



ISSN 2395-650X

International Journal of
Life Sciences Biotechnology Pharma Sciences

IJLBPS

www.ijlbps.org

E-mail: editorijlbps@gmail.com editor@ijlbps.org

Narratives and historical analysis on the study of the Battle of Kohima,1944.

KhyulanoEzung

ResearchScholar,DepartmentofHistory,NagalandUniversity,Nagaland

Correspondingemail: khyulanoezung@gmail.com

Abstract-The Battle of Kohima is a notable incident in World War II history. The British National Army Museum has ranked this fight as the most significant in British history. In spite of its obscurity, the study of this fight reveals the significance it had for the end of the second world war. Seeing the little hill town of Kohima engulfed in a cloud of smoke and ashes changed the course of the Nagas' history; it was both harrowing and inspiring to see such a catastrophic event. This book contains the testimonies of the few Naga war veterans who have survived to tell of their experiences of compassion, sacrifice, devotion, and forgiveness. The purpose of this research is to raise awareness of a little-known but critically crucial episode in World War II history. Keywords-War, Kohima,Naga,Veterans,Civilization.

DATAANDMETHODOLOGY

Information from primary and secondary sources is going to be used in this investigation. Interviews will be used to gather primary data throughout the fieldwork. It will be a free-form interview. Secondary sources will rely on both published and unpublished works on the subject.

INTRODUCTION

The Nagas are a section or group of tribal people, and their established customs and laws date back to the beginning of their existence as a distinct ethnic group. Naga culture is diverse, with each tribe having its own dialect and set of cultural norms and etiquette. The governance of the Naga Hills was taken over by the British in the nineteenth century. The Naga and the Ahoms, who are today known as Assam, had trade relations in the past. Relationships between the British government and the Naga people were difficult to begin with. The tribal Nagas had a strong sense of self-determination and did not want to be influenced by outsiders. They were always ready to defend the Naga highlands against any outside authority. First, the British conducted several expeditions and raids in order to obtain their intended outcome. The British government likewise

went through a period of non-interference because it became nearly impossible to set up a functioning administration in the Naga region. The British were able to solidify their grip on the Naga Hills, however, by a methodical march and approach. The Naga people were no longer ruled by the British when India gained independence in 1947. The Naga inhabited region was turned into a centrally controlled area in 1957 after its hopes of standing on its own as an independent territory were dashed. The Naga Hills Tuensang Area was formally renamed. wasgoverned by the Assam State Governor. Nagaland was renamed in 1963 and became a state for the first time in its history. Every year, on December 1st, the people of Nagaland commemorate their statehood day. In his book The LothaNagas, social anthropologist J.P. Mills states, "The lands or

territories occupied by the Nagas are confined by Kukawang valley in northeast, plains of Brahmaputra river in northwest, Cachar in southwest, and the Chindwin in eastern. Southern India is home to the Naga and Kuki peoples. The Manipur valley serves as a nexus between these two groups in the south.

The Barail, Naga, and Patkai mountain ranges connect north to south, rising to a peak of 12,663 feet in the Tuensang section of the Patkai range facing Burma, the highest point in the range. These three enormous mountain ranges rise from 2000 feet to Saramati, the highest peak in the system. Flora and fauna from all over the world can be found on the property. Nagaland's weather is cold on a year-round basis. Located at an elevation of 5,200 feet above sea level, Nagaland's capital city, Kohima, is the state's administrative center. Generally speaking, the Nagas have Mongolian physical characteristics and cultural aspects. They communicate in a vast variety of dialects and tribal languages. In research, it is claimed that the Naga dialects are derived from the Tibeto-Burman dialects. The village-state structure of the Naga society in rural areas and the political institutions were both based on the sovereign village-state. Since ancient times, the Nagas have relied on farming and animal husbandry as their primary means of subsistence. The Nagas eat rice as their primary source of nutrition. Two of the most common methods of farming are terraces and jhums. Because there are so few written documents of early Naga culture, it's impossible to give an accurate account of it.

