

CHAPTER-II
STORY AND PLOT CONSTRUCTION OF THE
SHORT STORIES

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2.1 Introduction

The short story is a comparatively recent development in literature. The 19th century truly was a pivotal time for the development of this literary form, and its evolution continues to this day as it adapts to changing lifestyles and perspectives. The concise nature of the short story indeed allows for a concentrated and impactful narrative. The concise nature of the short story indeed allows for a concentrated and impactful narrative.

According to W. H. Hudson, *‘The first principle of composition is that a story must not necessarily be confined to a single incident or moment. A story may be little more than an anecdote worked up into literary form, and its success may depend entirely upon the skill shown in the telling. It may deal with someone’s phase of character or experience, or with a detached critical scene. But, on the other hand, it may cover a wider field of time and involve a larger sequence of events than many novels.’*¹

There are various ways to write a short story, and as a result, there are different definitions of it. The short story has firmly established itself as a favourite form in modern literature due to its immense popularity. In short, a short story is a brief work of narrative prose that has evolved from earlier oral traditions of storytelling. It focuses on a single incident with the aim of creating a specific effect, utilizing plot and other dynamic components to a greater degree than an anecdote, but to a lesser degree than a novel. Fiction writers often draw material from a common pool of literary techniques when crafting short stories. In terms of length, there is little difference in the parameters of an anecdote, a short story, and a novel. The context in which a story is produced may vary in genres, countries, eras, and among commentators. Short story writers may view their works as a form of artistic and personal expression, and they may resist categorization

¹ Hudson, William Henry : *An introduction to the study of Literature*, Atlantic Publishers and Distributors (P) Ltd., 2008, p-338

by genre and fixed form. Brevity is a key element in short stories, and the evolution of the story into a distinct type has been a noteworthy development.

In the word of Edgar Allan Poe, *A short story is a prose narrative, requiring from half an hour to one or two hours for its perusal.*² It may then characterize that a short story is a story that can be easily read in a single sitting. It is problematic to exactly separate a short story from longer fictional forms. A classic definition of a short story is that one should be able to read it in one sitting.

In the words of A. H. Upham *'the end of the story is seen in the beginning, He must see the end in the beginning.'*³

The structure of a short story consists of two main parts: the plot, which is the sequence of events, and the story elements, which include the underlying factors driving the narrative such as protagonists, conflicts, and setting. The Bodo literature's short story era began with the publication of the Bodo magazine *Bibar (1924)*. This magazine established a foundation for Bodo literature, and subsequent magazines made significant contributions. Zaraphagla was associated with these magazines, and they influenced his writing. He embarked on his literary journey by writing short stories for journals, and his creativity was influenced by Bangla and English literature.

The three selected short story collections by Zaraphagla each have different themes and plot structures, but they all revolve around the social reality of the Bodos. His stories touch on various issues such as relationships, love, responsibility, duty, moral values, village economy, rural life, city life, and post-modern life

²Hudson, William Henry : *An introduction to the study of Literature*, Atlantic Publishers and Distributors (P) Ltd., 2008, p-337

³Prasad Birjadis and Ramados Haripriya : *Typical Forms of English, A Background to the Study of English Literature*, Macmillan, 2000 , p.163

The writers focus on realistic issues in their work, and Zaraphagla's writing embodies the themes of music and love. He aims to highlight significant social messages, political issues, and the reflection of modern life through his stories. The story depicts two lifestyles: one represents the outward flow of life, while the other is felt as the inward flow of life. The external life can be referred to as life in time, while the internal life can be seen as the life of value. The fictional story is based on the various activities of people's lives. However, not all the events that occur in daily life hold equal value. The story is shaped by the artistic structure of various events that can quicken the pace of human life, create a twist in the path of life, and leave a lasting memory.

The stories from the selected storybooks are described below-

2.1.1 *Gunda(The Goon)*

There are four short stories in the *Gunda*, the short story collection book by Zaraphagla. These are *Rwikhagiri (The Protector)*, *Gunda (The Goon)*, *Zwmwngara (The Useless)* and *Habilani Zengna, Zegnani Habila (The Problem of Desire, Desire of the Problems)*.

2.1.1.1 *Rwikhagiri (The Protector)*

Rwikhagiri (The Protector) is the story of Sabharam, who is a senior assistant at an SDC office. He gets a good salary for his job. But he understands that in this modern era if you have to live a high-standard life, you need more money, so he has taken a technique how to earn money black money. To do easily impossible work in a short time many people give him a good amount of extra money. Many people complained against him. On the basis of such a complaint, his job was in problem. He has to be suspended. In that critical time, he met Rakhao, who was a goon of that area. With the help of Rakhao, Sabharam saved his job and from that day they became a friend. With the help of Rakhao, Sabharam did many illegal work in which he earned more money. However, his wife did not like his activities and his friendship with Rakhao. But Sabharam used Rakhao as his saviour and he has deep faith in him. Even he began to tell all the matters what happening in his life and family. A couple, who were residing in a rented house of Sabharam, didn't want to pay the rent and don't want to go away from that house after requesting many times too. Rakhao solved this problem and paid all the rent when the couple went away from Sabharam's house. But Sabharam did not know who he was thought his saviour, he would

try to take his life one day. He told Rakhao that one boy is trying to keep a relationship with his daughter and Rakhao must treat that boy to keep away from his daughter. But when Sabharam came to know that his daughter was facing a problem due to that boy, and Rakhao was doing nothing to protect her, he went for FIR at the Local Police Station against that boy. Knowing that Sabharam had given FIR without any information to Rakhao, his protector, Rakhao felt ashamed and he warned Sabharam that he can't do anything without his permission. He sent his goon friends to Sabharam, who threatened Sabharam on the way when he was returning home from office. They blocked Sabharam's way when he returned from office and gave him a warning to stop complaining about the boyfriend of his daughter, who is sending letters to her. The incident becomes bigger, Sabharam comes to know that Rakhao is playing a game with him and he is totally trapped by him and he has no way to avoid him. Rakhao is a goon and he wants to be Sabharam's superior. So, after knowing that Sabharam went to the police station without informing him he becomes very angry with Sabharam. Sabharam was about to be killed by Rakhao, but at that time his wife saved his life. Though she hated Rakhao, at that moment to save her husband's life and to cool down Rakhao she used herself as the last weapon. She knew that Rakhao's weakness was the female body. So, she handed over herself to Rakhao to calm his anger. Though the incident happened in the presence of Sabharam, he could not do anything for the sake of saving his life. At last, his wife becomes his life saviour.

2.1.1.2 *Gunda (The Goon)*

The main characters of the story '*Gunda*' are Naba and Pranita. Pranita is a professor in a college. Naba is a contractor but everyone thinks of him as a goon or wicked man. Naba has a firm construction named Trishul Construction and in the name of this construction, he used to work several schemes. His construction works are looked after by Rabin Brahma, an engineer. So, everyone thinks that Rabin is the owner of Trishul Construction and Naba is a paid gunda. In reality, Naba is a very humble and wise man. He cannot tolerate any injustice done to anyone. If anyone falls into trouble he used to help them wholeheartedly. Rakesh is the brother of Pranita and Naba's hostel mate. When he came to know that Pranita's family in a problem regarding their property then he helped Pranita's family. He helped Pranita's family financially. With the help of Naba Rakesh didn't have any problem in taking his higher education and Pranita got a job in a college as a professor in nearby his house. Though Naba is younger than Pranita,

knowing his novelty Pranita falls in love with Naba secretly. Pranita, who is very beautiful in order to avoid the attention of several youths she declared that she is going to be the mother of Naba's child. Rambhabati, the wife of MLA is taking advantage of the rumours to the students to raise their voices against Pranita to terminate her and appoint an Assamese youth namely Naresh Das in place of Pranita. The main reason was that Rambhabati had extramarital affairs with Naresh Das and if she could provide a job to Naresh Das, their relationship would go on for a long time. But later the students came to know the facts and knowing the reason why Pranita had spread the rumors the students remained silent.

