

WOMEN'S PERSPECTIVE OF MIZO INSURGENCY IN
RINAWMIN AND SILAIMU NGAIHAWM BY JAMES DOKHUMA

*Dissertation submitted to Mizoram University in
partial fulfillment of the requirement for
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DECLARATION

I, K.C. Lalthansanga, hereby declare that the subject matter of this dissertation is the result of work done by me, that the contents of this dissertation did not form the basis for the award of any degree to me or to anybody else to the best of my knowledge, and that the dissertation has not been submitted by me for any research degree in any other University or Institute.

This is being submitted to Mizoram University for award of the degree of Master of Philosophy in Mizo.

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K.C. Lalthansanga

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ABSTRACT

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CHAPTER 1

Introduction to Mizo Insurgency in 1966

The Mizo had Chiefs before they arrived in Mizoram, these chiefs did not report to any higher authority but ruled their own jurisdiction. The hierarchical system of leadership in great countries like Rome did not apply to Mizo Chieftainship, they were the absolute power and were not under any other rulers. According to Mizo historian Zatluanga, *“Kan pi leh pute Thantlang leh Lentlang an awm lai chuan lal chî bik an awm lo va, hnam tin anmahni chî zinga chhungrual leh huaisen deuh apiang an lal...”* (during the time of our forefathers at Thantlang and Lentlang, the ruling clan did not exist, the bravest and most powerful ruled over their own clan...) (*Mizo Chanchin* 62). It is clear that the power of the Chief is not inherited, the most powerful ones just emerged as rulers; the period could be around 1400-1450 AD as mentioned by Mizo historian Lalthangliana (*Mizo Chanchin* 28).

Even at the time Mizos settled at the banks of Run lui, each clan already had their own Chiefs, ruling in their own territory. This system of chieftainship was still enforced as they arrived in Mizoram. Siama explained the system,

“Mizo-ho hi Mizorama an lo luh achin hun rei tak chung chu an chung thuneitu tumah awm lovin an awm a, anmahniin sawrkar an insiam a - tunlai

\awngin 'Independent' an ti. Hetih hun chhung hi kum 200 dawn lai - kum 1700 AD a\anga 1889 AD hun chhung inkar a ni.

...Lal tam tak an awm a, lal tinte chuan anmahni thu thuin ro an rel a, ram chin bik pawh an nei lo va, an awm duh duhna ram kha an ram a ni mai a, ram pakhat an neih bua deuh chuan, ram \ha dangah an insawn a, an ram a ni leh mai a. Lal chu engkima engkim an ni mai a. Lal an \hat leh khawtlang a nuam a, lal an sual leh khawtlang a nuam lo a ni mai a” (Mizo History 19).

(Mizos did not have any governing body to authorize them since the time they entered Mizoram, they governed themselves which can be termed as 'Independent'. This period could be about 200 years - between 1700 AD to 1889 AD.

...All the rulers ruled according to their will and without any set demarcation on their lands, they moved to wherever they pleased. If the land doesn't bear fruit anymore, they moved to a more fertile land and claimed it as their own. The Chiefs have absolute power. The kind Chief kept his subjects happy while the dreadful Chief was tolerated by their subjects).

Selet Thanga also mentioned about the extent of power of the early Mizo Chiefs as

“Khaw khata lu ber, hotu ber leh thuneitu ber a ni. Mipui vantlangin thu chhia thu \ha thlen nan an hmang a, ani'n a lo rel felsak \hin. A rorelna hnuaiyah mi

tin an kûn a, tumahin a thu an hnial ngam ngai lo. A fuh loh zawnga awm chu a khua a\angin a hnawtchhuak daih thei, a duh apiang a chawisang thei bawk. A khaw chhunga neinungte neih pawh a duh chuan a chhuh lui mai thei a ni” (Pi Pu Len Lai 3).

(The head of state, a leader and with the highest power. He entertained the problems and praise from his subjects in the court and gives judgement to them. Everyone bowed down to his judgement and authority, which cannot be denied by anyone. He can also banish people from his territory if they displease him, at the same time can lift up the position of certain people. He also has the power to own anything that belonged to his wealthy subjects).

As mentioned by V.L. Siam and Selet Thanga, without any higher authority above the Chiefs, they have immense power over their own jurisdiction. They have the last say as he can own any property from the people which in turn can be said that everything valuable in his territory rightfully belonged to him.

In spite of the power and authority held by the Mizo Chiefs, for the second time the British came and ruled over Mizoram in the year 1889. The Chiefs tried to defend their lands with all their power but the British ruled them over eventually. According to Siam, the period before 1889 showed that Mizoram was an independent state.

However, it can be acceptable now that the absolute power of the Chiefs came to an end and were governed by a higher authority after 1889.

The management of the Mizos before the British government in Mizoram is somehow similar to that of Greece city-state. The ancient Greece administered their own city individually; the cluster of such states formed the country Greece. Mark Cartwright expressed the administration of Greek city-state as, “The term polis has, therefore, been translated as ‘city-state’ as there was typically only one city and because an individual polis was independent from other poleis in terms of political, judicial, legal, religious and social institutions and practices, each polis was in effect a state.” (www.ancient.eu).

Before British ruled over Mizoram, all the Chiefs had their own separate administration, in the field of politics, judicial, religion, including customs and traditions. The chiefdom was free to practice their own desired administration and cannot be interfered by any other. Such group of Chiefdoms was where Mizo flourished.

The British remained in Mizoram since 1889. The defeated Mizos chiefs were ruled over. Their absolute power was put to an end. The whole Mizoram (Lushai Hills) was then administered by a Superintendent. The Mizo Chiefs were under the rule of the

Superintendent, who had provided a set of rules to be followed by the Chiefs and the subjects alike. B. Lalthangliana had pointed out 8 such rules, which were:

- a) *Lal zawng zawng chu a khuaa leiman khawntu a ni ang.*
- b) *Lalte chu sawrkar hmunah intawh khawm thin tur a ni.*
- c) *Lalin michhia a ram tur a ni lo.*
- d) *Tumah intihnawmna leh mi bungruate inlaksak loh tur.*
- e) *Khaw tinin mahni ram chung kawng sah fai fo tur.*
- f) *Dawithiama inpuh khap tlat a ni.*
- g) *Khawhring neia inpuh khap tlat a ni.*
- h) *Mihur zawn khap tlat a ni (Mizo Chanchin 194-195).*

- a) The Chiefs were to collect land tax from all his subjects in his own territory.
- a) The Chiefs were to meet often at the Government complex.
- b) The Chiefs should not degrade the less privileged.
- c) No one should trouble others and seize their possessions.
- d) Every village should clear their own path.
- e) It is prohibited to accuse anyone of witchcraft.
- f) It is prohibited to accuse anyone as being possessed by evil (khawhring)
- g) It is prohibited to an act of illicit behaviour of a group of men with a promiscuous woman.

The Mizo Chiefs, who once held the highest rank in the social strata, were reduced to a mere leader of his domain and a tax collector. Their judicial power has also reduced immensely. The once all powerful, before the British ruled, who even had the authority over the life and death of their subjects, the good and bad judgement given according to their own wish and desire had come to an end, bestowing them with little or no power to give justice. According to Siama, *"Khaw tin thubuai kha lal leh upain an rêl vek a. Mahse, tangka sawmli chawina aia sang leh lung in tàna thu thlengin an rel thei lo va. Hmanlai chuan anmahni chu rorelna sang ber kha an ni thin a, British sawrkar hnuaiah zawng an ni ta lo va,"* (The Chiefs and village elders settled all the disputes of the people. However it was limited to the point that they had no power to impose a fine of Rs. 40 and sending them to prison. They were once the most high judicial system, being under the British rule constricted their power) (*Mizo History* 59). Anyone who wasn't satisfied with the judgement provided by the Chiefs and Elders had a higher authority to present their case.

In 1947, India won its independence from the British rule. This impacted other British colony to gain their independence in Burma. Pakistan became a separate country. A state which was known as East Bengal became a part of Pakistan and came to be called East Pakistan, it gained its independence from Pakistan in 1971 and now better known as Bangladesh. During that time, a land which was never under any other ruler until British colonized it for 58 years, the Lushai Hills, later known as Mizo

District under Assam state and now known as Mizoram came to be a part of India Union.

Prof. Hluna wrote the status of Mizoram in his seminar paper '*India Union hnuai Mizoram kan luh dan*'

"India Constitution a pumpui a pawm (adopt) ni chu October 26, 1949 a ni a, District Council ruangam tur an tih fel ni pawh ni ngeia ngaih a ni. District Advisory Committee chu November 5, 1951-ah thiah a ni thung a. Sixth Schedule hnuai District Council inthlan chu April 4, 1952-ah kan nei a. Assam Assembly-a kan aiawh, MLA 3 thlan chu January 5, 1952-ah kan nei bawk a. Kan District Council chu Assam Chief Minister, Bishnu Ram Medhi-a'n April 25, 1952-ah a rawn hawng a...

Mizo Union thupui ber kha Lal ban a nih avangin District Council-ah sorkarna an chang ta bawk a, an hna hmasa berah Lal ban Assam sorkar-ah an nawr a, Lushai Hills (Acquisition of Chief's rights) Act 1954 Assam Sorkar-in a passed a. August 16, 1954-ah Mizo District Council huam chhunga Lal 259 ban an ni a. April 15, 1956-ah P.L.Region huam chhunga Lal 50 ban an ni ta bawk a. Village Council thlan hmasak ber July 24, 1954-ah neih a ni a. Mizo Union-in Village Council leh District Council rorelna an la fai vek a. Lal banin India hnuai rorelna nghet takin kan tel ta a ni." (26.2.2013 @Aijal Club).

(The Indian Constitution was adopted on October 26, 1949, which could be undoubtedly the day the District Council was designed. The District Advisory Committee was however dissolved on November 5, 1951. The voting of District Council under the Sixth Schedule was held on April 4, 1952. Our District Council was opened by Assam Chief Minister, Bishnu Ram Medhi on April 25, 1952.

The most prevalent topic in the Mizo Union was to end the Chieftainship, the District Council, in fact, obtained the governance, their first activity was to stop the Chieftainship which was pleaded to the Assam government, Assam government had passed Lushai Hills (Acquisition of Chief's rights) Act 1954. In August 16, 1954, 259 Chiefs were forced to give up their title. April 15, 1956 saw 50 Chiefs from P.L Region stripped off their power. The first election of Village Council was held in July 24, 1954. Mizo Union obtained the seats of all Village Council and District Council. After the end of our Mizo Chieftainship, we started our strong governance.”

Hermana wrote the ways Mizo Union abolished the Mizo Chieftainship, “...*lalte chu ram phurrit ber angin an sawi a, mipuite vote hmuh nan hnatlang, lal buhchhun, sachhiah leh kuli-a inchhawr \hinna te leh Zalen leh Ramhualin lo duh an thlan \hinna zawnz zawnzte tihbosak vek an tiam a* (...the Chiefs were rather burden of the land, a social activity administered in order to get votes, the Chiefs had shares from the people's harvested crop, Hunting due for the Chief and the practice of using the

subjects as porter, freedom and the practice of giving the Chief what farmland he desired were all promised to be put to an end) (*Zoram Politics-1* 29). Apart from these, songs were composed in light of defacing the Chiefs. Since Chieftainship was abolished, Mizoram came under Indian Union, and became a democratic land. In 1899, the land which was never under any foreign rulers, came under the British rule and after they left, we adopted the Indian Government. The Independence that we enjoyed for so many years had come to an end.

1.1. What is Insurgency?

The word 'insurgency' is derived from a Latin word *insurgere* which means rise up. The New Oxford Illustrated Dictionary explained 'insurgent' is, "Rising in active revolt" (867). Webster Comprehensive Dictionary (Encyclopedia Edition) also explained insurgency is, "The state of being insurgent. In international law, any uprising against a government of less gravity than a revolution." (660).

In Central Intelligence Agency (CIA)'s 'Guide to the Analysis of Insurgency' describes the concept as:

"Insurgency is a protracted political-military struggle directed toward completely or partially controlling the resources of a territory through the use of irregular military forces and illegal political organizations. The common

denominator of most insurgent groups is their desire to control a particular area.” (2)

Insurgency has been defined by many people in the past; the definition varies depending upon the person. Nevertheless, from those definitions we can still gather a similar ideology. Let’s have a view of two such definitions.

According to O’Neill,

Insurgency can be defined as a struggle between a non-ruling group and the ruling authorities in which the former consciously employs political resources (organisational skills, propaganda and/or demonstrations) and instruments of (ostensibly illegal) violence to establish legitimacy for some aspect of the political system it considers illegitimate. Thus an insurgency is an exertion in open resistance against a constitutional government or established authority which falls short of a revolution or civil war. (*Insurgency in the Modern World* 1).

Anand also had given us an acceptable definition, that is,

“Insurgency is an extra-constitutional, compositively progressive and variegated struggle launched against the incumbent authority by the consciously mobilised sections of indigenous masses for the fulfillment of certain conceptual goals, manifesting emancipation.” (*Insurgency in Northeast India* 61).

From these definitions, the word Insurgency can be described in many ways. To revolt against the government using arms and ammunition which was mainly carried out by an organization or a group, in the hope of uplifting our status from where we were, is what is known as Insurgency. The duration can be from few days to number of years. Mizo Insurgency lasted for 20 years (1966-1986).

Insurgency can happen due to various reasons, expecting an upliftment of status from the government, expectations of better administration and to exercise freedom widely. The number of people participating in an Insurgency can vary, while some insurgency consists of a wide group of people with similar reasons to revolt meanwhile it could also include half the population of a country. These revolts or uprising from such huge number of people were generally led by strong leaders, such leaders with good intellect and proper strategies could made their movement known nationally. The main leader of Mizo Insurgency, Laldenga, A.Z. Phizo of Naga Insurgency and Subhash Chandra Bose, who fought for Indian Independence by leading an uprising, were few great leaders who became widely known and honoured.

The Independent movement of 1966 under MNF President Laldenga was due to the fact that Mizo and Mizoram, which was never dominated by any foreign ruler, was under the Indian government and wanted to gain complete independence from their control. Since this movement was carried out by a violent uprising, it can also be termed as an insurgency.

1.2. Causes of Mizo Insurgency of 1966

Mizo insurgency of 1966 could be due to several reasons. The main reason was a fight for Mizoram independence while followed by many other reasons. Malsawmliana had written four points why Mizoram independent was declared - the earlier Mizo people cannot consider themselves as an Indian, many political party leaders were supported to join India or Burma, due to the failure of the Government in development and people had supported MNF policy of independence and due to the feelings of nationalism and patriotism gave them self determination. (*Mizo Narratives* 263). We can elaborate more on the reason why Mizo wanted Independence and why MNF fought for the Independence movement.

1.2.1. Mizo Mindset

There was a lot of anticipation about the future of Mizoram when India was about to gain its independence from the British in the year 1947. Some wished that it joined Burmese Union while others wanted to join the Indian Union and become a Hill State and some wished to be an independent country of our own. The people who wanted to be an independent country held a public meeting in February 21, 1947 at Aizawl Theatre Hall. This meeting was attended by important religious clergymen, teachers and number of prominent citizens totaling about 200 people. Sainghinga, Assistant Superintendent was the chair person under the assistance of Pachhunga, P.S.

Dahrawk and Hmartawnphunga. The discussion involved a lot of expressing thoughts, questioning and answering of certain topic, votes were taken by raising hands, the resolution made at this meeting was *'Keini Mizote chu mahnia ro inrelin mahni ke ngeiin kan ding tur a ni'* (We, Mizos, should have our own administration and stand on our own feet). (*Mizo Narratives* 259)

During the month of June in 1947, Vanlawma and his group had an independent campaign in different regions of Mizoram. His book *Ka Ram leh Kei* talks about how they travelled all over Mizoram in creating awareness.