NATURE OF THE BATTLE OF KOHIMA

In 1945, the Second World War came to an end, ushering in a new era for the entire world. Second World War theater of operations can be narrowed down to include Burma, Imphal, and Kohima, all of which were affected by the conflict. During the Burma Campaign, the Japanese Imperial Army pushed into Burma in order to cut off the supply line to China. Confident in their powers, the Japanese Imperial Army dominated until the Imphal region, where they were defeated. The battle of Kohima saw the fortunes of the Japanese army flip from

success to defeat. Only a few Japanese soldiers survived the Burma campaign and returned home to Japan. They made the decision to remain silent and not talk about this event. Instead, they bear the feeling of loss, grief, and guilt within themselves.

Troops from both sides were subjected to appalling, brutal, and dreadful conditions during the battles of Kohima and Imphal. This is what war does to those who put their lives on the line for their country. In addition to World War II, this includes other major conflicts. The victory of the British allied forces was a moment to be rejoiced. However, the survivors also felt the loss of their friends, and their anguish was shared by all. As soon as the war was finished, the people of Burma, Imphal, and Kohima were freed from foreign occupiers and returned to their own countries. People in these areas can finally resume their daily routines without having to worry about their former invaders bothering them anymore. This conflict has also resulted in impacted The Naga people in some sections of the country. People's perceptions of nation-building and independence have been profoundly affected by this. As a result of this occurrence, we believe that the Naga society has undergone a major shift. The Naga war veterans relive their experiences with a mixture of emotions, including joy, intrigue, anguish, loss, and most significantly, their survival..

WAR NARRATIVES FROM NAGAWAR VETERANS

In this interview, WWII non-combatant Niza talks about the Battle of Kohima. He was born in the month of October of 1933 and is currently 84 years old. He is from the village of Viswema. He would have been 12 at the time. As soon as the conflict began, he remarked on how much the Japanese were applauding them for their morality. Most of the Indian sepoy had poor morality. The Indian sepoy used to harass and harass women in general, including Niza's mother, but she was able to escape. The Japanese used a good fighting strategy by tying themselves to trees and firing at their adversaries. There were numerous Italian female nurses to be found, as well as a few German nurses too. But all women were

dressed in men's uniforms, representing The Red Cross, presumably, they were not fired by either group. His Father's name- Vipon, a signatory of Simon Commission and a contractor during the war, he used to be a reporter for the Allied forces during the war. He donated 10,000 rupees towards the Hydro Electric Project constructed at Viswema during the Second World War. Horse carriers were used a lot, especially at night time. When the Japanese entered Viswema, the villagers prepared food for them since they were out of rations. Ghagra, a wild vegetable leaf was mostly used. Niza fondly remembers that the villagers

would wear the clothes of the Japanese and use mosquito nets brought by the Japanese. When the villagers received the information that Viswema was to be bombarded, all the villagers escaped to Jakhama for shelter. KKhel was mostly burned, ZKhel was half burnt. RKhel was not destroyed yet people were killed because of firing. Jakhama was not bombarded but firing was there. Kohima was severely bombarded but details about the battle fought at Kohima seem to be unfamiliar.

An interview with 93-year-old Changki villager Chingchungba. At the age of 17, he enlisted in the Allies and was involved in the Battle of Kohima, which broke out three months later. For most of World War II, he was a runner and an interpreter. He will travel from Kohima to Mokochung to Wokha to convey messages. He was paid twelve rupees a month. The British troops were well-equipped with granaries and storehouses, so there was no risk of hunger. In response to the question of whether or not they have experienced any form of discrimination? Discrimination and ill-treatment were completely outlawed. With so many planes and bombs flying in the sky above them and so little information, they were awed and enthralled by what they could see. He remembers seeing a lot of INA forces with the Japanese. Some INA soldiers did, however, turn themselves in to the British Army. He recalls Lt. Col. Brown, one of the several British officers who served with him. According to him, the British are decent men, while Japanese conduct with Nagas prompted them to

help. And when the Japanese asked for granaries. He holds the rank of Knight; won the India Independence medal, Kashmir medal, and Burma medal.

