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A DETAILED ANALYSIS OF ENGLISH NOVELS IN INDIA'S NORTH EAST

Dissertation submitted to the Mother Teresa Women's University in partial Fulfillment of the requirements for the award of the degree of

By

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CERTIFICATE

This is to certify that the dissertation entitled “**A DETAILED ANALYSIS OF ENGLISH NOVELS IN INDIA’S NORTH EAST**” submitted to the Mother Teresa University in partial fulfillment of the requirement for the award of the Degree of Master of Philosophy in English is a record of original work done by P.VANI (Reg. No: 207208EP324) under my supervision and guidance. This dissertation is an original work of the candidate and to the best of my knowledge has not been submitted, in part or in full, for any diploma, degree, Associateship, Fellowship or other similar title in this or any other University. No parts of the dissertation is/are reproduced from any other source, published or unpublished without acknowledgement.

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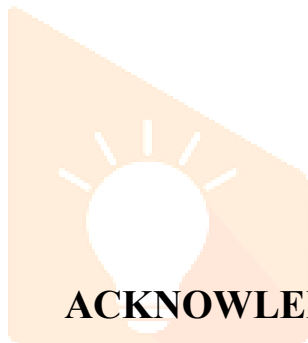
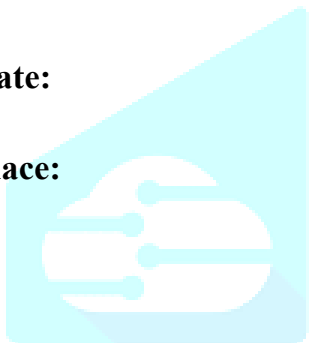
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A DETAILED ANALYSIS OF ENGLISH NOVELS IN INDIA'S NORTH EAST

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DETAILED ANALYSIS OF ENGLISH NOVELS IN INDIA'S NORTHEAST.

ABSTRACT

The book is a relatively recent literary genre in India. Epics, hymns, plays, short tales, and fables all have illustrious histories that date back many centuries, but the novel-a lengthy work of prose fiction-has just appeared and established itself in India in the last century or so. English Literature in the North-East of India: A Critical Analysis is the thesis's title. There are several themes to cover when analysing the NE English books. However, in order to connect the chapters of the thesis, this section focuses mostly on the varied problems of the people in the NE area that are shown in the chosen books. These conflicts and other elements are divided into chapters that cover historical context, extremists and violent, the role and impact of nature in NE conflicts and extremism, women and extremism, literary techniques, characterization, and language, as well as other topics. English Literature in the North-East of India - A Critical Analysis is the title I picked mostly out of a strong desire to work on projects for my own area. Prior to being transferred to the English Department, I had the chance to do research inside the North-East of India Studies.

CHAPTER I

ENGLISH NOVELS IN NORTH-EAST INDIA - A CRITICAL ANALYSIS

1.1 Introduction

"The novel as a literary form is a relatively recent development in India. While epics, hymns, plays, short tales, and fables all have credible antecedents dating back many centuries, the novel - the lengthy continuous work of prose fiction - appeared and took root in India just more than a century earlier." (314 Iyengar) The thesis is titled 'English Novels in India's North-East - A Critical Analysis. There are several themes to explore while analysing NE English books. However, in order to connect the portions of the thesis, the numerous difficulties of the people of the NE area as shown in the chosen books are examined extensively here.

These conflicts and other facets are divided into chapters titled Historical Context, Extremism and Violence, The Role and Impact of Nature in NE Conflicts and Extremists, Women and Extremism, and Artistic Techniques, Characterization, and Language. The title 'English Novels in North-East India - A Critical Analysis' was selected primarily to express my earnest desire to contribute to the development of my own area.

I was first assigned to do research at the North-East in India Studies Department, but was subsequently moved towards the English Department. Thus, the chapter names have been revised in accordance with the suggestions of many recognised English professors and with the permission of my honourable mentor. I discuss and analyse many topics by referencing excerpts from primary sources and other pertinent sources. When we refer to India's North-East, we are mostly referring to the 'seven sisters' states of Assam, Himachal Pradesh, Meghalaya, Mizoram, Nagaland, Tripura, and Manipur. These states have a common geographical and historical ancestry. Before independence, the whole area was under British authority, as was the entire nation. When India gained independence, there were just three states— Tripura and Nagaland were princely states, while Assam was a huge territory immediately under British administration.

Following the country's independence, the area was divided into seven distinct states at various points. Nagaland became a separate state in 1963, Meghalaya in 1972, Mizoram in 1987, and Arunachal Pradesh in the same year. Nagaland was invaded by Japanese soldiers during World War II in 1944 in an attempt to distract the Allied party's forces, but they were forced to

flee. The many cultures, natural beauty, and simple way of life of the people, rare animals such as rhinoceros, and agricultural products like as rice, tea, and so on all serve as magnets for foreigners. This area is rich in fossil fuels. The lush land is nourished by the huge rivers Brahmaputra and Barak.

As the foothills of the Himalaya, the area has a temperate temperature, and the hills supply a variety of natural resources in addition to its pure beauty. However, even 70 years after independence, this area remains backward. The state of the roads, the communication system, unemployment, flooding, and a host of other issues drive the region's teenagers to rebel. Thus, this area has lately gained notoriety for the violent operations of several extremist organisations. 3 The fictional NE area becomes more appealing than the real NE region. Its culture, history, and tradition will all entice readers to read English literature. While reading the novels, readers will have the impression that they are in a different region with the temple of Ma Kamakhya, as mentioned in *Rebirth* and *Sons of Brahma*, or that they are visualising the battles with the British or the War with the Japanese in Nagaland, as described in novels such as *A Naga Village Remembered*, *Mary*, and *The Grasshopper's Run*, or that they are visiting the Monastery of Twang, as described in *Khanduma*. The books themselves will alert us to whether we are reading a novel set in Assam or Shillong, Dimapur, or Kohima.

There are many terms or descriptions that are identical. The *Collector's Wife* or *Rebirth's* portrayal of an Assamese marriage, or floating down the great Brahmaputra river in *A Monsoon of Music* or *Sons of Brahma*, make us aware that we are reading a storey set in the NE area of India. Local terms and even brief phrases from Assamese, Arunachal Pradesh, Meghalaya, and Nagaland languages appear in the books. Thus, the character names will also serve as a reminder that we are reading a novel set in our own location. As literature is a reflection of society, the books likewise reflect the region's varied facets. The current research examines the region's early books that were initially published in English. This research demonstrates how literature from a distant place reveals the region's varied difficulties and problems via indigenous culture, folklore, and other regional features.

At the same time, these books have shown worldwide appeal as a kind of art, since fundamental human emotions such as love, fear, pain, and pleasure are universal. 4 Although the English novel's origins in North-East India are relatively recent, we have discovered several

amazing books in the past fifteen years. Numerous excellent and prospective authors have filled the once empty spot with their latest works. Until present, NE English books have been published in Assam, Arunachal Pradesh, Nagaland, and Meghalaya. English novels published in Assam are more numerous than those produced in other Northeastern states. Nevertheless, some Assamese writers write about Nagaland or Meghalaya. In Manipur, Tripura, and Mizoram, no book has been written in English from the start. English literary genres like as short stories, poetry, and essays are not as new in NE India as novels.

Poetry and play have a long and illustrious history in this region. Novels are substantially more recent inventions. However, from the mediaeval period to the present day, scholars such as Ram Saraswati, Srimanta Sankarveva, Jyoti Prasad Agarawala, Bishnu Prasad Rabha, Dr Maheswar Neog, Dr.Banikanta Kakati, and a host of contemporary writers have contributed to the field of literature in this region in a variety of ways. All the Sahitya Academy-winning books of literature, as well as other popular works of literature, magazines, small magazines, journals, and literary organisations, have all contributed to this region's store of literature, which has served as an inspiration to the region's authors.

The translation of well-known novels from Assamese literature, such as those by Birendra Kumar Bhattacharyya, Dr.Mamani Roysom Goswami, Homen Borgohain, Nirupama Borgohain, Lummer Dai, Yeshe Dorjee Thongchi, and Dr.Dhruba Jyoti Borah, into English, as well as other languages, paved the way for the writing of English novels in this region. 5 Some of the region's eminent academics contribute to the English literary sector by publishing reviews and articles for newspapers and journals that are beneficial to literature students. Temsula Ao, Parishmita Deb Kynpham Singh Nongkynrih, and others make significant contributions to contemporary English literature. Additionally, the spread of English education and the availability of diverse books from other states of India and abroad, as well as various political and social incidents such as the Struggle for Independence, the Asom Andolan, the emergence of various insurgent groups in various states in this region, government and other official corruption, population growth, illegal migration from Bangladesh, unemployment, and natural calamities such as floods and drought, inspire the writers.

While creativity is an individual endeavour that is contingent on the authors' skill and the opportunities they get or create, the effect of all other factors cannot be disregarded. However,

in compared to other states in the nation, the authoring of English novels begins quite late in the NE area. In 1864, the first book in English was published in India. It was Bankim Chandra Chatterjee's work, *Rajmohan's Wife*, that marked the true start of the English novel. In the latter decade of the twentieth century, the true origins of the English novel were discovered in North-East India. Mitra Phukan's debut book, *The Collector's Wife* (1995), is aimed for mature or general readers.

Arup Kumar Dutta has been writing books for young people since the 1980s. He has published seventeen books for young children to far.

He is most known for his adventure and mystery books, for which he has received several honours. He received the Association of Writers and Illustrators for Children's (AWIC) Lifetime Achievement Award in 2013 in appreciation of his contribution to children's literature. The famed New York 6 book, *1001 Children's Books You Must Read Before You Grow Up*, compiled by Julia Eccleshare, includes only *The Kaziranga Trail* and *Anita Desai's Village by the Sea* as Indian entities. However, his books are not included in the research since they are aimed at children. This year, he received the Padmashree honor for his writings. (2018) Numerous writers from the NE area are now writing books in English. It is evident that English novels and other English-language writings from the North-East are expanding daily. In the preface to her book, *The Oxford Anthology of Literature from North-East India (Fiction)*, Tilottoma Misra explains the reason behind it as follows: "There are several explanations for this phenomena. Many of them have had the pleasure of attending Englishmedium schools and are thus more adept at managing English than their native languages.

This new generation of English-language writers is certain to grow in number, as the majority of the region's hill states have adopted English as the official language, ensuring that it will be the first language of the new generation of literates and that it will be used to its full potential in both the professional and academic arenas. (Mishra) Although the English novel's origins in North-East India are relatively recent, we have discovered several amazing books in the past fifteen years. Numerous excellent and prospective authors have filled the once empty spot with their latest works. Novelists from the NE area are well-known. Several of them contribute frequently to Assam's newspapers and to national publications.

Several of them also write in the seven regional languages. They are not simply novels; they also write short stories, poems, and columns. Below is a quick introduction to the writers. Mitra Phukan is one of North-East India's most renowned literacy speakers in English. She writes frequently to Assam's leading English daily. Additionally, she is a singer, music critic, translator, and writer. She is the author of four English-language books. *The Collector's Wife*, *A Monsoon of Music*, and *The Terrorist Camp* are among them.

Mamani's Adventure. Her *Mamani's Adventures* is a tale for children. In this tale, the writer describes the elephant-human battle in a pleasant style suited for the youngsters. Her works, notably her short tales, have indeed been translated into various languages. Dhruba Hazarika is a notable author who writes books in English.

In 1996 he earned the Katha Award for Innovative Writing in English. His *A Bowstring Winters* is a high level book. The backdrop of the book is Shillong. He has authored another book Called *Sons of Brahma* lately. He is also a notable short storey writer. His short fiction title *Luck* is published in English. Jahnvi Baruah is an Assamese author located in Bangalore. Her debut book *Rebirth* was nominated for the South Asian Literary Prize 2011 and also was nominated for the Commonwealth Book Prize 2012. Her work recounts the lives and happenings of both the people of Assam and Bangalore. In *Rebirth* her hold is in Assam. Jahnvi Baruah is also a short storey writer. *Next Door* (2008) is her collection of tale book.

Mamang Dai is an Arunachalee novelist. She has authored *Stupid Cupid* which is an intriguing book. Additionally, she authored *Legends of Pensam*, a collection of legends. She was awarded the best Padma Shri Award in appreciation of her extraordinary eight contributions to Literature and Education. Additionally, she was the 2003 recipient of the state's first Verrier Elwin Award for her book *Arunachal Pradesh - The Hidden Land*. She was recently honoured by the Sahitya Academy for her work, *The Black Hill* (2004). Siddhartha Deb is a well-known author from the Northeast. He was educated in northern India and relocated to New York in 1998 on the basis of a literary fellowship. He is a native of Meghalaya. His first book, *The Point of Return*, was named a Notable Book of the Year with the New York Times. *Surface* is his second book. Easterine Kire Iralu is a well-known author who works in the English language. She is a Naga writer.

Her- A Naga Village Recognized, Life on Hold, and Bitter Wormwood are all fascinating books in which she vividly depicts Naga social life and the many stages of the Naga fight. Additionally, she has authored When the River Sleeps (2014), A Terrible Matriarchy, and (2007). When the River Sleeps bestowed upon her the 2006 Hindu Prize for literature. Additionally, she is a poet and a short story writer. Siddhartha Sarma is a journalist working in Delhi originally from Guwahati, Assam. He is a journalist who specialises in investigative reporting. His first book is The Grasshopper's Run. Vodafone Crossword Award and the Bal Sahitya Puraskar have been conferred on the book.

1.2 Review of Literature

L.W.Bapu is an Arunachal Pradesh-based author. His first work is Khandumas Curse Lovers and Demons in the Eastern Himalayas. Along with a sad love tale, the book teaches us about the Monpa tribe of AP's culture and traditions. The books for the study's chapters are chosen at random, not chronologically. This is done to tie together the chapters' contents. However, they all date from 1995 to 2014, and the research focuses only on the original English books produced by NE authors. Because I am required to finish my thesis within a certain time frame, I chose seventeen books for the sake of convenience and left out a couple that I highlighted in the conclusion. The books that I have chosen are listed below - Novels by State Authors Assam Phukan Mitra

- 1.The Wife of the Collector (1995),
- 2..A Musical Monsoon (2011), Assam Hazarika Dhruba
- 3.A Winter on a Bowstring (2006),
4. Brahma's sons (2014). Jahnvi Barua of Assam
- 5.Rebirth (2010), Siddartha Sarma, Assam
- 6.Assam's The Grasshopper's Run (2009) Kashyap Aruni
- 7."A Thousand-Story House" (2013) State of Arunachal Pradesh Dai Mamang
- 8.Irresponsible Cupid (2009) State of Arunachal Pradesh L.W.Bapu
9. The Curse of Khanduma (2012). Anjum Hasan from Meghalaya
- 10.Lunatic in Mine Head (2007),

11.Siddartha Dev of Meghalaya Nagaland, Surface (1998) Easter-themed

Iralu

12.Remembering a Naga Village (2003), Nagaland Easterine Kire

13. Mary (2010) Easterine Kire of Nagaland Bitter Wormwood

14 (2011) Easterine Kire of Nagaland

15.Life Placed on Hold (2011) 10 Mitra Phukan's The Collector's Wife was released in 2005 and is the region's first English book for mature readers.

