

COLONIAL RESISTANCE IN C. LALNUNCHANGA'S PASALTHATE NI
HNUHNUNG

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CERTIFICATE

This is to certify that the thesis entitled “**Colonial Resistance in C. Lalnunchanga’s Pasalthate Ni Hnuhnung**” is the bonafide research conducted by John Vanlalchhuanga under my supervisor. John Vanlalchhuanga worked methodically for his thesis being submitted for the degree of Master of Philosophy in the Department of Mizo, Mizoram University.

This is to further certify that he has fulfilled all the required norms laid down under the M.Phil regulations of Mizoram University. Neither the thesis as a whole or any part of it was ever submitted to any other University.

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DECLARATION

I, **John Vanlalchhuanga**, 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 of the award previous degree to me or to the best of my knowledge to anybody else, and that the dissertation has not been submitted by me for any research degree in any other University / Institution.

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

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CHAPTER I

Introduction

Chapter - I: Introduction

Pasal̄hate Ni Hnuhnung is a Historical Novel; awarded *Book of the Year* in 2006 by the *Mizo Academy of Letters*. The author of this book also wrote another fiction called *Ka Mi Huaisen Leh Ka Pasal̄tha* before the publication of *Pasal̄hate Ni Hnuhnung*. The Pawih and Sukte adversaries were not a mere nuisance for the Lusei, because the Sukte invaders never spared any Lusei children or aged. They sold their captives- women, and children to the Kawl people of the east. *Ka Mi Huaisen Leh Ka Pasal̄tha*; records the conflict between Vungzapauva-the son of the Vumzang Chief with Puilura and his warriors (*Pasal̄tha*) in detail. This Novel by C. Lalnunchanga had been written through his imagination; to make it a wholesome material for a good reading experience.

Pasal̄hate Ni Hnuhnung is a continuation of the previous book -*Ka Mi Huaisen Leh Ka Pasal̄tha* by the same author. The book-*Pasal̄hate Ni Hnuhnung*, contains the second part of the story where the Britishers came to picture. The book projects its focus on the advent of the British, their pursuit of dominion and how the Mizo people resisted colonialism with all their might. The writer of this book narrated true events that had taken place during the advent of the British, and his work shows that he intensively used his imaginations to charm his work for the readers to enjoy.

Colonialism is the practice by which a powerful country directly controls the lesser powerful countries and use their resources to expand their own power and wealth. Jenni Ramone rightly says, "The idea that the colony is inhabited by the primitive other who must be controlled and then improved is the basis on which all ideas of imperial domination and control, as well as a related activity such as missionary work, are founded"(80).

Margaret Kohn defines Colonialism as, "Colonialism is a practice of domination, which involves the subjugation of one people to another"(n.pag). Colonialism involves the consolidation of imperial power, and is manifested in the settlement of the territory, the

exploitation or development of resources, and the attempt to govern the indigenous inhabitants, who occupied the lands; often by force (Boehmer 2).

Vast lands were extensively occupied by colonizers, where weaker nations became dominated by stronger nations. Natural resources became heavily exploited when cultures and customs became subdued to extreme extents. Colonialism is a practice of domination, which involves the subjugation of one group of people upon another.

As far as Mizoram is concerned, the colonialists showed no ounce of mercy when it came to captivating the Mizos. Many villages were burnt to the ground. The act of mutiny against the British led to the death and bloodshed of many Mizo Chiefs, *Pasaltha(s)* and innocent people. Ropuiliani and Khuangchera were among honorable mentions that showed great valor during the advent of the British. They, along with many other men and women marked their places in the hearts of generations that came after them.

The major purpose of this research is to find out the extent of subjugation and oppression enacted over the Mizo people. This research aims to find out the reinforcement tactics against the British, and how Mizo *warriors* fought back colonialism to achieve freedom from the British.

Pasalthate Ni Hnuhnung contains three hundred thirty-seven pages, which the author divided into two parts. Pages 1-177 contain the first part, while pages 178-337 consist of the second. The first part gives a clear narrative on the battles fought between Mizo Chiefs, and the tactics adopted by warriors. The true colors of Mizo nature and lives are depicted between the lines narrated in this story, with the mention of Khiangzo Chief- Puilura and his warriors.

The first part mainly narrated the story of the dispute over the Zawlsang ranges. The violence led to the death of many warriors, leaving their women and children to mourn. The Chief of Tûmhnawkvillage-Sangburha was the one who challenged the claim over Zawlsang ranges. Many incidents happened on the route of claim over Zawlsang ranges. The author

tactically mentioned the intelligence of Sailo Chiefs in administration and the bravery of the Mizo warriors. The warriors wrestled upon a log of driftwood, which was a true incident that happened in the lives of Mizo warriors. Apart from these battles, Mizo civil administration- how they got through tough famines, how they fought against tigers and how they fought off epidemics were clearly mentioned in this book.

Battles were fought to see who deserved the upper hand, which collaterally cost the lives of many. Countless warriors had fallen and died due to the battles in a dispute over Zawlsang ranges. Zawlsang range was to be taken by the winner of warriors selected from each village, who were to fight one-on-one upon a log of driftwood. That was the demand of Puilura and Sangburha. Puilura's warriors initially fought on the lower hand. Just as they were about to concede defeat, a champion from Puilura's village came forth for the task. Nghalṭhianga then defeated Rualchhinga, the warriors from Ṭumhnawk village. Then, the dispute with Sangburha's village was eventually settled.

Meanwhile, in the second part, there was no longer a battle among the Mizo Chiefs. The story of how the British (*Mingo*) were trying to rule over Mizoram, and how the Mizo Chiefs and warriors fought back in arms to resist colonialism- was narrated based on true events. The monarchy of the Sailo Chiefs became loosened, and the advent of the Britishers gradually pushed the Sailo Chiefs to the curb.

The main theme of the book *Pasalṭhate Ni Hnuhnung* published in 2006 is British colonialism and the resistance of the Mizo. The book *Pasalṭhate Ni Hnuhnung* is divided into two parts. Part one defines the pre-British era. The origins of *The Lushai Expedition Force*, *Vailen vawikhatna* and *Vailen vawihnihna* were described in the second part. Sailianpuia once told Lianphunga, "The task of fighting against the Britishers would have a severe aftermath" (172). This study will lay emphasis on the second part of the book. This research will focus on

how the Mizo Chiefs and Warriors faced colonial advancement, how they fought against the British atrocities and how they struggled toward winning their freedom.

The events that came up to the British colonizing the Mizo(s)

Mizo(s) is by nature a migrating society. They had often shifted to places where they would get better arable lands. Even before they were introduced to the British, they had always been very protective of their lands, and would often have battles to settle disputes upon landholdings. When the famous Battle of Plassey was won by the British in 1757, the British Government (East India Company) started to extend their dominion all over the plain people. Meanwhile, the Mizos, during this time were not yet aware of the British. “This time was, on the other hand, written in history as the time when the Mizo ancestors crossed Tiau river to begin a settlement in Mizoram,” (Zalen, 1).

The British colonizers had gradually worked their way into the North-Eastern part of India and eventually got introduced to the Mizo(s). In the meantime, the Mizo(s) also were also expanding their landholdings. Lalthanliana also described it,

Their dwellings stretched wider with time. In just 50 years or so, the landholdings of the different Mizo tribes extended to Chittagong Hills (Bangladesh), Tipprah/Tripura) and to the edge of Cachar (Sylhet), which began the era that made them close neighbors to the British Company (Kumpinu) (2).

It is important to first acknowledge the eve of the British getting introduced to the Mizo(s). On the 16th of April 1844, Suthlaha- a Palian chief, son of Lalrihua along with two hundred of his men invaded Kachubari village of Manipur. The bloodshed must have been massive as they killed twenty-nine people, beheaded twenty and enslaved six people whom they took back home. (Zoram Varțian, 19). A. Mackenzie also described it, “When Lalrihua died, his son Lalsuthlaha wanted someone to bury alongside his father. He executed many Manipuris and Bengalis of Kochari village in Protapgarh, and then buried them alongside his

father.” (290). E. B Elly also stated, “Suthlaha and his men invaded a village in Sylhet valley, and killed a number of people and enslaved six people”(11). These invasions were the first time the Mizos perpetrated against the British, and the first time that the British ever laid hands on the Mizo Chiefs. (Zoram Vartian, 19).

Let us first analyze some of the claims that different people made for the reasons why Lalsuthlaha invaded the Indians. B. Lalthangliana narrated as follows,

The death of the Manipur ruler immediately led to his two sons- Ram Sing and Tribowanjit Sing fighting to ascend the throne. Tribowanjit Sing was assisted by the British, whereas Ram Sing resorted to the insurgency. He sought help from Lalrihua and resided with him for quite some time, only to realize Lalrihua did not want to help him. Ram Sing, in retaliation, murdered Lalrihua for not wanting to help him. For this reason, Lalrihua’s son Lalsuthlaha was strongly agitated to return the matter with revenge. As soon as he got the chance, Lalsuthlaha went underground in the forest, taking two hundred men with him, to plan his revenge (133).

In the book titled ‘ZoramVartian’, the following information was found,

The judgment for his case was made by the Sylhet District and Session Judge. He truthfully answered every question that was raised. He confessed that he had raided the village to avenge his father’s death. The Sylhet Magistrate was keen on persecuting him for murder, undermining the British government. Eventually, he was sentenced to be imprisoned for life. This incident was the first time that the British ever laid hands on a Mizo Chief. Suthlaha was then imprisoned in the home of a Sylhet Zamindar- Ali Amzad (21).

The actions of Lalsuthlaha did not seem to be an act of sheer violence nor a simple thirst for bloodshed. It was inevitable for him to merely want revenge for the death of his father. For these events, the monarch of Tripura- Krishna Kishore Manikyā sought help from

the British army. “The British army led by Capt. Blake Wood surrounded Lalsuthlaha’s village. Lalsuthlaha was captured. On the 4th of December 1844, Blake Wood sent him to Hajjaribarg Jail to be imprisoned for life” (Mizo Lal Ropuite, 60).

C. Lalnunchanga gave the following narrative,

Around the year 1843, there was a Palian Chief- Lalrihua who lived in Sakhan, which was located within the Reng area of Tripura. He was murdered by the son of the reigning Reng monarch of Manipur. Lalsuthlaha, the son of Lalrihua sought to take revenge for his father’s death. He set out with two hundred warriors to behead his enemies and place their severed heads on a spike over his father’s grave. He invaded Kochabari in Manipur. They killed twenty-nine people, beheaded twenty, and enslaved six people whom they took home. Capt. Blackwood of the British Army came to action to punish Lalsuthlaha for his crimes. In December 1844, Lalsuthlaha gave in to Blackwood because they agreed not to kill him. His case was adjudicated in the Silchar Court. Lalsuthlaha said his actions were, “an act of revenge against the Manipur prince who murdered his father”. Nonetheless, he was taken to Haharibagh jail to be imprisoned for life. Not punishing the prince of Manipur and only taking action for the crimes of Lalsuthlaha was thought to be severe injustice. This incident was the first time that the Mizos and British interacted. Because of this incident, the Mizo Chiefs eventually made up their minds about how they thought the British were unjust and never to be trusted at all (Winchester, 39).

The presented writings and literature that we have read above would be clear evidence for how the British and Mizo(s) were introduced. For Lalsuthlaha was captured and sent away, rage took over his son Ngursailova along with all his kith and kin. They resorted to invading the Indian plains. The British were baffled by the act of retaliation and had no notion of what to do with them. (Mizo Lal Ropuite, 142)

As the Mizo(s) and British government became aware of each other's existence, tensions began to rise between the Mizo(s) and the British Government.. The British appointed a Political Agent- Lt. Col. Lister to be responsible for safeguarding the British territory. Lt. Col. Lister was also the Sylhet Light Infantry Commandant during that time. In 1850, on the 4th of January, he left Silchar and began his march to invade Ngura's village Sentlang. (Military Report, 2). This expedition of Colonel Lister and his army was extremely brutal and led to a significant amount of bloodshed. C. Vanlallawma also stated as follows,

Colonel Lister and his men left Silchar to begin their journey on the 4th of January 1850. On the 14th of January, they reached Ngursailova's village of Tawngpam (Ngursailova, son-in-law of Suakpuilala) which was occupied by Eight hundred-one thousand houses. They burned the village with all its stock of food supplies. Blood was running red on the streets, for which it was then called Sentlang, which literally means a red hill (143).

The incident of Sentlang being burned to the ground was a grim moment for the Mizo folk. Upon hearing of it, the Mizo Chiefs were debilitated at the thought, and for a long time, they did not interfere in matters with the British. Nevertheless, the Mizo Chiefs were greatly enraged by the act of the Britishers who kept on extending their tea gardens within the territory claimed by the Mizo(s). In the year 1864, Vanpuilala went and discussed territorial matters with Steward saying, "The plain people (*Vai*) have extended their tea gardens along Sonai and have exceeded their land far too much that they have dismantled our landholdings. Therefore, they must not extend further than they already are." (Zoram Vartian, 25). Such were the events that the Mizo Chiefs disapproved of. Launching into Mizo territory and deforesting their hunting grounds agitated them to retaliate, leading to further conflicts that ended up in battle.

In 1870 toward the end of the year, descendants of Rolura in the South and Lalsavunga's descendants of the northeast decided to join forces to invade the plain people. In

January of 1871, they began an expedition toward the plains. This expedition was the most violent invasion in the history of Mizo warriors to that date. Bengkhuaia and Lalburha were at the forefront, championing the efforts of the Mizo(s). The word quickly traveled to the British.

Once there was a traveler from the north who came to Bengkhuaia's village who told the people that their hunting grounds, the forests were being deforested by some people. Men were talking about it in the *Zawlbuk*, and the village Chief eventually heard of it. Bengkhuaia decided to attack Alexandrapur tea garden in 1871, in January (Mizo Lalte Chanchin, 84). He sends off his warriors by saying,

Men of great valor, you are decorated in bravery to protect and honor our society; you are our all in all. This world does not have any men who can withstand your bravery. I am confident that all of you are willing to fight to the death against anyone who would even try to grab our land or have any part of it. According to what I have heard, some group of people has been cutting away our forest, the very forest where you have slain giant elephants with tusks as long as the bamboo on our loom. My wrath has to come to a point where I urge you in all your might to set out and attend to the matter. (Mizo Lal Ropuite, 171)

During this expedition, Bengkhuaia and his warriors went rampant with savage actions. They took the life of James Winchester, the attendant at the tea garden, and took his daughter Mary Winchester as captive. The Mizos took the lives of twelve people at this incident. (Zalen Nana, 27). This incident greatly shook the British government. Mary Winchester, Zoluti as the Mizos called her, wrote as follows,

I was five years old. They took me toward the horse stable, but it was becoming late. They had shot my father from behind, he fell. They took him from me as he was holding onto me, for he had not died, not yet. He could barely talk to me, and he struggled as he

said to me, “My child, God is the only one who knows your destiny”. That was the last time he ever spoke. He was left to die by the Lushai intruders, who took me, my babysitters and the many workers. (Kristian Tlangau, 26).

On the very day that Bengkhuaia invaded Alexandrapur, Lalburha and his men attacked Jhalnacherra, seven Kulis were killed. On the 27th of January, 1871, they attacked Monierkhal again and killed twenty people (Mizo Lalte Chanchin, 177). These violent actions of Bengkhuaia and Lalburha enraged the British Government, and they were determined to return the actions with revenge. The mission to rescue Mary Winchester and to penalize the Mizo(s) eventually initiated in 1872, which further came to be known as the Lushai Expedition. The Mizo(s) then called it the *Vai Len Vawikhatna* meaning the first foreign invasion.

When the actions of Lalburha and his men were reported to the British government, the company was enraged by it. The book *Mizo Lalte Chanchin* described the heavy armory that was executed to seize Lalburha’s weaponry and to capture him, by the British Company as follows,

When the British Company (*Kumpinu*) heard of the invasion, the Company felt greatly challenged. In November of 1871, General Edgar led an army of one thousand six hundred infantry, one hundred fifty Cannoneers and Engineers, three hundred porters (*Kuli*), and thirty-seven war elephants from Silchar heading toward Tipaimuk to take revenge and attack Lalburha. This foreign invasion was fought back by various Mizo Chiefs in various places from December 1871 to January 1872 (177).

Brigadier General Brownlow and his men also marched toward the south to rescue Mary Winchester, taking a good number of soldiers. They were heavily equipped with one thousand six hundred fifty armed soldiers, two cannons, one thousand two hundred porters and a parade of elephants. They headed toward their destination in the direction of Chittagong

in 1871 (Zoram Mi Hrangte, 240). T.H.Lewin, whom the Mizo(s) called Thangliana, was among the people who had rescued Mary Winchester (Zoluti) from captivity. (A fly on Wheel, 263). J.M. Lloyd rescued Mary Winchester (Zoluti) in 1872, the 21st of January (7). Zoluti was taken back home to England, where she lived to be 90 years old and died in 1955. (Mizo Lal Ropuite, 177).

Having the potential power to rule the entire world and the military-political advancement did not defend the British against the Mizo Chiefs. Their heavy arms and artillery show that they did not underestimate the Mizo folk and dealing with them was not an easy feat. Even after the first foreign invasion *Vailen vawikhatna*, the Mizo Chiefs persisted in invading and killing their enemies, the British began another expedition in 1889 to try and capture the entire land. That second expedition was known as 'The Chin-Lushai Expedition', which the Mizos called *Vailen vawihnihna*- the second foreign invasion.

In the Chin-Lushai Expedition, the British permeated through Mizoram from the south, north and east. K.L. Ramthlenga wrote the origin of 'The Chin-Lushai Expedition' and the reasons why the British wanted to have a stronger hold of Mizoram in the following narrative,

Then, the first foreign invasion ended with the British going back in 1872. Even after that, the Mizo Chiefs did not stop invading the plain people. In 1888, Stewart and two of his men were killed by Hausata. Then at that very year, Lungliana and Nikhama swept the Thangluah(s) of Sirte Hill. Also, in 1889, Lianphunga invaded Satikang. Because of all these incidents rose another foreign invasion. This was known by the Mizo(s) as the Second foreign invasion *Vailen vawihnihna* and it bore a very important time in the history of Mizoram (68).

The British government sent Stewart to overlook the land. For they thought the land they were exploring was a part of their territory. On the contrary, the Mizo Chiefs have had

the hill ranges of Saichal as their own, so in retaliation killed the explorers- Lieutenant Steward and his team. (Zalen Nana, 97).

For all these incidents, the British attempted to permanently colonize Mizoram, which had led to battle, and a gruesome amount of bloodshed. Zairema had described it and said, “They cleared the forests upon which Mizo people had hunted- to raise tea gardens. This led the Mizos to vehemently defend their land, leading to situations where they looted and threatened the British,”(1)

Life and Works of C. Lalnunchanga

C. Lalnunchanga was born on 3rd May 1970, in Bawlpur, located in the outskirts of Calcutta. His mother’s name is Rongaii and his father is Lalchawimawia. C. Lalnunchanga has produced several works. He has written seven novels, one hundred articles and essays, and one history book. To add to these, he also has written eight Short Plays, and ten Song and Poetry. He had worked on many Short Stories, numbering to a total of twenty-four. As in publishing books of any kind, he had published thirteen books, one of which is a book of jokes.

