

**A Study of Post-War Melancholia in Maymyo Sanapui and Chhingkhual
Lungdi by C. Khuma**

**A dissertation submitted in partial fulfillment of the requirements for the
degree of Master of Philosophy**

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CERTIFICATE

This is to certify that the thesis entitled “**A Study of Post-War Melancholia in Maymyo Sanapui and Chhingkhual Lungdi by C. Khuma**” is the bonafide research conducted by Lalrinkimi under my supervisor. Lalrinkimi worked methodically for her thesis being submitted for the degree of Master of Philosophy in the Department of Mizo, Mizoram University.

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

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DECLARATION

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

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

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Chapter - I

Life and Works of C. Khuma

The study proposes to examine and analyze carefully selected wartime novels namely, *Maymyo Sanapui* and *Chhingkhual Lungdi* by C. Khuma. This chapter includes the life and works of C. Khuma as well as the foundations of theory and general history which are based on the analysis of the following texts in the next chapter. The study presents these generalized feelings of loss as depressive, which is defined as the ratio of persistent, unresolved loss concerning an object that the subject cannot have. Chapter-II defines Melancholia and provides a brief overview of post-war novels and the main factors that contributed to them. In addition, this chapter explains the importance of gender in the study of conflict and briefly explains why the study included the experiences of men and women during the Second World War. Chapter III recreates the mourning and grief which is familiar with melancholia in C. Khuma's *Maymyo Sanapui*. Chapter IV shows grief as an unfulfilled romance experienced by melancholy in C. Khuma's novel *Chhingkhual Lungdi*. The last chapter is devoted to the results and conclusions of the study.

1.1. Situating C. Khuma in the Context of Mizo Literature

This Chapter is the crucial study of the life and works of C. Khuma. However, the study includes a review of the works of C. Khuma. He is one of the most famous writers who contextualized the Second World War as a background setting. He was born on 17th March 1914 and he became interested in the army at the age of twenty and eventually enlisted in the Burmese Army in 1934. He got married in 1944 and had two daughters and five sons. He is the second person to receive the rank of captain in the Burmese Army among the Mizos. The descriptive passage of C. Khuma's profile and personal life is revealed in the book of Zoramdinthara as under:

C. Khuma continued his education at Maymyo City in Burma and completed Short Course which is equivalent to class ten in 1938. During his services in

the army, he achieved remarkable services and promotion from Rifleman to Captainship. After serving thirty-Seven years in the Army, Khuma retired from the Army on 5th December 1971 and settled at Rangoon. It was then that, he suffered prolonged cancer and died on 27th September 1990 at his residence in Rangoon (87).

C. Khuma suffered from prolonging cancer disease; however, when people asked him about his health, he calmly gave a positive reply. He died at the age of 76 on 27th September 1990 at his residence and was buried at Rangoon Mingladon the place where he spent most of his lifetime. Being a Burmese Soldier and posted at Maymyo city, he fought in Second World War against the Japanese soldiers. As B. Lalthangliana observed in the book *Chhingkhual Lungdi* as follows:

Khuma went out with his friend in the streets of Lunglei in 1929, he saw a beautiful young lady accompanied by her father and little brother buying things from a shop. He noticed and stared at her, the eyes of the girl pierced through his heart and he suddenly fell in love with her. He later joined the army in 1934 and was posted in Maymyo in 1938. It is from his friend that he got a photo of a beautiful girl that he met at Lunglei years ago. The girl and her father went to Calcutta and when C. Khuma came to know their presence in Calcutta, he asked for leave and went to Calcutta to see her. They met each other in Calcutta and it was 10 years after meeting in Lunglei (vii).

It was during those days that rumors of the Second World War started. According to Arjun Dev in his book *History of the World*, “On 1 September 1939, Hitler’s armies invaded Poland. On 3 September 1939, Britain and France declared war on Germany... The Second world war began, but it was confined to a small part of Europe in the east” (130). World War II, also called the Second World War, involved conflicts in every part of the world from 1939 to 1945.

The principal belligerents were the Axis powers - Germany, Italy and Japan. And the Allies - France, Great Britain, the United States, the Soviet Union and to a lesser extent, China. According to William J. Long in his book *English Literature: Its History and Its Significance*, “An inevitable result was the First World War and the greater horror of a Second World War, the two calamities being different acts of the same tragedy of imperialism, separated only by a breathing spell” (571). So, the Second World War makes it the deadliest conflict as well as the largest war in the history of the world. C. Khuma had no time to think much about the girl as he was in the middle of the war. Using his life as a source, he fictionalizes his own experiences greatly to craft an original narrative that connects with a deep emotional level.

1.2. Works of C. Khuma

As a Burmese soldier and posted at Maymyo city, C. Khuma was sent to the city of Maymyo to fight the Japanese army in the Second World War. He plays an important role among the Mizo fiction writers and his work can be divided into fiction and non-fiction. Most of his works has been written and published outside Mizoram.

He published two non-fictions as under -

- 1) Hmangaih Thiamna
- 2) Mizo Tlângzaibu.

He had also written four fictions such as -

- 1) Maymyo Sanapui
- 2) Fahrah Nun
- 3) In In Chu Ka In a Ni
- 4) Chhingkhual Lungdi.

C. Khuma was considered a pioneer writer of post-war melancholia. He began writing in 1944, his first contribution *Hmangaih Thiamna* is written in 1944 and was published in 1946. He brings out the importance of love and mysterious

elements of marriage in our day-to-day life. He also examined and preached the importance of love, parental love, romantic love and family life. *Hmangaih Thiamna* is, therefore, the forerunner and the seed for his novels. In his work, he described God as love and love made human beings.

He wrote love is not impetuous, but the presence of love brings joy and positivity. He told that love can open up the hearts of everyone. Love blossoms the relationship between a man and woman and had always been there since the time they grow up to teenage life. According to him, a woman's brain is believed to be smaller than a man's; but, the size of the brain does not make women lesser compassion towards it.

He wrote the various distinct features of a man and woman. A woman's promising love comes from her soul and partly reaches her physical instincts. As for a man, it goes to his physical instincts and penetrates to his soul. This difference of love between a man and woman sometimes creates troubles and hardships. In his book, he wrote the correct bondage between a husband and wife. In his book, the author argued that the greatest responsibility of man is to find himself a spouse. C. Khuma wrote about how different cultures find their respective partners in his book *Hmangaih Thiamna* as follows:

Main lander Indians do not search for their partners, but their parents would choose for them. Their partners would come together, finding partners for their children, and if the parents once choose a partner, their children who have reached an adult age do not dare to rebuke. Whereas in the Western culture, once their children reach the age of 21, parents do not have a say on who their children chose to get married to, but it's their children themselves who will pick their spouses. Even in the Mizo culture, we can see that the decisions of parents have a bigger role when it comes to marriage (111).

Young adults are gradually starting to ignore this system which was followed in the past. In choosing partners, C. Khuma mentioned in his book *Hmangaih Thiamna* that one should first observe if, “The age difference is balanced” (113). He thus remarks, “Lifestyle should be similar” (113). Then, C. Khuma emphasized that in choosing partners, “One needed to choose a partner who can be physically and emotionally similar” (114). Choosing this lifestyle is very important when looking for a partner, so one needs to be very careful about every thought. For people of different ages, the age difference can cause problems between them. Therefore, when choosing a partner, physical and emotional equality is very important. Therefore, this method must be handled with great care.

In this book *Hmangaih Thiamna*, C. Khuma writes about endless love for the family, about what newlyweds should do, about advice to newlyweds that women should know and about various motives for women. He wrote a plan for how to greet each other and all conversations should continue. If they follow these important rules, they will have a happy marriage. He wrote that marriage should be the foundation of society. However, there are rules of marriage ethics and responsibilities that should be considered depending on gender. For women, this means dominating the home and meeting the needs of the family.

Women start getting married without realizing that marriage can be unsuccessful and difficult because they must believe in these thoughts and marry for happiness. C. Khuma also recorded that sooner or later every woman, regardless of whether she is married or not, should know her legal rights. Women can punish any harassment of marriage and claim their freedom from legal rights. Every married person is faithful, knows how to be with a partner in good and bad times. After all, they take an oath of marriage. However, the most experienced couples will find that a few unspoken rules are unnecessary to overcome difficulties and strengthen themselves as partners.

C. Khuma's non-fiction, which is known as *Mizo Tlangzai Bu*, was published in 1949. The *Mizo Tlangzai Bu* is a collection of Mizo poems containing about 128 Mizo poems. There is a famous Mizo proverb, 'Khuang lova chai ang' which means 'a festival without drums and music', which shows that Mizo's life is incomplete without music. In his book *Chhingkhual Lungdi*, C. Khuma described the songbook in the following manner :

This songbook is a collection of 9 different songs featuring. L.T. Vuta. It consists of village and folk songs, songs about love and sorrow as well as 128 kinds of songs. For the first time, this book served the primary purpose of preserving some of Mizo's songs that might have been lost or forgotten over time. The book is now considered very valuable and precious (vi).

In the Introduction of this songbook, the author wrote that people can enjoy the same song if they sing together in a meeting. Everyone has a way to sing and revisit their songs, so the songs one knows can sometimes look different. In addition, the creators of this songbook gave us songs to sing in times of unbearable happiness, or songs that comfort us when we are alone and even today generations should appreciate it.

C. Khuma wrote that singing is a way to understand ourselves in moments of happiness and despair and the best way to deal with those moments. If one cannot feel the serenity of the music, he cannot find the beauty of the song. C. Khuma later wrote that singing is a process that uses keyboards, rhythm and various singing techniques to create musical sound from voice and improve regular speech. Therefore, to sing with joy, one must feel and accept the serenity of the song. Singing is more of an acquired skill than innate talent. C. Khuma shows that singing also increases the fresh air in the blood. Besides the lung effect, the singer feels better and has a stronger social relationship.

The novel *Maymyo Sanapui* is the first novel written by C. Khuma in 1946 and was published in 1950. This is the story of the Second World War in Maymyo city, Burma. This is the story of two lovers, the Burmese soldier Liana and a High School student Ma Hla Kyi of the Burmese girl. According to M.H. Abrams in his book *A Glossary of Literary Terms*, “A narrative is a story, whether in prose or verse, involving events, characters, and what the characters say and do” (123). In direct narration, the story is as objective as possible and the author talks about it. The author tells his story here has almost limited to his thoughts, feelings and perceptions and the author himself can also enjoy the comments or explanations in the novel. The main purpose of the disappearance of the writer in the indirect narrative is the story. The protagonist speaking here is almost exclusively limited by his thoughts, feelings and perceptions, while the author himself disappears and cannot enjoy external comments or explanation.

In *Maymyo Sanapui*, the narrator or writer tells the story of the two main characters Liana and Ma Hla Kyi, especially the all-important part of the story. The author talked about participating in an important event and storytelling. Some literary forms, such as tales in novel and prose, epic poetry and romanticism are direct narratives spoken by the speaker. The novel as a play has a storyline, and most of the characters express themselves and their intentions through dialogue. Through his tone of voice, the thoughts and feelings of the character can be seen throughout the novel and the author immediately goes with him, addressing the character in a certain way. To reveal the characters in the novel, five methods of description are presented: physical, behavioral, inner, thinking and language.

The full name of the author is Challiankhuma and the middle name Liana is used as the hero's name of the story, who happens to be the author himself in the novel *Maymyo Sanapui*. Chala is also dropped out of the name and is used as the name of Liana's friend. Most of the Mizo fictions have a long paragraph that

contains several speeches by different characters. Speaking of saving words, the speeches are made short in the story but especially clear in the conversation.

This particular story *Maymyo Sanapui* is about the real-life of C. Khuma. In the story, the plot begins with the meeting of the Lushai Burma Soldier Liana with one Burmese girl Ma Hla Kyi in a cinema Hall in Maymyo city. Then, they fell in love with each other. They used to meet near the famous tower in the middle of the city, a big clock attached to the tower strikes beautifully. They promised to remember each other whenever they hear the striking sound of the Clock. The setting time of the story was around the Second World War. They have fun when love is at its peak. When the Japanese forces advanced towards Burma, Liana was forced to leave Ma Hla Kyi as a soldier on an unknown battlefield. During this period, the Second World War began, but it was limited to some parts of Eastern Europe.

The story is usually in a calming situation. Characters, heroes and heroines are featured in Cinemas in Maymyo city, Burma. The two lovers in the story separated from each other due to the war. After the war, Liana and the other Mizo soldiers returned to Mizoram. Liana, who lived in Mizoram for a while, was allowed to return to Maymyo. When Liana arrives in Maymyo, he went to meet Ma Hla Kyi in her house she left behind. As he stood desperately in front of the house, he met an old friend of Kyi, who said that Ma Hla Kyi had passed away. During the Second World War, millions were killed and millions were injured.

Liana stood motionless, sad and desperate and no longer wanted to ask about Kyi's death. This is where the story ends, without revealing the secrets of the girl's death. Maybe the novel is adapted to real-life and the plot of such a story is not important. In addition, the author describes the terrible city life during the war following the bombing of the Japanese army. During the war, the Japanese army burnt houses, people crying for the death of loved ones, sirens that sometimes carry

people to the middle of the nearest ditch, the lack of urban essentials due to the war and urban tracks of many who fled to villages and forests for safety reasons.

The story reflects society by referring to certain social values. It can be called a war novel because the Second World War is mentioned in the story. In the words of S. Diana Neill in her book *A Short History of the English Novel*, “During the Second World War and the years immediately following, there was little creative ferment” (378). The novel also mentions the arrival of Japanese troops, the bombing of the city of Burma by Japanese aircraft, as a result of which many people died.

The war gave rise to a variety of professions throughout the war. The unpretentious rural life of the Maymyo city during the Second World War is skillfully portrayed by the writer through his characters in this novel. The final was so sharp and unexpected that there was no way out of the crisis. As M.H. Abrams noted in his book *A Glossary of Literary Terms*, “Some realistic novels make use of events and personages from the historical past to add interest and picturesqueness to the narrative” (133). This particular story is, of course, about real life and a kind of biography.

Fahrah Nun by C. Khuma is written in the year 1947 and was published in 1949. This book shows the poverty of an orphan and highlights his sadness and suffering and leaves tears in the eyes of readers. In this book, the author masterfully portrays the life of a poor orphan, which often emotionally affects the readers and makes them cry. The orphan is an essentially novelistic character set loose from established conventions. He or she leads the reader through a maze of experiences, encountering life’s threats and grasping its opportunities. He or she will eventually find the happiness to compensate for being deprived of parents.

Chhingkhual Lungdi was written by C. Khuma in 1950 with sub-title *Calcutta Khawimawlai Thingpui Dâwrah*. The story of C. Khuma’s novel *Chhingkhual Lungdi* was written when he was only 15 years old when he saw a

young girl on Lunglei street. He met the girl 10 years after the first meeting in Calcutta and 58 years after meeting in Lunglei. His memories reminded him of the times that surround him. B. Lalthangliana tells how this book was written in the book *Chhingkhual Lungdi* as below:

When C. Khuma was a teenager, his father forced him to take a little girl whom he met in a shop during a trip to Lunglei in 1929. It lived in his heart and dreams. In 1934, he joined the army in Burma. In 1938, while living in Maymyo, he suddenly became a friend who held a photograph of the girl and touched his throbbing heart again. When C. Khuma returned home for a vacation, the girl and her father went to Calcutta and surprisingly saw a girl whom he met 10 years ago (vii).

The main characters of this story are Chala and Lali. One day, when Chala and his friend went to the Lunglei Bazaar, he saw a beautiful young woman with her father and siblings shopping at the shop. Chala was fascinated by the beauty of the young woman and continued to dream. In time, Chala and his friends joined the Burmese army and went to Burma. He met Liana, a very good military friend. Liana came from Mizoram and it was from Liana where Chala came to know about the young woman again. With the help of his friend Liana, Chala can finally write to the young woman he saw at the Lunglei Bazaar. She also responded to his letter, then they started sending letters to each other.

Chala knows that Lali and her father are leaving for Calcutta, so Chala also applied for vacation and hoping to meet there, then they finally met in Calcutta. Realizing that time is running out after he has joined the team, Chala says much he loves Lali. However, Lali did give him any promises. He returned to the battleground and in the story, Chala and Lali never met again. Love without boundaries, with which people cannot live, is always present in all literature.

In In Chu Ka In A Ni with an English sub-title, *Your House is My Home* is a 1963 novel by C. Khuma. It is about the relationship between a widower and a young woman who faces many obstacles due to their hesitation. The young woman dares to die to live with him. The man thought it was better this way and joined the army. These two were sincerely waiting for each other in all difficulties and in the end, got married and shared their lives. Finally, the woman said, 'Your house is my home'. The writers of the Mizos have never written about the relationship between women and divorce, men and divorce. But in fact, this kind of relationship can be seen everywhere. It is understandable why our authors did not write this type of relationship. People will say that even if it happens, our storyteller's imagination will be forgotten. It wouldn't be wrong to say that Mizo Society does not disapprove of this.

The novel explores themes such as melancholy and the prehistory of the Second World War. The story is about Thangi, the main character who has an elder sister and two elder brothers. Her sister was often courted by many suitors and her two brothers were the deepest men in their village and married the women their choice. Lala, the male character in the story, is one of the men who begin to find love and seduces Thangi's sister.

Lala is a married man and his wife is possessed by the presence of the Holy Spirit in her while Lala is not. Lala, this married man, wanted to end up and goes out on his way to extra pleasant which caused a lot of controversy and misunderstandings between them. He has extremely well-mannered and looked at Thangi almost naively. So, even though Thangi's elder had a husband, Lala continues visiting Thangi and her family. Meanwhile, Thangi also enjoyed his company so much and it seems harmless for her. Over time, everyday relationships change personally and simply relationships get a little complicated and fall in love.

Lala might not be comfortable easily expressing his love for Thangi as he is a married man and might have a little afraid of the consequences, so expressing his love can be difficult. But, he is genuinely interested in her and not playing around. Lala promised her and said in the book *In In Chu Ka In a Ni*, “If we don’t get married, I’ll pay 40 cents” (136). Thangi agreed to this promise, but because it was associated with love and longing for Lala. The complements seem harmless in the beginning and one day, Thangi and Lala went to the forest for firewood. Before they collected many branches, Lala had a fever and they decided to go home. Because of this incident, Thangi forced him to drink milk and sometimes after sunset Thangi would go to Lala’s house to store milk. Lala’s wife was angry with jealousy. As their story spread throughout the whole community, Thangi was often rebuked by her family. After all, these happened, Lala asked for Thangi’s family blessings to ask for her hand. This is a respected practice to this day. It might felt like a daunting task to fulfill for a married man like Lala; but, asking for her family's blessing in marriage is a sign of respect. Thangi’s family refuses to marry their daughter marry outlawed.

For some reason, Lala wanted to break off the relationship. Relationships often involve damage to money, children and other minor life stresses, but that’s not why Lala wants to leave. All those problems burned in his heart, but Thangi was ready to give him another chance. Alberto Manguel describes modern love in his book *Melancholy*, “Modern love is the love of people left alone. It is a matter of pure chance with whom they fall in love, but in a deeper sense it is nevertheless inevitable” (237). To Thangi, her life seemed upside down and she cried and looked at him. Thangi often feels hopeless and struggles to become happy. However, Lala believes he is free to choose and has the right to do so.

The study shows that Thangi is deeply thoughtful and heartbroken. For Lala, pain and frustration were an important part of his experience from the beginning and he cannot be happy all the time. His suffering affected many areas of his life,

including his career while serving in the army. The armies were very busy in the forest and little thought that one day he would die. Loneliness, known for its melancholy, gently silenced him. In addition, he was calm and depressed, thinking about loneliness and pain rather than Thangi. He also wanted Thangi to know that he had a problem. Sometimes, he tried to get rid of the pain.

After Thangi lost her father, she relied heavily on her beloved Lala. Thangi mostly depended on Lala whom she loved most. Thangi doesn't understand why Lala motivated her when her father left in vain. So, she did not dare to think about breaking off relations with Lala. One day, they proposed to see each other somewhere in the corner of the village. In trying to calm her efforts, Lala thought that people were indeed engaging in situations that could not be avoided. Lala probably knew that he could not marry Thangi because he was already married.

As an assertive thinker, Thangi has publicly expressed her idea of getting married or dying, despite the obstacles between them. With great respect, Lala could not but mutter out in the novel, "And you committed suicide?" (*In In Chu* 140). Depressive people like Thangi are the most sensitive to evil temptations and fantasies, and the most vulnerable to entertainment and the evil can handle it. Therefore, as a weak woman, she did not dare to commit suicide. She added that she does not incline to go home, but wants to go far and go through the unknown forest until her strength overtakes her.

Thangi's hopes were dashed when she finds out about family discord due to marriage. As Nicholas Robins defines, "Shame and disgrace caused most violent passions and bitter pangs. Generous minds are often moved with shame to despair for some public disgrace" (33). The most generous soul is more submissive to her. Moreover, in such a situation, her lover decided to end their relationship and she tormented herself with depression.

Shame can be an advantage over other passions. This disappointed her so much that her life was empty and lost the value of her existence. After Thangi reported her current situation, she decided not to go home and Lala had nothing but to leave her and walked slowly towards home with a heavy heart. Thangi also stealthily moved to her village on the outskirts of the countryside and never looked back. She can be very disappointed when she loses her loved ones and family.

One can observe the great suffering and pain that Thangi endured because of love. Though she said that she was not brave enough to commit suicide, hanging out in the forest without food could commit suicide. It is known that her adult life is known to be very often portrayed as unbearable pain, shame, love and happy moments. When he returned home, Lala's heart was downtrodden with the thought of Thangi. He was afraid to jump over the nearest stone or walk aimlessly until her last breath. He ate quickly and hurried back to his last meeting, but saw no more figure of Thangi. Fear overwhelmed him at once and immediately ran towards the rising and falling rocks, surroundings and terrain, loudly shouting her name, birdsong is the only answer.

He disappointed rested under a large bush and thought for some moment. He then drew up a plan, assuming that he could walk the path he knew and could follow her through the forest to overtake her. Then he hurriedly ran across the forest to the other side in front of her. Fortune smiled at him that he reached the destination narrowly earlier than her and waited, later Thangi appeared and sat down on the podium. In this part of the story, one can see various depressive states such as deep sadness, depression and meditative depressive outbursts.

Thangi, who filled the hearts with desperate people enough to commit suicide, experienced the most excruciating pain when she died, pain that caused only lightness is reflected in this story. Many people have been stupefied by love since time immemorial. Likewise, When Thangi, who learns from her father and is lost to

her lover, learns that she stumbles upon all hopes, obstacles and stones except her stupefied love. On the other hand, she hopes to at least help her mother's hand and wait for the silver lining behind all the clouds.

Lala and Thangi hold on tight on their way home. True love for two lovers started to prove its true color through Lala who held her hands tight showing his promise to marry her through thick and thin. Lala often opted for mutual consent of divorce with his wife. However, the mutually agreed divorce lasted longer for both lovers. Thangi wanted to elope, so he kept the divorce thought away and they continued to have a blossoming relationship. Lala feels happy to have received so much love from the woman he loves so much. A few weeks later, Lala decided to join the army, hoping it would be a way to keep his beloved lover from his wife. He was sent to the far East and was responsible for protecting the country and his lover. Soon after he joined the army, his wife also returned home as well.

After serving in the army, he applied for a marriage license. He returned home only to find out that Thangi's younger brother of the two elder brothers strongly opposed the marriage. Due to the delay in marriage, Lala has little time and is confused. The marriage did not take place and Lala returned to the army to join the battlefields. When the Second World War broke out, Burma was under Japan's domain. The consequences of the war were widespread in all villages. The villagers survived the war differently than the other soldiers, even though they survived the war, especially with unspoken brutality. The widespread trauma caused by the city's brutality and suffering is another legacy of the conflict.

Rumor spread throughout the village saying that several soldiers died during the war and Lala was one of them. Someone tried to convince Thangi that Lala was shot dead by the enemies, but Thangi did not believe all these rumors. Instead, she keeps her heart even as the thoughts of her kept coming back to her. Nicholas Robins exclaimed melancholy persons, "They think they see their dead friends continually in

their eyes” (46). Therefore, Thangi hopes that one day she will accidentally see him again by any chance and wait for him patiently.

If parting of friends, absence alone and she thought they must eternally be separated. One day, Thangi received a letter from Lala, who could hardly believe the love she had accumulated over the years. When she read, she could hardly believe it, but her dreams come true. In the letter, Lala expressed his feelings and stress about missions, especially combat deployment. He tells her that they were very grateful to come back alive. Sometimes even as they fought for their lives in war, no line of development could be easily identified. So, the two lovers held on to their love and sent her a letter when he reached Burma.

After that, Lala applied for leave again to set back home and sent a letter to his beloved telling her that he will soon be home. The villagers were very happy and excited to learn about Lala and his friends. At that time, the soldiers were completely tormented by the feeling of war, they desire raw revenge at times, though they wish they wanted a nobler justice.

Lala and his friends were proud and patriotic and in awe of shame. As Nicholas Robins explained solitariness is that which is familiar with Melancholia, “To the unhappy man nothing is dearer than solitude, where there is none to reproach him for his misery” (29). As a soldier, the conflict situation leads to Lala’s morale due to an underlying illness. However, when they got out of the war, everyone was ecstatic and grateful for their dedication, pride and praise for the state. Children, women and men are waiting for them with rice beer and local tea. Fermented alcoholic beverages include rice beer is traditionally consumed throughout the country.