Suniti, who is Naba's sister-in-law, is always afraid of her beloved brother-in-law i.e. Naba that Naba may be in trouble due to his activity. Because she always loves to live happily without any disturbance from others and she is a very kind-hearted lady. Suniti's husband always blames her that Suniti failed to control her beloved brother-in-law. People always say many wrong things about Naba. According to people in the area, Naba is a hired goon and he always tries to do some illegal work. Therefore brother of Naba also thinks that maybe his brother walking in the wrong way and as a sister-in-law Suniti must control him, and treat him like her son. But knowing the fact that Naba is a first-class contractor and he is the owner of a very famous farm, Suniti felt very happy. She learned that Naba used to take money from her since student life and become a successful contractor. She trusted him fully whom everyone used to call a goon was in reality can be compared to God.

2.1.1.3 Zwmwngara (*The Useless*)

The main character of Zwmwngara is Swmkhe and Hainari. They are two sisters in relation, though they are not own but they love and respect each other. Swmkhe's original name is Sushmita but because of her skin colour (dark), everybody calls her Swmkhe which means blacky. Even after her marriage, she is called the same name by her husband and later everyone started to call her Swmkhe. Swmkhe is very caring and loving, she is of pure heart. She helps everyone. But before helping, she always gives a deep thought to the matters and whether she should help or not. At the effort of Swmkhe, Hainari's husband Arga got the job opportunity as a school chowkider. As for the help offered by Swmkhe, Hainari and her family are always

thankful and highly obliged and thankful to them. But there are some people who try to take advantage of Swmkhe's goodness and helpful character and try to backbite her. Swmkhe always helps only the hard worker and those who could be successful with her help. She likes to help those people because she believes that if some people are given more importance they become Zmwngara which means useless. If people get more than what they need they forget to hard work and they become useless, working on nothing.

2.1.1.4 *Habilani Zengna , Zengnani Habilani*

(Problems of Desire, Desire of Problems)

Whenever a couple gets no single son for the future generation, if each child becomes a daughter, then they generally feel insecure for their whole future life. They become dissatisfied for their entire life in such situations. In such situation, they try to do anything that is good for them to birth a baby boy. So, this story is about a couple without a boy child. The couple Rabin and Lalita have three daughters. Since they had only daughters, the couple is worried about whom they leave their property for and that's why they were crying for a son. As they were looking for varied ways of getting a son they came across a Muslim Ojah Altaf Hussain who gave them hope of a job promotion and a son offering Kali Puja. The 60-year-old Ojah Altaf Hussain visited Rabin's house in the name of offering Kali puja and drank wine and ate meat and also established an intimate relationship with Lalita. This entire scene occurred in the presence of Rabin but he ignored in the expectation of a son and a job promotion. The desire of a son forced them to step on the wrong path. It is seen that their desire made Rabin to hand over his own wife to another man.

The story picturised the vast difference mind set of various types of people.

2.1.2 *Banalata*

There are four short stories in *Banalata* too. These are *Guthal (The Wave)*, *Banalata (The girl namely Banalata)*, *Songsar (The World)* and *Ziuni Khobam (The Rhythm of Life)*

2.1.2.1 *Guthal (The Wave)*

Guthal is the story of love and responsibility. This short story represents society and its different issues like love, relationships and marriage. The main character in the short story is Indranil, who

is a businessman. He has a Travel Bus Agency in the name of his beloved sister-in-law Irabati and a shopping mall in the name of his niece Indira. Indranil is a very kind-hearted man. He has a servant named Hongla and he kept his orphan granddaughter Dukhushree. He takes all responsibility of this orphan girl and admitted her to a school. He is an idol for the youths of his village. He has a very deep relationship with his elder brother Dabaram's wife Irabati. This relationship is of the relationship of respect, the relationship of faith, and the relationship of truthfulness. Family members except for younger sister-in-law Rambasi, were very satisfied and kept deep respect for their relationship. On the other hand, Rambasi never accepted their relationship as a simple relationship between sister-in-law and brother-in-law. Therefore, she always suspected their relationship and after the death of Dabaram, her suspicion became stronger. She rumored in the village about their relationship. Knowing about it, Indranil started to quarrel with Rambasi. Though Rambasi is wrong, she is older in age, she is the sister-in-law of Indranil, Irabati wants Indranil must respect Rambasi. Seeing Indranil arguing with his sister-in-law Rambasi, Irabati slapped her brother-in-law and from that day Indranil stayed away from home. But in the last when he hears his beloved sister-in-law Irabati is ill, then he comes back home again and looks after Irabati. After some time they realized that they love each other and with the permission of their family members they got married. The wave of their love got the chance to blow.

2.1.2.2 *Banalata (The girl namely Banalata)*

Banalata is a story of love and faith. Abhijit and Banalata love each other. But their qualification was the main barrier to their relationship. Abhijit passed out matric in the first position but he failed in the higher secondary examination. The reason was that he likes to live independently and he was involved in the organizational works for Bodoland Movement. His father didn't like his activities. So, he always uttered at him and suggested him to do either a government job or continue his studies. Abhijit started to live away from home for which his family members were very worried for him. Banalata, who is a graduate teacher, she also requested Abhijit to obey his parents advised and come back to home. But he didn't listen to her too, for which she got very hurt and she stopped to talk with him. Abhijit, when he heard that his mother was on hunger strike due to him, he came back home but never met Banalata. Family members of Banalata pressure her to marry, but she never opens her mouth for marriage. Abhijit's family members are

also pressuring him to marry but he is also away from marriage. At last, the wife of Abhijit's brother's friend heard about their hesitation and became the middle person and she solved their problem. Banalata comes to Abhijit's home and forgetting all their heartburn and complaints they agree to marry and become together.

2.1.2.3 *Songsar (The World)*

Songsar is a story of a young son Laoga whom his father called Lallu. Lallu's father was a teacher and he died suddenly. Due to his father's death, his mother became a widow at a very early young age and she faced many difficulties in continuing her life with her small son. That time Laoga, the servant of their home helped them in getting a compassionate job for Lallu's mother. The problem was that the name of the young son was Laoga and the name of the servant also Laoga. Both Laoga were very close to each other and deep bonding between them. The situation becomes like this to keep his son Laoga safe, Laoga's mother married to servant Laoga. It was a just contractual marriage, but nobody knew about it except their son Laoga. It was decided that this marriage was only till the graduation of young Laoga and after the completion of Laoga's studies, the servant Laoga will leave them and marry to another girl. But after the completion of Laoga's study, when they talk about opening up their contract marriage to all, they realise that they love each other secretly and with due permission from their son they decides to live as normal husband and wife and live together till the death.

2.1.2.4 *Ziuni Khobam (The Rhythm of Life)*

Ziuni Khobam is a story of four brothers and a sister-in-law. His youngest brother Baneswar whom all family members called Bandra, loves his eldest sister-in-law like his mother because his mother died when he was a child and his eldest sister-in-law was also a mother of a child at that time. Eldest sister-in-law Ruphathi fed her breast to him like her son. That's why he likes and respects his sisters-in-laws. But his elder sister-in-law Sundari doesn't like to live together with all his other sister-in-laws and always she wants to quarrel over a very small matter. Even she rumoured that Bandra has an illegal relationship with younger sister-in-law Nilima and that's the reason Urmila, the newly married bridegroom to Bandra, went back home without saying the reason why she didn't want to come back to Bandra. When Bandra passed out in ACS exam and had to go to another state for training, the family members wanted to clear the decision on

Urmila, whether she wanted to back or not to Bandra. At that time, knowing the main reason why Urmila was hurt, Nilima told her all things to Urmila about Sundari's jealous character. Urmila understood her mistakes and she came back to Bandra and they live happily together.