"India hnuaiah awm tur ni mah ila, independence chu a theih ang tawk chuan beih zel kan tum a. Mizo Union Council chuan \huang li laiin volunteer-ho zin chhuahtir zai kan rel ta a. Aizawl atanga chhim lam, chhim chhak, hmar chhak leh thlang lamah mi a tir a. Pu Vankhama leh Pu Lalrinliana te chu Sialsuk lamah sawn an zin phei a, an zin chanchin pawh a ngaihnaawm hle. Tlangval Vanlalliana (Pu Pachhunga fapa) te leh Pu Challeta teho Champhai lamah, Pu Ngura teho hmar chhakah, Pu Thangridema leh Pu Thantuma Baktawng lamah..." (189).

(Even if we should be under Indian government, we wanted to fight for the independence as much as we could. Mizo Union Council had decided to send four groups of volunteer to different regions of Mizoram. It had sent them to

the south, south-eastern, north-eastern and west from Aizawl. Pu Vankhama and Pu Lalrinliana travelled towards Sialsuk, they also had a great travel journal. Tlangval Vanlalliana, son of Pu Pachhunga and Pu Challeta were sent to Champhai, Pu Ngura's group to the north, Pu Thangridema and Pu Thantuma towards Baktawng...)

It was clear that the educated Mizos took great roles in shaping the independent movement by spreading the awareness widely among the people. They had taken steps using their knowledge, intellect and ability.

Kaphleia composed a song way before this movement started, the song leaned towards Mizo nationalism, the first stanza of his song *Zoram Ka Ram* says, "*Zoram! Kan ram! Lu chhum ban chhum huam a/Kan pi pute sah zau*". (The willingness of our ancestors to protect the land, our land Mizoram by dare of giving their legs and arms). The fourth line in the third stanza says "*Mi hnuaia kan kun bik phal suh la*" (Do not let us bow down before others), it was concluded with "*Kan tih leh kan sawi apiang te/Pathian leh kan ram tan ni se*" (Let what we say and what we do be in honour of God and our land). The last and fourth stanza says "*Aw, chung Pathian/Mahnia ding turin...*" (Let us be self sustained our heavenly father). He even mentioned, "*Kan rilru leh kan chaknate/Pathian leh kan ram tan ni se*" (Let our thoughts and strengths be for our God and our land). Lalthangliana commented on this song as.

“Nationalism” chungchang Kaphleia hian a chai hma hle a. Mizo politician-ten independence an sawi rik viai viai hma kum riatah leh, tharum thawh meuha \henkhatin an nawr hma kum sawmhnih pariat laiah khan a lo mangphan tawh a. “Mi hnuaia kun” phal lovin, “Mahnia din” Pathian hnenah a dil tawh bawk. Kan tih, kan sawi, kan rilru leh kan chakna te ‘Pathian leh kan ram tan’ tiin a au chhuak a. “Nationalist” dik tak leh hmasa ber pawl a ni ngei mai (Kaphleia leh C. |huamluaia 27).

(Kaphleia had used the term ‘Nationalism’ much earlier than others. He dreamed about it 8 years before the word independence was in the lips of Mizo Politician and 28 years before the whole movement was in action. He objected to bowing to others, to be self sustained and already prayed about it to God. He had announced that our actions, our speech, our thoughts and our strength should be for God and our land. He was surely one of the first and true Nationalist)

Kaphleia’s song showed that some people truly felt the oppression and wanted independence even before the politician and prominent citizens campaigned about it.

The main reason why Mizo thirst for independence could be very well said, because of the fact that, our ancestors were always independent and were never under any ruler or their oppression. Different regions were under the reign of Chiefs.

He was the absolute power and there was no other ruler above him. Sailo Chiefs were even described as who lived between the sun and moon. The feeling of being oppressed and their independence being removed was strongly felt by the people.

1.2.2. The Great Famine

After there was talk of independence, that was 10 years from 1947, Mizoram faced a great famine called *Mautam*. Since Mizos were neglected by the Indian government in this famine, the spirit of independence that was in their hearts 10 years ago was reborn. Many Mizo historian believed that the Mizo National Front (MNF) was formed due to *Mautam* famine from Mizo National Famine Front. When the third *Mautam* happened in Mizoram in 1959, Mizoram was a district under Assam state. During this time Mizo Union ruled in Mizoram District Council.

Mautam happened in Mizoram after Mizo arrived for the first time in 1861, As described by B. Lalthlengliana, the people's diet include edible roots (*bahra*), stem (*changel and tum*) and leaves from the jungle. Diseases spread widely and many had lost their lives (*Mizo Chanchin* 137). *Mautam* happened again for the second time in the year 1911, during the British rule. Due to the preventive measures taken by the then governor, H.W.G.Cole, the people did not suffer as much.

Knowing that the third *Mautam* was to hit Mizoram again, in 1951 July 21st | *am Do Pawl* (Anti-Famine Campaign Organisation) was formed under the Chairmanship of

Lalmawia and C. Rokhuma was the General Secretary. They had taken several measures to fight against the famine. According to Laizawna, in 1957, the Anti Famine Organisation released a booklet which contained an awareness on the famine, *Mautam*, foretelling the increase in multitude of rats and how to prevent their property from the rodent, which were written and compiled by different scholars, were distributed to the people (C. Rokhuma 21). However, when the famine strikes in 1958 till when it was in full swing in 1959, Assam government did not have any effective measures to prevent *Mautam*. Not only Mizo Union, the ruling body in the District Council at that time, but also India Tribal Union (EITU) and the leaders of Mizoram had met with Assam Chief Minister BP Chaliha regarding this matter.

Since Assam government would not take measures to help Mizoram district, in 1960 February, Mizo National Famine Front was created with R. Vanlawma. With his leadership, *lam Kawngzawh (Mautam rally)* and *lam Khawmpui Lian (Mautam Conference)* were organized. Even though his strategies were fruitful, there were reports of death in the Southern and Western Mizoram (*Zofate Zinkawngah* 163).

Once the famine ended, Mizo National Famine Front too subsided, in October 22, 1961, in Tuikhuahtlang at Laldenga residence, eight members formed the famous Mizo National Front (MNF) party, Laldenga being the president, R. Vanlawma became the Secretary. It came to be popularly known as a replacement for Mizo National Famine Front. Chhuanvawra explained in his book how MNF came into being as,

“...*mautam \am denchhena mipui rilru lak tuma lo bei ve mek Mizo National Famine Front pawl khan an pawl chu political party-a leh tumin \an an la a,*” (...they seek favour from the people in connection to Mautam, Mizo National Famine Front worked hard to become a political party (*Mizo Union* 80).

This could be the reason, Sinha wrote, “The Mizo were one of the first to declare their unequivocal readiness to join the India Union. In the sixties they felt cheated when distribution of welfare aid meant for famine relief was deliberately mismanaged. They revolted consequently,” (*Insurgency in North-East India* 146). He denoted the fact that Mizoram Insurgency was due to the neglect of Mizo people by the government during *Mautam*.

1.2.3. Lack of Development

One of the biggest reasons for the cause of Mizoram insurgency was poor development by the government. The District Council election in Mizoram was held for the first time in 1952; in 1954 Mizoram came to be known as Mizo Hills; just one of the district under Assam state. This was the year Mizo Chieftainship was abolished, 259 Lushai Chiefs and 50 Pawi Chiefs were asked to give up their title; Village Council election was held. Even though it saw a big change in the political system, the development was still far flung in Mizoram. Verghese mentioned, “At the time of the transfer of power, the Lushai Hills confronted not only political insularity and

isolation, but acute economic backwardness as well,” (*India’s Northeast Resurgent* 139), Kumar also wrote, “The tribal states of Northeast India get enough fund for development from the central government. The problem lies in misutilization and drainage of funds, politicization of development resources and lack of financial discipline....it creates ideal environment for insurgent activities,” (*Insurgency in North-East India* 164).

There could be dissatisfaction among the people when they were denied of the development they were supposed to receive and hence could not attain their true status. The people of Mizoram received little or no developmental aid from Assam government or the Central government, which in turn gave rise to the desire of better development in people’s heart, which clearly gave birth to the longing for independence.

1.2.4. Naga Movement

In Northeast India, Naga independence movement must be the most well-known and with great repercussion in the state. After the British left India in 1950, under the leadership of Angami Zapu Phizo, Naga National Council (NNC) became very powerful; with their main objective being to be out of Indian Union. Their main purpose was not achieved however it had influenced greatly to its neighbouring states, Manipur and Mizoram. As Zamawia mentioned, when MNF was to declare Mizoram Independence,

MNF leaders seek advice from members of Naga independence movement (*Zofate Zinkawngah* 250). It can be rightly said that Naga insurgency had a very important role in 1966 Mizoram insurgency.

Naga National Council President Phizo came to Aizawl in April 1947. This was the time the Advisory Sub-Committee visited Aizawl and he came to look into the actions taken by the Sub-Committee. *“Phizo-a hian Mizote leh Naga-te hi \angho atan a duhzia a sawi a. Naga ramah chuan \awng hrang chi tam tak awm khawm an ni a, inzawm khawm ila chuan Mizo \awng pawh sawrkar \awngah hman theih hun a awm mai theia a beisei thu te pawh a sawi a,”* (Phizo exclaimed his wish to join forces between Naga and Mizo. He also mentioned that there are many local dialects in Nagaland and if we were united Mizo dialect could also be one of the official language used) as written by Vanlawma (*Ka Ram Leh Kei* 184). After the Naga insurgency leader, Phizo political visit to Aizawl, in August 14, 1947, Nagaland declared its independence and Naga insurgency came into force. Fifteen years after Naga insurgency started, MNF leaders rightfully sought advice from Naga insurgency leaders. It seems that Phizo visit to Aizawl in April 1947 and won the hearts of MNF leaders to a great length.

Zamawia, who went to see the Naga rebels said, *“Nagaho an hel avang khan sawrkarin a ngaihsak phah a, an dinhmun pawh a ngaihven a. Hmasawanna hna thawh kawngah pawh an duhsak bik nia hriatna kan nei,”* (The Central government gives importance to Nagas, mainly because of their rebellion. The development of the state

is also seemed to be partial compared to other states) (Interviewed on 22.5.2018). The beliefs that Naga insurgency has brought a to better development and attention could be why Mizoram insurgency was also influenced. Zamawia also said that, Since Nagas and Mizos lived together as students in Shillong and other places, Naga independence movement sowed the seed of nationalism in the hearts of Mizo students, a true indicator that shows that Naga movement had a great impact on Mizos.

1.3. A brief account of the development of Mizoram Insurgency

In April 2-3, 1962, the first MNF conference was held, three main objectives were mentioned, the first one being, *Mizoramin zalenna sang ber neih a, Mizo hnahthlakte rorelna pakhat hnuaia awm* (To have a complete Independence in Mizoram and be united under the rule of one of the Mizo clan). The main aim of MNF before this conference was *Mizoram leh Zofate tana Zalenna'* (An independence for Mizoram and its people) as written by Zamawia (*Zofate Zinkawngah 177*). They have worked very hard for Mizoram independence. Many artistic people started composing songs and poetry towards nationalism, Lal\anpuia from Sialsuk composed a song in 1964 *Kan ram hi kan ram a ni* (Our land is our land) and Rokunga's song *Harh la harh la* (Wake up wake up) greatly influenced Mizo youth to rise up towards nationalism.

To put aflame the spirit of nationalism, poetry has played an important role. Naik has described Indian English Poetry in 4 historical periods as follows:

Indian poetry from beginnings to 1857,

Indian poetry from 1857-1920,

Indian poetry from 1920 to 1947 and

Indian poetry from Independence and after (*History of Indian English Literature*, 7-14)

Some well-known poet of the second period such as, Sri Aurobindo Ghosh, Rabindranath Tagore and Sarojini Naidu had written a lot about nationalism in their work, which won the hearts of the people and bore love for the nation strongly during their time. We can see one such poem where the poet showed the love of the nation in his poem. In the poem *Invitation* written by Aurobindo Ghosh in 1908-1909, from his prison cell, he encouraged Indian youth to regain their independence and have love for the nation, it, in fact, challenges and requested them in the last stanza.

I am the lord of tempest and mountain,

I am the spirit of freedom and pride.

Stark must he be and kinsman to danger

Who shares my kingdom and walks at my side. (13-16)

The songs of Laltanpuia and Rokunga had greatly influenced the spirit of Mizo nationalism among Mizo youth. They had formed Mizo National Volunteer (MNV) in October 22, 1963. Pakistan government was approached in September, 1963 and in the month of December, 1963 the two leaders of MNF, Laldenga and Lalnunmawia were captured. In December 1964, twenty two MNF volunteer had gone to East Pakistan for military training and brought back with them a good supply arms and ammunition. Laldenga and his troops went to meet the Home Minister G.L. Nanda in April, 1964 and towards the end of September, 1965, Provisional Government of Mizoram was installed. A memorandum was given to the Prime Minister Lal Bahadur Shastri in October 30, 1965; Indian Planning Commission Member Tarlok Singh visited Aizawl and had a meeting with MNF in January 19, 1966, Assam Governor Vishnu Sahay also came to Aizawl in February 2, 1966 and another meeting with MNF was held. They also met with the leader of Patashkar Commission, H.V.Paraskar in February 7, 1966.

The actions taken by Assam government after the declaration of independence were written by Lal\hakima. According to him, the day independence was declared, March 2, 1966, Assam government announced Mizo district as disturbed area, as per The Assam Disturbed Areas Act, 1955, Mizoram was immediately transferred to the military rule and declared Armed Forces Special Powers Act, 1958. MNF was declared against the law on the 6th of March (*Mizoram Independence Puan 62*).

March 4-5, 1966 saw jet fighters strafed by using bombs to different part of Aizawl, this continued in several parts of Mizoram as well. Starting from 1967 'grouping' policy had started by the Indian Government. From January 4, 1967, under Protected and Progressive Village (PPV) policy, 106 villages were shifted to 18 centres. This Grouping was done under the provision of the Defence of India Rules, 1962. During 1967-1969, New Grouping Centre (NGC) was used to relocate 184 villages to 40 new grouping centres; this policy was ordered in August, 1969 under the Assam Maintenance of Public Order Act, 1953. Voluntary Grouping Centre (VGC) was ordered in August, 1970 under the Assam Maintenance of Public Order Act, 1953. Under this policy, 110 villages were resettled in 26 centres during 1968-1970. Extended Loop Areas (ELA) also ordered in 1970 under the Assam Maintenance of Public Order Act, 1953. Under this policy, 63 villages resettled in 17 centres during 1968-1970 (*Impact of the Introduction of Grouping* 62, 64, 65). Due to these grouping policies, from 516 villages 1,68,853 people faced terrible suffering; because of 611 villages being burned down 29346 houses were destroyed in the fire (*Zoramia Zalenna-6&7* 266-288).

Since the grouping policy introduced by the Indian government in 1967 through major operations named *Khuihpui* and *Khuihsin* carried out by the Indian Army, it had resulted to a very difficult time economically for the people in Mizoram. In 1968-1969, MNF moved towards East Pakistan (now Bangladesh), settling down in and around Chhipphir and surrounding areas. In the beginning of 1970, they built Chhantlang

village in the woods of Sajek and made their settlement there. During this time in February 9, 1971 Laldenga was elected as MNF President. Shortly afterwards, as there was misunderstanding within the party, many people came to be arrested from May 13, 1971. As described by Defence Minister Zamawia, the people arrested were 47 civilians and 84 MNF army, 81 in total, the longest imprisonment was till December 16, 1971 (*Zofate Zinkawng* 787, 789, 792).

After awhile, in March 15, 1971, since Bangladesh declared independence and East Pakistan was defeated, they moved towards the border of Burma in 1972, in the beginning of the year. National Emergency Committee (NEC) requested them to move to Arakan in January 21, 1972. They had moved to Arakan and were shown hospitality by the Burma Communist Party (*Zoram Khua* 189). They walked up to China while they were in Burma, and moved to the country in December 29, 1973. There they were given military training and how to use weapons and went back to Mizoram with heavy loads of arms and ammunition. It was in May 15, 1974 that they left China. By the end of that year, China was visited again. They left Arakan in December 12, 1974 and arrived at China in July 28, 1975. After their military training was over, they left China in January 1, 1976 (*Mizoram Independence Puan* 289).