It was time when the two lovers finally met again and Thangi’s brother who accepted the marriage was there. Frightened by the obstacles and difficulties they had encountered earlier, he sent another man to propose. After many years, they finally

got married. Shortly after their marriage, Lala was summoned to the battlefield. The war has just began, Lala leaves the village for the battle.

In his novel *In In Chu Ka In A Ni*, C. Khuma's imagination goes beyond the confines of Mizoram. The story reflects the Mizo society as a guide to certain values and social status. The novel can be called a war novel since the Second World War is mentioned in the story. The novel is not very long and C. Khuma must write interesting works that will not leave indifferent readers. Writers often add feeling to their work and write with imagination. However, C. Khuma's novel is extremely clear as if the storyline transported him to his world. From the study, he often seems to be at his modern, liberal and humane. His different works reveal that C. Khuma is a depressed person and his character in this sense is morality.

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Chapter – II

Meaning and Definitions of Melancholia

The word ‘Melancholia’ is a type of depression that makes people with melancholic depression feel very depressed and guilty. It can be difficult for them to feel happy, even if something good is happening in life. This is a sense of tremendous sadness, especially a lasting feeling. Looking at the history of melancholy from ancient times to the present day, one is amazed at the changes in melancholic chameleons, the definitions of which differ depending on time and cultural contexts. According to Alberto Manguel in his book *Melancholy*, “Melancholia, to use the word in its original, literal meaning of ‘black bile’ or atra bilis, is a quality of the body, whereas the excellence of a philosopher, politician or artist is that of the mind and in accordance with the modern-age view of body and mind as duality, the two can be merged only with the assistance of a metaphor” (7). Black bile is thick and cold which can only cause harm in large quantities. The other type is ‘diseased’ and is not one of the four humors.

The melancholic condition has been described as sad, meditative and withdrawn. None of these epithets embrace everything that is meant by the word ‘melancholia’. So, melancholia refers to a deep sadness or gloom. The beckoning does not come from outside. It is present on this side of words and beyond them. But it does not necessarily have any need for words. Andre Bubenik in his book *The Persistence of Melancholia in Arts and Culture* describes Melancholia as follows:

One way to characterize Melancholia is as a survivor. Of the four classical temperaments, only the melancholic persists, having long eclipsed the choleric, the phlegmatic and the sanguine in contemporary culture. Such resilience may be attributed, at least in part, to the concepts of flexibility: melancholia has been both cursed as a cause of inactivity and illness and celebrated as a source of intellectual and artistic creativity. Melancholia has

evolved from humanist pathology to psychological condition, has become a mood and aesthetic, ubiquitous and adaptable to new contexts. Melancholia persists both as a private emotion and an intellectual and artistic mode – a way of framing and understanding experience – and is poised for renewed contemplation (1).

Melancholia can be studied with different types of theories. To some extent, using the ten factor model the study will analyze the theory in C. Khuma's selected novels. It is the theory that has received the most attention from researchers. The ten factor models described by Nicholas Robins in his book *Burton on Melancholy* are as follows:

1. Habit or Disposition: Melancholy which goes and comes upon every small occasion of sorrow, need, sickness, trouble, fear, grief, passion.
2. Nostalgic: Someone who is homesick and wants to be back at home with family. It always involves a wistful memory of times that now seem better or simplest.
3. The Devil: Melancholy persons are most subject to diabolic temptations and illusions and most apt to entertain them and the Devil best able to work upon them.
4. Old age: After 70 years all is trouble and sorrow, and common experience confirms the truth of it in weak and old persons who have lived in action all their lives.
5. Parental Inheritance: Foolish, drunken, or hare-brain women, the most part that brings forth children like unto themselves, morose and languid.
6. Drink a cause of Melancholy: For many times the drinking of wine alone causes melancholia itself.
7. Fear: Red, pale, tremble, sweat, cold, heat.

8. Idleness: Nothing so good, but it may be abused. Nothing is better than exercise for the preservation of the body, nothing so bad.
9. Solitariness: To the unhappy man nothing is dearer than solitude, where there is none to reproach him for his misery.
10. Loss of friends: Amongst which loss and death may challenge the first place. Many people are melancholy after feast, holiday, merry meeting or some pleasing sport. If they be solitary by chance, left alone to themselves without employment sport, or want their ordinary companions.

Suffering and disappointment are intuitive parts of universal experience. Melancholy is a necessary feeling, not a disorder, so no one can be happy all the time. The concept of sadness implies grief and certain hopelessness. Melancholy is an emotion with which one can be swathed as if it were a 'shroud'. But, according to Michael Alan Taylor in his book *Melancholia: The Diagnosis, Pathophysiology and Treatment of Depressive Illness*, "Melancholia is a severe disorder of mood, often fatal, that has been described for millennia in medical texts and by poets, novelists, and playwrights... Melancholia is often associated with stupor, catatonia, psychosis, suicide, and manic-depressive illness. Melancholia is a lifelong process with a genetic risk" (xii). The disorder can affect many areas of life, including work, school and relationships. It may also affect mood and behavior as well as various physical functions, such as appetite and sleep.

Melancholia is a concept of depressive illness with extensive literature and detailed history. Some sought to distinguish the condition from mourning, asserting that the complex behaves like an open wound. This phrase is taken by several contributors to be especially evocative. Melancholy persons are often exceedingly fearful. Their fantasies most erred in aggravating sin or dangers or unhappiness.

Melancholia was recognized as the main disease among many forms of insanity. In the nineteenth century, it was referred to as the 'core illness'. People with

melancholia often feel extreme despair and guilt. They find it difficult to be happy even when good things happen in life. Depression is one of the common words in psychiatry that is described as a specific disorder. He suffered from many mutations and at the same time was a firm keeper of lost plans or false theories. Terrified, discouraged and weakened today, he has carried over some medical terms of our time, just like common language.

Melancholia could be physical as well as mental. Alberto Manguel in his book *Melancholy* explained, “Melancholia is a sickness of both temperament and constitution, of mind and body ... the unity of the spirit and the cosmic mixture of elements defined the physical condition” (11). Similarly, Manguel in his book remarks, “The signs of Melancholia started to appear well before Romanticism – in point of fact, at the time when Christianity was being consolidated, when love ‘broke away’ from the net of human relations and inevitably became solitary” (227). Manguel then revealed modern love as, “The love of people left alone. It is a matter of pure chance with whom they fall in love, but in a deeper sense, it is nevertheless inevitable” (237). Love is not a relationship, but a one-sided disposition. The lover is thus necessarily solitary, and besides suffering, that is the other cause of his melancholia. Melancholy is someone or something that indicated sadness or crying from loss. So, these individuals are deep thinkers and feelers. This personality leads to self-reliant individuals who are thoughtful, reserved and often anxious.

However, people feel down and depressed every autumn because days are shorter than compared to the other seasons. So, autumn is beautiful with all leaves changing and brisk cool air instead of the heat and humidity of the summer. Then, the cooler weather alone makes people want to be active. Nicholas Robins remarks in his book *Burton on Melancholy*, “Of seasons of the year, the Autumn is most melancholy. Of peculiar times; old age, from which natural melancholy is almost an inseparable accident; but this artificial malady is more frequent in such as are of middle age”

(18). What happens to a lot of people is that as they move into middle adulthood they start to wonder where all that time went. Nicholas Robins again revealed this sadness of old age in his book, “After 70 years old age is trouble and sorrow, that is a common experience confirms the truth of it is weak and old persons ... they are overcome with melancholy in an instant” (20). To the unhappy man, nothing is dearer than solitude, where there is none to reproach him for his misery.

Mood disorders are one of the earliest diseases described in various literature. Melancholia was seen as an imbalance in black bile. Other early references to melancholy is defined as one of the personality traits. Mood disorders have been recognized as biological which leads directly to the result of brain illness. The brain is the sole origin of pleasure and joy, laughter, sadness and worry. Through the brain, we become insane, enraged, develop anxiety and fears. One tends to suffer all the above-mentioned through the brain when it is ill.

Melancholia is also a recurring theme in the novels and the first-person accounts of despair and depression are sensitive, perspective insights into the thoughts and emotions of protagonists and other melancholy characters. Social and cultural changes provided an economic foundation for the rise of the novel. The inner feeling though, as well as complex even conflicting ideas or values are typically explored in novels, more so than in proceeding forms of literature.

The outbreak of war in 1939 and 1914 brought to an end an era of great intellectual and creative exuberance. It was hardly a time for new beginnings, although the writers produced Post-War fiction. The Post-War period is used to describe things that happened, existed, or were made in the period immediately after a war, especially the Second World War. These novels come in all styles, imaginable with every author bringing their unique voices to the table. The characters in modern and contemporary novels questioned the existence of God, the supremacy of human reason and the nature of reality. Novels from this era reflected great events such as

The Great Depression, Second World War, Hiroshima, the Cold War, and Communism.

The twentieth century literature is dominated by war with common themes of melancholia, alienation, isolation and fragmentation. The century opened with the First World War and the Second World War and many others. According to B.V. Rao in his book *World History*, “The World War II (1939 – 1945) was most deadlier than the earlier one. The use of nuclear weapons for the first time by a great power changed the very nature of war. The war ended in the overthrow of German, Italian and Japanese dictatorships and imperialism” (386). War has many consequences, it is a great weakness that violates the human rights of the victims by brutally and deliberately killing or harming people.

Arjun Dev also remarks in his book *History of the World*, “The total number of the civilian population killed by the Nazis is estimated to be over ten million” (147). A country can benefit from war, by gaining wealth or freedom, increasing in power and advancing in technology. But the reason why war seems only negative is that there is also destruction where millions of innocent people die, losing their resources, time and money.

The destruction was carried out, as in previous wars, by bombing the city without colliding with enemies. Millions of people were killed and millions were wounded. The world is facing the danger of nuclear war, entire cities are being destroyed and families are taking root. Post-War novels are no different from other literary works written under the influence of war, conflict and the Holocaust. Dirty war tactics adopted as a general strategy based on many of today’s wars, place women at the center of the conflict. Women become a common target of rape and murder in a dirty, terrible war. Thus, wars and conflicts increase the burden on women. This increases the anxiety, vulnerability and poverty of women and puts them at risk of refugees, informal trafficking, sex workers and other forms of violence. In addition,

the wars and conflicts that do occur are equally important in interpreting and retelling the history of violence and conflict. The shocking world war spawned new literary genres such as war poetry, songs, novels and non-fiction. Literary works of all genres tell about today's troubled people and mood.

When it comes to the Second World War, most novels, poems and short stories, especially those written, share a common theme of loneliness and melancholy. Much of what has been written is marked by deep psychological trauma. The change in world view changes the literature. Often, the war literature reflects upon and criticizes the horrors of war and the changes that society has undergone and provides an abrupt transition from post-war creativity. Many social, political and economic shifts occurred during the war, and writers of the time felt the need to speak out against the flaws they saw in their society, sometimes even while fighting for their lives in the trenches. In the fiction of the post-war years, there are no easily identifiable lines of development.

The Second World War left a tumultuous impact on civilization. The post-war era was essentially characterized by depression and anxiety as the post-war reforms failed to meet exalted aspirations for genuine change. These adverse impacts of the Second World War helped to create several new traditions in literature. B.V. Rao further said in his book *World History*, "Since the end of the Second World War, the world has changed dramatically. The political shape of the world had been completely transformed . . . The period after the Second World War has been a period of tensions and Conflicts" (162). From this, women and men alike turned to write the wartime novel as a means of emotional outlet.

Many writers of the great war attempted to distinguish how this war was different from anything the world had seen before, both how it was fought and the changing attitude towards the purpose of the conflicts. Very difficult scenes of wartime violence are very tough to read. But, the wartime novel gives a glimpse of what it

must have been like to live through a war that touched everyone in a deeply personal way. William J. Long elaborates in his book *English Literature: Its History and Its Significance*:

An inevitable result was the First World War and the greater horror of a Second World War, the two calamities being different acts of the same tragedy of imperialism, separated only by a breathing spell. Another factor that influenced literature for the worse was a widespread demand for social reform of every kind; not slow and orderly reform, which is progress, but immediate and intemperate reform, which breeds a spirit of rebellion and despair (571).

Outstanding among fiction-writers devoted to social reform is one astonishing figure with the revolutionary idea that in this scientific age the novelist should quit story-telling and write prescriptions. No important new novelists or playwrights appeared. Three of the most important authors whose work plotted the changing physical and social map of London are Patrick Hamilton, Elizabeth Bowen and Graham Greene. The plot structure of the novel certainly owes something to two important wartime books that also share a strong London focus: Patrick Hamilton's *Hangover Square* (1941) and Graham Greene's *Ministry of Fear* (1943) and Elizabeth Bowen's *The Heat of the Day* (1945).

Hangover Square is a 1941 novel written by English novelist Patrick Hamilton. In this novel, set against the backdrop of the days preceding Britain declaring war on Germany, the main character is George Harvey Bone, a lovely borderline alcoholic who has a form of dissociative identity disorder, referred to in the text as a 'dead mood'. He is obsessed with gaining the affections of Netta, a failed actress and one of George's circle of acquaintances with whom he drinks. During George's disordered episodes, he is convinced he must kill Netta for the way she treats him. Upon recovering from these interludes, he cannot remember them. Apart from being

a source of money and alcohol, Netta's other reason for continuing to associate with George is because of Johnnie. He is one of George's long-time friend who works for a theatrical agent and Netta hopes that through him, she will get to meet Eddie Carstairs, a powerful figure in the theatre.

However, in a final reversal of fortune, it is George, not Netta, who ends up attending a party among the theatrical great and good whilst Netta is cast aside by Eddie who has immediately seen her for the unpleasant person she is. George suddenly realizes what it is like to be surrounded by people who are interested in him as a person rather than for what he can provide. George suddenly clicks into a dead mood and resumes his murder plans. He executes his murder of Netta before escaping to Maidenhead. The plot of *Hangover Square* illuminated a recurring theme, psychologically disturbed men obsessively driven to commit murder.

Ministry of Fear was written by Graham Greene and was published in 1943. In the Second World War London, a widower stumbles into a spy conspiracy and is framed for murder. After he gets amnesia in an explosion, he has to try to regain his memory and discover what the conspirators' plan is. It was in 1941, during the period of heavy German air-raids to London known as Blitz. Arthur Rowe is guilty and depressed about the death of his wife, who he killed as she has a terminal illness. Rowe goes to a charity fête. For a joke, he goes to the fortune-teller, who tells him the correct answer to guess the weight of the cake competition. Rowe uses the information to win the cake, but as he leaves, the fête committee tries to stop him, saying there's been a mistake. Rowe refuses to give the cake back.

As an air-raid starts, the man offers Rowe money for the cake, but Rowe refuses. Then he puts poison into Rowe's tea, but Rowe recognizes the smell and does not drink it. A German bomb explodes and when Rowe regains consciousness he finds the house demolished and the man unconscious. Concerned that someone tried to kill him, Rowe hires a private detective to investigate. He goes to the charity who ran the

fête where he won the cake. Then he meets Anna Hilfe and her brother Willi who are Austrian refugees. Rowe's memory starts to return and the police round up the spies and Rowe turns detective to track down the mastermind. Then comes the bitter and downbeat ending to the psychological plot, as Rowe and Anna decide to deceive each other, caring for each other too much to admit their secrets.

The Heat of the Day is famous for being Elizabeth Bowen's London wartime novel. According to Lawrence Philips in his book *London Narratives: Post-War Fiction and the City*, "*The Heat of the Day* is structured around a love triangle between two men and women that is explicitly related to the ideological and social struggle attendant of the war" (16). The book is written during the final year of the war in 1944 but then put aside when Bowen turned to her short stories. In this book, the novel is set in London during the Second World War. Louie, a married young woman, attempts to flirt with Harrison, an English counterspy. Harrison rejects her as he is in love with another woman, Stella. However, Stella does not love him and instead longs to be with another man, Robert Kelway.

Harrison attempts to blackmail Stella into being his lover, by stating that Robert is a spy for Germans, and he will reveal his status unless she does so. However, Stella rejects this and continues her relationship with Robert. Stella's son, Roderich, comes to visit her whilst on leave from military training. He had recently inherited an Irish estate, Mount Morris, from his uncle Francis. Stella and he goes to Mount Morris where they discuss her previous relationship and later divorce, with his father. Stella then implores Robert for the truth about Harrison's claims, which he denies. He proposes to her and the two are married. Robert later reveals that he is indeed a German spy and though she feels betrayed, Stella still loves him. He commits suicide by jumping off a building, leaving Stella distraught.

In the period between 1945 and 1955, a nostalgic look at the pre-war past was combined with a look at the new reality faced by the generation growing up in the

1940s, often in provincial surroundings. *Brideshead Revisited* is a novel by English writer Evelyn Waugh, first published in 1945. The novel explores themes including melancholia for the age of English aristocracy. The prologue takes place during the final years of the Second World War. Charles Ryder and his battalion are sent to a country estate called Brideshead, which prompts his recollections which form the rest of the story.

In *Brideshead Revisited*, as a young man at Oxford, Charles begins with a search for love when he first goes to lunch in Sebastian's rooms. Sebastian opens his eyes to a world of color and decadence but also encourages him to experience unsustainable excess. Charles finds an outlet for his love of beauty in the study of art, which turns into a career path, but Sebastian refuses to grow up, escaping into alcoholism. The loss of Sebastian throws Charles into emotional tumult, and he deems Brideshead a world of illusion. He pledges to live in the 'real' world of the senses and marries Celia, whose social graces make her an expedient match for an aspiring artist. Their relationship, based on social status, cannot last. He next falls for Julia because of her physical resemblance to Sebastian and his longing for the heritage and tradition of the Marchmain family and Brideshead Castle. His desire to reclaim his love of beauty leads him to force Julia to choose between passion and her soul. When Lord Marchmain repents on his death bed, Charles recognizes the spiritual truth of Catholicism, at last finding a love that offers lasting, sustained wisdom.

This return to a personal past shows, why innocent has been the main casualty of war and suggests that despite its apparent placidity, the best that the pre-war world could offer in social terms was inherently corrupt. The idea that civilization contains the seeds of corruption is perhaps best expressed in William Golding's *Lord of the Flies* (1954). In this novel, Golding does not examine a particular moment of the recent past, but childhood, as the site where adult civilized values are implanted, only

to find their sheer brutality. The book focuses on a group of British boys stranded on an uninhabited island and their disastrous attempt to govern themselves. During a wartime evacuation, a British airplane crashes on or near an isolated island in a remote region of the Pacific Ocean. The only survivors are boys in their middle childhood or pre-adolescence. Themes include the tension between groupthink and individuality between rational and emotional reactions and between morality and immorality.

William Cooper's *Scenes from Provincial Life*, published in 1950, was the mirror in which the new writers found an appropriate model to narrate the discontent of the post-war generation. Harry Summerfield Hoff was an English novelist, writing under the name William Cooper. In this novel, Joe Lunn is one of the first breeds of ordinary male anti-hero protagonists to appear in the English novel.

Novels such as Kingsley Amis's *Lucky Jim* (1954), John Waine's *Hurry on Down* (1953), John Braine's *Room at the Top* (1957), Allan Sillitoe's *Saturday Nights, Sunday Morning* (1958), Kate Waterhouse's *Billy Liar* (1958) and David Storey's *This Sporting Life* (1960), dramatize the position of the individual who is aware of the new chances for upward social mobility and who either benefit from them or sees them slip from his grasp, whether by choice or because the social structure is still too rigid.

In Kingsley Amis's *Lucky Jim*, published in 1954, Jim Dixon, a junior lecturer in history at a provincial English University in the years after the Second World War, nears the end of his first year at the school. Dixon has not made a good impression upon the faculty and knows that his superior, the absent-minded Professor Welch, could ask him to leave at the end of term next month. Dixon agrees to give the end-of-term lecture and to stay for a weekend of music and the arts. Dixon is drunk when he gives the lecture and inadvertently imitates the voices of Professor Welch and the college Principal in the opening segments. Dixon finds he has been fired but is

offered a well-paying job in London by Gore-Urquhart. At the end of the story, as they walk down the street, Dixon salutes Welch's family with an explosive laugh of contempt.

Room at the Top is a novel by John Braine, first published in 1957. The story is about the rise of an ambitious young man of humble origin, and the socio-economic struggles undergone in releasing his social ambitions in post-war Britain. Joe Lampton, demobilized at the end of the Second World War, is starting in a new job with the Municipal Treasury in the town of Warley. He is an orphan whose parents were killed in an air raid against his hometown. He is determined to make something of himself, targeting a high-paid job with a thousand a year salary. Furthermore, he notices a young man with an expensive car and a pretty girlfriend and he realizes that this lifestyle and appearance is what he aspires to. The book centers on Joe's efforts to secure a future he can take pride. The story concludes with Joe drunkenly attempting to cope with remorse over Alice's death and his successful scheme to marry upward. He is reassured that nobody blames him for Alice's death, but he knows that is wrong, and the book closes with him aware of his conscience, forced to live with his guilt and his responsibility for what has happened.

Code Name Verity is also young adult historical fiction novel by Elizabeth Wein that was published in 2012. It focuses on the friendship between two young British women and one Scottish, in the Second World War, a spy captured by the Nazis in German-occupied France and the pilot who brought her there. When their spy plane crashes in Nazi-occupied France, pilot Verity, a British spy, is arrested by the Gestapo. Verity is given a choice: write a 'Confession' detailing her mission or suffer torture and death. And so Verity begins writing, detailing her training as a spy and how she met her friend Maddie. While Verity writes, buying herself time, Maddie is also hard at work. The role played by the women in this novel is fascinating in British intelligence during the war.

Everyone Brave is Forgiven by Chris Cleave is published in 2016. Chris Cleave is a British writer and journalist. The book is a narrative of redemption. It is a heartbreaking beautiful story of love, loss and incredible courage. A spellbinding novel about three unforgettable individuals thrown together by war, love and their search for belonging in the ever-changing landscape of the Second World War. The story deals with an education administrator, Tom, who is distraught when his best friend, Alastair, enlists. A sweeping epic with the kind of unforgettable characters, cultural insights and edible scenes that made *Little Bee* so incredible.

The history of the post-war novel in English and also that of drama and poetry, cannot be understood without reference to the coexistence in the first half of the twentieth century and the more traditional approaches to literature inherited from the Victorian period. The history of Britain in the post-war period is undoubtedly a history of decline. The war produced a degree of meaninglessness that fell outside anyone's imaginative scope. The social order was being shocked by the war taking place across the channel, women were becoming the key economic supporters in the absence of men and men are suffering the physical and psychological stress of war. Women were forced to adopt a role that was traditionally considered masculine, taking on industrial work in factories to provide for their children, as well as assuming a leading role in the maintenance of the family. As a result, many women began to speak out, discussing their views on the war and the impact it was placing on their families.

Several Mizo writers also used the Second World War as a setting for their novels. One of the most ambitious and interesting writers who want to use the Second World War as scenery for a novel is C. Khuma who is ranked among the writers of the first generation. His personal experiences as a Captain in the Burmese Army and the Allied war effort against the Japanese army have served him in good stead as seen in his novels *Maymyo Sanapui*, *Chhingkhual Lungdi* and *In In Chu Ka*

In A Ni (Your House is My Home). He is one of the most important characters who paved the way for novel writing in the thriving era of wartime to this day. In his previous work, it can be seen for the first time the depiction of a Mizo male who falls in love with someone outside his community. The study was followed by C. Khuma's selected novels - *Maymyo Sanapui* and *Chhingkhual Lungdi*. But, his third novel *In In Chu Ka In A Ni* also attracts attention as an important Mizo war novel.

In the novel *Maymyo Sanapui*, Khuma has set his scene in Maymyo city in Burma. The author being a Burmese Army and posted at Maymyo city itself during the Second World War wrote this scene he knew well. This novel is written in 1946 and published in 1950. The author portrayed the picture of Maymyo with its roads, railways, marketplace, barracks, the cinema hall (where the two lovers first met and became acquainted with each other), the means of public conveyance, the pony cart, bicycle, and motor cars. Since the novelist chose wartime he depicted trenches throughout the city for both the public and the soldiers. The story is considered emotional because it ends with the death of the heroine Ma Hla Kyi.

Chhingkhual Lungdi is also a war time novel written by C. Khuma. According to B. Lalthangliana in the preface of the book *Chhingkhual Lungdi*, "The novel *Chhingkhual Lungdi* is written while he was in service, that is, 1952" (vii). But, the complete book of the story can read in 1991. The story deals with the hero Chala who was a Burma army and the heroine Lali. One day Chala went out with his friend in the streets of Lunglei, where he noticed a young girl accompanied by her father and her brother buying things from a shop. When Chala stared at her, the eyes of the girl pierced through his heart and he suddenly fell in love with her.

Chala met a new friend, a man from the south of Mizoram named Liana. It was from Liana that Chala came to know more about the heroine of the novel Lali. So, with the help of Liana, Chala and Lali started writing letters to each other and shared their feelings. It was in Calcutta that Chala and Lali first met face to face and they

revealed how much they love each other. But, time did not spare the two new lovers, Lali and her father went back home to Mizoram as it was during those days that rumors for the Second World War were started. Being an army, Chala had no time to visit Lali again as he had to join in the war. After the war, Chala never did not have the opportunity to see Lali again because they were separated from each other. Due to communication problems and the entire distribution process, Lali feels lonely at home and emphasizes how to maintain a strong bond. At all stages of development, Chala's character presents many emotional problems such as fear, loss, negativity, anger, depression and acceptance.