C. Lalnunchanga had been awarded several awards of excellence in the field of literature. The Mizo Academy of Letters had awarded two of his books *Pasal̄hate Ni Hnuhnung* and *Kawlkil Piah Lamtluang* for the title of Book of The Year. *Kawlkil Piah Lamtluang* is a Fantasy Novel, where the star of the novel-Vala- explored a place where no man has ever set foot on, while he was on a journey looking for philter to bring back the love he had lost.

Although C. Lalnunchanga has produced many works, he is mainly known for his work on Novelist. He has a knack for collecting ideas using his imagination to woo the readers among the Mizo folk. In the year 2007, he received the *Zoppen Young Novelist Award*, and in 2012 he was chosen to be the *Vulmawi Writer of the Year*. His works had been

awarded Book of the Year by *Mizo Academy of Letters* twice. For these mentioned achievements, C.Lalnunchanga would be one of the most decorated writers of Mizo contemporary literature.

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Glossary :

Zawlbuk : The large House in a Lushai village where all the unmarried young men of the community sleep at night

CHAPTER II

Colonialism in *Pasal̄hate Ni Hnuhnung*

Chapter – II : Colonialism in *Pasal̄hate Ni hnukung*

In the latter times of the Mizo and British acquaintances, the Mizo(s) did not abandon the practice of invading other tribes. In the year 1887, Lianphunga, the son of Suakpuilala invaded a Tuikuk village of the Reng land. He took the lives of many and enslaved more. The very next year in 1888, Lianphunga and his brother Zahrawka went marching toward the Chengri valley accompanied by six hundred warriors. Before they left, Sailianpuia discouraged their expedition. Lianphunga defended his action saying, “We are not in pursuit of offending the government. I am simply going to dispel those trespassers who entered my land without my consent,” (172). Although Sailianpuia warned him that he would not be able to handle the repercussion, he marched on ahead. During this expedition, Lianphunga’s advent was extremely violent. They looted and plundered twenty-four villages, assassinated over a hundred people and enslaved ninety-one people and took them home.

Lianphunga and his siblings spent most of their later years fighting against the British. Suakpuilala’s children were not competent enough to fight against the British. He and his brothers Kalkhama and Thanghulha were captured in 1890 at Hazaribagh (Bengal) Jail and were jailed there till their death. Lalthanliana wrote as follows,

The next year in 1891, he hanged himself where he was held captive in the Hazaribagh (Bengal) Jail. His sentence was to remain there for 10 years. The government was considering releasing them earlier if peace kept on prevailing in the land. Instead of being forced into being slaves in unmentionable circumstances under anyone, he and his brother Kalkhama decided to end their lives themselves. (Mizo Chanchin, 452).

During the same time as Lianphunga’s expedition in the Chengri Valley, in the southern lands, Hausata- a Chinzah Chief and his siblings ambushed Lt. Stewart and his men. These Caucasian soldiers were in pursuit of exploring the territories when they were attacked.

Hausata and his men killed two British soldiers and one Indian soldier and took their clothes and rifles.

The land features of Mizoram were immensely surveyed by the British. Many events of invasions were also a common affair during these times. The British were not satisfied with these yet and planned on colonizing and settling permanently in Mizoram. This very pursuit of permanent settlement was the reason why Lt. Steward was sent to overlook and survey the lands of Mizoram. C. Lachawimawia wrote the following,

They wanted to eventually rule over Mizoram. Mr. Vesest had suggested and the Assam Chief Commissioner Quinton had stated to the Indian Government, “The Mizos do not have the same attitude as their neighboring lands, if we do not have absolute dominion and dictate their land, we will never have tranquility sharing a common boundary with them”. Therefore, the Bengal government decided the best move was to survey the lands as soon as possible. To do so, the task was then appointed to Lt. Steward of the First Leinter Battalion (121).

The British were furious upon the death of Lt. Steward in the hands of Hausata and his men. To avenge him, the British sent Col. Tregear in 1888, along with one thousand two hundred soldiers, one thousand porters and thirty-eight elephants to head out from Chittagong. These troops were known as the Lushai Expedition Force (173). These troops that had marched to avenge Hausata first established their military settlements at Lunglei, and then marched on to his village Lungtian at which they found out Hausata had already passed away. Chhawnmanga had mentioned, “Hausata had become sick and could not recover after his encounter with the British and taking their lives. He had eventually died during the rice harvest season in 1888” (Mizo Lal Ropuite, 250). The British soldiers first fired their cannon at Lungtian village, and then infiltrated the village after the villagers fled. They then dug out Hausata’s grave, took out Lt. Steward’s rifle which was buried with Hausata, and further

burned the village. The Britishers never wanted to be inferior to the Mizos by succumbing to defeat. After this incident, they returned to Lunglei, making further permanent settlements.

In light of the unceasing disputes with the Mizos, the government then decided to enforce a movement known as *The Chin Lushai Expedition*. This expedition then came to be known as *Vai lian Vawi Hnihna* by the Mizo people. The expedition extended throughout Mizoram from the south, north and east.

The troops marching from the south covering the Lushai Hills consisted of three thousand three hundred sixty-eight infantry, two thousand seven hundred sixty coolies, eighty-two elephants and several porters. Gen. Tregear headed the troops, and when they reached Lunglei, they divided the troops into two. Col. Skinner headed the other troop. Eight hundred infantry soldiers marched toward the descendants of Manga to attack them and planned to further their invasion over Nikhama and Lungliana, the descendants of Vuta.

Gen. Tregear and his troops built a highway between Lunglei and Thlantlang, extended till Haka. They kept on overthrowing the Mizo Chiefs and waltzed through their land without paying much heed. During their construction of the road to Haka, they had to cut through the territories of Lalthuama, a descendant of Rolura and his mother Ropuiliani. The mother and son did not allow the government to pass through. Apart from these blockages, they did not face any notable challenges in their project.

Gen. Tregear and his troops were heavily armed in their expedition to make the Mizo Chiefs submit to their dominion. Lalthanliana wrote as follows,

Soldiers for the battle and their helpers:

One 3 rd Bengal Infantry Battalion	821
One 9 th Bengal Infantry Wing	301
One 2 nd Battalion, 4 th Gurkha-Wing	369

2 nd Battalion, 2 nd Gurkha Rifles	779
Bombay Infantry Pioneers	721
Suppers and Minors Bengal 1 Camp	177
Chittagong Frontier Polices	200
A few Signalers	
Total :	3368 (Zalen Nana, 111).

Meanwhile, four hundred Cachar Police from the north came headed by W.W. Daly. The purpose of this move was to establish military settlements at Aizawl. They followed the banks of the Tlawng River, reached Changsil in the year 1890, and set up a fort for storing their goods and food supplies there and then. “Daly left one hundred police to occupy the fort at Changsil. He then walked toward Aizawl three days prior to the arrival of Col. Skinner and reached Aizawl on the 3rd of February 1890. This marks the undying fire that led to the establishment of Aizawl.”(176).

The government then began their dominion over the south of Lushai Hills from the Lunglei fort and the north from the hills of Aizawl. They were true to their purpose of dominating the Lusei Chiefs, and have the permanent rule over them. Thus, they indeed stretched their dominion far and wide. There was immense social unrest and dilemma within Mizoram due to the British spreading their colonialist acts. Many Mizo Chiefs surrendered, and many other Chiefs were up against the wall as they saw their precious ancestral land being captured and annexed by the powerful forces of their Caucasian invaders.

Upon the thick forest of Tuirial soars the mighty eagle. As the darkness of night transcends to hide the light of day, the indomitable spirit of the Sailo Chiefs weakened. Freedom was denied to every Mizo who used to thrive on the hills of Mizoram. The echo of the eagle calling from high above seems to convey grief for the oppressed Mizo

people. Even the sun displayed a grim light and hid beneath the mountains to express the grief of oppression. Nature seemed to weep as the warriors and the brave men suffered the atrocity of the Britishers (178).

As described in the first chapter, there was discrimination and domination over the Mizo Chiefs throughout every hill. Many villages surrendered beneath the British. The remaining villages that refused to surrender fought back, including Puilura- the Chief of Khiangzo Village who found himself being indecisive. Hmuaka, who had just returned from Aizawl, narrated to Puilura- the events that happened during his stay in Aizawl. He told Puilura about the discussion between Capt. H.R. Browne (Political Officer), the head of the northern part of Lushai Hills with the descendants of Manga and how they formulated a memorandum of peace against each other. He said,

They would be under the rule of the Company (East India Company), pay taxes every year and also would serve as porters for the British military forces to carry their rifles. Then, Lianphunga was punished for invading Chengri valley, stripping him of his chieftainship for over a period of five years. They also confiscated the ten rifles of Thanruma(182).

The tax payment of the Mizo people was written by B. Lalthangliana who elaborated by saying,

The outcome of British colonialism was the levying of 'Taxes'. Every household had to pay Rs. 2/- each. They had started paying taxes around the year 1892-93. Although that seemed to be a small amount considering the day in age of those times, it was a lot. It was a heavy tax to be surrendered although the Mizo ancestors were self-sufficient to feed themselves (205).

Lt. Tytler and Lt. Swinton-led army of two hundred soldiers immediately marched from the west. They said, "How are we going to stop them? We must gather at Hmunpui at

once,”(187). Among them was Khamliana; the Chief of Lungleng, a descendant of Savunga. He decided he did not want to open fire against the British. He insisted, “No matter how much of them we gun down now, we will never be able to stop them. We know their power in number, and I shall lay down my arms,” (188). The Lungleng Chief, Khamliana did not pull arms against the British, and instead befriended them. The British also favored him greatly.

The soldiers reached Changsil on the 28th of September. They had a heavy exchange of fire with the descendants of Manga. The British military commander Lt. Swinton was then killed during the gunfire; however, because of the British advancement in military power, they were indomitable for the Mizo rifle power. This eventually led the warriors to retreat. At the incident where the British surrounded the Changsil fortress to attack, one of Sailianpuia’s bravest warriors- Khuangchera was also fighting against them, who defended his land to his death (188). Phungtea, an errand runner of the alien invasion; described the death of Khuangchera saying,

We had not known the ways of a Mizo warriors death. He had told us ‘Your blades would do no harm to my head, you must use mine to take it,’ as he was reaching for his knife. For we did not understand his gesture; we had thought he was raging. We resorted to our rifle and had shot him to death (Zoram Mi Hrangte, 292).

While they were exchanging fire at Changsil, there were one hundred soldiers at Aizawl. As their commander Lt. Cole was participating in this fight, they did not have a proper chain of command. The villagers of Lianphunga and Thanruma’s villages were the ones attacking the Aizawl fort and continued to stop them for twenty-five consecutive days. The Mizos were at the brink of losing the battle; but, Lt. Cole and Tytler had just come back from Changsil, and they had first burned Tanhril village on their way and eventually rescued the detained soldiers from Aizawl on the 4th of October. (189).

The government overthrew their rebels head-on; one after another. Muthi village was no exception either. After burning Muthi village to the ground, they moved on toward Sentlang; the village of Kalkhama, and burning the village too. It was during the burning of the Sentlang village when there was tremendous blood gore throughout the village. There were mentions of blood flooding the streets giving a red spectacle throughout the village. This incident had also been assumed to be the story behind naming the village Sentlang- the Red Hill (191). Through the words of Mc Cabe, we find a pursuit of oppression by the colonizers; as follows,

I have resided in this Ralleng land to subdue the rebellion for many years. I have observed that the best way to vanquish a revolt is to counteract their actions with no mercy whatsoever. If ever they should ambush us at any journey, the nearest village shall not be spared, but shall be burned to the ground (259).

Mc Cabe also mentioned, “For no reason should we deal with these lowly race as our equal. Nobody shall even remember their names if they are to ever act in rebellion against us, we shall wipe away their existence from the face of the earth” (236). They indeed followed through to their words as this was their mission against all odds. They had also burned countless villages. Any attempt to deceive their mission and rebellion was subdued with an assurance of no aftermath. Mc Cabe had been known as the champion against the Naga rebellion and had lived there for quite some time. His achievement of capturing many Chiefs had earned him the name *Lalmansap* which meant the captor of Chiefs in the Mizo language. (Zoram Mi Hrangte, 244).

In the year 1890, all of the Chiefs from the west had surrendered to the British. The people said, “They wanted to collect all of us to weed out their tea garden” with great devastation (186). The government then decided to further hold stronger settlements in Aizawl. Capt H.R. Browne levied a one rupee tax upon every household. Mc Cabe then began

to collect that tax levied upon the Mizos. During those times, money or any means of exchange was a rare find. The sons of the soil began suffering a traumatic experience, with the Government expecting them to work as porters without free will from their side. The Mizos were treated no better than a dog, with physical sufferings from the rage of the Britishers. The land that once flourished with peace and tranquility had become a place of torment and misery.

The soldiers were extending their campaign, pushing forward to annex more land when a written document had arrived from the Chief Commissioner Sir W. Ward. The document contained an inquiry upon whether it was the right thing to approve the petition from the Arthington Aborigines Mission to send three missionaries- Dr. F.W. Savidge, J.H. Lorrain and William Pettigrew into the Lushai Hills. The letter greatly took the soldiers by surprise. Tytler said, "Who in the world are these men and where are they from?" trying to figure it all out but not in luck. Mc Cabe told him that these missionaries are University graduates and that Savidge had a Ph.D. degree even further.

The British, whatsoever greatly disagreed with the matter, saying that those Missionaries would watch over their every move which would turn out as a disgrace for the British Company. Tytler said, "When we march toward the east to cease them, there would be incidents that are hard to swallow. If the Missionaries were to stay here, it would be a wrong move to expose ourselves of such things," (238). Mc Cabe followed by saying,

That is true. We must not accept any authority who would not answer to us, that would only raise the chances of exposing ourselves. If our end game still stands at annexing this entire land, we still have many tactics too violent for these men to witness. The rebellion if persistent; would mean that anybody going against the government would be deemed a blockage. These are learned men; they are the ones with the ability to expose us. They should definitely never hear of C.S Murray's lady affair in the south (238).

From the statements made by Tytler and Mc Cabe, it is obvious that the Colonialists were head set on colonizing the entire Mizoram and subjugate every person living within it. They were keen on settling further and terrorizing the land even more (256).

The Mizos called J.H Lorrain - (Pu Buanga), and F.W. Savidge -(Sap Upa). Pu Buanga applied to the Deputy Commissioner a permit to enter Mizoram very often, but he was told that Mizoram was a disputed land and that he had to wait for the right time to travel into it (Kristian Tlangau, 4). When Pu Buanga and others heard about the decision from the Deputy through a wire and they were devastated. Lalhruaitluanga Ralte wrote following describing the incident,

It was late in the day on a Sunday, 12th of November, 1893 that they heard the reply from the Mizoram Commissioner through the wire. He had mentioned that then was not a good time to journey into Mizoram. Everyone understood how bad and discouraged we felt as the message was conveyed. But through prayer we focused our faith on Jesus, we laid our burden on Him, and in a short period, we could surrender to say 'By your will and not ours' (191).

Pu Buanga and Sap Upa were allowed to enter Mizoram on the 11th of January, 1894 after peace was restored, and after the British completed settlement within the realms of Mizoram.

The Government further strengthened their settlements in Aizawl, extending their authority furthermore. Mc Cabe detained his annexation of Manga's descendants in the east for about a year because he remarked that even during the reign of Vanhnuailiana; the Chiefs of the eastern villages were strong and great combatants. Not only that, he was not sure of the prevailing situations and populations in the villages of the east.

The British pursued many Mizo Chiefs using great tactical tools to make them happy, and they eventually sided with them. They further used the Mizo Chiefs who were on their

side as puppets to persuade other Mizo Chiefs. Among most of the Mizo Chiefs, Khamliana was an important tool toward extending the British dominated areas, serving as a faithful persuader among the Chiefs of villages in the east. The prominent agenda of the Colonialists was to bribe as many Chiefs as possible and turn them to their side. They were most afraid of the Mizo Chiefs to unite and grow in power. Mc Cabe's words highlight this matter as follows,

We shall make sure that everyone fears revolt against the government throughout these hills. Anyone to submit to us shall be favored and honored among others but they shall be subdued beneath us. Furthermore, we shall wash their brains so as to make sure in their minds; that we Caucasians are respected forever. For no reason should we deal with these lowly races as our equals. Nobody shall even remember their names if they are to ever act in rebellion against us, we shall wipe away their existence from the face of the earth (236).

Mc. Cabe showered Khamliana with favors and he made sure that was shown publicly. He spent a great deal of effort to persuade the Chiefs of the east without waging a war with them. Khamliana and the British army translator Chipchawrawna were sent to serve as an emissary. Khamliana and his partner went to survey the undefeated villages. They tried their best to persuade the Chiefs there to submit to the government despite their fear of threats. They said, "They would burn your village and your rice fields and throw you into their dungeons. Nobody has a strength that comes at par when compared to the government," (195) as they surveyed their lands partly serving as emissaries. Khamliana was awarded a lump sum amount of money by Mc. Cabe; including many gifts that come with it. This was a reward for serving and obeying the government and to decorate him with appraisals to make the other Chiefs jealous.

Khamliana was favored greatly by the British and was also believed to greatly admire the British. The first letter was said to be sent by Khamliana, the Chief of Lungleng Village to Queen Victoria (East India Company) on the commemoration of her 60th year on the throne. The address on the letter also wrote 'Fort Aijol, North Lushai Hills' dated the 16th of June 1897. The letter also contained several mentions of admiration and adoration of the English people. Khamliana's handwritten letter is displayed in the book 'Mizo Literature'; some of his words written in the letter were as below,

Queen of the Company

Fort Aizawl 16th June 1897

North Lushai Hills June 97.

Madam, we have named you '*Kumpinu*' from the days of our fathers and mothers, and we have heard of your name numerous times. Long ago, we agitated and attacked your territories because we were unaware and ignorant. We are not worthy of being called a Lusei tribe. We are not worthy to be included among the Lusei tribe, but now your worth and majesty has been educated to us by your word bearer and had taught us the nature of a human being. We had not known until now; how to communicate, so please bear with us for our lacking. We live because of your mercy upon us. We are smaller than ants when compared to your majesty. We Lusei are naive about everything and are not worthy of sending a letter to your greatness (95).

Mentioning that he believed the Mizo were lower than human as compared to the British and saying that they were not worthier than an ant when compared to the British; clearly showed the impact of colonialism among the Mizos. Another mention of regret for the invasion of the British as being the outcome of the Mizos being backward and naive; was a great indicator for Khamliana's admiration for the British. Mc Cabe also spoke to confirm

that brainwashing the Mizos to look up to and appraise the Caucasian population had also worked successfully.

