

**TECHNIQUE OF CHARACTERISATION IN
SELECTED FICTIONS OF ZIKPUII PA**

**Dissertation submitted to Mizoram University in partial fulfillment
for the award of the degree of Master of Philosophy in
Mizo Language and Literature**

Submitted by

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(MZU/M.Phil./322 of 19.04.2016)

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Mizoram University; Aizawl, Mizoram.

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2017.

DECLARATION

I, H.Lalawmpuii, 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 of any previous degree to me or anybody else, and that, to the best of my knowledge, the Dissertation has not been submitted by me for any research degree in any other University/Institute.

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

Dated. 31th July, 2017

Place: Aizawl, Mizoram.

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CERTIFICATE

Certified that the dissertation entitled '**Technique of Characterisation in Selected Fictions of Zikpuii-pa**' submitted by H.Lalawmpuii for the award of Master of Philosophy in Mizo embodies the results of his investigations carried out under my supervision and that, to the best of my knowledge, the same has not been submitted for award of any degree in this or any other University or Institute of Higher learning.

The candidate has been duly registered and has completed all formalities required of his as an M.Phil candidate.

I consider the work worthy of being submitted for the award of the Degree of Master of Philosophy in Mizo Language and Literature.

Dated the 28th July 2017

Aizawl, Mizoram

Laltluangliana Khangte

Supervisor

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(H. LALAWMPUII)

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Chapter - 1

Introduction

1. Fiction and Novel

Fiction is one of the literary genres that require in-depth knowledge to understand the devices used by authors. Fiction is “narrative, usually in the form of a novel or short tale, that tells an imaginative story...Truth in fiction rests on the logic of cause and effect in the plot, the complexity or psychological credibility of characterisation,” (*Literary Terms A Dictionary*,89). So, use of characterisation is significant in novels and works of fiction.

According to M.H Abrams, “The term fiction in broader sense means any literary narrative, whether in prose or verse, which invented instead of being an account of events that arts written in prose and sometimes is used simply as a synonyms for the novel”, (*Glossary of Literary Terms* 99).

‘Fiction is an imaginative form of narrative, one of the four basic rhetorical modes. Although the word fiction is derived from the Latin *Fin go, fingered, finxic, fictum*, ‘to form create’. Works of fiction need not be entirely imaginary and may include real people, places and events. Fiction may be written or oral or may be presented as a film or in theatre or on radio or television,’ (*Electronic Sources*).

Fiction is “narrative, usually in the form of a novel or short tale, that tells an imaginative story...Truth in fiction rests on the logic of cause and

effect in the plot, the complexity or psychological credibility of characterisation,” (*Literary Terms A Dictionary*,89).

According to M.H.Abrams, “The term for the novel in most European language is ‘roman’ which is a derivative from the medieval ‘romance’. The English name for the form, however is derived from the Italian word *Novella* (meaning ‘a new thing’), which was a short tale in prose,” (*Glossary of Literary Terms*, 115), and in the Latin word *Novu* (*Theory of Literature*, 90).

So, Novel is “a fictional prose narrative of considerable length. The novel has developed so variously not only because it is an inherently flexible form, unrestricted by such things as the limitations of the physical theater, but also because, being the dominant literary genre of the nineteenth and twentieth centuries, it has tempted writers to pursue its possibilities,” (*Literary Terms A Dictionary*,180).

As Marion Crawford phrased it, Novel is a ‘Pocket Theatre’. It is the “expression of our common interest in human life and has established itself as the principal literary form of our complex and many-sided modern world,” (*An Introduction to the Study of Literature*, 130).

Novel was constituted by a number of techniques like- Plot, Characters, Dialogue, Setting, Narration, Theme etc. The plot refers to the sequences of events and happenings that make up a story. Basically, it

refers to the main outcome and order of the story. There are a number of persons like protagonist, antagonist, villain, foil, round, flat, etc all these are called characters. Setting is the physical and temporal backdrop in which the story takes places. It involves not only place and time setting, but also material, political, social etc. Theme of any literary work is the base topic or focus that acts as a foundation for the entire literary piece. It is basically the main subjects.

2. Characterisation

Characterisation is a literary device that is used step by step in literature to highlight and explain the details about a character in a story. It is in the initial stage where the writer introduces the character with noticeable emergence and then following the introduction of the character, the writer often talks about his behaviour; then as the story progresses, the thought-process of the character. The next stage involves the character expressing his opinions and ideas and getting into conversations with the rest of the characters. The final part shows how others in the story respond to the character's personaliy.

Characterisation is the representation of persons (or other beings or creatures) in narrative and dramatic works of art. This representation may include direct methods like the attribution of qualities in description or

commentary, and indirect (or "dramatic") methods inviting readers to infer qualities from characters' actions, dialogue, or appearance. Such a personage is called a character (*Electronic resources*).

The term *characterisation* was introduced in mid 15th century. Aristotle promoted the primacy of plot over characters, that is, a plot-driven narrative, arguing in his *Poetics* that tragedy "is a representation, not of men, but of action and life." This view was reversed in the 19th century, when the primacy of the character, that is, a character-driven narrative, was affirmed first with the realist novel, and increasingly later with the influential development of psychology (*Electronic Resources*).

Karen Bernardo said the importance of characterization in "*Characterization in Literature*":

What does characterization do for a story? In a nutshell, it allows us to empathize with the protagonist and secondary characters, and thus feel that what is happening to these people in the story is vicariously happening to us; and it also gives us a sense of verisimilitude, or the semblance of living reality. An important part of characterization is dialogue, for it is both spoken and inward dialogue that afford us the opportunity to see into the characters' hearts and examine their motivations. In the best of stories, it is actually characterization that moves the story along, because a compelling character in a difficult situation creates his or her own plot.

(*Electronic Sources*)

Therefore, it is important to know the different forms of characters used in literature before you start analyzing characterisation. A character can be a protagonist or an antagonist. These two are the main elements of a write-up; the protagonist is the person around whom the plot revolves while his/her opponent is known as the antagonist. Sometimes authors introduce a character in their works of fiction or in poems which is defined as a persona. He explains his/her attributes both directly and indirectly to make readers understand the persona. A person who foils the activities of the protagonist is known as the foil character. In literature other means are also used to define a character. It can be done by implementing 3-d methods, dynamism and static techniques, thereby giving rise to new forms of characters. Information on different types of characters are conveyed by characterisation.

Characterisation is a means by which writers present and reveal characters - by direct description, by showing the character in action, or by the presentation of other characters who help to define each other. Characters in fiction can be conveniently classified as major and minor, static and dynamic. A major character is an important figure at the center of the story's action or theme. The major character is sometimes called a protagonist whose conflict with an antagonist may spark the story's conflict. Supporting the major character are one or more secondary or minor characters whose function is partly to illuminate the major characters.

Minor characters are often static or unchanging: they remain the same from the beginning of a work to the end. Dynamic characters, on the other hand, exhibit some kind of change - of attitude, purpose, behaviour, as the story progresses.

3. Direct Characterization:

While employing various narrative techniques, the author uses either direct or indirect forms of characterisation. In direct characterisation, the author explains the personality of the character directly. He defines the traits of the character by using adjectives extensively.

This kind of characterisation takes a direct approach towards building the character. It uses another character, narrator or the protagonist himself to tell the readers or audience about the subject.

4. Indirect Characterization

Indirect characterisation is a bit complex than direct characterisation. In this case, the reader has to understand the nature of the character by his thoughts, speech, appearance, role, action, and his influence on other characters present in the plot. You will often come across such examples where secondary characters deliver a soliloquy to

define the protagonist or the protagonist himself delivers a monologue to symbolize his/her character.

This is a more subtle way of introducing the character to the audience. The audience has to deduce for themselves the characteristics of the character by observing his/her thought process, behaviour, speech, way of talking, appearance, and way of communication with other characters and also by discerning the response of other characters.

Characterisation has been extensively used in literature in both direct and indirect forms. Characters like static, round, dynamic, stalk, and flat have been well exemplified by authors and novelists in their literary works.

5. Brief Survey on Mizo Fiction

Mizo are avid reader of fictions and fiction became one of the most developing genre in compare other genre like poetry and drama in Mizo Literature. There are a number of fictions, dealing various kinds of theme and motif, different types of novels, etc are published every year. And there are also a number of Novelist among the Mizo *literatus* (Man of Letters).

The ancestors of Mizos were illiterate and had no written records. It is only after 1869, after the arrival of English missionaries that we began to

have written records. The first author of a book written about the Mizos was Col. T.H. Lewin (Thangliana) who mentioned the Mizos in *The Hill Tracts of Chittagong and the Dwellers Therein*. The same author had also written, *Wild Races of South-Eastern India*, in the year 1870.

Moreover, in 1871 - 1872 R.G. Woodthorpe wrote a book entitled, *The Lushai Expedition*. In 1873, T.H. Lewin again wrote a book entitled *Hill Proverbs of the Inhabitants of the Chittagong Hill Tracts*. In the year 1874, the same author came up with another book known as *Progressive Colloquial Exercise in Lushai Dialect of the Dzo or Kuki Language* printed in Central Press, Calcutta. In 1874, George Campbell published another book entitled, *Specimen of Languages of India*. In this book Lushai language has also been highlighted. In 1887, another author C.A Soppit, wrote a book known as *A Short Account of Kuki-Lushai Tribe of the North-East Frontier*.

In this book, grammar of Mizo language was also included. Christian missionaries namely Rev. J.H. Lorrain (1871 - 1944) and Rev. F.W. Savidge (1864 - 1936), who were known as Pu Buanga and Sap Upa respectively, came to Mizoram on 11th January, 1894 (104). They introduced the Mizo alphabet A W B based on the Roman script in 2nd April 1894.

Mizo society is a society which has tremendous potentials in fictions. Written literature fiction started its appearance in Mizo literature in the year 1936 when the first Mizo novel *Hawilopari* and the first short story *Lali*

in 1937 were written by L. Biakliana (1918-1941) (Thuhlari 155). The two novels could not be printed for a long time due to lack of printing press during that time in Mizoram.

Biakliana first introduced to the reading public the life of the low status of Mizo women through his first two fictions- *Hawilopari* and *Lali*.

Third Mizo novel *Chhingpuii* was written by Kaphleia (1910-1940) in 1939. *Chhingpuii* was a historical novel and romantic tragedy.

Chronologically speaking, these three novels, viz- *Hawilopari*, *Lali* and *Chhingpuii* were the only novels written by Mizo before 1940. So, the successors of Mizo novelists who appeared after these two novelists, L. Biakliana and Kaphleia were namely- Lalzuithanga (author of *Phira leh Ngurthanpari*, *Thlahrang*, *Aukhawk Lasi etc*); Capt. C. Khuma (author of *Maymyo Sanapui*, *Chhingkhual Lungdi*, *etc*); Lalsiama (author of *Tlanthangi leh Lianhnuna*, *Lalruati leh Tlanzara*) and many more.

Mizo were greatly in the progress towards literature, reading and writing as well. By reason of the continuation of that, we will write about fiction, which is our topic, in details. When we state fiction, a novel is one that appears in our mind. Many a man knows about fiction and a novel as the same - it is reasonable. We will also expose their significations and asymmetries. Nevertheless, we have to know it well or be careful whether

the fiction may convey all kinds of stories, which are extremely incredible and unlikely to be subsisted.

Many people explain it differently though, it usually comes to our deep mind having the same quality, and it may explain itself in our mind when we only narrate the word 'story'.

It seems that novel is understood by most people and holds the interest of many in the gateway of literature. When persons write a story, they have an extensive freedom. They are allowed to write according to their thoughts, they can extend imagination in the mind, and they have authority to write about all characters. In addition, they are able to write it as a long or a short story, and to edit settings as they want to. Scores of expert writers in the world have authored a number of stupendous and crowd-pleasing stories; a type suitable for human lifestyles or profitable for people in general, and a type containing beneficent examples were also authored. Fiction in the largest range of narrative includes novel, novella, and short story. Novella is in the medium range of works of fiction, it is a little shorter than novel. A short story is a piece of prose fiction that can be read in one sitting. These groups of narrative structures have similar features, so we always mistake one for another, but we have to recognise their distinctness. All of them have differences, and have different kinds of references.

Mizo are imitative people, by the favour of our past literal people, we have been adequately involved in literature since many years ago. As it has been said, "Once makes twice", if one composed a prose or a poem, others are eager to compose it as well. We, therefore, have literature history as a result of them - how grateful!

Howbeit, knowledge and technology have increased, and our outlook is wider; if one inclines to one direction, others also move towards that direction; on the other hand, this is the primary obstacle to move ahead for Mizo. Especially, why could not the Mizo literature be in progress? It is a must to do a research to promote our literature.

Zikpuii-pa wrote six novels, we will explore his superiority or weakness in composing characters by examining his fiction in details, the uniqueness of his writing skills or abnormality by comparing to its plot. In addition to that, we will study a kind of person he built in his character plots - the hero's character will be particularly explored in this paper; do they play the real hero characters? or what kind of human beings were built by the writer? Some scholars believe that Zikpuii-pa began writing from colonialism. Generally, the characters in which Zikpuii-Pa's fiction were extremely great, it could be assumed that they had super powers. Therefore, It is needed to find if those can possess profound meaning in his fiction. Were Mizo society and the characters of Mizo men which he exposed

in his books appropriated as he wrote them in the contexts of Mizo? The writer had freedom of writing as it was a story, but the author sometimes wrote about incredible events.

