and judiciary. There was a big discussion regarding the vaccination camp, and Dr. Brock had discussed it with the elders of the members committee. Dr. Brock said, “Perhaps no nation can be wholly Christian, son. Man is still greedy. He does not think twice before using his power of invention for destruction. The need for Christian peace is greater today than ever before” (Bhattacharyya 52). Dr. Brock apologized and left for Imphal, he enlightened the

people. Khathingle fell in love with Rishang; he kissed her and said, “Tell your stepmother I am yours”.

She kissed him back and asked, “How much do you love me”?

“As much as I love my village”

“That’s funny. Only as much?”

‘Yes. I love you both equally’

“I too love my village. But I love you more”

“Thank you, when we are married, you will look after me and I will look after the village!” (Bhattacharyya 56).

Love Insurgency depicts the Naga tribe rituals. The war was over, and villages were thinking of moving back to their original village. They are busy with rebuilding the houses and collecting government compensation. The Church dispute continues, and Ngthingkhui’s daughter Khathingle has decided to marry Rishang. Ngazek is the elder Shang, everything depends upon him. Ngathingkhui invited Ngazek to talk about the land dispute and Khathingala’s marriages Ngazek does not permit him, but one evening he came to Ngathingkhui’s house for discussion. Varamala is Khathingle’s stepmother; she serves them to their satisfaction. Ngathingkhui requested him, “Ame Ngazek, my daughter is grown up now and she wants to marry Rishang. We want to send the proposal to Yongmaso”.

He replied, “Why do you ask my advice? You know I am always opposed to such union” (Bhattacharyya 61). He would not permit him to the marriage and he opposed taking a vaccination. However, he expresses his desire, “Call has come. The maiba says so. Let me die peacefully. I have now only one desire to meet Videssalie” (Bhattacharyya 62). The Naga tribes were opposed to the vaccination; the smallpox was taking a heavy toll in villages. Phanitphang has gone to distant villages with a vaccination team he rushed back as soon as he heard

about his mother's illness. He wants to take her to Imphal for treatment, but she would not to be safe. Sirala deliver but her words were audible. She said something about a big female tiger with enormous eyes, coming to take her to the other world. Phanitphang's mother died. His house filled with Shang members who can prepare for the traditional burial. The grave was proposed and the body was taken there. Phanitphang's mother's dead body lay inside the grave. By noon, rituals were over and the Shangmen went home with their shares of sacrificial meat. Her body in the grave would gradually become earth. The grass would grove over it. The villages believed that "her soul would remain in the village only till Kathi Kasham on the tenth day. Then final obsequies have done. She would depart the world forever" (Bhattacharyya 70). Phanitphang is alone now and he lost interest in everything. He needed some support, and he fell in love with Khathingla, he said to Khathingla. "Search your heart and tell me, Khathingla, if you can love me. I have no one to turn to. Only you can fulfill the desire of my heart." Khathingla replied calmly, "That is asking for the moon. A woman cannot love two men at the same time" (Bhattacharyya 70). Phanitphang was disappointed. Ngazek, the elder person of Naga was ill with smallpox, he was forbidden to eat warm food and hot chilies, and they sacrificed an offer to Kameo the Evil god. He has a pronouncement, and everyone gathers at Ngazek's house. He expressed his desire to be buried with due customary rites and Kameo propitiated strictly until they bid final farewell to his spirit. He said, "I want my spirit to walk slowly over the Shirol hills, driving before it the victims. I have slain" (Bhattacharyya 73). He has another strange wish, "He wanted to elect his own thilakapo while still alive. The thilkapo was to act after his death as his representative at the death ceremony and te kathi kasham feast, ensuring a smooth journey of his spirit to kazeim, the heaven" (Bhattacharyya 74). The whole village was at Ngazek's bedside to witness the dying man's last ritualistic act. Ngazek raised his head from his bed and

without looking at anybody, he said in his feeble voice, “My choice is Videssellie” (Bhattacharyya 74). A thilakapo is selected from his own village; Ngazek smiled and said, “All Nagas now belong to a single village. Videssellie is a true Naga. I have been long in search of such a man” (Bhattacharyya 74). The Sherra felt that the gods were speaking through Ngazek he looked around and was surprised to find that everyone seemed impinged by the dying man’s unusual choice. Everyone agreed. Ngazek smiled, “May be not. I am not talking about his religion but about his quantities. He is a true Naga” (Bhattacharyya 75). He died, and Videssellie conducted the rituals. Videssellie brought the best buffalo and sacrificed.