2.1.3 *Dantharu*

There are total seven short stories in *Dantharu*. These are *Rajkhanthini Rajmistri (Mason of the Politics)*, *Phaglee (The Mad Lady)*, *Iswrni Thandwi (The Prophet)*, *Dantharu (The Slayer)*, *Barmwdai (The Tornado)*, *Master Race* and *Dainee (The Witch)*. The plots of the story are explained below.

2.1.3.1 *Rajkhanthini Rajmistri (Mason of the Politics)*

It is a story about a youth whose name is Rajen and he is a very powerful man in that area. The area is run by his order. Rajen is neither a politician nor a saint. But he is a middleman of all activities and all leaders of that area. Without his permission, nothing can be done. All the people of that area know that Rajen is not a good fellow, but he has the power to dominate that area. He was also a very poor boy. But once he got a chance to establish himself, and then never looked back. He becomes the most powerful personality in that area and known by everybody. Therefore, after doing illegal work, when he was arrested by police, he came out within a short period. Police knew that he was guilty, but they were also in the hands of Rajen. So, arresting him only for one night, they freed him. Because they know Rajen, the mason of politics, He is the God, He is the Allah. He is the Iswr of that area; he is the mason of politics.

2.1.3.2 *Phaglee (The Mad Lady)*

The plot of *Phaglee* is about a society where poor people are tortured by rich people. The story is led by Haren Master, who was carrying a bag of a zinger to his home on his old bicycle and gets the tyre blast. He decided to repair the cycle by replacing the tube and handed over his old bicycle to the bicycle maker and entered into a tea stall to pass his time, but faced some incidents. There he met a mad lady, whose son Dwimalu was slaughtered by goons for having an affair with other caste girl. The mad lady tore off the posters of those goons who killed her son and for this, she is also bitten brutally by a group of boys. The group leader Ramwnda was

thinking of killing her. Ramwnda says all those words in front of Haren Master. Ramwnda is a jobless person, but seeing him constructing a new building, his dresses, his look all these could not be digested by Haren Master. Haren Master also thinks from where did Ramwnda get that much money? He also realizes that Ramwnda is not a good person, who chooses the wrong path.

2.1.3.3 *Dantharu (The Slayer)*

Dantharu (The Slayer) is a social-based story. Dantharu alias Dinesh is a young boy. He is Damphla's nephew. Dinesh is known by Dantharu because he murdered someone. Dinesh is always doing illegal activities and due to his ruthlessness, people fear him. He has earned a lot of money from his illegal activities because he has connections with leaders. His uncle Damphla wanted to change his character, but Dantharu rudely behaved with him too. Even Dantharu tried to punish his own uncle. Dantharu's unlawful activities were increased day by day and there was nobody to stop him from such activities. But one day his partner shot down Dantharu for his unlawful activity. Seeing that their boss is shot by then another partner shot down that partner who has shot down Dantharu. Then the remaining partners of Dantharu fled away from their camp taking all the money collected by them illegally. Though Damphla dislike his nephew but as his guardian uncle Damphla has done all rituals for his last adieu.

2.1.3.4 *Barmwdai (The Tornado)*

Barmwdai (The Tornado) is a politics-based story where the main character of this story tries to know about one political leader who was delivering at a rally. Kalikingkar was going home taking two full bags of daily needs from a market in his bi-cycle. He met a fellow, who was watching a rally from flyover. He asked that man what is going on, and that fellow explained to him proudly that the fellow, who is delivering the speech in that meeting is his very own people, he is the leader of this area and is known by everybody. As he is a leader of one organization, he cannot live at home. Police anytime try to arrest him. At night due to fear of police; the leader stays in that fellow's house along with his wife. That fellow informs that the leader whom people know as Raja is a very kind-hearted leader, he buys all the needs of their family, gives to drink them foreign liquor and latest he gifted some gold jewellery to his wife. From the words of that stupid fellow, Kalikingkar understands what type of that leader is.

2.1.3.5 *Iswrni Thandwi (The Prophet)*

Iswrni Thandwi (The Prophet) is a social-based story where the hero Santhola is a failed book publisher, who published books but cannot sell them. He published books as a publisher spending all his savings. But he failed in running his business. Nobody comes to buy his books. He understands his two friends as the reason for not coming to his shop and buying any book. His friends Thengwna and Merbang always come anytime for time pass in his shop. They are both teachers. They came always to the shop unnecessarily and taking some topic they keep themselves in discussion for a long time. But they have no idea that their sitting in the stall for a long time is affecting in the business of Santhola. Because seeing them sitting in Santhola's stall, students do not want to come to his stall to buy books. Santhola, so, always tries to escape from them. But they come to Santhola's shop shamelessly. At that very moment, his wife and sister-in-law come to his stall to call him for lunch. His wife becomes a prophet for him in that very critical situation.

2.1.3.6 *Master Race*

Master Race is a political-based story. Searching the meaning of the word Master Race by Bodofa Upendra Nath Brahma, the characters talk about the political crisis of the Bodos. The political leaders of the Bodos, after getting the power they misutilized their power and when they came to know that this party is more powerful than the others, they changed their party for their benefit without thinking about the emotions of the public. It is to be mentioned in this story that the people who only criticize others, but they do nothing themselves too for the development of the society.

2.1.3.7 *Dainee (The Witch)*

The *Dainee (The Witch)* story is a social-based story. It is a story about a woman who is going to birth to a baby after so long gap between her young children and she is so confused about whether she has to keep this baby or to abortion. Because who is the real father of this baby is not her husband and when her husband will know that she conceived at that time when she was not in any physical relationship with him. So, she was in a dilemma about whether she has to keep this baby or not. But that time she learned that the young boy, who was the real father of

that baby had died in a car accident, though she did not cry, but she ordered her husband to bring meat and whisky to celebrate his death. At that moment, she was in critical condition. Her husband never understands her. Even he is not aware that their elder daughter has fled with the driver. Seeing her husband's stupidity and thinking about life at stake, she wants to celebrate that night like a witch with merry-making.

By the growth of science and technology, people developed a new attitude towards life and the world. The material reality occupied their mind and the new values that come to be acquired about life had their impact on literature. Therefore, the short stories written by Zaratustra also came to be written during this period, with some distinct characteristics. The marked tendency in these short stories is towards realism and economy. The writer took a realistic attitude in order to bring about overall changes in the existing social system and accordingly, there were changes both in the form and content of the short stories. The truth of life and society is portrayed and revealed through his short stories.

2.2 Construction of Plots in the Short Story

Plot is an important element of the short story. It is the pillar of the short story. It is that element in which events or incidents occur in a short story. It has a close relation with the characters. They are inseparable elements in the short story. The plot is the field where all the characters of the story move and act. The plot becomes complete with the help of character or characters and the characters develop with the development of the plot. The plot has a great role in the success of the short story.

Every short story includes motive, conflict climax and resolution - the essential components of a short story. It is the series of events that make up the story, in which there is a beginning, middle and an end. Each story has its own unique plot. In Jack London's '*To Build a Fire*' (1902), there are a series of casual events that the protagonist must face while he treks through the Yukon wilderness. In James Joyce's '*Eve line*' (1904) the heroine thinks about a series of events that took place in the past while attempting to make a decision about love. The final event has turned the end of the story. She decides not to get on the ship that will sail away to a new life with her love.