It is necessary to winnow the characters and techniques of Zikpuii-pa's fiction to know whether he was an excellent novelist or not. The character takes the most important part in a novel, it is able to lead to interesting or uninteresting plot. Our outstanding teacher Aristotle did not seriously care about the characters, he thought that it was satisfactory if the plot had pleasant desirable quality, and he said, "The plot is the first principle and the soul of tragedy, character holds the second place." But, William Shakespeare noticeably detected the importance of characters, he put it higher than the plot, and that made him succeed. We will analyse all kinds of stories which were written by Zikpuii-pa and try to find which one he put higher, plot or character. The styles of all techniques he used, the revelation of all hero's characters, and all kinds of what he tended to indicate, will be analysed by using his stories.

6. Techniques of Novel:

First, the term 'technique' was used in Latin *technicus* in late 19th Century, later it was *technique* in French, and English used it as 'technic'. According to English Oxford Dictionary, it means 'a way of carrying out a particular task,

especially the execution or performance of an artistic work of a scientific procedure'. It is needed to use kinds of techniques to write good and successful novel, the story cannot be completed without technique. This shows that each novel is good and worthy if it has a completed technique. All characters have different kinds of characteristics, they are the forms of the stories, factual existed from the beginning, expected to be by the readers, and inevitable. There are many famous and magnificent persons in this world, they make their names popular by using their skills and wisdom all over the world. In addition, they also expose the utility, the definition, and the origin of technique skilfully, so they give knowledge and skills to the readers and even illiterates. If there was no technique in the novel, a half of things we have now would be incomplete since a long time ago, and some of our works would not be acceptable as they are still incomplete. All kinds of developments of the world raise the people who are living in this world day by day by using technique, several techniques have been revealed and we have been utilising and recognising the most of them; accordingly, we, especially educated youths, utilise them today; Things, not to be known, not to be discovered, and to be lost, have been displayed till now. The experiences and good works of English people, who were in the past, have been deal out in different places; and even the Mizo also have been recognising them as their works have been producing much prosperity.

In earlier Mizoram, setting examples and imitations had been grown fast, therefore they imitated and followed one another in literature, works begun by former educated persons had been spread around the state, so the next generations copied and

imitated their traces gaining fruitful progress, finally they made history to be remembered. As they have been gaining progress of composing stories, they have been also picking up the use of technique slowly; in addition to that, the authored books have been increasing; they have carefulness and particularity in literature writing as literacy rate have been increased, this is a treasure and the best way of imitation. Besides literal persons, people who studied lower class have been also interested in literature, and they have zeal in writing, so then they have authored, and have been trying to author more prose or story by virtue of their abilities.

Plot:

Plot refers to the sequence of events inside a story which effect others events through the principle of cause and effect; without it, the story cannot be wholly completed whether it is quite good. Many writers have been making progress in writing story, but it is always in-completed if the plot is odd. Many writers distinguish the story books, which they read; they generally evaluate them from an arrangement between plot and style, or concentration of the writer in plot. Our ancient Greek philosopher Aristotle considered plot is the most important element of all kinds of stories. “The plot is the first principle and the soul of tragedy, character holds the second place,” he said. However, the story which has an excellent plot, but in which the characters cannot play the real plot, cannot be a good story or be worthy of being called a treasure; whereas the story, in which the plot is considered as not good, but in which the characters’ role playing and styles are considered as good, can be interesting and pleasant to read.

Every author who writes novel has to consider the style that he or she will write before he or she writes, so it is unable to write it all at once. A writer has to consider readers' favourite kinds or what is pleasant to read, and it is also essential to lead readers into the reality of imagination. It is needed to compress clear thoughts so that the readers can have excitement to read it again, on the other hand it is the best way to tally characters' lifestyles with the plot, and it is needed to be fond of writing to compose an interesting story to convince readers. Each story include poem is written completely if a writer is fond of writing it; whereas it is probable there is a story which is started writing, but not finished completely and published.

There are two types of Plot, which are a 'Loose Plot' and an 'Organic Plot'. In a Loose Plot, there is generally something happened to a character, but the character is more quite visible than a plot, the novel characteristic is scattered, and the writer exposes various things.

Let us point out a few names of some of Mizo novels that can be stated as a Loose Plot, the books: *Thla Hleinga Zan* by James Dokhuma, *Runlum Nuthai* by Capt. L.Z Sailo, *Zawlpala Thlan Tlangah* by Kawlkungi, *Anita* by C.Laizawna, *Mittui Kara Hmangaihna* by Zothansangi Pa, and *Thudik leh Saihlum A Nget Lo* by H. Lalngurliani, etc. And in English novel, *Pickwick Paper* and *Vanity Fair* by Charles Dickens are also a Loose Plot. There is also an Organic Plot, it is not related to varieties of events; but different kinds of events, exactly related to characters, were exposed.

There is a tendency to expand concerning characters. Mizo novels that mostly related to an Organic Plot are: *Hmangaihzuiali* by C. Laizawna, *Nunna Kawngthum Puiah* by Zikpuii Pa, *Thlahrang* by Lalzuithanga, *Hmangaih Zoramthangi* by Dr H. Lallungmuana, *Hlim Ni Kawl Eng Ve Tak Ang Maw?* by H.P Lalremtuanga, and *Chunchawi Loh* by Lalhriata, etc.

Character:

Persons represented in the story are called characters, The writers build character by using their own idea or feelings, that must reveal human's real life. A good character produces an interesting story, it can lead the life of the reader without restriction, and it is also the complement of the story. There are difficulty, sadness, failure, trouble, and poverty in our life if we examine it, on the other hand we have to know that there are also happiness, pleasure, success, and wealth in it. All are inevitable and connected to our lives. The authors, therefore, write novel based on these knowing that are ours. They all relate to the time we spend and experience every day, so the characters are important relevant to this. It is an essential to know that no matter how the novel written is free of fault and look perfect, it cannot make complete sense if the character is imperfect, it cannot lead a reader's mind astray, and it cannot let a reader dwell in the land of reality. The perfectness of novel depends on a character, and it also shows its signification. An English Grammarian William Shakespeare also gave the most regard to the character, he therefore put the character first in his literature compositions.

Settings:

The setting in a narrative is the time and place in which the story takes place. If a person writes a story, it is essential to write a time and a place; a work place has to tally with mode of their living, and an action of character should correspond a period too; that will make the complement of novel. If a person writes novel, it is a must to clearly include and point out where characters live, which village/town/city they are living in, they are living in Mizoram or outside Mizoram, to be understood by readers. If a writer adds about characters who are living in Mizoram, he or she has to point out which village/town/city they are living in; if characters live in Aizawl, a writer should inscribe which colony/street they are living at. In addition, a place where they live, a period, mode of their actions, and fashion (style in dressing) should be matched according to roles to be played by characters in novel.

From the first Mizo novel *Hawilopari* authored by L. Biakliana, an unbearable distress of living with a step mother in olden times, unfair or cruel treatment of step child by step mother, and faith between friends, are able to pointed out considering from the roles of characters. From the second Mizo novel *Lali* authored by L. Biakliana, we can also observe an ancient lifestyles of Mizo which were the domination of men over the women and the hardship borne by women. From the novel *Phira leh Ngurthanpari*, it is noted that ancient Mizo were fighter tribes, their admiration of braves and worriers, and their admiration of brave hunters and their uniqueness. In addition to these, there are many novels related to implication of

this issue. The novel writers add setting to the novel conveniently in order to prepare a feast for readers' eyes and ears.

7. Introduction on Zikpuii-pa

One of the best contributors of Mizo literature, Mr. K.C Lalalvunga, also known as Zikpuii-pa was born on December 27, 1929 between Mr. Hrawva and Mrs. Lalluii at Venghlui in Aizawl. Mr. Hrawva was a Chief in Venghlui at that time. Zikpuii-pa adopted Lalzikpuii to be his youngest daughter, so he was known as Zikpuii-pa.

As we have mentioned above, Mr. Hrawva was a Chief in Venghlui, he was one of the first song writers and successful men who had passed his B.A among Mizos. Prof. R. Thangvunga said, "Hrawva wrote 16 songs and translated 4 songs," (*Mizo Hla leh Phuahtute* 296). And Mr. Siamkima also called him "Father of Mizo Poetry" as he was a worthy pioneer of Mizo literature (Siamkima 189).

Zikpuii-pa was a well-educated man like his father, he commenced his studying in Aizawl and passed Lower Primary in 1939, and Middle School in 1943 as well. He studied in Mizo High School in 1944 and passed matriculation in 1948 from this school. And then he continued studying and

held a graduation degree in 1953 from St. Anthony's College. After he succeeded in his education he joined multiple jobs, and was an editor in the weekly newspaper "Zoram Thupuan" from 1954 to 1956. When he was working as an editor, he wrote a song "Mami Pa Mumang" (*Zoram Par* 131). When he was working as a Sub-inspector of school from 1955 to 1956, he was a Headmaster in Gandhi Memorial School Champhai in 1956 - 1958, and he was elected as a District Council member of Champhai Constituency Mizo District Council on January 25, 1957. He was transferred to be a Headmaster of Saitual High School in 1959 - 1962.

Zikpuii-pa was one of the first educated persons among Mizo, and he was successful in his educational line. He was the first who went through Indian Foreign Service (IFS) Examination among Mizo, and was selected as IFS in 1962. Due to his job he lived in different countries and travelled around several countries in the world. In 1963 - 1965, he worked as Third Secretary in Spain; in 1965 - 1966, he worked as Second Secretary in Chile; in 1966 - 1969, he worked as Under Secretary in Delhi; in 1969 - 1973, he worked as First Secretary in Australia, and next he worked in Nepal in 1973 - 1975. He worked as Director of External Affairs in 1975 - 1976, and worked as Ambassador in Venezuela in 1977; next he worked in Colombia in 1977 - 1980, and in Oman in 1980 - 1983, and in North Korea in 1983 - 1986, and lastly, he worked in Jamaica in 1986 - 1990 up to his retirement. During his service as a Government servant, he was a delegate for India, living in

different countries, he even got promoted to Ambassador. He was an active member in the Church wherever he worked, and was elected as a Church elder in Santiago, Canberra, Kathmandu, and India.

K.C. Lalvunga named himself as Zikpuii-pa in every label of his writing. He was better known as Zikpuii-pa in the literature field. He was a hard-working and an exemplary man. On the one hand he was fully attentive in his work, but on the other hand he wrote prose or poetry when he was not engaged at work. Traces that he left in the field of literature are worth learning, and his literary works are quite exemplary for new generations. His assiduity, sacrifice, and zeal for siblings of Mizo are unforgettable. He did everything from the thought of Mizo; looking into his literature works, his points of view and knowledge are abundant blessings for descendants of Mizo. Zikpuii-pa, who contributed bountiful prose and poems for the generation of Mizo, was awarded the ACADEMY AWARD by Mizo Academy of Letters on December 13, 1995 owing to his literary works, and he was the first among Mizo who was given this Award after death. The reference in this citation is as under:

K.C Lalvunga (Zikpuii-pa) raises the mindsets of Mizos and let us head out the world's window by virtue of literature. Treasured esoteric knowledge and profound philosophy were buried in his literature compositions authored. For his chefs-d'oeuvre are an everlasting treasure to descendants of Mizos,

we bestow the Academy Award 1993 - 95 upon late dear K.C
Lalvunga (Thuhlaril 168).

Additionally, the Mizoram Millennium Committee declared him the 'Writer of The Century' in 2000 A.D. Zikpuii-pa had a kind of vestige of literature in poetry, essay, novel, and criticism. He began writing in 1948 when he was only nineteen years old, his first written work was a song "Tawn Loh Chim Tlang Saw", which he wrote in 1949. This song was written when he was in Shillong Earl Hostel on October 1948. He also wrote an essay "Chunnu Zorami Thuchah chu zawm tur a ni" in 1949. Unfortunately, some of his previous written words were not found. Mr B. Lalthangliana said that there are five lost novels written by Zikpuii-pa such as *Lalringa Leh Thanzuali Hmangaihna Vanduai*, *Champhai Kawng Khualzin*, *A Thurochhiah Chu Zawm Tlak a ni*, *Mumangah Talin Aw*, and *Lalremmawia* (Mizo Literature 318).