The novel *In In Chu Ka In A Ni* was published in 1963 as the third novel by C. Khuma in which the heroine Thangi has an elder sister and two elder brothers. Her elder sister is often courted by many suitors and her two brothers were the deepest men in their village and both married the women of their choice. Lala, who lives in the same village, is one of the men seducing Thangi's elder sister. Lala's wife was struck by the presence of the Holy Spirit in her, but Lala was not, and this caused a lot of disputes and misunderstandings between them. The whole society is aware that they were just living merely for the sake of marriage, but they secretly want a divorce. Though Thangi's elder sister has a husband, Lala still visits Lali and her parents. Later, Thangi and Lala fell in love with each other.

The public knows the relationship between them. By the outbreak of the Second World War, Japan had advanced towards Burma. After that, Lala decided to join the army hoping that he could keep his beloved one away from his wife. He was sent to the far East and after serving in the army, his wife also returned to the parental home. After serving in the army, he applied for a marriage license because Burma was under Japanese rule, Lala and the returning armies were defeated. Thangi's elder brother, who agreed to the marriage, was there. Frightened by the obstacles and difficulties they had encountered earlier, he sent another man to propose. Many years

later, Lala proposed to Thangi and finally got married. But soon after, Lala is called back into the battlefield and the book concluded with this scene of joining his call of Duty.

Another wartime novel *C.C. Coy No. 27* is written by Zikpuii Pa. He was one of the most famous writers among the Mizos. According to Zoramdinthara in his book *Mizo Fiction: Emergence and Development*, “The novel *C.C. Coy No. 27* published in 1963 is a powerful work having a great significance” (105). In this novel, the plot is superbly simple, there is no complexity in the action, nor sound character in the novel. The novel deals with the life of Râlkapzauva, a hero in the novel, who originated from the far Eastern part of Mizoram. His father was a good orator and an ex-labor Soldier during the First World War.

After passing Lower Primary from his village, Râlkapzauva went to Aizawl with his father for further study enrolled in High School at Shillong and during that time, an old Cooley, Bahadur was always available for Ralkapzauva at any time without any return. After graduating from the Matric first grade, he was educated at the Royal Commissioner and Dehra Dun Military Academy. During his studies, he studied very well, received the Best Cadet award and was promoted to Lieutenant. During the Second World War, he fought the Japanese army in Burma. At the end of the war, India gained Independence in 1947, Ralkapzauva returned to the leader of India and was promoted to Major.

L. Zokhuma was one of Mizo’s most famous fiction writers in the late 1950s. His novel *Chhuahtlâng* was published in 1965, becoming the first complete novel by L. Zokhuma. This novel was written based on the Second World War. The novel tells the story of the protagonist Lalthlamuani and her beloved Liankunga, who lives in the village of Zokhua. When the Second World War broke out, Liankunga and his friend Hnema joined the army and fought against the Japanese army. Unfortunately, Hnema was shot dead by Japanese troops during the war and Liankunga was also

badly wounded. There were rumors in the village that Liankunga and Hnema were shot dead during the war. Meanwhile, Lianggura, who lives in the same village, is trying to marry Muani. Despite Muani's parents pressured to marry Lianggura, Muani refused to marry him. Before the marriage charges, on the eve of their proposed marriage day, Muani is leaving and her whereabouts are unknown. In the meantime, Liankunga arrived at the Zokhua village and everyone was very surprised to see him. Liankunga hears all the sad news about his beloved Muani, and he later found Muani somewhere in the forest and finally got married happily.

Thla Hleinga Zân is one of the most famous Mizo novels written by James Dokhuma. James Dokhuma was born on the 15th June 1932 at Sialsuk Village. As mentioned by James Dokhuma in the preface *Thla Hleinga Zân*, "The book was written first inside Nowgang Special Jail in May 1969 while he was imprisoned as a security prisoner. When he was transferred to Gauhati District Jail, he continued and finished the story in August 1970" (iii). Finally, the book was published in 1977.

The novel has two plot threads that Kapthuama and Rozami, the internal plot focuses on the story's emotional aspects and meaning while the external plot, Liankhuma and Thankimi excites the reader about the story. The first pair of lovers, Kapthuama and Rozami were from different villages. They met in the big Christian Convention held in the girl's village. The moment they met, they fell in love with each other. One day, Kapthuama went with his two friends to the Indo-Burma border to look for the goods leftover in the Second World War. Unfortunately, he was captured by the Japanese army and his friends saw him being led away by those armies and they heard two sounds of rifle shots. His friends thought that Kapthuama was shot dead and fled home hurriedly. They reported that they had seen and heard that Kapthuama was shot dead by the Japanese soldiers.

Though the news shocked Rozami, yet she could not believe his death and determined to wait for him. Days passed and even months passed, but nothing was

heard about Kapṭhuama. Then Rozami had a suitor, his name was Thanseia, Havildar of the Indian Army. Her father wanted her to marry him. Initially, Rozami refused to marry, but later she was forced to marry by her parents. Meanwhile, Kapṭhuama came home, after escaping from his captors. Rozami heard the news of Kapṭhuama returned, but it was too late for her. After a year, Kapṭhuama thought that he had no chance to have the hands of Rozami in marriage and he married another girl. But later, Rozami was divorced by her husband and lived a very hard distressing life. Her only hope was to be remembered on every full moon night as promised in the bygone days.

One of the most popular wartime novels *Zâwlpala Thlân Tlâng* is written by Khawlkungi. She wrote the book in 1977 and was published in 1983. Khawlkungi was born on 14 September 1927 at Mission Veng, Aizawl. During the Second World War in September 1944, she had also served as GID Clerk, Air Force Unit, Calcutta in the Women Auxiliary Corpse. It is from her own experience and background that she wrote this novel.

The title of the book signifies the gravestone where Zâwlpala and Tualvungi, one of the greatest famous love stories in Mizo folktales was located. The gravestone of Tualvungi and Zâwlpala is a testimony to a tragic love story that has inspired many ballads and novels. One of the most famous inspirational stories is *Zâwlpala Thlân Tlâng* by Khawlkungi. The most important character in the story is Vanlalremi, a pitiful girl, who had lost all her parents, brothers, and sisters. When her father died, he was buried at a place called *Zâwlpala thlân tlâng*. After her father's death, She went to Sialsuk village to meet the Pastor of that Pastorate. There she was acquainted and fell in love with Malsawma, a teacher in the Boy's M.E. School which belonged to the Mission. Due to economic hardship brought by the Second World War, Remi had to leave the Mission quarters and went to live with her maternal Uncle Kawla, a local Church elder at Reiek village. Meanwhile, Malsawma was also transferred to

Reiek village to be the Headmaster of M.E. School. Remi and Malsawma were secretly engaged. Malsawma joined the army as an Indian Commissioned Officer. After the training was finished, he returned to Mizoram as Lieutenant, availing leave, and married Vanlalremi who had faithfully waited for him. They were blessed with a son and lived a happy married life. The climax of their love was reached when they made a function of a memorial stone erection on the grave of Remi's father at Zâwlpala thlân tlâng.

Zokima's second novel *Pathian Samsuih* was published in 1980. The story deals with the hero Chawngbuanga and the heroine Thanchingi. Chawngbuanga is friendly, brave, strong, fast and a good hunter. In addition to these qualities, the chief's daughter Rengi fell in love with him. But, Chawnga, an ordinary man, chose a girl from his tribe named Chhingi and they even got engaged. Over time, Chawnga joined the army in 1941, and during his military service, a colleague named Tuanga tried to marry Chhingi, but Chhingi refused the offer because she loved Chawnga.

At the time, it was rumored that the Japanese army had killed Chawnga. Rengi also believed that Chawnga died and married another person. However, Chhingi could not give up her hope and waited patiently for three years. At the end of the war, prisoners of war were exchanged and luckily Chawnga was one among them. Therefore, he surprises them by returning to the village, where everyone believes that he is dead. Chhingi was shocked to see how she was crying. The two lovers got married happily after going through all the difficulties they faced.

Another war novel by James Dokhuma, *Irrawaddy Lui Kamah*, was published in 1982 and tells the story of the heroes of the Indian Army who fought Japanese soldiers during the Second World War. In this novel, Thanzinga from Sialsuk village joined IAMC and travels to the 47th field Ambulance IAMC in Poona. During this period, the Second World War was almost at its peak. Thanzinga was promoted to

Lance Havildar and attached to the 5th Burmese Medical Rifle as an affiliate of Loikaw Havildar.

The 5th Burmese Medical Rifles was unable to withstand the Japanese army. They tried to hide from the Japanese attack and fled into the forest at will. Thana arrives at the banks of the Irrawaddy River and rescues a beautiful girl. Thana and Ma Hla Ṭhui loved each other very much. Later, Ma Hla Ṭhui became a Christian and was baptized by John. Since then, her name has become Barbara. Thana was once arrested by the Japanese troops and taken to a detention center in Singapore. He was tortured and hung upside down. On 5th August 1945, Japan was defeated and humiliated in the war and he was also released from Prison. He immediately went to the banks of the Irrawaddy river to see Ma Hla Ṭhui. However, expectations were dashed as Barbara was shot dead by the Japanese army.

James Dokhuma notes in the forward to his book *Goodbye Lushai Brigade*, “He published another war novel *Goodbye Lushai Brigade* in 1983” (5) which tells the story of Capt. Mark Martin and his girlfriend Lallowmi, a Mizo girl. Martin was assigned to the Lushai Brigade and due to Second World War, he also frequently explored several villages of the eastern part of Mizoram. When he came to the village Hmunhmêlṭha, he meets the girl Lallowmi and suddenly falls in love with her and proposes to marry her. Missionaries and officials refused to marry because they believed that close ties with the colonists would spoil their names. Martin was not interested in class differences and instead wanted to somehow marry her. He was promoted to captain before the Second World War and served in the 161 Brigade of Nagaland. After the war, he moved to central India and the two lovers parted forever.

According to Zoramdinthara, “Dokhuma wrote a war novel *Kimoto Syonora*, published in 1984” (131). This novel is a love story between Lalthawma and a Japanese girl, Kimoto Matsuda. In 1938, Lalthawma joined the Royal Air Force and was sent to St. John’s Ambulance, Lahore. At that time the Second World War broke

out and a military advance guard was sent to Rangoon, Burma. Lalthawma was arrested and imprisoned in Singapore. After much deliberation, he joined INA. At that time, he was very fond of the Japanese girl Kimoto Matsuda. Both lovers enjoyed life during the war and forgot about the worries of the Second World War. However, Japan was humiliated and defeated in the war. Japan was handed over to the allied forces and Kimoto also had to leave Singapore for Tokyo, and the two lovers parted forever.

One of the famous Mizo writers, Lalruali is an important figure in the history of Mizo literature. As the novelist, Lalruali's place is worth noting. Lalruali wrote in her book *Ka Hmangaih Tlat Che*, "She published her first novel *Ka Hmangah Tlat Che* in 1991" (ii). In this book, the novel tells about the love between the heroine Thanpuii and the hero Zosangzuala. Sanga was a soldier in the Assam Regiment and was promoted to Subedar for his outstanding military achievements. The heroine Thanpuii is paralyzed and cannot walk normally. She's a pretty girl and all the bachelors in the village are trying to seduce her. Thanzika is the antagonist of the story and he tries to separate the two lovers but fails. Finally, the two lovers got married and lived happily ever after.

Another war novel *Tlanthangi leh Lianhnuna* was written by Lalsiama. According to C. Vanlallawma in the preface to the book *Tlanthangi leh Lianhnuna*, "This novel is written by Lalsiama in 1947 but published only in 1999" (6). This novel, based on the events of the Second World War, describes the rural life of Mizos in 1940. Lalsiama was born in 1923 in the village of Lungchem, his parents were Lalhlohva and Thanziki. When the Second World War broke out, he joined the Assam Regiment as a Driving Instructor and was promoted to Ascend. This novel is notable for reflecting the love between hero and heroine.

In this novel *Tlanthangi leh Lianhnuna*, the hero of Lianhnuna is the son of a widow. However, Tlanthangi is a daughter from a middle-class family. They were

deeply in love at a young age. At the time, the Second World War broke out and Lianhnuna, the main character of the narrative, joined the Indian army and was sent to the front lines of the war. Meanwhile, Chal̄thuama, the son of a wealthy village family, tried to marry Tlanthangi and sent a messenger to her parents. Then, Tlanthangi's parents agreed to the proposal. However, Tlanthangi flatly refused the offer and told her parents that she did not want to marry Chal̄thuama. Finally, Lianhnuna returned home from the war. After various adversities, Tlanthangi and Lianhnuna were finally married.

Another writer of the Mizos who used the Second World War as the backdrop of his novel is Zokima. Zokima's third novel, *Hmangaihna Lamtluang* was published in late 2005. The story begins with the hero Rohlua, who fought the Japanese army in this war. At the end of the Second World War in 1944, soldiers of the Assam Regiment Rohlua fought bravely against the Japanese in Kohima. During the war, Roa rescued the son of Khasi, a wealthy man who was on the brink of death. This incident made him a good friend of Roger's family and fell in love with Roger's sister Miriam. Rohlua, a brave warrior, was rewarded for his bravery and was popular with women. At Shillong, he met a beautiful British woman, Margaret, the daughter of a lieutenant in his battalion. This woman may even make him forget about his love for Miriam. Roa is very ambitious in life and continues to learn. He returned from the army and worked as a Headmaster in their village. There he met a beautiful woman Lal̄thuami and even wanted to marry her. However, Lal̄thuami's mother did not like Roa as a son-in-law. Roa eventually married his former lover Margaret.

All these texts are profoundly challenging in terms of style, structure and subject. Economic, social and political movements that emerged before or in the early twentieth century after the Second World War have changed their way of life. Many writers claim to be the source of all ideas. Large-scale social changes in the post-war

period led to significant changes in the field of literary thought known as Melancholia. Not only did the new generation emerge from the war, but their ethnic, regional and social characteristics were very different from the previous generation. And finally, with the rise of feminism, women must speak with a new voice.

After the war, impressive new novelists, poets and playwrights emerged. Writers such as C. Khuma, Dokhuma and Zikpuii Pa used the novel's traditional function as mirrors of society, but many contemporary writers were reluctant to abandon the social realism they held on a more personal level. Some modern writers see the ugliness of urban life more clearly than before. The horrors of the conflicts in the Second World War have changed the world over the decades and writers have reflected changing attitudes in their writing. The post-war period had a major impact on Mizo society and literature during this period. Mizo literature reflected frustration and pointed to a lost generation. Many writers used new approaches and philosophies when writing their novels and they explore the true meaning of 'war heroes'.

Influenced by the Second World War, the search for new directions and their work highlight death and the inevitable cycle of life. In the dark, there are always heroes who need to be saved and given hope. The ruins of the war also helped them understand the state in which people are weak and fearful of death. Along with the transformation of modern society, Mizo writers highlighted their exploration of the decline of humanity and the individualism of the machines of civilization. The world became smaller and faster, less secretive and paradoxically in terms of science and geography, less time for entertainment. It is told that literature was better than before the war. However, in ancient times, literature was not in the hands of as many people as it is today. After all, every era has its literary taste.

With new deadly weapons like poison, gas, the high death toll and the first occurrence of total war, shocked the world and tearing people between the modern and the tradition. Traditional society was torn down by the destruction of the war. As

with most literary movements, writers reflect the world through their writing. Another apparent thing was the fact that people were more concerned about their individuality at that time which became prominent in the writings as well. Many writers often use elements that represent the problems of their society during those troubling times. They tried to steer away from traditional ideas styles and mainly tried to focus on bold and experimental styles of writing.

The Second World War had a great impact on society. This influence has developed new approaches to art, literature, philosophy and religion. For literature, it created a new genre of war. Thus, the war had a major impact on the genre and style of the novels being published. Much of what was published at the time was about the war and this was reflected. Writers became disenchanted with the experience of war, their writings reflected the anti-authoritarianism that stemmed from their experience. From the outbreak of the war to the end, literature changed as we know it today. It changed the people and their point of view; writers change their literary subjects and skills, readers change tastes and expectations. It has had a profound influence on the literature of Mizo culture.

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Chapter - III

Melancholia and Mourning in *Maymyo Sanapui*

3.1. An Introduction of *Maymyo Sanapui*

This chapter is a crucial study of C. Khuma's novel *Maymyo Sanapui*. In the novel *Maymyo Sanapui*, Liana is the male protagonist who served as a Burmese soldier in Maymyo city. Ma Hla Kyi, a Burmese girl is the heroine of the story. They met on the eve of the Second World War. This story is considered emotional because it ends with the death of Ma Hla Kyi. Plot is the most overlooked of all basic storytelling techniques. Most writers recognize the importance of personality and conversation, even if they don't write well. But, as for the plot when the time comes, they will figure it out. Aristotle defines in the book *Poetics of Aristotle*, "Plot is the arrangement of these incidents and events" (81). H. Laldinmawia also describes the plot as, "When a writer writes a story, he fills the story with all the experiences they have. About an incident they went through as a child and grew old with gray hair" (252). One reason writers underestimate plot is that they've many misconceptions approximately what it is. They frequently assume that the plot is similar to the tale.

The story is all the sub-systems of the tale frame running together, premise, character, ethical argument, world, symbol, plot, scene and dialogue. Aristotle listed six informational elements of a tragedy, "Plot, character, thought, melody, diction, Spectacle, and of these six he assigned the first place to Plot" (*Poetics* 81). According to H. Laldinmawia, "In every big novel, one can see an established conspiracy. The main characters direct different events in the story and their characters are decided based on how they experienced them" (222). In the story, one may find a well-planned and comprehensive plot. The plot is under the weaving of diverse strains of motion or units of occasions so that the tale builds progressively from the start through the center to the end.

The problems faced by the protagonist of this story stem from the human anxiety and debate that led to the Second World War. Aristotle demonstrates in his book, “The plot must have a beginning, middle and an end” (82). From the beginning to the end of the story, one may find a well-defined plot. H. Laldinmawia elucidates in his book, “In any Organic Plot, the story is focused on the Principal Character of the protagonists.” (221). Thus, the novel is called an organic plot because the author’s focus is on the protagonist.

An organic plot arises from the situation and characters. The opposite is an imposed plot that is laid out as happening for some particular reason that doesn’t arise within the story situation. The amount of plotting seems to come naturally from the main character rather than being imposed by the author on the characters. Each of the events is causally connected and each event is essential. Each action is proportionate in its length and pacing. This novel doesn’t have much of a problem other than the Second World War, however one can see pitiful characters suffering in many ways.

3.2. Summary of *Maymyo Sanapui*

Maymyo Sanapui is the story of two lovers, Liana, a Burmese soldier and Ma Hla Kyi, a High School student living in Maymyo city. The action takes place in Maymyo, a city in Burma. The story begins with a meeting of two lovers at the cinema hall. They fell in love with each other. They met near the famous tower that strikes beautifully. The two lovers promised to remember each other when they hear the characteristic sound of a clock. The beautiful sound of this amazing watch reminds both lovers of their love for each other. In this novel, Liana has three friends with whom he spent time. Manga is one of his friends who fought in the war and was martyred in the Second World War. Chala is one of them which we see at the end of the story.

The time of the story was around the Second World War. Both lovers have a very good time in Kyauktaung Park, where their relationship is blossoming and growing into mature, intelligent, strong and long-lasting. However, when the Japanese advanced into Burma, Liana left Ma Hla Kyi for an unknown battlefield. Two lovers were departed from each other due to war. After the war, Liana and the other Mizo soldiers returned to Mizoram. After a short stay at Mizoram, Liana was recruited again. He had the opportunity to return to Burma after the war. When he arrived at Maymyo city, he went to meet Kyi at her house. However, he was very surprised that no one was in the house and was very confused. While he was standing outside the house disappointed, he met a friend of Ma Hla Kyi, who told him that Kyi had left the world. Liana stood motionless, sad and desperate and no longer wanted to ask about her death. The story ends here with the beautiful sound of a ticking clock that reminds her of her endless love.

3.3. Melancholia and Mourning in Maymyo Sanapui

Character analysis of the melancholy heroes in the novels of C. Khuma provides examples of human behavior. Melancholia is a recurring theme in the novels of C. Khuma and the first-person accounts of despair and depression are sensitive, perspective insights into the thoughts and emotions of protagonists and other melancholy characters. Depression has been described and experienced by the author throughout the story. Using through ten-factor models described by Nicolas Robins, the study will examine the selected novel of C. Khuma's *Maymyo Sanapui* from a distinctive corner as follows:-

3.3.1. Disposition or Temperament

The theory of dispositions or temperaments can be seen in this novel. The four temperaments were related to the bodily fluids are – earth, fire, air and water and to the planets. Modern science, especially medicine, can no longer rely on this theory to understand humans. In this novel, the sadness is deeply expressed,

accustomed to temperament and fear. Melancholia manifests itself not as longing, but as a terrifying realization that no matter how it stretches before our eyes, one cannot expect final achievements. Liana is a perfectionist and shows great endurance when faced with obstacles. The novel shows that it is easy to feel satisfied and keep trying to achieve the goals.

The book *Maymyo Sanapui* describes the difficulties they faced during the Second World War from 1939 to 1945. Liana is sent to the barracks of the capital, Maymyo. Those were the days when people have a good time spend in the cinema hall. The main road led near the barracks where Liana lived and people could be seen passing by. It can decide who goes to the hall to watch the cinema.

In the story, Liana's friend, Zakâma, asked him to walk around the city. With a special plan, they decide to go to the town of Maymyo and watch a movie in the cinema. It was here that Liana first met Ma Hla Kyi. When they entered the hall, they met a man whom they considered to be a representative of the church. The man met Liana in church and started a little conversation with Liana. The man was sitting in the corner of the room with his three daughters, a young daughter and a young son. Liana and Zakâma sat down next to them.

When Liana met this beautiful young woman, at first sight, his dark feeling was very calm. He often hides his feelings and prefers to remain calm and quiet even after meeting a young woman. And nothing can be free from this gloomy temperament, there are no such wise, happy, impatient and generous people. With this in mind, Liana was in a hurry to talk to the girl and could not wait for another chance to meet her. But, luckily he was able to talk with the young woman on the left and find out that she is a Christian. Liana also introduced himself as a Lusei and left his hometown to join the Burmese Army. When the screen starts flashing, they cease their conversation and watch the movie.

After the movie ended, Liana and Zakâma are waiting for the father and his children in front of the cinema hall. They returned home without finding them. Liana did not ask the girl's name or where she lives, so he wanted to see her again. In this scene, one can see the concept of grief and despair. A week later, Mângá takes him to the main market, hoping to see the young woman again. Liana mistakenly believed that the woman was a student. Saturday seems like the only day he could visit the big market. So, he went to the main market to meet her and hoped to see her again. Understanding what his heart is saying is that Liana could amplify the emotions that emanate from him. This is what makes infidelity a beautiful and romantic relationship. In general, Liana fought and took the first step for a young woman.

Mângá does not know what the girl looks like and is looking at her. Liana describes the young woman in *Maymyo Sanapui* as, “a young woman with bright attractive skin and slight natural curls.” (71). Several minutes passed and in the middle of the crowd, Liana saw a girl in a light shirt and dark skirt. Liana spoke to her as soon as the opportunity presented itself. She responded politely to what he asked for. But he missed the opportunity to ask again. Nicholas Robins, in his book *Burton on Melancholy*, points out the many detrimental effects of this fear and depression, “Caused in men, as to be red, pale, tremble, sweat, it makes sudden cold and heat to come over all the body” (32). This fear shocked Liana, who forgot about everything in front of the other people. However, Liana and Mângá knew where their home was after that day.

One evening after dinner, Mângá informs Liana that he has found the young woman at her home. The next morning, they both leave before the day begins and Mângá tells Liana where she lives. When they get there, Mângá points to their home in the distance. There was a football match that day and hoping to have a glimpse of her, they headed out searching again. However, as soon as the game disappears again, there is no time to chat. They later saw the young woman and her siblings in a

store. They waited for them to come out and followed them slowly. After a short conversation with them, Liana and Mânga left them towards their home.

Liana and his friend met the young woman again one Sunday after the Church was finished. They were having fun at home, drinking tea and looking through old photo albums. Since then, Liana came to know her name as Ma Hla Kyi. She also invited them to visit their home in the next few days. Liana and Ma Hla Kyi have a definite relationship with each other, so they get along well ever since. It was the day that the Second World War began and it was a little impossible for the soldiers to survive. Liana and his friends are busy all day and can only go outside on Saturday nights if they wanted to leave the duty due to a busy schedule.

Ma Hla Kyi always dreamed of Liana, she could hardly think and thought about them until late at night. The slow ticking of a large clock reminded her of her beloved Liana. Nicholas Robins explains in his book as, "Melancholy which goes and comes upon every small occasion of sorrow, need, sickness, trouble, fear and grief... causeth anguish, dullness" (17). From that moment, Ma Hla Kyi had been amid her sorrow for Liana. The girl's grief and deep feelings lasted longer and affected all her abilities. On Friday, the soldiers returned from one department to another and Liana was one of the first to return home.

Liana hopes Ma Hla Kyi to go to the movies and wait for her alone. After a while, he saw Ma Hla Kyi walking towards him with one army officer. Liana looks anxiously and asks what she is worried about. She said nothing would happen, but Liana was not sure. He returned home agitated after watching the cinema, promising that he would never see her again. Liana is very jealous of one army officer, but Kyi calms down when she says that nothing happened between them.