Seipuia and Lalluauva; the Chiefs in the Southern areas were tactically siding with the British. Shakespeare- the commissioner in the south even said, “Lalluauva is my brother who has made me rise up from every possible situation”(258). Lalluauva had secretly assisted the British in many ways and even supplied food for Shakespeare and his men during his gunfire with the Mizo warriors. Lalthanliana wrote as follows, “When Queen Victoria passed away and Edward VII ascended the throne, the coronation of the new king was held at Delhi in 1902. Lalluauva was one among the selected few whom were to be awarded by the British government. The Indian government awarded him with a Certificate and a sizable amount of prize money,” (424).

The British government greatly favored Lalluauva because he was their faithful partner. Another reason was the incident that took place between the British and the descendants of Rolura at Chhiphir village. During the exchange of fire between these two, Shakespeare and his men were at the brink of dying of hunger. Lalluauva came into the picture and secretly brought rice and other eatables for Shakespeare and his men. Even at the time when their means of communication through wire was broken, Lalluauva and his subjects hid letters in their hair-buns and delivered them to the British. (255). Seipuia greatly appraised the British so much so that he mentioned, “Their skin are so fair as if they had come down from the heavens, and we shall never withstand their wisdom,”(Lemchan Khawvel 1, 50). The Colonialist were focused on making the Mizos look up to them and showed that they have undisputed strength; so they could not be defeated. Therefore, it had been noted that most of the Mizo Chiefs were convinced of the powers of the British.

The British government kept on convincing the authorities of Mizoram, and even during these times of battle; they always had someone from Mizoram siding with them. The

government distributed jobs with positions to gather the Chiefs, to lead the coolies and collecting taxes; and a position called Rahsi, who were interpreters for the British. In the southern part of Mizoram, Satinkhara of the Tuikuk tribe was appointed by the government to run their errands. He visited many villages as per request of the government, to levy taxes among the village Chiefs and to persuade the Chiefs to cooperate with the government and submit to it. Apart from Satinkhara, Dara Ralte was appointed to interpret languages and to deal with the village Chiefs (Mizoram Humhalhtu, 63).

The British government got Mizoram to submit to them step by step, and carried with them several gifts to gratify the Mizo Chiefs and they had also used this opportunity to collect secrets among the Chiefs. They recorded the number of houses in the villages, the number of rifles they own, the location and route to every village. This made it much easier for the British to attack the Mizo Chiefs (Zalen Nana, 93).

During the period of *Pasal̄hate Ni Hnuhnung*, the government truly wanted to annex the Chiefs from the eastern region and often utilized the services of Khamliana as an emissary between them. In the eastern region, Puilura's village was the most challenging village for the British to pursue. Mc Cabe was convinced that they would be able to subdue and discombobulate the eastern Chiefs. In order to do study their strength and status he sent Khamliana and their military translator Chipchawrawna, to persuade and rather threaten the eastern Chiefs to submit to the government. The message said,

The governor had sent us to convey a message to you and this is the message. If you do not submit to the government quickly; bad things are bound to happen to you and your subjects. Your village, your rice and vegetable fields will be burned to the ground and you shall be imprisoned too. The strength of the government is no match for anybody (195).

They spoke to various village Chiefs partly serving as emissaries and secretly surveying those villages. Puilura had inquired how the governor wanted to make agreements with each other. Chipchawrawna said, "He is very generous with his agreement, and expects not many things from you. Every year he shall collect taxes from every corner of the village and provide coolies in numbers he requests,"(195) describing the governor's demand to Puilura. Puilura denied that the terms mentioned were a discriminatory agenda and not an agreement of any kind. Khamliana gently broke it to Puilura how other Chiefs who denied were punished in violence; and kept on persuading him to agree with the terms of the governor and submit to the British government. Puilura replied, "I shall not step in to the territories of the governor, neither must he lay foot on this side of the land. We shall ponder upon each of our grounds and never cross paths. That should be our agreement,"(195) and bid adieu to the emissary. Puilura was deeply baffled with the idea of paying taxes on the only land they had inherited from their forefathers; and how the British were trying to dominate over his ancestral land.

After Khamliana had finished his task of espionage for the British government, McCabe showered him with a lump sum of money and other material favors. They reared him to make the other Chiefs jealous as he was the one obeying the British orders and greatly commemorated his performances. Meanwhile, the Chiefs in the East still had no intentions of joining forces with the British. For this reason, the government was working very hard in preparing for their invasion of the eastern Chiefs. Even though the Sailo Chiefs were still Chiefs in their own right, the sun had slowly set upon their glorious reign. The government defended their reign with greater power and they were facing darkness toward their decline.

Lalburha was the leader among all the other Chiefs in the east. Zahau Chief Nikuala and descendants of Vuta in the south-east- Kairuma and his brothers along with the Fanai Chiefs were the Chiefs that never gave into the British. Descendants of Vankalluia were- Puilura and his younger brother Dopawnga with his sons and Saingura. Nghalthianga and his

wife overlooked *Belrawhmual* (Living beneath the wings of one monarch, but having a separate village administration). Those were the status of the descendants of Vankalluia.

Puilura's village was suddenly infiltrated by hundred soldiers fully armed with their gear. It was unusual for these men to suddenly appear in the village of Khiangzo. Their army chief was a Caucasian, with bullets and a sword at his belt. He was a large man with brown hair. That was the man whom they further came know as Lt. Tytler. All the Khiangzo warriors and young men were off into their farmlands during their arrival. The people and children in the village were panicking in fear. Their faces were not friendly in any way and they were positioning themselves to start a shootout. The people of Khiangzo village thought that these men were about to burn their village and everyone was panicking and grabbing anything and everything they could to save them from the potential fire.

When they reached the yard of the Chief's residence, they halted as their translator stepped out and asked, "Puilur, are you the Chief of this village?"(204). Just as Puilura gave an answer agreeing to his question the translator said, "By order of the governor of the northern lands of Lusei, these soldiers have been sent to arrest you,"(204), and then the Khiangzo village Chief Puilura was captured, and brought to Aizawl.

Just like the event of arrest in the case of Puilura, Capt. Hutchinson and his men arrested the Chief of Denlung village- ChiefRopuiliani. Lalsangzuali Sailo wrote the event of Ropuiliani's arrest as follows,

They had reached Denlung village on the 8th of August, 1893 before the break of dawn. After resting for sometime at the outskirts of the village, they began to spread out. Ropuiliani and her subjects woke up that morning without noticing any change on that new day. Nobody knew that they were about to witness extreme shock of a lifetime; like an eagle attacking a mother hen leading her chicks. The soldiers quickly surrounded the village. John Shakespeare (also known as Tarmit-a) and Rahsi Dara had

taken the villagers by surprise by suddenly entering their village along with forty soldiers. As nobody anticipated this attack, they had no chance of using the rifles they had hidden. The people started running toward the Chief's house and they had started panicking. The people thought that they were about to invade their village and some people had packed their beddings; ready to run and hide (135).

Puilura and Ropuiliani had more or less the same story of being arrested by the British. The British had also attacked Hausata by surprise, for he was the one who had killed Lt. Stewart. Lt. Stewart's rifle was buried along with Hausata when he died, but the British dug up his grave to retrieve Lt. Stewart's rifle on the 21st of March 1889. Apart from this Lalthuama's village was also suddenly attacked on the 14th of January 1890 and he himself was also arrested (Tlawm ve lo Lalnu, 139). It seemed that the British did not deny taking their enemies by surprise and discriminately subduing those villages that did not want to submit beneath them. Even among Chiefs who both had authorities as Chiefs, the British knew how to turn them against each other based on the level of cooperation with their authority.

The Aizawl fort prominently stood over the Baza hill. This fort greatly stood in the way of the Sailo Chiefs. A government flag that was posted on top of the fort waved gloriously, showing that they were the power over all of Lushai Hills. Puilura was brought to Mc Cane by two soldiers as Mc Cane asked him, "I was informed of your plan to act in rebellion and gather other Chiefs. What do you have to say for yourself?" (206). Puilura replied, "I am a Chief, I do not answer to you nor need I justify myself to you," (206) without a doubt to decline the newly devised plan of agreement. Mc Cabe laughed at Puilura in great disdain and spoke to him with about how superior he was as compared to Puilura in the following words,

Hear me you buffoon, we have captured land all over the world. How long do you think you can show your toughness in this barren wilderness? The world you know is just a tiny portion of what it is. Beyond the Hringchar plains, countless citizens from our land spread out through land as far as the skies could stretch to. The Company you are fighting is the ruler of a kingdom where the sun never sets (207).

Mc Cabe was keen on convincing Puilura and to show him (Puilura) that he was far superior, and wanted to favor him most among other Chiefs if he was ever to turn sides. Nevertheless, Puilura was not easily convinced as he thought he would be. Meanwhile, the subjects of Puilura's village grew more and more enraged toward the British, they were deeply hurt by the unexpected capture of their beloved Chief. That very incident agitated the colonialists greatly, directing their decision to further terrorize the natives with greater force. (256).

Mc Cabe raised their flag wherever he spread this campaign, although the Chiefs in the east did not respond in any way; nor were they trying to obey the British demands. For that reason, Mc Cabe was secretly worried about his advent. During the incident when Puilura was captured by the British, Lalburha; a Chief of Sesawng and a descendant of Lalsavunga was heard to have been readily prepared to attack the British. Mc Cabe then summoned G.H. Loch, Capt. Williamson, Capt. Mc Gill, Lt. Tytler and Lt. Cole to meet with him immediately. He had summoned them because there was a potential of war with the Chiefs in the east (215). G.H. Loch had not had a long stay with the Lusei people, he was the Captain of the 3rd Gurkha Rifle, and was appointed the highest authority in the northern Lushai Hills. He was an Engineer by profession. He took up the project of fixing the ford in the river between Changsil and Sairang to allow boats to pass through, and further made it possible to shift the Changsil Bazar *Lungpher Dawr* to Sairang.

There were new houses built around the Aizawl fort, most of which belonged to the Lusei people to whom the land belonged. Some Lusei people were working under the British as mailmen, while some men were employed as dish washers for the British army. The British further deepened their residence in Aizawl, coming up with strategies to win over the few village Chiefs that had not yet surrendered to join the British forces.

We thought we had successfully persuaded them, but we did not know what their thoughts were. This time is the calm before the storm. If the storm blows right, it would affect the entire north, east, south and west of the Lushai Hills; and never in their history would they have faced a greater attack. Those descendants of Lalsavunga had long been challenging a fight and their Chief Lalburha had been gathering men for the war that is coming. Those are truly dangerous folk. Not only that, the Chief of Kiangzo village-Puilura had decided not to give-in, and has the potential to be the one to agitate rebellion throughout this entire land (216).

Mc Cabe was set on to persuade Puilura, if he could convince Puilura; he knew that it would prove to be a lot easier to deal with them. G.H. Loch also said,

We are the mighty English, we walk carefully with each step to see who withstands the test of time and observe who stands strong in the end. The East India Company commands every territory we progress into, and even explored the corners of the Lushai Hills and dominated it. Unless we win over their hearts deep down inside, it will always be a challenge to run their administration (222).

The British wanted the Mizos to submit to them not only with their body and strength; but also with all their hearts and minds. Their chorus even stated, “We must show these head-hunters just how powerful we are; and let them know that their very lives are in our hands,”(Lalburha, 48).

Mc Cabe was the one who could suppress the Naga rioters, and had settled in the land of the Nagas for a long time. He weakened the Nagas with violence and force, and brainwashed them greatly, leaving him quite satisfied with his task. Despite these strengths, he found Chief Puilura was a tough hearts to convince and even confessed, "If we can persuade him, he would serve as a useful tool to convince other Chiefs. We could designate him merely below our rank as that would be a high place for him among us. But he seem to drive his mind into his own path,"(222). They were desperate with Puilura as their attempts to convince him always failed. Puilura was not an easy person to persuade, at least not as they thought it would be. Puilura gradually became weaker inside their captivity; refusing to take any medications they had offered. Eventually, a power greater than the British, which was the authority of death had spread its wings over him. He had eventually died during the coldest winter days inside the cell he was held in.

Puilura had died in the captivity of the British. Kiangzo village immediately received a messenger who bore a message of his death. As soon as they had heard about the death of their Chief, the entire village flipped out, banged their chests and moaned in sorrow. The death of their Chief devastated his subjects, and they wailed in agony; with mixed emotions of agitation and rage. They held their heads down in gloom, and everyone was worried about it. Even the bravest men shed tears when they heard the news of their Chief's demise. (227).

During those dreadful times, Lalburha was busy formulating tactical measures to revolt against the British. Puilura's villagers were also set on avenging their beloved Chief. After the death of Puilura, his son Saingura became the new Chief of Kiangzo village. Lalburha was a competent leader who always led his men in battle. The government also had remarked his name for a long time then. When there were discussions between Edgar and Suakpuilala along the Tuirial place; Lalburha had attacked Monierkhal, for which Edgar felt helpless upon what he would do with Lalburha. The British had already known the name of Lalburha during the first violent attack *Vai lian* when Edgar marched to invade Lalburha in

1871, during the month of November. Edgar had marched with one thousand six hundred infantry, one hundred fifty Cannoneers and engineers, three hundred coolies and thirty seven elephants; from Silchar heading toward Tipaimukh. Mc Cabe furiously told his interpreter; who was known as Luchuara, “Come the beginning of the New Year, I will personally brush through him and make sure he commits. Are there any other Chiefs who have thought of rivaling against us?” (218). Luchuara described what he witnessed and heard in detail to the British as follows,

Not so long ago, these Chiefs from the east and west were fighting a battle against each other. Kairuma- the son of Vuta was also among them. They had not seen eye to eye since then. I had found out that Lalburha was unsuccessful in convincing Kairuma to join forces in rebellion against the British. The Chiefs in the west have become weak and nobody amongst them would dare to fight against the government. Lalburha and Puilura’s villages would be the forefront in all rebellions. If the fearless Nghalṭhianga, the famous gunman Rohmingliana and the aggressive Zakapa were to lead the riot, they would even dare to jump a cliff together if need be (218).

Luchuara also continued to say, “Their Pawih Chief Nikuala is an extremely aggressive, violent man. He accepts the Sailo clan, and would follow any decisions that Lalburha decides to make,” (218). From these sources such as their translators and interpreters, the British gathered information about their behaviors and progresses. This made it easier to annex more land. The British were having unrest because of a handful of Mizo Chiefs who did not want to join them and take their side. Then, they decided a tactic to attack them. Mc Cabe inquired from his friends by asking the following,

This year in the month of April, the commissioner of the southern fort had demanded to have a woman from the Village of the Fanai Chief- Zakapa. As the woman he demanded was the respected wife of the Chief Zakapa, gunfire broke out among them.

That had resulted in the death of five soldiers and one cook. This was a great embarrassment for the British and I have punished anyone who spoke of it, even in the north. I do not want to be remembered with such an embarrassment in our future history records. Therefore, we know that there is an uprising coming in our area, and it shall ripple toward the south. How would we bring down the uprising? (221)

The British prioritized hiding Murray's demand for a woman in the south and wanted to keep it a secret from the world, for they extremely despised this kind of behavior. Tytlara even said, "That worthless person's embarrassment of us Britishers is not worthy to be mentioned ever," (238) stating the shame he had brought to the British. Lalsangzuali Sailo described Murray's beseech for a lady as follows,

When they had returned to Zakapa's village, Murray sent his translator Shotingkara (Satinkhara) to Zakapa to send two women for them, so that they could satisfy their sexual urges. Zakapa denied their request. According to some people, Zakapa allegedly sent a lady with some mental deficits. As the lady sat the large white men, she ran away in fear. The agitated Murray threatened to take his wife instead. Upon hearing that, Zakapa's friend Dokapa; another Chief burned the British Imperial flag (92).

There was immense trouble because of Murray beseeching Zakapa's wife, and further led to an exchange of fire. Mc Cabe also wanted this incident to never show up in History, and he also did not want the British Missionaries; who were on their way to Mizoram- to find out about this particular incident (238). The British were taken aback by the fact that the Mizos never treated their slaves in a n inhuman manner. Capt Loch was astonished by the matter as he said, "These Lusei people never mistreat their slaves, and to rape a captive woman in captivity has always been considered a true crime and embarrassment,"(220). Abusing and misbehaving against women while considering themselves as a stronger and more able superior race was considered a lowly thing to do. Lalhrulaitluanga Ralte also wrote

on the matter saying, “In the writings of the English people, there are no mentions of the Mizos mistreating or raping a captured slave, because if there was any; they wouldn’t miss the chance to write about it,”(51). Mary Winchester (Zoluti) was also taken good care of by the Mizos while she was held captive. They cooked a separate meal for her, and made sure she had boiled eggs with her every meal” (Zoram Vartian, 50).

The British decided to take up full force with the Chiefs in the east because they were not convinced with their loyalties. This showed that the British were set on dominating Mizoram permanently. Williamson’s narrative may be analyzed as follows,

A weak colonizer instills an emotion of hatred and resistance among the subjects. For that reason, we shall demonstrate our strength with no mercy and prove to the Lushais that we are in command over the world. Utilizing military strength over them must be our top priority. If the numbers among our forces here prove to be insufficient, we better sent for more troops from the Chin Hills and the south (221).

The Colonialists wanted to distort the self-esteem the Mizo people had to show that they were superior and beyond reach from the Mizo folk. Loch even said, “I shall scramble their senses,” (221) on a serious note. When the corpse of the Khiangzo village Chief Puilura entered his village, he was awaited by pregnant women, mothers with their infants, old folk, little children and everyone from the village. Sounds of mixed emotions came from the wailing villagers with others gnarling in aggression; and filled the streets. Many villagers held their heads down for they thought that they would never be emancipated from the powers of the foreign people. They were convinced that the British were beyond their equal and never to be agitated. The harmonious relationship that had previously existed had been divided because they could no longer agree on many issues; resulting from the oppression from the British. Some people no longer challenged to fight back, and wanted to surrender beneath the power of the British.

The government's soldiers travelled to the villages that they had defeated; demanding to give up their goats, chicken and wine. They also forcibly appointed some people to serve as their porters, and collected taxes along the way. The people said, "No need to bother collecting firewood. The soldiers would take them from us anyway,"(234) loathing the soldiers. They hid their stock of rice and jewellery in the forests. Puilura's warriors had also left the village in pursuit of hunting down the British soldiers for revenge.

During the year 1892; the month of February was time when festive seasons changed. At their Office in Aizawl resided Mc Cabe, Capt. Loch and Lt. Tytler. Mc Cabe mentioned in deep dissatisfaction,

Although we have successful captured the eastern territories, I want to spread our power till the south-eastern regions. I had visited Lalburha on my way back and had told him of my demands to send one hundred coolies for our service. He said he would send them to Aizawl within five days. Six days have passed since then. I am convinced that he had not kept his end of the bargain (235).

Lalburha delayed the five days time he had bought to send the men; as a tactic to delay the British as he needed time to prepare himself to fight back in the coming battle against Mc Cabe. Lalburha sought help from many other Village Chiefs. The British decided to invade him as he had disobeyed them and had failed to submit the demands made by them. The British anticipated on plundering any Chiefs one by one if they did not answer to them. Tytler was extremely agitated as he said, "I shall wipe away anyone who decides to rebel against us. I shall destroy their properties and their food resources, to make them obey us; and to teach them a lesson they will never forget,"(236). The ideas of burning houses, properties and farm produces must be the go-to resort for teaching the rebellious villages a lesson.