His first written song was "Venghlui Lanu" which was written in 1949, and his first essay was "Thal Favang" which he wrote in 1949. "Zoram Rilru" (1952), "Ihian" (1954), "Ka Tiang Kha" (1954), "Kan Mizia leh Insawiselna" (1973), "Zofaten Kawng Kan Bo ve" (1981), and "A Ruh No No Chhuakah" were popular published essays among his literary works, as far as we know he wrote 52 essays. These essays are entitled to be under close examination, all words or phrases were meaningfully put together, and they

were all very profitable for readers. He wrote 2 songs and 17 poems, and authored 12 stories including short stories. He began writing short story from 1950s, his first authored short story was *Silvarthangi*. And next he wrote *Hostel Awmtu* in 1959, and *Kraws Bulah Chuan* in the same year, but it was published in 1989. The popular and longest story among his authored books, which has numerous readers, his first choice, and he himself also called it masterpiece, named *Nunna Kawngthuam Puiah* was published in 1989. Then *C.C. Coy No.27* was printed out in 1986. Published and printed out are 6 books. The last book he authored *Lalramliana* was published in 2000 A.D, but they could not find all the scripts because of his death, in any case it was published incompletely. Besides these stories he authored some criticism, and some were written to expose histories and characters of tribes as well. The books that were authored by Zikpuii-pa were slightly different from others' books because they contain deep philosophy, and they are extremely informative for the readers, too. He fruitfully contributed to the literature of Mizo, all the published books he authored including novels were as under:

1. *C.C. Coy No.27*
2. *Kraws Bulah Chuan* - 1986
3. *Nunna Kawngthuam Puiah*, Part 1 & II (novel) - 1989
4. *Zikpuii Pa Kutchhuak* (A collection of seventeen essays, compiled by

- B. Lalthangliana) - 1990
5. *Zikpuii Pa Essay Ziahte* (five essays collected by C. Dinthanga) - 1990
 6. *Zozam Par* (A compilation of seventeen poems) - 1993
 7. *Lungrualna Tlang* (A book consisting four fictions *C.C. Coy No.27, Hostel Awmtu, Silvarthangi and Kraws Bulah Chuan*) - 1994
 8. *Zikpuii Pa Hnuhma* (A collection of fifty five essays included his essays which were published before) - 2000
 9. *Lalramliana* (fiction) - 2000

The Mizoram Board of School Education (MBSE) selected some of Zikpuii-pa authored books to be learnt by students for the subject of Mizo. A novel *Kraws Bulah Chuan* was selected for studying Bachelor of Arts Course, and another novel *Nunna Kawng\huampuih* which he, himself called it “My Masterpiece” was selected by Mizoram University for the Master Degree (MA) course in Mizo Department. This showed that he was rich in Mizo literature, and was magnificent and prominent.

Zikpuii-pa as an Essayist

Essay is a short piece of writing on a particular subject which gives the author’s own opinion or view, it is an important new style in literature,

it is used to expose inventions, feelings, sentiment, and important things public should know. It is generally written to contain informative, good moral, great and impressive prose for readers. Essay was first authored by Cicero and Seneca in the period of an ancient Rome, The two wrote the 'Epistles' which they did not name as an exact essay, but it had the aspect of an Essay.

Michael De Montaigne (Michel Eyquem de Montaigne, 1533 - 1592), who was considered as the first author to describe his work as 'essay', published his book in 1580, and the book was named 'Essais', which means 'attempts'. Thereafter, Francis Bacon, an assistant of Montaigne, who was called as 'Father of Essayist' authored a book imitating Montaigne's styles, and named his book 'Essays'; since then, the name 'Essay' has been commonly known in the world. The two's essays had different writing styles, Montaigne wrote personal essay, whereas Bacon wrote impersonal essay.

As time went on, authors were increased; as mentioned above, fruitful wisdom and skillfulness had been unvelled more so with the help of the English; we ,Mizos, as a result, also got acquainted with Essay - how thankful! As far as we know, the full written Essay Mizos first had was "Thlirtu" written by Kaphleia (1910 - 1940). Kaphleia was in Culcutta studying I.A from 1935 to 1937; unfortunately, he suffered from T.B, so he returned home in Mizoram to take treatment in 1937. He began writing his

first essay “Thlirtu” on 11 April and concluded on 24 April 1939. Following Kaphleia, other Mizos started writing essays including Rev. Zairema and Thanpuii-pa.

Zikpuii-pa was also a notable pioneer of Mizo Essay writers. He authored various good essays such as “Ka Tiang Kha”, “Sipai”, “Thian”, “Thal Favang”, “A Ruh No No Chhuakah”, “Tlem te Ka Chhiara Ka Pass Tho”, “Zirlaite Hnena Thuchah”, “Kan Tlakchham Pakhat”, “Thil Nawi Kan Hmaih Thelh”, “Zofate’n Kawng Kan Bo Ve”, “Hla Takah Hla Takah”, and “Hriatna, Thiamna, Finna, Ram Saw”. These essays are worth being examined, some are added in the school course book for students, and other are added in the course book of college and Master degree. The constructions of words or phrases in his literature composition are smooth and worth reading; especially, for students and those who are studying, they are important and advantageous books, which contain beneficial passages, to study.

Zikpuii-pa as a Poet

The literature is the most famous one among things which capture humans’ mind in the world. There are three main categories in literature such as (in order from oldest to youngest) Poetry, Drama, and Prose. Poetry is the oldest one among these, so it cannot be belittled. According to

scholars the Epic of Gilgamesh is regarded as the oldest aspect of poetry discovered, it has been said that it was, prior to 3000 years, found in the place of Sumer in Iraq and Mesopotamia. And the word 'Poetry' is derived from a variant of the Greek term *poiein* or *poieo*, which means 'to create', and *poema* means 'thing made', for which reason, English people began using the term 'poem' from these words. Due to interest shown by people in the past, especially the English, their next generations, including Mizos, were also influenced, so the new generations are still very much interested in poetry and they also have the zeal to organise 'Poetry Writing Competition' in Mizoram.

The Mizos are a tribe who are fond of poetic songs. Even though their tribe is small, they have many in its kinds. They really appreciate them and treasure them. Their old poetic songs have been preserved by new generations, some were composed relating to love and hatred. The increase of poets multiplied the poetic songs little by little, so there was visible growth, and then they became rapidly rich in poetic songs. Let me show you one of the former popular poetic songs as under:

He ta tang kha kha a lang a,

Khata tang khan hei hi a lang a.

Khawmhma pal a er an ti,

A duh duhin er rawh se'

That is visible from here

And this is visible from there

They said the fence of Khawmhma was bent ,

Let it be done just as it wishes.

(‘Khawmhma’ is a wild fruit, its botanical name is ‘Rhus Javanica’)

Standard of Living improved in the lifestyles of Mizos, which bore good fruits. The song writers increased in number, Zikpuii-pa also started composing good and popular songs. He wrote 17 songs, which are as under:

“Tawn Loh Chhimtlang Saw”, “ Ka Senlai Nite Zawng Kha”, “Sakhmel Hmuh Loh Hrai Hlimthla”, “Hruaitu Vanapa Kan Ngai”, “Zozam Par”, “Lalhmingliana Father Mihuai”, “Zaleng Hun Hmangtute”, “Happy Valley Retreat”, “Ka Pu Hualrothanga”, “I Hmel Par Ang Kan Lawm Hun Tur Chu” , “Sikni Eng”, “Lungrukah Mi Vei Ve La”, “Hlui Khaw Lanu”, “Aw Ka Duh Ber”, “Tho Rawh Dinpui”, “Mami Pa Mumang”, “Shillong |hal Favang Kut”.

Among these, 10 are poems, 7 are songs. Some are kinds of songs which Mizos never had before, so they are beneficial to Mizos. His poems and songs were composed in 1950, when he was living in Shillong to study.

The term 'Poetry' was defined by several literal people and English people who are magnificent and famous, and Zikpuii-Pa also defined it, thus, "Poetry is the deep imagination of human, coloured by mild and beautiful word, reciting pleasant to listen and acceptable way; whether it is able to sing or not, that is the definition of poetry," (Zozam Par 3). Some parts of his poems were examined by some experts, and others have been added in Course Books for students to study.

Maybe the lyrics of his songs are worthy of being studied, so Prof. R.L Thanmawia, who is expert in poetry, who got the first P.hd degree in poetry among Mizos said,

In the pieces of the poetry of Zikpuii-pa; there are the attribution of a personal nature or human characteristics to something non-human, or the representation of an abstract quality in human form (personification); an exclamatory passage addressed to one who is dead or absent or thing (Apostrophe); and things which were in his imagination to be able to imagine by readers while they are reading. How wonderful that he could compose that kinds of lyrics (Zozam Par 142).

From the figures mentioned above, the aspects of Zikpuii-Pa's poetry are definitely plain and clear without doing another analysis. When Zikpuii-Pa commenced authoring literature, he began composing poetic songs

excluding novels and essays; therefore, he was rich in writing poetic songs so people appreciate him; as his story or literature works is a talk for public in Mizoram till now, and for which we can claim that he was one of the best poets among the Mizos.

Zikpuii-Pa as Novelist

Zikpuii-pa left more stories behind in his workmanship, it is true to say that he contributed the most in the field of literature. Even though he lived in different countries for his job, he was praiseworthy that he could serve Mizos with his precious traces and workmanships in literature. The most popular novels he wrote were *Silvarthangi*, *Hostel Awmtu*, *C.C. Coy No.27*, *Nunna Kawngthuampuih*, and *Kraws Bulah Chuan*. And it is not wrong to say that the character techniques used in Zikpuii-pa's fiction were generally the same. He composed his fiction characters to be flowed with the Mizo society, and they are not bounded only inside Mizoram, but also in other Indian states. We are now going to explore that Zikpuii-pa was a good novelist from some of his novel briefly, and it will be exposed in details later.

The novel *Kraws Bulah Chuan* is a love story, between Lalsawma and Hmingthansiami. Lalsawma was a son of Pastor, and was educated and obedient to his parents. When he was only a young man, he and Thanchhingi

fell in love with each other. But both parents were against their marriage, so they broke up. And then Thanchhingi married Subedar Lalzarliana because of vehement pressure from her parents. As a result of that, Lalsawma's heart was broken, but obeying his parents he continued his studies and passed LMP from Medical College, Dibrugarh. He lived in Aizawl, working as a doctor. Once he met a girl Hmingthansiami amongst the students who came to the doctor for check-up during the Smallpox epidemic around Aizawl, and then they fell in love and finally got married to each other.

They were a very happy married couple, and they loved each other very much. After they got four children, three sons and one daughter, Lalsawma was transferred to a village. There he met his ex-girlfriend Thanchhingi by chance; Thanchhingi was a widow as her husband Subedar Lalzarliana had passed away. And the long lost love between Lalsawma and Thianchhingi was rekindled into a flame again, spending their spare times to meet each other and talking about their pasts, they were both very happy. When Hmingthansiami heard about this new development from others, they quarrelled with each other. They could never be a happy married couple from then on, they finally got divorced. Hmingthansiami left him with her youngest daughter Lalduhkimi, and lived with her parents, whereas Lalsawma and his three sons lived together. Lalduhkimi was severely ill at that time and was hospitalised. Lalsawma did everything to save his

daughter's life with all his ability though he could not save her. Finally, Lalsawma and Hmingthansiami rebuilt their love as a result of Lalduhkimi's death at the grave of their daughter, compromising with each other, they became a happy family once again.

We can definitely learn the magic of love from the story *Nunna Kawngtuam Puiah*, that love could save Ngurthansangi, who was misfortunately sinking in the dirty sea of prostitution, from her sin, and forgive all her sin. For the love of Chuanvawra, Nurthansangi could also excuse herself from the impure things that happened to her. Love occupies a central place of heart, it is obvious we, human beings, can do difficult and tiring things for love.

In the CC. Coy No. 27, Ralkapzauva completed his education, going through uncountable difficulty and trouble from a poor family, and he at last became 'Sap', which he admired and decidedly wanted to be when he, as a child, went to Aizawl with his father. However, what could not be erased from his memory was Gorkhali coolie Bahadur, who called him 'Babu' first. The coolie, Bahadur helped Ralkapzauva according to his ability when he reached the land of non-Mizo to study, love and favour were born between them, but this love and favour were not like between man and woman, only for friendship. This love connected the lives of Bahadur, who

wore a *CC.Coy No.27* plate around the neck, and Ralkapzauva for a long time. After Bahadur died, Ralkapzauva remained close to his son.

The fiction, named *Silvarthangi* is also a love story, *Silvarthangi* was named by their village Chief Lalsailova, because she was born in the year of Silver Jubilee of King George V. In this story, a beautiful, upright heart and a young girl of Saithah village was left all alone due to her parents' death, so her Grandma and she lived with her father's elder brother Lianchhunga. She lived her life normally while her Grandma was alive, she was also very happy with her friends. Many were envious of her, and she was backbitten because of her beauty, she also received commendation from a walking man in the street and a young strange man in the village. Grievously, her Grandma, who loved her truly, passed away and left her behind. She lived to face every problem of the world and she was illtreated by her uncle Lianchhunga's wife from then on. She was forced to handle all kinds of difficult work, wearing shabby clothes, and her cousins also scolded her by using offensive words.

Once, 'Babu' paid a visit to their village, *Silvarthangi* was sent to serve him water to drink. Babu thought she was beautiful, so he invited her for a meal, but her aunt Laithangpuii was displeased to know about it. Because of her beauty, Many men fell in love with *Silvarthangi*, their village Chief's son Mangluaia also loved her. Once, *Silvarthangi* and her friend Tlani

went to jhoom, after they were separated at the junction, Mangluaia tried to rape her, but fortunately she was not sexually spoiled. Their Chief Lalsailova sent messengers to her to make an agreement of marriage, though Silvarthangi's guardians agreed with the Chief, Silvarthangi refused to do so. When Havildar Lalhnuna visited their village, Silvarthangi took a chance and made him love her, eloping with him and lived in Aizawl. After they had only one daughter, they divorced. While she was pondering sadly about her life and her misfortune, her uncle Lianchhunga came and brought her back to Saithah village. But Lianchhunga's wife and children despised her very much. Disappointed, she left the house with her daughter in order to find her mother's younger sister Thanchhungi who was very fond of her when she was a child. Unfortunately, her mother Thanchhungi had died two years before, but her husband Kawlkhuma welcomed her to their home, and when his son Rokhuma came home, he slew their biggest hog for her. Rokhuma's wife and sibling also gladly accepted her and she found a new happy family. One day, Silverthangi and her cousin were coming home from the jhoom and they met her adolescent love Babu on the way, and they brought him home. They talked about the love between them considering their marriage at the first chance they had, and then they married each other in agreement with messengers in Aizawl.