Love Insurgency depicts the Naga freedom movement under the guidance of Videssellie. Phanitphang disappeared after his parents died, and he was wandering aimlessly. He turned away and reached the forest at the top of a hillock. Suddenly, he smelt animal; he looked around and saw a leopard feasting on the carcass of a pig. It stopped and got ready to attack Phanitphang, he knew that it would be risky. He heard the sound of a gunshot and simultaneously the leopard's piercing cry. The animal made a desperate attempt to jump at him but it cried and fell dead. Later, he comes to know that Videssellie shot it. Now, he is alone and he is attracted to him because mainly he wanted to escape from his present life. He was deeply committed to the struggle for freedom. There was a good discussion between Ngathingkhui and Videssellie. Videssellie spoke positively about Naga tribes; Nagas are very brave and bold. He said, “Ishewara was a brave soldier. He admired the Nagas. He said that if they were properly trained, they would make the best soldiers in the world”. He replied, “I too think the Nagas are better than the Japanese in jungle fighting” (Bhattacharyya 88). Both talked about many things. Yangmaso and Atip are presents of Rishang, they were busy with cultivation. Due to the war they could not cultivate. Yangmaso said, “It was such an irony. Every Tangkhul village is a small republic with its own unwritten

constitution made up of age-old conventions and traditions, sufficient in everything except for salt” (Bhattacharyya 95). Phanitphang does not want to be a village; he wants to live the life of a soldier even though the war is over. He had joined the camp of Videsslie. Yongmaso, Ngathn of Khui, and Khaikho, the local sub-divisional officer was deep in some discussion. Khaikho lighted a cigarette thrusting his left hand in his pocket and said, “A warrant for the arrest of Videsslie has been issued. He may be caught soon. You know that he is engaged in seditious activities. The CC has also asked me to keep a close watch on Phanitphang” (Bhattacharyya 95). Videsslie is organizing an undersigned movement; he wants the Naga to be an independent nation. Khaikho was a loyal and experienced officer and belonged to a non-Naga Tribe, he praised the strategy of Gandhi and he organized the people in a peaceful way. The two parts of the village were separated by religion and the land dispute was merely representative of a deeper division. Husband and wife are discussing true life, Yangmaso says, “You women are like those poisonous snakes which bite without raising their heads” (Bhattacharyya 101). His wife Atip continued to communicate; she said “Men were always concerned with issues of false pride and prejudice. They were unable to understand a woman’s heart. Or love” (Bhattacharyya 102). Youngmaso and Atip were busy with some work.

Love Insurgency depicts the rebel ideas and development of Nagaland. The vaccination campaign was hard work but it was progressing very well. Envy is a good friend of Phanitphang, there was no misunderstanding between them. Rishang’s ideas are different, he wants to educate Naga people but Videsslie wants freedom. Envy wanted to build the Naga villages through love and persuasion. Rishang was going to receive higher education in Calcutta and become a more knowledgeable person and he would come back a different person. He had some new ideas about developing their ancient land. He told his father, ” the hill

and rivers could supply the hydroelectric power; the forests could be used as raw materials for forest-based industries” (Bhattacharyya 119-110). He did not have time to meet Khathingla before he left for Calcutta. Khathingla avoided the company of Sharengla. Sharengla’s husband Japanese soldier died, and he sent a Bible and a Japanese sword as a token of love. The Naga tribe culture is very rich; it permits widow adoption, when Sharengla discussed with Ngthingkhui, he said, “Your case is unusual. This man was stranger and the union was forced. And Now you are a widow, through pregnant. Our customs allow adoption and polygamy. I could marry you and adopt your child. Your position in the family would be next to varmala” (Bhattacharyya 114). Sharengla could never have imagined that a man of her father’s age would make such a proposal to her. She replied negatively to him.

Lover Insurgency depicts the war of independence and the relationship between Sharengla and Phanitphang. Sharengla shifted to Phanitphang’s house, and Abie was only a companion to her. She worked in the dispensary. Dr. Pam was so kind she received a monthly allowance, and she spent more time reading the Bible. Videssellie’s underground agents came to village at night to recruit men and to carry on their propaganda work. The security forces kept permanent vigil over them; they were often stationed close to Phanitphang’s house. The Government was helping the villagers to build a road and school. One midnight, Phanitphang knocked on the door, and she opened it. He was the owner of the house but he was also a notorious rebel with a warrant for arrest on his hand. When she opened the door, she wished him. He requests her to write a letter to Rishang, “Tell him also that we are preparing for a fight for independence” (Bhattacharyya 121). Sharengla has shared many things with him and she found some pamphlets. Sharengla looked at him and asked:

“You have become a skeleton”

“It is constant work and incessant worry”

“Why are you killing yourself?”