Some important definitions and views of the plot are given in the following M. H. Abrams has written nicely about the plot in a narrative or novel in his book *A Glossary of Literary Terms*, Plot is the organization of incidents in a narrative or play, the story of a play, poem, or novel consisting of complications of incidents which are finally resolved by unexpected means. As stated by Aristotle a plot has a beginning, middle and an end, and it is so constructed that no incident can be displaced or omitted without destroying the unity of the whole. The presence of a single hero is not sufficient to give unity to it A plot which consists of a series of disconnected incidents even though it canters round one figure, is called ‘episodia’ and ranks inferior, although it is deliberately chosen for the freedom and scope which it provides. It usually contains conflict which serves as a basis for the actions. Characters move from incident to incident, and the action reaches a climax in a unified plot, whereas in the episodic plot, it merely comes to a stop.⁴

In the book *A Dictionary of Literary Terms*, A. N. Gupta and Satish Gupta has given the view of the plot in a little different way. Plot is the arrangement and interrelation of events in a narrative work, chosen and designed to engage the reader's attention and interest (or even to arise suspense or anxiety) while also providing a framework for the exposition of the author's message, or theme, for other elements such as characterization, symbol, and complicit.⁵

Ross Muffin and Supriya M. Ray opine that plot in a short story means to achieve some particular artistic and emotional effects, and the plot and character have close interdependent relations, Plot is the plot (which Aristotle termed the mythos) in a dramatic or narrative work is constituted by its events and actions, as these are rendered and ordered toward achieving particular artistic and emotional effects. This description is deceptively simple, because the action (including verbal discourse as well as physical actions) are performed by particular characters in a work, and are the means by which they exhibit their moral and dispositional

⁴M.H. Abrams, Geoffrey Harpham: *A Glossary of Literary Terms*, Cengage Learning, 2011, p-225

⁵Gupta A. N. and Gupta Satish: *A Dictionary of Literary Terms*, Prakash Book Depot, 1976, p-275

qualities. Plot and character are therefore interdependent critical concepts—as Henry James has said, what is character but the determination of incident? What is incident but the illustration of character?⁶

There are two types of plot that a short story writer can create. The first type is a unified plot. The story which is a realistic one and includes a central character and action, and takes place in a single place, usually during a short span of time, such as an hour, few hours, a day is termed as the story of unified plot. For instance, Ernest Hemingway's '*Hills Like White Elephants*' (1927) is a short story based on a conversation that takes place on a single day. The second type of plot that a writer can craft is the episodic plot. The type of story has a setting, central character, conflict, takes place over a much longer period of time. Often the writer will use the technique of 'flashback' to provide background details or to tell the story. For instance, Margaret Atwood's '*Death by Landscape*' (1989) tells a tale that goes from childhood to middle age. In his book *A Glossary of Literary Terms*, M. H. Abrams has given distinctly the orders and characteristics of a unified plot; the order of a unified plot, Aristotle pointed out, is a continuous sequence of beginning, middle and end the beginning initiates the main action in a way.) ... which makes us look forward to something more, the middle presumes what has gone before and requires something to follow; and the end follows from what has gone before but requires nothing more; we feel satisfied that the plot is complete.⁷

Plot has a great variety of forms in fiction. It is noted here in the words of M. H. Abrams, "*There are a great variety of plot forms. For example, some plots are designed to achieve tragic effects, and others to achieve the effects of comedy, romance, satire, or of some other genre.*"⁸

⁶Murfin Ross and Ray, Supryia M.: *The Bedford Glossary of Critical and Literary Terms*: Bedford/St Martins, 3rd ed., 2008, p-86

⁷ Abrams, M.H. and Harpham Geoffrey. *A Glossary of Literary Terms*, Cengage Learning, 2011, p.225

⁸ *Ibid.*, p.224

Plot has movement in time, in causality and in dramatic tension. These movements are briefly explained here. How is plot a movement in time, a short story takes place during a particular span of time - such as a conversation hour, few hours, day, and week or much longer. During the time frame, the central character is motivated to achieve some purpose while confronting or being confronted with conflicts or obstacles. How is plot a movement in causality, a short story is based on a series of casual events, one after another. So, the writer must craft a story that is based on cause and effect. The first event triggers the second event. The second event triggers the third event and so on. If the writer introduces a particular event; it must have a casual relationship to a previous event. How is plot a movement in dramatic tension? The writer dramatizes the events of a story and uses the technique of show, he doesn't tell. The writer crafts a dramatic scene to ratchet up the .tension. The dramatic scene includes a location, dialogue, action, vivid details, and concrete and specific description. Short stories often include several scenes, each becoming more dramatic - until the climax or turning point of the story, the scene that contains the most tension. This kind of story includes conflict, obstacle, and suspense. The writer can use the technique of foreshadowing, flashback or epiphany.

In relating between plot and story here written in the book *The Bedford Glossary of Critical and Literary Terms*, Plot is distinguished from story, which refers to a narrative of events ordered chronologically, not selectively, and with an emphasis on establishing causality. Story is raw material from which plot is constructed Crafting a plot requires choosing not only which elements of a story to include—and what order to tell them in—but also relating the events of a story to one another so that causality may be established convincingly.⁹

*In a short story or fiction there is a little difference between plot and story. Few definitions of story will distinguish it clearly. It is mentioned here. Story is a narrative either true or fictitious in prose or verse, intended to create interest, amuses or informs readers.*¹⁰

⁹Murfin Ross and Ray, Supryia M.: *The Bedford Glossary of Critical and Literary Terms*: Bedford/St Martins, 3rd ed.,2008,p.286

¹⁰Abrams, M.H. and HarphamGeoffrey. *A Glossary of Literary Terms*, Cengage Learning, 2011, p -224

E. M. Forster explains it clearly in *Aspects of the Novel* (1927 A.D.) that ‘the king died and the queen died’ is to tell a story. Adding three simple words—‘*The king died and then the queen died of grief*’—transforms the story into a plot by including and emphasizing causality.¹¹

The distinction between the plot and the story is finely defined by M. H. Abrams- ‘A plot is distinguishable from the story—that is, a bare synopsis of the temporal order of what happens. When we summarize the story in a literary work, we say that first this Happens, then that, then that. It is only when we specify how this is related to that, by causes and motivations, and in what ways all these matters are rendered, ordered, and organized so as to achieve their particular effects that a synopsis begins to be adequate to the plot.’¹² Aristotle has argued to clarify the difference between the unified plot and the episodic plot in this way, Aristotle also argued that a plot must have unity so that if any of its parts, or incidents, is removed, something seems to be missing. *If a part' of a work can be removed without affecting the whole, then the work is episodic rather than plot-based.*¹³

The important ingredients and characteristics of the plot in fiction are described briefly. Intrigue is an important ingredient of the plot. *A character initiates a scheme which depends for its success on the ignorance or gullibility of the person or persons against whom it is directed, it is called an intrigue. Lago is a villain who intrigues against Othello in Shakespeare's tragedy Othello. A number of comedies have plots which turn largely on the success or failure of an intrigue.*¹⁴ Suspense and surprise are other ingredients of the plot. As a plot evolves its expectations in the audience or reader about the future course of events and actions and how characters will respond to them. A lack of certainty, on the part of a concerned reader, about

¹¹Murfin Ross and Ray, Supryia M.: *The Bedford Glossary of Critical and Literary Terms*: Bedford/St Martins, 3rd ed.,2008,p-286