The fiction *Hostel Awmtu* is a story about a revelation of ghost. This story is about murder because of love and envy, and the manifestation of

ghost after many years. There were a young woman and a man who loved each other very much. The young woman was also loved by other men who stayed in the same hostel with her boyfriend, but she drove them to despair and rejected them, so her boyfriend was killed by others. Many years later, Liankhuma stayed in the same hostel to study. One Sunday, all his friends went to church and left him behind alone in that hostel. It was very quiet and lonely, Liankhuma heard some eerie sound outside the room. He got up from his bed trying to go out to help someone whom was being beaten by a company of men. Suddenly a handsome young man (the ghost) appeared standing by his side, and then Liankhuma enquired what had happened. The ghost told Khuma all their stories with his girlfriend and the terrible things that happened to him, how he was stabbed to death as a result of envy, adding that he (as a ghost) felt miserable due to the loss of his girlfriend. While they were talking to each other, they heard the sound of Liankhuma's friends coming back from the church, the ghost also disappeared. Hearing the sound of a door knock, Liankhuma opened it, his friends were apprehensive seeing his face and enquired what had happened, and then Liankhuma told them everything. One day, they asked the hostel timekeeper about the ghost. He told them everything, which took place many years ago, how they threw his corpse away, and his visiting the hostel every twenty years from then on.

Considering each of his fiction analysed above, Zikpuii-pa was proud of the abilities of Mizos. During the war Ralkapzauva's father and Bahadur were both soldiers in the fiction *CC. Coy No. 27*. Bahadur's son worked as a coolie like his father having no higher rank and any better situation, whereas the son of Mizo Ralkapzauva was in a high rank. It can be seen that the Mizos have more super abilities than non-Mizos from the script of each of his fictions. Chhuanvawra was the topper in an IPS training according to *Nunna Kawngthuam Puiah'*, and Ralkapzauva was also a topper and was awarded in an Army officer training according to *CC.Coy No.27*. In the fiction *Kraws Bulah Chuan'*, Dr. Lalsawma also became a doctor on account of his obedience to his parents. Examining his fiction carefully, he exposed the blessings on Christian family, the benefits of serving God, to be one who is obedient to God, and the effectiveness of hard work throughout the life of human beings; and we are able to see clearly that the effect of marriage without knowing God, untrue lovers and addiction to intoxicants. And the fiction *Silvarthangi* also teaches us about respecting parents, patience, and the adverse effect of cheating others in love, of running after wealth, adultery and the benefits of enduring difficulties. Having read the story *Hostel Awmtu*, we can see the effect of murder on account of love and envy, and of hurting others which bring nothing but disasters.

Finally, Zikpuii-pa's pieces of prose fiction are worthy of being examined as each part has a good indication. Many needs of Mizo people

have been hushed up in his fiction written. The terrible condition of the poor and lower class; sometimes there is a time that we are unwillingly to go on with our lives, but if we determine and endeavour earnestly to do something, the twilight will turn out for us; and God always sets us from worst to best through the valley of trouble as obedience is given to us by Him. These are some important passages he had shown us from his literature. If men have no difficulties at all in getting each of our heart desires, we will not experience suffering and will not understand the meaning of poverty; besides, we will not find their value and importance, and will not witness their significance to give them support. It seemed that the aforementioned passages were known by Zikpuii-pa, so he told Mizo people through his stories. In the characters he designed, no protagonist succeeded as a result of being rich and being comforted before, he rather set them first to go through an endurance and to recognise labour and perseverance, after they had learnt all, success just followed them. And he also let them follow first a long arduous path so that they could own their ambitions, after that he let them earn their freedom. He, by using his literary work, notifies us that we, Mizos also live among thousands of people and different races in this world, so we also have responsibility regarding wisdom and foolishness, and we have to prepare for our future without a break; besides, he let us know that Mizos are also capable to succeed in everything they do as developed races and famous people in the world do. It

can be seen that Mizos are noteworthy among thousands of races, and they are able to rival others among different nations; on the other hand, it is also evident that all non-Mizos are not wicked, and they all are not annoyed with Mizos. Because his pieces of writings firmly joined the lifestyles of human, they have meaningful representational processes. Therefore, we are able to state that Zikpuii-pa was a good Novelist among Mizos.

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Chapter – 2.

Characterization in *C.C. Coy No. 27*

This novel *C.C.Coy No.27* is a story was about a Mizo boy, who who struggled and fight for his life, stepped his foot on the path of success from unbearable difficult situation, hardship, and poverty, and at last, finally became a 'Role Model for Young Mizo' people.

This novel *C.C.Coy No.27* is all about the hero character of Ralkapzauva. He was a hero from the beginning till the end, he was outstanding among non-Mizo. Following statement was written by Zikpuii-pa how he talked about his novel *C.C Coy No.27*:

When I was writing *C.C Coy No.27*, I had a frame of mind relevant to Mizo men, whom we thought like very silly, living up there (here I used 'up there' because I wrote this story when I was training District Administration in Nasik District near Bombay, Mizoram was in very far eastern land); if, each of their trouble and wasted energy to live their lives in this competitive world and in the land of searching for food; each of their strength that they spent to get their hope and

dream; and each of their success and loss which we did not consider as a result of our competition in the world, had been considered and written down one by one, every Mizo man would have been had interesting story, I used to think. Considering their looking up to Aizawl from a very far village and each of the step that they trod to walk along the smooth path of life, I wrote one's autobiography. Secondly, I want to remember our older brothers during Second World War. Approximately ten King's Commissioned Officers among Mizo raised the mindset of Mizo and gave a good reputation. Actually, that men really deserved to honour and to respect. They were all worriers, and we built the characters of human beings following their natures as they were all the champion in their era. I wanted to composed it to be very pleasant to listen to, proper, and great; but I could not excel my skills and ability, *C.C. Coy No.27* was the utmost of my ability. In addition, if the Mizo students and those who would be studied are able to encouraged, it is my encouragement for them; but if I inserted too much encouragement, I was afraid that it would not be beneficial, so I indirectly buried encouragement to be able to see in the nature of Ralkapzauva. Some think that it was about me, no it is not. It was not written based on any person, it was just built by my imagination.

(Lungrualna Tlang p.ix, x)

Every pieces of novel, essay and poetry reveal the author/writers intentions, thought and their way of thinking., and some of their works had a hidden messages also. Zikpuii-pa's *C.C.Coy No.27* is a good piece of literature due to firstly, its dignified composition and good language; secondly, the author wrote for the sake of propaganda or preaching some principles to the reader. As we had seen from Thomas

Hardy's novel, the consequences of Industrial Revolution to the people of countryside; the role and changes of education to savage life of the Mizo had seen from Zikpuii-pa's *C.C.Coy No.2*. Due to education in Mizoram, a new world and a new outlook, a new lifestyle which the Mizo had never heard and seen came to exist among the Mizo was clearly seen from *C.C.Coy No.27*.

The protagonist Ralkapzauva played the main role, and he became from zero to hero in this novel. His life story started from a very far remote place and small village, which lay at the other side of the Khawchhak Tuipuiral, at the point of the separation of light from darkness. He was born in an undeveloped land, among illiterates and foolish parents. His father was an eloquent and well-spoken man, who could say about the same thing more pleasant to listen than others did; due to his rhetoric others were fond of him, and acquainted with him; so most of his neighbours and villagers came together to his home to listen to his talk when they were free from work, his home was just like 'Zawlbuk' (a traditional bachelors dormitory in Mizoram).

Ralkapzauva's father went to France as a labour soldier in Second World War, he always exaggerated that he felt unpleasant to work in the cold winter, how he collected fire-woods under the snow; the most he talked about was the beauty of French young women, whom he thought they were beautiful. One of his past he repeatedly said to neighbours and friends was attributable to fear of God (as he was a good believer at that time), he did not want to spend his time with them, but later the Church disciplined him on account of other mistake that he made, so then he regretted

that he had not spent his time with them. However, after he returned Mizoram, he bought and brought some Hindi and Mizo newspapers monthly, and their village Chief Dolura read them out to others, inviting some special persons to listen to, that was only the resource of news they had in the village. Generally, those who came to the Chief's house to listen to the news were mostly important persons. Some villagers repeated the news to others, others added in and it was hard to understand whether it is true or lie sometimes. They had one school in the village, Zakiamlova was a teacher. That was the story of the village where Ralkapzauva spent his childhood.

Ralkapzauva successfully passed Primary (Lawr Primary) by the grace of God, he could not live in his village anymore, so then he went to Aizawl with his father to continue his study when he was just a twelve-year-old boy. Going to Aizawl on foot, he carried rice to eat and cloths to sleep on the way to Aizawl; his father took his black coat with five brass buttons, which he used to put on when he wooed French young women in the city of Marseille; they spent fully four days on the way, leaving on Monday morning they reached Aizawl on Friday evening with great difficulty. On the way to Aizawl, they rested and had their dejener/lunch near by Pakhai Bangla; there one Chowkidar came and scolded them saying, "Why are you having your lunch there, Don't you know that Babu will come here?" A moment later, Babu was coming in the village riding on a horse, people and Chowkidar greatly shook hands with him; Ralkapzauva really wished for it seeing people were giving a warm welcome to him by shaking his hand, it was his first time whom he saw the highest man in all his life. According to Ralkapzauva, 'Babu' was an Indian, 'Bawrhsap' was an English.

“Daddy, which one is higher in power, Babu or Sap?” he enquired his Father, and his father replied him that it was Sap. “Daddy, Could I become Sap?” he enquired again; and his father said to him with despondent look, “I don’t know either.” “Daddy, Could I become Babu then?” he enquired for the third time, “Maybe you could. First you have to study, and then we will know whether you could be or not,” his father replied him. From then on, vivid determination had been born in Ralkapzauva’s mind; A decision to become Sap, which was higher than Babu which he admired greatly, rooted in his mind.

How can an ordinary village boy became ‘Sap’? For the grace of God, may be Ralkapzauva could become ‘Babu’ one day; but there is no way to become a higher status like Sap, in the mind of Ralkapzauva’s father. So, the story portrayed the life of Ralkapzauva how he became Sap in the end.

When Ralkapauva and his father continued their journey approaching Aizawl, Ralkapzauva feel admired himself because he was going to Aizawl town, which he never saw before and had been longing to see from his childhood. There were houses which covered by corrugated iron sheets, a big prison owned by an army, Bawrhsap quarters, office buildings, and Lammual (Assam Rifles Ground) in Aizawl, and those were that he used to see before. Besides, his pleasure was increased because he would be the first, excluding their village Chief’s son who was unable to pass Class V, who would see Aizawl among children from their village. When they reached Aizawl, children who were at Kulikawn surprisedly looked at them because they looked very

dirty; living in a small village, they become already accustomed to dress up with shabby clothes, and they never bathed. But, children in Aizawl were neat and clean as it was disgraceful to look dirty, so Ralkapzauva was mocked by children in Aizawl as he looked shabby. They ashamedly and angrily tolerated their mockery with his father, as a result he tried to regard cleaning his body and clothes.

Ralkapzauva was then admitted in Jubilee Hostel to study, they purchased new course books, and his father made him a parcel box to arrange books, he was quite pleased to smell the scent of new books. He then went to visit their new School Headmaster with his father, the Headmaster informed them that Ralkapzauva would be sanctioned Rs 3 of scholarship monthly because he passed Class III scoring very high marks, hearing good news from the Headmaster they were both very happy as they never knew that Scholarship was conferred to the intelligent student before; but it was not really surprised to those who lived in a small village like them. And he began spending his time in the Hostel after his father returned to their home in the village; he missed his father very much, especially in the evening his homesickness was increased; but fortunately, some of senior students in the hostel sent him out near their hostel to collect fire-woods to burn at the night, that made him feel better and forgot about his nostalgia sometimes. As time passed surprisingly quickly, he also studied his lessons prosperously and finished their final examination. His father came to Aizawl again to bring him back home; when he returned home with his father, he was very happy thinking himself like Babu whom he admired him truly and met once on the way to Aizawl before. The villagers expected him that he was good at English

because he studied in Aizawl, but truly he was not good at all, that taught him and made him to consider clearly that the situation where we are in is nothing when we experience it. Finishing his vacation, he returned to Aizawl to continue his study, and there his desire of doing like others arose in him, that was to study High School. However, he had to pass his examination in a high grade if he wanted to study High School; in addition, the more money was needed to study High School for the poor like him; he would not be sanctioned Scholarship money and would not even get admission in High School if he did not pass his examination in a high mark; considering all mentioned above, he was delirious; but he really wanted to study High School, so he used up all of his time to study; as a result of his hard work, he passed Class V in a high division. When he sat the first terminal examination in Class VI, he passed it easily and got first position in their class, he became cheerful though, that made him negligent in his study. When second terminal examination result was declared, his position was descended and was in fourth position in their class as the three students who were under his position in the first terminal examination studied more than he. He felt bad about that, and did not go home for a vacation; so his father, who came to bring him home for a vacation also saw a determined look on his face and stayed with him cancelling to go back home until his son finished final examination. The time for final examination had turned out, he struggled to earn first position, and at last he was in the first position again exceeding other students by a lot of marks, he could continue studying High School then.