Interview with Shitozu Sema, 93 years, Litsami village under Atoizu, Zunheboto. Hirohito was the President of Imperial Japan, then; mentions Shitozu. He was a sepoy but didn't take part in the actual war. However, he was trained to fight the war whenever the need arises. The training was held at Elephant Falls Shillong and later shifted to Happy Valley, Shillong. Capt. Heimengliana Lushai was the second in command. No position above the rank of Captain was allotted to Indian officers. There was no incident of ill-treatment. When he returned from Shillong after the war, Kohima was completely bombarded. There was peaceful relation with the Indian Army after the war until the birth of the Naga National Movement. Zuheshe, the father of Shitozu was in the World War I's labor corps. With the help of many other Nagas, he founded the Naga Club, which later became the Naga Movement. In 1956, the Indian Army subjected Shitozu to severe torture because of his involvement in the Naga National Movement. With an M.Div. degree at the age of 83, Shitozu appears to have an exceptional personality compared to his contemporaries.

Interview with Viswema villager KN Pusha, a non-combatant. He was a third-grader at Mission Compound, Kohima, in the year before the beginning of war. To escape the fighting in Burma, many Burmese refugees ended up in Kohima in quest of a safe haven. However, they were unable to locate any welcoming hosts and were forced to flee down Dimapur and march towards Assam. Japanese troops were advancing on Imphal, he had been told without crossing the main town. The Japanese normally passed through the Eastern region of the Naga Hills- Zunheboto, Kiphire. On April 3rd, 1944, the Japanese reached Viswema village. He describes that they were short yet fair with clean uniforms. Even Japanese women folks were present but they were not easily recognizable. Prior to 2nd April 1944 the British forces withdrew

they traveled from Burma to Viswema, then on to Kohima. At 4:00 p.m. on April 4th, 1944, the war officially began. As the struggle for Kohima raged, INA fought with the Japanese. The Japanese had no meals or reinforcements throughout the war, so the Viswema locals fed them. One of the ration stations was located in the village. A house at Jakhama was reserved for Gen. Sato's men, who were stationed there. From that point on, he was able to figure out all he needed. Asst. Commissioner Charles Pawsey was Charles Pawsey..

The key information hub for the Allies was Dzukou-Khonoma-Zubza. There was a leak in the village about the whereabouts of the Japanese by elderly residents. Zubza would launch a massive bombing campaign. Some Mao villages were bombed on April 16, 1944. Hindi and English were the primary languages used in the Naga-Japanese exchanges. The residents were housed at Jakhama for the entire month of July. The bombings of Hiroshima and Nagasaki fatigued the Japanese, whose exhaustion was a result of the conflict. final blow of their relentless efforts and they finally withdrew from the war. The British troops'suggestions to their authority Charles Pawsey was resolved to remain in the hills and face the war, despite the orders to fight the combat on the plains. He reassured the locals not to be alarmed. After the conflict, Pawsey demanded the surrender of all unused rifles. The tribes of the Nagas founded local organizations. The hospital was established at the current Japfu Christian institution, Viswema, which now houses the college. The John Govt. Middle English School was named in honor of Viswema native John, who made several contributions to the community's well-being. A hydro-electric power station was also built between Viswema and Jakhama. A group of men from Imphal later demolished this hydroelectric power facility. The residents received food and building supplies as part of their compensation.

In ZhavilieHuozha's memory, the first inquiry posed by the British forces was: "Where are the Japanese hiding?".Meriema's exact location was promptly relayed to Zubza,

which in turn gave information to Meriema. Huozha always believed that the British would prevail because the Japanese had no assistance, aircraft, or adequate supplies at their disposal when they arrived. The British, on the other hand, were well-equipped. They provided the villagers with foodstuffs and would even pay them if they washed British soldiers' clothes.

After the Japanese were driven from Manipur and the Naga hills, the British government stepped in to provide food, medicine, building materials, and cash to the people in need as a token of gratitude for the Nagas' contribution to the war effort and to help rebuild the areas covered by the relief measures. Compensation came later.also given to the war-affected villages of the Naga Hills and Manipur. A detachment of the Nagafamous for the help they rendered to In March 1946, the Allies fighting Japan were summoned to Delhi for the Victory Week. As a result of Japanese and British forces leaving behind a large number of modern rifles, ammunition and unexploded shells, the government through local administrators had substantially taken them in accordance with the traditional manner of swearing that they had not kept illegal weapons in their homes. The Nagas have learned to use contemporary weaponry from these hidden firearms and ammo.