In lieu of Lalburha failing to send the agreed number of coolies to him, Mc Cabe decided to penalize Lalburha and headed out on the 28th of February. He was assisted by Lt.

Tytler and one hundred of his men, and reached Sesawng on the next day; in the evening of the 29th. Saingura and his warriors were also involved in this battle.

Nikuala and his subjects had joined them after five days. At this point, the warriors had seized over half of the village. However, the fort set up by the British soldiers was too strong, and they had better arms and rifles; which made the warriors have the lower hand. They eventually had to retreat into the outskirts of the village. The British were better equipped as compared to the Mizos. They had most of the advances armory of those times, which made them stand tall even after an entire month of exchanging fire.

Tribal Research Institute described the battle between Mc Cabe and Lalburha as stated below,

Mc Cabe urgently commanded to create a rock trench in the outskirts of Sesawng village, and used that as a base. The troops on Lalburha's side quickly surrounded them and the exchange of fire soon followed. After many days of continuous gunfire, Mc Cabe and his men found themselves having the lower hand and decided to sneak out of their base. They had retreated to Aizawl. Mc Cabe was deeply unsettled by the fact that they were the ones to retreat from the attack of Lalburha and his men. Then, in the month of April in 1892, partnering up with the North Lushai Hills Military Police Officer- Capt.Lock, Mc Cabe returned to Sesawng with all his military might. On the other end, Lalburha and his men were rigorously armed and ready for battle. But for reasons such as having better artillery and being larger in number, the British were able to suppress Lalburha and his men, which cause the violence to eventually die down (180).

Lalburha was never imprisoned by the British even after the British had colonized Mizoram. They simply wanted to sign an agreement with him. The reason was Lalburha being a descendant of a Chief clan and he had many other Chiefs in his ancestry. They feared

that they would summon each other and join forces; for they had Lalburha as a leader who had never given up on a fight. It was significant that the British could not allow any other agitation that could lead to conflicts between them and these clans. Lalburha died at the age of over 80 on the 27th of January 1933. (Zoram Mi Hrangte, 249).

The warriors that had come together at Sesawng to fight in the battle were from different villages. They had to think of their harvest and had to return home; which made it necessary for them to concede defeat. The corpses of the fallen men entered their villages in numbers; and the wailing of their loved ones would truly be an unpleasant sound to hear. Mc Cabe had also sent his men to check upon whether there were remaining warriors around them, and to search and collect the corpses of the soldiers they lost in the battle. He gave a command to bury all the soldiers that had died in that dreadful battle.

Sebudar Major Jagbor searched over a five mile radius from their base and found no traces of the Mizo warriors, nor did he find any Lusei anywhere. He found blood on the rocks, on the ground, and upon the grass but he could not find any corpse whatsoever. He could not find any corpse because a Lusei warrior never leaves the corpse of a friend behind, anywhere. Mc Cabe realized that the Lusei warriors never left the corpse of a friend behind, and he spoke to the Sebudar saying,

We do not know how many of our enemies died out there. In that same manner, the Lushais must never find out the number of our lives they had taken. They would underestimate us if they knew the actual number of lives they had taken from us, also; this incident would decorate us greatly in the records of History (251).

The incident of Murray beseeching for a lady would also look bad if it was to be included in their History, hence they had thought it best to never speak of it ever again. From the words of Mc Cabe, it was obvious that their image in History was an important priority of the Colonialists.

The British company was gloriously hoisted on the Chief's courtyard, showing that they were the rulers of the Lushai Hills. Lt. Platt said with glee, "Now we have finally won over the entire Lushai population, haven't we?"(252). Mc Cabe replied, "We are only beginning,"(252). They knew that if they did not act quickly, their task would grow more difficult once the natives have summoned each other for joint action. They were certain that they had to follow up and defeat them just as they had done with the Chiefs in the west. They continued to settle at Sesawng as their base, and constructed highways there. The construction was taken up by their own men; as well as the people from the villages that they had annexed earlier. Then, they had also set up a strong base at Tuirial.

Amidst the chaos that had prevailed during that time, Lalluava's village came to them bearing a letter. The letter read about the descendants of Rolura surrounding the British Commissioner of the southern fort- Shakespeare and his men at Chhipphir village. The descendants of Rolura were trying to lure them out by keeping them hungry, so that they would eventually come out and surrender. Lalluava on the other hand, was stealthily bringing food to these Britishers. Lalluauva was very loyal to the British. Shakespear conveyed a message saying, "We would not last much longer if you do not send troops to back us up,"(254). Loch explained,

They have destroyed our communication wire and this letter had been brought to us by the subjects of Lalluauva's village. According to what they said, the first two letters were taken from them and torn into pieces at Sailam- the village of Chief Lalhrima. This was a third letter but this time they had hidden it inside their hair-buns, and only then was it possible to get it through to you (255).

The Colonialists were very tactical in treating the Chiefs that they had annexed, and made them very powerful and influential. They had also tried very hard to impress Lalluauva to make him even more loyal to them.

Mc Cabe was furious when he learned the situation that had prevailed and said, "I have never seen such disgrace of among these inferior race. We need to enforce more violence upon them,"(256) showing his attitude that violence was their means to deal with the Mizo people. Through these words by Mc Cabe, it was made clear that the Britishers' intentions of ruling over Mizoram made them ignorant about what was right or wrong. They needed to rule over them no matter what the consequences may be. It was their initial intention to brainwash them to think that the Britishers were the superior race and were to be looked up to. They did not hesitate to enforce any violent means necessary to make sure that was the end result.

Pawibawia's village Khawruhlian was their first target. They were ambushed by Pawibawia's warriors on their journey but the warriors could not safeguard their village from the attack. The British soldiers made their settlements at Khawruhlian, and at this expedition; they had burned Lalhleia's village- Khanpui. They hunted the forests in search of warehouses, and destroyed many rice reservoirs and also confiscated many rifles as well. They then shifted to Sesawng at the beginning of the month of May.

The army further pushed the Eastern Chiefs into a curb, and even captured Nikhuala. From Nikhuala's village Capt. Rose led an army of three hundred fifty soldiers to assist Shakespeare with cannons. As soon as they reached Chhipphir village, they burned the entire village to the ground. (257). Shakespeare then informed the Bengal government about their problems, and the Governor had agreed to report that to the Viceroy in Council. Although their army was very strong, they knew that they were not enough to defeat and put up with the entire Mizoram population. On the 26th of May, the eastern Chiefs were again attacked by Mc Cabe who had left Sesawng along with two hundred fifty infantry and several porters. During this time, the eastern Chiefs had no time to summon for help. There was chaos at every destination the soldiers had reached. They searched for warehouses in the forests again and burned any storage they found. They had shot every livestock they saw, showing no

mercy at all. They had truly kept their words as they had said they needed to punish their agitators with more violence.

Mc Cabe did not hesitate to enforce any means necessary to subdue the Mizos. He made sure to eliminate any revolt that rose beneath his power. Lalburha did not have many followers anymore. They had an incident of furious gunfire at the outskirts of Maite village, making Lalburha to retreat. The soldiers continued to burn Maite Village. Mc Cabe kept of sending Khamliana land Thangvunga to persuade him to join the British authority. As a reward, they were given a mother gayal and its calf, and Thangvunga was gifted with two mother gayals.

Lt. Platt marched along the hill toward Puilura's village to invade them. As they had no information about the way, they took two young men from Hrangchiauva's village. While the descendants of Manga exchanged fire with the government, Hrangchiauva had already accepted the authority of the government. In fact, Hranfchiauva was becoming even friendlier to the government because he had worked for them several times. The person who led them- Chhuna said to them, "Sir, they will definitely open fire against us. They are extremely aggressive people. They would surely slit my throat just for bringing you here," (263). Platt replied, "So you must be very scared; according to what you said? Do not fear, for I shall wipe away their very existence. Tomorrow, you will no longer be in their village." (263). Their translator Lchuara also mentioned that his father had also died in the hands of the easterners. He asked for a rifle from Platt saying that he wanted to participate in the fight. He found that time as a good opportunity for revenge. Platt said to him, "You shall have your revenge when I capture their Chief," (263). Platt was keen on capturing that village with great ease, just like he did with other chiefs he had annexed. His head was set on capturing Saingura; the son of Puilura.

Sambeha had explained to Platt about the bravery and recklessness of the warriors of the Khiangzo village as follows,

Sir, it would not be an easy task to capture Saingura. His son-in-law Nghalthianga is as ferocious as a tiger at its youth. His warriors Rohmingliana is said to never miss a shot from any rifle, and is said to be able to see as well as a leopard cat in the dark. One time, they held a vessel about thirty steps from him among the darkness. They made a noise with the vessel, and he supposedly searched for the direction of the vessel in the dark and shot at it several times without missing the target. Their nobleman Zakapa is also known to be a ferocious man. These factors had made us scared of them for a long time. Even our celebrated brave men Sangchema and Tialmunga shiver against their Chief Saingura and Nghalthianga. Tialmunga would even be built better than you, Sir. Therefore, it would be next to impossible to capture these men alive. (264).

As Lt. Platt was told about Saingura and his warriors, he loathed the story as he said, “You will be safe if you side with me. There is no greater or stronger power than the British. Has a hunter ever been scared of his prey?”(264). He did not stop there. He continued talking about how he was far more superior to the Mizos as he continued to say, “Do you hear what I am saying? We are way more powerful and not to be even compared with you damned lot. We are as strong as the Himalayan Mountains. You don’t even know what the Himalayan Mountains are. That is how stupid and clueless clan you are,” (264) with great anger. During those times, it was impossible for the Mizos to know what the Himalayan Mountains were anyway. But it was acceptable for the Colonialists to compare themselves to such glorious and firm feature. They occupied every land they pursued, and they were definitely the rulers of the kingdom where the sun never sets. And that was proven to be their pride which was showed in these words of Platt.

When Puilura's village heard that Lt. Platt was marching toward their village, the women and children fled to Dopawnga's village, and there was utter chaos throughout the village once again. The oppression had further shook their lives, as nobody could agree on anything anymore. Chuaukunga wanted to give up fighting against the British and just team up with them. Nevertheless, their Chief Saingura was not even close to agreeing to that. When the sun rose the next morning Chuaukunga said, "Shall we see who lifts a foot? I must fight against the enemies. Who then; calls me a coward?"(266), as he spoke to greatly agitate their Chief Saingura, toughening himself up with rage. Saingura could not hold himself together as he said, "Uncle Kung, so it seems we're taking the tougher road! I thought we would agree to fight alongside each other, but now you have failed to respect my father's spirit with this disgrace. Watch me, you have made me furious, i dare you to take another step,"(266)as he pointed his rifle against his uncle. Now the conflict had not been just between the British and the Mizos. The village that was once had powerful unity, which fought off any invasion, who would share every bit of everything they had; had now been divided by the Great War. That very situation happened among the Mizo Chiefs as well, making them divided between the once who worked with the government and who did not.

Saingura and his warriors knew beforehand that Lt. Platt and his men were marching toward their village and were prepared as much as they could. They were readily holding the rifles they captured from a previous invasion, to act quickly. Lt. Platt and his men spread out throughout the hill with a dense formation. Within the blink of an eye, there was furious exchange of fire, and began the battle between the two. The soldiers marched toward the fort to capture it. Puilura's men had released the booby trap they made from rocks called *lungsahbuak*, where they released heaps of rocks previously stacked within a net to make rocks fall down the hills upon their targets. Many rocks that were bigger than human heads tumbled down to hit whoever marched against its path. The soldiers were not ready for such attack and they began to run in all directions.

Lt. Platt was lucky enough to have been able to escape from that troubled situation, and his clothes were torn severely. As he did not understand the land features of that place, he was lost for a while before he eventually met up with Sambaha and Chhuna. Sambaha and his friend assisted him with a great deal of help. Lt. Platt's sentiments were deeply hurt as he felt embarrassed by the retaliation he faced and the mishaps that took place, and he could not settle with himself. He suddenly took out his pistol and unexpectedly shot Sambaha and Chhuna several times. He could see from their eyes that they were extremely shocked about what had just happened as they were about to die. Platt said to them, "I too feel extremely sorry about this; but, inferior race such as yourselves must not live to tell the incident of when you saw a British fail in his invasion,"(271). Instead of being grateful to the people who took him in and out of the unknown forest, he greatly loathed them. Even when his men heard the gunfire that killed their guides, he replied saying, "Nothing important" (271). It seemed from these incidents, that the Colonialists bothered about nothing that could come in their way of becoming known as a greater power.

During those times as the atmosphere of battle could not really recede, it was becoming late to lay hands on their fields to sow rice. The government also seemed to have been silent for a while, although some people had already thought they would be permanently silent. On the other hand, some people had theories about how the British were superior race, and they would take their moves as serious as a giant snake; who always returned with a greater plan; which would be many times better and stronger than before. There were also a few people who anticipated that their warriors were strong enough to take on the Britishers observing their gallantry in the previous battle.

Mc Cabe was replaced by a new Commissioner- A.W. Davies a senior ICS. His beard was thick and very dark. The Mizos being talented namers immediately called him *Hmuihmulduma*. Just like Mc Cabe; he was known to be an able invader, and had settled in enemy lands for over ten years. He was the reason behind the Naga annexure. He even took

up the challenge of annexing Puilura from his first assignment. Lt. Platt was again appointed as the leader in this march toward Puilura's village. "If you cannot mould them, annihilate them" (273). was a command he received from the new regime.

In the south the people were again divided into people who wanted to work for and against the government. As Vandula had died, his wife Ropuiliani ruled his village in his place; and was among the side which wanted to fight against the government. She also tried very hard to persuade her husband Vandula's siblings to fight against the government. The commissioner of the southern area was Shakespear and he did not have enough strength in the number of soldiers. Therefore, four hundred Gurkha Rifle and one hundred fifty Bengal Infantry soldiers came to Lunglei to help him. Davies and their Police chief Capt. Loch marched toward them with one hundred police forces.

As Davies was about to leave for Lunglei, he spoke to Lt. Platt and said, "I am leaving two hundred soldiers and one cannon under your command, and you must utilize these to suppress or stop any revolts that could rise. The first thing I heard when I reached Aizawl was the embarrassing mishap that happened to you" (274). Platt could not disagree for he knew that was the truth. Davies again gave a powerful command to him saying, "I am heading toward the south to visit our areas over there. When I get back, I would expect to see that you have weakened Puilura's village to make them bow down to us. I will listen to no excuses nor would I be interested in the plan of action you need to adopt in order to do so. You must annihilate them if need be," (274). Davies became very violent in his command, and he had his mind set that anyone who dared to challenge the British must never be spared.

Saingura took the opportunity of the government's silence to gather strength in numbers among the Chiefs of other villages; to fight against the government. Nevertheless, he was only partially successful because most of the Chiefs had already submitted to the British government and could no longer live in their own favor. "But we cannot make any

move any longer. They had already ceased our arms and rifles. Nothing would shield us from their power anymore,”(275). These were the reply Saingura got from the other Chiefs. For them; their rivals were too big for them, and they did not stand a chance. They wanted to safeguard themselves, and could not help but surrender to the British.

Saingura had a sister named Chuaileni, and was the wife of Nghalthianga. As Nghalthianga was about to head out to fight against the British, his wife Chuaileni had advised him by saying, “Promise me you will be careful for the sake of me and your children. You shall go and fight against the enemies, but you stand no chance of winning. My brother will no longer come home alive. But you at least must come back alive to take care of our subjects of my father; here at this village,”(288) as she pleaded him with tears. Chuaileni had become extremely agonized by the matter. She said all her lifelong days have turned into a nightmare and had blamed her father, her brother and her husband Nghalthianga for her life that had turned to sorrows. Just as she thought she would live her life in peace and tranquility, troubles flooded over her and dreams. Puilura’s village had for so long been an united village, with great numbers of brave men warriors. The infiltration from the British had divided them and could never resume their prosperous days. Their rival- the Company was too much for them to handle or go up against.

Even though Puilura’s village had fought back with all their might, there was a big gap between the machinery they had each possessed. More soldiers kept on arriving; there was a huge advantage for the British in numbers as well. As they were operating their cannons; the ground was shaking tremendously, and it was extremely difficult for the warriors to take any action whatsoever. When the British decide to utilize their automatic rifle, the warriors ran in all directions, and leaves flew about and many of the warriors fell to the ground either wounded or dead. The sun had set upon them and darkness took over, but none of the warriors left their injured friends or corpses behind.

During this fight, Saingura- the son of Puilura was captured by the British. The status of Puilura's village greatly deteriorated as the British build their status higher and higher. As their Chief Saingura was captured, his subjects were left extremely scared and deeply hurt. Saingura and his warriors were tied up in a hold made from changel, where he did not receive any care or attention. Commissioner Davies said to Saingura, "You hard-hearted demon, who is stopping me to take your head? I would kill all of the men in your village and enslave the women and children." (309) with a grave tone, but Saingura did not understand what he was saying. When the translator had described what he said; he replied with the fact that he would never surrender to them. Davies was furious with the reply he got. "We are the champion over every land, and you are going to obey us no matter what. Our revenge would be as painful as hot ashes. Take him out,"(310) he said to his men, and they dragged him outside again. Davies did not have any intentions of sparing anyone who revolted against him.

Saingura and his warriors were unable to move by themselves. They lay on the bare floor of the cell they were locked up, and their hands and feet were tightly bound up. They did not even use their *puan* for shawls to keep themselves warm. The weather was extremely cold making them to shiver immensely. Since the day that they were captured, they had not been given any food to eat. They bravely remained calm as they suffered the atrocity of the Britishers; and not one of them had blamed another for it.

Saingura's wounds were very severe and painful, and he had lost a lot of blood. His face had become unbearable to see. Saingura had eventually died inside the cell they were kept in. The British felt great amount of guild by having a captive die during captivity. Capt Loch even spoke out and said, "We English have led someone die in captivity,"(313) with a heavy heart. Saingura had died in captivity just like his father Puilura. Just like what happened to the Denlung Village Chief Ropuiliani, Manga's descendant-Lalkhama, Sentlang Chief- Lianphunga, Nikuala Zahau, Dukulha and Zakapa, the Britishers had held Saingura in

captivity to his death. (Tapchhak, 47). Davies must have been heavily stressed out by the Mizos' attitude as he said, "These people have driven me light-headed!"(313). Nevertheless, they wanted to keep the death of Saingura a secret, as Tytler said, "Whatever happens, they must not hear of the death of their Chief,"(313).

Lt. Platt was also captured by Saingura's warriors, and they tried to negotiate with the British to exchange their prisoners. The Khiangzo warriors were not aware of the death of their Chief, because the British had kept his death a secret. Saingura's warrior Rohmingthanga said to them, "We know that you have captured our Chief, and we have also captured your commander. You may take a look at him, and know that we have done nothing to harm him. Therefore, you must release our Chief and we shall release your commander in return,"(314). At this point of time, Saingura had already passed away. The British had deceived the Khiangzo warriors to believing that Saingura was treated for his massive wounds at Aizawl (315). The death of Saingura in their captivity was deeply regretted by the British. Loch even spoke out about the matter saying,

In the beginning when we brought him in captivity, we did not know the seriousness of his wounds. More serious than that was the fact that we- the English had held hostage and caused the death of a Chief in our captivity and left him to die. That proves to be a serious mark of embarrassment and incompetence on our part. For that reason, nobody of the higher authority should hear about the matter (317).