The Collector's Wife is one of Mitra Phukan's early English books. The storey is set against the backdrop of the Assam student revolt of the 1970s and 1980s. The book is significant in relation to all of the study's issues. A Monsoon of Music by Mitra Phukan is about four artists. This book has little to do with the first subject, namely insurgency and violence. However, it is connected to the other three subjects-Ecology, Gender, and Literary Techniques.

Dhruba Hazarika is the author of A Bowstring Winter. It is about the friendship relationship. The novel's protagonist is John Dkhar. The tale is set against Shillong's gorgeous scenery. A Bowstring Winter focuses on the characters' inner lives rather than on external events. The inner world is more powerful, and it often casts a shadow over modern events. Outward events are a product of the characters' internal impulses and conflicts. They do not address any of society's major challenges. All of Kharkhongar's works are motivated by blind commitment to a buddy.

John Dhakar, like Kharkhongar, became the same. However, he recalled all that had occurred and expressed regret for his current state. Sons of Brahma, Dhruba Hazarika's next book, depicts the rebel group's actions in Assam. He refers to the organisation as that of the Revolutionary Army. Here, we discover vengeance and bloodshed, as well as other difficulties, such as insurgency. Along with the novel's main tale, we discover a pen image of the enormous Brahmaputra river and the world-famous Kaziranga reserve. Jahnvi Baruah's first book is Rebith. We learn about a woman's mentality in the storey. Additionally, we discover an excellent explanation of Assam

Andolan and several details of .Assam as part of the novel's plot. This book is used to discuss topics of violence, gender, and others. The following is a brief synopsis of the novel: "Rebith is the narrative of Kaberi, a young lady grappling with an ambiguous marriage. Additionally, it is

an intimate depiction of a mother's deep relationship with her unborn child. The narrative, which alternates between Bangalore and Guwahati, interweaves Kaberi's inner and exterior worlds as she navigates the perilous seas of betrayal and loss of an unfaithful husband, a strained relationship with her parents, and the death of a childhood friend. (Back cover of Baruah) The narrative contains descriptions of two locations: Assam and Bangalore.

Guwahati is reported as the place where Kaberi went after her father died from Bangalore to her mother's residence in Guwahati. We may get a quick glimpse of Guwahati by reading the description of Kaberi. She discusses Deepar beel, Sukleswar Mandir, and the Guwahati High Court, among other places. The Nabagrah is mentioned atop Guwahati's Chitrachal Hill. The storey contains a few brief descriptions of Assam's natural beauty. The river seems gorgeous from the top of Kamakhya Hill, and Kaberi enjoyed it. Kaberi favoured her home state of Assam. She really enjoyed listening to Dr. Bhupen Hazarika's song.

Dr. Hazarika was Assam's famed musician. We get a glimpse of some of Bangalore's landmarks, such as a garden near her apartment and a protected wildlife sanctuary on the outskirts of Mysore called Kaziranga. However, we learn more about Assam and Assamese individuals in the book than we do about Bangalore or Bangaloreans. The book makes reference to the Kabini river. In comparison to the huge Brahmaputra, the Kabini is a little river. *Rebirth* is a book written in a nostalgic tone. We discover that the narrator often refers to the past. Although we locate the present moment between the incidents, we discover that the novel's majority is devoted to the description of previous occurrences. The book *Rebirth* has several feminism-related aspects, albeit they are not overtly stated. However, based on her behaviour, quiet protest, and indifferent attitude, we learn that she is unhappy, despite her lack of worry for her future.

The plot of Siddhartha Sarma's book *The Grasshopper's Run* offers an intriguing look into the backdrop of World War II. It is a narrative about the call and responsibility of friendship beyond filial devotion and clan brotherhood commitments. This is a book set in the past. We will use a few examples to demonstrate how forestry was abundant throughout that time period and how it aided in both war and shelter. It is a book for young adults. Except for the hero, everyone else is an adult, an aged person. While the hero is an adolescent, his behaviour is not typical of a teen in this storey.

Here, he exacted vengeance for his friend's murder by joining a clandestine struggle against the Japanese. It is set in Assam and Nagaland during the Second World War. It depicts the camaraderie between two Assamese boys from Nagaland. It was the 2009 Vodafone cryptic book award winner in the area of children's literature. Nagaland is the setting for the storey. The historical storey depicts the inhabitants of three countries: India, Japan, and England. The narrative revolves on vengeance or prestige war, which is reminiscent of World War II. Gojen Rajkhowa, an Assamese youngster, is the novel's protagonist. 'The Grasshopper's Run' is a Naga tale told to Uti by his mother. The real conflict was the British and the Japanese. India backed the thirteen British colonies in the goal of achieving independence. However, the conflict was fought between the Ao Naga and their tribe and the Japanese. The reason for this is because Uti, the grandson of the chief of Ao Naga, was assassinated by a Japanese general called Morry. Because Uti was a buddy of Gajen, he was also a member of the Ao Naga's vengeance fighting organisation. We learn about the Ao Naga's civilization throughout the storey. The Ao Naga obey their Chief's commands. They do not object to obeying the command.

At a conference to discuss the pre-plan for assaulting against Japanese, the Ao Chief said that his grandson, Uti, was ruthlessly murdered. In 2003, Easterine Kire Iralu published her debut book, A Naga Village Remembered. She portrays the struggle between British soldiers and a Naga village in her storey. We discover how valiantly the peasants battled the British. This book is also utilised extensively in this section, mostly to discuss Ecology. Easterine Iralu's novella Life on Hold is an intriguing read. The tale is set in Nagaland during the turbulent years of the independence struggle. It is mostly utilised for insurgency and violence in this country.

"The hard-edged, unrelenting, and obstinate Roko is as enticing to his lover, Nime, as Naga nationalism is to many Nagas. Women like Nime must put their lives on wait for men like Roko, just as Vituo must do for his father's wayward life and the Nagas must do for their goal of an independent nation. (Kire reversible cover) 14 Life on Hold is a book about societal issues. This is a book about the Naga society. For many decades, the Naga people fought for their independence. This is a love tale set against the background of the underground's Naga battle. It is a book about devotion and how fanaticism shatters the love of many teenagers in Nagaland, as represented via the love tale of Nime and Roko. Bitter Wormwood is an internationally renowned book by Easterine Kire. It is situated in Kohima. The narrative is based on a true storey. A young guy was assassinated in cold blood. The storey describes the latest fatality in the

violence that has marred the terrain and brutalised the people of Nagaland since 2007. This book is mostly utilised in this context to discuss insurgency and violence. Mary is a historical fiction set against the background of the Japanese invasion of Kohima.

We learn about Mary's struggle as a Naga girl during the Japanese invasion. Here we discover her life's predicament: her first boyfriend, a British soldier, perished in the war, leaving her with a daughter; her second spouse, also a European, was forced to relocate due to the conflict. Finally, she had become a nurse and lived a respectable mother's life with her three kids. This work is set in Japan due to the author's battle with the Japanese, violence, and gender problems. Stupid Cupid is a book about love written by Mamang Dai. Adna establishes a guest home in a modest cottage on a quiet road in Delhi, at which an unusual collection of couples and loners congregate for an hour, a day, and perhaps months. It is employed in the research because of the study's focus on gender and other topics.

Khandumas Curse Lovers and Witches in the Eastern Himalayas is L.W. Bapu's second book set in Arunachal Pradesh. This book is about Passang and Yonton's love affair. This book depicts the Monpa people's social life in Arunachal Pradesh. Along with the people's social lives, we can envision the natural splendour of Tawang and the surrounding territories of Arunachal Pradesh. This book is also utilised extensively in this section, mostly to discuss ecology and related topics. Anjum Hasan is well known for her work Lunatic in My Head. This book is set in Shillong. We discover descriptions of several Shillong residents. The protagonist is Fridaus Ansari, a Muslim girl from Shillong who falls in love with a Manipuri young guy. The following excerpt provides an overview of the novel: "Eight-year-old Sophie Das has just discovered she is adopted, but she is also desperate to see the baby kicking within her mother's tummy. Aman Moondy, an IAS aspirant, is organising a first-of-its-kind Happening and is hoping for the presence of the exquisite Concordella.

Fridaus Ansari, a college instructor, is going to complete her thesis, have a harsh chat with her boyfriend, and then flee." (Hasan Back cover) This tale is set in Shillong, Meghalaya's bilingual community. This book contributes to the war and also gender issues, which are explored apart from the insurgency problem in the research. Siddhartha Dev's work Surface is a really well-written novel. It is ultimately a poor tale set in Northeast India, which has a history of rebel violence, that is both political and often crosses the line into politics to justify what amounts to

organised criminal action. The plot revolves on Amrit, a dissatisfied reporter for Calcutta's Sentinel.

This book is utilised in this study to address Insurgency and Violence, as well as other topics. Aruni Kashyap's book, *The House with a Thousand Stories*, was written during the ULFA's active period in Assam. Additionally, we locate love tales here. It is employed in this instance primarily to address the insurgency problem. What genres do NE English books fall under? Do they share the same classification? No, they do not fall into distinct unique categories. When we analyse books, we attempt to determine the genre to which they belong. Novels are classified as picaresque novels, character novels or psychological novels, epistolary novels, realistic novels, social novels, historical novels, memoir novels, sentimental novels, fashionable novels, mystery novels, and campus novels, among others. While discussing NE English literature, we discovered that they are classified as realistic novels, historical novels, psychological novels, social novels, and political novels. Now consider the subgenres of book to which the NE novels belong. The majority of books reflect the modern state of society.

As literature is believed to be the mirror of society, we see present social events reflected in works such as *The Collector's Wife*, *Rebirth*, *Bitter Wormwood*, and others. For instance, *Rebirth* depicts the renowned Assam Andolan; *The Collector's Wife* depicts Assam's insurgency issue; *Easterine*

Kire's books depict the Naga insurgency problem; and *Surface* depicts Manipur's insurgency problem. Thus, these novels may be classified as sociopolitical novels. Additionally, *Rebirth* is a tale of contemplation. The majority of NE's works are about insurgents. The chapters discuss novels not by their genre, but by the subject titles selected for debate. In the books, feminism is not a major theme. However, feminism is mentioned in a few works.

The Collector's Wife, *Rebirth*, *Lunatic in My Head*, and *Bitter Wormwood* are among the books that address the empowerment of women. We see references to the natural environment or woodland that this area is famed for throughout the literature. The human reliance on the forest is most evident in *Easterine* Kire's writings. We discover similar insights in the works of other authors as well. We also learn a great deal about forests in L.W.Bapu's *Khanduma's Curse*. This study is critical. Indian writing in English literature is included in college and university curricula alongside European, American, and Common Wealth English literature. Regional literature has

also gained popularity in recent years. Regional literature has also gained popularity in recent years. Additionally, it is growing. Recently, literature from the NE area, specifically authored in English, has emerged in this direction. This is an admirable and inspiring endeavour. Our future generations will be able to learn about this region's culture via such literature. In the English-language books set in this area, we get a peek of the region's culture and inhabitants, as well as their issues.

Several books published in English have also won awards. In the near future, certain chosen literary writings from this area produced at English may be put on the curriculum of Anglo-Indian literature in the region's schools, colleges, and institutions. While reading the books, several concerns, both large and minor, come to our attention. They are the socio-cultural life of NE, its history, the ties between states, the states' backward circumstances, the education problem and the instruction of English Literature in Assam, extremism, violence, and environment difficulties, as well as gender issues and literary approaches in novels.

To justify the title of the thesis, I briefly describe a few other aspects - such as history, culture, and the relationship between the NE states - and then focus on three main areas - primarily insurgency and violence, ecology, and gender - as well as literary techniques and devices used in the novels' main chapters. NE English books depict several facets of NE via their narratives. Although the study's focus themes include extremism, violence, environment, gender problems, and literary approaches in the books, certain other issues are discussed as well, including insurgency and the governments' backwardness. The novelists are exceptionally gifted authors from the NE areas. Several of them have relocated away from their country. Nonetheless, they are writing on their native soil, and some are even in their home states. They are indigenous authors from the respective states. This study examines just the original books produced in English by N.E. authors; translated works are not included.

The books I've picked for my study are both well-known and early works by the authors. Certain books are aimed for youngsters. Others are intended for broader audiences. I had a few issues in mind when I began my investigation. They are as follows: - What are the books attempting to convey? Are the books capable of bringing the many NE concerns into focus? How unique are they in comparison to other books published outside the North-Eastern United States? What are they? What distinguishes the books published by NE authors? I am writing this thesis in a

descriptive, analytical style. My first goal was to classify the books according to their subject and focal point. That is why I am always on the lookout for things that pertain to my aim in the books. Once I've gathered the necessary pieces, I write them down in a methodical manner to help concentrate the titles of the chapters and subtopics.

While doing so, I attempt to generate my own rationale, for example, the reasons of insurgency in the North-East, and then rely on major novels and some critical works to bolster my logic. When I define a point, I do it by assembling pertinent components from all the books; when the writer describes or implies it inside the tale, he or she may not have the same objective as I do. For instance, when an author writes about an insurgent camp in a forest, he or she may overlook environmental concerns or gender issues. As a result, although I explain from the same perspective as the writers, my perspective may vary. I analyse the works on a variety of levels. I analysed the books by examining the topic, characters, narrative perspective, turning point, and writing style, among other factors.

I discuss and analyse many topics by referencing excerpts from primary sources and other pertinent sources. I consult works on literary critique in this respect. The New England states are distinctive in a variety of ways. Its distinctive features include diverse cultures and a strong relationship with nature. Even after 70 years of independence, our country's area continues to lag behind. As a result, this region is often in upheaval due to the establishment of several underground organisations.

Nonetheless, the new generation of writers writes books on a variety of subjects and to depict social life in all its glory and misery. Nonetheless, these books do not get enough recognition and are unable to capture the attention of reviewers and academics. This dissertation is a pitiful effort in that direction. The purpose of this study is to shed light on the English novels written in this area.

It will serve as a source of encouragement for aspiring authors. The NorthEast area of India does not trail behind in terms of literary production. There is a plethora of regional literature published in indigenous languages in this area. However, the number of English books is rather small. Thus, it is anticipated that this study will serve as an incentive to both established and emerging authors of English from this area. The thesis is primarily concerned with extremism and associated topics. Five major themes are analysed in this study.

1.3 Literary Techniques, and Characterization

They are as follows: Historical Background, Extremism and Aggression, Nature's Role and Impact in NE Conflicts, Extremism, Women and Extremism, and Literary Techniques, Characterization, and Language. These are the subjects that appear in and are often retained as the material of English novels set in the North East.