¹²Abrams, M.H. and Harpham Geoffrey. *A Glossary of Literary Terms*, Cengage Learning, 2011, p -224

¹³Ibid

¹⁴Ibid

what is going to happen, especially to characters with which the reader has established a bond of sympathy, is known as suspense. If what in fact happens violates any expectations we have formed, it is known as surprise. *The interplay of suspense and surprise is a prime source of vitality in a traditional plot.*¹⁵ Story within a story is— A narrative, generally of secondary interest, enclosed within the main story. Both the stories may be related sometimes and the development of the secondary story may provide continuity for the main story.....Boccaccio's *The Decameron* (1371) and Geoffrey Chaucer's *The Canterbury Tales* (1387) are examples of frame story.¹⁶ In connection to the beginning of the short story M. H. Abrams says that *the structural beginning (sometimes also called the "initiating action," or "point of attack") need not be the initial, stage of the action that is brought to a climax in the narrative or play. Many short stories begin at the point of the climax itself.*¹⁷

One of the important ingredients of the plot is conflict. Ross Murfin and Supryia M. Ray write regarding the conflict of the plot in this way – Conflict plays a central, often defining role in plot. Some critics even maintain that plot does not exist in the absence of conflict. As the confrontation or struggle between opposing characters or forces, conflict usually sets the plot in motion; it is the element from which the action emanates and around which it resolves.¹⁸

Story is what book is about; plot is the sequence of events that helps to tell the story. Alan Moore perfectly sums up the difference between story and plot when he says, “*always remember that the plot is not the story. It is just what gets you from one end of the story to the other.*”¹⁹

¹⁵Ibid P-224

¹⁶Gupta A. N. and Gupta Satish: *A Dictionary of Literary Terms*, Prakash Book Depot; 1976, p-341

¹⁷Abrams, M.H. and Harpham Geoffrey. *A Glossary of Literary Terms*, Cengage Learning, 2011, p -225

¹⁸Murfin Ross and Ray, Supryia M.: *The Bedford Glossary of Critical and Literary Terms*: Bedford/St Martins, 3rd ed., 2008, p-288

¹⁹ https://www.goodreads.com/author/quotes/3961.Alan_Moore#Vendetta

2.2.1 Types of plot

There are two types of plot. Seeing the quality of plot, plot is divided into two types. These are

- i) Loose plot and
- ii) Organic plot.

i) Loose Plot

Stories with a loose plot structure are a series of events that are often not as necessary and valuable as the main story. Due to the looseness of the plot, this category of stories often lacks the intricacy of the story and this destroys the charm and excitement of the story. In fact, the lack of a strong connection between the events fails to create the beauty and excitement of the story. The character of the protagonist or heroine is used to establish unity between the isolation of events. The hero or heroine involves themselves in the small events and keeps the events attached. This weakens the story as well as the characters. On the other hand, the looseness of the plot does not cause the characters to face mental conflict and therefore the multicolored inner world of the characters is not revealed. So in stories with loose plots, characters are revealed, but not developed. Therefore, it is important to understand the importance of the characters in the story. Therefore, it is important to understand the importance of the plot in the story.

ii) Organic Plot

The writing technique of a well-structured plot story is different. Usually, a story is written before writing a plot. However, this preconception may not be exactly the same when writing short stories. The story of the fiction or short story is become strong on the plot. The plot plays an important role in construction of a story. W.H. Hudson mentioned that '*Here the separate incidents are no longer treated episodically; they are dovetailed together as integral components of a definite plot pattern.*'²⁰In a story, the plot is usually relaxed when it has an idea of an event in advance and then involves the characters in the event. Instead, the plot is well structured if the character is given freedom and the character creates the events. The story of a well-structured plot story is as dynamic as the characters. Usually in a well-structured plot story, the characters become an efficient, a dynamic and alive that the characters become brighter than the story.

²⁰Hudson, William Henry: *An Introduction to the study of Literature*, Atlantic Publishers and Distributors (P) Ltd;2008, p-140

Therefore, it is assumed that the story of the story is controlled by the characters. For this reason, well structured plot create free characters in addition to type characters. In short, a well structured plot story has the opportunity to express the vastness of the story, the diversity of characters, the philosophy of the story teller and a deep appeal through the expression of the vastness of life. In addition, a story with a well structured plot acquires theatrical qualities and theatrical qualities also give the story epicness.

2.3 Plots of Zaraphagla's short stories

Plot is one of the basic components of any fictional work. It is the sequential progression of events and incidents. Characters, conversations and narrations are main elements to develop a plot, it is to be easy to find that there is love, relationship and family bonding or maybe there is some message through the characters for construct a nation, weakness to nation, some hated or deconstructive message whom writer want to purified from the character's mind may be reflected.

The style of running up plots by Zaraphagla through his various stories are described below-

2.3.1 Gunda

Gunda, as consisting of four short stories, the plot and construction of plot are also of different types. The construction of plot of four short stories is studied one by one.

2.3.1.1 Rwikhagiri (*The Protector*)

In the story *Rwikhagiri (The Protector)*, the plot of the story developed as such -Sabharam has a good job. But he tries to earn some extra money for which he does some illegal official work too. Rakhao is a local goon who wants to do some illegal work taking advantage of Sabharam. Bimala, the wife of Sabharam always warned her husband to keep distance from Rakhao, because Rakhao is not a good man. He is a very dangerous man. But Sabharam always neglected Bimala, thinking that she is a woman and women are not liable to think about the world. The development of the plot is very interesting. The climate or conditions in how the writer described the relationship of Sabharam and Rakhao, how Rakhao became so close to Sabharam and how they used themselves for each other is seen in the story. Sabharam, though knowing Rakhao is not a good man, he want Rakhao to stand for him, to do for him, to invite him to his house and to

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: Are you really going to my home brother? I also wanted to talk to you regarding some work.

: What is the work? Rakhao asked

: Not everything is can be said on the road.

: Ok then, I will keep these things at home and reach straight to your home. Rakhao gave his word.

²¹ Zaraphagla, *Rwikhagiri, Gunda*, Kokrajhar: Omeh Publications, 2014, pp-3-4

: Brother's voice is also getting louder now. Have you forgotten what happened yesterday?

2.3.1.2 Gunda (The Goon)

The plot of **Gunda** story is developed through the conversation between Nilima and Rambhabati. They talked about Pranita. Pranita is a college lecturer and she is rumoured as she is going to be a mother and that guy is no other than a goon by whom she has a relationship and Rambhabati informed Nilima, her friend about Pranita and Naba. And Zaraphagla brings this conversation to develop the plot to tell the story. When Nilima came to visit Rambhabati, Rambhabati told her that Pranita is pregnant. She said that though Pranita is a very beautiful girl and is a lecturer at a college, but her character is not good. Pranita is introducing herself that she is a characterless, having an affair with a goon despite being educated and beautiful. Nilima was not agreeing with Rambhabati. Nilima knows that Naba is not a bad guy. She is not ready to accept Pranita's pregnancy. But Rambhabati does not like both Naba and Pranita either, so she keeps telling this to everyone.

