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**REVIEW ARTICLE**

**STUDY ON RANI GAIDINLIU AS AN FREEDOM  
FIGHTER**

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# Study on Rani Gaidinliu as an Freedom Fighter

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**Abstract –** *This article endeavors to break down why Rani Gaidinliu, who was an opportunity warrior and social and religious reformer, was quick to save the identity and culture of her cognate tribe<sup>1</sup>—the Zeme, Liangmai, Rongmai/Kabui and Npui. Does Heraka—a socio-religious development begun by Haipou Jadonang and later created by the Rani—turn into an instrument of 'social revivalism' and go about as a way to join cognate tribes? For what reason do we compare Heraka with the Hindutva ideologues, for example, the Vishwa Hindu Parishad (VHP) and Rashtriya Swayamsevak Sangh (RSS) that position Rani Gaidinliu in another soul of patriotism and identity as the solitary lady profound and political hero of Northeast India? She utilized Heraka with governmental issues to satisfy her objectives in battling the British. Utilizing the meeting technique, I addressed chosen respondents, especially older folks and community pioneers, about Rani Gaidinliu. Her story delineates a soundness that could support underestimated and imperceptible ladies to end up sociopolitical and otherworldly pioneers, interrogating male centric society and bringing concerning strengthening and social incorporation.*

**Keywords –** *Identity, Culture, Community, Cognate Tribes, Religion, Heraka*

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## INTRODUCTION

Amid the 1980s, Rani Gaidinliu,<sup>2</sup> enhanced in her customary clothing and trademark dim shades, ventured down from a jeep helped by two youthful Rongmei Naga young ladies. She was visiting the place where I grew up Tamei in Manipur's Tamenglong region. As a young lady, I distinctively recollect having blended sentiments of wonder and bewilderment. While growing up, we regularly heard accounts of her courage—yet were distrustful of her socio-religious development known as Heraka, which means the unadulterated, immured from different pollutions (Longkumer, 2011) propounded by her cousin, the profound pioneer Haipou Jadonang (Kamei, 2004a).

Rani Gaidinliu was conceived on 26 January 1915 to guardians who were from the Rongmei/Kabui clan in Nungkoa town, Tousem subdivision of Tamenglong locale, Manipur (Kamei, 2014). Her staunch rivals named her as a performer, spiritualist, witch, evil presence had, magician (J. P. Factories, 1932, in Longkumer, 2018) and even a man-eater. While Arkatong Longkumer (on the same page.) thought about her as a prophetess, Kamei Gangmumei (in the same place.) composed that, during the 1920s, the British political specialist to Manipur J. C. Higgins marked Rani Gaidinliu as a Maibi (priestess). Kamei claims that she was substantially more than a Maibi as in since youth, she grew up as a freed, bold and

decided young lady with spiritualist power. In a telephone meeting of 30 December 2017, D. P. Panmei, an individual partner to Rani Gaidinliu from 1973 to 1975 and executive of Rani Gaidinliu Memorial Foundation, portrayed that when she was conceived, the umbilical string encompassed her neck. The Maibas (minister) and Maibis (priestess) anticipated that she would grow up as a phenomenal young lady on the off chance that she didn't pass on. We have oral accounts that are most appropriate to clarify such occasions in a culture that was receiving huge scale education. Legend has it such Gaidinliu's reality changed at 12 years old years after she and her senior sister Kiuliamliu met a goddess who looked like her in the paddy field while they were picking chillies. The goddess asked them, 'Would you say you are two alone?' 'What's going on with you?' When they answered certifiably to the primary inquiry, she offered to help them in culling the chillies. Sitting in a hotel in the paddy field, the three poured the chillies on the ground from their crates. At the point when the sun set, they gathered the chillies and the sisters continued towards their home. Just before achieving their town door, they ceased for a rest. The goddess took out her chillies and appropriated it between the sisters. From that point forward, as she vanished surprisingly, both the sisters were hypnotized and apprehensive. They chose not to advise anyone about their experience with the goddess yet they were fretful and couldn't rest that night.

Following day, they approached their standard errands as though nothing had occurred. Some of the time, the goddess would appear to Gaidinliu and help her in household tasks when her folks were away at the paddy field. She fundamental tained a cozy association with the goddess. At some point, she was requested to go to the Bhubon cave<sup>3</sup> in Assam. She went to the give in with some town older folks where she was given a some recuperating water from the give in. She recuperated numerous individuals by utilizing it and the water was sold to other Naga tribes. Gaidinliu was not just an opportunity warrior and socio-religious reformer yet additionally a doctor and Maibi.

There are some such 'critical' occasions in Rani Gaidinliu's life, and these have turned into a piece of the narrating convention of Naga tribes, went down through ages. In this procedure, there more likely than not been components of insertion, and the essential orality of the period when these respondents tuned in to the equivalent is transformed at this point. It is additionally a direct result of the pass of time and the differential needs of the settings that essential and optional orality contrast. The way that these stories are advantaged in the indigenous understanding demonstrates the essentialness of the culture and of oral transmission.