Though there are several themes for discussion and analysis in relation to English novels from the North East, in order to keep the study concise and related, the following five are emphasised. When we look at the names of the five themes, it seems as if there is no link between them; they appear to be five distinct topics. However, as we go through them, we see a relationship between them. The following subjects are related: They are both based on the same literature. They encapsulate the diverse facets of the same location, namely the North East. Prior to Extremism was also a time of suffering for NE people.

They fought with the British and the Japanese during the time. Similarly, upon independence, rebels battle the state and the central government. The research establishes a link between extremism and nature and women. This is because extremism has an influence on every aspect of life in the area. Although the literary approaches, characterisation, and language deviate from the central theme, namely insurgency, they serve as the vehicles for the tenors to be articulated. As such, they are vital to the books; without them, the discussed subjects would be purely social, political, or historical in nature, rather than literary. As a result, the debate over them is not unimportant. The historical context discusses events before extremism. Prior to radicalism refers to the era before our country's independence. This is because the first underground organisation established in the NE area, particularly in Nagaland, right after independence.

However, given Assam's background, previous to radicalism, there was the 1980's Assam Andolan. Prior to independence, Nagaland saw several turbulent years of global history. Easterine Kire's *A Naga Village Remembered* vividly details the Naga people's battle against the British. Mary is Kire's second book, which takes place during World War II. Siddarth Sarma's *The Grasshopper's Run* is a pre-extremism tale about the Naga people's battle against the Japanese.

In Jahnabi Baruah's *Rebirth*, we witness how the Assamese people struggled for their rights during the legendary 'Asom Andolan' against the center's exploitation of oil and other resources.

In Khanduma's *Curse*, we learn about Arunachal Pradesh's pre-independence period, which is also tied to the current day. The book is about nature, an imaginative universe, and some of the state's cultural features. NE Except for Arup Kumar Dutta's children books, English writers began writing and publishing novels after 1995, with the release of *The Collector's Wife*. However, they are selected as themes before to or after independence, or prior to or following the advent of extremist organisations. Thus, books are arranged in chapters according to their subject matter, rather than chronologically. Chapter - III is named *Extremism and Violence* because it analyses the growth of extremist organisations, the factors that contributed to their creation, the violence associated with them, and the influence of such underground groups as shown in the books. Six books primarily describe and depict the operations of extreme organisations. Six books depict the NE region's radicalism. They are Mitra Phukan's *The Collector's Wife* (1995), Siddartha Dev's *Surface* (2005), Easterine Kire's *Bitter Wormwood* (2011) and *Life on Hold* (2011), Aruni Kashayp's *The House with a Thousand Stories* (2013), Dhruba Hazarika's *Sons of Brahma* (2013),

Aruni Kashayp's *The House with a Thousand Stories* (2013). (2014). This is the most often explored subject in the thesis's seventeen books. As a result, this subject is highlighted as the primary subject of discussion here. We discover references to the Japanese invasion in two works - *Mary and The Cicada killers' Run* - and to British control in just one, *A Naga Village Remembered*. When we analyse the many battles of NE people in other chapters, such as the fight against the British, the Japanese, and even the Central Government, why do we need *The Role and Impact of Nature in NE Struggles, Extremism?* Is it necessary for this study to include a chapter on nature? Is this insignificant?

The responses indicate that it is necessary to devote a distinct chapter on the role of nature in NE people's various hardships or social lives. This is because, when one reads the books, one will see the importance of nature in practically every storey. While the emphasis is on the examination of many conflicts, including extremism, environment also plays a role in the English novels of the NE, since this area was historically recognised for its lush vegetation and lovely natural settings. The splendour of natural beauty cannot be disregarded entirely. To tie the subject together, the influence and effect of nature is shown in the many difficulties or social lives of NE people. The objective here is not to concentrate on nature but on the numerous battles of NE people in which nature reinforced and nurtured them while also being devastated by war or other

conflicts. Extremism and Women is the title of Chapter V. The majority of NE authors are female. As a result, we discover difficulties concerning women in the literature.

It is given as a footnote to the main chapter, Extremism and violence. Feminism is briefly explored in this chapter, and the later portion of the chapter is connected to the second and third chapters. Women's engagement in numerous conflicts before to independence or the advent of extremism, their treatment during the extremists' dominant time, and their membership in extreme organisations are all briefly mentioned here. Mary, the novel's heroine, suffered with others during the Japanese invasion, Rukmini suffered the loss of her husband and companion at the hands of an extreme organisation in *The Collector's Wife*, and Mose, the novel's hero, *Bitter Wormwood* discovered his lover in an underground camp.

Thus, in this chapter, we examined topics that are linked to the primary theme and may be considered an extension of the main chapter. Some of the books that do not include extremism or that depict everyday challenges and joys are discussed in the fourth, fifth, and sixth chapters because they deal with nature or gender problems, and they are also included in the chapter on literary approaches. This category contains many books. *A Bowstring Winter* (2006) by Dhruba Hazarika, *Lunatic in My Head* (2007) by Anjum Hasan, *Stupid Cupid* (2009) by Mamang Dai, and *A Monsoon of Music* by Mitra Phukan (2011). Apart from extremism, other themes from all the books are briefly discussed in these chapters. The chapter on Literary Techniques, Characterization, and Language utilised in the novels, i.e. Chapter-VI, discusses the numerous literary techniques and devices used in the books. There may be further strategies and devices of this kind throughout the books. All of these strategies and gadgets are not examined or described in detail here; just a few instances are provided.

This section may seem to be a diversion from the primary subject of the research, but it is not; it is included in the title of a thesis and is also a novel. These methods and tactics are woven into the fabric of both the books. These are the vehicles through which we discover the tenors, i.e. the NE problems. We discover a real portrayal of the NE image in the usage of indigenous names for persons and places, as well as their mother tongues, such as indigenous dialects and languages. While delineating the characters, we observe how accurately the NE social life and its people are reflected.

All literary methods, language, and characterisation enhance the study since they are the tactics or devices that give literature its shape and flavour. There is currently no critical book or thesis on this subject. Though no critical book or thesis exists, there are a few book reviews published on the internet and in news publications. However, they are really brief. However, I use secondary sources to substantiate my views on the original novels in other books and articles. I'd like to list a few of these books and articles here. I draw inspiration from a variety of non-fiction books and articles on the NE area. Several of these books and articles include the following: In Paona Bazaar, Kishalay Bhattacharjee's Che; H.N.

The novelists analyse the reasons for their creation, the brutality associated with them, and the effect of such underground organisations. Six books primarily describe and depict the operations of extreme organisations. Six books depict the NE region's radicalism. They are Mitra Phukan's *The Collector's Wife* (1995), Siddhartha Dev's *Surface* (2005), Easterine Kire's *Bitter Wormwood* (2011) and *Life on Hold* (2011), Aruni Kashayp's *The House with a Thousand Stories* (2013), Dhruba Hazarika's *Sons of Brahma* (2013), and Aruni Kashayp's *The House with a Thousand Stories* (2013). (2014).

This is the most often explored subject in the thesis's seventeen books. As a result, this subject is highlighted as the primary subject of discussion here. We discover references to the Japanese invasion in two works - *Mary and The Grasshoppers' Run* - and to British control in just one, *A Naga Village Remembered*. When we analyse the many battles of NE people in other chapters, such as the fight against the British, the Japanese, and even the Central Government, why do we need another chapter, Chapter-IV, titled *The Role and Impact of Nature in NE Struggles, Extremism?* Is it necessary for this study to include a chapter on nature? Is this insignificant?

The responses indicate that it is necessary to devote a distinct chapter on the role of nature in NE people's various hardships or social lives. This is because, when one reads the books, one will see the importance of nature in practically every storey. While the emphasis is on the examination of many conflicts, including extremism, environment also plays a role in the English novels of the NE, since this area was historically recognised for its lush vegetation and lovely natural settings. The splendour of natural beauty cannot be disregarded entirely. To tie the subject together, the influence and effect of nature is shown in the many difficulties or social lives of NE people. The objective here is not to concentrate on nature but on the numerous battles of NE

people in which nature reinforced and nurtured them while also being devastated by war or other conflicts. Extremism and Women is the title of Chapter V. The majority of NE authors are female.

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Mary, the novel's protagonist, was forced to suffer with others during the Japanese invasion, while Rukmini was forced to lose her husband and companion at the hands of an extreme organisation. The Collector's Wife, Mose, Bitter Wormwood's hero, discovered his sweetheart in the subterranean camp. Thus, in this chapter, we examined topics that are linked to the primary theme and may be considered an extension of the main chapter.

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The chapter on Literary Techniques, Characterization, and Language utilised in the novels, i.e. Chapter-V, discusses the numerous literary techniques and devices used in the books. There may be further strategies and devices of this kind throughout the books. All of these strategies and gadgets are not examined or described in detail here; just a few instances are provided. This chapter may seem to be a diversion from the primary subject of the research, but it is not; it is included in the title of the thesis, and as novels, these strategies and devices are intrinsic to the stories. These are the vehicles through which we discover the tenors, i.e. the NE problems.

We discover a real portrayal of the NE image in the usage of indigenous names for persons and places, as well as their mother tongues, such as indigenous dialects and languages. While delineating the characters, we observe how accurately the NE social life and its people are

reflected. All literary methods, language, and characterisation enhance the study since they are the tactics or devices that give literature its shape and flavour. There is currently no critical book or thesis on this subject. Though no critical book or thesis exists, there are a few book reviews published on the internet and in news publications. However, they are really brief. However, I use secondary sources to substantiate my views on the original novels in other books and articles.

I'd like to list a few of these books and articles here. I draw inspiration from a variety of non-fiction books and articles on the NE area. Among these books and articles are Kishalay Bhattacharjee's *Che in Paona Bazaar*; H.N. Das's *Insurgency and Administrative Reforms in North East India Administrative Reforms & Economic Development*; Verrier Elwin's *A Pilgrimage to Tawang in Ruminations*; Arun Kumar M.C. and others' (ed.), *The Tribes of Meghalaya. Gender Issues in Forestry in Assam's Hill Districts - Development Constraints* by R. Zaman; *Globalisation and its Employment Implications for the NorthEast*, by E. Bijoy Kumar Singh, in *Globalisation and North-East India*.

Mangattuthazhe Tom's; *Is it possible to achieve peace in North-East India? Discover North East*, Ranu Baruwa's (ed.), *Tourist; Environmental History of the Naga Hills, Chapter II*, by Pushpanjoli Deori, Achla Sonkar, and Shrubhra Rajput; *English as a Colonial Language: Its Impact and Impression on North Eastern States*; B.N. Talukdar's *Language Problem in the North-East Region*; Srabani Kar Purkayastha's "The Life and Culture of Meghalaya and Its Integration with the North-East", in "Communal Harmony Among Tribal and Non-Tribal Communities of North East India"; Pankaj Nath and Ranjit Taku's, *Eth The Traditional Naga Village System of A Nshoga and Its Transformation*.

Manuj Phukan's *Students' Politics in Assam*, in *North East India's Nationalism and Regionalism; Ethnic Identity, Political Disorder, and Insurgency in North East India: With Special Reference to the Naga Movement*, by Pankaj Kumar Sarmah and Jahnabai Debi, in *Ethnic Conflict and Identity Crisis in North East India*. Additionally, I use Anglo-Indian critical literary texts and articles to contrast and explain some aspects. Amar Nath's *A Passage to Indian Novelists in English* is one such book and essay. Suresh Chand's,

1.4 Comparative Indian Literature

The Historical Influence on Literature, Indra Nath Choudhuri, Some Perspectives on Comparative Indian Literature; Indian Comparative Literature

- Some Perspectives, by Indra Nath Choudhuri, and his Indianness in Indian Literature in Comparative Indian Literature; Indian Writing in English by

K.R. Srinivasa Iyengar; Facets of Indian Women and Women's Issues in Selected Indian English Fiction by Tejinder Kaur; Kunj Bala Goel's, Narayan's 'The English Teacher A Study in Rasa', in Indian Poetics And Modern Texts; NEB N.K.'s, Feminist Narrative Stance: A Study of Shobha De's Novels; M.K. Naik's, Dimensions of Indian Literature, in The Indian English Political Novel, and The Achievement of Indian English Fiction, in

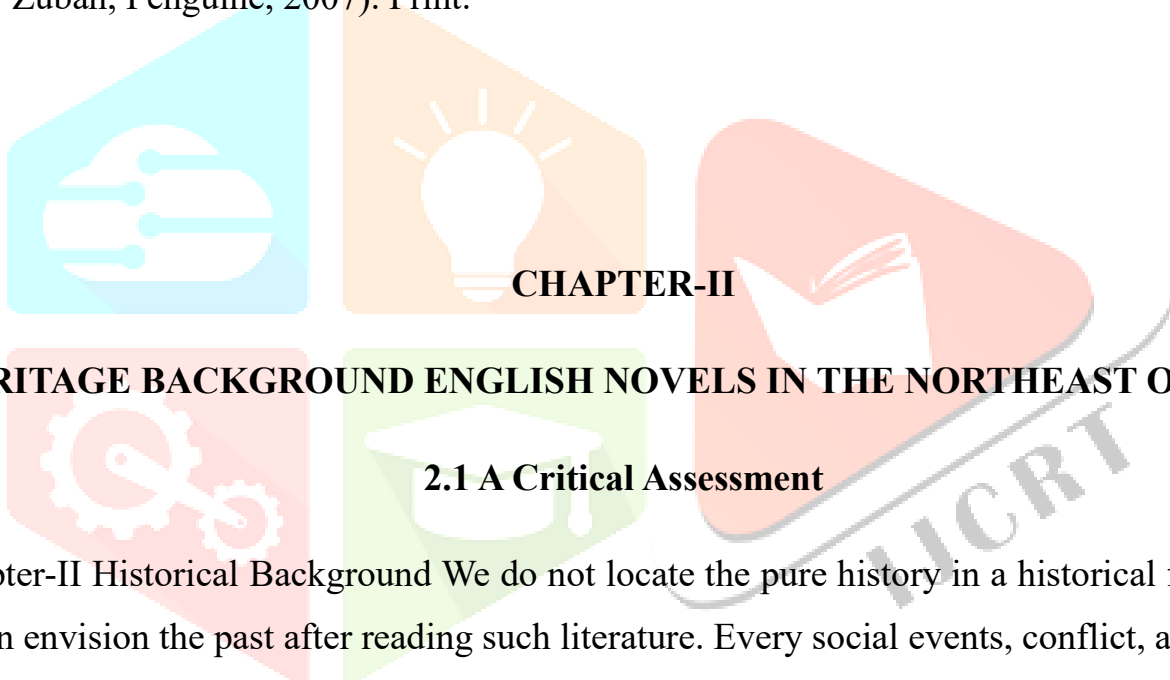
Dimensions of Indian Literature; R.S. Pathak's Gandhian Influence on IndoAnlian Fictions by Amar Nath Prasad Indian Women Writing in English: New Perspectives; Sree S Prasanna's Indian Women Writing in English; Mahasweta Devi - An Anthology of Recent Criticism, edited by Nivedita Sen, Imaginary Maps by Mahasweta Devi. Along with this, I consult English literary theory, criticism, and works on the history of English literature. Several of these publications include A Handbook of Literary Terms by M.H. Abrahams and Geoffrey Galt Harpham; J.A. Cuddon's Dictionary of Literary Terms and Literary Theory; and Aspects of Novels by E.M. Foster. Postcolonial Theories by Leela Gandhi; Oxford Advanced Learner's Dictionary of Current English by A S Hornby; 'Why the Novel Matters' by D.H. Lawrence, in English Critical Texts; Between Allegiance and Angst: Motherhood in Contemporary Indian Fiction, Ranu Uniyal, Women in Indian

Writing: From Diversity to Difference; An Introduction to Linguistics and Phonetics by Radhey L Varshney; Patricia Waugh's Literary Theory and Criticism; Edward Albert's History of English Literature The Oxford

Companion to English Literature by Dinah Brich; Arthur Compton-A Rickett's History Of English Literature; David Daiches's A History Of English Literature, Vol-I&II; B Das. and J.M. Mohanty's Literary Criticism, A Reading; Kalyannath Dutta's Some Aspects of English Literature's A History

Of English Literature; W.R. Goodman's A History Of English Literature, VolI&II; B Prasad's The bibliography contains information on the books' publishing dates. These books and articles assist in elucidating some points that I occasionally discover only as clues in the novels. These sources

also assist in elaborating on the issues I make throughout the research. To expedite the research, I had to rely heavily on the primary source material, namely the books. Although there are no critical works on these novels, I consult literature on Indian fiction published in English. I consulted critical books on NE socio-culture, history, and literature, as well as English literary and theoretical works. To a certain degree, I rely on secondary sources such as the internet, newspapers, and journals. KR 29 Works Cited Indian Writing in English, Srinivasa Iyenger (New Delhi: Sterling, 1962). Misra Tilottoma, The Oxford Anthology of North-East Indian Writings (New Delhi: Oxford University Press, 2011), print. Baruah Jahnvi, Rebirth, Penguin Books, New Delhi, 2010. Kire Easterine, Life on Hold, print (Kohima: Barweaker and Ura Academy, 2011). Hasan Anjum, I'm a Lunatic in My Head (New Delhi: Zuban, Penguin, 2007). Print.