In the beginning of 1975, as Burma Communist Party couldn't accommodate them further, they moved towards Bangladesh again, where they camped peacefully at Chittagong Hill Tracts. Calcutta Convention was held in March 24, 1976 and at the

time of this Convention in March 26, 1976 an election was held and Laldenga became the President again. As discussed in Calcutta Convention, Indian government agreed to continue the talks further with MNF, which resulted in various allegations and conflicts among the MNF leadership, ultimately resulted in various leadership coups within the MNF.

Since 1971, several attempts were made to have peace talks with the Indian government, leaders of churches and Students' Union also played an important role in looking for peace and tranquility in Mizoram. In June 30, 1986 a peace accord was signed between Indian government and MNF at New Delhi. R.D. Pradhan, Home Secretary, represented Indian government and signed the Memorandum of Settlement, MNF President Laldenga represented MNF and Mizoram UT was represented by Lalkhama, Chief Secretary.

Due to this settlement between Indian Government and MNF, MNF personnel who went underground returned to their own land. According to Herman, they were all in total 550 members with their wives and children (*Zoram Politics-II* 98). However Zamawia version said:

“An zavaiin mi 575 (zanga, sawmsarih leh panga) nia hriat an ni a. He’ng zingah hian ramhnuaia chhuak ve chiah lem lo, tualchhung lama thawkte pawh an telin a lang. Mahse, kum 2001-a Mizoram Legislative Assembly inkhawma

Member pakhat zawhna, Home Minister chhànaah erawh chuan mi 581 (zanga, sawmriat leh pakhat) nia sawi a ni.” (Zofate Zinkawngah 938).

In total they were 575 (five hundred and seventy five), as recorded. It seems that some didn't go underground but rather worked from villages. However, as per one such question asked by a member in a Mizoram Legislative Assembly conference held in 2001, according to the Home Minister's answer, there were five hundred and eighty one).

Due to the settlement, MNF had surrendered all their arms and ammunition totaling to two hundred, to the CRPF. They also brought with them thirty nine preserved skeletons of MNF personnel who gave their lives for Mizoram independence. Together they entered Mizoram in August 2, 1986, where they were grandly welcomed by people, organized by Mizo Zirlai Pawl at Dawrpui (Bara Bazar). Due to the peace settlement, Mizoram became the 23rd State in India; Mizo Insurgency had finally come to an end.

1.4. Suffering of the Mizoram People

Mizoram insurgency was gravely suffered by Mizo people in several ways. As recorded by Lalrawnlina, all houses and settlements of 611 villages which were destroyed, annihilated and burned down were about 29,346 houses (*Zoram Zolenna-6 & 7* 266-288). Grouping policy from 1967 was greatly suffered by the people in Mizoram, as they were unable to farm their lands, famine spread all around. According to Lalthangliana, grouping policy shifted 417 villages to more than 84 new settlements, due to this, a population of 2,36,587 were unable to maintain a normal life and had many issues thereafter (*Mizo Chanchin* 262-263).

The author of *Zoram A |ap*, C. Zama had written the sufferings of people during the time Mizoram was in turmoil, while it fought for its independence from 1966.

“Mizoram rambuaia puan a nih a\ang khan Zoram chu \ah leh rumnain a tuam a, thiamthu sawi thei lovin vai sipaiin chakna hmangin min awpbet a, an duh duh an that a, an duh duh an man a, an mante chu nasa taka an nghaisak hnuah tan in-ah an khung a. Kan hmeichhiate nawmchen nan an hmang a, kan in leh lo, buh leh bal leh kan bungruate min halsak a. Kan khaw buzawl a\angin tihluhnain min hruai chhuak a, khaw dangah min sawn a, min sawnna hmunah chuan zanah khawlaia vah chhuah phal lovin an curfew a, sal ang maiin min chhawr a.” (v).

“Since the time Mizoram was declared as disturbed area, crying and wailing surrounded the entire land, unable to justify ourselves and oppressed with the strength of Indian army, they killed anyone at their wish, captured anyone they choose, after they were brutally tortured they were sent to prison. They enjoyed our women; they burned down our houses and properties, our foods and goods. They dragged us by force from the comfort of our village and left us in an unknown village where we were given curfew and not allowed to come out at night, and were used like slaves to work for them).

Four hundred seventeen houses that were grouped weren't allowed to come out in the streets due to curfew, they were even asked to work like slaves, which was really horrendous. Keihawla Sailo blamed MNF's fight for freedom as *politik kal sual* (politics gone astray). He wrote “*MNF Kalsualna ve thung erawh chuan, thihna te, ramtuileilo tam tak chhuah phahna te, khaw khawm te, in leh lo tam tak halna te, thawhpui, mahni rammutpuite ngei pawh en hranna te, \henawm state-te ai pawha hniam zawka awmna te a ni,*” (The wrong route taken by MNF resulted in death, risk of having abnormal life, grouping of villages policy, houses and property annihilated and burnt down, feeling of enmity towards colleagues and friends, self degradation when compared with neighbouring states) (*Mi An Ve Nan* 168-169).

1966 Mizo Insurgency saw different outcome. It had impacted greatly in the field of literature as well. As written by Vanchiau, “*Kil hrang hrang a\anga hla phuah a*

tam a, zathum dawn a awma rinawm,” (Poets from every corner emerged, about three hundred were believed to exist) (*Rambuai Literature* 79). Many Fictions were written, fifty three such insurgency fictions were presented by Vanchiau, he said “*A awm tih hriat chian, a lehkhabu ber hmuh zawh loh tiamin, dap zau lehzual thei ila Rambuai Fiction hi 70 vel tal chu a awm a rinawm,”* (Books known to exist, including the books which were unable to be located, if only we could search wider, they would be about 70 insurgency fiction believed to exist) (111).

Among these fictional books, two such books *Rinawmin* and *Silaimu Ngaihnaawm* written by James Dokhuma earned good place in the shelf. He wrote *Rinawmin* while he was imprisoned in the year 1970, it could be one of the first book published which was based on 1966 insurgency. James Dokhuma was one of the leaders under MNF rule who went underground, he was captured by the Indian Army, and his wife was also captured. With his years of experience as MNF personnel, his two fictions deemed to be very important.

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CHAPTER 2

James Dokhuma and his fiction *Rinawmin* and *Silaimu Ngaihawm*

James Dokhuma was born in June 15, 1932 at Sialsuk. He was the youngest of 9 children born to Hrangchina Chhakchhuak and Kapkungi. Among his siblings, Lal\anpuia and Romani were also well known poet and writer. He attended school till 6th standard in Anglo Vernacular School in his village, Sialsuk. In 1947, unable to continue his studies, he had joined Assam Rifles. While he served as an army, he learned Hindi and Gurkhali fluently. (*Mizo Hnam Puipate* 89). This proved that James Dokhuma was an educationist and an industrious man.

In 1954, he worked as a Hindi and Vernacular teacher in St. Paul's School, after which he worked under the Assam government in Aijal Community Development Block as Sanitary Inspector. During this time, he was involved in the religious activity and had travelled till Burma. In 1960, he worked as a teacher in Hualtu village and joined MNF as soon as it came into force in that village, where he even became Tlungvel area Block President. When MNF declared independence in 1966, he was one of the 64 signatories, and immediately went underground. He later became Member of Parliament (MP) and Deputy Speaker within the underground MNF governance (*Ziak Mite Chanchin* 137).

In March 14, 1968, they were ambushed by Indian Army at the banks of Tuivawl in Serlui area and he was captured with major injuries. After being imprisoned for 3 years and 3 months in Nowgang and Guwahati prison, he was released in June 21, 1971. He had completed three books *Rinawmin*, *Khawhar In* and *Thla Hleinga Zan* from

his prison cell in Guwahati Jail. And in 1973 he became a teacher again at a high school in Lungdar (E). After a short while, he retired and settled in Aizawl Kulikawn Veng (*Silaimu Ngaihawm* 9-10). He was a true patriot, who after leaving his job under Assam government, fought hard for Mizoram independence which led to his imprisonment, where he continued his work in MNF party even after he came out from being underground.

His articles started to appear in newspapers in 1973. He wrote forty two books in which fourteen were fiction, four books of drama, three books of biography and a collection of poetry. He had written forty two songs and all his articles totalled to four hundred sixty one. He was a poet, novelist, historian, biographer, essayist, lexicographer, playwright and orator as seen from his variety of work.

His rich contribution to Mizo literature was well received and was awarded an Academy Award by Mizo Academy of Letters in 1983, and in 1985, the Indian government awarded him Padma Shree Award, Best Writer Award from *Lelte Weekly* in 1986, 1988 and 1989. He also received Best Writer Award from All Mizo Students' Union (AMSU) in 1991. His interest in Animal Protection made him surrendered his expensive gun to the government; because of his immense contribution in this field he was given the title 'Friend of Animal' by Tuisualral Youth Association in 1995. In April 10, 1997, he was given Doctor of Philosophy (Ph.D) by the The International University, California for his exceptional work in literature. (*Irrawady Lui Kamah* 13). His works

were widely acknowledged and he received awards and accolades from his people and others.

He showed great interest in politics. In 1975, after he joined MNF and was freed from the prison, he joined Peoples Conference (PC) as a Joint Secretary, after which he was the Secretary in PC 'B'. He left political parties for a long time until in 1998 where he became the Vice President of Zoram Nationalist Party (ZNP). He left politics completely after his health deteriorated. He passed away due to diabetes in March 10, 2007.

His eulogy prepared by Thanmawia of Mizo Academy of Letters (MAL) at his funeral in March 11, 2007, gave a complete picture of James Dokhuma as a person.

“Mizote thu leh hla lama sulsutu, retheihna puan sin chungang thangchhuah thei; Shakespeare-a anga pawm tlem tê chauh zira pawl sang tak zir tur ziak theitu; Jawahar Lal Nehru anga jail run thimah pawh chawl lova ram leh hnam tana ènna thuchah leh thurochhiah ropui ziak thei; \awngkam thiam hmingthang, a \awngkam thiamnaa mi chaldelh ngai hauh si lo, \awng \ha leh dik min kawhmmuh theitu; mahni ropuina leh hmingthanna lam bih lova Mizoram tana thil thlir \hintu; duhamna leh pamhamna zahzel tel hauh lova thu dik nia a hriat ziak ngam mi huaisen leh ropui...” (Chuailo Bu 2-na 169).

(Someone who paved a way for Mizo literature, who achieved a high status despite his humble beginnings; Like Shakespeare, with minimum education who wrote books for higher studies; like Jawahar Lal Nehru who wrote nationalist and inspirational books from his prison cell to evoke awakening, a well known orator, who never undermined anyone in his speech, who showed us a way to right and correct way of speaking; who, inspite, of looking into his fame and fortune but instead act as a visionary for Mizoram, who wrote facts bravely and courageously without constriction due to greed and evil. He was indeed a great and brave man...).

His eldest daughter Lalmangaihzuali from Mission Veng, Aizawl also said:

“Mi tumruh leh mahni kutkea din ngei duh mi a nihna avangin, a nu leh pate fatlum ber kha tleirawl kum 14 mi lek niin sipai belnawta bul\anin vai \awng (hindi) a zir a. Khawvel zirna lamah sang lo mah se, hriatna khawn khawm leh a tawnhriat te hmang \angkaiin Pathian malsawmna a dawng zel a. Mahni neiha lungawi mi leh midangte tana belhfakawm niin khawtlang leh ram tana inhman hi a thupui ber a ni. Zonun zemawi chimrala awm tur hi a do tlat a; khawsak nawmna leh changkannaa a nun a chimtir ngai lote hi a ropuina a ni a, \hangtharte tana rohlu tling lehkhabu ziak hi a nuna bet tlat a ni bawk. A rin Pathian hi a hlatsan ngai reng reng lo a ni. (Interviewed on 5.6.2018).

(He was a man who was always ambitious and independent, the youngest in the family, who learned Hindi from being a dish washer in the army at a tender age of 14. Even though he did not have good educational background, he was blessed with his interest in educating himself with anything that he faced in his life. He was a humble man who lived for others and would always give importance to the people and Mizoram. He fought hard to keep alive the beautiful Mizo culture, which could be easily integrated with foreign cultures; it showed that he was a great man when he did not wish to welcome an easy and comfortable lifestyle for himself, it was a part of his life to write books which could be treasured for the new generations. He was always a devout Christian and never astray from his God).

This clearly shows that James Dokuma was an exceptional man, who gained respect and praised for his people, who loved his people deeply and his land, a true patriot.

James Dokhuma also wrote many fictional war-time books like, *Tumpang Chal Nge Saithangpuii*, *Thla Hleinga Zan* and *Irrawady Lui Kamah*. One of his fictional novel written in 1983 *Goodbye Lushai Brigade* was loosely based on Mizo men participation during II World War, which became very popular. Let us have an overview on two of his novels based on Mizo insurgency, *Rinawmin* and *Silaimu Ngaihawm*.

1.1. An overview of *Rinawmin*

James Dokhuma's novel *Rinawmin* was written in Silchar Jail in the year 1970, as this was his first novel, only on the fourth edition, a brief story of the author was mentioned. In 2015, the fourth edition was published by R. Lalrawna at Gilzom Offset which contains 228 pages. On the Foreword of his novel, James Dokhuma mentioned that it was in memory of his time in prison (*Rinawmin* 5).

This novel was based very closely to 1966 Mizoram insurgency; the main events between 1965, MNF Special Assembly declaration of independence until 1968. It is a love story of Ramhluni and Rozuala and the problems they had to face between themselves because of insurgency.

In James Dokhuma's entire fictional war (2nd World War, Indo-Pakistan War & Mizo insurgency) novel, *Rinawmin* is the thickest book with the best designed plots, themes and settings than the other books. It is a good reflection of the 1966 Mizoram insurgency, which showed what happened and what could happen in an insurgency, what could happen to a couple during these times and also showed its effect on the society and families. It might as well be one of the best novels written based on Mizoram insurgency. We can further have a better understanding of the story.

The protagonist, Rozuala became a battalion leader in the underground army right after the independence declaration of Mizoram in 1966 and left his village. And

on the other hand, Ramhluni and her family left their village as well and settled at a place where villagers gathered all together at one place called *Khawmkhua* (Grouping Centre). Ramhluni's elder brother Kapmawia, their Village Council (VC) Secretary was *Kawktu* (informant/informer) and used his power and title upon Rozuala's younger brother Ro\huama, which led him to prison and that was the reason why Kapmawia was shot dead by Hrangluaia, Rozuala's companion. But, later on, Rozuala too was shot dead by an Indian Army while preparing with Ramhluni for their wedding. This fiction ends with the struggle of a grieving Ramhluni. And one can say that Ramhluni and Hrangluaia are the two important characters within the fiction that rose up at the end.

In this story, we can see the conflict between the political parties, the elder of their Church was a hardcore member of Mizo Union party, which was the rival party for Mizo National Front (MNF). At the beginning of the story, due to Rozuala's raising a hunter's chant *Hlado*, the committee of the Church calls him for an explanation; So Rozuala clearly believes that they had taken politics into the Church. From what he said about Mizo Union, Rozuala said "*Anni hi zawng ram aia party atchilh leh mihring taka mi er ta reng reng kumkhua hi an ni a*" (They are the ones who dwell more in their political party rather than the country and will forever be against him) (27). The Unit President mentioned about how they take sides and favour only their people, and

how their Village Council (VC) violate the rules and regulations due to the partiality shown only to their people.