Pranita was going to be a mother; this fact was exaggerated by Rambhabati. Rambhabati is the wife of an MLA of the area. As she is the wife of a powerful man and she had to use political power to get a job for her boyfriend. Naresh Das is her daughter's tuition master. She was jealous of Pranita's job. Therefore, by provoking the students, she wanted to get Pranita fired from the job and put Naresh Das in the same post. Pranita is a very beautiful girl, who is a lecturer from a local college. She was proposed by many boys for marriage. So she had lied to save herself that she was going to be the mother of Naba goon's child. Everyone was afraid of Naba goon. But no one knew that Naba goon is not a goon, he is a very gentle person and he loves and helps everyone very much. He does not like any dirty and anti-law work at all. Naba is a big businessman and has a lot of people working under him. He had also helped Pranita's family and Pranita had fallen in love with Naba even though she was older than Naba. MLA's wife Rambhabati instigated the students against Pranita to get her illegitimate lover Naresh Das for a job and made her characterless Pranita to be expelled from college. Naresh Das is a tuition teacher of Rambhabati's daughter and she promised to him that she will help Naresh Das in getting a job, because she is MLA's wife and Naresh Das is her boyfriend. Naba goon already

knew about Rambhabati. So he went to Rambhabati's house and said that if Rambhabati did not stop propagating all these wrong things against Pranita, then he would also tell everyone about Rambhabati's illegitimate relationship. Later, everyone came to know that the matter of Pranita's pregnancy, it was false, so everything calmed down. Everyone came to know that Pranita loves Naba and no one has any objection to Naba marrying Pranita. Because everyone came to know that the person whom peoples think that he is goon, that Naba is not actually a goon, he is a very judicial person. Naba goon was inspired by his sister-in-law Suniti, who is very loyal and adorable. She took care of him like a mother and when she gave pocket money to his brother-in-law Naba, he used that pocket money for his business without knowing somebody and now he has become a great businessman.

2.3.1.3 *Zwmngara (The Useless)*

Conversations help in the development of the plot and Zaraphagla tried to give such conversations that are not only interesting to listen, to but also the inner message explored through such conversations. When Kharphati came to Swmkhe to tell him that her son-in-law wanted some money from his in-laws and sent his wife to home to bring money, then Swmkhe and Hainashree were surprised. It is not a good sign that the son-in-law always wants financial help from his in-law's family and knowing that their son-in-law is doing nothing and only wants money from his wife's family it means that he is useless, he is unable to work, he is unable to income and he is unable to take care of his own family. So, Zaraphagla tried to bring this concept through the plot of this story. Here is another conversation between Swmkhe and Kharphati which is a step by step to develop the plot of the story *Zwmwngara (The Useless)*

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English Rendering:

: Sister, I have also heard about your son-in-law. You have also just accepted. It's just a matter of thinking. I shouldn't have said this but I will still say, your husband has taken too much care of his son-in-law and too much of everything is never good. Having such a hole in the world can cause problems later. The hole is of no use. Then whatever water you put in your field, it will not remain in the field, that hole will keep increasing, water will keep taking out from that hole and the crop will never be good in that kind of field. Still, such a hole cannot be closed in a day. Whatever send your husband here in the evening. At least some solutions can be found by talking to our master.

Hainashri's son wanted to buy a bicycle. Because he was facing many problems due to the long distance of school from their home. So, he requested his mother Hainashri to go to their elder aunt Swmkhe's home for some help in buying bi-cycle. Knowing that Hanisahri is going to Swmkhe's house, Kharphati also wants to go with her and she asks for some financial help from Swmkhe. Swmkhe is a very kind-hearted woman. She helps people when she knows that that people are genuine and they are really needy. She is very dark in looks, but her mind is very kind and beautiful. Swmkhe's husband, despite having such a beautiful face himself, always people discusses how he married such an ugly Swmkhe. But later everyone came to know that Swmkhe is black in the name, but her heart is very beautiful and she is very expert in every work. Its sister-in-law Hainashri always praises Swmkhe. Hainashri's family has also been taken care of

²³Zaraphagla. *Zwmwngara, Gunda*, Kokrajhar: Omeh Publications, 2014, p-90

by Swmkhe. Kharphati is a very stupid woman. When she did not get money from Swmkhe, on the contrary, she had to listen against her son-in-law, and she got angry. On the way back, she started talking about Swmkhe in front of Hainashri and said that if she wanted, Swmkhe could have helped her. But Swmkhe has become very rich now, so she does not want to help anyone. She became arrogant. Kharphati thinks that everybody in the village is aware that Swmkhe is the owner of all property belonging to her husband and her brother-in-law Ananta. Her brother-in-law Ananta only looks after the contractual work but the real owner of all these businesses is Swmkhe herself. If she can spend money to make her brother-in-law a big contractor, so why does she not want to give money to Kharphati's son-in-law? Because Swmkhe does not want Kharphati's son-in-law to become a big contractor. But Hainashri knows that Swmkhe does not want Kharphati's son-in-law to have money because Kharphati's son-in-law is not worth the work at all. He always wants to spend his life through the help of others and he makes his wife a means of this. He keeps sending his wife to bring money from the maternal home. No matter how much you explain or help people like Kharphati's son-in-law, they are of no use.

2.3.1.4 Habilani Zengna, Zengnani Habila

(Problems of Desire, Desire of Problems)

The plot of this story is very interesting. It started the conversation of two husband and wife. Rabin Muchahary came from the office and that day his face was quite brighter than the other days. So his wife Lalita thought that there would be some good news. But she was surprised when her husband told her about a Muslim Ojha. He told her that Ojha could solve their problem. Because they have three daughters only and not a single son, they keep the desire for a baby boy and the promotion of Rabin. Not only Rabin and Lalita, but many Bodo Educated people also go to that Muslim Ojha and they get proof also that the Muslim Ojha is really fantastic and he can solve every problem in a pinch by giving medicine and by some prayer. When Rabin tried to convince Lalita to go to Ojha, Lalita also said that their friends also already have visited there. Knowing that Rabin asked Lalita, why they visited there, and what their problem was. And Lalita told her husband they went there for white menstrual problems.

After learning a lot about Ojha's quality, they decided to visit that ojha. Before going there, Lalita had come to know that Kaviraj was of very dirty character. He touches girls everywhere.

But seeing her husband is very keen to have a son and her husband is very sure that only Kaviraj will be able to get his promotion she accepted her husband's proposal. Lalita went to that Kaviraj along with her husband Rabin. When they went to Kaviraj asked Rabin in detail about who was in his home, which was in their neighbours. A 63 year old Kaviraj Altaf Hussain asked how old Lalita was. When he came to know that Lalita was just 35 years old, he said that his fourth wife's child was still not a year old. So Lalita will also get a son easily. He asked to keep a Kali Idol in Rabin's house and he will go and offer Kali puja himself and only Lalita and he will remain in that worship. He told him to take him on the night of Omabaash*(fully dark night) and also told that he would do all the preparations for the puja himself, Rabin would have to serve only country liquor.

On the pre-decided date, Kaviraj came to Rabin's house and arranged a room for meditation. In that room, he spent the whole night with Lalita. Rabin was at home, but he was strictly forbidden to go to that room, so he sat on the verandah and waited for his wife to come out of the room. Rabin did not know what was happening inside the room. He was also a little surprised to think that if Lalita does not have physical relations with him, then how will she become a mother? But Lalita told her husband that worship was very good, Kaviraj was also satisfied and she too was satisfied, then Rabin would definitely get a son.

After giving five thousand Rupees and so many clothes as gifts, Rabin left Kaviraj at his home. Two days later, when he went to the office, he came to know that there was a farewell party. The candidate to get promotion to that officer has now taken volunteer retirement and he is the nephew of Altaf Hussain. Now he is also going to do Kaviraji's business like his uncle Altaf Hussain.

The plot of this story is very crucial. On the one hand, it is talking about the desire of husband and wife; on the other hand, educated people are also showing a sample of how stupid they can be. A big officer like Rabin tries to deal with the reason for his promotion being stalled with a puja or worship. Despite having three daughters, in the dream of having a son, he handed over his wife to Altaf Hussain and that physical relationship happened in front of him, yet he did not know.