CHAPTER-II

HERITAGE BACKGROUND ENGLISH NOVELS IN THE NORTHEAST OF INDIA

2.1 A Critical Assessment

Chapter-II Historical Background We do not locate the pure history in a historical fiction. But we can envision the past after reading such literature. Every social events, conflict, and time we designated as history whenever these occurrences become old. Any contemporary conflict is not history. To be history the events must at least fifty years old. The inhabitants of the North-East area have been striving against numerous forces from long ago. Novelists of this area strive to convey such battle before the readers. Such fights are antecedent to the birth of extremism.

In Nagaland context we have A Naga Village Remembered and Mary of Easterine Kire where in the former she talks about the Naga people's battle with the British and the latter she writes about the Naga people's struggle with the Japanese. Regarding the Naga people's struggle's with Japanese, Siddharth Sarma also wrote one book The Grasshopper's Run. In the same manner in Assam's setting, previous to extremism is not much far past. Here rebel organisations form

following the legendary Asom Andolan of 1980's. Jahnavi Baruah's work, *Rebirth* provides an account of the Agitation.

A historical fiction does not include pure history. However, after reading such works, we can envision the past. When social events, wars, and epochs occurred, we referred to them as history. Any current conflict is not historical.

Events must be at least fifty years old to qualify as history. In this sense, we may claim that Siddarth Sarma's *The Grasshopper's Run*, Mary, and Easterine Kire's *A Naga Village Remembered* are historical novels. These books describe the time of British rule in India. We learn about the Naga people's independence fight in *A Naga Village Remembered*, *Mary*, and *The Grasshopper's Run*, as well as about the conflict between the Naga and the Japanese, which is now a part of the Second World War. Easterine Kire Iralu's *A Naga Village Remembered* is an intriguing historical book.

She has done extensive research on Nagaland's history, and in the book's prologue, she mentions many works that she read in preparation for writing the novel. "Accounts of the siege of Kohima and the battle of Khonoma are based on Mrs Cawley's account in *Nagas in the Nineteenth Century*, Johnstone's *Manipur and the Naga Hills*, and Mackenzie's *North East Frontier and Nagaland*." (Kire vii-viii) Khonoma village gate is a popular tourist attraction in Nagaland. It bears witness to the bloody conflict here between British and the valiant Naga people.

The following excerpt is from India's North East Tourist Directory: "The Pride of Khonoma is a historic bastion reached by a typical carved gate, a flight of steep stone stairs, and a final ascent to the village's highest point. Here, in 1979, the Naga warriors made their last stand against the British. A modest white pillar honours G.H. Damant, Maj. C.P. Cook, Lt.H.H. Forbes, and Sub Maj. Nurbir Sai, who perished in Khonoma battling the Nagas." (97 Baruwara Ranu) *A Naga Village Remembered* transports us to a period when Nagaland was not an independent state. We are given an account of a warrior community. Khonoma is the village's name. The town is well-known for the courage of its residents. They battled the British valiantly. However, they were forced to conclude a deal with the British. The book clearly describes their battle and subsequent treaty. A few excerpts from the book are provided below in this regard: "As long as Khonoma remains unpunished for Damant's murder, the other villages will rise up against us. Khonoma's spirit must be extinguished." (Kire-82) This was the British government's choice. They battled

the British valiantly. However, some of them were apprehended by the authorities and imprisoned. "The men who were already working in the British Government yet rejoined their village men in the assault on shupfu were sentenced to an additional year in prison." (See Kure 38).

However, the Nagas were finally prepared for discussions. Although it was a rude issue for some and they could not forgive themselves for such negations, they were forced to concede. They considered the sacrifices made by the fallen troops who fought valiantly. Pact would betray them. Their elders appealed with one of their most prominent young leaders, Pelhu, to do so. "We are pleading with you to reconsider for the sake of our women and children. They are in excruciating pain. There is a high rate of death and illness. Isn't it preferable to give in now and live tomorrow?" (Kire 85). Pelhu, one of the leaders, accepted grudgingly.

On 27th March 1880, the British and Americans signed a peace pact. He signed the pact on behalf of all the other Naga people, with consideration for the potential harm to the Naga people. Although the tale is set in a warrior community, we learn more about a hero warrior and his family in this section. With his assistance, the whole community is detailed. There are several fighters throughout the tale, but Levi is more concentrated. Sato is the name of his son, who symbolises the new generation that embraces the new faith, Christianity. This book might be classified as historical fiction. The writer describes a Naga hamlet called Khonoma in this piece, which is based on history, as the town's inhabitants battled the British. As the storey is an artistic endeavour, we discover that the writer wrote several things on his own. Additionally, the author makes predictions regarding the future civilization. Additionally, at the novel's conclusion, we learn that the British propagated the Christian faith with the assistance of indigenous people. Regarding the relationship between literature and its time, eminent critic and author Suresh Chand writes: "The relationship between literature and its time is largely confrontational; on the one hand, it expresses the ethos of its time; on the other hand, it also attempts to transcend the confines of its time, coming into conflict with everything that limits its growth and expression. At some level, every great writing continuously struggles against the peripheries imposed by its own epoch." (Source: Chand 43) NE has an illustrious past. Novelists are inspired by such history.

Rajani Kanta Bordoli, a notable novelist in Assamese literature, has penned several books on eras of Assamese history. Thus, this area is likewise applicable to English books. The following is an excerpt from Alexander Dumas's statement about historical fiction: "What France is waiting for now is a series of historical books and plays. However, French history is tedious and boring". (Menon) However, we may assert that the history of the various NE states is not uninteresting, but rather fascinating. Thus, we have discovered several historical books and expect to discover more from emerging authors.

2.2 The Grass Hoppers' Run

We get a peek of the Second War in this historical book, The Grasshopper's Run. Though the novelist focuses on a Naga people's revenge issue - the killing of a Naga chief's grandson by the Japanese - the Naga people, along with an Assamese boy Gajen Rajkhowa, who was a school friend of the Naga Chief's grandson, fought bravely against the Japanese and was able to avenge the Naga boy's death by killing the Japanese. Through the novel's events, we gain a glimpse of the Second World War picture. The author gathers historical facts in preparation for writing the book. "Historical fiction, like history, is a joint endeavour," he adds in the novel's acknowledgment. (Sarma acknowledgement) The depiction of the Japanese army's pre-war preparations provides an insight into the Second World War.

The references to different types of weaponry, such as the Short Machine Lee-Enfield or SMLE, and mortar, indicate the war's setting. We might conclude that the author paints a vivid picture of the battle atmosphere. While reading the book, readers will imagine they are in a conflict zone. 'Two soldiers the with mortar, two the with machine gun on our right, and one with the grenade launcher on our left,' the author recounts. The mortar hole with the radio is the one" (Sarma163) A succinct summary is provided below: "He calculated their separation. Each corner had two machine guns.

the cannon in the centre, and they were separated by a considerable distance.' (156) (Sarma) The storey details the Naga people's involvement in World Wars I and II. It is because the British Indians were compelled to participate in the conflict. The Naga people's mindset is altered by the global war. They developed an aversion to the battle. "When they learned about the war, they enlisted in The army, believing it would be a magnificent experience. However, they discovered that fighting is a filthy, bloody, and difficult activity." (108) (Sarma) The formation of clubs in

Nagaland's society after the conflict is a result of the war's influence. This occurred during the British colonial period in India. Nagaland first onto the international scene during the conflict, as described in the book *The Grass Hoppers' Run*. 'International War I was the Nagas' first major foray onto the world stage,' the author adds. Members of the Labour Corps had experienced Europe firsthand and returned to educate their people about the globe. In the hills, a new awareness was forming. Corpsmen and young educated Nagas who returned after the battle established the Naga Club, a political group." (Sarma, pgs. 108–109.)³⁶ The author addresses some questions that may occur in our minds. For instance, how some did the Japanese need Burma and the surrounding area? The next paragraph contains the author's response: "Because of its oil resources and mineral deposits. These oil deposits were part of a massive subsurface reservoir that extended into Assam, another possible holding region." (Sarma is 65 years old.) The work contains two detailed descriptions of Nagaland's history during the period. The dates vary, for example, Kohima in 1944, England in 1934, and so on. While the dates and drawings are fictitious, they give an image of actuality in the readers' minds. The maps describe the locations of British and Japanese quarters, Naga villages, and roads, among other things. Thus, imperial India is vividly depicted in the storey. In Nagaland, a portion of World War II is depicted in the book, *The Grass Hoppers' Run*. The Civil War's legacy lives on in Kohima, which has developed into another tourist destination in Nagaland.

2.3 North East Tourist Directory:

In the book, *Surface*, the hero Amit Singh also visits the location while in Manipur. The following excerpts are from India's North East Tourist Directory: "The Kohima cemetery is tranquil and lovely. At the foot of the higher cross is an inscription that reads: 'Here, surrounding the deputy commissioner's tennis court, sleep those who fought in the battle of Kohima, in which they and their companions successfully halted Japan's invasion of India in April 1944.'" (Baruwa 1996) *Mary* is a book in which the Japanese invasion is described. At the time, the British controlled Nagaland. Although the novel's whole storey was set against the background of the Japanese invasion, the novel's primary attention was on Mary, the heroine. However, the narrative is dominated by a warlike atmosphere. Below is an excerpt from the novel: "Throughout the day, we heard shelling and mortar fire, indicating that the fighting in Kohima had not ceased." (Kire No. 68) In Kohima, Nagaland, the war devastated everything. Individuals sought refuge in remote locations. To protect Nagaland, the British fought with the Japanese. The following is a

description of the battle scene: "The dense forest cover had now burnt away, leaving just a few leafless trees dotting the slope. Parachutes of various colours dangled from the branches of many trees. Garrison Hill's slopes seemed to have been burned for rice cultivation, so heavily bombarded were they. (Kire 80) After the war ended, Mary and others discovered how their homes had been devastated. However, new development was also observed after the conflict: "There was no road in the ancient village prior to the war. The peasants travelled along the routes that connected the clan holdings. The government determined that it was an appropriate moment to create a circular road that circled the whole hamlet." (Kire107) Following the war's conclusion, the populace attempted to forget the war's negative memories. As a result, they engaged in social activities. The following passages from the books demonstrate this clearly: "These were days of peace and now, and people wanted to forget the sad memories of the war, which resulted in a flurry of social activities. While the elder generation was focused with reconstructing the hamlet of Kohima and reestablishing normalcy in the community, the younger generation just wanted to catch up on what they had missed." (126) (Kire) The people desired tranquilly after the war, but their serenity was short-lived with the rise of the extremist organisation shortly after our nation gained independence.

This will be addressed in the next chapter. Prior to fundamentalism, Assam was also not a happy state. Assamese people, particularly the Assam student organisation, expressed several concerns against the centre's exploitation of the state. The book, Rebirth of Jahnvi Baruah, has a brief account of the historic Assam Andolan, as well as the story's central action. We are given a short overview of Assam's movement via the eyes of the novel's heroine Kaberi and her cousin, who are both personally engaged in the uprising. The Agitation was so powerful that it drew individuals from all walks of life, with the exception of a few.

2.4 Assam Agitation years

Students were particularly active in the Agitation: "Those were the Assam Agitation years, when regular people, led by young student activists who were still in college and high school, up in nonviolent protest towards their own government." (88 Baruwa), Assam's agitation was massive. People must suffer throughout and beyond that time period in order to have any possibility of change. There is an account of police torture of agitators during the Assam Uprising. However, expectations are dashed after the conclusion of the Agitation. The narrative also includes a section about the aftermath of the Agitation. "The same student leaders who spearheaded the

andolan had created a political party and joined the election fray. However, this same party eventually succumbed to corruption, as do all political parties. (122 Baruwa), When the anticipated outcome of the agitation did not materialise, an insurgent organisation developed in Assam after many years.

We shall learn more about this in the following chapter of the study, which will be devoted to other books. Rebirth, a book by Jahnavi Barua, provides a succinct picture of Assam's movement. Kaberi, the protagonist, and Bidyut, her cousin, were both personally engaged in the Agitation. The Agitation was so powerful that it drew individuals from all walks of life, with the exception of a few. Students were particularly active in the Agitation: "Those were the Assam Agitation years, when regular people, headed by young student leaders still in college and high school, rose in nonviolent opposition to their own government." (88 Baruwa), Assam's student organisations function as pressure groups. They sometimes raise a variety of difficulties. They may also get support from the Assamese populace. Almost everyone in the Assam Andolan supports the movement.