“We want freedom, don’t we? (Bhattacharyya 121). Phanitphang sat down on the bed and said, “People don’t talk about us in kind terms. But, they will, when freedom comes. We will be free then like the English and Americans. We shall have our own assembly and development plan. We will rule ourselves” (Bhattacharyya 121). Everyones opinion is different about Phanitphang. Villages think that he is a disappointed lover, a deserted friend, rash, unsocial, and gullible. But Sharangla treats him like a child; she wants to give him hospitality. She cooked and served him. Phanitphang and Sharengla get sleep and she kisses him many times. The next morning, he has gone to his work.

Love Insurgency depicts the freedom movement in Calcutta and the nature of Naga tribes. Rishang had reached Calcutta and boarded at the young men’s Christian Associates Hostels. P. Tombi from Imphal, Amulya from Jorhat, Abinash, and other students from the part of India stayed in the Hostel. There was a freedom movement, which influenced Indian life. The Royal Indian Navy revolted against the British rule, and Subhas Chandra Bose and his INA finally won the battle. The INA had come to Kohima and exhorted the Indian soldiers on the British side to revolt. Gandhi’s principles had an impact on Indians, and his ideas of peace were constructive work. He met Abinash; they have been talking about the glory of India. It has produced Ashoka, Buddha, and Gandhi. He asks about Naga tribes. Rishang replied, “Maybe, Nagas don’t have a tradition of non-violence. Maybe they know how to fight, but that does not mean that they will only fight. Most domestic problems were settled through discussion. So, there is a tradition of non-violence among the villagers. Abinash also belonged to a tribe, students revolted against the government, and Muslims and Sikhs united and rebelled against the British. They burned a truck and exploded a hand grenade.

The man was killed in the police firing, and some were injured and admitted. The British divided India and ruled for more than 400 years.

Love Insurgency depicts the inner conflict and religious elements in Nagaland. There was always religious conflict in Nagaland, most of the tribes converted to Christianity. Knating met Rishang in Imphal, he was a full-fledged army man and he was staying in the Dak Bangalow. There was a church land dispute, and both parties were adamant. The police kept watching but it was not adequate. Ngathingkhuis Shang tried to take forcible positions on the site by dismantling the building. Rishang went to the village of Ukhrul but did not take rest. The next morning he met Dr. Pan and discussed his mother's health condition, Sharengala was waiting for his arrival, and both discussed some matters and departed. Jivan and Rishang have been discussing religious matters. Jivan opposed the ideas of God and the Church, he said, "Don't hesitate. Tell me if you can why people put more importance on the church than on Jeshu? They've been praying for ages on Sundays, but the Kingdom of Heaven has not come" (Bhattacharyya 151). The whole Thanghul society is on the decline, the power and ignorance are eating into its vitals. Jivan speaks the reality of the Naga society, "I know I could not succeed. It is difficult for a Naga to give up beliefs that are enshrined in tradition; there is iron in his soul which cannot be melted" (Bhattacharyya 152). Jivan was the son of a Gauvati schoolteacher, his mother and his young sister were alive but he had not visited them for ten years. His alienation from his own family was painful. But he was sustained by his love for the hill people and by that strange power of self-confidence that came from identification with them. He knew that Videsslie was preparing for violence. Videsslie did not believe in non-violence. Jivan said, "Unless basic human needs are fulfilled, the good life is not possible. And the spiritual and cultural are not possible without such a good life. Revolutions are created in order to change the system" (Bhattacharyya 155).

Videssellie's wild and unrealistic dream had already led to a confrontation with the new government. It had also divided the Nagas.

Love Insurgency depicts the Tangkhul society. There was a conflict between Naga tribes and converted Christians. Rishang's father died, but he could not complete the construction of the church. Dr. Brock requested him to complete the church work, but Rishang did not show interest. The entire Tangkhul land was deeply involved in politics. The Ukhrul villagers were confused. Videssellie was Ngazek's thilakapo and as such, they held him in high esteem. But his movement was not popular. The Independence had come and the foreign rulers had departed gracefully. They realized that their demands were yet to be fulfilled and a struggle was necessary. But Ukhrul villagers like to be peaceful. The villagers knew that Videssellie had been chosen by Ngazek, his program was bold and adventurous. In the month of September, villages were busy with work. Sharengla truly loved Rishang, she was not jealous of Khathingla; Rishang understood that in her heart, there was always a loving care for him.