After spending three months in the forest, one may see that when Liana met a woman living in a nearby village, he followed her a mile on her way back home to the village. They felt sorry for themselves since they couldn't make any dating with a

view to the last longer. So, he went with her and ease his loneliness a little. Nothing happened between Liana and this woman, as nothing can ruin the relationship between Liana and Kyi. But since war hindered men from getting close to their lover, everyone feels lonely. Liana couldn't see Kyi, so it seemed like he was using the woman to ease his loneliness.

According to Alberto Manguel, "Melancholics are extraordinary individuals; but how does their extraordinariness manifest?" (14). It is clear that Liana fell in love and constantly thought about his lover. He worked very hard to see Ma Hla Kyi, to find out her name and whereabouts. Liana was very sad to see Kyi with another man and he even vowed that he would never see Ma Hla Kyi again. But, as Alberto Manguel said, "His strength and splendid heroism, however, isolated him from others" (15). His amazing abilities and heroes isolated him from everyone else. His humble nature has made him a different person who takes everything seriously.

In this sense, depression is the essence of anxiety and fear that interfere most of his efforts and made his mind very sad and painful. The loss of a friend or loved one is never free and is constant pain. This grim personality is explained by Nicholas Robins as, "Childishly drooping without reason, without judgment, especially if some terrible object is offered" (33). So, Liana wanted to keep Ma Hla Kyi out of his thought, even if his thoughts kept returning to him. No matter how hard he tried to forget, he always thought about her. However, some of the symptoms of depression are persecution, addiction and jealousy. Thus, for all his imagination and hostility, Liana can be the most brutal.

Liana suffers when all his friends are happy and enjoy their work, but he remains isolated from others. As Nicholas Robins describes jealousy, "As a moth gnaws a garment, so, doth envy consume a man" (34). Liana has a dagger in his heart that can be called jealous, because of this he was very depressed when he saw the girl. He carefully observed her closely and felt that she was ignoring him. Often

when people get jealous it can mean they have a crush on a person. Liana is full of mixed emotions, his whole life is sad, all his words are cynical and useless, except for other people's ruin. For some, jealousy is nothing more than sadness.

A few days later, Liana unexpectedly received a letter from Ma Hla Kyi. In a letter, she wrote that she believes Liana is very uncomfortable and that there was nothing for him to be worried about and she invited him to meet her on Saturday. She wrote that, if possible, they could meet at the big clock in Maymyo city. And this big clock in Maymyo city will forever remain in their memory and can harm them forever, but they will last a long time. On Saturday evening, Liana and his friend Manga accept the invitation and have a great time. When the movie started, Liana told Ma Hla Kyi how much he cared about her and wanted to talk to her every day. Kyi told him how difficult it was and she realized what was the matter.

Liana and Kyi never had a chance to express their feeling. The two main meanings of depression are associated with effective distraction, especially depressed moods and unusual beliefs. In this book, the authors remark that fear and sadness are the most depressing characters and were inseparable. From that day on, Liana and Kyi have seized the moments and shared their feeling. They tell each other how much they think about each other on days when they don't see each other. As the world is approaching chaos and war, Liana has a chance to tell how much he loves Ma Hla Kyi. At that moment, the big clock rang and they heard. Liana told her to remember more whenever she heard the loud chime of the clock. On this day their love is blooming and the large clock plays a very important role in their life.

3.3.2. Melancholic Response to War: Fear and Trouble

War in a violent armed conflict between states, governments and communities can be seen in this novel. It is usually characterized by extreme violence, aggression, destruction and death of regular or irregular armies. What psychological reactions have been triggered by the war and forced displacement?

How do survivors of war tell their children about their experiences? Which culture ultimately shapes the psychological response to loss? The study assumes that the experience of the war generation is at the center of organizing the identities of themselves and their children. Despite the difficulties and lack of time, Liana suffered, they are busy with work all day and do not know how or where to go.

Despite the hardships, Liana found it difficult to leave for war without or before seeing Ma Hla Kyi again. He borrowed a cycle and pedaled quickly hoping to see Ma Hla Kyi after school. As soon as he saw her out of her school, he gave her a letter and returned without saying anything. Everyone lives their own life, Ma Hla Kyi felt that the whole city was dark and siren. The big clock chimes again, reminding Liana, as promised, she remembered this and began to write to him.

On Saturday, they met again at the big clock and hang out in Kyauktaung park. Their love thrives when the opportunity arises. As soon as he got the opportunity, Liana told her how much he loved her and Kyi without having to hide anything expressed herself and poured out all her feelings and emotions of love to him. The next morning, while the big clock was ringing loudly, Kyi and her friend began to bid their farewell to the departing soldiers. Liana and Manga are also looking for Ma Hla Kyi and her friend while they are far away and they say goodbye to each other.

On December 8 of the same year, Japan declared war on Burma. The Japanese arrived in Burma early in the third month. They fought them on the south side of the border, dropped bombs without worrying about the troops in the city and destroyed the entire life of the townspeople. They planted bombs in the city of Rangoon even before they got up to celebrate Christmas. Everyone was frightened by the noise and was in despair. People hid in the forest and fled to small towns. Sirens rang whenever Japanese troops flew over major cities. At the sound of the siren, everyone ran into a nearby hole in search of protection and safety. During this period

alone, many holes were dug. When they eat, swim and drink tea, sometimes sirens are heard and everyone must drop everything behind and hide in the tunnel.

Marina Mackay revealed the historical role of the story at that time and the need to postpone the writing of the novel until the end of the war: “When today has become yesterday, it will have integrated. Those novels that were written and published during the war often gravitated towards the problem of integration, often specifically towards the challenge of grasping the imagination” (26). Spatially, temporally, historically, the shock of disorientation is strongly captured in performances about the Second World War against the backdrop of the bizarre beginning of C. Khuma’s novel.

Liana was very worried about Kyi, while the Japanese flies and hysterically drops bombs. The bombs destroyed the kitchen in the barrack, Liana has to work awkwardly with his friends. The siren sounds three or more times a day, but since much did not happen, people felt safer than they fear. The people who fled into the forests returned and the big market return to its original lifestyle.

Japanese planes stopped hovering over the city of Maymyo for several days. It scared those returning home and forest refugees. The city is becoming more and more secure. One evening, Liana took Ma Hla Kyi to the cinema, but on the way home, he saw a man molesting Kyi and her sister. This person is believed to have lived in the Nyandaw area. The man tried to stab Liana with a knife but failed. After a long and fierce battle, he was bigger than Liana, but manage to defeat him. Then Liana, Kyi and her sister returned to Kyi’s house.

Weeks passed by and the life of the city changed a lot. Many fled to other states, small towns and villages in the forests and the city are quiet and calm. From time to time, shots and military noise were heard. The silent nights were sometimes filled with sounds of screams of men. Liana went to Ma Hla Kyi’s house to say goodbye before he leaves for war and he asked for Kyi’s photo of herself to keep

safe and Kyi handed it over gracefully. He then leaves, not knowing when or where they will meet again.

During and after the war, the social aspects of mourning brought new nationalist thoughts. The writers were busy presenting and explaining events and coordinating them with a beginning and an end. The desire to connect past, present and future relationships attracted many military writers to children as a literal embodiment of the future and a way of reflecting on the past in a lost world.

The next morning the army moved to Mandalay. They crossed the Irrawaddy river and reached the city in seven days. They stayed on the boat all night did not leave until the next morning. Two or three days passed and the city looked mediocre. The roads were well paved and the residents can be seen from everywhere. However, over time, people died in the streets from hunger and diseases, mothers gave birth to children in the streets, and sometimes there were many sad scenes. Eight days later they entered Imphal, the capital of Manipur. There they prepared a place for other Burmese soldiers. While they were resting here, Liana and others heard the good news. They plunged into joy and happiness and returned home.

Three months after Liana and his friends were arriving in Mizoram, the government formed an outstanding warrior, the Lushai Scouts. Although, it was a small association, it was the first and only organization created by the Mizo people. This adds to their enthusiasm and effort them. Mizo-Burmese soldiers were also asked to join the association, but Liana fell ill and refused to join the association for nine months. Those who did not join the Lushai Scouts coalition were recruited into the Burmese army. Liana and Chala joined the Burmese army again and when they arrived in India, everything was different, structure and their way of life was completely different. There were many problems between the Burmese army and the Indians. Liana and Chala don't know what to do with their style and this is the

darkest moment of the war. And this is not the best place for the Burmese army and when Liana and his friend went to the cinema, there are only bearded Indians.

When the war ended, most of the soldiers returned to Burma. Liana also reached Maymyo City at five in the evening. He was shocked to see that the big clock was still intact. He then ran to Ma Hla Kyi's home and found it destroyed. Likewise, he just stood there in silence and thought. Furthermore, he went to Kyi's friend and met her outside her home. When he asked her about Kyi, Kyi's friend said that Kyi's family had moved to Taunggyi but Kyi was no longer there. Liana was shocked and frightened when he heard about the sad news.

Liana's hope to fulfill Ma Hla Kyi changed into long past and he had nothing to say. It turned into the toughest time for him in place of dealing with the enemy within side the battle. His strength turned into his weak spot and he owed himself he is no longer a human or a divinity. As Manguel said, "His strength, though, was at the same time his weakness, he owed his strength to the fact that he was not a mere human and also not a divinity, but rather intermediate, being at home in both worlds" (17). In melancholia, someone grieves for a loss they're not able to completely recognize or identify and hence this procedure takes area in the subconscious mind.

Liana didn't even dare to ask about Kyi's pain and struggling earlier than her death. He simply stood corporation and Kyi's buddy requested approximately about his friend and stated that he had died all through the war. The sound of a ticking clock calm them down and each did now no longer recognize what they may do and imagined what turned into the left of their heads. So, the darkest character may be examined in the book of Nicholas Robin: "Amongst which loss and death of friends may challenge the first place. . . many are melancholy after a feast, merry meeting or some pleasing sport, if they are solitary by chance, left alone to themselves, without deployment..." (45). It is viable to triumph over the grief of dropping any love item in grief and sorrow and this procedure takes vicinity in consciousness. A person in

grief mourns what he does not fully understand or cannot identify, and for this reason, this process takes place in the subconscious. Because of this, grief is taken into consideration in a herbal and wholesome manner of loss, at the same time as grief on this feel is pathological.

3.3.3. Environmental Melancholia: Sickness and Suffering

The study attempts to explain how melancholia can be understood in the context of social and environmental depression throughout the novel. Depression is an emotion that one experience in art. Every time someone writes a story, they always add stories and experiences. Melancholy is an emotion that we experience apart from art. Even if the real names of the cities and towns are hidden, there are clues and ways in which this could have happened. When talking about a place or region, it not only defined the structure of the Earth but also includes human morals, customs and circumstances.

The novel supports the theory of environmental depression which takes into account how people experience severe harm and anxiety due to environmental issues, but it can be difficult to express or understand these experiences. Environmental depression offers a new perspective in environmental psychology, dominated by cognitive, behavioral and social psychology. In the novel, the famous big watch is placed in Maymyo city, Burma. At the roads few blocks under the barrack, one could hear sounds of a bullock cart. The barracks, the primary road, the custom of the bulls and the people gathered in the market.

Since the novel is written based on the Second World War 1939-1945, the most common mode of transport for people is calf carriage. Henry Fielding, the man who popularized novels wrote his novels based on the livelihood and customs of the English people. Likewise, Khuma wrote this book, offers the concept of what the location became like at that time and recounts what was happening at that time. To write about the customs and traditions of the people in the respective region is

normally termed a social setting. The most common attitude in this story tells the social life of the people during the Second World War.

H. Laldinmawia in his book *Literature Lamtluang* defines attitude as, “The expression underlying history, regardless of place and time. But we can only pay attention to the manners, customs, ways of life of people, their natural origin and environment” (226). In various novels approximately Mizoram alone, however additionally approximately Indians and different overseas countries, one needs to be cautious to write down an extraordinary setting. As the writer of *Maymyo Sanapui*, C. Khuma had a clear concept of what Burma is like, as he wrote dwelling in Burma, the best individual locations one can locate are generally whilst we examine approximately Mizoram and a few locations in India.

C. Khuma offers a clean assessment of Burma, Mandalay, Irrawaddy River, Imphal and the capital of Manipur India. To write about amazing surroundings, one needs to know a lot about the natural surroundings of the place. Liana and his friends have been satisfied to attain the Cachar plains and they’re near achieving Mizoram. When they entered the Mizoram border, they did now no longer anticipate it. Liana and his friends got here to Zoram, but they bumped into large trouble. C. Khuma surely knew the behavior and way of life of the humans he wrote, then he wrote the entirety while and in which to live.

The story revolves around the Second World War and Maymyo city, an area that belongs to the hearts of the Mizo people. In the story, Liana falls in love with the Burmese girl Ma Hla Kyi. He wrote that the presence of different cultures can disturb many, emphasizing how deeply love can have an effect on a person’s heart. Throughout the story, he has written approximately the subculture and the manner of lifestyles of people from his personal experience. He wrote about how the Second World War changed the lives of people living in Mizoram and what number of in a few villages refused overnight. Like all Mizo authors who write love stories between

Mizo boys and non- Mizo women, he does not allow marriage. For the first time, one can see a love story between a Mizo boy and a non-Mizo woman.

In his works, C. Khuma goes beyond the social situation and material environment. One has to ensure that melancholy is not a strange emotion in art or aesthetic encounters with nature. It can be seen as a multitude of an art forms, both socially and environmentally. Through the streets below the barrack, horses raced in carts full of people. To readers, these can be portrayed as people going to watch a movie. So, it can be seen that the lifestyle and the most common means of transportation are ponies and strollers. Moreover, if the efforts of the environmental movement are touchy and effective, writers ought to keep in mind to inform of their respective works.

3.3.4. Perturbation or Distress: Different Approach to Handling Melancholia

Since blood is so important for human life, so is dialogue too important for the story. The study highlights difficult situations in which men have to choose between two or more conversation options. It adds to the story of charm and life. The conversations between the people in a story are called dialogue. The extensive dialogue brings the novel life and makes it realistic. Through dialogue, it can define the character of a person in a story. However, the conversations between them required a simple plan. In C. Khuma's novel, Liana is faced with the dilemma of meeting his beloved Ma Hla Kyi in various situations.

From the story *Maymyo Sanapui*, the exploration took place through various dialogues between people. From the first conversation between Liana and Ma Hla Kyi, one can assuredly see their family background. Even though they were of different ethnic groups and following the same religion, effortlessly bonded them. In a different country with different jobs and workplaces, it is a religion that connects human beings. In addition, many religions encourage people to feel like they can communicate with the higher power for everything. A strong relationship, two

partners need to feel like they can do the same with each other. As a result, Liana and Kyi have no problem with religion and feel the same way.

Liana said that a young lady with natural curls and bright and attractive skin, in this way, he can interpret Kyi's appearance in our imaginations. His definition allows Mânga to characterize it in his mind without meeting in person. Likewise, appearance is part of it, and it is a serious psychological problem. Liana said that he is not a very good singer, but he loves to sing and he sings a lot, even if he does nothing. In these words, Liana said to Kyi in the novel, he praised the character of Mizo. Mizo people like to sing as it lifts their spirits and makes them satisfied and alive. As Liana stated in the novel, nothing choices them up temper and shift their angle higher than an uplifting song. Liana additionally likes to sing as it permits him to bring an extensive variety of moods and emotions. When states that when his coronary heart is heavy and conflicted, he sings his phrases approximately his woes with a purpose to concentrate and apprehend his inner struggles.

Liana states in the book *Maymyo Sanapui*, "If I become an officer, your father will accept me" (91). The book shows that Liana had many inferiority complexes. However, an inferiority complex is not always a diagnosable intellectual fitness disorder. Effects, frequently related to violence or bad informative years or social experiences can also additionally persist into adulthood. An ordinary boy that accompanied the guidelines and commands of the boss, which compelled him to visit an area wherein he became ordered and he felt disgusted with himself. As Nicholas Robins placed it with shame and disgrace, "It causes most violent passions, and bitter pangs. Generous minds are often moved with shame to despair for some public disgrace" (33). However, here Liana urged for an army officer can be visible as he had executed for his livelihood.

These phrases are likely the maximum critical strains on this book *Maymyo Sanapui*, "When the big clock strikes, remember more" (92). There isn't any factor

in announcing that stunning tune or voices may be depressing. Each style or period of musical composition and popularity appears to depict, simulate or encompass a dark or preferred mood. In the story, the big clock in downtown Maymyo city is critical for Liana and Ma Hla Kyi, however additionally a completely essential goal within the hearts of Manga and Kyi's friends. They will be remembered as a ticking clock that reminded them of their existence time. At the end of the story, when they are desperate and sad, without saying a word, the clock indicates their unhappiness, awakening sadness and grief. This Clock holds an important symbol in the story and deserved to be called 'Wonderful Clock'.

Ma Hla Kyi stated that a man can walk, meet new people and fall easily; however, women could simply live in our places, dejected. Liana responded that he assumes women will stay in homes, be seduced with the aid of using different men and feature the proper to pick whoever you want. These two lines indicate the diverse nature and traits of a human. People in relationships regularly have robust expectancies than their accomplices maybe who they truly are and that they may proportion the identical perspectives, values, perceptions and actions. However, one's companion's mindset and conduct can handiest extrude if they're motivated. This without a doubt suggests the large distinction among masculine and female states. Thinking deeper than Liana and Kyi, the perspectives of both men and women have been correct.

The war is in full swing and the city of Maymyo is dominated by Japanese troops, bombs had been fell and had been thrown everywhere. Defending his army is probably difficult, but Liana said in the novel *Maymyo Sanapui*, "I can't inform anyone, however, I will" (99). To defend his lover, Liana had to interrupt the policies of the army and display what he needed to hide. He instructed her on the most intimate and secret. Soldiers ought to usually be geared up to be summoned and no longer be advised wherein to head or while they may be deported. This suggests to us

the rules and guidelines of army power. There have been instances while infantrymen went out to are looking for love among them and their partners. Only the military itself could describe the loneliness that persisted in them.

The conversation between Ma Hla Kyi and Liana earlier than leaving for Manipur turned into the closing phrase between them. Liana in a heartbreaking, says in *Maymyo Sanapui*, “On this, we can part, but we will meet again” (128). “Remember me whenever the huge clock strikes” (129) became one in all Liana’s requests to Kyi within the story of *Maymyo Sanapui*. They knew little or no approximately the day they could meet again and did not realize if they have been going to fulfill in desirable health. They constantly feel emotional separation, extreme sadness and deep depression.

When the armies had been dispatched to Manipur, they have been ordered to go back home. When they returned to Zoram, they observed themselves in a completely hard situation. In a few villages, they’re additionally denied looking for haven and locations to sleep. One night, at a relaxation stop, the elder cautioned them in the book *Maymyo Sanapui*, “According to Mizo’s patterns and teachings, we, refugees, ought to be offered with support, security and shelter we need within the face of struggle are. This is normal, whether we’re rejected or may be pressure to pay their rent. This is a disgrace but can do nothing about it. We, refugees, should have a robust intellectual mindset” (133), pronouncing he counseled his juniors.

The study indicated how much war has changed the manner of existence and deliberating the Mizoram people. Experts in the evolution of wages show that it’s natural for Liana’s group to visit battle due to the fact it’s far made from egocentric genes that one should reproduce from time to time. Therefore, it isn’t surprising that one has access to resources that help us survive and fight alongside different groups. However, sharing and consuming meals in Mizo society has usually been part of

Mizo history. Coldness, darkness and alienation are temporarily forgotten and such separation and kindness in the direction of others.

C. Khuma is aware of a way to type phrases in time in a novel. The examination has proven that C. Khuma offers an ideal manner to arrange phrases over time. H. Laldinmawia elaborates in his book, “The transformation has to be simple, however, it ought to additionally have complete meaning” (229). In this regard, C. Khuma is one of the most proficient writers, he wrote it short, however nonetheless very informative. At the end of the story, Liana asked Kyi’s friend in the novel *Maymyo Sanapui*, “Is she married?” (138). Kyi’s friend replied, “No, she died” (138). The phrases informed us what turned into Kyi’s whereabouts. Liana could not say anything more and became stunned and scared. He didn’t even dare to ask her about Kyi’s pain and sufferings before she died. Then, he just stood there, numb” (138). All he could do then was to stand silently.

Kyi’s friend asked him, “Did your friend come right here too?” (139). Liana was puzzled if he might inform the truth in a few minutes. However, he reluctantly informed her, “He was martyred when the Japanese came” (139). As a courageous warrior, Mânga gave his life preventing for the land and this is what each soldier wants. He might imagine that his decision turned into exact at that time, however, it cannot be identical for Kyi’s friend. Between ethical or immoral ways, Liana has to select the best one way from two of them. This ethical dilemma involves overt mental conflicts in situations where he often has to choose between the two. C. Khuma fantastically wrote all the characters and developments of the primary characters, so that all readers can immediately recognize them. There are phrases which might be acquainted with everyone in the story like, ‘The big clock ring and ticked as it strikes,’ this line reaches everyone.

3.3.5. Melancholia as a Sense of Loss and Grieving

In Melancholia, a person in grief is sad because of the loss of the ability to fully understand or distinguish oneself, and for this reason, this process takes place in the subconscious. Melancholia operated in the same manner such as mourning, except with two important differences. Most seriously, for the melancholic, grief is accompanied by self-recrimination and an expectation of punishment. Melancholia can cause intense anger or hatred, and while it is mostly self-directed, it can also be outward-directed. Secondly, the period of melancholia is different from mourning. Whereas mourning is an annoying process, but it has an end, but it lasted forever and often ended with the death of the suffering person. Melancholia is a state of constant existence with no clear endpoint. In other words, melancholia is the hallmark of a fixed process in which the subject becomes entangled in obsessive repetition that is identified with objects consumed and lost in the past, and grief allows the subject to reinvest in the life of what he can do.

But, why does mourning fail? What blocks grief that we are all too used to seeing as grief? First, melancholia can arise as a reaction to a loss in an 'ideal' form, rather than to a loss in a 'real' form. In this case, the loss occurs suddenly and can be considered trauma, since the soul is no longer to control it. Mourning does not end successfully because the subject is still here, but there is a very different attitude towards him. Melancholia can occur when a subject changes important aspects of their personality. The subject may be unable to complete the grief process as they seem unable to locate lost items or identify new objects of desire.

Secondly, the subjects cannot consciously see what loss is, and even if the loss is known, they may not have a complete understanding of what loss means. Some changes are obvious, but the subject cannot fulfill the task of grief because the subject becomes a shadow or becomes invisible. Thirdly, the process of mourning can be hindered by the subject's ambivalent feeling for the lost object, and instead of

hiding the unconscious hostility, one can consciously believe that he loved him. Paradoxically, the melancholic person may flatly refuse to resolve a relationship, hiding their ambivalence. To be melancholic is to resolutely insoluble.

In the novel *Maymyo Sanapui*, Khuma focuses on the Burmese city of Maymyo. C. Khuma, a Burmese soldier was sent to Maymyo City, Burma during the Second World War and spent most of his time there. So he had a clear understanding of everything he was writing at the time. He explained this when he wrote about the mode of transportations for the public, such as Maymyo streets, railways, markets, barracks, cinemas, social facilities and even horse carriages, bicycles and cars.

As the story unfolded during the Second World War, he wrote that there were not only hideouts for soldiers but also hideouts for ordinary people, such as trenches and pits. At the time, the Burmese war was fought by soldiers in the trenches. The trenches were long narrow trenches dug into the ground where the soldiers took the position. This condition led to health problems for some soldiers, which was a step towards excavation. Sirens' sound whenever Japanese troops fly through major cities caused panic. At the sound of the siren, everyone ran into a nearby hole in search of protection and safety. During this period alone, many holes were dug. When the war began and the situation changed dramatically, those on the front line required more men, food and weapons. In this kind of job, many people have been unemployed for many years. As more men went into battle, women were hired to work on the assembly line.

He wrote about how nervous he was when ordinary people safely ran out of the trenches when the enemy suddenly dropped a bomb. It gives readers an idea of how the protagonist should hide in a trench nearby the road. As the author suggested in the story, the siren must be heard even from miles away for everyone to flee to safety. Even Liana and Ma Hla Kyi were hiding in the shade of the roadside trees. Luckily, they found a hole deep enough to hide the lid.

The day of the war commenced and it becomes a bid no possible for the soldiers to survive. If they wanted to leave the army because of the hectic schedule, they needed to wait till the following Saturday. As plenty as Liana desires to see his love, Ma Hla Kyi, he couldn't see her as a lot as he missed her. Soldiers are on shield every second and they had been forbidden to head out of the door and have been busy all day. The melancholy of army sufferers is not like the melancholy of non-military sufferers. The civilians have been kind and comprehensible to discontent, however, the soldiers have been detached and restricted in consciousness. These anomalies had been observed in soldiers referred to as to fight in covered regions and in soldiers who had been now no longer very young and later participated in the war and the war has become an instantaneous reason of discouragement among the soldiers.

Because of this, Liana had little chance of meeting Kyi and thought of Kyi all the time. The starting point is loneliness, as Nicholas Robins explains, "Divers again are cast upon this rock of solitariness for want of means, or out of a strong apprehension of some infirmity, disgrace or through bashfulness, rudeness, simplicity, they cannot apply themselves to other's company" (29). Thus, the author made this dream comes true in his novel. There is nothing more precious than loneliness, in which no one blames him for his misfortunes and sadness.