The book, Rebirth, contains just the last portion of 40 Assam Andolan. The following paragraph summarises the history of the student organisation, which was written by a writer called Manuj Phukan in his book, Students'

Politics in Assam: ".Assam's students' organisation also began prioritising regional issues, as evidenced by a series of movements launched by the 'Asom Chatra Sanmilian' (later renamed the All Assam Students' Union in 1967) on economic issues as well as those pertaining to the protection of the Assamese nation's linguistic and cultural identity. Among these were the 1957 Oil Refinery Movement, the 1966 Food Agitation, the 1969 Second Oil Refinery Movement, and the 1971 21-Points Movement (1974). Similarly, three additional historic movements were organised under the direction of the 'All Assam Student's Union (hereafter AASU) to safeguard Assam's linguistic and cultural identity. They were the Official Languages Movement (1960), the Medium Languages Movement (1972), and the Foreign Nationals Movement (1973). (1979-1985). In each of these uprisings,

Assamese students were able to mobilise the majority of the Assamese populace in favour of their basic demands." (Manuj Phukan 184) The book Rebirth introduces us to the Foreign National Movement (1979-1985). Though the storey does not specify the date, we learn about it

through the description of the movement. The Assam Agitation was a momentous political event in Assam's history. People must suffer throughout and beyond that time period in order to have any possibility of change. There is an account of police torture of agitators during the Assam Uprising. However, expectations are dashed after the conclusion of the Agitation. It was carried out by the movement's leaders. However, they were corrupted by power.

We also discover references to politics in Khanduma's Curse of L.W.Bapu, but this is the politics of the past. We learn about a Dzungpon, a person who had a position of prominence in society during the reign of the King. After losing his position, the Dzungpon Dorjee Tsongkhapa plummeted from greatness. The Dzungpons were renowned for adopting corrupt practises and inflicting brutality on their victims during Tibet's control over Monyul. We discover the battling spirits of NE people in the books ANVR, TGHR, Mary, Rebirth, and KC. They battled the British (ANVR), the Japanese (Mary and TGHR), the Central Government in Rebirth, and evil, i.e. Khandumas, in KC. Here we discover the region's sense of oppression and exploitation, which subsequently manifested as radicalism. This time, the displeasure is directed towards the Central Government, which radicals see as an alien power. As a result, they urge that the country's Independence and Republic Days not be observed. For them, independence has not yet been attained.

CHAPTER-III

EXTREMISM AND VIOLENCE 'ENGLISH NOVELS IN THE NORTH-EAST OF INDIA

3.1 A Critical Analysis

Extremism and Violence North East India, which is made up of several nations, has its own history, language, and ancestral culture, which distinguishes it from the rest of the country. Due to the territory's backwardness, hardship, exploitation, and lack of economic growth, the region has developed a culture of protest, which has resulted in insurgencies" (Achla Sonkar & Shubra Rajput 339-340.) Insurgency is not a recent occurrence in the NE. It begins with Nagaland's independence. They were dissatisfied with their inclusion into India. To them, they were cut off from India, and they want to remain so. Thus, they (the underground) celebrate Nagaland's Independence Day on August 14th rather than August 15th. In Assam, militant organisations manifest themselves considerably later.

In Assam, the students' movement dubbed the Assam Andolan '83 serves as the catalyst for widespread andolan or protest. And the aftermath of the insurrection or protest was not encouraging. The administration was unable to live up to the public's expectations. Thus, after 1983's 'Asom Andolan,' an underground organisation known as ULFA was formed. The novel Rebirth contains information about the 'Asom Andolan,' while The House with a Thousand Stories contains information directly about ULFA. Other two books

- The Collector's Wife and Sons of Brahma - include information regarding the activities of Assam's major rebel group. However, we discover bogus names there. The Collector's Wife's whole plot is intertwined with the MOFEH's (Movement For an Exclusive Homeland) revolutionary actions. Additionally, additional radical organisations are mentioned in the same storey. They are PFMG (The People's Freedom Movement Group) and VLS (Voluntary Liberation Services) (Valley Liberation Eagles). All of these are made-up names. In the book Sons of Brahma, the rebel group is referred to as the Revolutionary Army.

3.2 MOFEH.

The book details The Collector's Wife Assam's insurgency dilemma. The tale is set at a period when rebel groups were engaged in abduction and murder. The novel's author refers to the extremist gang as MOFEH. The ultras' actions became the primary subject of conversation in the club, the campus, and everywhere else. The book demonstrates that there is more than one militant faction. Numerous militant factions are mentioned in the book. The MOFEH group, on the other hand, is more active in the fiction.

The Superintendent of Police is assassinated in Chapter Thirteen of the book Hrishikesh Deuri in front of his wife Nandini, thirteen-year-old daughter Naina, seven-year-old son Ratul, and eleven-year-old son Bhaiti. They were dining at a Chinese restaurant on MG Road called Bamboo Shoot or Bamboo Doors. Mr Deuri was assassinated by shooters, and he died in front of his family and others, with no one able to assist him. Their crimes, assassinations, and kidnappings are detailed in several chapters of the text. The reader gets a sense of Assam's precarious condition at the time. At the novel's conclusion, we learn that the novel's two central male protagonists - Manoj Mahanta and Siddhartha - were likewise abducted and murdered by ultras. As a result, Manoj was unable to contact Rukmini for an extended period of time. Rukmini was secretly planning to be the mother of Manoj Mahanta's kid. When her husband Siddharth learned about the situation, he was prepared to adopt the kid and was also involved in an extramarital affair. Manoj was able to write a letter to Rukmini from the location of his captors. He wrote about just the captors' behaviour.

said that their conduct was admirable. However, he was eventually assassinated by them. Siddharth was likewise slain and thrown into the river in the last chapter. Rukmini's tears flowed naturally as she saw Siddharth's lifeless corpse floating in the river. When an individual is assassinated by ultras, his family must suffer immensely notwithstanding the death of the individual. At that point, the dependents felt bereft. The writer described her anguish and mental condition thus: "She was unaware that the tears had poured. Two men's tears. One who died unaware of his impending fatherhood. And another who was willing to father an unborn kid that was not his." (349 Phukan). Here we see the hardship of two fictitious families as a result of ultras-the Deuris and the Bezbaruahs. Such assassination by ultras was widespread during that era.

3.3 ULFA

This is the pinnacle period of the ascension of the ultras in Assam. People dreaded the rebels at the time due to their brutality and cruelty. Numerous phases of ULFA are shown in *The Mansion with a Thousand Stories*. At the first stage, individuals gravitate toward the insurgent group. That's because the insurgent organisation performed some nice things such as arranging marriages between lovers, as well as organising public meetings and informing the public about their aim of an independent Assam. They informed about the exploitation of our natural resources. In this context, an excerpt from another book, *Sons of Brahma*, is included below: ".Consider how this so-called democracy and the Indian Constitution have permitted other people, foreigners, to drain Assam's riches and pride..."Look, look at our resources, our oil, our forest, and our rivers...all taken from us." (20 Kashyap) The public was taken aback.

They were even delighted to be associated with the revolutionary organisation. To illustrate this concept, an excerpt from the book *The House with a Thousand Stories* is included below. - "With pride in their eyes, relatives used to whisper to their envious neighbours that your son or daughter had entered the ULFA" (Kashyap 21.) The Assamese then observed another incident. The government offered money to militants in exchange for their surrender.

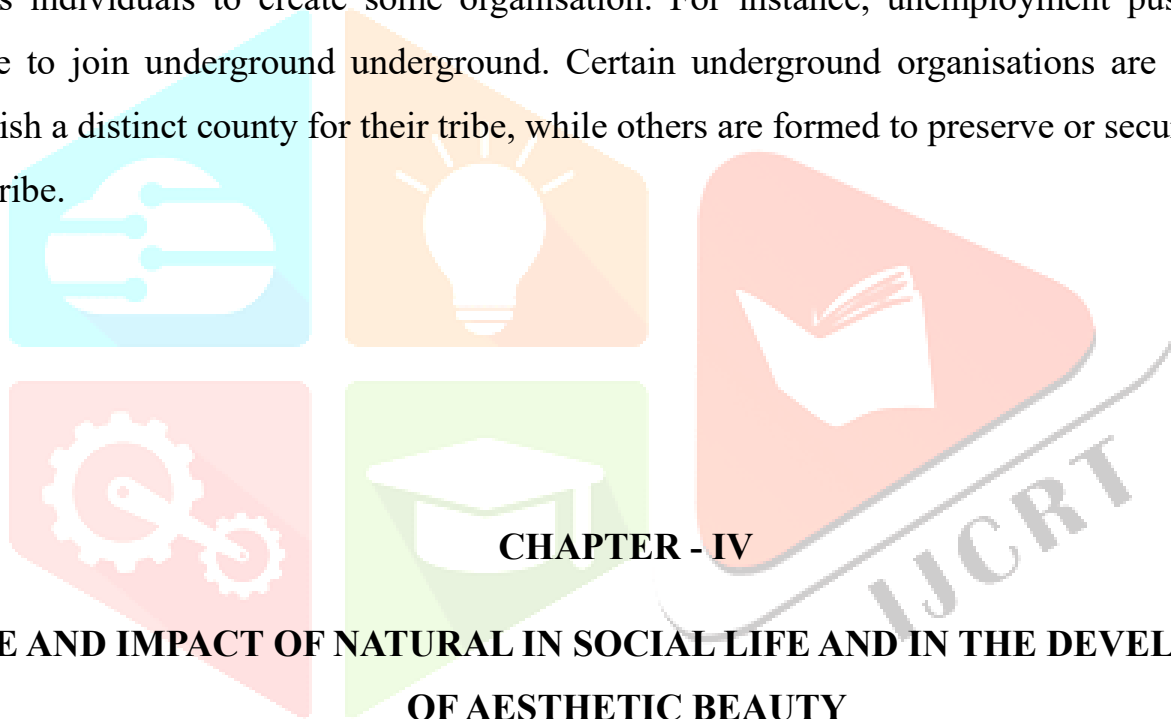
3.4 SULFA

Many of them accepted the money and became surrender ULFA, dubbed SULFA. The government army exerted pressure on the insurgent's relatives or family members to surrender their insurgent cousin, son, or daughter to them. Armies tormented such families. Several examples from the novel, *The House with a Thousand Stories*, are provided below: "His only crime is that he's the elder brother of a ULFA member, and the ULFA representative, his brother, had continued to refuse to surrender to the authorities was dishing out so that he could reintegrate into society by starting a business" (Kashyap52-53) This was referred to as covert murder. This covert assassination was quite frightening. By seeing such covert assassinations, the public developed a terror of the rebel group: ".How the masked gunmen forced their way into the home before morning and pulled him out. How his three little children had called out for rescue and attempted to reclaim their father. How his wife had fallen on the man's corpse and requested that they shoot her rather than him, informed the killers that he was the family's only earner and

worked as a bearer at a nearby government school" Kashyap 69. The populace developed a terror of the rebel organisation.

They, too, were afraid to marry relatives whose son or daughter was a member of an insurgent organisation. This occurred in the book *The House of a Thousand Stories*, in which a marriage was called off. "Some said that the families of all rebels and surrendering rebels were unlucky. (How perplexing. A decade earlier, the same individuals brazenly boasted to others about having ULFA militants in their family" (Kashyap 211.) The narrative does not go into detail on the rebel groups' origins. Politics and radicalism are both polar opposites.

It is the government's choice or inaction, or the government's neglect, that directly or indirectly pushes individuals to create some organisation. For instance, unemployment pushes young people to join underground underground. Certain underground organisations are founded to establish a distinct county for their tribe, while others are formed to preserve or secure their tribe.



CHAPTER - IV

ROLE AND IMPACT OF NATURAL IN SOCIAL LIFE AND IN THE DEVELOPMENT OF AESTHETIC BEAUTY

4.1 Natures

In 'What is Essence?' (1995), Kate Soper talks of our need to keep two contradictory viewpoints. We need to cherish natural ecosystems and realise our dependency on them, while ignoring that 'nature' is a succession of evolving cultural creations that may be used to laud and criticise." (Waugh 538) Nature assists people from time immemorial. It is the beauty of nature which provides humans aesthetic sense of beauty. It fortifies people in times of war or other hardships. Without nature our civilization is even incomplete. We take numerous things from environment in our day to day lives or in executing our cultural ceremonies.

How nature assists in culture, in people's day to day lives, in producing art, how nature shields us from many predicaments, how nature is tied to extremism are depicted in the NE English books. When we read the English novels of NE we realise that these books deal with the many challenges of NE before or after independence. While dealing with such subjects of NE the function of nature in delineating events and personalities is also evident. We observe the progressive extinction or destruction of nature in the books which deal with the very present themes. Even in the same tale, viz. Khanduma's Curse, we discover the distinction between ancient and contemporary eras with the loss of faith and decline of nature. Therefore books are not split but the era is divided as before independence and contemporary times. Along with this the NE people's 69 struggle's spirit with their opponents like the British, Japanese, and even with the Central Government by the extreme organisations is illustrated here relating to the role of nature with the numerous conflicts.

It is difficult to classify or combine, especially when performing sub-divisions such as Nature's Role in Social Life and the Synthesis of Aesthetic Beauty.

Nature's role in the many conflicts before the creation of extremist groups:

Nature's role in the many conflicts before the creation of extremist groups: Nature's destruction and the efforts necessary to repair it. Nature's role in social life and the production of aesthetic beauty "The world is too much with us: late and soon, acquiring and spending, we squander our abilities; little that we see in Nature is ours:" (William Wordsworth Web)

The North-East is an area where nature has generously showered its gifts. Almost every book has a short description of the setting's rivers, hills, trees, and verdant paddy fields, among other features. The book *The Collector's Wife* also contains several descriptions of Assam's natural beauty. Assam is well-known for its tea. This book contains descriptions of several tea estates, including Baghkhuli and Hatibagan. There is a reference to Assam's red river, hillside, trees, vegetation, and wet climate. Assam is a lush green state. Nonetheless, there are plenty trees everywhere, and the rain 70 arrives nearly on schedule in the summer.

Rain not only greens the ground, but it also increases the environment of love. In the book *TCW*, a couple is brought closer by a shower of rain. Manoj Mahanta, the lover, and Rukmini Bezboruah, the collector's wife, the novel's protagonist, and finally Manoj's adored.

4.2 Assam

The book *A Monsoon of Music* makes reference to the Red river. Assam is renowned for its natural riches and for its enormous river, the Brahmaputra, and its tributaries, which provide fertile soil. These rivers have long been a vital element of life in Assam. The riverbanks have traditionally served as a source of refreshment, romance, and setting for fiction and non-fiction. Nomita spent her time in this book with her companion Rahul whenever they had spare time or were bored. They even boarded a machine boat for recreation.

A Bowstring Winter is situated in Shillong, a highland wonderland. Numerous chapters throughout the work provide similar descriptions. Almost every page has references to the lake, the hills, the forest, and parks. The main protagonists, John and Jennifer, were sitting by the side of a lake. The narrator describes it thus: "It is as if the lake was made for romance, for pairs of heartbeats and elegant footsteps. It is a park where the elderly have become youthful and the youth have become younger."-97(Hazarika) We have discussed the attractiveness of the hilly state on another page. There is no website that contains an exhaustive account of nature.