Ralkapzauva could continue his study in Shillong. He helped his family as much as he could before he went there, and he asserted part of a forest for a jhoom. He studied in Mizoram in the previous years, so his family could live without worrying him. But then it was out of Mizoram where he would study, his mother wanted him to stop studying, but his father did not feel worry if he wanted to, knowing that if he did not own a high educational qualification, he would not become Sap, which he really wanted to be when he was a child. When the time to go to Shillong was turned out near, they killed a hog for him and organised a farewell party as the youths in their village established a new social workers association called YLA, the YLA members suggested to throw a party for the farewell of Ralkapzauva as he would stay in very far away from the village, so they were all busy doing something they could do for him. Their village Chief Dolura also came in their house to say goodbye. At the night just before he went, his mother cried a lot, but his father did say anything. The morning before he left, teacher Zakiamlova stated a short farewell speech for him saying, "We have never had a man who are good in studying in our village before, Ralkapzauva was topper in Mizoram, he now go to study High School in Shillong, it is so great! He will become Babu in Aizawl by the grace of God, it will be a comforter for the villagers." The villagers came together to say Goodbye from the morning before he left, some brought him eggs and others brought him sweets, the most he needed than of the other Rs 5 was presented to him by the village teacher. His family was very pleased for giving gifts; some young men, who were to see him off, put his belongings on their shoulders and went. When they were leaving like that, the YLA sang the song:

Mizo fate u, fin zawng ula,

In theihtawpin tang rawh u.

In English:

You Mizo children, look for wisdom,

Put forth your strength as the best you can.

From the moment of that time, Rakapzauva loved Mizoram more and gave his mind to it. So, his character was slowly improve more and more to become *Sap*.

Approaching Shillong, he was going down with his only begotten belongings, after walking along different paths, he reached there around one o'clock. There lived more people than he thought; most of them were Khasis, excluding a few English, other castes of Indian also lived there. When he was getting off from the vehicle, a grip of porters came near him saying, "Babu mal hai?, Babu mal hai?" they were very busy scrambling luggage to carry; when Ralkapzauva saw them moving around here and there, he was really amazed. A man, who looked very strong but not tall, among the porters took and carried Ralkapzauva's luggage and bedding happily; taking out his brass badge, which he hang around his neck, and showed it to him that "*C.C.Coy No.27*" written. The Porter brought him in the Earl Hostel, where he would live in, and his name was Bahadur. When he arrived, he met some Mizos, that made him feel comforted; but, no Mizo in the hostel welcomed him, one senior among them called him and brought in to stand on his head, he did it as he ordered him to do, he then spent his first day with feeling ashamed and hesitant.

Ralkapzauva became 'Babu' when he reach Shillong. Therefore, Shillong is an important place for Ralkapzauva to become a successful hero in this novel.

One night, Saichhinga, who was studying Class IX, called Ralkapzauva out of his room; he sent him with his two other friends to secretly pluck fruits, which were in their Headmaster's garden; even though he did not want to go there, he had to do as Saichhinga wished, so he went there. They forced him to climb on the fruit tree, suddenly one of the branch of the fruit tree was broken, but he did not fortunately fall on the ground; unluckily, the sound which the fallen fruits made was heard by their Headmaster, he came out and shone his torch in his face, and he took him away. The Headmaster inquired him who sent him to pluck the fruits, he was afraid of Saichhinga if he mentioned his name, but on the other side they would expel him from school if he did not. He did not want to notify the truth at once, and he told him that he was sent by Saichhinga at last. The next day, when he was sitting inside class room, he was called in the Headmaster room with Saichhinga, the Headmaster inquired him again the same question face to face, Ralkapzauva did not want to tell the truth when they started inquiring him; but at last, he said to all teachers that it was Saichhinga who sent him, and he was sent out of room, but Saichhinga was punished by beating severely. By reason of giving punishment to Saichhinga, other hostellers called Ralkapzauva and beat him in his palm severely, he cried because of feeling so pain. He groaned, fear and difficulty which he suffered first came from his own fellow clansmen. He was delirious when he thought about the difference between his only begotten village, which was in the other side of East Tuipui and Shillong, where

he was studying. In the next morning, he tried to hold kettle to hang as he did it before, but he could not hold it because a mark of their beating in his palm was severely pain, so he could not even wash his face as his hand was inflexible. In addition to that, one of a hosteller came and called him to wash all clothes of Class IX and Class X students, he could not move his hand properly though, his mind relieved his paining hand as he knew that it was obligatory to do. Some had gone to school when he was washing, fortunately Bahadur came and understood the happenings, he helped him wash and finished all for a little time. Ralkapzauva went to school a little late that day, the teacher also had already called the roll when he arrived. When other hostellers heard that Bahadur helped Ralkapzauva to wash clothes, they were very angry with Bahadur, even they scolded him. They collected clothes in the next day and told him to wash again, Thanglawra came and helped him wash, but when the hostellers knew that they scolded Thanglawra, too. One night, a moment after he finished learning his lessons, he went to sleep, one boy came and woke him up and brought him in Kapliana's room, five Class X students were waiting for him there, and sent him to buy molasses and Betlak (cheap cigarettes) from the outside shop, Ralkapzauva refused them saying that it was 10 o'clock and he was afraid to go out in the late night, but they forced him to go, so he then went. He met one drunken man on the way to a shop, he ran because he was afraid, and the drunken man also ran after him, when he was running away from the drunken man anxiously, Bahadur was there and helped him out of the drunken man. Bahadur told Ralkapzauva that it was very dangerous going out in the late night, and he helped him buy molasses and Betlak, then he brought him back in the hostel.

As time passed by, he had already completed one year living in Shillong, he suffered a lot of beating and scolding by the reason of others' faults. But time changed little by little the problems he was coming under. When Half Yearly Examination came, he scored very high marks, only a Bengali child Chawdhury got more marks in English and Mathematics subjects than he in their class. Hearing his brilliance in his study, their section master selected him as section Leader. Even though his monthly scholarship was ten rupees, he wanted to have all course books, so he used Rs 10 to purchased books from Rs 50 which was given to him by his father for emergency use before he went to Shillong, the rest were given to his Headmaster by him for saving. Once their class master invited him to join Boys Scout, but he refused him owing to lack of money to buy an uniform, when their class master knew that he told their Headmaster everything; for which reason, the Headmaster promised to buy him an uniform, but Ralkapzauva denied him. At last, he was agreed to get his uniform sewn for Rs 7 as they urged him to join Boys Scout, and then their Headmaster gave the price of his uniform as he promised because he was an obedient student. When the final examination result was published, Ralkapzauva was in second position, and Chawdhury was in the first position scoring more mark by 5 than Ralkapzauva in their class. When Ralkapzauva knew their result, he wanted to stop competing with him, but the Headmaster did not allow that, he rather encouraged him to study more. "Is there any reason not to reach the same level of Bengali for Mizo? Did you not cut their head sometimes ago?" he said. His encouragement changed Ralkapzauva's thought into new one. When the vacation started, Ralkapzauva also

had to return Mizoram to enjoy his long vacation, so his father came to Aizawl to bring him home, and then they reached his own village happily.

Many days after, Ralkapzauva went to Shillong to study Class VIII. When he reached Shillong, a grip of porters came and said to him again, “Babu mal hai? Babu mal hai?”, but he did not want to look at them and he just waited for Bahadur. A moment after, Bahadur came and carried his luggage. He gave him fifty paise coin secretly and he went away. He joined Class VIII, there were lots of students who were junior to him, so he believed not that his seniors would send him again to pluck fruits secretly in the garden; if they would, he hoped that he would not be sent to climb the fruit tree. In addition, due to his brilliance in his study he was well-known among his classmates and favoured by teachers, so he felt better than previous year, and his wounded heart was also relieved. He studied zealously, he woke up before daybreak lighting up a lantern, and started learning. He continued learning after school hours and till late night, he was accustomed to study like that, so he never felt weary. He was topper in the half yearly examination, and he scored more mark by 5 than Chawdhury. Many students congratulated him; among them, the oppressors, who ill-treated him in previous session, indifferently shook his hand for congratulation. He was delighted more by Thanglawra’s and Chawdhury’s congratulation. Chawdhury shook his hand and invited him to come to their home, Ralkapzauva was certainly excited to visit him in their home.

Ralkapzauva was slowly in favour in the hostel, his room was used to meet together, his world was wider and wider, whereas the lands of who ill-treated him before were narrower. He prospered in all his work by the grace of God, he was expected by his friends to be in the first position in the examination, he was blessed in Boys Scout getting the position of first and second class, and he was chosen as 'Honorary Aide-de-Camp of Assam' when he was studying Class X. In addition, he was good at sports, but it was still troublesome that he has no money. Time passed little by little, he passed matriculation in first division holding letters in four subject, and then he continued studying in Syhlet M.C college, There was a post of King's Commissioned Officer at that time, he applied for it, he went to his former Headmaster to take some advice, and he told him how to behave as an officer. A few days later, an interview result was declared, Ralkapzauva was selected for the post of that officer. He could joined and followed the training properly; they trained with parade, training for a variety of other weapon (weapon training), map reading, hiding, signalling, battle training, history, philosophy, fighting, and even bayonet fighting. They regularly practised racing, even though he found it difficult to run fast in the beginning, but finally he could run faster than all others, so their Commandant declared him as 'Best Cadet. Having one month leave, he wanted to go home; approaching Aizawl, he sat in First Class ticket; when he reached there, Bawrhsap honoured him as he was the first Commissioned Officer oversea. His father also very happy knowing about his son, he then came to Aizawl to received him, they took a rest in every Bangla on the way to their village. The Chief of their village, his mother and siblings, and his neighbours were presented at the entrance to village to welcome

him when they arrived. The Chief said, “We thought that you would be Babu in the city of Aizawl, but you were now Sap, you could not have enough time to accompany with us.” “I am certainly Sap, but the identity of Mizo is still in me, I don’t want to be Sap whether it is not in Army, lest some will laugh at me,” he replied. The YLA organised a success congratulation function for him at that night, he was invited to have a speech, so he told them all about an Army training, and gave Rs 10 in aid of the YLA, his villagers were very happy with him.

Before he returned to his job, his father slew him a gayal; he put on his service dress and peaked-cap, and pinned up Second Lieutenant batch on that day. He left his village and approached the place where he worked on the next day. He posted in Burma after war, then he joined Assam Regiment, when India was promulgated as independent country, he was changed into an Indian Commissioned Officer from a King’s Commissioned Officer. He was transferred in Assam Regiment Third Battalion; when he was approaching a place where he would post, he went up to Guwahati; as he had many pieces of luggage, he went and booked ticket in the station; he saw a nice suitcase on which “J.N. Chawdhury I.A.S. Deputy Secretary to the Govt. Of Assam” written, which was owned by his friend and classmate in Shillong. He, Chawdhury, had passed M.A in first class, and he was selected as IAS, he then was working as Deputy Secretary. When he reached a station in Shillong, the porters recited again their same poem “Sap mal hai? Sap mal hai?,” he was looking for Bahadur, but he did not come. A moment later, one Gurkhali young man came and asked him, “Sap, I will carry your luggage?,” “Don’t touch them, No.27” he replied.

The young man pulled his badge out and showed him, “Assam State Transport No. 27” was written on it. “Where is C.C.Coy No.27?” he asked. The young man said that he was his father and had passed away, then Ralkapzauva gave him Rs 30, the young man did not say anything because he was in an overly-delighted manner, and he turned away, then his tears were dropped. Bahadur occurred his deepest mind, they did not connect each other in many ways, but he always appeared to help him out at the eleven hour, he carried his luggage when he first reached Shillong, he helped him wash when his Mizo friends gave him a lot of clothes to wash in order to punish him, he always called him Babu, he stood and fight for him when a drunken Khasi man tried to stab, all the things that he did for him could not be forgotten by Ralkapzauva. When he tried to go, a son of Bahadur gave a salaam saying, “Salaam Sap,” and he turned away quickly, then Ralkapzauva also left him.

As we had already mentioned above, there were three important characters and three Major characters like Ralkapzauva, father of Ralkapzauva and Bahadura in *C.C.Coy No 27*. Both Bahadura and Ralkapzauva’s father went and fought with German during the First World War. But, after a decade had passed, Ralkapzauva became ‘Sap’ and, at the same time, the son of Bahadura (aka Bahadura Junior) remained ‘coolie’ with having coolie no “C.C.Coy No 27” that inherited from his father.

Many Mizo novels which have been published have certain different character. Generally, as we, humans have different thought, our favourite stories are also

different. Some want to read a book which contains about sex, love, intoxicant, robbery, and politics. But, Zikpuii-pa could composed this interesting fiction *C.C. Coy No.27* without containing any characters mentioned above, and he could layout this fiction exactly as the readers wish. This shows Zikpuii-pa's talent and greatness in literature, and there are no many books which have good technique than this book among Mizo novels.