The siren sounded three or more times a day but, nothing much happened, people felt safer rather they fear. But, fear and sadness are real titles and inseparable companions of most depressed people. As they spent the day in fear, Liana and Kyi's encounter drops sharply. Liana surprisingly received a letter from Kyi. She was scared of Liana worrying too much so she told him that there was nothing he should worry about. Liana felt relieved at that moment seeing her letter. When they met for the sixth time, they returned to the cinema hall again. Liana expressed his feeling for Kyi and confessed all his feeling for Kyi. He told her how much he thought about her

and no doubt he told her how much he loves her. Like the other woman, Kyi said politely that she shared her opinion. Since then, their relationship has grown stronger, and the love between them has blossomed.

Due to the offensive power of Japan, Burma soon became a major outpost. The armies are always busy and Liana wanted to see Kyi before he was deported and he wrote a letter and gave it to her. Everyone met again and decided to hang out at Kyauktaung park because it was getting late for the cinema. The most important part of the story, the tall and famous tower in Maymyo City beautifully painted by the author, explains how important he plays in the lives of the characters in the story. Every time the big clock rang, many words came to the character's heart. From the beginning to the end of their love, the loud sounds of the big clock will remind those unforgettable. It's promising between Liana and Kyi's love and a reminder of how death ruled their love. The clock has the same mark, but the meaning is different. This is where the characters gather whenever they are on stage. For this reason, the story focuses on the big Clock.

Kyauktaung Park in Maymyo City was also an unforgettable place in the story. They climbed mount Kyauktaung, at the top of the mountain there were large bushes, designed for only two. Liana and Kyi stood up and spoke, pulling the leaves over them. Manga and Kyi's friend enjoy the beautiful Mountain view. A few meters below him, Liana saw a flower garden. It was in this beautiful park where their love was pointed to its highest degree for Liana and Ma Hla Kyi and something unforgettable has been placed up of their hearts.

As such, it is the moment in a story with the greatest amount of action. Burton tackled love melancholy piecemeal by breaking it up first into a definition that explains what is meant by love melancholy, then he describes many common symptoms, and finally a conclusion that includes common cures for the ailments of love melancholy. In addition, the author describes the eerie life of the city during the

war after being bombed by a Japanese plane. A burning house, people crying over the death of a loved one, and a siren that sometimes causes people to fall into the nearest sewer in the middle, Urban theses of many who fled to villages and forests for security reasons, lack of work on important urban issues due to war. The war separated many lovers and their people waved their hands to the Burmese soldiers, getting off the train.

For three months, Liana, who unearths different humans' leisure and friends, indicates that he is a chili person. It additionally indicates shows how different a guy and woman are. "Not only people but also places can suffer from melancholia" (Manguel xi). When no longer the most effective humans, however even the most desolate and deserted countries show a moment of silence, it will become loneliness and great pain for people. In his book *Burton on Melancholy*, Nicholas Robins writes, "Melancholy which goes and comes upon every small occasion of sorrow, need, sickness, trouble, fear, grief passion which causeth anguish, dullness, heaviness and vexation of spirit" (17). Liana heard the sounds of airplane mendacity at the ground, stood up and noticed the sound of an airplane flying past. Before searching on the plan, he heard inconsistent sounds and jumped instantly of Kyi. He thought about Kyi all the time, despite the pain and loneliness, Liana continually remembered his cherished Kyi all the time. Over time, he commenced to fear greater about Kyi, however, Liana feels uncomfortable as the bombs destroyed the kitchens and barracks.

One morning, he met Ma Hla Kyi and her friend on the way to the market. He accompanied them and dropped them at a short distance. As they were leaving, sirens rang from all directions. People were looking for shelter to save their lives, Liana and Kyi were hidden in the nearby burrow. Their whole life turned into war and they had to be alert at all times. One evening, as Liana was heading towards Kyi's house, there was an intruder who was creating trouble for Kyi and her siblings. The intruder

tried to stab Liana with his dagger, but Liana caught him in time. Then they fought and wrestled for a long and even fell into the drain. After a long time of fighting, Liana finally defeated him. Even during the war, they always had other problems to go through.

Weeks passed by and the city changes a lot, many fled to other states or small towns and villages in the forests and the village became quiet and calm. Rokhuma tells in his book, "It was a terrible and horrifying time for the British living in Burma. They fled to India, walking..." (205). Ma Hla Kyi was so worried about several days. According to Rao, "Japan took advantage of her initial thrust and quickly conquered countries of South East Asia like Thailand, Malaya, Burma, and the Philippines" (384). The village is silent, gloomy and quiet. The fireball was not visible and only the screams of the neighbor's children were heard. Sometimes, they hear gunshots in the distance, night was full of fear and loneliness.

Liana and his friends were ready when the order came to deliver them to Mandalay. So, Liana and his friends traveled by boat. Because of the war, chaos and disaster reigned everywhere. After the bombing of Burma, another terrible military operation took place in the city. The operation was brutal and therefore, thousands of people left their ancestral homes with little belonging they could carry. Their homes were burnt down before their eyes, and their lives were taken to a harsh and harsh village.

The centers or camps were used by the military, and those in the camps were forced to work according to military instructions. Collecting water, firewood, digging bunkers and building fences were given tasks until they had free time for agricultural works. Due to time constraints and a curfew without livelihoods, many suffer from frequent malnutrition, disease and death. The book *Maymyo Sanapui* says:

There were always gunshots in the street at that time. After a while, the boats and ships were attacked and people panicked. They run away and try to

escape from the boats and the ships. In this chaos, an Indian woman gets off the ship and remains there forever. They comforted themselves by saying to save the lives of many people, they had to let go of the small ones (130).

They didn't even have the last minutes for those who died in the war. The story has shown how scary and how many people were scared during the war. But over time, people died of hunger and disease in the streets, mothers gave birth to children in the streets, and sometimes there was a lot of sadness. People are fighting to save lives and they managed to reach their destination before the Japanese blocked the entrance across the Chindwin River.

Men who served as protectors and fighters during the war were the literary expression of the wars they have fought to defend male supremacy and promote male ideals and values. On the other hand, women, who have always been passive victims of war, invented a way of portraying war to express its destructive nature and its powerful consequences, the countless suffering of women and innocent civilians. The great love, passion and suffering in society between Liana and Kyi in *Maymyo Sanapui* never exhausted Liana's strong feelings. He stood firmly on the side of the country in trouble, pain and confusion, and his loyalty has not changed. Liana's service was undoubtedly respected and he personifies bravery, courage, nobility and dedication.

Throughout the story, many people have fled out of fear of the Japanese military. The voices of those arrested were terrible and Burmese soldiers lined up in Manipur also. Rokhuma revealed in his book, "The Japanese settled in Chin Hills. They plan to move forward through the rice fields of east Manipur, occupy the railways of Dimapur, Nagaland and ambush India" (206). To make it realistic, the writer follows is based on what came before. Eight days later, Liana and his friend entered Imphal. There they prepared a place for the rest of the Burmese army to stay for a week.

While on vacation in Manipur, they received the good news that they were deported home. They jumped out of joy and excitement. After they were paid, they crossed Manipur, reached the Ngaihban Hills and entered the Cachar plains safely. The new work order came out three months after they stayed at Zoram. Burmese Armies from Lushai hills are expected to join Zoram's famous military coalition. All refugees were expected to have more experience of war, so they joined and became leaders. Reflecting the Lushai Scouts, the improvised combat organization of the British-India army formed during the Second World War, Khuma reflects in the novel *Maymyo Sanapui* as follows:

The Special Military Association was organized as the Army Association, which was later called the 'The Lushai Scouts'. It was not a big club but great. It was the Mizo Warrior Association formed for the first time, it fights bravely and decisively, and the team bravely fights the enemies of the east under their leaders. Given Mizo's personality, they fought bravely and patiently, risking their lives. When the brave man died, another great warrior took their place behind them. Many soldiers saw Lushai Scouts and fled. And for this, the soldiers were presented with gifts in memory of the hostilities in the war. Not only did they come up with their name, but the contribution of Lushai Scouts has also earned the honor of many people during the war (135).

The famous military Association was organized by the Burmese Army Association and was later renamed 'The Lushai Scouts'. Rokhuma, one of the famous writers, recorded the events of history in his book, "The Lushai Scouts was created in February 1944. This is the fifth year since the beginning of the war" (209). Hrânga, an Indian army officer, commented about the association, "When the club was established, they were the member of the 98 Infantry Company" (42). Keeping

the Mizo's nature in mind, Lushai Scouts in the novel fought brave and hard, wrapped their comrade's dead bodies by risking their lives.

In war, there were a lot of dead bodies left everywhere. The Lushai Scouts risked their lives and took care of their comrade's bodies. Some refugees had jobs, so there were a few who did not join the Lushai Scouts. Liana too had health problems and did not join, he stayed at home for nine months. Then all the Burmese Armies who did not join the Lushai Scouts later called to join the Burmese Army again. Liana and Chala then left Mizoram and joined the Army.

At the outbreak of the Second World War, Jack (John) Longbottom MC was recalled to the Army with the Coldstream Guards in a training role. In 1944 Jack was given the task of raising and training a new guerilla unit which came to be known as the Lushai Scouts. As there were so few officers he had to undertake this task single-handed, traveling into the Lushai Hills. By this stage in the War, the Japanese had pushed beyond Tiddim in the Chin Hills, with heavy fighting in the Kohima and Imphal areas. Jack traveled for ten days by train and foot to reach Aijal, the capital of the Lushai Hills. In May 1944, the Lushai Scouts began their patrol exercises in the Chin Hills and were fortunate to be able to train in the location where they were intended to fight.

At the end of the war, the Lushai Scouts returned to India and disbanded as Shillong's troops. They fought behind enemy lines and fought with their special skills in forest warfare. In C. Khuma's novel, Liana returned to Burma with his friends. The whole city was destroyed and it was disappointing because they were completely different before the war. He was shocked to see the large clock safe and sound. According to Arjun Dev, "Since the end of the Second World War, the world has changed dramatically. The political shape of the world had been completely transformed" (160). Everything has changed dramatically. Liana was shocked and

frightened. He then ran Ma Hla Kyi's house and found the ruined house and stood thinking.

Michael Alan Taylor wrote, "Melancholia is a depressed state of the entire personal reaction. Depression of spirits, psychomotor retardation and general torpidity of mind and body are its essential features" (5). Liana was at a loss for what to do when he overheard and killed his beloved partner, Ma Hla Kyi. He could not say a word and could not be asked how and when she died. He was so scared that those around him did not hesitate to speak to him. He fell into a deep depression. However, his relationship with Kyi made him figure out how to feel and he didn't know what was going between them. Without knowing the complete reason why he would show such anger, he even vowed to himself that he would never speak to her again. Michael Alan Taylor wrote, "Melancholia is a concept of depressive illness ... They are still addicted to Excess of sadness, some weeping they know not why, and some thinking it ought to be" (3). They make themselves believed the impossible and bring sadness to themselves with their thoughts. Liana shared with no one his feelings of sadness, melancholy and loneliness, this makes things worse for him with overthinking and self-loath.

Not only did Liana faced the tremendous disaster brought by war, but he also had to lose the love of his life. Kyi's friend was also hit with these phases of disasters due to death. She reluctantly asked Liana about his friend and there were parts in the story where one could guess that she might have had a feeling for him. But since the story focused on the love between Liana and Kyi, nothing much was elaborated on the story of their friends. Since they met each other many times, it would not be surprising if one observes that Kyi's friend and Liana's friend Manga developed feelings for each other. As she reluctantly asked what happened to his friend, Liana told her that as Japan entered, Manga gave his life as a martyr. She, too, had nothing

more to say, only the sound of the big clock was to be heard. It was like a reminder of their loved one's death for both of them.

As Middeke notes in his book *The Literature of Melancholia*, "Melancholia describes a specific sensibility for the break between an individual's life and its death, the anxious consciousness of which is fostered by the knowledge of the temporal aspect of a limited lifespan" (4). His eyes speak when they are silent and only have memories and thoughts. Death forever separated him from his loved ones. They are fighting war, disaster and destruction everywhere. But the most painful thing they had to save forever was their broken heart.

Considering how C. Khuma portrays melancholia in the novel *Maymyo Sanapui* became clear that bashfulness has a one-of-a-kind impact on girls than men. Indeed, C. Khuma explains how Kyi obtains a silly type of bashfulness, that, in the beginning, sight may look like the bashful nature of the male melancholic, as he further explained how they take satisfaction in nothing for the time, but love to be alone and solitary. However, the bashful nature of the melancholic develops otherwise in girls, for a lot of them can't inform the way of explicit themselves in words, or how it holds them, what ails them or nicely inform what to make of their saying. In this novel, Liana was hoping that the girls would go out to the cinema and waited for them alone. A few moments later he noticed Kyi together along with her sisters observe through one army officer strolling in the direction to him. Noticing a few concerned appearances on Kyi's face, he requested what afflicted her while as she told him not anything changed into going on.

From here, it is clear that the depressed woman could not express herself after the illness explained the body, chest, hypochondria, abdomen, sides, heart and headache, the heat and wind, then the abusive methods. Everyone is tired but still no longer says how, where and offended them. Thus, muted and uncontrolled depression in women is in stark contrast to the fluency of depressive masculine writing on

occasion. One may recognize the gender-based division between the eloquent masculine sadness and the apparent equality of the women portrayed in this novel.

The uncontrolled and inarticulate state of the female melancholic portrayed in this novel exposes female melancholia as delimiting and restricting rather than empowering. The act of silence is meditated within side the individual of Ma Hla Kyi as self-selected. Her character opted for silence, as speechlessness is traditionally seen as a defining quality of a woman, whereas having a voice is seen as a threat to female identity. When some young suitors around her, she ought to now no longer make any signal through which young man can also additionally study whom she favors. Such beliefs pondered below patriarchal culture, inspired girls to silence their emotions, as it would be shameful and degrading to expose partiality earlier than marriage. Being a part of such a society, Kyi learns to be ashamed and to preserve quiet. So, she did not inform anyone or Liana about her feelings. She stays silent and muted her ache and agony and pick to undergo the ache in silence, as silence is the only strategy available to deal with her trauma.

The study of wartime novels and their manner of representation highlights the complexity and instability of the meaning inherent in Melancholia as a literary subject. The attitudes of the authors towards the subject they represent and the meanings they create in it varies depending on their gender as a social being. C. Khuma expresses the destructive nature of armed conflict and it as a means to voice out the inward sufferings of the people. It also reveals the effects of melancholia in structuring and in shaping how war is represented and narratives.

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Chapter - IV

Melancholia as an Unfulfilled Romance in Chhingkhual Lungdi

4.1. Chhingkhual Lungdi: An Introduction

The novel *Chhingkhual Lungdi* is written based on real-life in which C. Khuma imitates his life and depicts real events. In this novel, the study explores the grief that happens in the lives of the characters and what causes melancholia and depression in people's lives. Melancholia arises in small cases of sadness, need, illness, anger, fear, passion and in this romance, it causes sadness, fear of heavy burdens and thoughts. And in this melancholia no one lives freely, that is no harsh mood, no one feels so wise, no one is so happy. In this sense, depression is the essence of morality.

When C. Khuma went to Lunglei in 1929, he went to the shop and met a pretty girl accompanied by her father and little brother, whom he has never forgotten since then. Then while serving in the Burmese Army in 1934, he suddenly met a friend with a photograph of a young woman. He admired her again and knowing that the young woman was like the girl he had met a long time ago and his thoughts returned to him. When the young lady and her father left for Calcutta, C. Khuma (who was an ordinary soldier at the time) was on vacation and suddenly met a young woman whom he had met ten years ago.

C. Khuma wrote the story when he was only fifteen years old and ten years later he met a young woman in Pangzawl whom he met in Calcutta forty-eight years ago. When he spoke in a low voice, they never came to know what he must have discussed with her on his last meeting and then he brought the story back to life. C. Khuma must have had a lot of experience and curiosity because he was able to rewrite the story of *Chhingkhual Lungdi* that he wrote many years ago.

It is believed that everything that happened in this book is true and very similar to what happened several decades ago. In this sense, Aristotle defines poetry

as, “an imitation (in Greek, Mimesis) of human actions. By ‘imitation’ he means something like ‘representation’ in its root sense, the poem imitates by taking an instance of human action and re-presenting it in a new ‘medium’ or material - that of words” (Abrams 89). ‘Mimesis’ is not known in colloquial speech and colloquial words do not have the same meaning. This concept is the basis of human consciousness, action and moves in many directions, which may be known as imitation and presentation is the skill that imitates life.

Mimesis is the special representation or imitation of the real world in art, literature, etc. Imitative learning is a type of social learning whereby new behaviors are acquired in imitation. The ability to match one’s actions to those observed in others occurs in humans and animals, imitative learning plays an important role in humans in cultural development. This concept is very important to human consciousness and behavior and it can evolve in many directions, so unfamiliar words may be required.

It is believed that everything that happens in the novel *Chhingkhual Lungdi* is similar to the life of the author C. Khuma, so in his book, the author applies styles and techniques to imitate real imitations. As they grow older, they experience anger and sadness, as well as sadness from participating in them. In old age, illness and daily affairs make it impossible to rule the earth. Nicholas Robins explains in his book *Burton on Melancholy*, “After 70 years all is trouble and sorrow, common experience confirms the truth of it is weak and old persons, especially in such as have lived in action all their lives, had great employment, much business, much command and many servants to oversee ... They are overcome with melancholy in an instant” (20). Imitation is the act of copying or a fake or copy of something. In this theory of Mimesis, Plato says that all art is mimetic by nature, art is an imitation of life. He believed that ‘idea’ is the ultimate reality and this art imitates idea and so

it is an imitation of reality. This challenge of mimesis in art goes along with the challenging of history or historical narratives as being the depiction of reality.

At that time, several young men from the village went to Burma to serve in the Burmese Army. Before coming to Burma, they faced many problems due to lack of transport and economic problems, all the hardships they faced in life became hard and heavy for them. As a result, they are not morally free and unable to withstand the higher levels of stress in life. These sorrows reach the climax, so they are unhappy and unbearable. Many writers including some of those quotes will be etched into the wall of remembrance, constructed a literary war memorialization quite at odds with the national sculpture. India, Burma and other countries spent most of the war in the Second World War. When the Second World War broke out, many people tried to get there as quickly as possible in order to win the battle.

Before outlining the concept of Melancholy nationalism as it unfolded in war writing, let turn to the prologue and summary of the novel *Chhingkhual Lungdi*. Mizo writers often illustrated the point that the established and reliable political, social, economic and religious order was already crumbling, if not already on the verge of collapse, before the war. An examination into melancholia and the Second World War cannot be separated from the question of nationalism. This chapter reveals the interventions into the Post-War image and narrative of the city. The novel takes life during wartime as the subject and is shaped by the immediate hardships of tightening rationing and the blasted remnants of the city.

However, C. Khuma worked as a soldier in Burma and Chala, the protagonist of the story is also a Burmese soldier who fought as a writer in the Second World War. C. Khuma reflected on style, reality and fiction through the notion of imitation. It is about the relationship between art and reality or language and reality. C. Khuma and the protagonist of the novel, Chala entered a shop in Lunglei and meet a young beautiful girl. The way they fall in love and the way they meet their heart are similar.

Thus, the concepts of plot and memory that he applies to fiction and real life are the same.

C. Khuma faced many hardships throughout his life, just as the protagonist of his novel faced many hardships and fears. They fought during the Second World War and were very tense during the race. His lifestyle is dark and it is also important to express his life in the war. These two models of expressions - melancholia and imitation are constantly being considered with life and reality. Let's take a quick look at how a realistic picture is drawn in the novel. This is his way of telling us about the love experiences he had liked everyone else in the world must have faced at least once in their lives.

4.2. Summary of Chhingkhual Lungdi

In C. Khuma's novel *Chhingkhual Lungdi*, Chala is the main character of the story. When he goes to his friend's shop while traveling in Lunglei, at a shop across the street, he met a young woman who was accompanied by her brother and father. Chala walked over to the shop the young woman and her father were visiting. The young lady saw the boy looking at her in awe as he looked into her eyes. A glance pierced Chala's heart and later to find out where the woman had gone, he deliberately stayed longer in the shop pretending to have found something else. When the young woman leaves, Chala looks at her and follows her trail north; but being from a different village, he never got a chance to meet her again.

As days passed, Chala went to Maymyo city and joined the army. He made a good friendship bond with the guy from the South called Liana. It is Liana who helps Chala to find a way to write a letter to a young woman named Lali. Chala and Lali started sending to each other, talk a lot and exchange photos. Over time, Chala practically completed his education. He received a letter from Lali and she wrote that her father would go to Madras and wait for him in Calcutta for five days. Chala also

wrote that he was about to finish his course and planned to take a leave and was longing to go to Calcutta too.

Chala and Lali decided to meet in Calcutta and applied for vacation. Their love for Calcutta reached its peak in the story; there Chala tells Lali how much he loves her and asks if she feels the same way. Lali also told him if she didn't feel like she wasn't doing all of this and these words comforted Chala. The love between the two bloomed from that day and this is the culmination of the story. However, when they returned to Mizoram, the two lovers had no opportunity to meet and when it came time to return to Burma, Chala felt a terrible sense of loss and sadness. Soldiers could not resign at the start of the Second World War. During the war in Burma, Chala was very busy and did not have time to think about relationships and love. Chala's mission is to find all the mice in the team and he was one of those who discovered spies and spies behind them. So, Chala survived but he didn't even have time to see Lali again.

4.3. Melancholia as an Unfulfilled Romance

Emotions can become reality whether they are objects or not, this is true of love and grief but it is also true in general. Unfulfilled love is the stage of falling in love. Often separation is visible instead of love, to connection. Death is visible as being against life and relationship against being love. Separation is skilled as painful, whether the separation among a husband and wife, among lovers and separation from our dearly, held ideals and certainly the separation that demise brings from our close to precious ones. Thus, this separation affected in many ways among different people, the study explores from the selected novel through ten-factor models as mentioned in chapter - II as follows:-

4.3.1. Melancholia: Fear and Sorrow

Fear is a natural, powerful and primitive human emotion. It involves a universal biochemical response as well as a high individual emotional response. Fear

signals the presence of threat or the danger of harm, whether that during bodily or psychological. Fear can interrupt processes in our brain that allow us to regulate emotions, read non-verbal clues and other information presented to us, reflect before acting and act ethically. This impacts our thinking and decision-making in negative ways, leaving us susceptible to intense emotions and impulsive reactions.

The body language of a shy, anxious or afraid to dog is sometimes obvious and other times it isn't. Here are some examples of behavior that could be signs of fear, panting, licking lips, whining, drooling, shaking, covering, tucking tail, ears back or flat. As Nicholas Robins explains fear in his book, "Many lamentable effects this fear causeth in men, as to be red, pale, tremble, sweat, it makes sudden cold and heat to come over all the body, palpitation of the heart, syncope, etc." (32). It amazed many men that are to speak or show themselves in public assemblies or before some great personages. The study revealed that the two innate fears are fear of falling and a fear of loud noises. Fears frame and inform how one sees the world and how to make decisions and how to make decisions and how to envision a future.

There is a root fear that C. Khuma taught in his novel *Chhingkhual Lungdi*, it is embedded in his characters by early childhood circumstances and conditions. When Chala went to his friend's shop during his journey in Lunglei, on the opposite side of the road, he met a young woman accompanied by her father and little brother. The lady also noticed Chala and look pierce right through his heart. Chala did not say any single words even the root fear is embedded in him.

As he grew old, this fear begins to produce tendrils that become elements of his personality, behavior and habits. Chala then went back to his friend and asked if he saw a young woman coming out of the shop. His friend told him that he knew about her and told him all that he knew of them. When his friend asks him whether if he was fallen for her or not, Chala said that he was ready to go with her into the hot magma of hell. However, in this sense, Chala was able to trace back all the current

fears to these root fears. And by tracing it back to the root, he would be able to master and even harness these fears.

When Chala went to the shop where the young woman went to have a better look at her, he was to make a speech to her, he could not utter a ready word but was compelled to use the help of his friend in prompting. To find out where the woman had gone, he deliberately stayed longer in the store, pretending to have found something else. As Chala was amazed and astonished with fear, he knows not what to say and what he does and that which is worst, it tortures him for many years.

Since Chala was just a guest and the young woman was just a teenager. So, Chala didn't try to pick her up. If he is from the same village or Southern region, he will never miss an opportunity. As Nicholas Robins commented in his book, "It hinders most honorable attempts and makes their hearts ache, sad and heavy. They that live in fear are never free, resolute, secure, never merry but in continual pain" (33). However, Chala was from another village and he never saw the young woman again within ten years. His naturally hyper-sensitive soul took this fear of rejection and amplified it. And his fear of rejected lead directly to a constant need for validation, a drive to prove his worth. While this made him incredibly tenacious, it also thwarted a lot of his new relationships and growth and robbed him of happiness.

Over time, Chala returned to the northern region and he never got a chance to meet the young woman again. In his book *Hmangaih Thiamna*, C. Khuma explains love, "the powerful word that ends the life of boys and girls begin when we are teenagers" (105). These words reflected that Chala was attracted to her as a child. But, since they were teenagers, there was nothing he could do about it. As Nicholas Robins said, "He was childishly drooping without reason, without judgment, especially if some terrible object is offered" (33). Denying this fear of rejection may lead Chala to many years of anxiety, depression and even migraines. The process of unlearning the fear of rejection was part of an extensive journey of a spiritual

awakening, discovering his mission and deepening the relationships that he valued the most.