However, there are clues scattered throughout the other descriptions. The following sentences provide a succinct summary of nature: "Up in the sky, the sun dipped briefly as a layer of clouds drifted in on the air, even as another breeze started blowing through the two persons travelling down that long sunkissed hill." (Hazarika) Zhum cultivation is mentioned in the same book, *ABW*. It is debatable whether it is environmentally beneficial or detrimental to nature. We have just recently discovered the practise of zhum cultivation. The following sentences from the storey illustrate zhum cultivation: "In the meanwhile, the soot-blackened slopes gaze back at you, and labourers can be seen working the dirt, scooping holes for future sprouting potatoes. It is planting season for maize, potatoes, cabbages, and cauliflower, and the slopes have indeed been cleared of germs that inhibit root development." (Hazarika) The book makes reference to a river, the Red River. *A Musical Monsoon*. They took a boat ride down the red river from Rahul's residence. For a month, Nomita refrained from taking such a boat journey.

She recognised that musicians are mostly indoor creatures. The novel's lines demonstrate this: "The artists with whom she associated were indoor types whose life centred around auditoriums, stages, and recording studios. Even though they often sang about nature, and the splendor of flowers and birds featured prominently in their songs, theirs was not a first-hand enjoyment." 59

(Phukan) The book AMOM makes reference to the Red river. Assam is renowned for its natural riches, and the lush country is nourished by the Brahmaputra and its tributaries. These rivers have long been a vital element of life in Assam.

The banks of rivers have traditionally served as a source of refreshment, romance, and inspiration for fiction and non-fiction, as well as a backdrop for reality. Nomita spent most of her time in this book with her companion Rahul whenever they had spare time or were bored. They even boarded a machine boat for recreation. Shillong is a highland state that is inherently lovely.

Although its wet weather annoys some, many others like it. The book Lunatic in My Head has a few clues of Shilling's beauty. For instance, consider the following exchange between Mrs Das and Mr. Das:

'I'm sick and weary of this rain,' Mrs Das said. 'However, it is part of the allure of this area. The rain, the hills—take a look at the garden; it seems to be alive'. (288 Hasan) Stupid Cupid is a book set in Delhi by Mamang Dai. Arunachal Pradesh girl operates a hostel in Delhi. Adna is the girl's name. M/S Four Seasons is the name of the hostel.

Adna presented herself as follows: "I was travelling from Itanagar, a little village located in the Himalayan foothills in the country's far north-east. It was a site of acres of lush flora surrounded by mountains and lots of rain." (6) (Dai 6) Arunachal Pradesh is a state of highlands and hills. Greenery may be found almost everywhere. Adna describes her state from Delhi as follows: "From Delhi, the North-East seemed like a map of mountains and rivers on another planet." (8) (Dai 8) We observe several rhetorical lines in Stupid Cupid where natural items are utilised to compare.

When a girl called Amine from Jammu was killed, the landlord informed others of the crime. The narrator then uses a metaphor to depict death. "Death is a dark bird falling through gloomy clouds," the passage reads. (4) (Dai 144) There are several instances of this kind of statement throughout the text. When the narrator, Adna's uncle, died, she felt as if nature wept as well. When someone was weeping, the narrator conveys her sentiments as follows: " I wondered whether it was my sisters, my uncle's boys, or breeze, or even the sun. Or was it me? I saw our uncle lying on the ground, frail and wasting away. His long face was serene, and he was dressed in an electric blue Tshirt! And that day, I felt as if the whole ground, the trees, and the sky were collectively crying and grieving" (Dai 115) The book Surface contains a description of the NE

states' natural landscape. The hero travelled from Kolkata to Manipur. He discusses the numerous changes that occur in the natural environment, as well as other facts. Below is an excerpt: "Robiul walked behind me to the bus stop, carrying a giant steel torch that illuminated the overgrown route down to the main road - a national highway that went into the hills of Meghalaya, where the green of the river valley gave way to an ethereal blue.

When I arrived in the afternoon, the area was a nice sight, but as the sun began to drop behind the hills, the neighbourhood was abandoned, the bike repair shop and tea stand I had passed on my way here closed." (49 Deb) The natural world stimulates creativity. Because there is still an abundance of nature or natural resources, the author is motivated to write about nature by nature. The author of Khanduma's Curse conjures up enormous monkey-like monsters. There we discover that the heroine Passang and her pals revered nature as if it were God.

When they travelled through the forest to Tawang, they prayed as follows: "O Gods and Goddesses of the Jungle! Tonight, we are completely at your mercy!" (129) (Bapu 119) Additionally, she brought dried fruit and frigid Ara to the Lord of the jungle, ensuring that their travel would be trouble-free. In the next song, she resumed her prayer: 75 "O king of the forest, Souls of the trees, You make our planet so lush and beautiful, bestowing upon us all bounties, Shade for weary travellers, Fruits of all varieties, Water for sentient creatures, Air for everyone, A place to dwell, Our salutations to thee, For the lives that flourish under thy benevolent patronage." (120 Bapu) The writer of the above prayer underlines the value of trees and jungle to the populace. The trees' spirits are the imagined Lord of the forest. He contributes to the world's lushness and serenity. He bestows all benefits on the populace-shade on tired travellers, fruits of all kind, water on sentient creatures, air on everyone, and a place to dwell. She appealed to the Lord on behalf of her friends, pleading for their lives to flourish under his benevolent protection. This prayer demonstrates the value of the rainforest. The NE area is well-known for its natural splendour.

4.3 Pilgrimage to Tawang

We discover the grandeur of Arunachal Pradesh in the book Khanduma's Curse. Tawang is a lovely hilly region. Along with its natural beauty, the Buddhist temples in the area exemplify its spiritual beauty. There is mention of His Holiness the Dalai Lama visiting the area and preaching

to the locals. Verrier Elwin, a prominent European writer who has authored several books about the NE area, describes the natural splendour of Tawang in the following passage from his piece, *A Pilgrimage to Tawang*: "There is first and foremost the beauty of the countryside - the distant mountains white with snow, the closer hills dressed in pine, oak, and fir, the pine scent; the waterfalls and streams; the banks carpeted with wild strawberries; the magnificent displays of rhododendrons and a score of other multicoloured flowers. The drive over the Se La is unique; haunting, enigmatic, and lonely, the big pass provides a true thrill when distance and height are irrelevant. And as you descend, you will discover that NEFA contains a Paradise; this is it, this is it, this is it." (26 Elwin) Additionally, in the storey *Bitter Wormwood*, we learn how a plant is utilised to ward off bad spirits. Bitter wormwood is a botanical species. It is also the novel's title. The plant is mentioned in both books - *BW* and *ANVR* - since it had a role in the Naga society at the time. The novel's glossary contains definitions for the novel's vocabulary.

Bitter wormwood is believed to provide protection from ghosts by the inhabitants of Nagaland. Additionally, it is a medicinal herb. Below is an excerpt from the book *ANVR*: 77 "But if he has been kidnapped, there will be danger for the rest of us as well." So the following morning, before entering the trees, they stuffed bitter wormwood between their ears.' (Kire No. 28) Thus, forest is beneficial in a variety of ways. We learn about it in other Kire books, not only the *ANVR*. The book with same name contains information on bitter wormwood. The Naga believe that spirits dwell in the jungle. The book *Bitter Wormwood* has several references to spirits.

An excerpt from a book titled *Environmental History of the Naga Hills* by Pushpanjali Deori is included here addressing the believe in ghosts (18811947). The lines are as follows: "If cows or pigs are killed by tigers or if they die suddenly that day, they start taking an egg and go to the spot where the cow was killed, placing the egg on the spot and saying, 'O! Spirit, do we not implore you to kill our cattle from today; this is not your home; your home is in the woods; depart hence from this day.'" (26-27 Deuri) In tribal societies, forest has a status. Forests are an integral aspect of tribal existence.

4.4 Naga Hills

The author of the Environmental History of Naga Hills discusses the importance of forest in tribal life, which is reflected in Easterine Kire's novels. The following excerpt is from Naga Hills Environmental History: "To get a better understanding of the forest's significance in a Naga's existence, we will first examine the magnitude of the tribe's reliance on forests, followed by an examination of tribal customs, myths, traditions, and social control mechanisms. Tribal cultures are founded on a thorough understanding of how to cultivate and harvest plants and animals for sustenance, as well as how to craft items from natural materials.

To the Nagas, nature is their only master: the jungle provides many opportunities for food gathering, and each guy is his own boss when it comes to choose what job to undertake each day." (19 Deuri) In the same tale, we learn that when the hero Levi's uncle Siezo became sick, people sacrificed chickens. When he regained consciousness, he realised Kepenuofu had rescued him. He addressed himself with the following protective words, which he forgot during his illness: "Sky is my father, earth is my mother, and I believe in Kepenuofu". (Kire No. 57) The Angami believe that Kepenuofu is the creator. This demonstrates the Angami people's strong reverence for nature. Their father is 'sky,' and their mother is 'earth.'

Indeed, this demonstrates a profound respect for nature. Thus, we might assert that older nature was protected because it was revered by humans. In the storey, A Naga Village Remembered, we learn that the Naga people believe in spirit and hence dread the forest and natural things such as rivers and tigers. Several rivers are referenced in the book. The rivers Themhiru, Khuru, and Dzunha are all referenced in the narrative. The Nagas even referred to tigers as their older brothers. This was a traditional storey. However, there is also an appreciation for nature there. Let us begin by quoting the dialogue between Levi, the protagonist, and his brother: "'Are you aware of why we refer to the tiger as the 'older brother'?' Levi enquired about his younger sibling. 'Of course,' Lato said, 'any youngster in this 79-year-old community is aware of the answer to that question.

This is because man, tiger, and spirit were once brothers.' 14 (Kire) It is also depicted in another section of the work. When Levi, the protagonist, is accidentally killed by his buddy, Penyu, one kid delivers the message to Levi's family. Penu, Levi's wife, had a dream that she shared with her son. "Roko, I dreamed I witnessed a large forest tree fall to the ground. The thud of the fallen

tree resounded across the woodland." (110) (Kire) Additionally, the 'picture' of the woodland appeared in the dream.

That was the influence of the forest on her life. Her husband Levi was the mighty tree. The book, ANVR, depicts some of the Naga society's practises. The Naga people were known to believe in spirits, both benign and malevolent. They took several precautions to dodge the bad spirits. Mose was named immediately upon his birth. It is their custom to name a newborn immediately upon birth.

Parents think that if they do not take action, the kid will be taken by the spirit. This excerpt demonstrates this: "Our people usually name their offspring as soon as possible, since naming them binds them to the clan and safeguards them from spirit abduction." (Kire No. 17) Nature was plainly discernible in its pure state during the

previous era, particularly before to independence. We have several books that depict the pre-independence era. A Naga Village Remembered, The Grass Hopper's Run, and Mary are among the books we have. In ANVR, we discover a more detailed account of nature. The utilisation of natural resources or the advantages of nature will also be discussed extensively. However, in order to keep the research focused, we will analyse just one aspect of nature that aided individuals through their varied difficulties prior to the development of extremist organisations.

However, we include a brief description of the aesthetic beauty of nature as reflected in the books to add interest to the research and to provide further rationale for the examination of the NE English literature, since this area is renowned for its natural beauty and riches. Without a doubt, nature is a living creature, but humans must harness it for their own gain. Thus, the function of nature refers to how humans use environment in their conflicts. According to the book, ANVR, the Naga people intended to battle utilising the hills and forest. They were victorious. Numerous accounts exist of the struggle against the British. The Naga warrior battled with great dexterity and bravery. They were adept in self-defense. "The British had their guns, but the men of Khonoma were sheltered by the natural environment in which they had always lived.

When they cut the cane, a salvo of boulders landed on the climbing troops, killing and injuring them and discouraging additional attempts." (Kire, p. 84) In A Naga Village Recalled, we witness how the jungle aids man in combat. A struggle between both the British and the inhabitants of Khonoma village is described. We discover small tales of how nature aided the people in the war.

The following excerpt demonstrates this: "Due to their strategic position, the community had a far bigger edge. They threw down pebbles on incoming troops from their mountain fort, making a frontal assault impossible. Older British troops had heard about Tsiekha fort, a slender bastion into which the Khonoma warriors had withdrawn after the village's 1850 invasion. Caves provided natural protection." (Kire,p.84) The natural world rescued the community. Without a doubt, the Naga warriors battled with great skill and bravery, but the natural environment aided them much.

In the storey, TGHR, we also learn that the hero Gojen travelled through the forest to complete his task. Gojen saw the Japanese forces at 'Japfu Peak', "A trench". What was the term? A nid. A nid. A nest of machine guns... Further on, he noticed another outline: this one was larger and more bulky. Perhaps a mortar, he considered. Additionally, another outline similar to the first. The hill was densely fortified with large weapons and Japanese. (184) (Sarma 184) The novel's author, TGHR, describes how the Japanese forces arrived in Kohima to fight the British by using nature. Gojen, the novel's protagonist, and his fellow Naga troops saw them as follows: 82 "At all times, there are 10 troops in the woods behind the nest. They, like the gun nests, change twice daily, but at separate times." (Kire 163) This is how warriors, whether British, Japanese, or Naga, fought: by concealing themselves in or aided by nature. Mary also makes use of nature to bring the Japanese war to life in the narrative.

The British assisted the Naga people in hiding from the Japanese in a secure location. Mary, the heroine who fell in love with a British soldier, was also sheltering with others. They were concealing themselves in the forest, near waterways. The following is a brief passage from the novel: "Mother (Mary's mother) and her parents had taken refuge in the shed belonging to my uncle Ruzuhukhrie. When they spotted the British forces' uniforms, they came out onto army jeeps and were taken to a secure location near the Dzuza river, where there was a refugee camps." (Kire, p. 92) As a book is an art form, the author use nature or natural objects to convey thoughts and narrate events. This heightens the novel's resemblance to reality. For instance, in BW, an extreme camp is created in the forest. They received instruction there. And Mose is here, not his life partner Neilhounuo.

The following is a description of their camp: In other novels, we learn how certain cadres of underground organisations camped out in the forest and attempted to get food through farmers,

demonstrating how nature substantially aids underground groups in doing their operations. A brief excerpt from the text follows: 83 "One afternoon, they approached several ladies working in a field and begged for food. The ladies willingly gave them what they had, but disciplined them in the manner in which their mothers would. 'Hau, mon fils! You should not approach the forest so confidently now that the jungle has senses everywhere!

Return immediately and emerge at night, as silently as moles." (Kire) Additionally, in *Life on Hold*, we learn about how the hero Roko slept under a tree after joining the subterranean gang. Once upon a time, Setuo travelled to visit Roko, as he was referred to in a letter, and saw him sleeping under a tree. Below is a basic summary of this: "No one was present. The oncefamiliar location has been overrun by ferns and creepers. He recalled the trees being higher than he remembered. Seeing no one, he immediately persuaded himself that he was in the incorrect location and returned Setuo squinted his eyes and saw a man slouching behind the tree. 'It is I,' the voice said. They crept into a wooded bower. Setuo could make out Roko's familiar features in the dim moonlight." (Kire) Additionally, we learn how the extreme organisation held their prisoners in the bush in *The Collector's Wife*. There is the graphic depiction of the heroine; Rukmin's buddy Manoj Mahanta was murdered in the boat and thrown into the river by the militant. As a result, nature becomes a source of conflict.