It could be that there was an enmity towards Mizo Union in the hearts of MNF volunteer, when discussing about Zirsangliana, who was Zuala's sister Rokimi's friend, Zuala mentioned *"Union ruh deuh mai te hi an lo ni ang e, Union deuh mai hi chu ka duh lo the a nia. Kapmawia reng mai hi a chimawm a, ka phrek huat vek tawh a nia"* (He could be a staunch supporter of Mizo Union, I dislike them. Kapmawia is one such person who irate me much, I have a hatred for them all) (143). Hence, it clearly shows that he had a deep hatred for any Mizo Union member.

Mizo Union could also have a strong hatred towards MNF. Ramhluni's father who was a Church clergy man was also a staunch Union member, he mentioned his dedication to Mizo Union and his dislike for MNF from what Rozuala told Hrangluaia in their conversation:

'MNF-te chu eng ang pawhin pungin tam mah se kei chu ka ni ve chuang lo ang. Mizo Union, lal bantu leh Zoram phurrit su kiangtu hi ka thlah dawn kumkhua lo. 'Vai kan kap ang' te an ti mai mai a. Khawia silai mahin va kap suh se. Anni khawmhma chemin maw an kah ang? Raiful leh puakrangte neiin an insawi mai mai, ka awih awzawng lo. Nanga tukuli kaw vang pui pui nghala an kah lovin. Indipenden te zawng khawia hmuh lek loh tur...' (15).

(No matter how much MNF multiplies, I will never be one of them. I will never leave Mizo Union, who had stopped Chieftainship, and bear the burden of Mizoram. They said 'they will shoot Indians' how will they shoot them with no guns. Will they shoot them with their knives? They claim to have rifles and stenguns which I will never believe. Won't they not shoot you and make big holes. Where do you expect to have Independence...)

Apart from this, Zuala's father mentioned that there were Union Member who patrol at night (144). This showed that during this time when Indian Army imposed curfews in Mizoram at night, Mizo Union members had the power to patrol around town and capture anyone who come out of their houses at night. It proves that there was a huge gap between Mizo Union and MNF.

The friction between the parties, MNF and Mizo Union seemed to be very hostile; meanwhile the story revolves around the love between Ramhluni who came from a loyal Union family, and MNF battalion leader, Rozuala. The problems between Ramhluni and Rozuala families started from the beginning of the story, followed by several problems due to the insurgency; the two character who were shot dead, Kapmawia and Rozuala, were both a great loss for Ramhluni. Since, Kapmawia was Ramhluni's brother and Rozuala her fiancé, her loss were beyond measures.

In the story *Rinawmin*, it shows how troublesome the informant (kawktu) were during the Mizoram insurgency, MNF captured three suspected informants from the grouped village, out of which one of them, who was truly an informant was taken away (137). Nonetheless, Ramhluni's brother, Kapmawia's end was also from the hands of MNF. Let us see a bit more about his stories.

Kapmawia was the Village Council Secretary of their village, after he became the informant for the Indian government, he had sent his family to Aizawl and travelled around different places with the Indian army giving away many MNF volunteers to be captured. Zuala's father talks about Kapmawia as, "*Vai zingah tlan lutin CID (mantirtu)-ah a \ang ta miao si a. Khawchhak lamah pheih chuan 'a mantir nasa mai e' kha an rawn ti a... |huama-te pawh a mantir duh mai ang tih hlauhawm a ni,*" (He ran to the Indian Army and became their informant. Many MNF personnel were captured in the east because of him... I am afraid that he might get |huama captured as well) (82). As Zuala's father feared |huama and four other people were captured because of him (140).

Zuala's father explained how Kapmawia's family was put to shame by their son's action (86). It is also seen in the letters written by Ramhluni to Zuala, "*Ka u Kapmawia kha vai zingah a tlan lut a... Vaihovin an zinna lamah an hruai \hin a ni awm e. Pawi ka ti em em a, ka pa pawhin pawh a ti ngang a ni ang chungkaw zingah a sawi chhuak hial...*" (My bother Kapmawia ran to the Indian Army... He travel around

with them. I can't help but apologise, my father also felt the same as he even talked about it in our family gathering...) (96). Along with other men from his village, his brother-in-law was also captured, hence an officer's meeting was organized with Zuala's battalion CO, where it was agreed to keep him away; however when he was spotted fleeing from his MNF captivity, Zuala's friend Hrangluaia shot him dead (160-161).

The informants must be infuriating, as the author, James Dokhuma, spared no kind words for them; he expressed it in Zuala's thoughts:

“Ram tana thawktute rawt chimih tuma vai sipai thlazar hnuaia humhimna zawng chungaw kawktu leh hektu; vai humhimna hnuaia an awm pheng avanga ram chhantute laka awm hmuna lo phai hnah hriam ve ringawt mai; mantirtu, khaw êng hmu ngam lova mit tuam chungaw thim lal thuneihna zarzo-a khaw tin lo chhiar chhuak \hin...” (60)

(Aiming towards eliminating the patriots of Mizoram by seeking refuge from the Indian army and acting as an informant and a slanderer; as an invalid for his community and living under the protection of the Indian Army; a betrayer, who cannot operate in the light, covered his eyes instead, informing about every village and basking under the power of the lord of darkness...)

As we mentioned in the novel *Rinawmin*, it painted a true picture of the relationship between Mizo Union and MNF, the sufferings of the MNF volunteer because of the informant and how the MNF army took actions against them, the problem faced by couples who were in love during the insurgency were the three main points in the story.

2.2. An overview of *Silaimu Ngaihawm*

In the biography of James Dokhuma written by R. Lallianzuala, *Silaimu Ngaihawm* was published in 1995 (*Ziakmite Chanchin* 140), according to R. Lalrawna, *Silaimu Ngaihawm* was published by the author in 1995 (12). In contrast, the forward in the novel was written in 1992, the 1st edition was published in 2012. It was, infact, published by R. Lalrawna, and the thickness of the book is ninety one pages.

The era of this novel spanned from Mizoram insurgency till 1976. It shows the love story of Lt. Sanglura from 'CH' Battalion (One of the MNF battalion), of Mizo Army and his lady love, a Hualtu woman, Lalramliani, the story ended with the death of both characters; Sanglura died in 1970 from the bullets of the Indian Army, Lalramliani died the day before Good Friday, 1976, six years after Sanglura's demise with no known fatal causes, but mainly due to heartbreak.

This story depicted Sanglura and Lalramliani's problems in their relationship, with the hardship faced due to grouping of villages, how it affected the mindset of the

people and their social life: due to the grouping of villages, Suakliana wrote a song, *Kan hun tawn zingah khawkhawm a paw ber* (Grouping of villages is the worst that happened to us in our time). This fiction is not a long story; however it portrayed the problems that happened to a couple in love during insurgency and the effects on people who suffered this insurgency.

Few details of Mizoram politics could be seen in *Silaimu Ngaihawm*, apart from showing the tension between Mizo Union and MNF, the emerging of Congress Party and their actions (74-75). The conflict and oppression of Mizo Union towards MNF was explained more in details than the novel, *Rinawmin*, which could be read in different dialogue from the novel – “*Kan Laldenga avanga tuar loh loh kan tuar ta hi zawng, that fai phiar mai se tih rum rum a awl \hin*” (We suffered things that shouldn’t happen because of our Laldenga, sometimes it is easy to wish that they be killed) (39), “*India sipai thlazar hnuai a\angin ramhnuai mi misual tlanboho chu i do kan duhsak zawk che*” (We rather wish you fight under the protection of ndian Army, against evil people we went underground) (40) and, “*MNF ho sualzia, naupang â an bum khawm a, thil tih theih uk loh tur sualin ram an tibuaiin nunna chàn phah lah an tam, an huatthlala ngawt a ni*” (This dreadful MNF, by manipulating children, fought for the impossible, created chaos in our land while many people had lost their lives) (71). Also showed how Zakima and his friend Rinmawia wanted to join MNF army and were prevented by their parents and Mizo Union (37-42).

The author of *Silaimu Ngaihawm*, James Dokhuma, gave more importance to the events that took place rather than the main characters in the story. He cleverly included the events in the background of the story and narrated the political events, unlike any historical event but just as a part of the story. Like in the book *Rinawmin*, where he emphasized on the informant (*kawktu*), here he emphasized on grouping of villages (*khawmkhua/khawkhawm*), the horror of grouping and the sufferings of the people were prevalent in his book. Let us look a bit more into it.

Grouping has a terrible impact to the society; it was difficult for parents to leave their ancestor's home where they lived their whole lives, a poet, Suakliana wrote a song during that time in 1968, *Khaw Sawikhawm Hla*, the first stanza of the song was written with great sorrow:

Kan hun tawng zingah khaw khawm a paw ber mai,

Zoram hmun tin, vangkhua puan ang a chul zo ta;

Tlang tina mi kal khawm nunau mipui tan,

Chhunrawl a vang, riakmawi va iangin kan vai (1-4).

Grouping of villages is the worst that happened in our time,

Every part of Mizoram has lost its light;

For all the mothers and children who come together from each hill,

Food is scarce and we are lost like birds.

Protected Progressive Village (PPV), also known as grouping of villages has terrorized every family. In this story Hualtu village was grouped to Baktawng village, when the Indian army ordered everyone to shift to Baktawng village from January 3, 1967, the author wrote, *“Mi tin mai chu an buai nghal but mai a”* (There was a big chaos among the people) (60). It was impossible to help each other from the moment the order was out, they were against time when packing all their belongings and slaughtering their livestock as they couldn't leave them behind (61). It was a difficult time especially for the aged who longed only for their home, the author wrote, *“Mualpho e, zahthlak e, bal e, an dâwn thei tawh lo va, an \ap rawih rawih hlawm a”* (They didn't care if it was humiliating, shameful or filthy, there was crying and wailing everywhere) (61).

During the time the Indians ordered people to relocate, it was MNF who asked the people to refuse the Indian Army (62). It had created a lot of confusion as the people were more likely in between a hammer and a boulder. The grouping of villages must have been more excruciating as once could think, Mizo changed the term Protected Progressive Village (PPV) to 'Public Punishment Village' (PPV), they even called it a 'Concentration Camp' like the place where Adolf Hitler prepared a place for the Jews, whom he hated most (69).

From the letter exchanged between Ramliani and Sanglura, there were some people from her village, who wanted to join the underground forces, Ramhluni wrote,

“*Khalhkhawmna hmunah an him tawh lo va, man vaua an vau reng avangin an awmngaihna hre lo mangang lo zuang chhuak an ni*” (They are no longer safe in our new settlement and impatient to leave, as the Indian Army always threatened them that they could be captured anytime) (67). She also wrote how terrible it felt in the new settlement, “*Mizo tlangval ni ve si, tual silai kenga zana inzui dawl dawlho lah hi a huatin ka haw hlur mai bawk si a. Ka chenna zawng ‘hremhmun’ a ni ringawt mai*” (I detest these Mizo men who patrol at night with guns in their hands. This settlement feels more like hell) (69).

2.3. The Comparision between *Rinawmin* and *Silaimu Ngaihawm*

James Dokhuma revealed how Mizo Union tried to prevent MNF’s fight for freedom in both the fictional book *Rinawmin* and *Silaimu Ngaihawm*. The book *Rinawmin* portrayed Mizo Union opinion on MNF and how MNF saw Mizo Union. Apart from this, the situation of an Informant and Grouping of village were mentioned, the life of an informant was explained and was given an important role in the book *Rinawmin*. Similarly in the book *Silaimu Ngaihawm*, the detail of grouping of villages was emphasized.

The story in *Rinawmin* revolved around the dark times of Mizoram when independence was declared from 1966 to 1968. *Silaimu Ngaihawm* was set during the time when life became a bit less chaotic in 1970. Both the stories proclaimed the love

between a man and a woman during the time of insurgency, both the heroes in *Rinawmin* and *Silaimu Ngaihawm* - Rozuala and Sanglura held important positions in MNF army, When Rozuala died he was a Major and Sanglura, a Lieutenant. As both the characters went underground, it was difficult for both their girlfriends, Ramhluni and Ramliani. In the end they both bury their men and Ramliani died of heartbreak.

James Dokhuma wrote the book *Rinawmin*, from the prison in Silchar jail, 1970, it was a time of insurgency in Mizoram. He placed many important characters in the story, apart from the two main character, Rozuala and Ramhluni, there were Rozuala's friend Hrangluaia, Ramhluni's brother Kapmawia, both their fathers and several MNF personnel. Meanwhile, could it be that *Silaimu Ngaihawm* was written after the insurgency was resolved in Mizoram in 1992, that the characters were comparatively lesser, even though few names were mentioned, there were no other who had important roles like Sanglura and Ramliani. Sanglura's friend Zaikima and Ramliani's friend Chalkimi could be two other important characters. Like history books, there were important real events in the background of the love story, which weren't relevant to the main story; however the author narrated it like a story about insurgency. It is, indeed, very different when compared with *Rinawmin*.

No matter what, these are few stories which Mizos have, that are based on the real events of Mizoram insurgency, and these are important and referable books.

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CHAPTER 3

Deplorable Conditions of Mizo Women in *Rinawmin* and *Silaimu Ngaihawm*

There are two ways in which we can explore the women's status in *Rinawmin* and *Silaimu Ngaihawm*, the condition of Mizo women from the sociological perspective and their endurance of Mizo Insurgency. The level of suffering endured by Mizo women during insurgency can be linked to their position in the society, the two points can be studied further, hence, we can study it together simultaneously.

From Mizo old sayings as observed by a Mizo historian, Zawla, “*Nupui nena hmarcha sawh bawl fo ai chuan in\hen mai tur*” (Instead of cooking hot chillies often with your wife, it is wiser to divorce her), “*Hmeichhia leh palchhia chu thlak ngai a ni*” (Women and broken fence should be replaced), “*Hmeichhe \awng mênah thlak rawh. Hmeichhia leh uipui chu lo rûm lungawi mai mai rawh se*” (Ignore a woman when she talk out of anger. Let a woman and a bitch console themselves with their shouting) (*Mizo Pi Pute* 142). James Dokhuma also included few Mizo old sayings about women, “*Hmeichhe thu, thu ni suh, chakai sa, sa ni suh*” (A woman should never have the last say), “*Hmeichhia leh chakaiin sakhua an nei lo*” (Women and Crabs never have religion), “*Hmeichhe finin tuikhur ral a kai lo*” (A woman’s wit does not cross a well) (*Hmanlai Mizo* 352, 356). Few more are, “*Hmeichhe vau loh leh vau hlim loh chu an pawng tual tual*” (If women are not disciplined, they become stubborn), “*Hmeichhia leh khawihliin awmna tur chin an hre lo*” (Woman and a boil do not know that their place is limited), “*Hmeichhia leh uite chu a chul nel peih peih*” (Women and puppies are loyal to whoever stroke them lovingly), “*Kawngsira tawitaw tla leh hmeichhia chu chhar mai mai theih*” (Don’t hesitate to pick up women and fallen fruits from the road-side), “*Hmeichhia leh zu zuk loh chu an hlutna a bo ngai e*” (The value of women and fresh wine can depreciate) (*India Hmeichhiate* 213).

The position of women in early Mizo society was very low as we can see, as time passes it looks as though it has not changed completely. In the 20th century, when

Mizoram was fighting for freedom in 1966, we can see that the status of women were still surprisingly low, as depicted in the story *Rinawmin* and *Silaimu Ngaihawm*.

Mizo women suffered considerably during Mizoram insurgency, some suffered for being Mizo Army and MNF's wife as they went underground with their husbands. Some in the hands of Indian Army, while some for being girlfriends and fiancé of MNF personnel. Some unfortunate women were tortured and raped by Indian army. In the month of June 1967, a Mizo lady, Rebeki, became an MNF volunteer and had gone underground; she later became the wife of S. Lianzuala, Home Minister of MNF provisional government. She explained the adversity faced by Mizo women during the insurgency, "...*hmeichhiate'n kan tuar nasatzia kha rapthlak tak a ni. Heng avang te hian 'independent' a nghahhlelhawm a, kan hmeichhiatpuite'n heti ang pawngsual an tuarna avang hian thin hi a ur ngawih ngawih a ni,*" (...what we the women have endured is so horrible, that is why we eagerly want independence, it is so exasperated too how they are acting on our fellow women) (*Ram leh Hnam 7*).