Siamkima, who was a very popular critic among Mizo, comment Zikpuii-pa's fiction and said, "Ralkapzauva was born and grown up between uneducated parents; when he became being a Sap, he still admired his birthplace and their modes of livings; therefore, he earned much respect and honour from their village parents, youths, and Chief and elders; he also earned favour and fondness when he was among non-Mizo who spoke other languages. It is a symbol of a successful person earning favour and honour which money cannot buy." (*Lungrualna Tlang,7*)

Unlike the character and personality of Ralkapzauva, when most people prosper, they always boast of themselves, they change their appearance in front of theirs who were in the same level before; and they do not want to accompany with them, too. It is evil to behave like this, rather it is appropriate to live our normal and humble lives like Ralkapzauva if we upgrade our level of livings and get prosperity, and it is more blessed to raise the poor and to help lower class than despising them. Living humble and faithful life everywhere is the most important one, whether we

live among non-Mizo or wherever, whether we are upper class or not, doing the right thing at the right time can make us hero in the sight of others.

Zikpuii-pa's novel is nearly similar to the writing style of Lalhmingliana Saiawi when we closely examine it. Their novels are criticised by others, but if we examine them, it can be seen that there are no other stories which expose the real life of human being than Zikpuii-pa and Lalhmingliana Saiawi. In the novel of Zikpuii-pa and Lalhmingliana Saiawi, it was openly exposed our mode of livings and times we go through in the stages of human life; for instanes, it s clearly see it from the novels authored by Lalhmingliana Saiawi like *Lungrang Laiawrha*, *Nukawki*, *Lungrang Hmangaihna*, *Nukawki Fanu*, and others. In these novels, we can see the pieces of love between bachelors and bachelorettes; the revelation of love between two persons, the character of sexual intercourse which he added in the scripts to lead inexperienced readers' imagination to reality, showed up the skilful technique of Lalhmingliana in story writing.

Thus, it is known that Zikpuii-pa also used his clear conscience to write his another novel and *C.C Coy No.27*, and it is evident that he regarded more a protagonist Ralkapzauva's character than the plot, but it is still capable of read and exemplary among the Mizo stories published if some criticised it as plot-less story. In addition, there is uniqueness to be seen comparing to other stories which were written with good plot. And he also left behind a lot of essential humanism, which can be utilised every day, in this novel.

C.C Coy No.27 is like novel of philosophy of life. As we saw in the novel, Ralkapzauva occurs each part of the story; he was made prominent in their village, in their school, in the life of teacher Zakiamlova, and in the talk of their village Chief. He was also prominent in Aizawl because he was intelligent and diligent in his studying; and he was also favoured and well-known in Shillong as a result of his hard work, competition, and assiduity; and we can see that they made him hero in the hostel because he passed his final examination even though his clansmen ill-treated him. In addition, he also excelled his classmate Chawdhury, who scored more marks than him in previous examinations, in the final examination. He refused to join Scout, which he really wanted to be, because of lacking money; when his Headmaster heard about that, he gave the price of a Scout uniform as he was a good boy and was in his favour. And we saw that he was appointed in the post of King Commission going through many problems, and he was Sap which he really wanted to be when he was a child, his village YLA honoured him when he went back his village, his father also slew him a hog, and he was offered convenient time to give a speech. Reading all these scripts, we can state that it was all account of Ralkapzauva from the beginning of story to the end. There were some events in this novel, but the protagonist occurs more characters than those of events.

Zikpuii-pa was counted as one of the most popular novelists, he generally put a character ahead of a plot, and he was good at characterisation. The character in his novel revealed the real life of mankind, in addition to that, it let a reader live in the

story and it made easy to compare oneself. When he built character, he put together different types of nations or tribes in one novel, it can be seen non-Mizo as well, and he built their characters matching their own cultures. One element that we saw from the character of his novel was that there was a good relationship between non-Mizo and him. Besides, he used not only places in Mizoram, but also places out of Mizoram. He inserted the manners of living of Mizo among non-Mizo, and their progress; he also annotated the changes of Mizos' living and behaviour; and he added in meeting with difficulty by the reason of misfortune, and blessings as a result of misfortune.

In this novel, the most character seen was Ralkapzauva, because we can see all about Ralkapzauva from the beginning to the end in this novel. In each action, he was a hero, excelling others. As we mentioned before, he was a villager, and an intelligent boy. When he went to city to continue his study, he was still intelligent. Going through a lot of difficulties, he could be a topper in the class. And he was not rich like others when he was studying in Aizawl, he then struggled to excel all other students and got achievement. He did not want to stop studying as a result of his success, knowing that he could not be Babu which he wanted to be from his childhood, he decided to continue his study to be Babu and went to Shillong. He lived in Earl Hostel, suffering from his clansmen's persecution. He was delirious, but he was respected and favoured as a result of his intelligence later, finally he was Sap which was greater than Babu.

The term minor character in novel denotes persons who are among characters, but cannot be rejected, who do not appear in whole parts of the novel, but who play important role in the story. We cannot exclude Thanglawra, Chawdhury, and Bahadur as they made this novel interesting. These minor characters showed what kinds of persons they were. First, we can see that Chawdhury was a son of Bengali officer, and was also an intelligent boy. Even though he knew that Ralkapzauva competed him, he did not showed any hypocrisy towards him, rather he congratulated him when Ralkapzauva excelled him and became a topper in the final examination. Secondly, we can also see that Thanglawra was a son of a rich man from Lunglei. When he knew that Ralkapzauva was ill-treated by his seniors, he pitied with him and helped him wash clothes as he knew that Ralkapzauva would be late if he could not finish washing before school time. Finally, Bahadur and Ralkapzauva's father went to French together in Second World War, Bahadur lived in Shillong and earned his living working as a porter at the station after they returned from French. He was a short and well-formed man. He carried Ralkapzauva's luggage from the station to the hostel at the first arrival of Ralkapzauva in Shillong. We saw that Ralkapzauva and Bahadur became friends from their first meet.

Once the senior hotellers sent Ralkapzauva to buy something from the shop at the mid night, he met a drunken Khasi man on the way to the shop, a drunken man ran after him holding a dao, and Bahadur saw him running away and helped him. Additionally, his senior clansmen forced Ralkapzauva to wash many clothes, he could not wash all before class, when Bahadur saw and understood his condition, he helped

him wash, and Ralkapzauva also went to school without late. From the characters mentioned above, it is evident the minor character.

Zikpuii-pa made a lot of setting in his novel *C.C Coy No.27*, and he normally followed the rules according to ability. The time mentioned in this novel was wartime, we are able to notice that the backward living styles of ancient Mizo, and the cruel treatments of innocent children and women applied by non-Mizo soldiers as well as their terrible punishments. Furthermore, it was noted that Mizo young men were sent to the France by the reason of Second World War, survivors returned home and used their good experiences to brag. The character of Ralkapzauva and his village were quite corresponded in this novel, his parents were uneducated and traditional, the livings of Mizo were extremely country lives in this era, each village had a Chief, the village which Ralkapzauva lived was in a Chief's domain as well.

When we observed that the hero in this novel, Ralkapzauva had the great degree of admiration for Babu whom they saw near Pakhai Bangla while they were having lunch when he was travelling to Aizawl with his father, Babu was powerful and admired, he knew that it was impossible to be Babu for an ordinary person, it was noticeable that there were a few Babus during that time. It was really suitable to add some children's laughter seeing him dirty in his first time going to Aizawl, it was faultless adding about an honour given to him by his villagers on account of his success as well. It is obviously different comparing to modern world; for instance, we, especially in Aizawl, usually send congratulations to ones who achieved success, and

we think it is quite enough to shake only their hand; but it was mentioned in this novel that all people who live in the village honour persons who achieved success, and organise glorious celebration with feast. Awhile after Ralkapzauva achieved his study, was called as Sap, he went to his village, but their village Chief said that he did not want to stay in his Bangla as he was a villager. The mindset of being a villager irremovably stuck in his lifestyle; an officer was powerful, he had servants who served him meal, his living house looked great, even his toilet was quite clean, he used spoon and fork when he had a meal, all that were acquainted by a Chief; and he, who used to have a meal by hand, did not experienced them. These pieces of information were acceptable, because it is difficult to follow something if it is done in a strange way, trouble or difficulty is always created, so it is an unplesant to live with others.

Zikpuii-pa was a deep person, and was attentive in literature, it can be truely observed that his rhetoric was excellent in his literary works. As he, of all expert writers, was a hero, it is impossible to miss out his excellent skills observing his pieces of writings. There were many famous authors in this world including Mizo, and he was one of the men who showed the conspicuity of Mizo. Moreover, it can be noted that wisdom and skills in him promoted his literature works, and the dialogue he used in his fiction displayed more his uniqueness comparing to other writers' dialogue. There was uniqueness in the style of dialogue he used, other used long and tired dialogues when they set character's dialogue, on the other hand, Zikpuii-pa set dialogue short and perfect. When Ralkapzauva and his father went to Aizawl, they

had their lunch near Pakhai Bangla on the way to Aizawl, when they were sweeping off the leaves which was used to wrapped up lunch, one Chowkidar scolded them and said, “Why are you having your lunch there, do not you know Babu will be here soon?” (p.13) This dialogue was quite short but had profound meaning, it informed that Babu was powerful and was respected by all villagers, so the surrounding places of the village and road sides would be looked tidy in the sight of Babu for the show of respect; without setting many dialogues, the short word of Chowkidar contained all meanings in details. When Ralkapzauva saw Babu, he thought he was a powerful man, when his father saluted him and said “Good afternoon, Sir,” the Babu replied him “Good afternoon” without looking at his father, this showed that Ralkapzauva definitely admired Babu. Additionally, he eloquently observed that Babu was powerful, admired and respected greatly by people.

Zikpuii-pa set the character of Ralkapzauva as a super hero as well as all his manners of livings were in competitive fields from the beginning to the end. Thus, this fiction encourages Mizo, and sows in the mindset of readers that even if we live everywhere and do everything, if we have resolution in difficult situation and poverty, there is success in the shadow of hard work and unbeatable situation. It is clearly evident in this novel that, what if Ralkapzauva did not have a will and a competition with others, he could not be Sap which he really wanted to be during his childhood, he would be acquainted as an ordinary man by his fellow villagers as well, he would work in the jhoom for his living, and he would use up all his life as an illiteral. Furthermore, there was one man which cannot be omitted in this fiction, that is,

Bahadur, who continuously remained in Ralkapzauva's mind, who helped him out from troubles and difficulties. Here Bahadur role was very important, because non-Mizo were not generally closed to Mizo, and they were not worthy of being value, but a non-Mizo man Bahadur was the only one and the most important person in Ralkapzauva's life. This teaches that we, Mizo are unable to live alone without non-Mizo; and it is also noticeable that if Bahadur was not there to help him out, Ralkapzauva might lose his life if we examine this fiction. Therefore, those who think themselves as who can live without non-Mizos, have to consider that everyone of us, at the appropriate time, needs each other. Additionally, he noted that all non-Mizo are not evil, they are able to be close friends, and Ralkapzauva saw many different places by the help of his well-behaved non-Mizo friend Chawdhury.

To conclude, Zikpuii-pa never put Mizo down in his stories, in the fields of competitions in the world, whether inside Mizoram or outside Mizoram, or they could not do as non-Mizo before, he let them try it and let them have determination in their mind to do as others; additionally, he added in the Character of Ralkapzauva that they were born into undeveloped clans though, irremovable desire had been waking up in their mind, that made them to achieve success. Wherefore, we can state that character of Ralkapzauva was very special and capable of being examined in this fiction. This fiction worth to read, and it is capable of being read in an interesting manner like another fiction according to those who have read it, it is so appreciated, and it is not regrettable to read, it would be said that there is no other book which has better

technique than this book as well. In addition to mentioned above, it is evident that success could be achieved going through several difficulties from this novel.

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Chapter – 3

Characterisation in *Kraws Bulah Chuan*

This novel *Kraws Bulah Chuan* is about a 'triangular love' story between Lalsawma, Thanchhingi and Hmingthansiami, and at the same time, the three of them are the main characters in this novel. So, there could be different ways of love such as love between friends, love of God, love between a bachelor and a bachelorette, and love between parents and children. As novel is an interpretation and representation of human life, Zikpuii-pa portrayed the love-life of men and women, their relationships, with their thoughts and feelings, the passions and motives by which they are governed or impelled, with their joys and sorrows, their struggles, failures and successes.

This novel is very interesting one, it can be seen that Zikpuii-pa's concept on Christianity was clearly seen from this novel. A good novel is always conveying symbolic and there is always an underlying meaning behind it. So, the Christian element of Cross was the underlying theme behind this novel *Kraws Bulah Chuan (Near the Cross)*. At the same time, if all great novels interpret life and present a particular point of view of the novelist, which he has formulated by his own experienced of life in its various aspects, Zikpuii-pa exposed different human lifestyle by the different kinds of techniques through this novel. R.Lalthazuala comment like this:

It seems there is no more interesting stories among Zikpuii-pa's stories which I think it is impressive and interesting than the story in which the married couple forgave each other beside cross after they could not forgave each other because of selfishness. If the Cross is erected every place, it is the hill of Calvary Cross on which our Lord Jesus Christ died, which has profound meaning for Christian as it is a symbol of the death of our Lord Jesus on behalf of ours to save sinners who were condemned. Because a person calls his sin to his mind beside cross, he is always forgiven if he prays for his own forgiveness beside cross. So, the interesting of this story is very profound as it contains not only an impressiveness but also deep significance.