2.3.2 Banalata

Banalata is also consisting of four short stories and the plots of these stories are not same. The technique of telling story through the construction of plot is very interesting. The plots and technique of it is discussed below thoroughly.

2.3.2.1 Guthal (The Wave)

Guthal is a story of new-age thinking, of thought, where Indranil has taken this thinking forward. Indranil is a contractor. It is very difficult to find a big contractor like him. They all run the whole business in the name of their sister-in-law and nieces, so people do not know who its real owner is. For that, parents are anxious to give their daughters for marriage and some people want to have a relationship with Indranil even though they are married. But Indranil only considers his brothers, sisters-in-law, nephews and sisters. When his brother died, he thought that he would stand as a companion for the sister-in-law. He loves his sister-in-law very much and respects her very much. Irabati, his sister-in-law also loves him very much. But when people questioned her relationship and started saying that the reason for her brother's death was also the illegitimate relationship of their sister-in-law and brother-in-law, Irabati's second daughter Illora who they called Ilu is not her own husband's baby, she is of Indranil. Indranil in an argument told his elder sister-in-law Rambasi that just because two boys and girls are friends does not mean that there is a physical relationship between them. Being a brother-in-law, he also has good relations with his sister-in-law Rambasi too. This does not mean that any one of her children's father is Indranil. Hearing Indranil arguing with his elder sister-in-law Rambasi, then Irabati turned red with anger and she slapped Indranil and threw him out of the house. Indranil had run away from home and he started to live in town, but he kept taking news of his sister-in-law and nieces. He didn't come home for three years. But when he came to know that his sister-in-law Irabati had been ill for a few days, he could not stay and came home and took care of his sister-in-law. Later, Irabati also realized that she also wanted Indranil and if she wanted to live a good life with her two daughters, then she needed Indranil's support. Because already she has received so many proposals to marry them. So it is better that she marries her brother-in-law and so she confesses her love to the brother-in-law. She tells Indranil that she can't handle alone her two daughters.

Her two daughters Indira and Illora, both are very close to Indranil. They both like him very much. When her husband Dabaram died, he said to Irabati that after his dead, Irabati must re-marry to Indranil. But at that time, Indranil was not there. So, he is not aware of this. His elder sisters Urmila and Sharmila are aware of this and they also want Irabati's re-marriage with Indranil. After knowing Irabati also wants to marry him, Indranil also apologizes that he also loves Irabati. He wants to marry her and wants to take all responsibility for her and two daughters as their father.

Irabati have two daughters namely Indira and Illora and they are also very intelligent. Both of them know from their mother how to love people, respect and help others in trouble and save money for the future. The plot also told how little Indira knew how to drive, and how little Indu wanted to use her money in future. Indranil has given the village boys inspiration and a source of living, for which the boys of the village consider Indranil as their idol. When the village head also came to know about Indranil and Irabati from the village boys, he agreed to get them married and said that it is not a crime for brother-in-law and sister-in-law to get married. In Bodo society, the marriage of in-laws is accepted. Later, Indranil and Irabati marry each other and come to the city house and leave their village house for Indranil's elder sister Urmila. Through this story, it teaches how to give value to children from a young age, how to make policies for their future, how to help people and how to live with love and trust in the family.

2.3.2.2 *Banalata (The girl namely Banalata)*

The story of ***Banalata*** begins with a strike. Suddenly, some organizations imposed a strike, due to which schools, colleges, markets, vehicles and motors were closed. No one knew who has given the bandh, or why it was given, but if someone came out in such a bandh, then there was a lot of chance of being beaten, so no one comes out. There was nothing to do in this bandh, so Abhijit went to his brother's friend's house with his friend Bikram. Bikram is younger than Abhijit, but still, he is a very close friend. Abhijit had a heartfelt relationship with Bikram's elder sister Banalata. But due to some stubbornness of Abhijit, that relationship broke. Yet there is a friendship between Bikram and Abhijit. Abhijit was very good in studies. But he liked his community so much that he could not tolerate the injustice done to his community by the government. His mind was upset. Therefore, he came forward to fight against the government

along with friends and started working as a member of an anti-government organization. He quit his studies and started working day and night for his organization. His father Mrigen got angry on him. He kept explaining to his son that to move forward in life, it is necessary to study first, and unless you study well and become a good citizen, then you will not be of any use even in times of trouble in your community, let alone in your country. When Abhijit did not listen to the father, Mrigen threw his son out of the home. Staying with friends outside the home, Abhijit got very busy working for his organization. At the same time, Banalata went to Abhijit to bring him back home after speaking about their relationship. She told him that he has a responsibility towards her because her future is depending on him. But when Abhijit refused, Banalata got angry. A few days after that, when Abhijit's mother sat in the *Hungar Strike* to bring Abhijit back, Abhijit had to come after giving up, but he never met Banalata. The people of the organization are started to do some wrong activities, with which ideology of Abhijit does not match. That's why also he wants to back to home. He started to avoid that organization and started doing business. Meanwhile, the people of the family kept asking about Abhijit's marriage but he kept refusing. Banalata also never tried to meet Abhijit nor did she say anything about him to anyone. She too was sitting at home unscathed, working as a teacher in a nearby school. Abhijit thought that now Banalata would never be able to find him because Banalata became more educated than Abhijit.

But at the time of that bandh, when Abhijit was drinking alcohol with his friends at a friend's house, that friend is actually his brother's friend, everyone is older than him, then he was asking Abhijit about marriage. Then Balaram's wife Jarou called Abhijit inside and talked to Abhijit alone and asked what the reason is for Banalata and Abhijit not getting married like this. Abhijit said that there is no such reason, but Banalata was angry with him, he never went to persuade. They could not meet again, could not talk and now if the degree has also been interrupted, so they are living like this. When Jarou asked, Abhijit replied like this-

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English Rendering:

: There are various reasons. She was very sorry for not being able to take her words seriously at that time. I realized my mistake only later. Her degree is also high wall among us today. So, that's why I'm trying to forget her from this point of view.

: You don't know anything about women's feelings. Why you are not married yet?

Knowing all this from Abhijit, the next day Jarou went to Banalata and repeated all the same questions to her too. But Banalata said that she does not think anything about the degree, just once Abhijit should meet her and talk to her. So Jarou said that someone has to take the initiative, why don't you move forward yourself? Banalata got courage from Jarou's words and the next day she went to Abhijit's house to meet Abhijit.

When she went, she met Abhijit directly. Both of them kept looking at each other for a long time without saying anything and at one time Banalata cried bitterly in Abhijit's chest and said everything without words and Abhijit also accepted her. The wet grievances of so many years were erased in one meeting.

2.3.2.3 Songsar (*The World*)

In this story, the first person means the character keeps telling the story in his own narration. He has told his and his widowed mother's story. His mother's name is Laogi and his name is Laoga. So sometimes the people of the village used to tease him in childhood, Laogi's son Laoga ... And

²⁴Zaraphagla. *Banalata, Banalata*, Kokrajhar: Words & Words, 2020, pp-80-82

sometimes Laogi's husband Laoga. Laogi is an educated woman, so she does not like to tease her son like this with his mother. When Laoga was five years old, a fifteen-year-old boy came to their house. He was from a very poor family, so Laoga's father brought him to his house to take care of him. That boy's name is also Laoga. So the family members started calling the son of the house Laoga by the name of Lallu and the servant Laoga by the name of Laoga. The mother did not like to call her son by the name Lallu, but there was a problem due to the same name, so later she also agreed. Laoga takes great care of Lallu and helps him in every work along with his studies.