The following description exemplifies this: "One of the youngsters' gunwielding hand came down to chest level... On Manoj Mahanta's chest, an unexpected crimson blossom sprouted... The abrupt loss of one member was too much for the boat's stability." (345 Phukan) Additionally, we see how rebel organisations conduct their operations in the Surface, including murdering, bomb blasting, demanding money, and ambush battle with the army in the middle of nature. The hero, Amit, was informed about the insurgent's actions by local residents. He seen and heard about similar instances while travelling from Kolkata to Manipur.

While travelling, Amit was informed by locals that rebels had blown up a pipeline in a mountainous region on their route to Dimapur, which lacked protection. (P-77) Even individuals must get authorization to launch a business in their controlled region. Below is an excerpt from the novel: "Project on the Location of Prosperity. Originally located in Loktak, it was relocated to the Moirang Lake area, which is managed by MORAL." (162 Deb) Even though the project

manager obtained approval, he and his assistant girl were subsequently abducted and taken to Moreh, a border town in

4.5 Brahmaputra river

Manipur near Burma. Although nature was not explicitly detailed in connection with the rebel groups, readers will understand that the actions take place inside nature, not outside of it. Additionally, we learn in *Sons of Brahma* how the extreme organisation Revolutionary Army transported guns from Bangladesh across the Brahmaputra river.

A boatman revealed this to Jongom, the narrator, and his buddy Pranab during their covert journey from Guwahati to Tezpur along the Brahmaputra river when they were suspected of having ties to the rebels. The boatman said that they transported 85 rifles from Bangladesh but were unaware that they were carrying rifles since they were instructed to transport sculptures. The following is a quick description: - "I was transporting weaponry for the underground, babu! In the name of Allah, I had no idea; I really believed they were marble sculptures of Lord Ganesha for your Hindu brothers and sisters in Assam and Bengal." (2000) (Hazarika 99) In the same storey, we learn that the rebel group seeks refuge in the natural environment. Several members of the party stayed on the Nilachal Hill, which is home to the famed Kamakhya temple. As Jongom and his acquaintance When they were suspected of having links to the rebels, Pranab hid at his maternal uncle's home until his cousin Asha informed them of the insurgent groups' activity in the hills. This is illustrated with a little excerpt from the novel: "Pita described how, in 1990, young men, hard-core militants, came from God knows where and disembarked at the Kamakhya railway station. They remained in the temple for days, hiding from the government during the day and issuing extortion notes at night." (2000) (Hazarika 99) Previously, NE was recognised for its natural beauty; currently, it is notorious for fanaticism. Once upon a time, people feared the forest for its tiger, other dangerous creatures, and imagined spirits; today, they worry that insurgents may hide there. Thus, nature becomes another world, a hidden domain reserved not for ghosts but for certain warriors, for those revolutionaries who avoid the open world in order to conduct their campaign effectively. And nature becomes a haven, a protective barrier, and so we can readily infer that the forest or other object of nature suffers greatly as a result of these actions.

We discover the many applications of nature in the literature. Mother earth and nature provide us with several gifts. The natural environment, particularly in the NE, is a wonderful treasure and source of pride for us. However, such nature is dwindling as urbanisation progresses and the population grows. A few such instances are provided below from books in which the natural world is threatened. Natural spaces are dwindling as the population grows and urbanisation takes hold. As a result, the confidence in nature as divine diminishes. Along with the decrease of nature, the traditional ideals of society deteriorate, making it difficult for elderly people who always used to coexist with nature to adapt to the new environment.

This is seen in the following excerpt from Khanduma's Curse: "All was not well indeed! People change throughout time, and the Tyanglhans were no exception. With later, the innocence faded and the grim face of modernity emerged. Many, particularly the young, did not hesitate to speak disparagingly of the sacred peak, declaring it to be a relic of an ancient pantheistic creed. The elderly souls who remained in the past sighed disapprovingly at the younger generation's rising depravity; it was difficult for them to reconcile with the present. They had difficulty seeing the future. For them, modernism's emergence was frivolous and extravagantly decadent. Gradually but surely, the morning hymns gave way to the open obscenity of current tunes, and the priceless social virtues gave way to western civilization." (Bapu 202 et 202 et 202 et) In Life on Hold, we observe how humanity deals with environmental issues. Indeed, we can only blame humans for such a predicament. Landslide is one such issue. Zeu, the heroine Nime's brother, encountered such a landslide while travelling to Kohima from Dimapur alongside his buddy Kuovi on business.

The following excerpt illustrates it: "At the Chumukedi bridge, a large queue of automobiles formed. 'What is the matter?' inquired the driver. The handyman descended and interrogated the driver of one of the automobiles in front of them. 'A landslide has occurred, and they are cleaning the road,' he said. (Kire, p. 79) Landslides are a frequent occurrence in steep places. Individuals must wait hours for the road to be cleared. Nature-related issues arise as a result of the clearing of trees and slopes to create way for roads, which softens the soil. As a result, when constructing such highways, protection of wildlife should be a priority. We must protect the forest and its inhabitants. It is a pressing problem at the moment.

Human beings cannot thrive on the world with out forest and forest life. Consider what Bill McKibben writes about this in his 1990 book *The End of Nature*: "By altering the weather, we artificially create every location on the planet. We have robbed nature of its autonomy, which is destructive to its meaning. Nature's autonomy is its *raison d'être*; without it, there is nothing but humans." (538–539) (Waugh) The book *Rebirth* reveals the author's concern for Assam's Deepor Beel bird sanctuary. The following is an excerpt from the narrator's chat with her maternal uncle: 88 "Look, there to our left is Deepor Beel, a marsh that is purportedly protected and a haven for wild birds. Brick kilns spread like malignant growths around its boundaries, eventually suffocating it until it succumbs and dies, this, wild thing.



CHAPTER - V

WOMEN AND EXTREMISM 5.1 Feminism

"One does not become a woman, but rather develops into one" - Simone de Beauvoir, Feminism is "the conviction and pursuit of the equality of women and men in terms of rights and opportunities." Feminism is not as prevalent in the English literature created by NE authors.

Nonetheless, there are rare phrases or allusions that convey a sense of feminism's presence in the works.

Wadikar cites from K.R.Srinivasa Iyengar's paper on Anita Desai's works, *The Disintegration of the Family as Subject of Anita Desai's Novels*. According to K.R.Srinivasa Iyengar, "Anita Desai has brought a new dimension to the accomplishment of Indian women authors in India with her two novels, *Cry, in the City* (1965)." (464 Iyengar) What Anita Desai accomplished in the 1960's, NE authors such as Mitra Phukan and Jahnvi Baruah in Assam, Easterine Kire in Nagaland, Mamang Dai in Arunachal Pradesh, and Anjum Hassan in Meghalaya have given a new dimension to the success of NE women writers with their own works in the 2000's.

There are certain storyline and stylistic parallels amongst the other Anglo Indian authors, despite the fact that they are more popular and older than the NE writers. ⁹³ We discover that women in the North East are not trailing behind males in the field of English book writing; in fact, they are ahead of men. This demonstrates that they have more privileges and rights than other Indian states. As previously stated, in several states of the NE, women enjoy more privilege than males due to the prevalence of matriarchy. Women are also prominent characters in a number of North East English literature. Adna is the central character in Mamang Dai's *Stupid Cupid*; Nime is the central character in Easterine Kire's *Life on Hold*; Rukmini is the central character in Mitra Phukan's *The Collector's Wife*; Nomita is the central character in *A Monsoon of Music*; and Fridaus Ansary is the central character in Anjum Hassan's *Lunatic in My Head*. In female-authored books, heroines often outnumber heroes.

It's also worth noting that women authors emerge sooner than male writers in the first generation English of novels in the North East. For instance, in the North East, despite the fact that Arup Kumar Dutta has been writing English books since the 1980's, his novels are aimed at youngsters. Adult or mature readers' books started with Mitra Phukan's 1995 publishing of *The Collector's Wife*. Easterine Kire is Nagaland's first author and remains a notable novelist to this day. Anjum Hassan is also a well-known author in Meghalaya.

Mamang Dai publishes his first English book, *'Stupid Cupid,'* in Arunachal Pradesh. We cannot assume that they experienced the same difficulties as Virginia Woolf while writing. The following quick remark illustrates the point: "...in 1929, author Virginia Woolf wrote an eloquent

analysis of the societal and economic constraints that women writers endure in her classic essay 'A Room of One's Own'. 94 (Waugh 26) The books include undertones of feminism. In *The Collector's Wife*, the heroine attempts to become a writer and wishes to move to the city with her typewriter. However, she is a dreamer. She could not begin such a life by being estranged from her family. Perhaps she considered her economic predicament. An excerpt from the book *Trends in Indian Literature*: "The majority of modern Indian women writers have shown that educated Indian women are no longer willing to tolerate any kind of exploitation in the shifting socioeconomic landscape. They have developed an awareness of their own desires and are devoted to battling for their fulfilment." (76 Kaur) This is evident in *TCW* and *Rebirth*, both of which feature female heroines who are unwilling to submit to any kind of exploitation. In the book, *LIMH*, the heroine Firdaus Ansary has a similar spirit.

5.2 Manipur's civilization

Siddharth Deb's book *Surface* has a casual portrayal of Manipur's society. Manipur's civilization, like that of many other tribal communities, is matriarchal. There is mention of a women-run market. We learn more about the market in another non-fiction book by another NE author. Che in *Paona Bazaar* is an excerpt from the novel. "You may be surprised by the Ema Market (Ema means mother), an all-female market in the centre of Imphal. From a seamstress to a potter, a vegetable seller to a shoemaker, this sprawling township market is dominated by female entrepreneurs." (162) (Baruah) Generally, patriarchal societies exist. However, in several states of the NE, we discover matriarchal societies in place of patriarchal societies. Shillong's civilization is matriarchal.

5.3 Rukmini

In Anjum Hasan's book *Lunatic in My Head*, we also get a glimpse of culture when Sophy's mother tells her about Elsa's family. "Of sure, daughters inherit the land in their community. When parents get elderly, they will have to rely on their daughters. However, what about sons? "Sons will marry and relocate." 1061) (Kumar) There is a hint of feminism in *The Collector's Wife*. The protagonist, Rukmin, has a feminist perspective on many pages. We notice

this in the lines: "Rukmini pondered on the fact that there was still a clear division between women's and men's domains." Thus, although there were a significant number of female drivers in Parbatpuri, females zipping about in Marutis and Fiats, when it came to purchasing tyres, or indeed any technical component for a car, the subject was left to the men. Seat coverings and cushions have been the only automobile components purchased by Parbatpuri's female drivers". (95 Phukan) Rukmini recounts this while on her way to choose a tyre for her automobile. Women do not go to purchase automobile tyres on their own.

They do this with the assistance of male relatives and acquaintances. Women are not permitted to attend cremation procedures, Rukmini observes. When she watched a funeral procession while out with her husband Siddharth, she had the following thought: "Women were never allowed to march in funeral processions. As they marched towards the cremation area, males of various ages formed lengthy, straggly lines. Women were not permitted to see the actual act of the corpse being burnt... Rukmini wondered sometimes whether the spirits of the just-dead women yearned for the companionship of other women at this point." (50 Phukan) Rukmini, like the protagonist in Shashi Deshpande's *A Matter of Time*, was a rebel against tradition.

Dr. Ruby Milhoutra states the following about Shashi Deshpande's heroes in an article titled, *A Search for Identity and Culture*: "Her youthful heroines defy tradition, its rituals, rites, and patriarchal norms" (Prasanna S.) We notice similar characteristics in Mitra Phukan's heroines, as well as in Shashi Deshpande's. Rukmini is dissatisfied with her lot in life. Her husband's apathy to her causes her to reflect on herself. She becomes aware of her loneliness. The following excerpt from the text demonstrates this: "'Yes, this place is lonely for me." She had not even spoken this to herself before, yet loneliness had followed her about Parbatpuri continuously. 'It is not only the house's inaccessibility.'

She took a moment to ponder." (70 Phukan) This sort of feeling is also shown by the heroine Rukmini at another location. She had a dream about leaving the location. However, she was unable to. Rukmini was married to Siddarth, a DC who was often occupied with his profession. She had no financial difficulties. However, she felt alone within her large home 97 despite the presence of attendants. She was dissatisfied. Her situation is akin to that of Shashi Deshpande's protagonist Jaya in *That Long Silence* (1988). The following excerpt is about Shashi Deshpande's heroine Jaya, who resembles Rukmini in several ways: " *That Long Silence* (1988),

Shashi Deshpande's fifth book, heralds her breakthrough as a notable author. The narrator, Jaya, an upper middle-class housewife in Bombay with two teenage daughters, is forced to reevaluate her life after her husband is arrested on suspicion of fraud and they are forced to relocate into a modest apartment in a down-town neighbourhood. Deshpande elucidates the hollowness of a good deal of Indian living in the contemporary era - the easy, planned marriage with the upwardly mobile husband and the children attending 'excellent' schools. The monotony and dullness of a woman's existence are eloquently conveyed. She demonstrates how the quiet placed on women is partially their fault, yet society and custom also play a role' (Bora) We learn in the book TCW that the heroine Rukmini has attempted to escape boredom. She went on a date with her buddy Manoj and made a mistake.

5.4 N.K.NEB

She did this as a result of boredom or monotony in her life. She has wealth but lacked companionship for her heart. If her husband had given her more time, she would not have made such a mistake. What N.K.NEB says on extramarital relationships in Shobha De's work is worth noting here. The paragraph is as follows: "Men in De's literature see women as trivial. Women who are fed up with their husbands' self-absorbed, insensitive and male supremacist attitudes often shut down in the kitchen or quit want to share anything with them.

They often opt to leave marriage or to pursue extramarital affairs as a result of their dissatisfaction." 260 (N.K.NEB) Jahnvi Barua's book Rebirth is a feminist work. Here, the heroine, Kaberi, makes no audible complaint. However, her quiet resistance and refusal to acknowledge her husband's misbehaviour until the birth of her unborn child portray her as a courageous woman. She is unconcerned about her future. She even made preparations for life without her hubby. When her husband frequently warned her about divorce, she temporarily neglected to look for herself. It was detrimental to her unborn kid, since she was completely reliant on her spouse until the delivery of her child. She desired that the youngster address her spouse as his or her father. Several feminist authors come to mind while considering the feministic tone of their work. Shulamith Firestone, an American radical feminist, is one such writer. The following passage is from Patricia Waugh's Literary Theory and Criticism, in which she discusses the feminist attitude: "Like de Beauvoir, Firestone felt that technology might be used to liberate women from biological constraints.