During the first Lushai Expedition, Lt. Col. T.H. Lewin had also deceived the Mizo Chiefs by creating a fake bullet, loaded it into his rifle and asked the Chiefs to shoot him with it. Seeing that he was not hurt as much as a real bullet would, he made the Chiefs to believe that the British were so powerful that even a bullet could not hurt them. L. Keivom wrote about the matter as follows,

They spoke highly of themselves saying that they were even able to catch a flying bullet. In order to prove that, they gathered the Chiefs and warriors and as they were watching, they loaded their gun with gunpowder, and inserted something that resembled a bullet but which really was something that would breakdown easily inside the gun. They jerked a rug firmly into the gun, breaking the material which looked like a bullet. Then they stood far enough to serve as a target, and asked them to shoot. Just as the gun fired, they moved as though to catch a bullet. The spectators; not understanding the trick, watched in awe and believed it. (167)

The Britishers did not hesitate to play tricks upon the Mizo folk and made sure they became admirers. Nevertheless, the ideas of admiration upon false behaviors were not acceptable by the higher authorities. Davies himself had fallen trap to deceiving the villagers of Puilura over the death of Saingura, and that had greatly made him embarrassed by what he had done. He had put himself at guilt, and as much as he thought about it; he felt a dark sheet of blanket clouding over him. He grew even angrier as time went on, and spoke to Lt. Platt by saying, "I would not care less about the bloodshed, I wanted to wipe them away from the surface of the world. I am about to change everything about this land, and anyone to stop me would be asking for dangerous trouble. The new generations would never hear of Vankailuia and his descendants ever again,"(326) saying that to indicate his arrogance toward anyone who would stand in his way. He wanted to make sure that nobody ever dare to rise again and turn Puilura's village into a graveyard.

The British knew that after the death of Saingura, they had no proper leader anymore. They were very careful with the truth about the death of Saingura. Davies took a long time to think about the matters that prevailed and eventually spoke out to say,

We must erase everything there is to know about Chief Saingura. In order to control anyone who dare speak of his death in our captivity, we would serve them with a

dispute and stand our ground to say that he had died of natural causes; and not because of our negligence. Anyone who said he had died in our hands must be severely punished. Then, nobody would remember about the tragedy in ten years to come. Nobody should know about their resilience and toughness that they had showed against the British(237).

If these words were to be deeply analyzed, it would mean that the Colonialists were very conscious about what was said about them in History. They wanted to hide all their flaws, wipe them away and gloriously highlight the good and charming events that had happened to them. They were most concerned about their image in history.

Mizoram was filled with the emotions of grief and agony. Tragedy shook the entire land and everyone held their heads down in dismay. They could not anticipate grief that would surpass this. Nghalthianga also spoke to his wife Chuaileni and said, “The days of valor of the warriors has passed before our own eyes. My name has no authority over the land either. There is no life after the death of your father and your brother,”(331). The Mizos tried their best to resist the invasion, but the oppressors were far too powerful for them to handle. The people with higher power and might had eventually won over the land in the end.

Old ladies with their spinning wheels were no longer there. Little girls winnowing and playing *Inkawibah* were never outside anymore, they stayed home. Little boys who would hunt birds with their catapult were not outside. Neither were there any boys found playing *Inselemchaih*. Zawlbuk was empty. Village elders were not found with their daily task of craft making. Rather, they were sitting outside the Zawlbuk, staring at an uncertain object as if in deep thought about something bad that would probably come to get them. “It was then that time of the year when we get ready for cropping. How shall we take action this year?” is the question in the minds of the fearful and terrorized

people. There was no peace of mind, with everybody questioning if the Sun would ever shine over them again? (332)

As the tragedy passed, some of the people of Puilura's village packed up and began to move to other villages. That very hill where they spent their youth, the haven where they lived in peace and joy had become a dangerous and lonely place. Even though their fondness may cause them sadness, they had to leave in pursuit of their safety and survival.

The British had taken authority throughout the Lushai. Lusei Chiefs and warriors tried their best to resist them, but they were going up against someone far more powerful and advanced; which made it impossible for the Mizos but to submit to them. There were much bloodshed, and they had burned countless villages. Khiangzo village could not resume what it used to be. There were sentimental emotions as the people headed toward 'Kawtchhuah'-a gate that led the people out from the village. Puilura's wife Lenbuangi could not help herself as she was bidding goodbye to the people who once were the subjects of her husband's village. She said the following words to bid adieu,

Gone are those days when we wandered about in the wilderness; and the times when we shared every little bit of pleasures we had. Now my husband and sons are gone; and I have nothing more to offer you to keep you here. The days of our glory had fallen, and we would never be the same again. I will not try to stop anyone, and would not blame anyone who chooses to leave. I am truly grateful for your loyalty to my husband, and I want you to pursue the journey you want to follow, and I would never complain about it. Even when I die, be it of natural causes or in the hands of the British, in my afterlife; I would only be thinking about the happy days we shared when we were all peacefully living together (333).

Their Chief Lenbuangi exactly what was going on in their minds, and did not bother to try and convince them to stay. Instead, he happily waved them goodbye as they left. They

followed a same path as far as they could recall, and share every little bit of happiness and delicacies. Not long ago, at that very gateway to their village, the entire village would celebrate festivals of every season. Mothers and children would feed each other with any delicacies they had. That very platform of rock at the gate of the village was where lasses and lads waited for each other as they were leaving to work on their farmlands, helping out each other with a regular routine. That very place had then turned into a dominion of the Britishers and it was impossible to deny that a new age had begun.

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Glossary :

Inkawibah : The Kawi bean game as played by girls. To play at the above game

Inselemchaih : The name of a popular boys game in which they pretend to be engaged in the sport of se chaih, one of their numbers being the gayal and the rest its Tormentors. To play together at the above game.

CHAPTER III

Resistance to Colonialism in *Pasal̄hate Ni Hnuhnung*

Chapter – III : Resistance to colonialism in *Pasal̄thate Ni hnuhnung*

The restrictions laid down by the Britishers began to direct the freedom of all the Mizo community into a curb of oppression. The reputation of the Sailo Chiefs declined with each passing day. Puilura, the Chief of Khiangzo Village was deeply disturbed by the gradual establishment of permanent settlement of the British in Mizoram, and could foresee the dark days that were sure to follow. He often found himself feeling uneasy amidst the Britishers. The liberty they once enjoyed, over the land that their ancestors prevailed upon, the only land they ever had, was slowly being annexed by the British. The Mizos knew the aim of the British to establish permanent settlements in their homeland, they thought about it with grief, and they even found themselves being unable to enjoy the merry social practice of drinking wine. They assumed that the British would not invade their villages because their village elders never did anything to offend the British.

Puilura spoke to his village elders and said, “We have overcome many battles together, but it has always been those Britishers who have made me uneasy. The few of them are much more powerful than us Sailo Chiefs, as they have better military power and more soldiers. It would be a mammoth task for us to try and surpass them. There could be a way, if only all of our Chiefs joined forces against them,” (179). Although, Chuaukunga and Ralzatawna did not believe that the British would settle in Mizoram permanently.

Meanwhile, as they thought about the matter in that direction, the Britishers were engaged in settling their fort in the hill of Aizawl, and soldiers continued to pour in. Those were the reasons why Puilura felt extremely uneasy; as he was certain that those troops would eventually march toward the east as well. Chuaukunga wanted to submit to the Governor, and to make peace with him. To his opposition, Puilura greatly rejected the idea of surrendering to the British, as he said, “I would not disagree to them if they want to work alongside us, but on the contrary, we would have no choice but to retaliate against their idea

of enslaving us and ruling over us,”(180). Puilura’s statement saying he would have no choice referred to a decision of retaliation against the British.

It was the year 1890, when Puilura’s warriors headed by Rohmingliana travelled to Changsil to gather supplies. They returned before they could spend the night there. They immediately returned because of the tension that rose from the talks held between the Governor and the descendants of Manga at Aizawl. The Governor Capt. H.R. Browne and his men settled fort at Aizawl. Meanwhile, the descendants of Manga gathered together and began their fortification in the north, facing each other like swarms of locusts. Both parties were ready to fight with arms if their peace talk was to go south. Meanwhile, Hmuaktlaia who had just returned from Tanhril had told the Chief about what he had witnessed as he said, “All the warriors and young men must gather to Aizawl at once. The Chiefs and the Governor are having a discussion, and if anything goes south, we must draw first blood,” (181).

The agenda in this talk was the terms brought up by the British about how the Mizos would be governed by the Company, how they would pay taxes every year, and that they would serve as coolies to maneuver the properties of the British soldiers. That was the first time that Puilura heard of the name of the British Company, and paying taxes over the land they had called their own was a dreadful ordeal and he could not get his mind around it. During this time, the descendants of Manga secretly gathered to Sentlang, the village of Kalkhama. Everyone except Lalsavuta and Sailianpuia were gathered there. They met and discussed that, “It is such a disgrace for us that governor had decided to levy taxes upon our own land, and making us to serve as coolies for their soldiers. It is best that we open fire against them,” (182). The descendants of Manga were deeply disheartened by the matter. They perceived that they were invaded by foreigners, and they could not acknowledge the fact that they would pay taxes to foreigners upon their own land. They could not accept that there were new restrictions on the hunting of animals in their own land, and they wanted to earn their emancipation by gunning the foreigners down. Although Sailianpuia was not a part of

Manga's descendants gathering at Sentlang, he still was to participate in the gunfight against the said intruders. (Zoram Mi hrangte, 290).

Capt. H.R. Browne, the governor of the Northern part of the Lushai Hills had collected taxes of one 'tangka' among the Mizos and forcibly demanded porters for their army. This greatly agitated the Mizo Chiefs against it. Thanruma said, "They have stepped on our toes, and we shall do the same to them. We must drive them out till the end of our borders, otherwise, we would live under their feet forever,"(183). Among the descendants of Manga, Lianphunga and Kalkhama were the front liners in protesting against the British government. They even invited Puilura to fight against the outsiders. Puilura and his elders were baffled upon what the most suitable plan of action could be. Some wanted to join the fight against the outsiders, while some did not. Puilura came to a verdict saying that they would contribute in the fight not in the name of the village, but any warriors or young men who wanted to be a part of the fight could do so, but without decree from him. When Rohmingliana heard of the discussion among the Chiefs and the village elders, he could not stay idle as he said, "Although we might have our heated arguments and intolerance against the folks in the west, we are one tribe after all. They are our brothers, and time has come now, when they had called upon us to help them. I would never just stand and watch from this distant comfort of our village. If anybody wants to follow me, do so. As for me, I'm heading out" (185). Followed by about thirty men, he headed out to fight the battle against the intruders.

It was September of 1890. Capt. H.R. Browne left the Aizawl fort along with five policemen to head toward Changsil. When Thanruma heard about that, he immediately sent men to convey the message to all his brothers and warn them beforehand about Capt. Browne; who planned a visit to Changsil. The villages of Liankung, Kalkhama, Thanghulha quickly headed out to surround the Changsil fort and to ambush Capt. Browne on his journey. Rohmingliana and his fellows also headed out to backup Thanruma.

On the 9th of September, Capt. Browne headed to Changsil, as the fighters of Lalhrima's village stood by on the western side of Sairang; ready for the ambush. They shot at Capt. Browne down from the horse he rode on. With his grave wound, he crawled into the Changsil fort, where he died under the watch of Lt. Cole. Capt. When Brown entered the premises of the fort; he had already lost a lot of blood. Although his wounds were tended to, and many medications were given, his wounds were too severe to survive. Lalthanliana wrote about the death of Capt. Browne that goes, "Captain Browne was hit by three bullets, despite that he managed to crawl into the Changsil fort. He died fifteen minutes after he entered camp, under Lt. Cole's watch. Three other people- his cook, his servant and one soldier died along with him in this ambush."(Zalen Nana, 135).

After the Mizos assassinated Capt. Browne, they immediately surrounded the fort. They infiltrated the fort and shot five merchants and a boater who could not flee from the invasion. During the same time as they attacked Changsil, the villagers of Lianphunga and Thanruma ambushed soldiers who were collecting their ration at Ropaiabawk. They managed to kill eleven people, and chased the rest into the Aizawl fort. So, the British soldiers were barred from both sides between Aizawl and Changsil Fort. At this moment, the Mizos and British soldiers fought a bloody battle at Changsil. Khuangchera- a warrior from Sailianpuia's village was also a part of it. He along with his friend Ngurbawnga laid down their lives for the cause of their motherland. It was not know for certain how many lives were lost during this battle and how many were injured from the side of the British soldiers. Among the Mizos, Khuangchera and Ngurbawnga were the lives lost. The Mizo warrior Khuangchera was to be captured alive, but he fought back with everything he could get his hands on, and in the end; he was eventually shot dead.(Tribal Research, 170).

It was the year 1890 and similar to the other years that had gone by, Mizoram was just as beautiful. But on the other side of view, war prevailed within the borders of Mizoram. The cheery giggles of the young man and women were silenced as war took over the peace and

calm nature of the people. The warriors were silent, when once their hunting days cheered the village.

Puilura and his council of elders stood upon the highest hill of their village and could see smoke coming up from distant hills that were far apart. They also saw smoke coming up from Sentlang Village as they watched furiously. Their Chief Puilura was certain that the people who caused those fires would definitely try to ruin and burn his village too. If they were, he was ready to open fire against them. Puilura intended never to bow before the British authority, as he was mentally ready to put up a fight in retaliation as best as he could. Puilura was a brave Chief, and the oppression of the British was what disturbed him in the deepest of his thoughts.

The government further established even more permanent forts in Aizawl and Changsil. After the demise of Capt. Browne, Political Officer Mc Cabe was appointed to take his place in the administration of the northern side of Lushai Hills. He headed toward Changsil on the 5th of October the same year. Mc Cabe was a brave and stringent man, and was quick to execute force against the descendants of Manga as soon as he arrived and took charge. The Mizos were not as united as they were when they fought against the British headed by Capt. Browne, and Mc Cabe took that opportunity to suppress the Mizos; one tribe after another. They burned every village they checked in, and even laid violent hand on their livestock. Their progress was greatly evident with the violence they enforced upon each village. Sentlang Chief Kalhmana and his grandson Liankunga, Chief of Mualvum village were the first ones they captured. They were later followed by Lalhrima, Sailianpuia and Thanghulha who surrendered to the British.

By the end of the year 1890, all of the Mizo Chiefs in the west had submitted to the British, as the British government further strengthened their permanent settlement in Aizawl. The villagers of the west served as coolies and were commanded to carry rations for the

soldiers. Over seven-hundred people work everyday to the said work, and Mc Cabe collected taxes among every household. During this time, the eastern village of Puilura was not yet penetrated by the British influence. McCabe sent Khamliana and Chipchawrawna to make a treaty with Puilura. Chipchawrawna described the preference of Mc Cabe and said, “he does not expect much from you. You must pay the levied taxes every year and provide coolies as he demands,” (195). Puilura could not comprehend what was happening. He considered the treaty to be more of oppression rather than an agreement. Paying taxes over a land they own was beyond him. He told the messenger that he could never agree to the terms of the Governor. Puilura said he would never set foot into the territories of the governor; neither should he do that within my territory. We should ponder upon our own lands, and never cross each others’ paths. He continued to tell Khamliana that; that was he only negotiation he was willing to make with the governor.

The presence of the British made Puilura extremely unsettled, he felt like a knife had been lodged in his chest, and felt weak like he just got severely burnt by a great fire. He considered that; that moment in his life and its experiences were worse than death itself, and his hatred upon the British stayed with him every day. Puilura and his younger brother Dopawnga, his children Lalngheta and Saingura were headed out to Dopawnga’s village to seek what the matter in that situation actually was like. Among them, two Chiefs of the west were with them. At this time, Puilura spoke out saying,

We have gathered here today, not to talk of peace treaty with the Government. I have summoned you all because of this: We have grown quite feeble amidst this forceful intervention with each day that passes. We are hit by horrible news every day, and the last we heard of was about the Governor crossing Tuirial and heading our way to expand his exploration. Look around, look at the scenery. It is ours. The hills and valleys have become silent as if they want to express to us that we must not give in to

the authority of foreigners. If only they could speak, they would whimper upon their grief to their inhabitants. (202)

Puilura certainly knew that their land was fought out by the blood of many brave warriors. Rather than to surrender to the British, he was ready to do whatever it takes to defend his land. He was firm in defending his rights and freedom, and would rather die than to give in to the British authority. He spoke his true intentions as he said, “Their governor may march toward us with armies three times the size of their strength, and try to dominate us with all his power and might multiplied by many. But then, would he possess the greatness that is inside my heart?”(199). Win or lose, he was not willing to surrender just yet, not without putting up a fight against the people who marched to their land in pursuit of taking over and dominating it.

Even though the Sailo Chiefs were still chiefs, their glory began to decline with each passing day. In the east, Puilura, Lalburha, and Nikuala were the remaining Chiefs whereas in the south, the descendants of Vuta- Kairuma and his siblings and the Fanai Chiefs were the ones who had not given in to the British authority. As Puilura would not surrender, Lt. Tytler took a hundred soldiers and headed toward Khiangzo Village. They had entered the village while all the warriors and young men had gone hunting. The children and the people were terrified of the soldiers, as some of them thought they were going to burn their village like the other villages, and began gathering their utilities and got ready to flee the village. Lt. Tytler was also followed by an interpreter behind him. When they arrived at the Chief’s yard, the interpreter asked whether Puilura was indeed the Chief of Khiangzo village. When Puilura answered his question saying that he was the Chief of Khiangzo Village, the interpreter said, “Under the command of the governor of the northern Lushai Hills, these soldiers have come to arrest you,”(204). Then, Puilura was held captive by the British soldiers.

The British Company flag hoisted on top of the Aizawl fort waved gloriously, to show that the government was indeed the ruler over the Lushai Hills. Mc Cabe was sitting in his office chambers with great power in his hands, and Lt. Tyler next to him. Lt. Tyler was well known as the soldier who knew how to fight well on the hill areas. Next to them sat their language interpreters. Puilura was brought to Mc Cabe by two prison guards, and MC Cabe told Puilura that his men were among the rebels who open fire against the Aizawl Fort. Puilura did not defend those actions because he himself was a Chief among the Mizos as well as the others who attacked the fort. Puilura did not deny those accusations nor did he try to win over the Colonialists, he was not even scared of them and his heart did not even skip a beat in facing them. Even if the British told him that they had the authority to overrule his Chieftainship, his priority was not about that. To him, being a chief would stay with him as long as his subjects accepted him as their Chief.