The secret weapon in the effort to eradicate this root fear was love, specifically, self-love. By learning to love and accept himself conditionally, Chala will be able to see past the root fear of his innate value. This fear of rejection was in direct contrast to an on-board belief in defiance and individualism. One day, entering his room, Chala saw photographs of two young women in Liana's drawer and this is an important part when Chala finds Lali again. When Chala looked at the photo, he noticed that the young woman on the left was Lali, the female protagonist of this story. Chala narrated everything to his friend that both are young and come from different villages, he has nothing to take away. And this kind of fear thwarted a lot of his relationships and robbed all his happiness.

No wonder there was depression and anxiety in Chala, he was trying to not fear being someone that he thought would be accepted. For Chala, this time, the secret weapon was his love for Lali and Liana told Chala that he was planning to send a letter to his sister and that Chala could send his letter for Lali, so they could send it together. Along the way Chala learned another truth is, no one's words or actions add to or take away from his value. Without this fear, he would have never embarked on his journey to discover the truth in him that he can be connected with the girl he loves.

Lali tells him that she would not have done all this if not for him and all her words comforted Chala. From that day on, love blossomed between them and this is the culmination of the story, meanwhile, Lali and her father return to Mizoram. In short, Lali's words can make comfort a person and in which Lali shakes her shame. The love between them grew and reached the highest level, but the distance between them was an issue. So, it was time to return to their village and because of this, the two lovers didn't have much time to meet. When the time comes to return to the

village for Lali and her father, Chala is depressed and afraid of losing her lover's hand. When they returned to Mizoram, Chala followed them to Sialdah. However, since Chala had to pass through Silchar, he could no longer join them and they separated.

Shame and disgrace are also put in this novel by the author through the character of Lali. When Chala and Lali decided to meet in Calcutta, Chala also applied for a short leave. There Chala told Lali about his feelings and how much he loved her and asked Lali if she has the same feelings. Lali did not answer him immediately. She was shame and disgraceful at this time and this causes uncomfortable for others. Chala feels disappointed but he does not blame her if she does not have the same feelings for him. As Nicholas Robins explains shame and disgrace, "Cause most violent passions and bitter pangs" (33). But, generous people are often moved from shame to despair for some public disgrace.

There is no consensus in the scientific study of fear. Some argue that 'fear' is a psychological construct rather than discoverable through scientific investigation. Both feelings and behavior can of course be used as evidence for a central fear, but the evidence for the state is not the state itself. These kinds of melancholia, fear, sorrow and disgrace are applied in this novel and it shows the real feelings and hearts of the living man. Fear affects the characters in different ways and sometimes leads to jealousy and shame. It negatively affects our thoughts and decisions and triggers strong emotional and impulsive reactions. This can be seen by different characters in the novel throughout the story.

4.3.2. Melancholia and Solitariness

Physicians have identified solitariness with various pathological conditions - darkness, fear, anxiety, religious delusive - commonly known as 'depression'. Similar to today's clinical depression, mood can be both physical and psychological. The relationship between mind and body depends on the duration and medical

authorities, but it is always associated with loneliness. Robert Burton advises to not be lonely and not be lazy in his astonishing book. Indifferent people are most prone to depression. Pre modern depression also has a positive variant of ‘white’ depression. In other words, it is a state of meditation that improves life by adapting to emotional sensitivity and creative genius. However, the sadness of the white man had disappeared, the depression had become dark and psychiatry developed into a mental disorder characterized by such anxiety.

Thereafter, clinical depression was replaced by ‘depression’ as the bio-medical interpretation of the disease had to contend with sociocultural and psychoanalytic messages. Loneliness remains a key component of major depression, there has been a resurgence of mental health research related to social isolation and loneliness especially depressive disorder. With the combination of mental distance from the outside world and true physical isolation - in an inspiring aesthetic environment - a person can achieve pleasant enlightenment through the most intense dark forms. Solitary contemplation ultimately reinforces the deep and introspective qualities of the humble being whom he glorifies in dreams.

Solitariness, isolation refers to a state of being or live itself while solitude emphasizes loneliness and emptiness or loneliness. Isolation can mean liberation and separation from others. Modern art and literature create a productive tension between this urge to retain the solidity of the past while articulating the experience of living in a world re-shaped by speed, communication and technology. Furthermore, as Nicholas Robins explains, “Voluntary Solitariness is that which is familiar with melancholy and gently brings on like a siren” (30). People are deeply social creatures and this can be seen in the way we live, but important evidence is hidden in our skulls. It turns out there is a relationship between the size of the community it can form.

C. Khuma said that the loneliness during the life of Chala, a Burmese army in Maymyo, his loneliness and love for a young woman made him depressed and this loneliness always accompanied him. During this time, several young men from the village joined the Burmese army and they take home things out of the village and people respect that, so Chala also wanted to join the army. Not knowing who to go with he was able to travel to Silchar to buy and sell things and save enough money for the trip.

The bachelors from the village went to the army and the village including Chala suffered from loneliness and grief. He also experienced loneliness when his friends joined the army and therefore he wanted to save the money on his way. One explanation is that communication is a mental exercise. To successfully navigate interactions with other people, one needs to take into account a large amount of information. It is also important to remember about Chala and his subtle nature of friendship. Basic details such as living in the village, work, competition among bachelors and misunderstandings, social status and motives also affect the morale of men in some villages.

The village is free from the hustle and bustle of city life, the village is calm, peaceful for fresh air and most of the people living in the village are farmers. But, Chala, who lived in a small village miss the convenience and opportunities of life in town. The benefits from education are often small and difficult to achieve and employment opportunities are far fewer for him. For Chala, the village life becomes boring, lacking in brightness and brilliance which puts him at a disadvantage in his immediate vicinity. This prompted him to join the army in which another country and after many difficulties, he was looking for a way to become a soldier.

Chala and his friend who moved to Saitlaw decided to travel together and had never taken this route before and becoming very confused during the tour. From Saitlaw village they went to the forest at Mualvum and then to Silchar. When they

return, they thought it would be better to return from the gutter, pick up their belongings and ask people how to get from Saitlaw village to Tlawng river. But, they went the wrong way, they got lost but returned and fortunately found someone who knew the way. In the end, they asked how they got to the Tlawng river and finally found their way.

As they crossed the Tlawng river, Chala and his friend joined the people on board. When they saw the tiger by the river, they were scared, they know that they approached easily and were afraid of the tiger but they are not in hurt. Like other predators, tigers enjoy the simple life of pampering deer or taking a nap in the shade on a hot summer day. It has the unusual ability to track prey faster than humans. There Chala and his friend are aware of the possibility of tigers and are afraid.

After a few days, they finally reached the end of Mizoram - Bairabi and crossed the road near Bairabi but got lost to ask for directions. Somehow, even after the villagers gave instructions, they searched several times. They continued to get lost and finally made it to their destination, arriving in the village of Saitlaw, where they brought goods, prepared to go home and sold goods. This is the time when the economy collapses and they have to sell things to make money, work hard and attract.

Upon learning about the trip to Burma, Chala and his friend immediately got out and boarded a boat near Sairang. Tired of the sun setting in a few days, they arrived in Mandalay and stayed there for three months. Then, they went to Maymyo and joined the army, so their military life was completely different. Even when the people mentioned are talking to them, they should pay attention and could not oppose their senior. Even if the idea was wrong, the soldiers had to speak only after receiving the order from the leader according to the instructions below and there is nothing good about giving their opinion.

History and society have both held the soldier in esteem and offered him a unique status in society. By joining the army, one has become a member of an exclusive and elite brotherhood which is the envy of one and all. As they joined the Burmese army, Chala and his friend had to deal with hunger, bad weather, poor clothing and even boredom between battles and soldiers were woken at dawn to begin their day. They had drilled in the morning and afternoon where they practiced for battle. They had to know their place in the unit, so they would fight as a group. Many aspects of military life are difficult, far more difficult than civilian life. Chala also experienced that the physical hardship of walking long distances, carrying heavy loads and so forth. There are the long hours that Chala has to put up with, days or weeks of insufficient sleep and having to pay attention to every little detail lest he makes a mistake that could get people hurt or killed.

Since the rank division implemented a huge gap, Chala felt reluctant to have a wife until he had the rank of Naik. The author describes Chala's characters' moments of shame, loss and grief to encountering aspects of the rank in the army within their respective states. Perhaps the characters and locations differ but the feeling of intense disgust remains the same. To address this problem, it is essential to understand the significant causes behind it. This brought people to the realization of just how deep-rooted this issue is. As Nicholas Robins said, "Shame and disgrace cause most violent passions and bitter pangs. Generous minds are often moved with shame to despair for some public disgrace" (33). In this case, Chala could not imagine what his wife must have thought of him when one day, his leaders would suddenly talk to him and he would immediately stand up and answer him with attention.

Chala could not bear the thought of his wife looking down on him. Nicholas Robins explained that so are dejected many times for some public injury, disgrace, foiled in the field, to be out in a speech, etc. that they dare not come abroad all their

lives after, but melancholy in corners and keep in holes. So, Chala was unable to come into the public but pined away with Melancholy, he was shame among other people who were shamed by the shame of his 'honor'. Chala has pined for the young woman whom he met in Lunglei several years back. In this case, his army life is the reason for his refusal to be closer to her.

As time passed by, Burma separated itself from India in 1937. The armies had to use English. Initially, the British Armies sent tutors to teach them English. As time went by they tried their best to communicate with one another in English. They were called the 3rd Bn, the Burma Rifles at Maymyo city. There have been some Mizos, they usually totally hoped one another very well, although they still have always been indulging in the overall different battalion.

During wartime, the army could neither resign nor relieve from the service even if they wanted to do so. The armies should fight the enemy and have the mindset of a martyr and patriotism. The war will be happen, they will fight and should not be the one who is coming out alive was the motto of the Japanese forces where many Mizo people lost their lives. The general outposts failed to starve to death to the overall standing army. Chala did not flee to the battlefields, so he was once placed in a training battalion, unable to go to other battlefields and was exempted from the guns and bullets, he was survived during war.

The Japanese soldiers were going to burn, so they wanted people out of their houses and they didn't give them any chance to take possessions. They all ran away and the local army took all things and destroyed whatever they didn't want. People fled empty-handed and stayed in the forest. They had to run all the time and had no chance to build a hut all through the hot season. Sometimes, they made a roof out of grass or a plastic sheet, but they had to sleep on the ground. They ate rice with some salt and forest vegetables. A lot of people were ill, diarrhea, malaria, stomach pains and so on. So, the Japanese burnt all the rice they had already gathered in the rice

barn and destroyed all that they hadn't got harvested. People everywhere in Burma suffered a lot from this sorrow and grief of melancholia from war. Chala was also afraid for his beloved for not going to meet her properly.

The Second World War changed Chala's life and all the military cannot resign. It was the turning point for everyone and Chala can hardly think about others, but remembered soldiers must fight their enemies, think of martyrs and have a sense of patriotism. The motto of the army at that time was, 'There will be war, we will fight and we don't have to survive'. Many Mizo people died in war and the Japanese dropped bombs over the city. The armies who did not die fled to the other country, but Chala was placed in the training battalion to work to find out if enemies had any spies among local people.

Hranga, a brave soldier who fought in the Second World War wrote in his book *Lushai Scouts*, "The spies are such a nuisance for enemies that when caught, they are given big punishments. One can lose their lives due to these spies" (90). Chala was among the people placed to find any backstabbers and spies on his side. The fight between the two countries in the war led to the demise of poor innocent children and women. Spies must have a brain and thinking process to detect backstabber. Spying is the act of obtaining secret or confidential information from non-disclosed sources. A person who commits espionage is called an agent or spy ring. Chala's job to find out the truth was so dangerous and tough, his life was put into risk and he has no idea whether to survive. These parts bring out the main themes of the story which is about war melancholy. It was left for the reader to wonder if Chala and Lala ever meet again as the war ended.

4.3.3. Nostalgia in a Melancholic Way

C. Khuma left an important story behind in his workmanship, it is true to say that he contributed one of the most in the field of literature. Even though he lived in different countries for his job, it was praiseworthy that he could serve Mizos with his

precious traces and workmanship in literature. He composed his fictional characters to be followed with the Mizo society and they are bounded only inside Mizoram but also in other countries. The study explored that C. Khuma was a good novelist in writing melancholic nostalgia from his novel and it will be exposed in detail.

The terms nostalgia and melancholy are often used interchangeably as they share several qualities. However, it is important to define boundaries so that it can clearly understand what they mean and understand how it can use that to describe emotions. The main difference between melancholy and nostalgia is that melancholy refers to a depressed state of mind while nostalgia refers to the absence of memory of the past. Thus, the dark side of nostalgia can be seen in C. Khuma's *Chhingkhual Lungdi*, who speaks darkly about the protagonist's feelings for his past life and current situation. However, the main character Chala misses his past life and always remembers the young woman he met in Lunglei many years ago.

Chala became friends with a southern boy named Liana and they became closer than anyone else. One day, Chala finds two photographs of women in Liana's box and was embarrassed when he found out who the woman in the second photo was. This was a young woman he met in Lunglei a long time ago, the other woman is Liana's sister, who says everything he knows about. Chala also said that he first saw her when she came to Lunglei at a young age and he has an interest in her ever since. Liana tries to find a way so that Chala can write a letter to Lali. Chala and Liana also wrote letters to the young woman and sent them together, they didn't even dare wait for an answer. But one day, Lali answered unexpectedly, so that Chala and Lali no longer need to send letters through friends. According to this study, these old memories can bring two lovers together and share their feelings of deprivation and love. Such a memory during his absence is a nostalgic and depressing excuse in today's situation.

The protagonist's first meeting was recorded when Chala entered a friend's shop in Lunglei street. In a shop across the street, he met a young woman with a brother and a man who looked like her father. Chala goes to the shop where he must find her. For the first time, Chala felt love for a young woman, his heart was full of nostalgia and full of feelings for her. And Chala came up with a beautiful emotional song and the study will explore such emotional songs from the novel *Chhingkhual Lungdi* as follows:

I don't know where she lives,
 I don't know her name,
 But I saw her in a shop;
 Does beauty of gold flow down her face,
 Or does she have a charm so strong,
 Where she had owned my heart (1).

Nostalgia is often associated with positive memories. A nostalgic poem depends on the moment and the things he felt at the moment and the ones he felt looking back on it now. So, Chala is getting nostalgic by remembering the young woman he met before. Chala fell in love with her even though it was his first meeting with her. Nicholas Robins wrote in his book, "And from this melancholy disposition no man living is free, Stoic, none so wise, none so happy, none so patients, so generous . . ." (17).

Chala seemed to have cried out from loneliness and might have died out of sadness. He likes her even if he does not know who she is, but he is ready to do anything for her. And he will not pass up the opportunity because he is from another village or a southern region. However, he could not meet her because he was from another village. When the young woman leaves, Chala watches her and walks north along the trail. Chala fell in love with a young woman and he even wrote a song of how he was mesmerized by her charm in the book *Chhingkhual Lungdi*:

In which way is she going?

I am willing to know,

Had tracing her been possible,

To the places she had strolled about;

I could stay there for many days,

How I wish for the day that we meet again to come (2).

At that time, Lunglei only had an entrance from the north or south, neither east nor west. Chala returned to his friend Vana's store and asked if he had ever seen a man with children leaving the store opposite. His friend said he knew about them and told him everything he knew. "I'll call her Chhingkhual Lenmawii," said Chala. Vana then asked him, "So, you fell in love with her?" Chala answered, "I'm ready to go with her to the hot magma of hell." Both laughed and the emotional song falls into the heart of Chala:

Nor yet she leaves where to the place she lies,

Those memories not relish out into the hearts,

Gone by night she was from which road,

She remains in my memory;

Upon her back, how I wish she turns to,

To bid her goodbye;

To what I long for waving my arms,

She might reply to me with a soft voice and a tender smile

But for me,

She is just a source of nostalgia;

Her name, face although you may not be known;

Will i ever meet her again,

Gone is her from that path,

Beautiful stranger the most nostalgic (2).

Chala borrows a photo of Liana and kept it in the dictionary and as soon as the opportunity presented itself, he saw a photograph of the girl. He always thought how happy he would be with her after that picture can bring him great joy. At that time, he was very young and hold the lowest rank in the army, he had to be careful when Lance Naik came along. All this made him think hesitantly about a woman. However, this is important for the advancement of a woman. So, it often speaks of how much he loves her.

In time, Chala was almost educated and received a letter from Lali. In the letter, she wrote that her father will go to Madras in January and will wait for him for five days in Calcutta. Chala also wrote that he wanted to go to Rangoon after school and that he wanted to go on vacation. There Chala knew it would be difficult to meet her without seeing her in Calcutta. He applied for a vacation and was allowed to take leave, so he immediately took a boat trip to Calcutta. Many studies have shown that healthy and supportive relations, such as romantic relationships, family relationships and intimate relationships may be associated with increased self-esteem.

Love in any form helps people incorporate safe behaviors into their daily lives, reduces anxiety and reduces the likelihood of developing depression or other forms of mental illness. Chala also wanted to meet Lali in Calcutta for any reason. He wanted a close relationship with her and his love for her reduces his sadness and anxiety, depression and mental illness. But, when he was in solitary, his loneliness comes and his feeling makes him depressed. If a person is lonely, it can be difficult to find the right person for him. There are emotional songs that the young woman in Calcutta sings when Chala and Lali met. Chala and Chhunga went to the Men's Industrial building there they went to the Salvation Headquarter, Dharamtola Street, where they meet their friends Vani and Lali. As Chala and Chhunga get to know them better, they made the young woman who Chala had been calling 'Chhingkhual

Lenmawii' sing. Lali sang in the same beautiful voice as the tone of 'Londonery Air'. Here, we can see that the Mizo boys and girls love to sing anytime, anywhere.

On the way to Chandpur, Chala followed the girl and her father, but when they leave, Chala feels lonely alone. Even when he opened his eyes, he moved to the windows, his heretics were lonely and everything was boring and sad. When he thought he had a beautiful song in his heart, he seemed to be on the verge of tears and remembered an emotional song he once knew:

Oh! At this moment I miss it so much,
 Our happy days together, which have passed;
 Come out again in the sky like the sun;
 They may now become just a dream (44).

Chala felt loneliness hitting him as he left home for Silchar by train. He sleeps because he does not rest during the day. Suddenly he got up and it seemed to him that he hears her voice. He looked around, but Lali was nowhere to be found. He looked indifferently out the window and he saw the terrible night and the moon speaks:

The moon is high, the sky is blue,
 And here am I, but where are you?
 The night like this was meant for two,
 And here am I, but where are you? (44).

This is a thoughtful reminder of what seems better or easier for Chala. His feelings of nostalgia can include his home and a beautiful young woman, but they also include a longing for a long time. These feelings gave him an idea to compose some song:

Don't simply try to pass me by I recognize you,
 But, oh darling, your charm keeps me,
 Has bound me like the roots of a tree,

I shall not stop missing you until death (44).

The book wrote about how Chala faced his loneliness in some ways. He was even scared for himself to die out of loneliness like the olden story ‘Hmanlai Thangzawra’. Sometimes, Chala would wish that his work be just posted in Lunglei permanently so that he would never have to go back home alone again. On a bright sunny day, Chala sang, ‘Ka ðah nan ramah’ at the bank of the Tlawng river. Tears came running out and the woman who sings cinemas with tears pouring out was nothing. Vânkhama wrote, ‘Everything was compressing in the chest.’ The study revealed how much pain, separation brings to the two young people. A person gives all his heart and soul to another person. He could love the other person truly and endlessly, even if the bond was just for the short period.

Chhunga arrived the next morning at Silchar, he too was feeling nostalgic and remembered about his beloved named Vani. They shared their sentimental words of nostalgia and he thought it felt better rather than enduring it alone. Then, they wanted to climb the Tlawng river as quickly as possible and not stay in Silchar for long. Having made a settlement with the majis, they went from Lalaghat to the course of the Tlawng river on the maji’s boat.

On hard winter days, Chala and Chhunga slept at night and shared a loom. The weaving of the loom is done by Mizo women on the loin loom. The loom is very versatile in the sense that it supports a range of possibilities that can be women with intricate designs and motifs. And this loom is the traditional clothing of the nature of Mizo people.

When people get tired at night, passengers usually see the riverbank. Instead, the sorcerers looked to the middle of the river. It was so cold that Chala wanted to sleep with his feet fully covered, but Chhunga could not bear with it. After entering the forest, Chala then said, “There is a saying by the elders that if one sleeps with his

feet shown, a tiger tends to attack him” (*Lungdi* 45). Chhunga finally said, “I scared by what you have said that I almost become crazy” (*Lungdi* 46).

The nostalgia that encourages Chala to remember the past in his own life helps him connect with his true selves, remember who he is and then compare to his feelings in his present situation. A deep emotional state that evokes nostalgia or deep sadness that someone is attracted to or misses a loved one is melancholia. Memories of feeling, experiences, places and events that once brought joy, pleasure and well-being now activate feelings and make him feel pain separating from that thrilling feeling. However, he admits that longing for the past will lessen anxiety about the future.

Chala tends to have a sentimental feeling about a past or place with a have a happy personality. He may consciously feel nostalgic were listening to familiar music and looking through old photos or visiting the places he spent with Lali. These recollections of his past are usually important events and places where he has spent time and the weather can also be triggers of nostalgia.

When will I cease to miss you?

Oh! It increases every night and day,

You are the trickster of love, have made so lonely,

And left me to bear this lonesome solitude.

My dear sweetheart, the Beautiful Stranger,

I’ve never met anyone who makes me as sentimental as you do,

We may be distant, but I miss you more,

I miss you, Oh! I miss you the most (52).

The study in this area shows how painful separation between two young lovers. For a while, it can be happiness and joy. However, when one person devotes all of his heart and soul to the other, even for a short time in a relationship, they can

truly love the other indefinitely. Distance in a relationship makes hearts grow fonder of someone else. When a breakup occurs, there are more problems on the way to a successful relationship, but many couples do it and others do it.

4.3.4. Melancholia as a Sense of fear

In the novel, Lali wrote that she thought she didn't want to get close to him because she was still a teenager. Some people welcome new experiences and new people in an adolescent period. They take every opportunity to communicate and they are often the first to introduce themselves and start a conversation easily. Chala is like this and he introduces himself because Lali knew nothing about him. For him, being friendly and outgoing is natural, energizing and fun. It doesn't take much effort. But, for Lali, shyness and shame is an emotion that affects her feelings and behavior towards Chala.

Shame can mean discomfort, condolence, tension, shyness, or anxiety. During this adolescent period, people who are ashamed sometimes experience physical sensations such as redness or silence, shaking, or shortness of breath. When people are shy, they may feel anxious and reluctant to say or do something because they don't want to be noticed.

Chala talked about how he got into the Burmese army and completed training at the Army Education School in Maymyo city. There weren't many planes at that time and there was no express mail at first, so he sent the letter by regular mail, India post arrives every Wednesday. New and unfamiliar situations can lead to confusion; in this case, Lali tends to be shy when doesn't know how to behave, doesn't know how to others will react, or when attention is focused on her. But, Chala knows what to expect, he is confident in what to do or say, or is less embarrassed in situations with friends. Like other emotions, shame can be mild, moderate, or strong depending on the situation and the person.

Shyness is a feeling of fear or discomfort caused by someone else, especially in a new situation or among strangers. It's an unpleasant sense of self-awareness, fear of what affects one's ability to do or say what they want. According to Nicholas Robins, "Fear amazeth many men that are to speak, or show themselves in public assemblies or before some great personages" (32). When people are faced with a situation that may lead them to feel shy, how they may lead them to feel shy, how they deal with that situation can shape their future reactions to similar situations. At the same time, Lali concluded that she is a closed person because she is always shy and afraid of the consequences of her actions and society.

Fear is often unpleasant sensations that often arise from anticipation or perception of danger. As Robins explained fears, sorrow, suspicion, clownish timidity and weariness of life surprise them in a moment and they can think of nothing else; continually suspecting, no sooner are their eyes open, but this infernal plague of Melancholy seized on them and terrifies their souls. Shyness is partly a result of genes a person has inherited. It is also influenced by behaviors they have learned, the ways people have reacted to their shyness and the life experiences they've had. Being sometimes quiet and introverted is a sign that someone has a naturally shy personality.

Chhunga, one of Chala's friends, also sent letters to his girlfriend who is living in Calcutta and told her how he was going to take the leave and go to Calcutta. When Chala and Lali also decided to meet in Calcutta, Chala and Chhunga traveled to Calcutta to meet their beloved friends and spend their holidays in this city. Here in this city, they all met and went out the next day and had a great time together. Then they go to the restaurant and other places for entertainment. There Chala tells Lali how much he loves her and asks if she feels the same way. Shame and disgrace are also put in this novel by the author through the character of Lali.

Lali didn't answer him immediately. She was shame and disgraceful at this time and this causes uncomfortable for others. Chala feels disappointed, but he does not blame her if she does not have the same feelings for him. As Nicholas Robins explains shame and disgrace, "Cause most violent passions and bitter pangs" (33). But, generous minds are often moved from shame to despair for some public disgrace.

There is no consensus in the scientific study of fear. Some argue that 'fear' is a psychological construct rather than discoverable through scientific investigation. Both feelings and behavior can of course be used as evidence for a central state of fear, but the evidence for the state is not the state itself. These kinds of Melancholia, fear, sorrow and disgrace are seen in this novel and it shows the real feelings and hearts of the living man.