(*Dari Pasal*, 162)

Zikpuii-pa developed this novel from Lord Tennyson's poem "We Kiss Again in Tears" (*Lungrualna Tlang, x*) and he portrayed the importance of Christian element 'Cross' along with the concept of 'love and forgiveness' as the main theme in this novel through the character of the protagonists Lalsawma and Hmingthansiami.

Zikpuii-pa placed serving God as the most important and the best thing in the life of human being. Pastor Tlangkhuma said to his son Lalsawma, "No, not an army officer, my God whom I am serving is to be served by my son Sawmtea as well, and the healing job is the most precious one among those of ministries," (*Lungrualna Tlang, 123*). Therefore, Lalsawma studied MBBS and became doctor by obeying his father.

Dr. Lalsawma was delirious on account of Lalduhkimi's death, because he could not cure his own daughter as he was a doctor and had cured many who suffered the same disease which his daughter suffered from. He was vehemently effected by his daughter's death. So, the story reached its climax near the Cross on the grave of Lalduhkimi when Dr.Lalsawma paid a visit to his daughter's grave.

Kraws Bulah Chuan (Near the Cross), Dr. Lalsawma prayed and asked for God's forgiveness, realising 'the death of Christ for sinners' at that moment, he admitted to the knowledge of Christ's defeat. He then prayed and pleaded with loud crying, "Create in me a pure heart, O God, and renew a steadfast spirit within me. I know you will answer me when I call, O God of my righteousness! Give me relief from my distress, and hold me tight by your Holy Spirit."

Hearing the sound 'Amen' made by Hmingthansiami from his behind, he turned to her and hugged her asked her forgiveness. Hmingthansiami also realised that all bad things happened due to her and her faults. And then, the divorced couple reunion again at that moment and, the broken family had relieved and lived together because of God, because they turned away from darkness to light near the Cross. Hence, the dynamic of characterisation is an important aspect in this novel *Kraws Bulah Chuan*. A dynamic character is a person who changes over time, usually as a result of resolving a central conflict or facing a major crisis. Most dynamic characters tend to be central rather than peripheral characters, because resolving the conflict is the major role of central characters.

Lalsawma, Hmingthansiami and Thanchhingi are dynamic character in this novel and they changes over times when they faced central conflict in their life to resolve a main conflict in the plot.

On the other hand, a static character is someone who does not change over time; his or her personality does not transform or evolve. A static character Pastor Tlangkhuma wanted his son to be a doctor. Determining to force him to be as he wanted to, he arduously sent him to Shillong and admitted him in Government High School in Shillong. Lalsawma was an obedient boy, he was granted Rs 10 for a scholarship as he was intelligent, ten ruppees was quite precious during that time and it was not possible to have it for an ordinary people. A job of doctor was not only a high level job, but also his father, a Pastor, thought his son would work healing job.

He therefore decided to let his son work as a doctor. In his imagination, he let his son wear a white coat of doctor, and he let his son check patients in a kind manner; that certainly was Pastor Tlangkhuma's dream job.

Lalsawma definitely wanted to be a King Commission Officer, and wished for to be saluted and admired by others wherever he went, but he obediently respected his father, so he could not refuse him yet. His father excitingly wanted to praise the Lord, but Lalsawma did not really crave doing the service in order to aid others. Therefore, he occasionally stole fruits and fought with Gorkhali children near about their hostel with his friends.

Why the main character and protagonist Lalsawma doing those evil and bad things? Zikpuii-pa defended his character Lalsawma like that those bad things done by teenagers is normal, because they don't think that they did a bad things, instead they enjoyed in it and focus merely on that amusement! (*Lungrualna Tlang, xiii*). Anyway, the manner and behaviour of Lalsawma, the son of Pastor/Church Worker surprised the reader from the very moment of the beginning is the success of the writer/author Zikpuii-pa in characterisation indeed.

Lalsawma grew up and succeeded in his study, he returned home after matriculation examination, was elected as a Sunday school teacher as he was a son of a Pastor and served God. But one who could not die in his mind was Thanchhingi,

who was one of beautiful girls in his village. Lalsawma and his friend Pa Denga went out of home to woo girls every night, even though they perambulated different houses, they finally walked in Thangchhingi's house. Pa Denga was a sagacious, rhetorical, innocent and friendly man, so Thanchhingi's parents welcomed and talked with them at ease. Pa Denga left, if it was needed, Lalsawma and Thanchhingi, hence they were not humiliated. Moreover, when their village youths knew about their love between them, they unenviously thought they were exactly matched each other; additionally, Lalsawma and Thanchhingi accompanied each other from their childhood, sat together in the same class in school and Sunday school as well.

As usual, one night, they three walked in Thanchhing's residence after Church service, Thanchhingi's parents had a woman visitor, who looked very rich and fair, and they were talking about something to one another. Without knowing what their plan, Lalsawma and Thanchhingi talked to each other as well, but Pa Denga had doubt keeping in view their talk; as he suspected the woman, mother of Subedar Lalzarliana, wooed Thanchhingi for his son's wife. Thanchhingi's parents Mr Taivela and his sprout wanted him truly for their son-in-law. When Lalsawma knew that he was wrathful, and felt very bad, meanwhile Thanchhing did not like Lalzarliana to marry as well, but his parents decided to let her marry him forcibly. One Sunday, Lalsawma directly went home after morning Church service, when he was in home, one child came in and conveyed a message for a call from Pa Denga, when he arrived there, Thanchhingi was in the room, and they both sat together talking about something to each other; while they were communicating each other, Thanchhingi's

younger brother came in and called his sister back home. Thankunga told his parents that his sister and Lalsawma taked to each other in the room, and then Thanchhing was kept under restrain from that night, she was strongly restricted to see her lover whom she loved the most, and whom she was eager to see. Taivela angrily scolded and shouted at his daughter loudly, what he said was heard by the neighbours, and was known to everyone in the village. When Pastor Tlangkhuma and his sprout knew that, they were so ashamed, they called their son in the room, admonished him, and prayed for him with giving advice to break up with Thanchhingi.

Therefore, Lalsawma was in a house lonely on Thanchhingi's wedding day, on the other hand he sent a present to her by Pa Denga. When Thanchhing saw Lalsawma's gift for her wedding, she could not help herself crying in front of her husband, when her husband knew that the happening before, he did not say anything.

For Lalsawma, Thanchhingi was 'Queen of the day he loved' from the beginning till here, and there was a transitional from sub-plot to main plot because a love story between Lalsawma and Thanchhingi was shift from a love story between Dr.Lalsawma and Hmingthansiami.

After Thanchhingi get married, only education remained in Lalsawma's mind and study hard, and he completed his MBBS from Medical College in Dibrugard. So, Lalsawma was built up in dynamic character was clearly seen that. He progress from

childish behaviour to adulthood character and changed his attitude, mind and way of thinking.

On the day when they celebrated his success, he received a letter from Shillong, that was, a request for government job which to be worked in Mizoram. His father told him to pay their debt which was his education expenditure loaned by his father, and told him not to spend money in other purposes till he pay it back all; remembering his father word, he paid their debt. He was interested in taking care of patients, and earned admiration wherever he went, so his parents were very pleased with him as well.

Once a Smallpox spread around in Aizawl, people came to take an injection for a Smallpox vaccine, all of those who came were given injections by him including many students; and one girl, who had a different appearance, came among the students as well, that girl's attitude and behaviour captured Lalsawma seriously, he could feel that there was uniqueness in her conduct and attitude unlike her other friends. When he was giving an injection to that girl, he asked her name, which class she was studying, how old she was, her father's name; but some boys, who were fond of play prank, behind her annoyed her, so he could not ask as many as questions he wanted to. At the same night, he told Pa Denga what had happened to him that day, the student whom he was falling in love with her was Hmingthansiami, who was 16 years old studying class X, and her father was Pastor Laltawna. Having heard information from his friend, Pa Denga asked him where she was living, but Lalsawma

replied in the negative. Luckily, Pa Denga recognised her father, telling him that he occasionally came to pay a visit Lalsawma's family when he was a child, and they recollected that Lasawma' father and Siami's father studied in the same Theological College in Cherra as well, so then Lalsawma was very pleased. One night, he went out to pay a visit Hmingthansiami's home with his friend Pa Denga, Hmingthansiami undoubtedly understood why they came, they wooed her every night from then on, Lalsawma also quickly felt at home in their home, and he was very helpful for Hmingthansiam's relatives when they were ill, they thought that it was tranquil because they acquainted one another, and liked him deeply too.

When Matriculation examination came, Hmingthansiami also sat the exam, after examination she went up to her village, Lalsawma also went up to her village everyday to woo her, his families knew everything that he took up all his spare time with her, Siami's parents also knew it. When the new year came, matriculation result was declared in May, Siami also passed it in a high grade, they were all very happy. Hmingthansiami wanted to continue her study, but her father refused her owing to the lack of money. So then Lalsawma wished for marry, he was really afraid that they would let her continue. At last, his dream came true, Lalsawma and Hmingthansangi got married to each other for all their lives. Moreover, they were a very happy married couple, They had amiable four children, three sons and a daughter.

As the time passed by, Lalsawma was transferred in a very far village, he was quite needed by the villagers over there, so he had many hosts and givers. One day,

there was a wedding in the neighbour village, Lalsawma also went there, the weather was so hot that day, so Lalsawma walked in the garden alone to roam, when he was walking straight in the garden, he saw four young men and a young woman plucking lemons; looking at that young woman from her rear, he felt something unusual, when he was looking at her, she turned and both look into their eyes each other, they were surprised indeed, because that young woman was his first love Thanchhingi. Thanchhing happily giggled, and they asked each other about them, Thanchingi was already widow then, her husband Subedar Lalzarlian died in Kashmir war, and her elder son also died, but her younger son were in an orphanage, she was living by her husband's pension. From then on, they occasionally see each other, they recalled their past lives, but Lalsawma thought that it was unacceptable as he had been married and got children. Nevertheless, they saw each other more and more day by day, rumour was known to all, Lalsawma's father Pastor Tlangkhuma and his wife Hmingthansiami also knew about the rumour, a moment later Hmingthansiami and her youngest daughter Lalduhkimi came to the village where Lalsawma was living in, so then Thanchhingi and Lalsawma stopped meeting each other. Considering the situation of his son's family, Pastor Tlangkhuma requested authorities to transfer his son back to Aizawl, so then he was transferred again in Aizawl.

As a result of the affairs between them, Hmingthansiami easily suspected her husband, that was understood by Lalsawma. Once, Lalsawma's diary was accidentally discoverd by his wife, everything which had happened between Lalsawma and Thanchhingi was writtenwhen she read, that pierced his wife's heart

and they began quarelling each other, they rebuked each other almost every evening a moment after Lalsawma came home from office because his wife abused Lalsawma by using the written words in the dairy she read. Thus, Lalsawma was tired of rebuking each other, so he started drinking, and beat his wife, then let her out of his home. Furthermore, Hmingthansiami thought that Thanchhingi would enter Lalsawma's home and live together with him after they divorced, but that was not happened. Hmingthansiami regretted and wished that Lalsawm would called her back to his home, but it was just hope which was vanished into thin air. Lalsawma did not regard his wife though, he remembered his children, he often sent them sweets and milk. He asked himself what he was going to do, he would call his wife home again or not, but he was certainly sick of quarelling each other every night, and he felt sorry for his children that they would grow up without mother, but when he considered his wife's bad behaviour, he thought that it was an obligatory to do in that way.

One day, a nurse came to him when he was alone in his house, and told him that Lalduhkimi was ill so they brought her to hospital. Just a moment he heard his daughter's condition, he ran up to the hospital, he open Lalduhkimi's mouth and diagnosed it, it was a Diptheria disease, it was late when they confirmed the name of the disease, they gave her an injection of Anti-diptheria Toxin, her body temperature was too high. Doctors and nurses at any time sat beside her though, she could not put up with the disease and died. Lalsawma felt very sorry that he could not save his own daughter suffering from the same disease which he cured before, he went to his daughter's grave, standing on her grave sadly, he really regretted that he let his wife

and children leave his home, and he thought that his daughter would be alive if he did not send them out. Looking at the cross which was made of wood on his daughter's grave, he started praying, when he finished praying, Hmingthansangi softly said 'Amen' from behind. Lalsawma stood and turned immediately, they hugged each other and apologized; accepting apology, they could be a happy married couple again because of their daughter Lalduhkimi.

As we have observed above, this novel is very interesting because it exposed human's lifestyle by different kinds of character depicted in this novel.

This novel is able to classify as Christian Love Story because Zikpuii-pa highlight Christian element under-current. Firstly, the writer put ahead that serving our creator, God, is the most important and the best thing in the life of human being. Pastor Tlangkhuma wanted a job of a doctor, which was not a Pastor but who worked to heal patients, for his son among many other jobs which could earn respect, fame, power, and admiration; he had already chosen it when his son was studying. A moment after he passed matriculation, Lalsawma intended to apply King Commission Officer job, but his father refused and said, "No, not an army officer, my God whom I am serving is to be served by my son Sawmtea as well, and the healing job is the most precious one among those of ministries." (123) Therefore, Lalsawma unwillingly studied a doctor, which was a healing job, obeying his father.