Puilura told the Colonialists that he did not accept the treaty they had offered, and he said that he could not accept the so called peace as it was merely a facade over something worse. He told Mc Cabe that he and his subjects had never paid taxes to anyone, not ever. He knew that their freedom was bought by the blood of his ancestors, and he would never serve anyone in his own land. Even when Mc Cabe insultedly spoke to him saying, “You buffoon, just wait and watch: I have conquered every land on this earth...the rival you are rebelling against is the ruler of the land where the sun never sets,”(207), Puilura did not even pay heed to what he said. Even as Lt. Tytler insulted him and asking him whether he(Puilura), an old man would be able to defend his land, Puilura simply said,

At this moment, I might physically stand in front of you subjugated, but my heart does not bow to you. Believe you me; my subjects are no ordinary people. They are silent fearless folk. I shall raise them up, and they will become vigorously loud. Not only the people of my village, there are many thousands of people hidden in this land; who

would never surrender their heads under your feet. And when the time comes that I inculcate rebellion in their hearts to fight against you, you shall mourn in vain. (207).

Puilura never intended to surrender to the British even while he was imprisoned, and his mind never ceased to wage war against them. Mc Cabe and Lt. Tytler were secretly dumbfounded about it. They were certain that they would never change his mind, so they decided to send him back to his prison cell. Even whilst he was inside the grim prison cell, he never gave up on rebelling against the British, as he never wanted to eat anything he was offered by the supervisors. After six days in captivity, Puilura's prison cell was cleansed with fire, and he was provided with a bed, a chair, a table, and a doubled soldier blanket to keep him warm at night. They also gave him a lamp for the night, and they took good care of him. They had done on this because they believed that if they took good care of him, he would eventually submit to their authority out of gratitude.

After a long time of imprisonment, Mc Cabe had a discussion with Puilura trying to persuade him to come to an agreement. Mc Cabe mentioned that coming to terms was ideal for making peace within the land. He also promised that he would treat Puilura with every favors and pleasures offered by the Britishers. Nevertheless, Puilura did not want the Britishers to be the rulers over his land. Despite his sacrifice of pleasures and favors from the more powerful people, defending his honor and sacrificing himself for the cause of his land was more prosperous according to him. Puilura became weaker with every passing day, even if they gave him medicines to improve his health; he refused. Puilura died in his prison cell during the coldest days of that winter.

A few days before Puilura passed away, he was visited by his son Saingura at his prison cell. He described his wishes to his son was that even if he died in the prison; he wanted his son to defend his people and to make sure to never surrender beneath the British. Puilura never agreed with the idea of being inferior to the British as he found it to be an

embarrassment to their pride, and the trust he had from the people must be respected and honored. Apart from that, the idea of paying taxes over the land they own; is just not acceptable to him and he was utterly against it. Mc Cabe adopted every resort to convince Puilura to give in, but was in vain. He found that Puilura was as firm as an English gentleman, as he found Puilura stood firmly on his ground. He never wanted to bow before the British, and he found his decision to be the most favorable one. Even at the last hours of his life, Puilura never surrendered in his mind.

Puilura's death ignited an inferno among the hearts of his subjects. The bond between Puilura's blood and his subjects was unbreakable and thus, his death awakened the blood of his brave men and led to a new era of rebellion against the British. Hatred against the British began to ignite among his subjects when he died, that led to a burdensome task for the British to tackle. As Puilura had died, his son Saingura took over Chieftainship, as his father's death added to the hatred against the British, and he made a promise saying,

Father, your death has not opened a grave for one. It is only the beginning of digging a deeper and wider grave. They have stepped on our tails, and they shall pay for it. Their blood will spill all over the water channels in the land, so much so that the iridescent light that surrounds the sun loses its way uncontrollably. For when that day comes, every little thing will shudder upon hearing the fire of our guns. (229).

The village elders were worried because this was the attitude of Saingura. One of their warriors Nghalṭhianga was also greatly agitated by the death of his Chief, and was controverted against coming under the rule of the British and encouraged his fellows against it. According to Nghalṭhianga, even if they were not able to defeat the outsiders, defending the honor and safeguarding the foundation of his tribe was his responsibility till the last drop of blood leaves his body. Zakapa spoke to the young men saying,

I believe in my daffy mind that one day we would defeat and scatter these outsiders, and I still stand firm with that belief. Our beloved late Chief had led the way of fighting for our freedom, and it is fallacious for us to give up on it. We have been summoned to fight against our enemies, come what may, whether we stand out with freedom or to become wiped out from the face of this land. Therefore, I will not force anyone of you to answer to this calling. This is a serious mission and anybody to come with me must stay true to the purpose, and nobody who follows me would be allowed to turn back on the way. We shall carry this burden together, and if we live; we shall ponder over the same hill, but if we die; we die together. (233).

It was greatly evident that every person greatly mourned the loss of their Chief. This led to the growing hatred against the British. As it was inconvenient to gather all the young men and because they were adopting the ambush way, they selected fifty men to do the task. These men took the task reverently, and each one of them said they would volunteer to go underground into the jungle. The Mizo people were characterized by their willingness to lay down their lives for their friends. Hence, the phrase '*thian chhan thih ngam*' (willingness to die to save a life) became flaunted among the people, and they regarded it disgraceful to leave a wounded fellow in battlegrounds and always relied on the act of the saying- 'if we live; we shall ponder over the same hill, but if we die; we die together'.

During this time, the government soldiers were patrolling every village, and in every village they visited, they demanded goats, chicken, booze and forced them to serve as porters. The Mizos hid their food supplies such as rice, and their precious jewels in the forests. Despite all these, Puilura's warriors were quietly infiltrating the territories not to be spotted by the soldiers. It was the year 1892, festive seasons started to change. Mc Cabe was greatly mad about something. He was mad because Lalburha did not follow his order and did not live up to his expectations. Mc Cabe demanded that Lalburha provided a hundred coolies, and

Lalburha promised to do so within five days. Even on the sixth day, Lalburha had not kept his end of the bargain, which made Mc Cabe very disappointed in him.

Lalburha greatly fought against the British, and the reason why he said he would provide the coolies to Mc Cabe was because he wanted to buy time in order to better prepare for his plan of attack. K.L Ramthlenga described the heavy artillery and military force adopted by the British to attack Lalburha and his men as follows, “On the 28th of February, the British soldiers headed toward Tuirial Camp to attack Lalburha and his men. These soldiers were heavily armed. Each soldier carried seventy bullets with them, and two more chests of bullets were carried just to be on the safe side, and they marched toward the Mizo rebels.”(74). Mc Cabe and his soldiers reached Sesawng on the 29th of February, Lalburha did not want to talk to the Britishers, and fled into the woods. When night fall came, the Mizos had surrounded Sesawng Village, and among them were Saingura and his warriors.

During this time, Zakapa and fifty of his warriors headed out to attack the military soldiers; and were marching long the banks of Tuirial. Their duty post was fenced by wooden walls, and Rohmingliana said, “This is the closest duty post along the border, I believe there are about twenty soldiers in there,” (242). He knew because he had overlooked upon this duty post and had already devised a plan of attack beforehand.

It was the time when the soldiers usually had breakfast, and the atmosphere was peaceful and quiet. They had no idea that the Mizos would attack them. Their fort was roughly built, and they had not created a shield to defend them during a gunfire, which the Mizos knew and underrated. AS the attack was spontaneous and the British soldiers were not expecting them, the mission was successful with ease, and Zakapa and his fellows were successful in capturing the fort. They headed home with the heads of their enemies and the rifles they seized from them. Not only that, they took the British soldiers’ binoculars and a few of their warm army uniforms. The Mizos were dispirited with what was happening in

their land, as the British did whatever they wanted in their streets, and taking that measure of revenge was a moral thing to do in their minds.

Meanwhile, during the same time when Zakapa and his fellows were in hiding in the jungle, Saingura and his men were fighting against the British at Sesawng. As that was the case, Zakapa and his men did not even rest for a night to backup Saingura and his men at Sesawng. There was a great battle happening at Sesawng, the warriors opened fire all day to make sure they permeated the area, and did not even rest at night. Mc Cabe was flabbergasted with the Mizos because none of them feared to die for their land. The Mizo warriors spread out, ambushing the soldiers who were collecting their ration between Sesawng and Changsil. The British found that the Mizo warriors were strategic fighters and that left them baffled. They lurked in the forests ready to ambush, and opened fire when alarmed and were nowhere to be found moments later. During this gunfight at Sesawng, many British soldiers lost their lives. But as they kept on sending in troops with better and heavier artillery, the Mizos could not come to parity with the strength of the British military power. After a month long battle, the British eventually stood superior to the Mizos.

Mc Cabe took down the retaliation one by one without any compassion. He and his men penalized and shut down every rebellion without empathy, and their influence was impossible to overlook. If any of the rebels were to ambush them, the village closest to the ambush was the ones who suffered the most, which led to the burning of many villages. As those were the circumstances, the Chiefs in the east were quickly driven to a corner, and Nikuala- the Chief of Chawngtlai village was then arrested on the 25th of April (257). Nikuala was among the Mizo Chiefs who greatly rebelled against the British, and while he was arrested and taken toward captivity, he would not walk decently; and had to be carried by the soldiers. He kept on managing to untie himself even when he was carried on a post, and even as a soldier carried him back to back behind him; Nikuala managed to use his legs to push up against a wall to make them all tumble down a hill. As such was his arrogance, they hit him

with their gun-cases and with their hard boots. The British soldiers thereafter were heavily resented to capture another Mizo Chief. (Mizo Lal, 88).

Among the Mizo Chiefs, they continued their rebellion even if they knew their lives were at stake, and stood firm on the fact that they would never surrender to the British. Even when they were held captive, they were sure of their Chieftainship, and they continued to show that they were never under the authority of the British. Similar to Nikuala, Ropuiliani was also arrested. pawh Ropuiliani might be the lady who fought hardest against the British among the Mizo women. When she was arrested, Lalsangzuali Sailo described Ropuiliani's reaction on their way to her captivity as follows,

Even during these trying times, Ropuiliani stood firm as the brave Chieftess that she was, she knew who she was; a Chief. The British soldiers could not make her do anything or even obey them. She did not want to walk, as she said, "I am a Chief, and I am not walking," as she stood her ground. The soldiers had to take her down to Lungleh, but her being a woman; they refrained themselves from hitting and punishing her like they did to young men. The government soldiers could not help but treat her like a Chief because she was too persistent valuing her status as a Chief. (140).

One of the slogans of the Mizo folk was that; their land belonged to them since the time of their ancestors. They firmly believed that the British were the people who distorted their lives, and it was clearly evident that they did not want them to intervene in their social or political conducts. They considered unpatriotic to accept the rule of the British. Ropuiliani also had died at the Chittagong jail in 1895, on the 3rd day of January.

Puilura's village was not under British subjugation while the British army defeated Mizo Chiefs one after another. When Puilura died in the hands of the British, he awakened an era of rebellion and hatred against the British among his subjects. He was succeeded by his son Saingura, and Saingura was pronounced the leader among all the descendants of

Vankalluaia. Nobody else among the Sailo Chiefs was as prepared as he was to fight against the British. As his village was located on the top of a hill, there were only two ways to enter the village, and they created strong barriers with big rocks and heavy logs. Saingura was just like his father when it comes to having strong will power and bravery, and his warrior Nghalṭhianga was as fierce as a tiger at its prime, Rohmingliana was an excellent marksman who never missed a shot, and the noblemen among the elders- Zakapa was a rough and violent man.

Saingura was persuaded heavily by the British just like his father Puilura. If he wanted, he could easily be the most favored Chief among all others by the British. Despite all the favors he was offered, he chose to fight against the British for the cause of his land. Saingura and his warriors headed out to fight the British to defend their freedom and honor. They were seen off till the village entrance by the Chief's noblemen. Ralzatawna made a promise to them that they were not going to stay idle while the warriors were gone, and that nobody would burn their village until his lifeless body was unable to defend their land anymore. Saingura and his men then set out to ambush the British on their way. Then they indeed met up with the British soldiers and Saingura, Rohmingliana, and Zakapa were very ready for combat. Nghalṭhianga and his men were also ready to attack and hid themselves behind trees and the small ridges of soil. Their language interpreter Luchuara came out to initiate peace with them. Luchuara had spat on Puilura when he was alive, and Saingura was overwhelmed with anger on seeing his face. As Luchuara spoke in front of them; translating the words of the British governor with a commanding tone, Saingura shouted back at him showing his rage against Luchuara who had held Puilura in contempt while he was alive. Saingura said that he would count to ten, and if Luchuara and all the British soldiers did not flee, he would shoot them on the very spot. As soon as Saingura finished counting to ten, Rohmingliana; the man who never missed a target; promptly fired his rifle toward the British, and eventually killed Luchuara with his rifle.

Their firearms began to burst as the Mizo warriors chanted, “Sons of the soil, do not fear.”(269) to inspire bravery amongst each other. As both parties had opened fire against each other previously at Sesawng, they were dauntless as both have been enraged by their previous encounter. This encounter was a brawl. After an entire day of exchanging fire, the Mizos had better stance as they were at higher ground. When the Mizo warriors suddenly attacked the soldiers, thirty British soldiers were killed and injured. The fight was a brawl as both parties did not show sympathy or mercy. Saingura and his warriors continued to bravely fight the battle, and the remaining British soldiers fled the area, and after the gunfight was over, the Mizo warriors could gather thirty military grade rifles from the fallen soldiers.

Time passed on, and the Britishers were very determined to annihilate the village of Puilura, so that they could never rise again from the pieces they would scatter them into. Puilura’s village and his subjects were past their prime and had become weaker as the government they were fighting was too heavy for them to handle for a long time. Lt. Platt carefully formulated a plan of attack so that they made no more mistakes in the future. They had learned a valuable lesson from the past that it was unsuited to waste such good experience for the future; according to him, and their armory was much greater than usual. They operated heavy artillery such as a cannon and rapid fire guns to attack the Mizos again. As the Mizos were unaware of what the cannon were, they panicked against it, and that was the intention and expectation of Platt. The Mizo warriors fled into the woods, as the powerful artillery adopted by the British slowly weakened them. Sixty men among the Mizos lost their lives as another fifty were injured. Their Chief Saingura and three others were captured by the British. Even though the British soldiers executed a brawl against the Mizos, their commander Platt was also captured by the British.

Saingura and three of his warriors were held in captivity with the British. They were cuffed and heavily wounded. The Britishers established higher status as the Mizo people held their heads down as their Chief was held captive. Nevertheless, they knew what they were

facing up to, and they were not even slightly discouraged or resentment toward their actions. Governor Davies and Capt. Loch began to try negotiating terms of agreement with Saingura, offering him forgiveness if he wanted to surrender to the British authority, but Saingura replied, "I would rather you drain the life out of me,"(310) with great ease. Saingura was just as stubborn as his father, and was a brave Chief who would do anything for the good of his subjects. He never put himself to surrender to the colonialists, and as long as the blood of a Chief flows in him; he had the strength to fight, and his decision was that he was no inferior to the Britishers.

Saingura and his warriors were thrown into the prison cell, and as they were bound by ropes, they could not move even though they were massively wounded. Their hands and feet were bound together, and apart from the cloth around their waist; they were not given any quilt to keep them warm. They became severely dehydrated and weak because they were not given food or water since the time of their captivity. Nevertheless, none of them blamed each other for the trouble they had faced, and they all suffered gallantly and considered their situation as a must in the life of a warrior. As they became extremely thirsty, Saizinga was about to consider asking for water to drink, but Saingura disagreed and said, "We must not ask for anything of mercy from these people" (312) and that was a command. Despite the poor and unfavorable situation they were in; the words of their Chief remained a command in their hearts and they honored it. Saingura never wanted to ask for favors from the British and did not want to lose respect over any situation; just like his father and other Mizo Chiefs.

Saingura's wounds were severe, and his pain had culminated to its peak, such that he had no more sensation of what hurt anymore. His lips had turned blue, and as their hands were bound; nobody amongst them could help each other. After all these, Saingura's life could no longer hold on, and he eventually passed away. Just like his father Puilura, Ropuiliani, Nikuala, and Dokulha, Saingura was held captive by the British to his death. Saingura had fought against the British till his death, and he believed that his suffering would

not be in vain; for he did it for the new generations to come. He accepted his fate as an award, and was glad just as a winner would be, and laid down his life without a doubt in his mind. When the prison guard Loch went in to check on their inmates, Saingura had already died. He felt a deep sense of guilt because they had not given water or food to any of their inmates since the time of their capture. He had more guilt because of the fact that the British had led captives die under their watch. He said, “We the English people had led our prisoners die under our watch,”(313) with a heavy heart.

The British greatly feared that the Mizo people would hear about the death of their Chief Saingura under their watch, and they intended to keep it a secret for as long as possible. For the Mizos still had Platt in captivity, they feared that his life would take the toll over the news of Saingura’s death, and they were baffled about it. Saingura’s warriors tried to negotiate with the Britishers, to exchange their prisoners. Davies insisted that Saingura needed better treatment and they had to send him to Aizawl and lied to them. Even after three days in waiting, the Mizo warriors did not have any sign of Saingura, which made them believe that the Britishers had defied them. The warriors then demanded that if all the other prisoners at Aizawl were not released at once, they would pay for it with the life of Platt. Davies then hurriedly commanded his soldiers to rush to Aizawl and get their prisoners Saizinga and his friends, and to return without resting the night there. Colonialist greatly feared that they would have the lower hand, and greatly feared that they would lose the life of their commanding officer- Platt. Nevertheless, it is quite evident that they showed no mercy or sympathy toward their prisoners, from what they did to Saingura and his death.

The Mizos never hurt their prisoner Platt, and even challenged Davies to check for wounds in his body. When the British soldiers returned from Aizawl with Saizinga and his friends, they exchanged prisoners when the sun was about to set. The Mizos were enraged when they had confirmation of Puilura’s death, and were even more furious that the Britishers had lied to them about it. Davies also felt deeply guilty about what he had lied

about. (323). The death of Saingura had led to an even more outrageous war among the Mizos and the British. Davies was fearful that the Mizo warriors would put up a tough battle again, and even commanded the soldiers to use the cannon over them and to liberally use the cannon pellets to scatter the warriors. And this battle became the last days of the Mizo Warriors called '*Pasal̄hate Ni Hnuhning*'. They exchanged fire throughout the night, Davies sent out all the soldiers from the fort, and they amounted to over four-hundred men. As they executed better artillery and even cannons, the Mizo warriors could not even gather the bodies of their fallen friends as they had to flee for their lives. More soldiers marched in from Aizawl and Changsil, and the influence of the government soldiers had great impact. Davies wanted to lead the soldiers himself, and wanted to push the Mizos down so that they would never rise again.

After the death of their chief Saingura, they had no proper leader to guide them, and they had lost many great warriors. During the life before the advent of the British, the Mizos hunted wherever they wanted, and gathered everything they needed from the forests, but time had come that the British soldiers created bases in those very places. There was no hope for the Mizos anymore. Many people from the villages headed out in fear of the British, and there were not much people left to form a unit. Saingura's mother Lenbuangi took over as Chief when he died. Nobody blamed each other even though they were lonely in their own village. Even though the British executed power over them, the core beliefs of the Mizos never changed and they fought back. The inequality of their military power and differences in development made the Mizos stand the lower ground; defeated.