IMPACT OF THE WAR

Any survivor is relieved to have made it out of the ordeal unscathed. The Naga political leaders learned a lot about nation-building during this occasion. The Nagas, who served in the labor corps during World War I, also saw action during World War II, which raged right under their noses. A strong sense of community and self-awareness was instilled in me as a result of this experience. However, this wasn't a war.

The two world powers of the 1940s came to the Nagas at the invitation of the Nagas, and the result was a historic occasion. We are where we are now because of a completely unanticipated incident that no one could have ever imagined even in their wildest dreams. Naga people were inspired by the British and Japanese temporary invaders to believe that they, too, were no less than their conquerors

in their pursuit of dominance and supreme authority. Although the greatest fighting in British war history took place at Imphal and Kohima, it is ironic that the significance of Kohima is often overlooked when discussing World War II's bloodiest engagements. That they would be free from superior rule was dashed when the British Empire left India for good and gave way to a newer and more powerful country, the Indian Federation of India. attained her Date of independence: August 15, 1947. What about the fact that the Naga people were completely loyal to the British when it mattered most and helped them destroy their enemy? So, why were we overlooked and uncared for? These voices have been lingering in the hearts of the people, and the crimes and sufferings in the name of independence have remained ambiguous in the minds of many. Is it good or evil to go to war? Despite the fact that war is morally repulsive, it is occasionally necessary for a nation to go to war. It was developed by Roman and Greek thinkers in the Middle Ages, and later backed by Christian theologians, to determine whether or not war is just, and the conditions under which it should be undertaken. War, in the opinion of a former Imperial Japanese soldier, is nothing more than the act of killing. Any soldier who has the deepest sense of patriotism and commitment wants to serve his nation. However, when one is met with such horrible crises where you are either killed or kill someone else, it jeopardizes the concept of humanity. A war crime is also another impact of war. During the second world war the murder of several million people mainly Jews by Nazi

As a result of Japan's atrocities against civilians and prisoners of war in Germany, the allied forces decided to bring criminal charges against those they suspected of committing these atrocities. Hegemonic conflict is best defined by Robert Gilpin, who goes into the most detail. An international systemic conflict involving "the growing challenger or challenges in an international system and the participation of all the big nations and most of the minor states" is what we're talking about. To put it another way, hegemonic battles can

have a lasting impact on the political-economic and ideological landscapes of the world as a whole. A hegemonic conflict can use whatever means necessary to achieve its goals, and it has the potential to devastate the whole world community in the process. Hegemonic conflict is the term used to describe the Second World War. There will never be a resolution to the post-war challenges unless there is a sense of peace and reconciliation. Post-war conciliatory gestures by the Japanese government are commendable. The Japanese government initiated the search for the remains of former Japanese servicemen. The team is known as the Japan Association for Recovery and Repatriation of War Casualties (JARRWC). This team has been covering the Burma, Manipur, and Nagaland regions as part of the search operation. Also, an initiative was undertaken by Japan government, people to people contact between Japan and the Nagas and Manipuris since 2017 has been a significant policy. 'To people contact' For many years, British Kohima war veterans who created the Kohima Educational Society have provided financial support for the education of Naga kids, among other laudable endeavors. a non-profit organization devoted to the cause of Burma is committed to restoring friendly relations between Japan and the United Kingdom through sharing of information, imparting education, and mutual sympathy.

REFERENCES

- "The Road to Kohima," Barkweaver Publishing, Norway, Charles Chasie and Harry Fecitt (2017).
 "World War II" by Ronald Heiferman, Octopus Book Limited, London (1973). In "Mari" by Easterine Kire, HarperCollins India (2010).
 Nagaland's Directorate of Art and Culture, "The Lotha Nagas," by J.P. Mills (1980).