Mizo women who were not MNF volunteer and not linked with MNF also faced a lot of difficulties during Mizoram insurgency. The position of women was terrible due to grouping of villages, burning of houses and properties, also mainly they were used as porter apart from all the horrors that an insurgency brought with it. As Laichhingi wrote in her article *Rambuai lai - Hmar Chaltlangah*, "...*ka tawn hriata hrehawm ka tih ber \hin chu Kuli kha a ni...*" (...I feel being a porter was the most difficult part...).

She wrote that carrying Indian Army goods from their village to Zanlawn was painstaking, tiring and tedious, with tears in their eyes they were forced to carry extremely heavy goods and walked at night (*Ram Buai Lai-2* 438-439).

Apart from using them as porter, the suffering faced by B. Vanlalzari was no less, she was a government employee, who was tortured and imprisoned for 5 years by Indian Army on the grounds of suspicion. The Indian army brutally assaulted her and had bleeding in her nose, mouth and ears. She was captured on January 15, 1975 from Aizawl and released only on December 16, 1980 from Guwahati jail (*Zoram A |ap* 437-442). Vanlalzari had endured the same level of torture and pain that were given to men and was also put in terrible prison. It is believed that there were more women who were tortured and imprisoned like her during insurgency.

3.1. The Negative Side of Mizo Women in *Rinawmin*

It seems that the author made the leading lady in his book suffered a lot. While Ramhluni was deeply in love with Rozuala, due to insurgency he had to leave her. After the hardship and poverty due to grouping of villages, she was heartbroken for Rozuala went underground. Since her brother, Kapmawia, became an informant (*kawktu*) and gave away many people to be captured by Indian army, he was shot death by Rozuala's friend, Hrangluaia. While it was hard enough to bear, her love,

Rozuala was killed in the hands of the Indian army. There was no high point to be seen in Ramhluni's life in the story.

There is hardly any other important female role apart from Ramhluni in the story *Rinawmin*, since the story revolves around Ramhluni and Rozuala, Rozuala's aunt's character can be important too. We can see that the women's position in the story is very low by the way it was written, things happening around were more important than the female characters, also from the dialogue of the characters.

3.1.1. Status of Mizo Women in Mizo Society

In the story *Rinawmin*, the protagonist Rozuala proposed Ramhluni to be his wife, this is one way she gave him her answer, "...*ka pa hi a hmingin Kohhran Upa a lo ni ve si a; a mawi thei ang bera mi hralh hi a tum ber a ni a...*" (...My father is a clergyman at the church; he wanted to sell me off for marriage in the most decent way...) (19). Women have a price in a Mizo marriage; these prices were asked because they were treated more like buying and selling goods rather than looking at the value of the woman. The reason why Ramhluni used this language shows how low her status was also the women accepted their place in the society. She even said that men do not really wanted to marry them but only to have children with them, which only dragged them to poverty.

Sangkhumi, author of *India Hmeichhiate Dinmun* wrote,

“...Mizo hnam hrang hrang zingah hmeichhia ai chuan mipain an pian tirh phat a\angin lawm an hlawh zawk \hin. Mizo hmeichhiain ‘Man’ an neih avangin hmeichhe naupang chu hmel\ha tak tur leh man nei tam tura an duh avangin hmeichhe naupang a lo pian chuan ‘Sial man tur’ an ti \hin,” (212).

(...In all the Mizo clans, Mizo boys were more favoured than Mizo girls from the moment they were born, Since Mizo girl have a price, when a baby girl is born, they wanted her to be very attractive and to fetch a good price, so they would exclaim ‘for the price of a mithun’).

From this perspective, Ramhluni’s word ‘price’ is not something unrelatable, it measure up to the position of the women in their society.

The early Mizo never did feel that the women’s place in the society is high. Sangkhumi even wrote, *“Hmasang a\angin Mizote hian hmeichhia an dah hniamin engti kawng maha mipate tluk lo turah an dah a ni”* (Since early times, Mizo considered women hold lower position in the society and it is never possible to be equal to men) (212). Another writer Lalbiaknema said, *“...hmeichhiate hi hmanlai chuan an hmusitin an tiduhdah deuh \hinin a lang,”* (...it seems women were looked down upon and treated badly) (*Mizote Khawsak Dan* 152). James Dokhuma, the author of *Rinawmin*, wrote how our ancestors think about women in the society, *“Hmeichhia an ngaihdan a*

sang lo hle” (They never think highly of women) (*Hmanlai Mizo* 313). He wrote it furthermore, that men never think much about women.

“Mipa chu dawhthlenga \huin a nupuiin nau nen buh deng laklawh hlein an chaw chhum lai liam puat puat mah se, lehhawia chaw so chu ngaihtuah ve mai awm, mah se pa \henkhat phei chuan, vin fe hian, ‘I chaw chhum a liam e,’ tiin kut hmawr pawhin an khawih duh lo” (314).

(If a man sat by the fireplace while his wife is busy grinding rice and carrying a baby and the pot of rice at the fireplace is overflowing, he would sit still instead of worrying about the pot of rice. Where some men would shout angrily at their wives saying, ‘your pot of rice is overflowing,’ but would not even touch it with the tip of his finger).

From all these, the word ‘sell’, not surprisingly, became a word used commonly even by women. A word used in business term ‘sell’ was used on women, this makes Mizo women sound more like a commodity and indicates that their status in the society doesn’t fair too good either.

3.1.2. Discrimination in the War Zone

In some countries, they have women in the army who held guns. Women also played important role in some revolutionary movement. They even have women cadres. Among them some are Salvadoran Zapatista Revolutionary Army; Mexico,

Shining Path, Peru; Euzkadita Azkatsuna (ETA), Spain; Liberation Tigers of Tamil Eelam (LTTE), Sri Lanka; People's War Group, Nepal and United Liberation Front of Assam (ULFA), Assam, were amongst the well known (*Women Rebels* 1).

While these happened in the world, in James Dokhuma's two fictions, *Rinawmin* and *Silaimu Ngaihawm*, Mizo women could not join Mizo Army only because they were women, even though they registered to volunteer, they were not allowed to go underground and fight the enemy with guns. In *Rinawmin*, Rozuala received a letter from the Headquarters, it said, "*I Battalion-a mi zawng zawng chu,, hmeichhe tel lovin Saisih-ah kan Lalpa kum, sangkhat zakua sawmsarih leh paruk, ramtuk thla ni sawmhnih leh pasarih niin in thleng fel vek tawh tur a ni*" (All the members of your Battalion were ordered to gather at Saisih in the year of our Lord Nineteen Seventy Six, in the month of February date twenty seven excluding women). (32). The word, 'excluding women' indicates that there was a distinction between men and women. After this scene in the story, Rozuala's sister Rokimi expressed her desire to go to Saisih. He told her again that it was not allowed for women to go (37). This is the discrimination in the war zone because they are women, that they cannot join the men. It is still a controversy whether it was meant for the safety of the women or they do not want women interfering in men's business.

3.1.3. Tortured and Tormented by Enemy

It seems that rape is associated with war as we can see rape as a part of war. As written by many writers, 1966 Mizo Insurgency also saw rape and torture of Mizo women. Zama, who wrote many articles about Mizoram Insurgency in many books, said, “*Kan hmeichhiate nawmchen nan an hmang a...*” (They used our women to enjoy themselves...) (Zoram A |ap v). As per Ropianga, “*Hmeichhe pawngsual hi a rapthlak hle a, khaw \henkhata thleng phe chu sawi ngam pawh a ni lo,*” (Raping incidents and experiences are so terrible that what had happened in some parts of the villages is such a painful thing to talk about) (Zoram Khua 94). Just from these two writers, it is very clear that women were raped and tortured by Indian army during the insurgency.

Raping of women also appeared in James Dokums’s fiction, *Rinawmin*. From the word of advice given by Rozuala to his sister Rokimi, “*Vai laka kan nulate chet dan mawi lo kan hriat hian kan rilru a na thei em em a*” (We got hurt when we hear news about the Indian army and their actions towards our Mizo women) (87). It shows that the women were just a tool to satisfy the Indian army’s physical needs. Rozuala said that Mizo women should be careful with even Mizo men because when she once lost her value, it will affect her whole life. This shows that women can lose their value much easier than men. Meanwhile, Mizo army is no less with their action against women. From what Zuala said about the fourth of seven rules and regulations of Mizo army, “*Hmeichhia reng reng Mizo dan pela khawih chu khap tlat a ni*” (Any woman

harmed beyond Mizo rules is strictly prohibited) (105). It shows that Mizo women were not safe from Mizo men as well.

3.1.4. Fall into Enemy's Hands

During Mizo Insurgency some women went to Indian army officers' camp because of their difficult life and they have no options, while some wanted to sell themselves by their own will and many were believed to have married Indian army men. Zama had listed seven women who married Indian army and had lost contact (*Zoram A* |ap 444-445). We can also see it in some other Mizo fictions. In Zikpui Pa's fiction book '*Nunna Kawng\huam Puiah*', the lead woman, Ngurthansangi character was also one such woman. Wartime can make a women or she can be a useful espionage. She can also be a great help and very useful for her countrymen.

In the book *Rinawmin*, some female characters were very different from being rape. When Hrangluaia talked about how he was captured, he said some Mizo women went to have fun with Indian army officers and being intimate with them, some even stayed overnight (109). When some of the Indian army were out patrolling with their guns, the Mizo women would look for better opportunity and often sell themselves to them. They were no less than prostitute. These were the words of a man wrongly captured by Mizo Army before the insurgency, he had similar name as an MNF Unit President. Some families even send their daughters to the Indian army, to favour them

and give them better opportunity. Once their village camp commander had an affair with a divorced woman, the family understood her because they were Mizo Union, and were very privileged (134).

While these happened, there were some women who would not backed down even after many attempts by Indian army leaders to tempt her. As told by a divorced woman, the commander was in love with her and would tempt her would food to eat, but she was rather tortured because she would not accept it; there was another man who was in love with her too, Chuauliana. She was wrongly accused to the Mizo Army and Chuauliana that she was a traitor and have an illicit affair with Indian army. She was captured by Mizo Army. During insurgency, many were accused because of affairs, jealousy and hatred.

3.2. The Negative Side of Mizo Women in *Silaimu Ngaihawm*

Since *Silaimu Ngaihawm* is not a long story, it does not say much about the positive or negative position of women. It talks more about Lalramliani's longing for Sanglura. She suffered tremendously after Sanglurs passed away, "*Kei ve hi zawnng rethei reng renga piang ka lo nih hi*" (Poor me, I was born only to suffer) (31). Let us see more about the hardship faced by Ramhluni and Chalkimi.

3.2.1. Bound by the Family

The reason why women in *Rinawmin* did not go underground was, it was not right for women to go with men to fight the enemy. Meanwhile in *Silaimu Ngaihawm*, they cannot leave their home because of their great responsibilities. James Dokhuma also mentioned in his book, the responsibilities of women in the household:

“In lam hna sekrek khawih, buh den te, ar lawih leh vawk chaw pek leh khawsak rel leh la deh te, zana vawk chaw chhum leh tui chawi leh thing phurh zawng zawng hmeichhe chan a ni a. Feh kawngah lah chawfun leh \ul dang zawng zawng an phurin an haw lam lah in anhnah leh vawk chaw leh thingtuah thlengin rit takin an haw a. Mahse mipa thung erawh chu saruakin, engmah phur ve lovin an kal a...”

Paho chu zanriah eikhama zawlbuk lamah emaw, \hiante inah emaw lengin an titi a. Chutih hlan chuan in lamah an nupuite chu an lo buai em em a, lakaih leh mei vil fawmkemin, naupang mutchhuak mutpui \ul bawk si nen, a tukah buhzing deng leh tur an ni bawk si. Chuti reng reng chuan Mizo hmeichhiate chu an \ulin an pawimawh a...” (*Hmanlai Mizo* 314, 315).

(To take care of the nitty gritty of the house, grinding rice, seeing to the chicken in their coup, feeding the pigs, minding the household, spinning of yarn in a spinning wheel, cooking pigs feed at night, carrying water and looking for firewood were the main responsible of women. When going to the paddy field,

they prepare tiffin and carrying them with all the tools, on their way home, they look for vegetables to cook, for pigs feed and firewood and went home with a very heavy basket. However men go home empty handed.

After dinner, men will head towards *Zawlbuk* (men's dormitory) or to their friend's house to have leisure conversation. During that time, their wives at home were extremely busy, spinning yarn and checking the fire together with putting children to sleep, also they have to wake up early morning to grind rice. Women were always very busy and important at home....).

These kind of responsibilities seem to be still common in 1966 Mizoram. In *Silaimu Ngaihawm*, because of her duty at home, Lalramliani could not join MNF Army. When she was thinking about volunteering for MNF and going underground because of grouping of villages, this is how her father spoke to her, "*Nang ber i kalin engtin nge i nu leh pa hi kan khawsak theih ang? I u chauh chuan min enkawl zo deuh rih lo ang e*" (How will we live if you go away? Only your elder will not be able to take care of us....) (62). what we can clearly see from this is that, it was impossible for women to join the army and fight the war by leaving their household and responsibilities at home.

3.2.2. Hardship Faced by Lalramhluni due to Love

Lalrawnlina wrote about his speculations regarding grouping of villages as, "*He khawkhawm hi Mizo Union Party leh District Council sorkar Pu Ch. Chhunga hruai leh*

India sorkar lamin MNF volunteer te chet theih loh nan tia an rawt tlan ni awm tak a ni” (Grouping of villages could be due to the arrangement of Mizo Union Party and District Council led by Pu Ch.Chhunga and Indian government, in order to stop MNF volunteer undertakings) (*Zoramina Zalenna -IV* 1). In contrast, J.V. Hluna wrote that it was planned by the Indian army (*A Search for Mizo Identity* 231). Whatever the reason might be, grouping of villages had a terrible effect on every household. Suakliana, a songwriter, said “*Kan hun tawng zingah khawkhawm a pawl ber mai*” (Grouping of villages is the most regretful in our time) in his composition *Khaw Sawikhawm Hla* (Song of Grouping).

When we read *Silaimu Ngaihawm* carefully, the hardship faced by Ramliani’s love and longing for Sanglura takes an important place in the story. Also being the starting and ending of the story. The story started with people wandering who maintained Lt.Sanglura’s tomb stone every year, at the outskirts of the village Lungpho. And towards the end of the story we can know that it was Lalramliani. The second chapter is mostly Lalramliani’s loneliness and longings. Apart from missing Sanglura, it was also longing for her village, Hualtu, because it cannot reach its socio-economic status before the insurgency due to grouping of villages, their lifestyle before grouping of villages and also missing the place where they were grouped together in Baktawng village.

| *hal favang romei zam lo,*

Tlai tla lenkaw! êng riaian;

Bawngva ianga lenmawi chaltuai lian,

Laitual rawn fang leh rawh'

A clear sky with no smoky clouds,

The moon shining softly over;

My dearest and love

Do come and live again'

She sang softly with tears pouring down her eyes (30). There were similar incidents that happened; like being separated from their loved ones due to shifting of villages, it must be difficult and painful to leave traces of their lives. In 1968, during the time of harvesting, a 90 year old lady, Nemthangi, from Selam village, was to shift to Khuangphah due to grouping of villages, had put a knife to herself as she refused to leave her home, where she buried her husband Khamluana in the year 1955, as written by Zama (*Zoram A* |ap 400). It is horrify that such incident happened, however, such were unheard of in other places where there is insurgency.