Moreover, observing this novel, it can be created questions, “Why did Lalsawma not want to be a doctor and a God’s servant? Did his father, a Pastor, not preach him or his family to show him a good way?” It seemed that Lalsawma also human being who was born in sin, not like an angel, so he was expected to be grown the good in him. When he was staying in a hostel, he used to steal Khasi’s firewoods and some items from the shops following his friends; When his friends absented themselves from the afternoon class, he also followed them, and he sometimes fought with Golkhali as well. He, Lalsawma, did not think that it was imperative to have a good and respected conduct as he was a son of Pastor. This could bear many related things to discuss. When we say that Lalsawma sometimes showed bad behaviour to others, this does not indicate that Lalsawma’s father never preached him. Let us try to explain it with a good parable. In the beginning God created the world, and created mankind to live in it; God blessed humans to rule over the fish in the sea, the birds in the sky, and over every living creature that moved on the ground; and the first human beings he created were Adam and Eve. He permitted Adam and Eve to live in the garden and eat every fruit they wanted to, but he also planted the tree of life and the tree of the knowledge of good and evil, he told them not to touch that tree, but the serpent which was more crafty than any of the wild animals deceived them so Eve was eager to eat it, she knew that God did not allow to eat, but she obeyed the serpent and eat it, and she also gave it to Adam, they both ate it. Then the eyes of both of them were opened, and they realised they were naked, so they felt ashamed and hid. However, God knew what they did and punished them finally. According to this, it is believable that Pastor Tlangkhuma taught his son manners and etiquette.

On the other hand, it can be observed from Zikpuii-pa's fiction that thing is done according to how it works in the mind. We cannot say confidently that Pastor Tlangkhuma did not taught his son as it is true that every father wants their sons to behave good; similarly, God wants us, as we are his children, to follow his decrees, Pastor Tlangkhuma also wanted his son to be a good man. Looking back some parts of the fiction, Pastor Tlangkhuma corrected his son if he thought he did something wrong. Even though Tlangkhuma's son was taught all kinds of things, only his mind could control his own feeling to do something. In addition to that, if all Lalsawma's wrongdoings had been acknowledged by his father, he would have prayed with tears to God for his forgiveness. These two men, a father and a son, were quite different in nature, they both respected each other, and they were both of the same mind in discipline. Therefore, on the one hand, it can be stated that Lalsawma thought his wrongdoings were not such wicked things or sin against God, it was just a play in the childhood.

Lalsawma's and his father's characters had different directions as the south and the north have. Lalsawma wanted to be King Commission Officer as it was his interesting job, which was great, respected and admired by public, not for an ordinary person. It seemed that he could have this job as he was a keen student. Because when he was studying in school, he was one of the most intelligent students, he never failed. If a doctor job was not chosen by his father, he could easily be a doctor if he interested to be, besides he would work hard more to get a high grade in examination.

He studied his uninterested job though, he never failed, rather he was among intelligent students. This shows that Lalsawma's character was a hero, who was a guide for Mizo and non-Mizo, sometimes he followed some of his friends in doing something wrong though, he succeeded in studying and in showing a good character to others.

Many people in the world work hard to let their children earn fame and respect, they are proud of themselves and boastful in their mind when their children achieve success, they know that a cross is a healer, but they do not want to live their lives with a cross, they only know what it is. Many aware of the power of God and attach to living God, so they have written many songs to express messages which are in their minds. Mrs F.A Breck (1855 - 1934) wrote a song like this,

Ka sualte kraws chungah ka Lalpan a phur ta,

Eng zata tam pawh a ngaidam duh;

Lungngaih sawi hleih theih loh tuarin Kalvari- ah,

Ka sual man bat min tlaksak zo ta. (Kristian hla bu p.1940)

(He is tender and loving and patient with me,

While he cleanses my heart of the dross;

But there's no condemnation I know I am free

For my sins are all nailed to the cross)

The most talented Mizo song writers Rev. Liangkhaia (1884 - 1979) and Suakropuia (1893 - 1931) also wrote a song like this,

Kraws daihlim hnuaiah chuan min chawlhthir la,

Chutah Chhandamtu thisen a chhuak ta;

Nunna tui chutah a luang,

Misual faina a ni ang;

Kraws daihlim hnuaiah chuan min chawlhthir la

.(Kristian Hla bu p.227)

(Let me take a rest under the shadow of the cross,

There the blood of saviour has been shed;

There life of water has been flowed,

It will be a cleaner of sinners

Let me take a rest under the shadow of the cross).

If we take a deep look into these lyrics, they are very clear in our minds without explanation, and clearer to a real believer that it is not a lie. We confront many things which can make us displeased in our lives, but if we are in God and walk along the path of the cross, the difficulties which come upon us lead to God and show us his real face. An aforementioned summary was quite clear in the thought of Pastor Tlangkhuma, so he felt very hurt in his mind when he heard his son's bad reputation, he called him and his mother into the room, and then they corrected him and prayed to God for asking His help. We observe that all characters played their roles

interestingly in this fiction, and a divorced couple Lalsawma and Siami also got together for their daughter Lalduhkimi's death.

Many writers generally set the hero's character as the best they could when they wrote about Christian element, whether there was a hero or a heroin in the character, they let them focus on only the gospel; their characters were usually better than others relating to social life and family life, and they were particularly good among siblings as well; they never guided their friends or families to the wrong ways, but they always lead to the good deeds and advised others to behave in a proper manner. By contrast, Zikpuii-pa set the hero character of Lalsawma by using an unusual character of a Pastor's son in the novel *Kraws Bulah Chuan*, like others' children there was nothing to learn from Lalsawma's character relating to his studying in school, the way he experience love between young man and young woman when he was a bachelor, and love affair after he married; he was delirious on account of Lalduhkimi's death, because he could not cure his own daughter as he was a doctor and had cured many who suffered the same disease which his daughter suffered from. He was vehemently effected by his daughter's death, one day he paid a visit to his daughter's grave, thinking his past life out standing by the cross, he repented of his wrongdoings and beating his wife to send them out before God, he therefore prayed and asked for God's forgiveness, realising 'the death of Christ for sinners' at that moment, he admitted to the knowledge of Christ's defeat. He then prayed and pleaded with loud crying, "Create in me a pure heart, O God, and renew a steadfast spirit

within me. I know you will answer me when I call, O God of my righteousness! Give me relief from my distress, and hold me tight by your Holy Spirit.”

Hearing the sound ‘Amen’ made by Hmingthansiami from his behind, he turned to her and hugged her, “Siami, please forgive me. I created this sorrow,” he said. Hmingthansiami also cried out with tears, “No, it is not. This sorrow is because of me. Please forgive me,” she replied. Standing together on the grave of their daughter, Lalsawma said, “Let’s go home, our children miss us a lot.” And then the divorced couple had lived together because of God.

It can be questioned why Zikpuii-pa set such bad characters of a son and a daughter of Pastor in this novel. Seemingly, Zikpuii-pa wanted to let readers know that all Pastors’ children are not morally good or correct behaviour. If only the children of God’s servants are righteous, they will only be who hold the leadership in association, organisation and fellowship, how will the children of ordinary parents think? It is human nature to see the faults of others, so no one is qualified to lead association, etc. if we think it is a duty for the children of God’s servants. To the contrary, Children of God’s servants are in the public eye, their characters and behaviours are probed more than others. In the same manner, Lalsawma and Hmingthansiami were both in the public eye as they were the children of Pastor, but Zikpuii-pa built their characters to show that they were imperfect persons, it is a good technique that he could build such a character.

To conclude, Zikpuii-pa's novel, *Kraws Bulah Chuan* is full of rich wisdom and important for understanding of the baffling problems of life. It gives an ethical, philosophical and moral lessons. While interpreting human life in this novel, Zikpuii-pa deliberately makes an attempt to expound a set body ethical doctrines and contrive his novel as an embodiment of certain ideas about human life through his characters. As a novelist, Zikpuii-pa presents the concrete facts of life and later, a Christian ideology in this novel. His aim is to present human life from different corners by his own point of view about life through the arrangement of plot and characterisation of *Kraws Bulah Chuan*.

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Chapter-4

Characterisation in *Nunna Kawngthuam Puiah*

Chapter-5

Conclusion

Zikpuii-pa was a good novelist and his novels are one that engages the reader and invokes emotion. His novels pull the reader in from page one, and keeps them interested all the way until the end. His Characteristics are a well thought-out plot, relatable and realistic characters, and solid writing. Due to his novels have certain level of creativity, the reader of his novels does not feel as though they have

read the same story before. So, he had done the first duty of novelist, that is, to tell a story interestingly. Understanding the role of characterization in Zikpuii-pa's storytelling is very important because it helps us make sense of the behaviour of any character in his story by helping us understand their thought processes.

Zikpuii-pa's novels have certain elements of characterisation like rounded and flat characters, flat and dynamic characters, minor and major character, and his novels have certain characteristics like exposition, rising action, climax, falling, and a resolution and also have conflict. From his selected novels, it is also clear that Zikpuii-pa's novels are based on 'characterisation'. The styles of all techniques he used, the revelation of all protagonists characters, and all kinds of what he tended to indicate are his techniques of characterisation. Dialogues play a very important role in developing a characterisation of Zikpuii-pa's novel because it give us an opportunity to examine the motivations and actions of the characters more deeply.

Zikpuii-pa used dynamic of characterisation in *Kraws Bulah Chuan* as an important aspect of his novels. The protagonists Dr.Lalsawma and Hmingthansiami characters gradually changed from childish to adulthood after they have had a long journey of life and experienced bad and good things in this cruel world .Zikpuii-pa showed the gradual moral deterioration or growth of his characters under repeated shocks of temptation and trial.

In this story of *Kraws Bulah Chuan*, Zikpuii-pa used dynamic- changing and making progress characters of Dr.Lalsawma and Hmingthansiami to reveal the underlying theme of Christianity. The loving couple Dr.Lalsawma and Hmingthansiami were divorced and the happy family were broken because of the loose character of Lalsawma, and the jealous character of Hmingthansiami. To become their life more miserably, their loved and dear one Lalduhkimi died due to diphtheria. Then, their life full of joy in the past became full of agony. During those period of hard-time, they now aware that life is nothing without God, and they repented near the Cross which was planted on the grave. So, the couple regained the joy and peace of the Lord and there was reunion before the Cross.

Rounded characters like Ralkapzauva, in *C.C.Coy No 27*, and Chhuanvawra, in *Nunna Kawngthuam Puiah*, have character being capable of surprising a reader in a ‘convincing way’. Their complexity of characterisation are accompanied by an organisation of traits or qualities, which grow and develop under the harsh conditions and circumstances, are also notable characterisation of Zikpuii-pa.

The character of Ralkapzauva is complex in temperament and grows like a real-life person, who struggle and fight for his life, stepped his foot on the path of success from unbearable difficult situation and poverty. His life story goes to how he tried to become Sap, how hard it is and how he achieved it finally. So, when he passed class X, he joined King’s Commissioned Officer. And then the village country boy became ‘Sap’. Therefore, *C.C.Coy No 27* is the life-story of Ralkapzauva, the protagonist,

how he struggle and overcome the hardships and difficulties in his life to become 'Sap'.

From another rounded character Chhuanvawra, Zikpuii-pa depicts the life-struggle of Chhuanvawra for the reunion and restoration of his beloved one Ngurthansangi from agony to happiness, from hell to heaven has been conducted in a precise and effective manner. The heroine Ngurthansangi was sold by her husband to be prostitute and when Chhuanvawra discovered her, she already forgotten the name of God. But, from her physically, mentally and spiritually bondage and slavery of Ngurthansangi, Chhuanvawra rescued her and lead her the way to salvation. So, the rounded character of Chhuanvawra, an ideal lover and hero in *Nunna Kawngthuam Puiah* is the trademark of characterisation of Zikpuii-pa.

So, characterisation is an essential component to become a good novels of Zikpuii-pa's novel. The technique of characterisation from the three selected novels of Zikpuii-pa titled- *C.C.Coy No 27*, *Kraws Bulah Chuan* and *Nunna Kawngthuam Puiah*, it is rightly to say that Zikpuii-pa is one of the greatest novelist among the Mizo and his great contribution in the field of novels are outstanding and marvellous with compare to his contemporaries novels.

So, it is rightly to say that, unlike Aristotle, Zikpuii-pa championed in 'Characterisation' like William Shakespeare., and he placed the first importance to characterisation rather than plot. So, the characters in Zikpuii-pa's novel takes the

most important part and he put character higher than the plot, and that made him succeed as novelist. Therefore, all his techniques used in characterisation depicts him that Zikpuii-pa as 'a good and outstanding novelist' till today. Therefore, all his techniques used in characterization depict him that Zikpuii-pa was a good novelist and excellent in using different techniques of characterisation.

Hence, the greatness of Zikpuii-pa lies in the fact that he portrayed different kinds of persona in life-like characters, catholicity of knowledge of human nature, making uninteresting things in life interesting by presenting them as though they really existed through his novels.

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APPENDIX

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Title of Dissertation : TECHNIQUE OF
CHARACTERISATION IN
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FICTIONS OF ZIKPUII PA

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