Love Insurgency depicts the Naga Movement in Nagland. The political situation was intense. The nights were really festivals, the village swore with soldiers and police. Videssellie's men become more active in the night. Ukhrul village was a favorite to hunt, after the Second World War; and local problems began to disturb the village. Rishang received a letter and hoped that Khathing would arrive the next day. The next day, he woke up early and prepared a morning meal. Rishang had planned to meet Shangmiyang. Rishang, Jivan, and Abei set out for Huining, and Abei led the way. They crossed the river and met a tall man. Their journey resembled the poetic journey of the Pandavas towards heaven in the company of a dog. The Earth was beautiful, sometimes the wind blew bringing in its rain, snakes, and leeches were falling from tree stops in front of them and foxes howled. Jivan reached a point where the land began to slope downward. Jivan

speaks about the forest; it is the place of civilisation. Their journey was very smooth; Rishang and the other travelers did not stop. They walked on in silence; Rishang had not met Envoy and Phanitphang after they had joined Videselie's company. They were now extremists, which meant they had chasers, cruel and violent. In the afternoon, they reached the top. They had still some distance to reach Huining. Huining village was visible in the distance, and Rishang was relieved. Thus, an unexpected thing happened. Abei began to bark frantically. A group of men jumped from a small mound upon the travellers some of them raised guns, while others caught hold of Rishang and they ordered two companions to leave the place at once. The volunteer group took Rishang into the deep forest. Some of Rishang's companions ran to the village to report what had happened.

Lover Emergency depicts the Nagas fighting for freedom from India. The Naga people want a separate Nagaland nation; they find violence ways to get freedom from India. The Naga movement turned into violent, Videsselie, Envoy, and Phanitphang kidnapped Rishang and Jivan. The people heard and assembled in front of the house, they demanded his release soon. The next day Khathingla entered into the thick forest and met Phanitphang to release Rishang. He replied that Videsselie treated him like a child. Khathingla asked,

“Do you think you are different from your comrade?”

“You are also responsible for his kidnapping aren't you?”

Khathingla replied, “It all depends on how you look at it. We are engaged in a rebellion. That often makes you do things that you, personally, may not like to do”.

“Why are you engaged in the rebellion?”

“For our independence” “But are we not independent already” (Bhattacharyya 191). Phanitphang did not answer her question. They kept in the rebel camp Naga Hills. Khathingla demanded him to release, but he replied, “I am powerless,

Khathingla. You had better ask Videsslie” (Bhattacharyya 193). He pushed Khathingla with great force and left. Thus, he remembered Sharengla, he was eager to meet her. He was hungry and thirsty; he saw her and entered into her house. Sharengla lighted the lamp and went to the foresail to cook. Sharangla requested him to release him; he caught hold of her hand firmly and said, “Why do you treat him like a God? Is he faultless?” “You have changed a lot since Rishang’s return from Calcutta. You do not seem to like me as before” (Bhattacharyya 195). They exchanged ideas, Khating listened to everything and he opened the door of Sharengla’s house, he said, “I am Khating. I have come to meet you” (Bhattacharyya 199). Khating collected the information from Phanitphang and left to save Rishang and Jivan. Rishang and Jivan talked endlessly from morning till night in the Camp. Videsslie often visited the Camp and talked to them. He was worrying about the growing discussion among the Nagas. It seemed to him that the new forces of violation were about to engulf the whole society. Rishang got up and went to Videsslie’s quarter. He met them and asked about their health. Rishang asked him, “How long will you keep us here? It would be better to have the trial and punish us” (Bhattacharyya 202). He replied, “It is true that I am unable to understand you. The aim of this violent movement is supposedly to lead people to freedom. But what will you give to the people? (Bhattacharyya 203). Videsslie laughed and replied, “I want an independent Nagaland where a Naga can feel that he is somebody and can be his own master. Life will then be worth living”. Rishing said, “I do not want Naga to live and die as Nagas. I want each of them to become a complete individual, able to transcend their limited tribal personality and live proud members of the great Indian family” (Bhattacharyya 203). Rishang replied, “A man’s environment embraces the whole Earth” (Bhattacharyya 203). Videsslie said, “These hills are the Naga’s abode. I believe that the Naga is a separate and distinct nation” (Bhattacharyya 203).