The reason for the death of Lalramliani towards the end of the story is that, even though she died only after 6 years from Sanglura's death, it could be due to his death that she had died too. It can be seen from what her father and her friend Chalkimi described about her nature after Sanglura passed away. Ramliani's family was still in Baktawng when Sangliana died. Ramliani's father's speech on her funeral

was, “...*he kan khaw-bu luah leh tura kan pem chhoh hma chiah kum 1970 a\ang khan a nun zikpui a ngui tlat mai a. Mahse natna engmah nei ta lo chu...*” (...just before we were supposed to return to our village in 1970, her nature became very dull even though she had no health problems...) from what he said it could be Ramliani’s nature after Sanglura passed away (84). After Sanglura died, without any prior health issue, her parents were worried that she might go insane, she could not eat properly anymore from a year before she died. She even said it to her friend Chalkimi, “*Hmangaihna avangin rei ka dam dawn lo tih ka inhriatna a rei tawh asin*” (I knew it for a long time that I will not live long because of love) (91).

While she was in Baktawng, Sanglura’s friend Zakima informed Ramliani about the death of Sanglura, giving her the bullet, which he was killed with, wrapped in a handkerchief, this saddened her even more, “*Theih chu ni se, he silaimu hian min denghlum ve se ka duh a ni*” (I wish to be killed by this bullet if possible) she even said. (90). “*Khawvelah hian dam chhan eng mah ka nei ve tawh si lo*” (I do not have anything to live for in this world) and “*Ka nulatna hian dam chhan a nei ve tawh mawlh si lo*” (My days as a young do not have anything to live) were the words of Ramliani (30).

What Thanmawia said about loneliness was, “*Tu zûnah pawh uai ila, a mi fan a na a, patling pawh a zawi hnawk thei \hin a ni*” (When we fall for anyone, it hurts us so bad that even a grown man can be completely lifeless) (*Chuailo-II* 26). When a

grown man can get hurt badly, it is not unlikely that a women, who is more softer at heart, like Ramliani died because of heartbreak.

3.2.3. Chalkimi's Suffering

Chalkimi is a friend of Lalramliana in the story *Silaimu Ngaihawm*, she got married while they were grouped at Baktawng. She was divorced (*Makchhiat*) by her husband when the village returned to Hualtu. She is a very good friend of Lalramliani; and she is the only friend of Lalramliani that is mentioned with her name.

The Mizo Customary law, Article 75 stated about *Ma/Mak* (a type of divorce): “*Mipain a nupui duh lova a \hen hi Mâ a ni,*” (*Ma/Mak* is when the husband no longer wants his wife and divorce her) (*Mizo Hnam Dan* 38). According to Sangkhumi, “*Mipain a nupui a duh loh chuan ‘ka mâ a che’ tih bak a sawi a ngai lo*” (When the husband no longer wants his wife, he does not need to say more than ‘I divorce you’) (*India Hmeichhiate* 215). From all these, to be *makchhiat* (divorced) is very unfortunate for a woman, hence, ‘unfortunate’ is the word used in the story to talk about Chalkimi.

It is indeed unfortunate for Chalkimi to be divorced this way. We can see why it is unfortunate in two places, “*...a \hiannu ber Baktawnga pasal nei Chalkimi chuan makchhiat tawkin Hualtu-ah a nu leh pa a rawn zawm chho hlauh a. Vanduaina avang ni mah se Ramliani chu a lawm rilru hle...*” (... since her friend Chalkimi, who was married in Baktawng, was divorced by her husband, and joined her parents in Hualtu

again. Even though it was really unfortunate, Ramliani was very glad at heart...) (28). When Chalkimi spoke about her being divorced, Ramliani said, “*Ni e, nang pawh i vanduai a*” (Yes, you are also unfortunate...) (34).

Chalkimi also suffered the kind of pain Ramliani bear due to death. She was heartbroken when her close friend Ramliani passed away, her wailing was the loudest among the mourner when she passed away. “*...I tel loin dam nuam ka ti chuang dawn hleinem... i hnena lo kal ve law law mai ka va chak em!*” (...I will not be happy to be alive without you... I wish I could come with you right now!) (82, 83). Her wailing gave everyone tears in their eyes. Due to Ramliani’s death, Chalkimi would not eat dinner or lunch and cried besides her friend’s corpse, Ramliani’s death could have hit her the most.

3.3. Conclusion

The reason why the author James Dokhuma made women suffered till death because of loneliness in both the stories *Rinawmin* leh *Silaimu Ngaihawm* could be because of what happened to his wife, Chhuanthangi. When Mizoram started the insurgency, James Dokhuma held a very important position in the underground government. He was Deputy Speaker in the Member of Parliament (MP). While he was travelling, in July 4, 1967, because of accusations against him, his wife, Chhuanthangi, and four children were captured at Maite, while she was taken away along with one of

her children, she escaped, after wandering in the forest under the rain she was captured again in Maite by the Indian Army. She was imprisoned with her three children in Aizawl, Kawnpui, Silchar Jail and Jorhat Jail. (*Zoram Hmangaih* 13-17). Since his wife and kids were captured by Indian army, it could be clearly said that in these two stories, James Dokhuma emphasized women's suffering because of their love ones who were deployed in Mizo Army.

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CHAPTER - 4

The Constructive Contributions of Mizo Women in *Rinawmin* and *Silaimu Ngaihawm*

Women are no strangers to insurgency all over the world, some terrorist have women wing in their organisation. According to Anuradha Dutta and Triveni Goswami Vernal, authors of *Women Rebels: Stories from Nepal and Nagaland*, Naga's militant group, National Socialist Council of Nagalim (NSCN) and Nepal's militant group, People's Army of Nepal have women wing; NSCN's Women Wing is National Socialist Women's Organization of Nagalim (NSWON) and People's Army of Nepal's Women Wing is Revolutionary Women's Organization (3).

Niketlu Iralu, one of the leaders of NSWON, explained the importance of keeping a women's wing and women cadres in the beginning of Naga Insurgency, he said,

"...had to register all the people who were in the Underground from the village and decide where to put them up and the ration to be distributed amongst them. Between the '50s-'70s, I don't think the women's wing fought with guns. But they organized supplies, looking after the fighters and logistics," (85).

As Iralu mentioned, women's role when insurgency started was instead of a shooter, they are more of a cook for men.

For a long time Mizo women have separate women's work and took care of the household, they have high responsibilities especially at home. It did not change even during insurgency, to mend men's torn clothes, to roll their tobacco and cooking food; even though they do not have women wing, those who went underground and those who did not were both equally important.

4.1. The Reason Why Women Joined Insurgency Movement

Number of Mizo women went underground during Mizo Insurgency. Due to the things they have experienced and things that happened during that time, their reason to join could be quite different. Dutta & Trivena, studied the reason for women to join Nepal and Nagaland insurgency, and mentioned five reasons why women joined insurgency:

First, it was believed by many that it was an effort by the women to bring an end to a regime that was politically, economically and socially oppressive...

Secondly, it was stated that they joined due to a psychology of revenge.

Thirdly, it was suggested that many women who were part of the movement were actually forcibly recruited.

Fourthly, it was suggested that women join the movement as they are attracted by the glamour quotient and the power associated with guns.

Fifthly, it was suggested by a few that the women joined the movement due to some political ideology... (*Women Rebels* 81, 83, 84)

The reason why women joined Naga and Nepal insurgency were not all similar; Mizo women who joined insurgency from grouped villages, have not said it was because of psychological revenge; it was not because of desire to carry guns and exercise power. Women were not given guns or carry guns when there was a shootout. They all worked as nurse. Meanwhile, political ideology (eg. independence movement) was the main reason for joining during insurgency; forcible recruitment also happened. One reason which was never mentioned in other insurgencies was because of being frightened of the Indian army, many joined Mizo Insurgency because of this.

We can further study the reasons why Mizo women joined insurgency in three main points.

4.1.1. Feeling of Nationalism

A women army who was allowed to carry guns, Hrangzovi from Saitual village, said that the reason for going underground was because of love for the country. An underground government worker, who worked as Deputy Secretary, C. Lalthlamuani, also said the same that it was for the love of Mizoram that she went underground. (*Zozám Weekly* Vol. V Issue No. 42). Rebeki, author of *Ram leh Hnam Tana Tuarna*, said the reason why she went underground “...ram leh hnam tana thawk ve turin

ramhnuai lamah chuan ka chhuak ve ta a” (...I stepped out to work for our country) (15). She believed that participating in insurgency is an expression of nationalism. During that time, a strong feeling of being oppressed was in the heart of Mizo people and there was a huge surge of independence movement. To be a part of the insurgency, fighting for independence was also a way of being a nationalist.

There were countless of women volunteer when independence was declared in 1966, some even exiled underground. In James Dokuma’s book *Rinawmin*, a divorced woman talked about her contribution to the country before and after insurgency, *“Fachuam phei chu pawm lo ila chuan ramhnuai lama chhuak ve daih tur hi ka ni zawk a”* (Had I not with a child I was to go underground) (129). It shows that Mizoram Insurgency sowed the feeling of nationalism in women’s heart.

4.1.2. To Flee from the Enemy

Torturing of women and rape seems be what war, terrorist and insurgency brought with it. It was nothing less in Mizoram Insurgency as well. C. Zama, who had written books on Mizoram Insurgency, said, *“Kan hmeichhiate nawmchen nan an hmang a...”* (They used our women for enjoyment...) (*Zoram A |ap v*). According to Ropianga, *“Hmeichhe pawngsual hi a rapthlak hle a, khaw \henkhata thleng phei chu sawi ngam pawh a ni lo”* (Raping incidents and experiences are so terrible that what had happened in some parts of the villages is such a painful thing to talk about)

(*Zoram Khua* 94). Things which cannot be described in words must be terrible. Even though we do not know the extent of it, we know that it was horrifying.

As raping of women was known to happen, women had to search for their safety too. If they were not safe in the village, taking refuge deep in the forest, underground, was what they should do. Some women went into the camp of the Indian army as they feel it could avoid torment and rape by them. They search security for themselves and their family according to their ability.

Some Mizo women who were scared of Indian army joined the MNF underground instead. It could have been the right thing to do to avoid rape and torment. Lalthansangi from Puilo, a village in Champhai district, had gone underground in November 1976, as she was afraid of being raped; she was even escorted by her father. She said “Due to the shootings in Dulte, Indian army were restless and hurt a lot of women. My father K. Thandanga took me out because of that,” (Interviewed on 31.5.2018). Lalthansangi was only 19 years old when she went underground; she was in Lalvunga Battalion (one of MNF battalion) and worked as a nurse. After they had sent home womenfolk and children, she went home only in January 1972. Since she joined MNF underground, Indian army burned her house down.

4.1.3. Against One's Will

Women are helpful everywhere, they have important positions at home and in the community. They can also help in spying the enemy, when men can get suspicious easily, women can walk away from the enemy with no suspicion. So they take care of food and drinks, supplying of goods, as messengers and carrying news of death to the demise family. L. Onesto wrote about the importance of women's role in Nepal mutiny as,

“The People's Army has a policy that each guerilla squad (which consists of nine to eleven members) must recruit at least two women. Women guerillas work as combatans, do propaganda work and farm the land. Women not directly involved in fighting, work as organizers, propagandists, cultural activists, and nurses. They do logistics, spy on the enemy, provide shelter for Party cadres and guerillas, and visit families of martyrs and those in jail.”
(Dispatches from the People's War 171).

Even though there was no women's wing in Mizo Insurgency, many went underground with their own will. However some were forced against their will. C. Zama also said, “While they were unable to take all the women volunteered in Aizawl, some women were recruited by force in the Southern area of Mizoram saying by Lalsailova, Khuangchera Battalion Commanding Officer (CO)” (Interviewed on 18.5.2018). This is not visible in many books written about Mizoram Insurgency,

however, it is a notable point that what happened during insurgency in other parts of the world happened in Mizo Insurgency as well.

4.2. The Role Played by Women in Times of Insurgency

There can be different way of women's participation during insurgency. While there were some who joined the underground force, there were also others who served from their home. Some women joined the insurgency because of unavoidable circumstances due to their husbands or their families. Talbot differentiates women in insurgency in this order:

“The average depiction of women terrorists draws on notations that they are (a) extremist feminist; (b) only bound into terrorism via a relationship with a man; (c) only acting in supporting roles within terrorist organizations; (d) mentally inept; (e) unfeminine in some way; or any combination of the above. The representations of women terrorists within this particular discourse tend to present them as a dichotomy. The identity of woman terrorist is cut into two manually exclusive halves; either the “woman” or the “terrorist” is emphasized, but never together” (*Myths in the Representation 1*).

Parallel to this Zohranga differentiate the roles of women in Mizo Insurgency, they are: a) Nurse (b) Cooley (c) cooking food in times of fighting with the army (d)

hiding volunteer who had come out to the village (d) carrier of guns and keeping them safe, were to mention a few. (*Zalenna Lamtluang* 60, 63-66).

In 1966, Many Mizo women joined the insurgency; among them were many who joined as nurses for the medical staff. Zohranga wrote, “*Rambuai laia Mizo hmeichhiate hmalakna pawimawh leh langsar ber chu nurse hna an thawh chungchang hi a ni awm e*” (The most important role played by Mizo women during insurgency was being a nurse) (60-61). Even though they did not physically fight the enemy, they were very helpful by taking care of the wounded army. Some of them joined their husbands in the forest; the maximum women among them were the MNF leaders’ wives. Some women volunteered before they got married and met their husbands in the army. We can talk more about the role of women in the Mizoram insurgency as follows.

4.2.1. They Joined as Mizo National Army/Volunteer

Mizo women have many important role in the Mizoram Insurgency. Among them being a volunteer is one of the most important. As told by Ex-MNA Association President Rochungnunga, we have already mentioned that there were more than required women volunteer. On March 29, 2018, MNF party women wing, Mizo National Women Front (MNWF) awarded accolades to ninety four Mizo women in Aizawl, who went underground during the insurgency; there are more in other districts as well, as

reported by Vanlalrengpuii, Treasurer (Interviewed on 12.5.2018). We can know from this that there were more than one hundred women who went underground during insurgency.

Towards the end of 1968, till the time they headed to East Pakistan, they had women following them. According to an article in Mizo weekly magazine, *Zozam*, June 24-29, 2009 issue, they can record eighteen women who had reached till East Pakistan, Among them, nine were nurses, four joined as an army and five others were office workers. (Vol. V Issue No. 41, pg.10). These women also had ranking system like men do. According to Lalthansangi, Mizo woman who went underground, that among the women Lalramliani had the highest rank, a Sergeant in Army Headquarters (Interviewed on 31.5.2018). She also mentioned that she was a corporal.

It also appeared in James Dokhuma's fiction *Rinawmin*. In the story it shows two women – Remmawii and Rotluangi, from the main village, enrolling themselves by filling up forms to volunteer before insurgency. Zuala mentioned that almost all young men and women gave their names to volunteer (14). In the third chapter, Rozuala received important letter from the Headquarter, it says, '*I Battalion-a mi zawng zawng chu, hmeichhe tel lovin 'Saisih'-ah kan Lalpa kum, sangkhat zakua sawmrih leh paruk, ramtuk thla ni sawmhnih leh pasarih niin in thleng fel vek tawh tur a ni...*' (All the members of your Battalion were ordered to gather at Saisih in the year of our Lord Nineteen Seventy Six, in the month of February date twenty seven

excluding women). From the line 'excluding women' explained that there were number of women serving in the army as well. There were, indeed, women who were ready to fight physically and go underground for freedom.

The women's character in *Rinawmin* and *Silaimu Ngaihawm* did not see any women who went underground, but definitely saw women among who volunteered. Even though both the leading ladies of *Rinawmin* and *Silaimu Ngaihawm* longed to join their boyfriends and go underground, it was not possible because of their families.