4.3.5. Melancholia: Loss and Grief

Losing a loved one is a universal experience and everyone will experience loss and traumatic situations at some point in their lives. This experience can cause a person to abandon the expected lifestyle. Several models and theories have tried to explain the complex process of loss and grief. Freud's concept of grief is based on personal attachment. This theory emphasizes that people in grief seek lost affection. He describes sadness as liberation from one's. Sigmund Freud's essays mark the scientific grounding of melancholia and its role in modern psychoanalysis, "In moving melancholia way from the doctrine of the four senses of humor, its links to Blake bile and creative genius, Freud sought to distinguish the condition of melancholia from that of mourning, asserting that 'the complex of melancholia behaves like an open wound'" (Bubenik 7). Freud defined grief as a depressive state, suggesting that grief intensifies when it goes wrong.

The process of grief is seen as the task of restoring the inner piece by experiencing loss, which causes the consequences of the love of a lost loved one. The

death of a loved one can lead to a loss of identity. It is believed that the grieving person gets rid of many of the attachments associated with building relations. When the loss is accepted, the age must absorb it so that the bereaved family can find new affection. The theory of loss and grief is applied to this novel. So, the study shows how this theory means this novel and the importance of expressing it from characters.

C. Khuma wrote in his book *Hmangaih Thiamna*, “Love unites two persons from ‘you’ and ‘I’, it brings other people closer together, prioritizing and lovingly” (104). When Chala went to meet Lali in Calcutta, he told that Lali was even more beautiful than the picture and they got the opportunity to meet and talk in real life. Chala was glad to meet Lali, respected her with all his heart and loved her endlessly. Then they went to the two-room restaurant, Chala and Lali occupy one room. So, they can say anything whatever they want and Chala told her how much he loves her since adolescence and how looking at her photos and seeing them does not change the love he has for her. But, Lali did not say anything directly about her love. But, behavior speaks louder than word was Chala’s thought. Their relationship is getting strong and this is the culmination of the story.

Chala follows Lali and her father as both must return to Mizoram, Chala thought that will they have a chance to meet again when they are in this world because she is only a stranger. It is because Chala thinks he has never seen a future with the girl. But parting with a loved one is so terrible for everyone. They will disperse and feel it for themselves. This shows how Chala found himself in a difficult position. He felt lonely after Lali and her father left him, so he regretted being invited to his hometown, but if he had a job, he could not be with his wife in other cities.

Chala leaves by train to Silchar and feels lonely. He writes a letter to Lali inviting her to come to Aizawl with her father and he will be with them in their home. His Chhingkhual Lenmawii left him and he is very lonely because his friend

Chhunga did not contact him. When Chhunga arrived, they immediately left Silchar and soon after arriving in their village, Chala and his friend decided to visit a friend in the east. This loneliness is one of the causes and is still controversial to explore the relationship between the feelings of loneliness and all causes of death in older people.

Loneliness is anxiety defined as the subjective experience of a person in the absence of satisfactory human relationships. The terms loneliness and social isolation are often used interchangeably, but the concepts are different. Social isolation refers to the amount of social contact a person has and be objectively measured. The connection between grief and loneliness is complex. Loneliness is a concept and this concept of loneliness means without someone and the problem is that loneliness is subjective.

When Chala and his friend arrived in Mizoram, Chala thought that Lali and her father would come to Aizawl to collect the necessary supplies. He has hoped to see her, but due to Lali's health problems, he couldn't get any chance to see Lali again as planned. How sad it was to say that he did not have time to see again. Chala thought that even if he follows Chali's father on the way to her village, he will feel lonely on the way back home and die of loneliness. Since they are from two different regions, it will be difficult even if they give everything. Sometimes, it's hard to believe that actions speak louder than words. So, Chala starts to think all over again in Burma. These words reflect that Chala was attracted to him as a child. But, since they were teenagers, there was nothing he could do about it.

In this case, loneliness occurs when a person's social relationships don't meet their interpersonal needs or desires. For Chala, his loneliness is dependent on what he needs and desires and this measure is personal and varies drastically from one individual to the other. There are aspects of grief that make loneliness seem inevitable and unsolvable. People who are grieving are at a disadvantage when it

comes to loneliness because the person they long for is gone. Loneliness after the death of a loved one is many things. Some people may also say they lost one of the few people in this world who truly got them. After all this, Chala will never fill his loved one's void, that simply won't happen. Instead, he has to find other ways to connect and fill in alternative spaces.

While Chala was in the village, he had many good friends and met lots of women. However, he finds different ways to get rid of his loneliness. He always remembered 'Love does not betray and is faithful wherever it goes'. This sentence does not explain his love for Lali. When he tried to return to Burma, he was in great pain. Chala said that it's hard to say and not to mention the song.

Chala can hold on to his loved one while at the same time accepting the company and support of others. But, it won't be easy and it will not be perfect, but perhaps in time, he can fill the hole with the love of many. No one knows if they have lovers in their hometown. There were no promises to be kept for just a traveler for the first time. He never talked about marriage, or he didn't show that he wanted to get married. Chala found it difficult to make an appointment and think about the future.

Chala was hesitant to have a wife until he was promoted, but he never told her about it, so, answering the questions can be difficult. It was difficult for ordinary soldiers to find a mate, he never spoke to Lali, but it filled the entire space of his mind. He has never expected grief to be so lonely. Some losses such as the loss of a close companion bring him an overwhelming sense of loneliness. Loneliness can be present as he faces the milestone of life. He will also be able to see if he can reach the next milestone in life.

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Chapter - V

Conclusion

The previous chapters have shown that these two selected novels - *Maymyo Sanapui* and *Chhingkhual Lungdi* by C. Khuma, occupy an important place in Mizo literature. This dissertation is mainly concerned with the study of the selected novels related to post-war literature. In addition to elements from post-war novels, these two novels display aspects of melancholic lamentation and nostalgia.

The study revealed that all the novels written on the theme of the Second World War show that the war radically changed the sociocultural life of people and as a result, led to a deterioration in social morality. Without looking back at the world, the novel proves that war is a persistent, ingrained omen that takes up a lot of place in the hearts of the people of Mizoram. After the 1990s, World War literature was no longer in the spotlight due to the escalation of world peace. This shows that the human mind is expressed in words. Memories of military events captured people at that time and they are reflected in literature. These memories, in turn, enrich the literature of the contemporary world.

All these texts are very complex in terms of style, structure and subject. Economic, social and political movements that emerged in the early 20th century before or after the Second World War have changed their way of life. Many writers claim to be the root of all evil in modern society. For many writers, war is the source of all ideas. In the aftermath of the war, widespread social change dramatically altered the realm of literary thought, which in fact, become accustomed to melancholy.

In this study, it is obvious that these novels, based on the Second World War, highlight the hardships and suffering from a young couple. The entire world fell into the tentacles of the wave, causing destruction and sacrifice. Millions have died and millions have been injured, the world is at risk from nuclear energy. Entire cities are

destroyed and families are driven out. As a result, most novels, poetry and short stories, especially those written, combine themes of loneliness and depression associated with the Second World War. Most written works are characterized by deep psychological trauma and a change in worldview changes the literature.

There is no identifiable direction of development in post-war literature. The Second World War had a profound impact on civilization and since the post-war reforms failed to meet the sublime impetus for real change, this era was largely marked by depression and anxiety. Of all Mizo's literature, most war novels deal with the calamities and misfortunes that interfere with the happy and romantic lives of today's youth. Studying his life and work, Khuma appears to be a melancholic and, in this case, a moral character. Writers often reflect their emotions in their work and inscribed their imaginations, as can be seen in Mizo's war novels.

In this novel *Maymyo Sanapui*, the story ends with a message about the death of the heroine to the hero, who returns to Maymyo city after the end of the war. However, the story could easily be continued, evoking admiration and sympathy for the heroine for how, where and even how she died. There are several types of theories that can be used to study Melancholia. As mentioned in Chapter II, the novels of C. Khuma may be analyse as under:

5.1. Temperament or Disposition

The theory of temperament or disposition can be seen in the novel *Maymyo Sanapui*. Everyone has an innate temperament, a special personality that determines behavior and explains the entire psychological structure. By evaluating a person's feelings and behavior, one can determine their temperament. Sadness is deeply expressed in temperament and fear and the hero of the novel Liana shows extraordinary patience for obstacles. When he first meet Ma Hla Kyi, his dark feelings are usually very calm and his subconscious mind is working in a very simplistic manner. Liana is always nervous or irritable, while some people are on a

bright side, Liana did not ask the girl's name and whereabouts, during this time his mood often changed suddenly. He missed the chance to ask her the second time he met her.

The study revealed that Liana was very jealous of the army officer who guided Ma Hla Kyi at the cinema hall. But, Kyi says that nothing happened between them. Liana works hard to see Ma Hla Kyi, to find out her name and where she lived throughout the whole story. He was so shocked by Ma Hla Kyi and one army officer that he vowed never to see her again. However, several symptoms of depression, including persecution, addiction and jealousy made him into a different person who takes everything seriously. For this purpose, Liana felt very unhappy for a long time and lost interest in activities that were once enjoyable. Having a loss of feeling fatigued he feels demanding or irritable.

Melancholic characters such as Liana in *Maymyo Sanapui* and Chala in *Chhingkhual Lungdi* are mostly created through thought. These are serious people who risk giving up hostility because they find it difficult to mislead others. When they are very quiet and seem to be oblivious, they may be probably lost in thought. Depressed and passionate people tend to be very quiet and withdrawn, despite their intense inner feelings. These people usually hide their emotions and prefer to remain calm and silent, even if they cause great joy or anger in others.

5.2. Fear and Sadness

Fear and sadness are the most touching and inseparable characters. When the Second World War broke out, everyone was horrified by the noise and desperate. In the novel *Maymyo Sanapui*, Liana is very worried about Ma Hla Kyi. When the war ended, he went to Kyi's house and found it destroyed. When he heard about the sad news that Ma Hla Kyi had passed away, Liana remained calm and said nothing. Liana does not share his feelings of sadness, depression and loneliness with anyone in order to make things worse for himself.

There are fundamental concerns taught by C. Khuma in his novel *Chhingkhual Lungdi*. This is inherent in his character by the circumstances and conditions of childhood. When Chala meets a young woman, he doesn't say a word even fear embedded in him. Many lamentable effects this fear causes in men, as to be red, pale, tremble, sweat, it makes sudden cold and heat to come over all the body, palpitation of the heart. Liana could not say a word but was forced to seek help from a friend. Fear and sadness are also embedded in this novel by a character named Kyi. When Liana and Kyi met in Kyauktang park, she said nothing about her feelings for him. She was shy and not comfortable and Liana was also disappointed but didn't blame her.

5.3. Bashfulness

The act of bashfulness is reflected in the characters of Lali in *Chhingkhual Lungdi* and Ma Hla Kyi in *Maymyo Sanapui*. In a patriarchal culture, characters choose silence because women are influenced to keep their emotions a secret, as it would be shameful and degrading to show partiality before marriage. They are silent and drown out their pain and suffering. The Patriarch describes a general structure in which men have power over women and society unites the entire community. A patriarchal society consists of an organized society and a male-dominated power structure. Some people needs to lessen their shyness. But, folks who are clearly shy additionally have presents that they may not respect in themselves.

5.4. Shame and Disgrace

The author puts shame and disgrace into the novel *Chhingkhual Lungdi* through the character of Lali. When Chala and Lali decide to meet in Calcutta and Chala asks for a short leave as well. There, Chala tells Lali about his feelings and how much he loves her and asks if she feels the same way, but Lali didn't answer right away. At the time, she was shy and disgraceful, causing inconvenience to others. Chala is disappointed but doesn't blame her for not treating him that way. As

Nicholas Robins explains shame and disgrace, “Cause most violent passions and bitter pangs” (33). But, often generous people are discouraged by public embarrassment.

The study revealed that Chala was not in a hurry to find a wife. He hesitated to have a wife until he was promoted. He was an ordinary low-ranking unit and knew he had to take his place, even when Lance Naik was in command. With these thoughts in mind, the thought of marriage never left his head. But it is true that the bachelor is looking for a mistress. Chala did not think that grief to be so lonely and any loss, like the loss of a close friend, brings unbearable loneliness. Loneliness can arise when confronted with the basics of life. He had also been able to see if he could reach the next stage of life. Often an inferiority complex develops during childhood as a result of grueling experiences or growing up in a family, leading to feelings of ill health or poor health.

5.5. Nostalgic

The terms nostalgia and melancholy are often used synonymously as they have multiple properties. However, it is important to define boundaries to have a clear definition of what they mean and how they can be used to describe emotions. The main difference is that melancholy refers to a depressed state of mind whereas nostalgia refers to a lack of memory of the past. C. Khuma’s *Chhingkhual Lungdi* reveals the dark side of nostalgia, a melancholic story about the main character’s feelings for his past life and current situation. However, the main character Chala misses his past life and always remembers the girl he met in Lunglei and Calcutta many years ago.

Chala felt nostalgic for the young woman he had met before. He seems to be crying from loneliness and probably died of grief. The story tells how Chala copes with loneliness. He was also afraid of dying of loneliness as in the olden story of ‘Hmanlai Thangzawra’. The study revealed how much the separation hurt the two

lovers and Chala gave his whole heart and soul to someone. The nostalgia that makes Chala remember the past of his life help him to comprehend his feelings about the present, in order to understand who he is and make comparisons.

The study revealed that old memories unite two lovers and share their feelings of deprivation and love. Such absentee notifications are nostalgic and depressing excuses in the current situation. The story of *Chhingkhual Lungdi* came up with some beautiful emotional song. Chala felt nostalgic for the young woman he had met before. For Chala, his loneliness depends on what he needs and what he wants. People who are grieving are at a disadvantage when it comes to loneliness because the person they long for is gone. In this case, Chala does nothing and feels lonely when a friend leaves him on a train somewhere in India. There is no one to share his feelings and thoughts at that time and everyone will feel the same way.

5.6. Environmental Melancholia

In his works, C. Khuma goes beyond social situations and material environment. This book advocates the theory of depressive environments, which looks at how people experience deep loss and pain as a result of environmental problems, but have difficulty expressing or understanding those experiences. Environmental melancholia which has been largely dominated by research in cognitive, behavioral and social psychology. It should be noted that melancholy is not a strange emotion of art or an aesthetic encounters with nature. This can be seen in various forms of art, both socially and environmentally. Through the streets below the barrack, horses raced in carts full of people. They can be introduced to readers as people watching a movie. Thus, it can be seen that ponies and strollers are the most common way of life and transportation. In addition, if the efforts of the environmental movement are sensitive and effective, writers should remember in mind to inform of their respective works.

5.7. Loss and Distress

The war was in full swing and the city of Maymyo was dominated by the Japanese troops and bombs were dropped everywhere. Weeks passed by and the city changes a lot, many fled to other states or small towns and villages in the forests and the village became quiet and calm. The village is silent, gloomy and quiet. The fireball was not visible and only the screams of the neighbor's children were heard. Sometimes, they hear gunshots in the distance, night was full of fear and loneliness. After the bombing of Burma, another terrible military operation took place in the city. The operation was brutal and therefore, thousands of people left their ancestral homes with little belonging they could carry. Their homes were burnt down before their eyes, and their lives were taken to a harsh and harsh village.

A distress is an unpleasant emotion, feeling, thought or behavior. At the end of the story, Liana asks Kyi's friend in the novel *Maymyo Sanapui*, "Is she married?" (138). Kyi's friend replied, "No. She died" (138). The phrases informed us what turned into Kyi's whereabouts. Liana could say nothing more and was terrified. He dared not ask about Kyi's pain and suffering before she died. Then, he just stood there, numb. At this point, all he can do is stand still and his temperament affects how he thinks, feels and behaves in this situation.

5.8. Loneliness or Solitude

Chala takes a train to Silchar and feels lonely in the novel *Chhingkhual Lungdi*. He wrote to Lali and invited her to go to Aizawl with her father and tells her he will be with them home. His Chhingkhual Lenmawii left him and he was very lonely because his friend Chhunga had not contacted him. Upon Chhunga's arrival, they immediately left Silchar and soon after arriving in their village, Chala and his friend decided to visit a friend in the east. This loneliness is one of the reasons and is still controversial to explore the relationship between the feelings of loneliness and general death in older people remains controversial.

Loneliness is fear which is defined as a person's subjective experience of the lack of a satisfying relationship. The terms loneliness and social isolation are often used synonymously, but the concepts are different. Social isolation refers to the amount of social contact a person has and is measured objectively. The relationship between sadness and loneliness is complex. The problem is that loneliness is a concept and this concept of loneliness means a person without people and that loneliness is subjective.

5.9. Fear and Trouble

In C. Khuma's novel - *Maymyo Sanapui*, the fear and trouble of the Burmese people during the war are viewed as preconceived notions. As a result, the troops were transferred to various parts of Burma as well as to India. Although the war did not reveal widespread destruction in Mizoram, great upheavals in the way of life and attitudes of the Mizo society have greatly changed the pages of literature. The inhabitants of Mizoram, then Lushai Hills were under the British colonial regime and they fought bravely and loyally for the British.

The novel *Maymyo Sanapui* acknowledged, "Notable Warriors Association was organized from the Burma Army Association and later they were named 'The Lushai Scouts'" (134). Rokhuma describes the formation of the Lushai Scouts in his book, "On February 1944, Lushai Scouts was founded. This year marked the fifth year since the war started" (209). Hrânga, one army officer, also highlighted the union of the army, "When they first found the association, it was under 98 Infantry Company, but later it was changed to a Lushai Scouts" (42). Faced with the nature of the Mizo's, they fought bravely and stubbornly, risking their lives to cover the corpses of their comrades.

During the war, many bodies were left everywhere. Lushai Scouts risked their lives taking care of the corpses of their comrades. From the study, it is shown that Lushai Scouts, brave warriors and loyal soldiers have proven the Mizo's bravery to

the British. The study shows that scouts have a responsibility to maintain loyalty, duty, respect, selfless devotion, honor, integrity and personal courage. From the study, it has shown that the Mizo people who fought in the Second World War were brave and skillful soldiers.

Burma, which the majority of the Mizo people deemed as their motherland and which they regarded themselves within its cultural boundary, pervaded the passion of the Mizo people by those days. According to Prasad, “The Novel can, of course, have its ‘setting’ or background in any part of the world and any time, past, present or future” (196). As Hudson presumed in his book, “We may therefore distinguish two kinds of setting - the social and the material” (158). From the above description of the term, let us examine how Khuma has convincingly employed the settings in his works. In *Maymyo Sanapui*, the barracks, main roads, marketplace, bullock cart, and customs of the people are seen in the novel. Since it was written based on the Second World War, carts and bicycles have been the most common means of transportation for the people. So, the novel is set in the Second World War and in this novel he tries to perfectly reproduce the life of that time.

In *Maymyo Sanapui*, three months after Liana arrived in Mizoram, there came a piece of news. Burmese forces are expected to join Lushai Scouts. However, Liana had health problems and did not join and he stayed at home for nine months. But, all Burmese soldiers who did not join the Lushai Scouts were recruited to reunite with the Burmese Army. Liana also left the village to join the army. At the same time, the study revealed that Liana was in no hurry to look for a wife or Ma Hla Kyi. He tactfully winds up his novel when Ma Hla Kyi breathed her last so that his entire novel ends at a tragic moment.

These two novels, *Maymyo Sanapui* and *Chhingkhual Lungdi* represent the true colors of Mizo society concerning war and romance by bringing to light the catastrophic incidents caused by wars. The novel by *Maymyo Sanapui* tells about the

misfortunes and common problems of the young lovers of the fictional character Liana and the Burmese girl Ma Hla Kyi during the war. It promotes romantic love between boys and girls from different cultures. However, the romance discontinues before such ending of love stories that typically read –And they got married and live happily ever after. C. Khuma is known for his novels as a prolific nationalist, overwhelmed by nationalist sentiments. Like most Mizo writers, he does not conclude the love that sprang up between Mizo and non-Mizo lovers by realizing it with the wedding.

Some of the Mizo novels are based on love that transcends boundaries. Therefore, C. Khuma is wise enough to prevent his main features for becoming a factor of capable of causing and hatred in society. All of these novels tell us that the Second World War caused suffering and death and was characterized by bombs and their fragments, destruction of cities, loss of life, destruction of the environment, the emergence of lovers amid national strife and the resulting suffering in the country during the economic downturn, exacerbation of the political situation, etc. The destruction takes place by bombing the city without colliding with the enemy, as in previous wars. Millions died and millions were injured, nuclear war threatens the world, destroys entire cities and takes root in families.

Post-War novels are no different from other literary works written under the influence of war and conflict. Today, many of the dirty military tactics based on war are seen as a common strategy to put women are often the victims of rape and murder in dirty and terrible wars. Thus, wars and conflicts increase the burden on women. This increases women's fear, vulnerability and poverty and puts women at risk from refugees, informal trafficking, sex workers and other forms of violence. In addition, wars and conflicts are equally important in interpreting and retelling the history of violence and conflict. The shocking world war has spawned new literary

genres such as war poetry, songs, novels and non-fiction, literary works of all genres tell the story of the modern world and depression.

Watching all these sufferings from a distance, they prove to be the source of deep moods and emotions that capture everyone, enriching literature now and in the future. The study revealed how painful separation can be for two young people living in *Maymyo Sanapui* and *Chhingkhual Lungdi*. It can be a moment of happiness and joy for a short time. They have faced many hardships and tribulations of war, calamity and destruction everywhere. But the most painful part that they had to carry on forever was their shattered hearts.

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A STUDY OF POST-WAR MELANCHOLIA IN MAYMYO SANAPUI AND
CHHINGKHUAL LUNGDI BY C. KHUMA

(Abstract)

The dissertation is about Post-War Melancholia in *Maymyo Sanapui* and *Chhingkhual Lungdi* by C. Khuma which occupy an important place in Mizo literature. It will also focus on the study of the selected novels relating to post-war literature. These novels depicted the weepy and nostalgic aspects of melancholia in addition to the elements of post-war novels. The general content of the text is complex in style, structure and subject matter. Economic, social and political actions that emerged earlier or within the early twentieth century after the Second World War have changed their way of life. The study declared it to be the basis of all evil in modern society and war is the source of all ideas for many writers.

Chapter I include the life and works of C. Khuma as well as the foundations of theory and general history which are based on the analysis of the following texts in the next chapter. The study presents these generalized feelings of loss as depressive, which is defined as the ratio of persistent, unresolved loss concerning an object that the subject cannot have. Chapter-II defines Melancholia and provides a brief overview of post-war novels and the main factors that contributed to them. In addition, this chapter explains the importance of gender in the study of conflict and briefly explains why the study included the experiences of men and women during the Second World War.

Chapter III recreates the mourning and grief which is familiar with melancholia in C. Khuma's *Maymyo Sanapui*. Chapter IV shows grief as an unfulfilled romance experienced by melancholy in C. Khuma's novel *Chhingkhual Lungdi*. The last chapter is devoted to the results and conclusions of the study. C. Khuma demonstrates the courage and dedication of the Mizo people who have moved forward to survive without abandoning their friends. Undoubtedly this testifies to the general honesty of the Mizo people and on one hand, their loyalty to the leaders. This clearly shows how young men and women of that era struggle to seduce each other and overcome all adversity.

Chapter I: Life and Works of C. Khuma

This Chapter is the crucial study of the life and works of C. Khuma. However, the study includes a review of the works of C. Khuma. He is one of the most important writers who contextualized the Second World War as a background setting. C. Khuma was born on 17th March 1914 and he became interested in the army at the age of twenty and eventually enlisted in the Burmese Army in 1934. He got married in 1944 and have two daughters and five sons. He is the second person to receive the rank of captain in the Burmese Army among the Mizos. The descriptive passage of C. Khuma's profile and personal life is revealed in the book of Zoramdinthara as under:

C. Khuma continued his education at Maymyo City in Burma and completed Short Course which is equivalent to class ten in 1938. During his services in the army, he achieved remarkable services and promotion from Rifleman to Captainship. After serving thirty-seven years in the Army, Khuma retired from the Army on 5th December 1971 and settled at Rangoon. It was then that, he suffered prolonged cancer and died on 27th September 1990 at his residence in Rangoon (87).

Being a Burmese soldier and posted at Maymyo city, Khuma was sent to the city of Maymyo to fight the Japanese army in the Second World War. Khuma plays an important role among the Mizo fiction writers and his work can be divided into fiction and non-fiction. Most of his work has been written and published outside Mizoram. Khuma published two non-fiction –

- 1) Hmangaih Thiamna
- 2) MizoTlângzai bu.

He had also written four fiction such as –

- 1) Maymyo Sanapui
- 2) Fahrah Nun
- 3) In In Chu Ka In a Ni
- 4) Chhingkhual Lungdi

C. Khuma's first contribution *Hmangaih Thiamna* is written in 1944 and was published in 1946. In this book, Khuma brings out the importance of love and mysterious elements of marriage in our day-to-day life. He also examined and preached the importance of love, parental love, romantic love and family life. He described God as love and love made human beings.

C. Khuma's non-fiction, which is known as *Mizo Tlangzai Bu*, was published in 1949. The *Mizo Tlangzai Bu* is a collection of Mizo poems containing about 128 poems. This songbook is a collection of 9 different songs featuring L.T. Vuta. It consists of village and folk songs, songs about love and sorrow.