## METHODOLOGY

In this examination, the subjective strategy was utilized through the meeting technique. The senior citizens and community pioneers who knew the two amazing figures, Rani Gaidinliu and Haipou Jadonang, were purposively chosen for this investigation. A few respondents hail from Tamenglong, Tamei, Imphal and Kohima. Singular meetings were held somewhere in the range of 2015 and 2017, for the most part at the habitation of the chose respondents, and a couple of others were met on the web. Along these lines, the memory was intervened by numerous years having gone in the historical backdrop of Naga social orders, leaving space for fresher counter-recollections. Auxiliary sources counseled incorporate diaries, papers, records, sites and books relating to Rani Gaidinliu, Haipou Jadonang and the cognate Naga tribes. Since the activity included meetings about episodes that have occurred numerous decades back, memory studies<sup>4</sup> was one of the angles that were considered as a strategy. The contrast among essential and auxiliary orality was the distinctive factor.

## RISE OF RANI GAIDINLIU AS A POLITICAL PROTAGONIST

English political specialists originally went to the zone in 1832 where numerous cognate tribes lived in a political endeavor helped by the Maharaja of Manipur, which brought about the concealment cognate tribes as Kabui and

Kacha Naga (Johnstone, 1896). Haipou Jadonang was conceived in 1905, at Puiuan (Kambiron) town on the

old Cachar street. He saw the constraint by British officers who utilized the nearby individuals as watchmen or Pothang Bekahri/Pothang Senkhai—proportionate to constrained work and pressured each family to make good on income regulatory obligation of '3 for each annum (Kamei, in the same place). Jadonang presented Heraka, an amalgamation of Christian monotheism and Hindu sanctuary culture. He found the old heavenly give in of Lord Bishnu in the Bhubon slopes buckle and adored him and one preeminent God—Ragwang (Kamei, 2004b) or Tingwang. Heraka is a transformed indigenous religion that venerates Tingwang through petitions, singing of psalms and melodies. Jadonang annulled a few taboos and gennas and led the development of sanctuaries (Kalumki or Kahumki) with a sanctuary, podium and paths of bamboo. Heraka endeavors 'to beat malicious spirits and to delete the memory of penances and malice spirits' (Longkumer, 2011, p. 213). They utilized a stud as an image of Heraka adherent.

In spite of the fact that Jadonang started his development as a socio-religious change development, he concentrated on the opportunity of his kin and tested the harsh British routine (Yonuo, 1982). He met S. C. Corner, the Sub-divisional Officer, however declined to salute the British officer and in 1926, it landed him in Tamenglong imprison for seven days. He gradually composed and prepared a young equipped power called Riphien with a quality of around 500 men to battle the British (Kamei, 1997). His supporters demonstrated alle-giance to his development by contributing dairy animals or bulls and money. From 1926 to the mid-1930s, Jadonang endeavored to save the unmistakable identity and culture of his community and he longed for his kin living respectively in one topographical state. Through their far reaching insight organize, the British wound up frightened about Jadonang's development and searched for approaches to dispose of him.

## RANI GAIDINLIU: A SPIRITUAL AND CULTURAL REVIVALIST

In spite of the fact that Rani Gaidinliu rose as Heraka's profound head, numerous adherents of Jadonang stopped to rehearse Heraka after his capture and execution. For her, be that as it may, 'Loss of religion is loss of culture, loss of culture is loss of identity' (Shah, 2017). Rani Gaidinliu is known to have recuperated the wiped out through the mending waters gathered from Bhubon buckle and endeavored to resuscitate indigenous social practices, for example, tradi-tional move and society melodies, and she attempted to realize different changes and solidarity among her community. At first, she showed her supporters to offer creature penances to divine beings, goddesses and spirits however later she disheartened creature penances to divine beings, goddesses and spirits. When I did my hands on work in May 2017 and talked with individuals who knew Rani Gaidinliu, Ajonliu, a 96-year-elderly person was one of the

respondents who had a direct ordeal on Rani Gaidinliu. She stated:

A few individuals from her community trusted that she was a symbol of goddess Cherachamdinliu who had heavenly power. Under Rani Gaidinliu, Heraka turned into a compelling device to contact different cognate tribes and it flourished among the Zeme and Rongmei Nagas. More than different tribes, the Rongmei Nagas progressed toward becoming Sanskritised (Srinivas, 1995) so as to improve their societal position and portability however did not leave their non-veggie lover sustenance propensities and drinking of 'jou' (rice brew). New conceived newborn children were given neighborhood Sanskritic Meitei names like Ram, Arjun, Shyam in order to give the adolescents a chance to fit into a transcendently Hindu society. Be that as it may, the Zeme, Liangmai and Npui were not unequivocally impacted by the procedure of Sanskritisation yet rather more by Western instruction and Christianity. Regardless of the mind-boggling impact of Sanskritic, Western and Christian effect on these tribes, despite everything they held the essential components of their socio-religious way of life. Ladies gladly wore their conventional shawls and phanek otherwise known as mekela (fold over skirts) during the time with the men infrequently wearing customary ensembles for the most part on merry events. The mantra of Heraka, an apparatus of 'social revivalism' endeavored to go about as an appeal to join these cognate tribes however couldn't accomplish its objective as the lion's share has been changed over into Christianity. This period can be contextualized as an 'open minute' when diverse religious conceivable outcomes were accessible: Christianity was one plausibility and it was a triumph. Heraka was likewise another probability yet did not succeed. Today, there is no open minute as the 'Incomparable Tradition' of the Nagas draws impressively from Christianity.

### **EXCLUSION AND UNWARRANTED PERCEPTION OF RANI GAIDINLIU**

Since larger part of the Naga tribes have been changed over into Christianity in the twentieth century, they felt illuminated, globalized and modernized rather than Rani Gaidinliu, who proliferated her indigenous religion Heraka. She campaigned against change to Christianity, driving her commentators, especially the NNC pioneers, to think about her as in reverse, and one focused on indigenous religion, Heraka. The facts demonstrate that Rani Gaidinliu connected with connect with Hindutva philosophies like the VHP and RSS, focusing on recovery of culture, ethnic identity and neutralizing change to Christianity. She utilized her political impact to seek after the Zeliangrong development and since her thoughts did not fit into standard Naga considering, she was an aggravation for the Nagas on the loose. In this manner, she was

marked a witch, evil spirit had, alchemist, mystical performer and man-eater. Curiously, Naga researchers shunned putting such stories got through older folks and others into composing; be that as it may, a few adolescents censured and marked her a witch, evil presence had, alchemist, entertainer and barbarian in the internet based life instruments, for example, Facebook. This was particularly in 2015 after the BJP-drove government proposed to build a library-cum-remembrance gallery to stamp Rani Gaidinliu's introduction to the world centennial in Kohima, Nagaland. Ladies who are well known in a few cultures are marked blasphemers like Joan of Arc in France.

### **RANI GAIDINLIU: A WARRIOR**

Despite confronting battles and difficulties as an individual from the second sex (De Beauvoir, 1949), Rani Gaidinliu boldly battled against the British pilgrim rulers and the patriarchs of the NNC. Despite the fact that she didn't intentionally recognize woman's rights and sexual orientation in her otherworldly and political battle, she was very much aware of the customary social boundaries among people in her community. For example, standard law and culture denies ladies from taking an interest in the basic leadership process, acquire immovable property and battle with weapons at war against the adversaries. Maitreyee Chaudhuri (2003) contends that the financial and political circles are 'outsider' spaces ladies need to enter; the 'house' is the 'regular' domain where ladies as of now exist. Her contentions remain constant for Naga ladies with respect to hundreds of years, they were never urged to be engaged with political circles despite the fact that they 'directed' their homes. Rani Gaidinliu had gone past conventional standards since she dismissed a proposition to be engaged (Kamei, in the same place.). As it were, she viewed as her 'calling' (Weber, 1919) to be higher than settling down to have kids and be restricted to a local space.

The British utilized their position and power, status and man centric benefit to constantly abuse and stifle the cognate Naga tribes. Rani Gaidinliu had the conviction to assemble her military and battle the severe pilgrim framework. The male centric and severe techniques for the British of utilizing constrained work, gathering income charges per house in each town, devouring to the detriment of the poor villagers, building between town streets and lodges made of bamboo and cover rooftops for Britishers to remain for a solitary night in the town free of expense had an ace discovered effect on Rani Gaidinliu, she ended up forceful and mobilized, battling for social equity of her kin. Paochunbou, a NGO extremist and senior of the community related:

## CONCLUSION

Rani Gaidinliu turned into a legend for being submitted, decided and sentenced for her indefatigable endeavors to seek after her fantasy of the Zeliangrong country. She deliberately joined the Heraka religion with governmental issues to satisfy her objectives in battling against the British rulers. Her story illustrates a sanity that would support minimized and undetectable ladies to wind up pioneers in both socio-political and otherworldly circles. Such strengthening would realize social consideration and supplant male centric structures at home and additionally in the general population space. She indicated how her community specifically and the Nagas could coordinate with territory India. Rani Gaidinliu figured out how to urge her kin to safeguard their conventional and social legacy as she remained at the convergence of numerous critical occasions, for example, religious flows the Naga development and the opportunity battle. While the Rani might not have had instructive capabilities and her objective might not have been arranged expertly, regardless she remains a symbol in the Northeast India. Rani Gaidinliu gave her kin a feeling of identity and left an inheritance, a memory that the area could deliver a standout amongst the most gallant ladies opportunity warriors.

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