4.2.2. Following their Husbands

Another reason why Mizo women joined Mizo Insurgency was by following their husbands. Under MNF Provisional Government of Mizoram, there were good number of leaders and army leaders' wives; some were even captured because of their husbands. While some were married while exiled in underground. Among them was Rebeki who went underground in June 1967. She was immediately appointed as staff assistant in the provisional government (*Ram leh Hnam* 15). She got married to S. Lianzuala, Home Minister in the underground government, at Chhipphir, East Pakistan in July 29, 1969.

The leaders of MNF underground government kept their wives and children at the camp. Some were even captured while they were at the camp. The most notable

one could be Darkhumi, wife of MNF Vice President Lalnunmawia, at Kepran village camp in 1967, who was captured by Indian army. Apart from her, MNF government Member of Parliament (MP) James Dokuma's wife, Chhuanthangi, who was captured in 1967 at Maite. Among the army personnel, Army Chief Sawmvela's wife Saithangi and her 5 year old daughter, Mary were captured at Lungreng Camp as written by Rebeki in her book *Ram leh Hnam Tana Tuarna*. (56). Apart from them, MNF President Laldenga's wife Biakdiki and MNF underground government Ambassador, Philip Lalthangliana's wife Laltawni followed their husbands to MNF underground. Rebeki also talked about how other married and unmarried women survived and fought from underground.

We can also view story of MNF President Laldenga's family in James Dokhuma's fiction *Silaimu Ngaihawm*. A Mizo Union party Councillor spoke about Laldenga to Rinawma, who surrendered from Mizo Army, "...Naga hruaitu Phizo-a ang maiin khawii ram sawrkarah emaw ber hian an chungkuain an tap hlen ang a. A hote ngaihsak zui dawn hek lo, an chungkua an nawm aliamah a ti mai dawn si..." (...Like Phizo, Naga Leader, he and his family will go to some country seeking asylum and will remain there. He will not think of his army anymore, he will do anything to have a good life for his family...) (72). Since he talked about Laldenga's family, we can be sure that his wife was also present with him. It is believed that there were many wives who followed their husbands.

At the same time, had the wives and children of MNF leaders did not follow them underground, their lives were not safe in the village, specially, if the wives of important leaders stayed in the village, the Indian army would hunt them down. In *Silaimu Ngaihawm*, “...ramhnuai sawrkar mi leh sa tam takin lung in an nghak tawhin an nupui fanau eng emaw zat pawh an vai khawin Aizawl Jail leh phai Jail lamah an nam liam twh bawk a...” (...many underground government personnel were captured and kept in the prison, their wives and children were kept in Aizawl Jail and other Jail...) (65). Even if there is no clear indication that these underground government personnels’ wives and children were underground or not, their hardships because of their husbands played an important role in this insurgency.

4.2.3. Supporter from Home

From early Mizoram, Mizo women have lot of kindness and helpful nature, they have lot of chores in taking care of the household and working in the field. Their work from early morning includes, carrying water, grinding rice, starting from cooking food, after lunch they go to the paddy field and some carry firewood. When night falls, from spinning yarn till cooking pigs feed, they were extremely busy. Not only that they were helpful at home, they were very helpful in the community as well. James Dokhuma mentioned,

“Khawhar chhungte khawsak relsak leh thing-tui lak thilah te bengvar chhuahin tlawm an ngai em em a. Damlo buh deng thei lo leh tuisik khai-pui ngai awm se, \henawm hnai nulate hna a ni a. An vawk chaw pek leh ar lawih thlengin nu leh pa bengvarte’n an fanute an tirin chuti ang hmeichhe thawh chi ang \ul reng reng chu sawi leh sel nei lo, mawng zang takin nulate chuan an pui thuai thuai a” (Hmanlai Mizo 264).

(Taking care of the household where there is death in the family, they were very helpful in carrying their firewood and water. If someone is unwell and cannot grind rice or to help carry water, it is the work of their neighbour’s young women. They even helped in feeding the pigs and keeping chicken in the coup or the parents will send their daughters to do so. The young women helped them eagerly).

That’s how helpful they were in the community. Due to development, women’s responsibility has also changed gradually.

Mizo women had lots of importance and very helpful during 1966 Mizo Insurgency; they supplied MNF army with several things from the village, food to eat, cigarettes and mend their clothes. Their contribution from their home was widely mentioned in James Dokhuma’s novel *Rinawmin* and *Silaimu Ngaihawm*.

In the story *Rinawmin*, while there were some young women who would go to Indian army camp, where they would spend the night, some women would go to comfort Mizo army, who were captured by Indian army. When Hrangluaia was captured and brutally tortured by Indian army, a young man, a clergyman and two young women went to the camp. They gave him a big bundle of cigarette, Mizo sticky rice and jaggery. It goes well with James Dokhuma's word about early Mizo women - "An lawmpate hnathawh kawr bal suksakin a \leh leh an \huisak a. Mi bo zawn leh kang \helh nikhua chang lahin a thawk chhuak tlangvalte ril\amm leh tuihal hlauvin chawfun leh tuium nen an um zui a..." (They washed their work clothes and mend it for them. If they went in search for missing people or to fight the fire, they would follow them with food and water, wondering if they would be hungry...) (*Hmanlai Mizo* 264).

The help that they gave to a Mizo army who was tortured by Indian army made Hrangluaia pray, who never prayed before others. He continued to pray as he realized that he needed God. He described the women who went to visit him like, "Chuta lo kal nulate chu an fel em em mai a. An hmel a\ang reng rengin an nelawm siah mai a. An mitmeng leh hawiherah te, an hmel leh an inchei dan a\ang reng reng chuan ringtu an nihna chu a êng chhuak vah mai a..." (The women who came were helpful. They were approachable from the look of their face. Their faith in God radiate from their eyes and the way they look, their face and the way they dressed...) (14).

Giving to Mizo army appeared again in *Rinawmin* chapter 19, *Krismas Hnuhnung*. Zuala's battalion celebrated Christmas at their camp in 1967. A Salvation Army Officer and three young ladies had gone to celebrate with them from village, one of the women sang for them twice. Apart from this, they were all given sticky rice flour by YMA women members to eat on Christmas day, as told by Zuala to his friend Luaia (196). The little things done by Mizo women from the village to the underground Mizo army was nothing sort of short.

In *Silaimu Ngaihawm*, the one who showed Zaikima and Rinmawia how to join MNF was a woman not a man, Zorini from Mission Veng (43). Not only she showed them the way, she even planned the journey for them. Mizo women were the provider of comfort and helper of Mizo men in any group work or establishment for a very long time. As explained in the nature of women in *Rinawmin* and *Silaimu Ngaihawm*.

4.2.4. Strength and Inspiration for Volunteers

In a group of men, they often talked about women; it can give men happiness and motivation just by expressing their ideal woman. Since early Mizo society, young men and women entertained each other, women were the main source of men's happiness. It was also described in James Dokhuma's fictions.

In the 5th chapter of *Rinawmin*, Zuala and his friends travelled towards the west, they had to go through many difficult and thick forests. The journey was hard

and unsafe for them, however the thought of his beloved Hluni gave him a place of comfort, and it was written that just a picture kept him at ease. James Dokhuma wrote.

“Hluni chu a rilru hah chhawk zangkaitu leh, a ngaihtuah fuh chang pheichuan, chung hrehawmna leh mantirtute laka a inngaihtuah thinrimna chu a hliah pilin, taksa leh rilru thawipikna piahah, a duh ber Hluni kiangah muang dam dupa chengin a inhre \hin. A thlalak chu a phawrh a, a taksa hawiher dan pangngai nen a suangtuah a. A rilruin a bia a, a ngaihtuahnain a inchhantir chawp a...” (60-61).

(Hluni was to ease off his worries, well sometimes when he think deeply about her, all the pain and the anger of those who accused him were overshadowed by her and all the uncomfot he felt in his mind were all gone. He took his photo, then pretended that she was with her and spoke to her in his mind. And imagine it was all true...)

Rozuala even told Ramhluni, *“Ral hlauva, thingbul bela daitam vawk kawng rau mai maia muthmun kan rem lai takngial pawh hian ka awm tinuamtu chu nangmah bawk hi i hi”* (While we flee from the enemy, sleeping against trees and anywhere possible, I felt comfort and at peace with my thoughts of being with you (50). From

these few words, it is very true that just a women's picture can comfort and help a soldier. It gives them peace when they were dreamt of by tiring men.

They can be an important source of motivation in some enemy-stricken place. In *Rinawmin*, a beautiful women was captured by Mizo Army because of suspicion, she was talked about a lot by those army who were always on their toes and moving from one place to another, holding on to their dear life. She became the source of their happiness (130).

In *Silaimu Ngaihawm* like In the book *Rinawmin*, a Hualtu woman, Lalramhluni was a woman who was very encouraging for Mizo Army (48). The whole time they were in that village, she became a friend and someone that made life easy for Sanglura and his friend. This shows that physically and also not physically women can give men a sense of peace. They played an important role during insurgency.

With these words, women played important role in insurgency, they gave their all and worked hard for it, even though it's not as much as what men contribute, they did many things which men could not do and also did what men could do. Their contribution in Mizo Insurgency cannot be disregarded.

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CHAPTER 5

Conclusion

It would not be an exaggeration to purport that the causes of the many insurgencies around the world are as varied and different as the insurgencies themselves. Most of the insurgencies that have plagued Africa are caused by ethnic politics, economic factors etc. whereas in Southeast Asia, and here in the Northeast of India, most of the insurgencies are due to political history, negligence of the communities on the part of the Government. Among the Mizos, most of the participants when the insurgency broke out were men as the Mizo community is, for the most part a patriarchal community. Of course there were some women, but they

were really low in number. However, the role they played, and the atrocities they endured during the insurgency was no small measure.

The two novels of James Dokhuma, namely *Rinawmi* and *Silaimu Ngaihawm* depict Mizo women both in a good way and in a bad way. They candidly portray the role played by women during the insurgency. They depict the importance of women, their contributions and their sufferings as well.

5.1. The Good Side

This two novels portrayed many of the contributions made by women during the insurgency. These contributions can be classified into three types.

5.1.1. MNF Volunteer

In *Rinawmin* and *Silaimu Ngaihawm* we find women joining the MNF volunteers, and there were also women who were unable to join the cause due to some unavoidable predicaments - mostly family related issues.

In *Rinawmin* we find two women - Remmawii and Rotluangi filling up forms to join the MNF volunteer during the recruitment process. We are also informed by the character Zuala that most of the young men and women in the Village (in which the

novel is set) have been recruited. In chapter three, we find, via Rozuala's letter to Headquarter, '*I Battalion-a mi zawnng zawnng chu, hmeichhe tel lovin 'Saisih'-ah kan Lalpa kum, sangkhat zakua sawmrih leh paruk, ramtuk thla ni sawmhnih leh pasarih niin in thleng fel vek tawh tur a ni...*' (All the members of your Battalion were ordered to gather at Saisih in the year of our Lord Nineteen Seventy Six, in the month of February date twenty seven excluding women). The order specifically stated 'excluding women', this is a clear indication that there were female members in the battalion.

Aside from this instance, there is also another instance which is indicative of the same case. A widowed mother who has been arrested by Rozuala on account of suspicion informed them that she has worked for the MNF before and during the insurgency. She even told them that if she were without a child she would be in the jungle with the volunteers. In *Silaimu Ngaihawm* we also find another female character Ramliani who contemplates about joining the volunteers after their village was grouped with other villages. All these indicate and depict the willingness of women to join the MNF even though they were barred by various predicaments.

Ex-Mizo National Army (Ex-MNA) Association President Rochungnunga said that, "During the insurgency, the spirit of the movement was very strong among the youths, many women joined the movement, but due to myriads of reasons many of them had to quit the movement, and some women married their male counterparts and

remained with the volunteer. But when the MNF were headed for Arakan in 1974, all the women and children were sent home” (Interviewed on 18.5.2018). Lalthansangi, a member of Lalvunga Battalion said that there were 18 women who went to East Pakistan to participate in the fight for freedom (Interviewed on 31.5.2018).

This testimony confirms that what we find in the fictions of James Dokhuma were depiction of reality.

5.1.2. Supplier of Food

All the women that were portrayed in *Rinawmin* and *Silaimu Ngaihawm* were all important agents in the insurgency for they were the suppliers of food and other important things to the volunteers.

This is clearly depicted in when Hrangluaia is arrested by the Indian Army and brutally tortured. A church elder, one young man and two young women entered the Army’s camp and gave Hrangluaia some smoke and some *Zochhang*. Aside from this, in *Rinawmin* we find that Zuala and his battalion spent the Christmas in their camp, and they were given lots of flour by the female members of the YMA. Zuala narrated this incident to his friend Luaia. When Zuala and Luaia visited their disserted village (due to village grouping) they were given food and other eateries by Zuala’s sister Rokimi and his girlfriend Ramhluni. In *Silaimu Ngaihawm* the character that had a secret rendezvous with Captain Hmingthansanga was none other than her mother. These

instances from James Dokhuma's novels indicate that women were pivotal in supplying food and other important things to the volunteers.

The Mizo weekly magazine *Zozám* writes *Zalenna Sualin Mizo Nulate* (Mizo Women Fighting for Freedom),

“Zoramín zalenna a sual laí kán hmeichhiate pawhin a theih ang angin tha an thawh ve a, khatih hun laia hmeichhe tleirawl leh nulate kha ramhnuai sipaite hrai puartu ber, ti ila kan sawi sual tampui awm lo e. Nula leh tleirawlte kha, bawng vulh hauh lo pawh, bawng khalh tur ni awm tak tein ramhnuai lamah chaw fun nen an inak chhuak a, tichuan, ramhnuaiáh Mizo sipaite kha chaw an va pe \hin. Mizo sipaite'n khuaah chaw an zawnin anmahni lo hrailu ber pawh hmeichheho an ni” (Vol. V Issue No. 41).

(When Zoram was fighting for its independence, women played a very important part. They were the main agents to feed the jungle army. Even those women who do not have any cow to tend to often took off for the jungle with lots of food and then gave them to the Mizo Army).

Even though the works of James Dokhuma are just fictions, his depiction of women is based on the reality of history and this has been corroborated by what *Zozam* has written.

5.1.3. Messenger

The two women that we find in Dokhuma's novel serve as messengers between the MNF volunteers and their family. In *Silaimu Ngaihawm* the character that paved the way for Zaikima and Rinmawia to join the MNF was none other than a woman named Zorini. She also makes all the plan for their journey.

The women in *Rinawmin* play some really important roles as messenger. One such instance would be when Zuala and Luaia visited their deserted village (due to village groupings) they run into Luaia's aunt who acts as his messenger to his family and to his lover, Hluni; he also asks her to bring him some things that he needs. And just as he requested, she brings him everything he needs and delivers his entire message. Another instance is when Zuala and Luaia go to meet their family they meet Zuala's mother and they give her a list of things that they need, and they also pass her some message for Hluni as well.

C. Zama, Ex-Mizo National Army (Ex-MNA) Association Vice President has written many books on the Mizo Insurgency said, "Women can just hide our letters in the woods that they were carrying, and so they were really good messengers" (Interviewed on 18.5.2018). Hence the role of women as messenger in James Dokhuma's fiction is well founded on reality.

5.2. The Bad Side

Rinawmin leh *Silaimu Ngaihawm* depict the sufferings of women candidly. The sufferings endured by women can be grouped into three categories:

5.2.1. Psychological effect

The two fictions of Dokhuma candidly portray the atrocities and the trauma suffered by women as a result of the insurgency. Women are especially traumatized by deaths that occur in the two novels.

In *Rinawmi* we find that the character Ramhluni is completely devastated by the death of her lover Rozuala, “*Ka mittui hi ka chaw ni berin ka hria a, ka tan dam hian awmzia pawh neiin ka hre tawh lo,*” (My tears are the only thing that I can consume, there is no point for me to keep on living) (225-226). In *Silaimu Ngaihawm* the death of Sanglura greatly affected Ramliani. Much like Ramhluni she is completely devastated by her lover’s death and wants to die as well, “*he silaimu hian min denglum ve se ka duh a ni*” (How I wish for this bullet to hit me as well) she said out loud (90). After the death of Sanglura she soon dies as well.