Their bravery and patriotism was all they had to defend their land, and they were not strong enough in comparison to their enemies, but their hearts never betrayed their motherland. Chieftess Lenbuangi, Nghal̄thianga, Darchheuva, Kawlvela, and Rohmingliana did not anticipate their future because they found it meaningless to bow before the British and celebrate the new life they would live. They preferred to administer themselves however

they deemed fit. Even at the end of their reign, they never surrendered to the regime, and they still preferred to suffer more than they already had.

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CHAPTER IV

Conclusion

Chapter – IV : Conclusion

Pasalṭhate Ni Hnuhnung being a Historical Novel; incorporates many episodes of war waged between the Mizos and the British. The book *Mizo Lalte Chanchin* produced by the *Tribal Research Institute* also contains the conflicts between the Mizos against the British, narrates along the same lines as written in *Pasalṭhate Ni Hnuhnung* where the Mizos chiefs retaliated against the British. The lives of Lalnu Ropuiliani and rebellions of Lalburha against the British were mentioned in this book, and also the disgraceful act of C.S Murray requesting a lady-companionship by a woman who happened to be the wife of Zakapa. A famous Mizo warrior- Khuangchera, was also mentioned in this book, about how he had died in the hands of the British. Non-Mizo writings also confirm the battles fought between the Mizos and the Britishers in various books. Books such as *A Fly On The Wheel* by T.H. Lewin and *Military Report* by E.B. Elly describe how the battles were fought between the British and the Mizos.

In the narratives of *Pasalṭhate Ni Hnuhnung*, the Mizo Chiefs and warriors never thought of the Britishers to settle permanently in Mizoram. Rather, they considered them to be exclusively punishers of convicts. The Britishers also greatly underestimated the Mizos on their strategies adopted to colonize them, because on the contrary the Mizos had shown great power in retaliation. The Britishers eventually decided to take complete control over the Mizos, and suppress them to an extent of no return.

In the first Chapter, by definition; Colonialism has been deciphered as powerful and stronger countries taking advantage of weaker countries, who would never refrain from severe actions in pursuit of annexing territories and dominating another. This has been made very clear in the Novel- *Pasalṭhate Ni Hnuhnung*. The Novel also exposed the ideologies of colonialists upon their target of annexation and how they never hesitated to enforce any means necessary to extend their boundaries and power. Even if it meant that they had to

resort to violence or inhuman efforts, colonialists would not hesitate to do so. Their goal was to suppress any resistance or non-cooperation to a point of no revival.

The policy of Divide and Rule had also been clearly depicted in this novel. The Colonialists adopted this policy over the Mizos just as they had done in other parts of the world. They befriended many Chiefs, waged war against another, and bribed many others using their wealth. Mc Cabe rewarded Khamliana with many incentives- both monetary and materials, just to create jealousy among other Chiefs because he followed their way and he was greatly decorated by the British. He was also the persistent ambassador who tried to convince Puilura- Chief of Kiangzo village to side with the British. The British were very successful in convincing Khamliana, and rewarded him greatly; calling him a wise leader.

Lalluauva had also served as a great tool for the British. Even when the Mizo Chiefs surrounded the British soldiers and blocked their food supply, he would conspire to feed them rice and other foods. Even when the Mizo warriors destroyed their communication wire, it was the villagers of Lalluauva who served as secret messengers among the British. There was one incident when those letters travelled into Lalhrima's village- Sailam and was confiscated by the Mizo rebels who had torn those letters into pieces. Despite those incidents, the Mizo messengers continued to conspire and stuffed the letters into their hair buns and continued to deliver them. They were of great assistance for the British and the British also favored and decorated them greatly. Shakespear even referred to Lalluauva as his brother who stood by him and who assisted him in all his endeavors. As it was one of the aims of the Colonialists to brainwash the Mizos, they showed great discrimination against those who dared to retaliate against them. They wanted to depict themselves as invincible power and mighty in comparison to the Mizos. As a result, many Mizo Chiefs were afraid of them, and this book clearly showed the lack of cooperation within the Mizo folk.

The Britishers considered the Mizos as utterly backward tribes, capable of anything but greatness. They had marched into the steep and rocky hills of Mizoram with great artillery and armory only because they wanted to show their power and prove that they were not to be messed with, and that there was no more life after them. They boastfully compared themselves to be as strong as the Himalayas, and spoke of the Mizos as backward primitive tribes. They were aware of the importance of a strong dominance, and understood that any sign of weaknesses could only lead to stronger rebellion and retaliation. The second chapter describes the differences between them and the Mizos. The Britishers were the rulers of the land where the sun never sets.

The self-confidence of the Mizos was the target of the British to destroy. They aimed at suppressing any retaliation to set an example for any other potential threats that could rise. Governor Davies did not care about how much lives were laid down, he simply wanted them gone and wiped away from the face of the earth. He could not care less about the differences he would make on the face of Mizoram. In the mean time, it was the aim of Mc Cabe to wash the brains of the Mizos to implant a sense of admiration toward the British, forever. This novel shows that the Colonialists never cared about what was ethically or morally right or wrong in order to get what they wanted.

There was one meeting of the British officials at Aizawl Baza office where Capt. Loch, Capt. Williamson, Capt Mc Gill and Lt. Tytler gathered to discuss certain matters. This was when Mc Cabe spoke about the incident when Murray demanded a lady companionship; from a woman which had turned out to be the wife of Zakapa-a Chief of the Fanai clan. As that incident was an embarrassing moment for the British, they wanted to keep it a secret and anyone to talk about it would be doomed for life. Their negative side of life was despised to be included in history as it would be an epitome of British shame. Lt. Tyler also mentioned that; that particular matter need not be a subject of frequent discussion.

In the meantime, during the battles between Mizos and British, Arthington Missionaries- F.W. Savidge, J.H. Lorrain and William Pettigrew sought permission to serve as Missionaries in Mizoram. The colonialists were quick to see that these missionaries would never accept their actions upon the land and the people, and would not submit to their whims and fancies. They certainly did not want them to know about the incident Murray had run into, which caused bloodshed because of an explicit matter. The Colonialists wanted to weave a beautiful story-line for history, as mentioned in this Novel.

The true reason why the Mizo Chiefs had retaliated against the British was because they wanted to preserve their beloved land, to keep their pride and safeguard their freedom that they had always enjoyed, even at the cost of their own lives. These qualities of the Mizos were depicted through the Khiangzo Chief- Puilura, who greatly distorted the plans executed by the British, as they wanted him to give in to them; but he certainly did not. They wanted him to serve as an influence among others Chiefs to work alongside the British. Nevertheless, Puilura showed great valor in standing up against the British, showing that he had greatness no less than the British. He displayed pride being a true Sailo blood, bravely retaliating till he drew his last breath. He was aware of the cost of his land that was the blood of his ancestors, and he knew that once that ownership was gone he had nothing left to live for. Puilura knew the collateral damage if he was to release fire against the British, and he also knew what would become of them if he did not. The only option in his protective mind was to retaliate and fight against the regime. They paid taxes to a foreigner in their own land, served as porters and coolies, and for him- fighting over the regime was a more suitable plan of action.

His rebellion against the British got Puilura arrested by the British, held captive with endless offers to work on the side of the British and how he would enjoy their cooperation, but he declined each time. He did not mind even if they were to drain the life out of him, and never ate the food they offered him. He only ate the food brought to him by the subjects of his village; neither did he drink wine to get even a little tipsy because he knew getting drunk

would miss the point of his suffering. Puilura had deep respect for his ancestors and was convinced that their freedom was the foundation stone of his tribe. Their land was captured by bloodshed and to safeguard it would also require the same. Puilura grew weaker while he was in captivity and he made sure to advise his son to never give in to the fair-skinned colonialists.

He chose poverty over giving up power against the British who could make them wealthy and decorated, showing a quality of true selflessness. They did not know which path was the most righteous one. The Mizo Chiefs thought of the generations to come and their own descendants. They knew they would be proud that they had preserved their freedom amongst all others. They wanted the future generations to know that they never gave up on trying their best to preserve freedom for them, even if they were to end up achieving nothing. They wanted the future generations to know that they had always tried to protect their welfare and had no regrets in doing so. Chapter three shows this part of the story in detail.

This Novel displayed that the Mizo warriors did not fight against the British for personal glory but fought patriotically to regain their freedom. It is also clearly evident that they never surrendered to the British. A warrior of Kiangzo village- Nghalthianga also knew what the consequences would be if they were to fire arms against the British, but that did not stop him from doing so. He wanted to safeguard the pride of his tribe, he was set on fighting for the freedom of many. He knew that even the best military fighters do not always win. Bearing the title of a warrior and not safeguarding the respect he had for he was not a situation he could fathom to live with.

Saingura also understood the repercussions he would face in this war. Nevertheless, it was not his death that he dreaded; but the tears of the parents who had lost their child hurt him most. He saw orphans with nobody to run to, and realized his ancestors who laid down their lives for their freedom and eventually came to his senses to believe that the coming

generations would understand his strive. He wanted the future generations to know that they were no inferior race against the British, and never gave up fighting until the moment he let go of his life.

Rohmingiana realized the limitations of man, even though they fought their best fight until the end, and he knew nobody was to be blamed for it. He did not even hesitate to suffer more than the others. Even though their strength and social life was crushed by outsiders, his mind was not even close to accepting defeat. Even if the Britishers flexed power over them as much as they wanted, his mindset would never change. Rather than spending a lifetime of lavish lifestyle among the British, the freedom they used to enjoy was far more prosperous for him. Rather than to be enslaved, he felt that the path he chose was far more righteous.

The British attacked the Mizos with the best armory and artilleries they had. Even though the Mizos never feared them, it was utterly impossible to come at par with that much power. Their bravery unfortunately could not be enacted with the limited level of military advancement they possessed. The most advanced rifles, cannons and heavy artilleries were executed to colonize the Mizos by soldiers with greatest combat skills, and massive casualties were just collateral damage for the British. Despite the fact that the Mizos were severely outnumbered, their display of disunity broke them as it is written in this Novel.

Among the Sailo Chiefs also, there were great differences in their mindset shown in this novel. Some Chiefs decided to retaliate and preserve their pride, while others decided to resort to the other option of siding with the greater power rather than to suffer in their hands. One true observation that can be obtained from this novel is that- no matter how much colonialists expand their territories and power, and no matter how much they try to brainwash their colonies of their greatness, there will always be a certain section of their colonies that they could never win over or would never submit to their dominion.

The Mizo people did not allow their culture and religious beliefs to be disturbed by anyone, especially people from foreign places. They certainly did not have any desire to live among the fair skinned Britishers. They could not find solace among the Britishers who had seized many villages. They had brutally burned villages, destroyed their sustenance and the Mizos were extremely bothered by the taxes levied against them in their own land. They agitated the foreigners to leave their land and put all efforts into retaliation against them.

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ABSTRACT

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Colonial Resistance in C. Lalnunchanga's *Pasal̄hate Ni Hnuhnung*

The dissertation is about the study of colonial resistance in C. Lalnunchanga's Historical Novel *Pasal̄hate Ni Hnuhnung*. In this book, the Mizos were relentless in their resistance against the colonial power. Their Chiefs and warriors (*Pasal̄tha*) were also mentally and tactically resilient toward oppression and had executed every force in their possession to fight against the colonialists. The Colonialists had to enforce military power to their utmost potential to seize the land of Mizoram. This research focuses on why the Mizos retaliated against the British, and what their mentality was during the time of resistance. To find the cause of Colonialism over the Mizos and the repercussion hence caused- are also the focuses of this research. The dissertation is divided into four chapters as follows:

Chapter I : Introduction

The first chapter is an introduction; it deals with meaning and definition of colonialism and the life and works of C. Lalnunchanga.

Pasal̄hate Ni Hnuhnung is a Historical Novel; awarded *Book of the Year* in 2006 by the *Mizo Academy of Letters*. The author of this book C. Lalnunchanga also wrote another fiction called *Ka Mi Huaisen Leh Ka Pasal̄tha* before the publication of *Pasal̄hate Ni Hnuhnung*. The Pawih and Sukte adversaries were not mere nuisance for the Lusei, because the Sukte invaders never spared any Lusei children or aged. They sold their captives- women and children to the Kawl people of the east. *Ka Mi Huaisen Leh Ka Pasal̄tha*; records of conflict between Vungzapauva-the son of Vumzang Chief with Puilura and his warriors are found in detail.

Pasal̄hate Ni Hnuhnung is a continuation of the previous book - *Ka Mi Huaisen Leh Ka Pasal̄tha* by the same author. The book- *Pasal̄hate Ni Hnuhnung*, contains the second part of the story where the Britishers came to picture. The book projects its focus on the advent of the British, their pursuit of dominion and how the Mizo people resisted colonialism

with all their might. The writer of this book narrated true events that had taken place during the advent of the British, and his work shows that he intensively used his imaginations to charm his work for the readers to enjoy.

Colonialism is the practice by which a powerful country directly controls less powerful countries and uses their resources to increase its own power and wealth. Jenni Ramone rightly says, "The idea that the colony is inhabited by the primitive other who must be controlled and then improved is the basis on which all ideas of imperial domination and control, as well as related activity such as missionary work, are founded"(80).

Margaret Kohn defines Colonialism as, "Colonialism is a practice of domination, which involves the subjugation of one people to another"(n.pag). Colonialism involves the consolidation of imperial power, and is manifested in the settlement of territory, the exploitation or development of resources, and the attempt of govern the indigenous inhabitant of occupied lands, often by force (Boehmer 2).

Vast lands were extensively occupied by colonizers, where weaker nations became dominated by stronger nations. Natural resources became heavily exploited, when cultures and customs became subdued to extreme extents. Colonialism is a practice of domination, which involves the subjugation of one group of people upon another.

As far as Mizoram is concerned, the colonialists showed no ounce of mercy when it came to captivating the Mizos. Many villages were burnt to the ground. The act of mutiny against the British led to the death and bloodshed of many Mizo Chiefs, warriors and innocent people. Ropuiliani and Khuangchera were among honorable mentions that showed great valor during the advent of the British. They, along with many other men and women marked their places in the hearts of generations that came after them.

The major purpose of this research is to find out the extent of subjugation and oppression enacted over the Mizo people. This research aims to find out the reinforcement

tactics against the British, and how Mizo warriors fought back colonialism to achieve freedom from the British.

Life and Works of C. Lalnunchanga

C. Lalnunchanga was born on 3rd May 1970, in Bawlpur, located in the outskirts of Calcutta. His mother's name is Rongaii and his father is Lalchawimawia. C. Lalnunchanga has produced several works. He has written seven novels, one hundred articles and essays, and one history book. To add to these, he also has written eight Short Plays, and ten Song and Poetry. He had worked on many Short Stories, numbering to a total of twenty four. As in publishing books of any kind, he had published thirteen books, one of which is a book of jokes.

C. Lalnunchanga had been awarded with several awards of excellence in the field of literature. The Mizo Academy of Letters had awarded two of his books *Pasal̄thate Ni Hnuhnung* and *Kawlkil Piah Lamtluang* for the title of Book of The Year. *Kawlkil Piah Lamtluang* is a Fantasy Novel, where the star of the novel-Vala- explored a place where no man has ever set foot on, while he was on a journey looking for philtre to bring back the love he had lost.

Although C. Lalnunchanga has produced many works, he is mainly known for his work on Novelist. He has a knack for collecting ideas using his imagination to woo the readers among the Mizo folk. In the year 2007, he received the *Zoppen Young Novelist Award*, and in 2012 he was chosen to be the *Vulmawi Writer of the Year*. His works had been awarded Book of the Year by *Mizo Academy of Letters* twice. For these mentioned achievements, C. Lalnunchanga would be one of the most decorated writers of Mizo contemporary literature.

Chapter II : Colonialism in *Pasal̄thate Ni Hnuhnung*

This Chapter shall study on investigating the strategic measures that the colonialists pursued to dominate the Mizo, and their mentality toward them. It shall give attention to how the colonialists strategically worked their way into brainwashing the Mizo and becoming their masters. The British measures of such domination shall be pointed out, along with what the Mizo thought of this and how it affected the lives of the Mizo people and their society.

In the latter times of the Mizo and British acquaintances, the Mizo(s) did not abandon the practice of invading other tribes. In the year 1887, Lianphunga, the son of Suakpuilala invaded a Tuikuk village of the Reng land. He took the lives of many and enslaved more (172). The very next year in 1888, Lianphunga and his brother Zahrawka went marching toward the Chengri valley accompanied by six hundred warriors. Before they left, Sailianpuia discouraged their expedition. Lianphunga defended his action saying, “We are not in pursuit of offending the government. I am simply going to dispel those trespassers who entered my land without my consent,” (172). Although Sailianpuia warned him that he would not be able to handle the repercussion, he marched on ahead. During this expedition, Lianphunga’s advent was extremely violent. They looted and plundered twenty four villages, assassinated over a hundred people and enslaved ninety one people and took them home.

Lianphunga and his siblings spent most of their later years fighting against the British. Suakpuilala’s children were not competent enough to fight against the British. He and his brothers Kalkhama and Thanghulha were captured in 1890 at Hazaribagh (Bengal) Jail and were jailed there till their death (Mizo, 452).

During the same time as Lianphunga’s expedition in the Chengri Valley, in the southern lands, Hausata- a Chinzah Chief and his siblings ambushed Lt. Stewart and his men. These Caucasian soldiers were in pursuit of exploring the territories when they were attacked.

Hausata and his men killed two British soldiers and one Indian soldier, and took their clothes and rifles.

The land features of Mizoram were immensely surveyed by the British. Many events of invasions were also a common affair during these times. The British were not satisfied with these yet and planned on colonising and settling permanently in Mizoram. This very pursuit of permanent settlement was the reason why Lt. Steward was sent to overlook and survey the lands of Mizoram. In light of the unceasing disputes with the Mizos, the government then decided to enforce a movement known as *The Chin Lushai Expedition*. This expedition then came to be known as *Vai lian Vawi Hnihna* by the Mizo people. The expedition extended throughout Mizoram from the south, north and the east.

The troops marching from the south covering the Lushai Hills consisted of three thousand three hundred sixty eight infantry, two thousand seven hundred sixty coolies, eighty two elephants and several porters. Gen. Tregear headed the troops, and when they reached Lunglei, they divided the troops into two. Col. Skinner headed the other troop. Eight hundred infantry soldiers marched toward the descendants of Manga to attack them, and planned to further their invasion over Nikhama and Lungliana, the descendants of Vuta.

Gen. Tregear and his troops built a highway between Lunglei and Thlantlang, extended till Haka. They kept on overthrowing the Mizo Chiefs, and waltzed through their land without paying much heed. During their construction of the road to Haka, they had to cut through the territories of Lalthuama, a descendant of Rolura and his mother Ropuiliani. The mother and son did not allow the government to pass through. Apart from these blockages, they did not face any notable challenges in their project.