This became a widely accepted premise in the feminist campaign for abortion and contraceptive access, but Firestone's essay went far further, supporting not just contraception but also artificial gestation and community child raising. These changes, she said, would liberate women from the tyranny of motherhood, which bound them to males. Once biological distinctions are removed, the cultural distinctions they sustain dissolve, and woman demonstrates her equality with man." (323 Waugh) Thus, although the book *Rebirth* has aspects of feminist fiction, they are not overtly stated. However, based on her behaviour, quiet protest, and indifferent attitude toward her husband's betrayal, we may deduce that she is not happy, despite the fact that she is not panicked about her current position or concerned about her future. Kaberi's mother, like her, struggles with similar issues. Her mother's marriage was similarly unsatisfactory.

Her father desired another woman but was unable to marry her due to her faith. He was not content. "He would toss things, damage things, rage and yell," her mother said. (Baruah 162) Her mother assured her that she would be supported in the event that her husband abandoned her. She may return to her mother and re-establish a relationship with her. Only the daughter is not a victim in this case. The mother had likewise been subjected to almost identical torture by her husband. The scenario of *Rebirth* is comparable to Ranu Uniyal's essay *Between Allegiance and Angst: Motherhood in Contemporary Indian Fiction*. Let us put it this way: "Both mothers and daughters are perceived as being caught in a double bind of loyalty and anxiety a neurotic collusion between her tale and her mother's storey. While searching and telling, much stays unexplored, unshared, and inaccessible here." (35) (Uniyal 35) The book, *Lunatic in My Head*, has many instances of feminism.

Although in the present day, there is no distinction between a boy and a female. In contemporary culture, a boy or a girl has equal chances. This is a positive trend that people are attempting to emulate. However, there are still many individuals who dislike it on a practical level. Mr Das's dream embodies a father's yearning for his unborn kid. Though we cannot generalise, we may claim that the majority of individuals believe this way. Mrs Das's reaction demonstrates this: "You've always desired a boy. You told me this a thousand times when I was carrying her.

A young man, a young man. As if having a son would solve all our problems. (162) (Hasan) Khasi society is patriarchal. This is revealed in the book, LIMH. The following sentence demonstrates this: "Of sure, daughters...daughters inherit property in their society. When parents get elderly, they will have to rely on their daughters. However, son? "Sons will marry and relocate." (162) (Hasan) This is an excerpt from a discussion between Mrs Das and her daughter Sophie about the coming of a neighbor's son. She inquired of Sophie if Mrs Elsa, the neighbour, was pleased with the arrival of her son from Bombay. Mrs Das considered the possibility that she might be unhappy if her boys married and moved away. The same issue occurs in a book titled The Tribes of Meghalaya. "Women are valued and are far from servile, as the following text demonstrates.

The woman's husband's family and the paternal connections of her children are 'kha' and are always highly regarded. Kha literally translates as 'to conceive'. In the conventional system, women are excluded from administration, legislation, and the court." 1061) (Kumar) In LIMH, the author expresses some of society's worst aspects. She depicts the horrible behaviour of certain males toward women via the novel's heroine. Firdaus Ansary is a Ph.D. candidate. Dr. Thakur is her guide. Dr. Thakur attempted to swindle her in a cab. "Thakur was immediately upon her, his hands clutching, squeezing, pushing, his tongue seeking for hers, attempting to keep her head bowed so he could not force his lips on her. She sprang onto the pavement and continued running." (277 Hasan)

This is really a social blight. It is an impediment to women's achievement. In society, women should be treated with decency and respect. In the book Stupid Cupid, we meet Adna, an Arunachal Pradesh native who operates a Delhi hostel for lovers. Four Seasons is the name she gave it. Adna, her friends, and family faced several hurdles in a new location. The following is an example of her emotion: "Everything was inverted here," I said. Avoid smiling at someone immediately upon meeting them. Occasionally, you grin even when you are not in the mood." (27 Dai) She instructed her cousin Jia on how to live in Delhi in the preceding chat. They also encountered some difficulties in Delhi. Certain individuals saw them as foreigners. This mentality also serves as a barrier to growth, not only for women, but for all people from the NE. When Adna and her cousin attempted to get a cab, they encountered such unexpected reception. This is seen in the following interaction with a woman: "Hey you! Jao! JAO! Return to your...DESH! However, Adna responded as well: "How could you say such a thing? Do you

believe I am Chinese? I am of Indian origin. Are you aware of my origins? Do you have any idea where it is, you stupid woman?" (Dai no. 52) There will always be obstacles. People from the Northeast, particularly in a new city like Delhi, encounter several hurdles. Adna and her family had to endure such severe treatment.

However, Adna triumphed against all. Her firm was struggling to stay afloat. The following excerpt demonstrates this: "The pressures of business and the everyday responsibilities of caring for Four Seasons were enough to exhaust even the strongest hearts. My little company grew in stops and starts as couples and lovers sought refuge for a night or two before quietly disappearing, often never to be seen again." (Dai, pp. 109–110) Adna stayed in Delhi as a prosperous Arunachal Pradesh girl. Numerous individuals paid her a visit.

When she visited a newly elected minister and his wife in Delhi, he congratulated her with the following comments after learning what she was doing there: "Indeed, it is quite an accomplishment for a girl from our area to operate such a large institution here." (Dai No. 111) We discover the state of love and marriage in the book *Stupid Cupid*. The book also depicts an adulterous romance. The book describes how someone pulls one's spouse away from their life via fake love. Even adulterous couples are not entirely responsible for love. Due to the fact that cupid is also responsible for love. "I pondered whether this was an innate feature or something acquired as a result of being wounded by Cupid's arrows," the narrator wrote. (Dai 109 et 109 et et SC Mareb had a double existence in the storey. She is Dayud's wife, yet she adored Rohit. Nonetheless, she was reconciled with her spouse Dayud. The following sentences convey her mental state: "She was Dayud's wife, and they lived, laughed, ate, and conversed together, and no one would have realised that she was always saying and doing things for someone else. She said that she sometimes worried about her dual existence,

but primarily in terms of how much she missed her moments of love with Rohit. (Dai no. 79) Extramarital life is shown in the storey as a result of the contemporary city's materialistic lifestyle, which disregards older ideals and ties of partnership. However, the reunion of husband and wife demonstrates the recognition of the relationship's importance or link. Feminism is represented in *Khanduma's Curse* when the heroine Passang addresses the male-dominated village council about her father. Then the Tsorgan, the council's head, grew enraged because she had breached a taboo. It is prohibited for female village council members to attend.

The following is Passang's statement in favour of her action: "My salutations to the Tsorgan, who is so smart and sensible, and to all the elders here who are similarly knowledgeable and rational, but I must declare that it is upsetting and difficult for me to hear insulting and furious statements directed against us women people. Personally, I believe that whatever the educated Tsorgan expressed regarding women was his own opinion; maybe he was trained in his monastery to despise women, but consciously ignoring or pretending amnesia about the fact that he, too, emerged from the womb of a woman is wrong." (Bapu nr. 38) Life on Hold also has a smidgeon of feminism. The heroine believes herself to be incapable of protesting a choice she opposes. The tale vividly depicts Nime's sentiments for Roko and her adjustment to her spouse. She was a sweet, lovely child who grew into a loyal wife. Her worldly understanding enables her to make the correct judgement at the appropriate moment.

When Zeu, her brother, advised her to marry a wealthy guy in order to aid their family, she responded as follows: "It is not that, it is the due to the fact that I'm an woman and so weaker than a guy, which makes me more prone to be reasonable." (72) (Kire) Nime's mother was a believer in dreams. He attempted several enterprises but was unsuccessful. However, Lhouno, Nime's mother-in-law, was a realistic lady. She was not a fantasist. She is an astute and self-sufficient lady. Thus, we might conclude that the book is an example of female empowerment. She was a savvy businesswoman who understood how to conserve money. The sentences demonstrate this: "Nime, in turn, could comprehend Lhounuo's perspective on life. For instance, she saw money-making as a need.

It had been critical to her survival. She remained certain that it was the solution to several issues." (72) (Kire) Bitter Wormwood demonstrates how women participate actively in agriculture and other occupations, as well as in underground movements. Neilhounuo is an example of a lady who created several works in the subterranean. Mose eventually married her. We discover that women actively participate in all aspects of home work. Women do a variety of tasks in the forest, since indigenous people rely significantly on the forest. There are several examples in the book, BW, of women labouring in fields. They have even assisted the underground cadre by providing meals for them. (p-88) The following is an excerpt from an article titled Gender Issues in Forestry: "Tribal people that live in the forest rely greatly on the forest for survival. Women are far more active in gathering fire wood, food, medicines, and fodder from the forest." (Kire No. 32) In BW, we learn how Mose's grandmother was assassinated

by military personnel while labouring in the field. Women like Mose's grandma who labour in the forest play an important part in forestation in the hills of North East.

5.5 Different Organizations

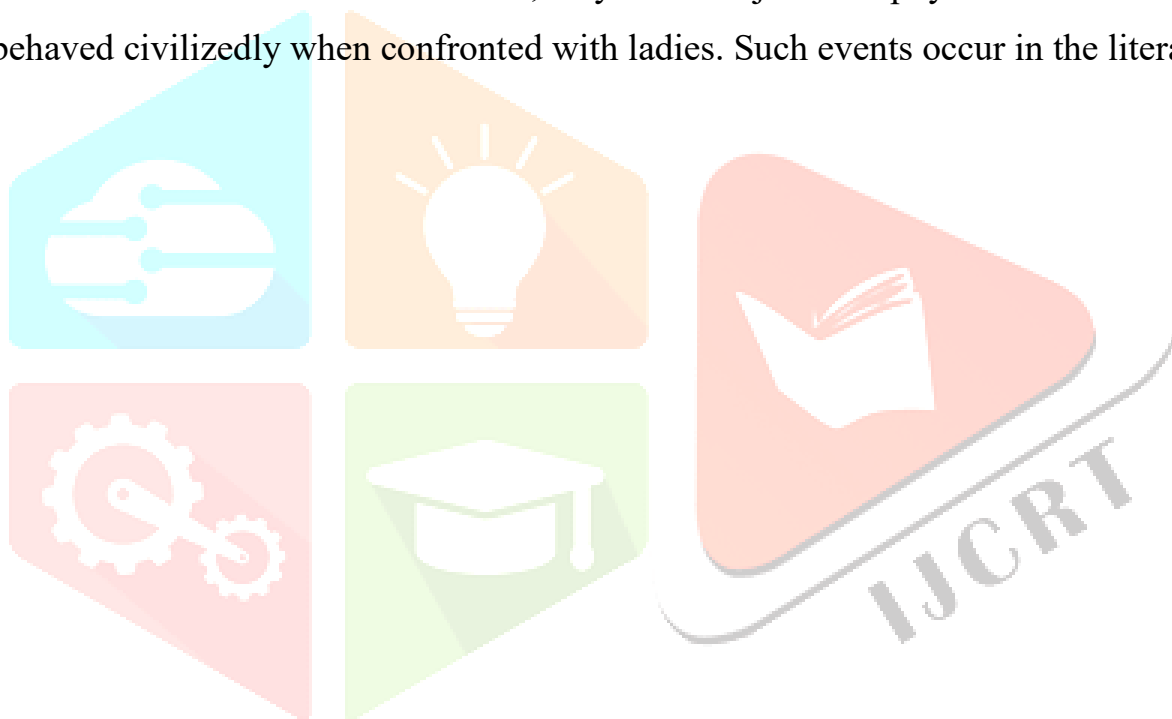
In this respect, the following is an excerpt from a book: "Environmentalists feel that women and children participate much more actively in different organisations' plantation programmes. Additionally, it is claimed that women can act as greater watchdogs against illegal felling since it results in increased unhappiness in their lives." (326 Waugh) We learn how moms feel in the book BW when their sons join an underground gang. They are unable to alter their sons' choices. However, some of them become willing to make such a significant commitment.

Mose, one of the underground cadres, joined the organisation after watching the soldiers murder his grandma. He informed his mother that he intended to join the gang. As with other moms, she remained silent. She assumed her son would serve in the military. She believed it was destined for him to join the cause. "Vilau understood that a woman could never stand in the way of a man fulfilling his destiny, even if the guy was her son." (76 Kaur) The sacrifice is significant. A mother must be courageous enough to make such a choice. As with Mose's mother Vilau, Neituo, Mose's friend's mother, suffered through similar sufferings. However, like Mose, he did not inform his mother. He surreptitiously joined the underground gang. As a result, she sobbed loudly when she learned her son's behaviour. Not only boys, but also females became members of the secret club. Mose and his companion Neituo discovered a cadre of females there. "Both Mose and Neituo were taken aback to see female cadres. Months of training had strengthened their muscles, and they handled firearms with deftness, something Mose and Neituo had yet to master." Neilhounuo, whom Mose eventually married, was such a talented and busy girl.

In the same storey, we see women empowered, since there are allusions to women's economic activities that enable them to live proudly. We track down Mose's daughter Sabunuo, who is self-employed. She preferred selfemployment. The following excerpt from BW demonstrates how the lady utilises herself and others. "Sabunuo wanted to establish her own weaving company rather than work for another. She was skilled at her job and had already employed two females from Assam's Dimasa Kachari tribe within a few months. The girls donned woollen body-clothes, which were in high demand throughout the winter. Sabunuo paid close attention to the products people needed and expanded her weaving into school bags and

table mats, which the wives of officers often purchased." (154) (Kire) Women are likewise treated with respect in the clandestine organisation.

The Assam Tribune recently published a book review (Crime, Women, and Justice by Indrani Raimedhi) in which the following is stated: "Women leaders and cadres in the ULFA held a "honoured position and were, in broad sense, free from the fetters of the traditional patriarchal society," claim the rebel group's leaders in a new book. "Upon joining the ULFA, we lost all sense ' Women are also subjected to harassment during the army's hunt for the ULFA. At the time, we received such news. At the period, the army's antiultra operation was quite tough. They did not, however, spare the rebel member's families. When they were unable to provide information on their subterranean relative, they were subjected to physical abuse. Certain troops even behaved civilizedly when confronted with ladies. Such events occur in the literature.



CONCLUSION

In the novels we find the various problems of the NE are addressed artistically. As if every novel wants to tell some agony of this backward region. This region faced many struggles from time immemorial. We find about various struggles of NE people with their foes as the British, Japanese, and with even the Central Government by the extremist groups. We find how the extremist groups are formed, for what reasons, then their violence and the counter violence of the state. In the novels we also find about the bounty of nature along with its degradation with the passage of time. We also find about women's role in the various struggles, their sacrifices and the predicaments which befell upon them in various struggles. Before conclude let us see the novels once again. We find many problems of the region in the novels, especially the unemployment problem, flood problem, drug ediction problem and many such problems. While reading such novels we realise that we are reading some novels of the NE region. A very brief description is given below. In the NE novels we also find about the history, culture of the NE region. We also find in some novels the ray of hope as some enthusiastic women come out of their restricted domain with a greater prospect of life. We find that the novels are artistically written. They can quench the thirst of avid reader.

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