In these two novels, the two women suffered mental trauma to such an extent that they no longer see any point in living their lives. This kind of trauma is especially

prevalent among women. There are hardly any cases of men suffering such trauma to such extent. In the book *Zoram A |ap* we find that an aged women of 90 year-Nemthangi of Salem village died because her village was to be relocated to Khuangphah. She was so reluctant to leave her husband Khamluana's resting place (C. Zama 400). All these clearly show the extent to which women were exposed to trauma during the insurgency.

5.2.2. Rape and Torture

Rinawmin and Silaimu Ngaihawm depict some of the most horrific lot suffered by women during the insurgency. Women were raped and physically tortured. Even though such sufferings were not the main theme of the novels, they are nonetheless candidly depicted by the author.

In *Rinawmin* we find that an Indian Army leader tries to rape a female widower, and after she resisted he tortures her brutally. In *Silaimu Ngaihawm* we also find that Ramliani really worries about the Indian Army finding out about her relationship with Sanglura, because if they do, they will arrest her and brutally torture her because Sanglura is an MNF volunteer. In *Rinawmin* we find some hint that Mizo women might sometimes not be safe from the MNF volunteers themselves. In

Zuala's instruction to his battalion on the code of conducts of the Mizo Army, he includes that, "*Hmeichhia reng reng Mizo dan pela khawih chu khap tlat a ni*" (Mizo women are not to be harmed under no circumstances) (105). This indicates that the Mizo Army might not have been as friendly for Mizo women.

There are lots of books that talk about the brutal rape conducted by Indian Army on Mizo women. It is well documented in books such as *Zoram Khua A La Var Ang*, *Zoram A |ap* and *Ram Leh Hnam Tana Tuarna*. However, there are hardly any book that documented the unfriendly conduct of Mizo Army towards Mizo women. In her book *Ram Leh Hnam Tana Tuarna*, Rebeki, a female volunteer writes that there were some rumors of women complaining about the conducts of the Mizo Army (Interviewed on 22.5.2018).

5.2.3. Family Problems

Another obstacle faced by women during the insurgency comes from their own family. James Dokhuma has candidly depicted this in his two novels. The nature of the obstacles however, is not the same.

In *Silaimu Ngaihawm* the character Ramliani tries to join the MNF army, and in spite of her family being MNF she is forbidden by her father to do so because she is too important to her family. So, the nature of this obstacle is with regard to the

important position in Mizo household. On the other hand, Ramhluni in *Rinawmin* is on the side of the Mizo Union, her brother is the VC secretary and her father is a staunch Mizo Union member, so, even though she badly wants to join the MNF Army she does not dare to do so.

During the insurgency we had several people joining the MNF army even though their family were Mizo Union. There were instances where some women were dissented by their family. According to Lalthlamuani, wife of MNF Defence Minister R. Zamawia, there were nine volunteers from the Eastern Command (Champhai) and one of them - Khumtiri was dissented by her family while she was still serving in the jungle (Interviewed on 22.5.2018). Khumtiri's family was staunch members of Mizo Union and they were unable to accept their daughter joining the MNF army without their consent.

Even though *Rinawmin* and *Silaimu Ngaihawm* are works of fiction, their depiction of the atrocities and trauma suffered by women during insurgency are based on historical truth, as such his fictions have given us a very detailed insight into the experience of the Mizo Insurgency, especially with regard to the sufferings of women.

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APPENDIX

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DEGREE : M.PHIL
DEPARTMENT : MIZO
TITLE OF DISSERTATION : WOMEN'S PERSPECTIVE OF MIZO
INSURGENCY IN RINAWMIN AND
SILAIMU NGAIHAWM BY JAMES
DOKHUMA
SUPERVISOR : PROF. R.L. THANMAWIA
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Women's Perspective of Mizo Insurgency in *Rinawmin* and *Silaimu Ngaihawm*

by James Dokhuma

During the Mizo Insurgency (1966-1986), Mizo women faced many problems which were not endured by men. The most critical of this is raping. The book *Zoram Khua A La Var Ang* mentioned, “*Hmeichhe pawngsual hi a rapthlak hle a, khaw \henkhata thleng phei chu sawi ngam pawh a ni lo*” (Raping incidents and experiences are so terrible that what had happened in some parts of the villages is such a painful thing to talk about) (Ropianga 94). Meanwhile, women during the Mizo Insurgency had played an important role and they are very useful in different ways. The famous Mizo Insurgency author, C. Zama states that some women taught nursing (*Zampuimanga* 8). So that they can give aid to the wounded, women in particular.

The main aim of this dissertation is to highlight the status and role played by women during the Mizo Insurgency of 1966, and the various problems they faced, as well as their importance in different ways during the insurgency. For that, James Dokhuma's fiction *Rinawmin* and *Silaimu Ngaihawm* are analyzed and studied. Also different books on insurgency are consulted. The leaders of insurgency and some Mizo women who had joined the MNF and became volunteers are also interviewed.

The term Insurgency is defined by many people, among them O'Neill defined it as under:

Insurgency can be defined as a struggle between a non-ruling group and the ruling authorities in which the former consciously employs political resources (organisational skills, propaganda and/or demonstrations) and instruments of (ostensibly illegal) violence to establish legitimacy for some aspect of the

political system it considers illegitimate. Thus an insurgency is an exertion in open resistance against a constitutional government or established authority which falls short of a revolution or civil war. (*Insurgency 1*).

It is seen that a struggle between a non-ruling group and the ruling authorities in which the former consciously employs political resources and violence to establish legitimacy for some aspect of the political system it considers illegitimate. The New Oxford Illustrated Dictionary defined 'insurgent' as "Rising in active revolt" (867); Webster Comprehensive Dictionary (Encyclopedia Edition) also defined 'insurgency' as "The state of being insurgent. In international law, any uprising against a government of less gravity than a revolution" (660). Anand also defined as ;

"Insurgency is an extra-constitutional, compositively progressive and variegated struggle launched against the incumbent authority by the consciously mobilised sections of indigenous masses for the fulfillment of certain conceptual goals, manifesting emancipation." (*Insurgency 61*).

From these definitions, we can deduce that insurgency is an attempt to achieve better statuses by a group of people, who, against the law and government resort to violence and armed conflicts to achieve such statuses. While it can last for a few days, it too can last for a long period of time. The Mizo Insurgency lasted for 20 years, from 1966 to 1986. Mizo Insurgency came about due to the declaration of independence. Violence and armed forces were used to achieve this independence which led to the death of many people. The whole of Mizoram was declared as 'Disturb Area' that was why the Mizo National Front (MNF) had declared independence on 1st March 1966 which can be regarded as Insurgency.

There were many reasons why Mizo Insurgency came into being, the most relevant one is that there was a seed in their heart to live freely and peacefully like they used to before the British and the Indian rule; the great famine *Mautam* (famine caused by Bamboo) which happened in 1959 badly affected the Mizo people, but they were completely ignored by the government of India; the Government neglected the Mizo people; the bad development system in Mizoram; the influence of the Naga insurgency among the Mizo people. These were the reasons why Mizo insurgency came into being wherein many people lost their life. Many people endured brutal assault and there were lots of women who got raped. Many families lost their houses and due to Village Grouping, many villages were dislocated.

James Dokhuma also held the position of Member of Parliament (MP) and Deputy Speaker under MNF Provisional Government. He was born on 15th June 1932 at Sialsuk as the youngest son among the nine siblings of Hrangchina Chhakchhuak and Kapkungi. He studied upto the 6th standard at Anglo Vernacular School, Sialsuk, he did not continue his studies and joined the Assam Rifle in 1947 for five years. He then again worked in St. Pauls Higher Secondary School as Hindi & Vernacular Teacher. After that he worked at Hualtu as a teacher. As soon as the MNF was formed, he immediately became the Block President of Tlungvel Constituency (*Mizo Hnam 89*).

On 14th March 1968, he met an ambush at the entry of Serlui, Tuivawl road by the Indian Army and was captured. After he was imprisoned at Nowgang Jail and Gauhati Jail for three years and three months, he was released on 21st June 1971. While he was imprisoned at Gauhati Jail, he wrote three books – *Rinawmin*, *Khawhar In* and *Thla Hleinga Zan*. From 1973 his writings began to come out in the newspapers. He wrote forty two books which contain fourteen fictions, four books of drama, three

biographies and one collection of poem. He composed forty two songs and wrote four hundred sixty one articles. His experience of the insurgency is reflected in his fictions.

In *Rinawmin* and *Silaimu Ngaihawm*, the main characters were MNF Volunteers (Mizo Army). They both have girlfriends who stayed inside the village. Both the couples not just love each other but they were true nationalists. They all died in the end. Both these fictions pointed out the time of insurgency and the condition of Mizoram politics, the actions of the supporter and the non-supporter, the reactions of the Indian Army and the story of Grouping were mentioned.

Some Mizo popular sayings like, ‘*Nupui nena hmarcha sawh bawl fo ai chuan in\hen mai tur*’ (Instead of cooking hot chillies often with your wife, it is wiser to divorce her), ‘*Hmeichhia leh palchhia chu thlak ngai a ni*’ (Women and broken fence should be replaced) and ‘*Hmeichhe \awng mênah thlak rawh. Hmeichhia leh uipui chu lo rûm lungawi mai mai rawh se*’ (Ignore a women when she talk out of anger. Let a woman and a bitch console themselves with their shouting) (*Mizo Pi Pute* 142) and, ‘*Hmeichhe thu, thu ni suh, chakai sa, sa ni suh*’ (A woman should never have the last say), ‘*Hmeichhia leh chakaiin sakhua an nei lo*’ (Women and Crabs never have religion) and ‘*Hmeichhe finin tuikhur ral a kai lo*’ (A woman’s wit does not cross a well) (*Hmanlai Mizo* 352, 356) proved that Mizo women in the olden days were not held in high regards. Even in *Rinawmin*, it is mentioned that women have price, they can be sold and bought at anytime: not only that, the women volunteer were not allowed to go to Saisih, though the reason is not mentioned, one factor, that is responsible, though, is the fact that they were women.

Even in Mizo Insurgency, women endured a tremendous burden. A female volunteer Rebeki emphasized: “...*hmeichhiate’n kan tuar nasatzia kha rapthlak tak a ni. Heng avang te hian ‘independent’ a nghahhlelhawm a, kan hmeichhiatpuite’n heti ang pawngsual an tuarna avang hian thin hi a ur ngawih ngawih a ni,*” (...what we the women have endured is so horrible, that is why we eagerly want independence, it is so exasperated too how they are acting on our fellow women) (*Ram Leh Hnam* 7). Just because of the mistrust by the Indian Army, B. Vanlalzari, a government employee, was seized and was bitten brutally to the point that blood came out from her nose, ears and mouth and was imprisoned for five years. She was imprisoned at Gauhati Jail on 15th January 1975, and was released on 16th December 1980.

The suffering of women in *Silaimu Ngaihawm* is best explored in the character of Lalramliani and Chalkimi. Lalramliani’s suffering reflects the atrocities brought forth by the grouping of villages. The death of her beloved, Sanglura made her so weak and miserable that she too died at the end. On the other hand, Chalkimi, shows the unfortunate lot of a woman during the grouping of villages once she lost her husband. Ramliani tried to join the volunteers but she was not permitted by her father due to her responsibility at home. Even in the Mizo Insurgency, there were people who suffered due to the loss of loved ones, and who, as a result of such loss, even lost their life. As written by C. Zama, during the village grouping, one old lady whose husband had died in 1965 stabbed herself during harvesting time as she did not want to leave the place where her husband was laid (*Zoram* 400).

Women in the insurgency faced discrimination just because they are a woman. They were raped, and just for their safety, they commit themselves to the enemy. From James Dokhuma’s two fictions, women facing problems regarding their beloved

boyfriends, the problems they had faced from their parents and personal problems they faced individually can be seen.

Most of the women who volunteered because they loved the country and the land, Rebeki said “...*ram leh hnam tana thawk ve turin ramhnuai lamah chuan ka chhuak ve ta a,*” (... to fight for our country and land, I have stepped forth) (*Ram Leh Hnam* 15). At the same time, some of them had gone out just looking for protection from the Indian army. Lalthansangi of Puilo village had joined the underground to avoid raping (Interviewed on 31.5.2018). Meanwhile, in the southern part of Mizoram, women were forced recruit, as per C. Zama, ““While they were unable to take all the women volunteered in Aizawl, some women were recruited by force in the Southern area of Mizoram saying by Lalsailova, Khuangchera Battalion Commanding Officer (CO)” (Interviewed on 18.5.2018).

Women had different reasons for joining Mizo Army, they played various role. According to Zohranga, the following were the roles played by women: a) Nurse (b) Cooley (c) cooking food in times of fighting with the army (d) hiding volunteer who had come out to the village (e) carrier of guns and keeping them safe (*Zalenna Lamtluang* 60, 63-66). Most of the women were working as a nurse and some of them were working as a staff under Provisional Government and few of them were as Mizo Army. Some of them too were the wife of the leaders of the MNF and the most popular ones are Biakdiki, wife of Laldenga (President), Lalthlamuani, wife of R. Zamawia (Defence Minister), Rebeki, wife of S. Lianzuala (Home Minister).

Most of the women were followed their husband. There too are women who stayed at home who were always ready to help the MNF volunteer whenever they need help and giving food to them and who did evangelical works. Reasons, why most

of them got involved, is the fact that they are having the feelings of nationalism. Apart from that, lots of them volunteered themselves just for the sake of the safety from the Indian Army, while there are some who were forcibly recruited. In *Rinawmin*, it is seen that there are volunteered women who give food and shelter and who do evangelism.

During the Mizo insurgency, the woman faced many problems that man never had to contend with. The Mizo women in insurgency were raped by Indian Army while the Mizo Army tried to sleep with their fellow women. In *Rinawmin* and *Silaimu Ngaihawm*, the relationship between two political parties - Mizo Union and Mizo National Front is mentioned. That is the main cause of the women of the story were not attended in insurgency.

The two fictions of James Dokhuma, namely *Rinawmin* and *Silaimu Ngaihawm* portrayed many of the contributions made by women during the Mizo Insurgency. These contributions can be classified into three types – MNF Volunteer, Supplier of Food and the Messenger. Meanwhile, these fictions depict the sufferings of women candidly. The sufferings endured by women can be grouped into three categories: Psychological Effect, Rape and Torture, and Family Problems.

This dissertation is classified into five chapters are as the following:-

CHAPTER 1

In the first chapter of this dissertation entitled ‘Introduction to Mizo Insurgency in 1966’, the introduction of the Mizo Insurgency is highlighted. The origins, causes

and consequences of the insurgency are mentioned and its definition too is mentioned.

CHAPTER 2

The second chapter entitled 'James Dokhuma and his fiction *Rinawmin* and *Silaimu Ngaihawm* mentioned about a brief account of James Dokhuma and his two fictions - *Rinawmin* and *Silaimu Ngaihawm* are the two main texts which have been studied further.

CHAPTER 3

The title of this chapter is 'Deplorable Condition of Mizo Women in *Rinawmin* and *Silaimu Ngaihawm*. In this chapter, *Rinawmin* and *Silaimu Ngaihawm*, the pathetic plight of women and their status have been studied further. The position and status of women in earlier times can be seen clearly and as such is traced in *Rinawmin* and *Silaimu Ngaihawm*.

CHAPTER 4

In this chapter entitled 'The Constructive Contributions of Mizo Women in *Rinawmin* and *Silaimu Ngaihawm*' shows the reasons why and how women involved in insurgency in a wider view, comparison too have been made with women role in *Rinawmin* and *Silaimu Ngaihawm*.

CHAPTER 5

This chapter has summed up the result of the research. Role of women during insurgency both the good and the negative side have been analysed.

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