Meanwhile, four hundred Cachar Police from the north came headed by W.W. Daly. The purpose of this move was to establish military settlements at Aizawl. They followed the banks of the Tlawng River, reached Changsil in the year 1890, and set up a fort for storing

their goods and food supplies there and then. “Daly left one hundred police to occupy the fort at Changsil. He then walked toward Aizawl three days prior to the arrival of Col. Skinner, and reached Aizawl on the 3rd of February 1890. This marks the undying fire that led to the establishment of Aizawl.”(176).

The government then began their dominion over the south of Lushai Hills from the Lunglei fort and the north from the hills of Aizawl. They were true to their purpose of dominating the Lusei Chiefs, and have permanent rule over them. Thus, they indeed stretched their dominion far and wide. There was immense social unrest and dilemma within Mizoram due to the British spreading their colonialist acts. Many Mizo Chiefs surrendered, and many other Chiefs were up against the wall as they saw their precious ancestral land being captured and annexed by the powerful forces of their Caucasian invaders.

Upon the thick forest of Tuirial soars the mighty eagle. As the darkness of night transcends to hide the light of day, the indomitable spirit of the Sailo Chiefs weakened. Freedom was denied to every Mizo who used to thrive on the hills of Mizoram. The echo of the eagle calling from high above seemed to convey grief for the oppressed Mizo people. Even the sun displayed a grim light and hid beneath the mountains to express grief of oppression. Nature seemed to weep as the warriors and the brave men suffered the atrocity of the Britishers (178).

Many villages surrendered beneath the British. The remaining villages that refused to surrender fought back, including Puilura- the Chief of Khiangzo Village who found himself being indecisive. Hmuaka, who had just returned from Aizawl, narrated to Puilura- the events that happened during his stay in Aizawl. He told Puilura about the discussion between Capt. H.R. Browne (Political Officer), the head of the northern part of Lushai Hills with the descendants of Manga and how they formulated a memorandum of peace against each other. He said, “They would be under the rule of the Company (East India Company), pay taxes

every year and also would serve as porters for the British military forces to carry their rifles. Then, Lianphunga was punished for invading Chengri valley, stripping him of his chieftainship for over a period of five years. They also confiscated ten rifles of Thanruma”(182).

The soldiers reached Changsil on the 28th of September. They had a heavy exchange of fire with the descendants of Manga. The British military commander Lt. Swinton was then killed during the gunfire; however, because of the British advancement in military power, they were indomitable for the Mizo rifle power. This eventually led the warriors to retreat. At the incident where the British surrounded the Changsil fortress to attack, one of Sailianpuia's bravest warriors - Khuangchera was also fighting against them, who defended his land to his death.

The government overthrew their rebels head on; one after another. Muthi village was no exception either. After burning Muthi village to the ground, they moved on toward Sentlang; the village of Kalkhama, and burning the village too. It was during the burning of the Sentlang village when there was tremendous blood gore throughout the village. There were mentions of blood flooding the streets giving a red spectacle throughout the village. This incident had also been assumed to be the story behind naming the village Sentlang- the Red Hill (191). Mc Cabe mentioned, “For no reason should we deal with these lowly race as our equal. Nobody shall even remember their names if they are to ever act in rebellion against us, we shall wipe away their existence from the face of the earth” (236).

In the year 1890, all of the Chiefs from the west had surrendered to the British. The people said, “They wanted to collect all of us to weed out their tea garden” with great devastation (186). The government then decided to further hold stronger settlements in Aizawl. Capt H.R. Browne levied a one rupee tax upon every household. Mc Cabe then began to collect that tax levied upon the Mizos. During those times, money or any means of

exchange was a rare find. The sons of soil began suffering a traumatic experience, with the Government expecting them to work as porters without free will from their side. The Mizos were treated no better than a dog, with physical sufferings from the rage of the Britishers. The land that once flourished with peace and tranquillity had become a place of torment and misery.

The British pursued many Mizo Chiefs using great tactical tools to make them happy, and they eventually sided with them. They further used the Mizo Chiefs who were on their side as puppets to persuade other Mizo Chiefs. Mc Cabe's words highlight this matter as follows,

We shall make sure that everyone fears to revolt against the government throughout these hills. Anyone to submit to us shall be favoured and honoured among others but they shall be subdued beneath us. Furthermore, we shall wash their brains so as to make sure in their minds; that we Caucasians are respected forever. For no reason should we deal with these lowly race as our equal. Nobody shall even remember their names if they are to ever act in rebellion against us, we shall wipe away their existence from the face of the earth (236).

The British government got Mizoram to submit to them step by step, and carried with them several gifts to gratify the Mizo Chiefs and they also used this opportunity to collect secrets among the Chiefs. They recorded the number of houses in the villages, the number of rifles they own, the location and route to every village. This made it much easier for the British to attack the Mizo Chiefs.

Chapter III : Resistance to colonialism in *Pasal̄hate Ni Hnuhnung*

This chapter shall study how and to what extent the Mizos fought back against the British, why they resisted with force and why they were willing to sacrifice their lives for the sake of resistance.

The restrictions enforced by the Britishers drove the Mizos into a curb, denying them of their freedom. This had led to the decline of the greatness of the Sailo Chiefs with each passing day. Khiangzo Chief Puilura had always felt uneasy with the growing power of the British. He felt like he could see the dim future ahead of them and could never feel at ease with the Britishers residing within Mizoram. The land that they had roamed freely since the time of their ancestors, the only land they had, was progressively growing into the hands of the British, which greatly disheartened Puilura. He knew very well how much the British were stern on permanently residing in Mizoram, and that bothered him very much.

Puilura spoke to his council of men and said, “We have faced a lot of battles together, and I have been most bothered by those Britishers. They have created numerous disturbances amongst us Sailo Chiefs and are more powerful. Their soldiers are large in number and have better armoury. It would not be an easy task for us to stand against them. If all the Chiefs had joined forces, there would be a way for us to fight against them,”(179). Meanwhile, as he spent his thoughts on the matter, the Britishers were busy setting up forts on the hills of Aizawl as troops kept on pouring in, and that made Puilura very uneasy and was convinced that the Britishers would definitely cover the eastern regions as well. Chuaukunga was eager to submit to the Governor and to befriend them. Meanwhile, that was against the ideals of his Chief- Puilura, who said to him, “I would not argue to make a pact with them if they suggested it, but I would never submit to them if they were to dominate and enslave us. That would leave me no other choice,”(180). Puilura never once thought of submitting to the Britishers, nor to be controlled by them.

It was the year 1890, Puilura’s warrior- Rohmingliana and others went to Changsil to gather their needs, but, quickly returned home without staying the night. They had quickly returned home because of the intense atmosphere around the talks between the Governor of Aizawl and the descendants of Manga, which had caused civil unrest. The Governor of Aizawl- Capt. H.R. Browne and his men settled their base in Aizawl, and the descendants of

Manga also gathered there, and set up camp in the north, which made them compassing each other like bees. Rohmingliana said that if their negotiations went south, there would be a massive exchange of fire. (181). Meanwhile, Hmuaktlaia- who had returned from Tanhril, reported the situation to the Chief and said, “Every warrior and young men must rush to Aizawl. The governor and our Chiefs are going to hold talks, and if they disagree to cooperate, there will be blood,”(181).

The agenda of this talk was that the Mizos would serve the British Company, pay taxes every year, and serve as porters for their army. Puilura was deeply confused by the idea of paying taxes upon a land which he had called his own, and that was the first time he had heard of the British Company. Meanwhile, the descendants of Manga were secretly gathering each other at Sentlang- the village of Kalkhama. Lalsavuta and Sailianpuia were the only ones who did not make it there. They discussed matters and said, “The British Governor has victimised us to become their porters and had decided to levy taxes upon us over our own land. This is infuriating and we must retaliate with force,”(182). All the Chiefs among the descendants of Manga were enraged by the matter, and did not find the reason why they would pay taxes to the foreigners who had set foot on their land. They did not like the restrictions made upon their hunting, and decided to join forces to rain bullets down on them.

In the meantime, Capt. H.R. Browne- the governor of the northern Lushai Hills went to each household and demanded taxes and porters. The Mizo Chiefs were greatly against this practice. Thanruma said, “They step over us, and we must step over them too. They must be chased away to the ends of territories, otherwise, we shall be stuck beneath their feet until the end of time,”(183).

In this novel, Puilura- the Chief of Khiangzo Village was showing valor by being the most active leader of retaliation. He was a fearless leader whom the British were also most concerned about. Brave warriors such as Nghalthianga, Rohmingliana and Puilura’s own son

Saingura were just as brave as Puilura was. Khiangzo Chief Puilura retaliated against the British until the time of his demise, which happened during his captivity under the British. After the death of Puilura, his son Saingura ascended the chieftainship. Saingura also rebelled against the British till his death, which also happened while he was held captive by the British; just like his father was.

Chapter IV : Conclusion

As mentioned in the earlier chapters, this research aims to find out how and why the Mizos fought back against the British, and what was the mentality of both parties during those initial periods of colonialism.

Pasalṭhate Ni Hnuhnung being a Historical Novel; incorporates many episodes of war waged between the Mizos and the British. The book *Mizo Lalte Chanchin* produced by the *Tribal Research Institute* also contains the conflicts between the Mizos against the British, narrates along the same lines as written in *Pasalṭhate Ni Hnuhnung* where the Mizos chiefs retaliated against the British. The lives of Lalnu Ropuiliani and rebellions of Lalburha against the British were mentioned in this book, and also the disgraceful act of C.S Murray requesting a lady-companionship by a woman who happened to be the wife of Zakapa. A famous Mizo warrior- Khuangchera was also mentioned in this book, about how he had died in the hands of the British. Non-Mizo writings also confirm the battles fought between the Mizos and the Britishers in various books. Books such as *A Fly On The Wheel* by T.H. Lewin and *Military Report* by E.B. Elly describe how the battles were fought between the British and the Mizos.

In the narratives of *Pasalṭhate Ni Hnuhnung*, the Mizo Chiefs and warriors never thought of the Britishers to settle permanently in Mizoram. Rather, they considered them to be exclusively punishers of convicts. The Britishers also greatly underestimated the Mizos on their strategies adopted to colonise them, because on the contrary the Mizos had shown great

power in retaliation. The Britishers eventually decided to take complete control over the Mizos, and suppress them to an extent of no return.

In the first Chapter, by definition; Colonialism has been deciphered as powerful and stronger countries taking advantage of weaker countries, who would never refrain from severe actions in pursuit of annexing territories and dominating another. This has been made very clear in the Novel- *Pasal̄hate Ni Hnuhnung*. The Novel also exposed the ideologies of colonialists upon their target of annexation and how they never hesitated to enforce any means necessary to extend their boundaries and power. Even if it meant that they had to resort to violence or inhuman efforts, colonialists would not hesitate to do so. Their goal was to suppress any resistance or non-cooperation to a point of no revival.

The policy of Divide and Rule had also been clearly depicted in this novel. The Colonialists adopted this policy over the Mizos just as they had done in other parts of the world. They befriended many Chiefs, raged war against another, and bribed many others using their wealth. Mc Cabe rewarded Khamliana with many incentives- both monetary and materials, just to create jealousy among other Chiefs because he followed their way and he was greatly decorated by the British. He was also the persistent ambassador who tried to convince Puilura- Chief of Khiangzo village to side with the British. The British were very successful in convincing Khamliana, and rewarded him greatly; calling him a wise leader.

Lalluauva had also served as a great tool for the British. Even when the Mizo Chiefs surrounded the British soldiers and blocked their food supply, he would conspire to feed them rice and other foods. Even when the Mizo warriors destroyed their communication wire, it was the villagers of Lalluauva who served as secret messengers among the British. There was one incident when those letters travelled into Lalhrima's village- Sailam and was confiscated by the Mizo rebels who had torn those letters into pieces. Despite those incidents, the Mizo messengers continued to conspire and stuffed the letters into their hair buns and continued to

deliver them. They were of great assistance for the British and the British also favoured and decorated them greatly. Shakespear even referred to Lalluauva as his brother who stood by him and who assisted him in all his endeavours. As it was one of the aims of the Colonialists to brainwash the Mizos, they showed great discrimination against those who dared to retaliate against them. They wanted to depict themselves as invincible power and mighty in comparison to the Mizos. As a result, many Mizo Chiefs were afraid of them, and this novel clearly showed the lack of cooperation within the Mizo folk.

The Britishers considered the Mizos as utterly backward tribes, capable of anything but greatness. They had marched into the steep and rocky hills of Mizoram with great artillery and armoury only because they wanted to show their power and prove that they were not to be messed with, and that there was no more life after them. They boastfully compared themselves to be as strong as the Himalayas, and spoke of the Mizos as backward primitive tribes. They were aware of the importance of a strong dominance, and understood that any sign of weaknesses could only lead to stronger rebellion and retaliation. The second chapter describes the differences between them and the Mizos. The Britishers were the rulers of the land where the sun never sets.

The self-confidence of the Mizos was the target of the British to destroy. They aimed at suppressing any retaliation to set an example for any other potential threats that could rise. Governor Davies did not care about how much lives were laid down, he simply wanted them gone and wiped away from the face of the earth. He could not care less about the differences he would make on the face of Mizoram. In the mean time, it was the aim of Mc Cabe to wash the brains of the Mizos to implant a sense of admiration toward the British, forever. This novel shows that the Colonialists never cared about what was ethically or morally right or wrong in order to get what they wanted.

There was one meeting of the British officials at Aizawl Baza office where Capt. Loch, Capt. Williamson, Capt Mc Gill and Lt. Tytler gathered to discuss certain matters. This was when Mc Cabe spoke about the incident when Murray demanded a lady companionship; from a woman which had turned out to be the wife of Zakapa-a Chief of the Fanai clan. As that incident was an embarrassing moment for the British, they wanted to keep it a secret and anyone to talk about it would be doomed for life. Their negative side of life was despised to be included in history as it would be an epitome of British shame. Lt. Tyler also mentioned that; that particular matter need not be a subject of frequent discussion.

In the meantime, during the battles between Mizos and British, Arthington Missionaries- F.W. Savidge, J.H. Lorrain and William Pettigrew sought permission to serve as Missionaries in Mizoram. The colonialists were quick to see that these missionaries would never accept their actions upon the land and the people, and would not submit to their whims and fancies. They certainly did not want them to know about the incident Murray had run into, which caused bloodshed because of an explicit matter. The Colonialists wanted to weave a beautiful story-line for history, as mentioned in this Novel.

The true reason why the Mizo Chiefs had retaliated against the British was because they wanted to preserve their beloved land, to keep their pride and safeguard their freedom that they had always enjoyed, even at the cost of their own lives. These qualities of the Mizos were depicted through the Khiangzo Chief- Puilura, who greatly distorted the plans executed by the British, as they wanted him to give in to them; but he certainly did not. They wanted him to serve as an influence among others Chiefs to work alongside the British. Nevertheless, Puilura showed great valour in standing up against the British, showing that he had greatness no less than the British. He displayed pride being a true Sailo blood, bravely retaliating till he drew his last breath. He was aware of the cost of his land that was the blood of his ancestors, and he knew that once that ownership was gone he had nothing left to live for. Puilura knew the collateral damage if he was to release fire against the British, and he also knew what

would become of them if he did not. The only option in his protective mind was to retaliate and fight against the regime. They paid taxes to a foreigner in their own land, served as porters and coolies, and for him- fighting over the regime was a more suitable plan of action.

His rebellion against the British got Puilura arrested by the British, held captive with endless offers to work on the side of the British and how he would enjoy their cooperation, but he declined each time. He did not mind even if they were to drain the life out of him, and never ate the food they offered him. He only ate the food brought to him by the subjects of his village; neither did he drink wine to get even a little tipsy because he knew getting drunk would miss the point of his suffering. Puilura had deep respect for his ancestors and was convinced that their freedom was the foundation stone of his tribe. Their land was captured by bloodshed and to safeguard it would also require the same. Puilura grew weaker while he was in captivity and he made sure to advise his son to never give in to the fair-skinned colonialists.

He chose poverty over giving up power against the British who could make them wealthy and decorated, showing a quality of true selflessness. They did not know which path was the most righteous one. The Mizo Chiefs thought of the generations to come and their own descendants. They knew they would be proud that they had preserved their freedom amongst all others. They wanted the future generations to know that they never gave up on trying their best to preserve freedom for them, even if they were to end up achieving nothing. They wanted the future generations to know that they had always tried to protect their welfare and had no regrets in doing so. Chapter three shows this part of the story in detail.

This Novel displayed that the Mizo warriors did not fight against the British for personal glory but fought patriotically to regain their freedom. It is also clearly evident that they never surrendered to the British. A warrior of Khiangzo village - Nghalthianga also knew what the consequences would be if they were to fire arms against the British, but that

did not stop him from doing so. He wanted to safeguard the pride of his tribe; he was set on fighting for the freedom of many. He knew that even the best military fighters do not always win. Bearing the title of a warrior and not safeguarding the respect he had for he was not a situation he could fathom to live with.

Saingura also understood the repercussions he would face in this war. Nevertheless, it was not his death that he dreaded; but the tears of the parents who had lost their child hurt him most. He saw orphans with nobody to run to, and realised his ancestors who laid down their lives for their freedom and eventually came to his senses to believe that the coming generations would understand his strive. He wanted the future generations to know that they were no inferior race against the British, and never gave up fighting until the moment he let go of his life.

Rohmingliana realised the limitations of man, even though they fought their best fight until the end, and he knew nobody was to be blamed for it. He did not even hesitate to suffer more than the others. Even though their strength and social life was crushed by outsiders, his mind was not even close to accepting defeat. Even if the Britishers flexed power over them as much as they wanted, his mindset would never change. Rather than spending a lifetime of lavish lifestyle among the British, the freedom they used to enjoy was far more prosperous for him. Rather than to be enslaved, he felt that the path he chose was far more righteous.

The British attacked the Mizos with the best armoury and artilleries they had. Even though the Mizos never feared them, it was utterly impossible to come at par with that much power. Their bravery unfortunately could not be enacted with the limited level of military advancement they possessed. The most advanced rifles, cannons and heavy artilleries were executed to colonise the Mizos by soldiers with greatest combat skills, and massive casualties were just collateral damage for the British. Despite the fact that the Mizos were severely outnumbered, their display of disunity broke them as it is written in this Novel.

Among the Sailo Chiefs also, there were great differences in their mindset shown in this novel. Some Chiefs decided to retaliate and preserve their pride, while others decided to resort to the other option of siding with the greater power rather than to suffer in their hands. One true observation that can be obtained from this novel is that- no matter how much colonialists expand their territories and power, and no matter how much they try to brainwash their colonies of their greatness, there will always be a certain section of their colonies that they could never win over or would never submit to their dominion.

The Mizo people did not allow their culture and religious beliefs to be disturbed by anyone, especially people from foreign places. They certainly did not have any desire to live among the fair skinned Britishers. They could not find solace among the Britishers who had seized many villages. They had brutally burned villages, destroyed their sustenance and the Mizos were extremely bothered by the taxes levied against them in their own land. They agitated the foreigners to leave their land and put all efforts into retaliation against them.

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