Rishang said, “The Nagas are a distinct group no doubt, however, they belong to a great family. I mean the Indian nation” (Bhattacharyya 204). Videssellie did not reply, he listened to the sounds of firing that were now growing louder. Guerrillas followed each with a rifle slung on his shoulder. Within half an hour, the camp looked deserted. Videssellie and two of his guards remained to take prisoners. Videssellie did not answer; he looked again at the mountains sadly. He loved the men who lived in the forests. He also values the mountains and the forests, the plants and animals. Finally, he said, “The people will be with me wherever I am. It’s time. I should leave, Rishang. Remember me if you find the time. I mean it. Maybe we shall have occasion to meet each other again” (Bhattacharyya 205). He released them. Mr. Khating took binoculars and scanned the forest carefully, and then he found Rishang. Rishang narrates his experience in imprisonment. Mr. Khating said, “Listen Rishang, a government servant is also of the people. I sincerely feel that the Nagas need government to solve their problems. Now that India is independent, being a government servant is an honour. It gives one a better one a better opportunity to serve” (Bhattacharyya 208). Rishang relaxed on his camp bed, he was enjoying the feeling of the freedom. Phanitphang was arrested, and now, he is in prison and he was waiting for trial. Khalkho had taken every care to safeguard him and not expose him to any dangers. Videssellie perhaps saw him as a renegade a betrayer. His first independent act of genuine love hand landed him in trouble.

Love Insurgency depicts the freedom of the Nagaland movement was powerful but the government of India was suppressing the rebellions. In the government, troops moved deep into the Naga territory. The guerrillas were unable to carry on their activities. There was a little peace in most of the villages with only occasional shooting incidents. Khaikho is the local Sub-divisional officer at Ukhrul to represent their grievances. The Nagas were inspired by the new vision of self-

rule. The villagers were inspired by Gandhian's self-rule or self-governance. The government started a new school and educated them, the conversation was very common and there was a panchayat. Rishang's mother died and he got married to Khathingla at the village church. One day a village leader from Nunghi arrived at Rishang's place and informed him about a panel government and rebellion activities, "Videssellie's men are again active. Some of them came at night to collect tolls, hence tax and rations. They act as if they are the government" (Bhattacharyya 222). Jonathan explained the real problem of the village. Jonathan and Rishang arrived at Nunghi village by the evening and camped at Jonathan's house. Some villagers joined their group. There was no road or modern communication to the village. Jivan and Rishang started the peace mission at noon at Pawi for two days and went to other villages. Rishang spent the whole day with the villagers and explained to them the object of his mission. He was successful in the meeting. The next day he conducted a meeting at Cingjiroy. The villagers came in large numbers. They disliked violence and they said, "Wanted a peaceful solution to their problems" (Bhattacharyya 230). Rishang convinced the villages that, "The Nagas are as much Indians as the Assamese or Manipuri. We live in a common territory under the same administration and share the same economy. Our present and future are bonded up with the fate of the country as much as our past was" (Bhattacharyya 230). He explained the ideas of Gandhism and liberty. The ideas appealed to villagers and they agreed wholeheartedly. They started the journey, they reached the top of the ridge, they stopped to take rest, and he informed the dangers of others. The guerrillas are always advanced; their gun is ready to shoot at any time. They reached the hillock and stood happily. They climbed it in a relaxed mood and felt the dangers were over. Rishang and others were talking slowly. Suddenly there was a whistling sound from the side of the forest. Rishang saw Jivan falling down in front of him, a bullet hit his right calf

and he fell down. Jivan was dead; the bullet had hit him in the chest. Rishang was unconscious, his leg bleeding profusely. Viddessellie's men killed Jivan and disrupted his mission. Rishang was seriously injured and took him to Imphal for better treatment. Dr. Pam took care of him. Phanitphang met Sharengla.

Love Insurgency depicts the suppression of rebellions Naga's freedom movement was vanished. Sharengla received a message from Phanitphang, she went directly to the police lockup, she was waiting to meet Phanitphang, and she shared her pain and pleasure with him. She has sacrificed her love for Khathingla. He expresses his pain, "Perhaps we will not see each other for some time. I have made a man of my life. If you find time, please remember me. If possible, write" (Bhattacharyya 245). Sharengla left, and when she reached the hospital after some time Gardner came and said, "Phanitphang was shot dead a little while ago" (Bhattacharyya 247). He was being taken from the lockup to a police van. It was dusk. He was about to get into the van when he was shot in the chest. He died instantly. Sharengla holds Koncheng close to her to feel the warmth, and a little boy asks, "What is it. Anee?" (Bhattacharyya 247). Sharengla could not speak; the bullet had pierced her heart. Abei jumped on the bed and lay next to her as if to say a bullet had pierced his heart too.

Work Cited

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