The novel *Maymyo Sanapui* is the first novel written by C. Khuma in 1946 and was published in 1950. This is the story of two lovers, the Burmese soldier Liana and a High School student Ma Hla Kyi of the Burmese girl in Maymyo city, Burma. The story begins with the meeting of Liana and Ma Hla Kyi in a cinema Hall in Maymyo city, they fell in love with each other. They used to meet near the famous tower in the middle of the city, a big clock attached to the tower strikes beautifully. They promised to remember each other whenever they hear the striking sound of the Clock.

The story was around the Second World War. After the war, Liana and the other Mizo soldiers returned to Mizoram. Liana, who lived in Mizoram for a while, was allowed to return to Maymyo city. When Liana arrives in Maymyo city, he went to meet Ma Hla Kyi in her house she left behind. As he stood desperately in front of the house, he met an old friend of Kyi, who said that Kyi had passed away.

Fahrah Nun by C. Khuma is written in the year 1947 and was published in 1949. This book shows the poverty of an orphan and highlights his sadness and suffering and leaves tears in the eyes of readers. In this book, the author masterfully portrays the life of a poor orphan, which often emotionally affects the readers and makes them cry. The orphan is an essentially novelistic character set loose from established conventions. He or she leads the reader through a maze of experiences, encountering life's threats and grasping its

opportunities. He or she will eventually find the happiness to compensate for being deprived of parents.

Chhingkhual Lungdi is written by C. Khuma in 1950 with sub-title *Calcutta Khawimawlai Thingpui Dâwrah*. The main characters of this story are Chala and Lali, Chala was fascinated by the beauty of the young woman and continued to dream. With the persist of time, Chala and his friends joined the Burmese army and went to Burma. With the help of his friend Liana, Chala can finally write to the young woman he saw at the Lunglei Bazaar. She also responded to his letter, then they started sending letters to each other.

Chala also applied for a vacation, then Chala and Lali finally met in Calcutta. However, Lali did not give him any promises. He returned to the battleground and in the story, Chala and Lali never met again. Love without boundaries, with which people cannot live, is always present in all literature.

In In Chu Ka In A Ni with an English sub-title, *Your House is My Home* is a 1963 novel by C. Khuma. It is about the relationship between a married man and a young woman who faces many obstacles due to their hesitation. The young woman dares to die to live with him. The man thought it was better this way and joined the army. These two were sincerely waiting for each other in all difficulties and in the end, got married and shared their lives. Finally, the woman said, 'Your house is my home'.

The writers of the Mizos have never written about the relationship between women and divorce, men and divorce. But in fact, this kind of relationship can be seen everywhere. It is understandable why our authors did not write this type of relationship. It is revealed that C. Khuma is a person with melancholy and in this sense, it is the character of morality. He was considered a pioneer writer of post-war melancholia as a narrative device. Writers often include their feelings in their works, they inscribed their imagination and this could be seen from C. Khuma's novels.

Chapter II: Meaning and Definitions of Melancholia

The word 'Melancholia' is a type of depression that makes people with melancholic depression feel very depressed and guilty. Even if something good happens in life, it can be difficult for them to feel happy. It is a feeling of tremendous sadness, especially persistent. According to Michael Alan Taylor, "Melancholia is a severe disorder of mood, often fatal, that has been described for millennia in medical texts and by poets, novelists, and playwrights... Melancholia is often associated with stupor, catatonia, psychosis, suicide, and manic-depressive illness. Melancholia is a lifelong process with a genetic risk" (xii). This disorder can affect many areas of life, including work, school and relationships. It can also affect mood and behavior, as well as various physical functions such as appetite, eating and sleeping.

Melancholia can affect both physical and mental. Alberto Manguel explained in his book *Melancholy*, "Melancholia is a sickness of both temperament and constitution, of mind and body ... the unity of the spirit and the cosmic mixture of elements defined the physical condition" (11). Manguel then revealed modern love as, "The love of people left alone. It is a matter of pure chance with whom they fall in love, but in a deeper sense, it is nevertheless inevitable" (237). Love is not a relationship, but a one-sided disposition. Thus, the lover is undoubtedly lonely and in pain, this is another reason for his melancholia. Melancholy is a person or something that expresses sadness or cries for loss. So, these people are deep thinkers and feelers. These personalities lead to the emergence of wise, quiet and often timid independent individuals.

The study revealed that all novels which are written based on the Second World War revealed that the war brought a drastic change in the sociocultural life of the people which caused deteriorating social morale. Without looking the worldwide over, the novels proved the war to be a persistent and deep-rooted ill-omen that occupied wide space in the hearts of the people of Mizoram. In this study, it is obvious that these Second World War-based novels

throw light on the hardships and the sufferings those young lovers went through. The entire world fell into the tentacles of turmoil resulting in devastation and death toll.

2.1. Ten Factor Model

Melancholia can be studied with different types of theories. To some extent, using the ten-factor model I would like to analyze the theory in C. Khuma's selected novels. It is the theory that has received the most attention from researchers. The ten-factor models described by Nicholas Robins in his book *Burton on Melancholy* are as follows:

1. Habit or Disposition: sorrow, need, sickness, trouble, fear, grief, passion.
2. Nostalgic: Someone who is homesick and wants to be back at home with family. It always involves a wistful memory of times that new seem better or simplest.
3. The Devil: Melancholy persons are most subject to diabolic temptations and illusions, and most apt to entertain them and the Devil best able to work upon them.
4. Old age: After 70 years all is trouble and sorrow and common experience confirms the truth of it is weak and old persons have lived in action all their lives.
5. Parental Inheritance: Foolish, drunken, or hare-brain women, the most part that brings forth children like unto themselves, morose and languid.
6. Drink a cause of Melancholy: For many times the drinking of wine alone causes melancholia itself.
7. Fear: Red, pale, tremble, sweat, cold, heat.
8. Idleness: Nothing so good, but it may be abused. Nothing is better than exercise for the preservation of the body, nothing so bad.
9. Solitariness: To the unhappy man nothing is dearer than solitude, where there is none to reproach him for his misery.
10. Loss of friends: Amongst which loss and death may challenge the first place. Many people are melancholy after feast, holiday, merry meeting or some pleasing sport. If they are solitary by chance, left alone to themselves without employment or sport or want their ordinary companions.

Chapter III: Melancholia and Mourning in *Maymyo Sanapui*

The theory of dispositions or temperaments can be seen in this novel *Maymyo Sanapui*. Melancholia manifests itself not as longing, but as a terrifying realization that no matter how it stretches before our eyes, one cannot expect final achievements. Liana is a perfectionist and shows great endurance when faced with obstacles. The novel shows that it is easy to feel satisfied and keep trying to achieve the goals. It is clear that Liana fell in love and constantly thought about his lover. He worked very hard to see Ma Hla Kyi, to find out her name and whereabouts. Liana was very sad to see Kyi with another man and he even vowed that he would never see Ma Hla Kyi again. In this sense, depression is the essence of anxiety and fear that interfere most of his efforts and made his mind very sad and painful. The loss of a friend or loved one is never free and is constant pain.

In Melancholia, a person in grief is sad because of the loss of the ability to fully understand or distinguish oneself, and for this reason, this process takes place in the subconscious. Melancholia operated in the same manner such as mourning, except with two important differences. Liana's amazing abilities and heroes isolated him from everyone else. His humble nature has made him a different person who takes everything seriously.

Considering how C. Khuma portrays melancholia in the novel *Maymyo Sanapui* became clear that bashfulness has a one-of-a-kind impact on girls than men. Indeed, C. Khuma explains how Kyi obtains a silly type of bashfulness, that, in the beginning, might look like the bashful nature of the male melancholic, as he further explained how they take satisfaction in nothing for the time, but love to be alone and solitary. However, the bashful nature of the melancholic develops otherwise in girls, for a lot of them can't inform the way of explicit themselves in words, or how it holds them, what ails them or nicely inform what to make of their saying.

Chapter IV: Melancholia as an Unfulfilled Romance in *Chhingkhual Lungdi*

C. Khuma is one of the first Mizo novelists who introduce an international setting. The majority of the place of his novels are mostly confined outside Mizoram and this is the

unique feature of Khuma's novel. The setting of *Chhingkhual Lungdi* begins at Lunglei and then the hero of the story Chala shifted to Silchar. After that, he moves to Burma and then to Calcutta where the actions and major incidents took place. At last, he moves back to Burma and then there is the conclusion of the story. The main story is of course interesting in so far as it makes the readers want to know what happens next.

In this novel, the protagonist is Chala who fell in love with a young woman whom he meets in Lunglei. He had no opportunity to ask her name or where she lives, but with the help of a friend, he was able to write a letter to a young woman whom he remembered for many years. From that day on, Chala and Lali could write to each other and decided to meet in Calcutta. When they met in Calcutta, Chala shared his feelings for her and how much he loved her. However, this time Lali did not express her feelings to him. Chala is desperate but doesn't blame her for not treating him the same way. When they return to Mizoram, Chala and Lali live in different regions, so they won't have time to meet again. Without seeing her again, Chala returned to Burma to fight the Japanese army in the Second World War. Chala and Lali did not have time to meet after the war, but Chala remembered Lali because he felt lonely and depressed everywhere.

C. Khuma said that the loneliness during the life of Chala, a Burmese army in Maymyo, his loneliness and love for a young woman made him depressed and this loneliness always accompanied him. Chala felt love for a young woman, his heart was full of nostalgia and full of feelings for her. Nostalgia is often associated with positive memories. A nostalgic poem depends on the moment and the things he felt at the moment and the ones he felt looking back on it now.

Chapter V: Conclusion

The previous chapters have shown that these two selected novels - *Maymyo Sanapui* and *Chhingkhual Lungdi* by C. Khuma, occupy an important place in Mizo literature. This dissertation is mainly concerned with the study of the selected novels related to post-war

literature. In addition to elements from post-war novels, these two novels display aspects of melancholic lamentation and nostalgia.

The study revealed that all the novels written on the theme of the Second World War show that the war radically changed the sociocultural life of people and as a result, led to a deterioration in social morality. Without looking back at the world, the novel proves that war is a persistent, ingrained omen that takes up a lot of place in the hearts of the people of Mizoram. After the 1990s, World War literature was no longer in the spotlight due to the escalation of world peace. This shows that the human mind is expressed in words. Memories of military events captured people at that time and they are reflected in literature. These memories, in turn, enrich the literature of the contemporary world.

All these texts are very complex in terms of style, structure and subject. Economic, social and political movements that emerged in the early 20th century before or after the Second World War have changed their way of life. Many writers claim to be the root of all evil in modern society. For many writers, war is the source of all ideas. In the aftermath of the war, widespread social change dramatically altered the realm of literary thought, which in fact, become accustomed to melancholy.

In this study, it is obvious that these novels, based on the Second World War, highlight the hardships and suffering from a young couple. The entire world fell into the tentacles of the wave, causing destruction and sacrifice. Millions have died and millions have been injured, the world is at risk from nuclear energy. Entire cities are destroyed and families are driven out. As a result, most novels, poetry and short stories, especially those written, combine themes of loneliness and depression associated with the Second World War. Most written works are characterized by deep psychological trauma and a change in worldview changes the literature.

There is no identifiable direction of development in post-war literature. The Second World War had a profound impact on civilization and since the post-war reforms failed to meet the sublime impetus for real change, this era was largely marked by depression and

anxiety. Of all Mizo's literature, most war novels deal with the calamities and misfortunes that interfere with the happy and romantic lives of today's youth. Studying his life and work, Khuma appears to be a melancholic and, in this case, a moral character. Writers often reflect their emotions in their work and inscribed their imaginations, as can be seen in Mizo's war novels.

In this novel *Maymyo Sanapui*, the story ends with a message about the death of the heroine to the hero, who returns to Maymyo city after the end of the war. However, the story could easily be continued, evoking admiration and sympathy for the heroine for how, where and even how she died. There are several types of theories that can be used to study Melancholia. As mentioned in Chapter II, the novels of C. Khuma may be analyse as under:

5.1. Temperament or Disposition

The theory of temperament or disposition can be seen in the novel *Maymyo Sanapui*. Everyone has an innate temperament, a special personality that determines behavior and explains the entire psychological structure. By evaluating a person's feelings and behavior, one can determine their temperament. Sadness is deeply expressed in temperament and fear and the hero of the novel Liana shows extraordinary patience for obstacles. When he first meet Ma Hla Kyi, his dark feelings are usually very calm and his subconscious mind is working in a very simplistic manner. Liana is always nervous or irritable, while some people are on a bright side, Liana did not ask the girl's name and whereabouts, during this time his mood often changed suddenly. He missed the chance to ask her the second time he met her.

The study revealed that Liana was very jealous of the army officer who guided Ma Hla Kyi at the cinema hall. But, Kyi says that nothing happened between them. Liana works hard to see Ma Hla Kyi, to find out her name and where she lived throughout the whole story. He was so shocked by Ma Hla Kyi and one army officer that he vowed never to see her again. However, several symptoms of depression, including persecution, addiction and jealousy made him into a different person who takes everything seriously. For this purpose, Liana felt

very unhappy for a long time and lost interest in activities that were once enjoyable. Having a loss of feeling fatigued he feels demanding or irritable.

Melancholic characters such as Liana in *Maymyo Sanapui* and Chala in *Chhingkhual Lungdi* are mostly created through thought. These are serious people who risk giving up hostility because they find it difficult to mislead others. When they are very quiet and seem to be oblivious, they may be probably lost in thought. Depressed and passionate people tend to be very quiet and withdrawn, despite their intense inner feelings. These people usually hide their emotions and prefer to remain calm and silent, even if they cause great joy or anger in others.

5.2. Fear and Sadness

Fear and sadness are the most touching and inseparable characters. When the Second World War broke out, everyone was horrified by the noise and desperate. In the novel *Maymyo Sanapui*, Liana is very worried about Ma Hla Kyi. When the war ended, he went to Kyi's house and found it destroyed. When he heard about the sad news that Ma Hla Kyi had passed away, Liana remained calm and said nothing. Liana does not share his feelings of sadness, depression and loneliness with anyone in order to make things worse for himself. He was too afraid of others to talk to him and fell into a deep depression. This grief left him speechless and he no longer wanted to know about Kyi, how she died or why she died.

There are fundamental concerns taught by C. Khuma in his novel *Chhingkhual Lungdi*. This is inherent in his character by the circumstances and conditions of childhood. When Chala meets a young woman, he doesn't say a word even fear embedded in him. Many lamentable effects this fear causes in men, as to be red, pale, tremble, sweat, it makes sudden cold and heat to come over all the body, palpitation of the heart. Liana could not say a word but was forced to seek help from a friend. Fear and sadness are also embedded in this novel by a character named Kyi. When Liana and Kyi met in Kyauktang park, she said nothing about her feelings for him. She was shy and not comfortable and Liana was also disappointed but didn't blame her.

5.3. Bashfulness

The act of bashfulness is reflected in the characters of Lali in *Chhingkhual Lungdi* and Ma Hla Kyi in *Maymyo Sanapui*. In a patriarchal culture, characters choose silence because women are influenced to keep their emotions a secret, as it would be shameful and degrading to show partiality before marriage. They are silent and drown out their pain and suffering. The Patriarch describes a general structure in which men have power over women and society unites the entire community. A patriarchal society consists of an organized society and a male-dominated power structure. Some people need to lessen their shyness. But, folks who are clearly shy additionally have presents that they may not respect in themselves.

5.4. Shame and Disgrace

The author puts shame and disgrace into the novel *Chhingkhual Lungdi* through the character of Lali. When Chala and Lali decide to meet in Calcutta and Chala asks for a short leave as well. There, Chala tells Lali about his feelings and how much he loves her and asks if she feels the same way, but Lali didn't answer right away. At the time, she was shy and disgraceful, causing inconvenience to others. Chala is disappointed but doesn't blame her for not treating him that way. As Nicholas Robins explains shame and disgrace, "Cause most violent passions and bitter pangs" (33). But, often generous people are discouraged by public embarrassment.

The study revealed that Chala was not in a hurry to find a wife. He hesitated to have a wife until he was promoted. He was an ordinary low-ranking unit and knew he had to take his place, even when Lance Naik was in command. With these thoughts in mind, the thought of marriage never left his head. But it is true that the bachelor is looking for a mistress. Chala did not think that grief to be so lonely and any loss, like the loss of a close friend, brings unbearable loneliness. Loneliness can arise when confronted with the basics of life. He had also been able to see if he could reach the next stage of life. Often an inferiority complex develops during childhood as a result of grueling experiences or growing up in a family, leading to feelings of ill health or poor health.

5.5. Nostalgic

The terms nostalgia and melancholy are often used synonymously as they have multiple properties. However, it is important to define boundaries to have a clear definition of what they mean and how they can be used to describe emotions. The main difference is that melancholy refers to a depressed state of mind whereas nostalgia refers to a lack of memory of the past. C. Khuma's *Chhingkhual Lungdi* reveals the dark side of nostalgia, a melancholic story about the main character's feelings for his past life and current situation. However, the main character Chala misses his past life and always remembers the girl he met in Lunglei and Calcutta many years ago.

Chala felt nostalgic for the young woman he had met before. He seems to be crying from loneliness and probably died of grief. The story tells how Chala copes with loneliness. He was also afraid of dying of loneliness as in the olden story of 'Hmanlai Thangzawra'. The study revealed how much the separation hurt the two lovers and Chala gave his whole heart and soul to someone. The nostalgia that makes Chala remember the past of his life help him to comprehend his feelings about the present, in order to understand who he is and make comparisons.

The study revealed that old memories unite two lovers and share their feelings of deprivation and love. Such absentee notifications are nostalgic and depressing excuses in the current situation. The story of *Chhingkhual Lungdi* came up with some beautiful emotional song. Chala felt nostalgic for the young woman he had met before. For Chala, his loneliness depends on what he needs and what he wants. People who are grieving are at a disadvantage when it comes to loneliness because the person they long for is gone. In this case, Chala does nothing and feels lonely when a friend leaves him on a train somewhere in India. There is no one to share his feelings and thoughts at that time, everyone will feel the same way.

5.6. Environmental Melancholia

In his works, C. Khuma goes beyond social situations and material environment. This novel revealed the theory of depressive environments which looks at how people experience

deep loss and pain as a result of environmental problems, but have difficulty expressing or understanding those experiences. Environmental melancholia which has been largely dominated by research in cognitive, behavioral and social psychology should be noted that melancholy is not a strange emotion of art or an aesthetic encounter with nature. This can be seen in various forms of art, both socially and environmentally. Through the streets below the barrack, horses raced in carts full of people. They can be introduced to readers as people watching a movie. Thus, it can be seen that ponies and strollers are the most common way of life and transportation. In addition, if the efforts of the environmental movement are sensitive and effective, writers should remember in mind to inform of their respective works.

5.7. Loss and Distress

The war was in full swing and the city of Maymyo was dominated by the Japanese troops and bombs were dropped everywhere. Weeks passed by and the city changes a lot, many fled to other states or small towns and villages in the forests and the village became quiet and calm. The village is silent, gloomy and quiet. The fireball was not visible and only the screams of the neighbor's children were heard. Sometimes, they hear gunshots in the distance, night was full of fear and loneliness. After the bombing of Burma, another terrible military operation took place in the city. The operation was brutal and therefore, thousands of people left their ancestral homes with little belonging they could carry. Their homes were burnt down before their eyes, and their lives were taken to a harsh and harsh village.

A distress is an unpleasant emotion, feeling, thought or behavior. At the end of the story, Liana asks Kyi's friend in the novel *Maymyo Sanapui*, "Is she married?" (138). Kyi's friend replied, "No, she died" (138). The phrases informed us what turned into Kyi's whereabouts. Liana could say nothing more and was terrified. He dared not ask about Kyi's pain and suffering before she died. Then, he just stood there, numb. At this point, all he can do is stand still and his temperament affects how he thinks, feels and behaves in this situation.

5.8. Loneliness or Solitude

Chala takes a train to Silchar and feels lonely in the novel *Chhingkhual Lungdi*. He wrote to Lali and invited her to go to Aizawl with her father and tells her he will be with them home. His Chhingkhual Lenmawii left him and he was very lonely because his friend Chhunga had not contacted him. Upon Chhunga's arrival, they immediately left Silchar and soon after arriving in their village, Chala and his friend decided to visit a friend in the east. This loneliness is one of the reasons and is still controversial to explore the relationship between the feelings of loneliness and general death in older people remains controversial.

Loneliness is fear which is defined as a person's subjective experience of the lack of a satisfying relationship. The terms loneliness and social isolation are often used synonymously, but the concepts are different. Social isolation refers to the amount of social contact a person has and is measured objectively. The relationship between sadness and loneliness is complex. The problem is that loneliness is a concept and this concept of loneliness means a person without people and that loneliness is subjective.

5.9. Fear and Trouble

In C. Khuma's novel - *Maymyo Sanapui*, the fear and trouble of the Burmese people during the war are viewed as preconceived notions. As a result, the troops were transferred to various parts of Burma as well as to India. Although the war did not reveal widespread destruction in Mizoram, great upheavals in the way of life and attitudes of the Mizo society have greatly changed the pages of literature. The inhabitants of Mizoram, then Lushai Hills were under the British colonial regime and they fought bravely and loyally for the British.

The novel *Maymyo Sanapui* acknowledged, "Notable Warriors Association was organized from the Burma Army Association and later they were named 'The Lushai Scouts'" (134). Rokhuma describes the formation of the Lushai Scouts in his book, "On February 1944, Lushai Scouts was founded. This year marked the fifth year since the war started" (209). Hrânga, one army officer, also highlighted the union of the army, "When they first found the association, it was under 98 Infantry Company, but later it was changed to a

Lushai Scouts” (42). Faced with the nature of the Mizo’s, they fought bravely and stubbornly, risking their lives to cover the corpses of their comrades.

During the war, many bodies were left everywhere. Lushai Scouts risked their lives taking care of the corpses of their comrades. From the study, it is shown that Lushai Scouts, brave warriors and loyal soldiers have proven the Mizo’s bravery to the British. The study shows that scouts have a responsibility to maintain loyalty, duty, respect, selfless devotion, honor, integrity and personal courage. From the study, it has shown that the Mizo people who fought in the Second World War were brave and skillful soldiers.

Burma, which the majority of the Mizo people deemed as their motherland and which they regarded themselves within its cultural boundary, pervaded the passion of the Mizo people by those days. According to Prasad, “The Novel can, of course, have its ‘setting’ or background in any part of the world and any time, past, present or future” (196). As Hudson presumed in his book, “We may therefore distinguish two kinds of setting - the social and the material” (158). From the above description of the term, let us examine how Khuma has convincingly employed the settings in his works. In *Maymyo Sanapui*, the barracks, main roads, marketplace, bullock cart, and customs of the people are seen in the novel. Since it was written based on the Second World War, carts and bicycles have been the most common means of transportation for the people. So, the novel is set in the Second World War and in this novel he tries to perfectly reproduce the life of that time.

In *Maymyo Sanapui*, three months after Liana arrived in Mizoram, there came a piece of news. Burmese forces are expected to join Lushai Scouts. However, Liana had health problems and did not join and he stayed at home for nine months. But, all Burmese soldiers who did not join the Lushai Scouts were recruited to reunite with the Burmese Army. Liana also left the village to join the army. At the same time, the study revealed that Liana was in no hurry to look for a wife or Ma Hla Kyi. He tactfully winds up his novel when Ma Hla Kyi breathed her last so that his entire novel ends at a tragic moment.

These two novels, *Maymyo Sanapui* and *Chhingkhual Lungdi* represent the true colors of Mizo society concerning war and romance by bringing to light the catastrophic incidents caused by wars. The novel by *Maymyo Sanapui* tells about the misfortunes and common problems of the young lovers of the fictional character Liana and the Burmese girl Ma Hla Kyi during the war. It promotes romantic love between boys and girls from different cultures. However, the romance discontinues before such ending of love stories that typically read – And they got married and live happily ever after. C. Khuma is known for his novels as a prolific nationalist, overwhelmed by nationalist sentiments. Like most Mizo writers, he does not conclude the love that sprang up between Mizo and non-Mizo lovers by realizing it with the wedding.

Some of the Mizo novels are based on love that transcends boundaries. Therefore, C. Khuma is wise enough to prevent his main features for becoming a factor of capable of causing and hatred in society. All of these novels tell us that the Second World War caused suffering and death and was characterized by bombs and their fragments, destruction of cities, loss of life, destruction of the environment, the emergence of lovers amid national strife and the resulting suffering in the country during the economic downturn, exacerbation of the political situation, etc. The destruction takes place by bombing the city without colliding with the enemy, as in previous wars. Millions died and millions were injured, nuclear war threatens the world, destroys entire cities and takes root in families.

Post-War novels are no different from other literary works written under the influence of war and conflict. Today, many of the dirty military tactics based on war are seen as a common strategy to put women are often the victims of rape and murder in dirty and terrible wars. Thus, wars and conflicts increase the burden on women. This increases women's fear, vulnerability and poverty and puts women at risk from refugees, informal trafficking, sex workers and other forms of violence. In addition, wars and conflicts are equally important in interpreting and retelling the history of violence and conflict. The shocking world war has

spawned new literary genres such as war poetry, songs, novels and non-fiction, literary works of all genres tell the story of the modern world and depression.

Watching all these sufferings from a distance, they prove to be the source of deep moods and emotions that capture everyone, enriching literature now and in the future. The study revealed how painful separation can be for two young people living in *Maymyo Sanapui* and *Chhingkhual Lungdi*. It can be a moment of happiness and joy for a short time. They have faced many hardships and tribulations of war, calamity and destruction everywhere. But the most painful part that they had to carry on forever was their shattered hearts.

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