When Lallu had just passed the tenth standard and enrolled in college, one day suddenly his father died in a car accident. After the sudden passing of her husband, Lallu's mother Laogi started seeing darkness all around. Because the teacher of the government school was completely unaware of what work to do after the passing of her husband, and how to get all the facilities that wives or children get after the passing of the husband. To talk about this, he met the head teacher of the school, but the method he told to them she didn't understand. She had never seen government offices and Lallu was too young that he also knows nothing about the process. But when the head teacher told her 'Do not bring your young son with you like this; come alone.' They both understand the inside meaning of this sentence. Later, Laoga said, "You don't have to worry. The very next day, he took Lallu along with him and took out the work of a dead person after death, death certificate, police report, and medical report; he went to the office and took out all of these with formalities. After that, in the efforts of Laoga, Lallu's mother also got a job on compassionate grounds. Laogi had no money problems. The problem was with his young age and very beautiful looking. The leaders of the area, the politicians, some youth, and married men had lined up to harass the beautiful widow of a young age. Laogi had a dream to educate his son Lallu well, to make him a good person. So he found a way and he discussed all the things with his son Lallu, although it is inauspicious to do such things between mother and son. Still, thinking that it would be better to do all this with her son than to talk to someone else, Laogi discussed everything with Lallu and she was thinking of marrying a contract marriage with Laoga.

Laogi one day calls Lallu and tells him that these days she is receiving various proposals from different people. Many of them are younger than her. She wants to make Lallu an educated person as well as a good human being. Lallu's studies should not be hindered, so she wants to marry only people known to Lallu. Laoga is a friend of Lallu, so she gives the task of convincing Laoga for marriage to her. First Lallu was surprised at his mother's decision. But later he also accepted his mother's proposal and convinced Laoga for marriage.

After discussing everything with his mother, Lallu persuaded Laoga for contractual marry to his mother. This marriage was until Lallu's degree ended. But by the end of Lallu's degree, Laogi understood that she was doing injustice to Laoga. Laoga never claimed to Laogi that he is the husband of Laogi. So he has rights to her as a husband. He is helping Lallu with his studies and Laogi's household by becoming a father and friend. Laoga, who has quietly obeyed everything of his sister-in-law, also has the right to live independently, to be free from all these bonds. Some women in the village had also started asking questions to Laoga. After all, despite so many years of marriage, why did Laoga not become a father, why does he call Laogi a sister-in-law, the reason for not becoming a father is there is no physical disease in Laoga etc. Hearing all this, Laoga was very ashamed and he started preparing to leave Laogi's house. Then Lallu also came after the final examination of the degree. Lallu knew it was time to break the contract marriage. But he did not approve of the breakdown of this marriage, and he also knew that Laoga loved his mother Laogivary much. So he talked to his mother about it. In front of the son, Laogi also leaves all the shame and says that she too has started loving Laoga. Even after so many years of marriage, husband and wife were never living together like Laoga-Laogi. So Lallu forced both of them to live in one room and in the morning he came to know that now the mother and her uncle Laoga have become a complete husband and wife. So the next day he proposed to go to the Mahamaya temple and along with Pooja, he also gave advice about marrying his mother and Laoga once again and going to court to register their marriage. Because court marriage is also very necessary in the present day. Lallu's mother agreed to do all that and also told that before doing all that, she wanted to keep another big shradhya in the name of her dead husband.

2.3.2.4 Ziuni Khobam (*Rhythm of Life*)

This story continues from Banda. Banda's real name is Baneswar, but the family members call him Banda with love. Banda has three elder brothers. Everyone lives together, but the second brother is a little different and his wife is also very ignorant. Because of that sister-in-law, sometimes there are differences in the house, then the Banda and brothers have separated them. Banda has cleared A.C.S. Banda had not told anyone about it. But his third brother, Gabda, told everyone as soon as he came home and asked his wife and sisters-in-law to decorate the feasting gathering to celebrate this great achievement of his brother. There is also love and confrontation between the three in-laws in the story. If there are three brothers and three brothers-in-law in the same family, then there is a little quarrel, joke and fun going on there. And in the meantime, they are also surrounded by anxiety. The fourth daughter-in-law of their family, the wife of Banda, who went to the maternal home eight days after the wedding, has not returned since the same day. No one knows why is Urmila not coming back? Urmila did not tell anyone the reason why she did not want to come back from home. Banda and his family members went several times to bring her back again. But she neither wants to come back nor does she tell anyone the reason. There is tension in the home about this. This time Banda has got ACS, so he is thinking that a decision should be taken regarding Urmila. He tells to his sister-in-law Ruphathi about this. So he calls out Ruphathi and tells her that if Urmila doesn't want to live with him he wants a divorce from her. So for the last time, he wants to send his sister-in-law and sister to Urmila's house so that Urmila can talk about this and a final decision is taken. When the family members keep celebrating in the joy of getting ACS by Banda, he tells about his thinking to his sister-in-law Ruphathi.

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English Rendering:

: I wanted to talk about Urmila. It would be better to take a final decision on the matter. We couldn't do anything. So this time elder sister will have to be sent once. If anyone can speak her heart, then she will be my elder sister. Gabda and you have to go together. Otherwise, she can go and create a ruckus there. If you two don't go together, no one will be able to stop her.

: What do you want to do? Ruphathi asked.

: If she feels that I am not worthy of her, then she can take divorce.

Going there, when Banda's elder sister Swmshri talked to Urmila and asked what she thinks regarding their married life. Banda wants to know her final decision. Urmila wept in front of Swmshri and accepted her mistake and agreed to go back. But why she did not come back before, Urmila did not tell Swmshri. She talked about this with Nilima. Nilima is Banda's third sister-in-law, who is a very good friend of Banda. Urmila told that Banda's second sister-in-law Sundari had told her on the night of marriage that Banda and Nilima had an illegitimate relationship. She did not want to spend her married life with such a man who had an illegitimate relationship with her sister-in-law, so when she came back home for aathmangla, she didn't back to her newly married home. But just now she realized the false. Her misunderstanding has been dispelled, so she wants to go back now.

Urmila came back and apologized to Banda for her mistake. Swmshri warned her second sister-in-law, who had hatched various conspiracies to break her family, 'Now you should go far away

²⁵Zaraphagla: Ziuni Khobam, Banalata, Kokrajhar: Words & Words, 2020, pp-128-129

from this home. We will build houses for you. But don't try to have any relationship with your family anymore'²⁶

2.3.3 *Dantharu*

In *Dantharu*, there are seven short stories that are created with different stories, different plots and different themes. Some plots are of nationalism feelings, some are feminism and some are fully revealing social issues. Plots of each story have been tried to be analyzed serially.

2.3.3.1 *Rajkhanthini Rajmistri (The Mason of Politics)*

In the short story book *Dantharu*, the plots of stories are developed in such a way that readers never want to drop from reading. Suspense is eagerly waited for the next stanza actually what is going on and what will be the climax. In the *Rajkhanthini Rajmistri (The Mason of Politics)* is also found such as. Rajen was in lockup. People thought that he would be in jail for a long time. The people of the area knew that Rajen was guilty. There will be no dirty work where Rajen is not involved. Therefore, people thought that if Rajen was arrested this time, he would be punished for a long time. But he came out after staying in the lockup for the same night.

Rajen is the main hero of this story. He is not a leader, nor an officer, but he is the God of his area, the people of that area consider him as a God. Because big leaders, ministers, and police are all in his hands. He can buy all, he can use all. Therefore, in spite of all the mistakes or crimes, though police arrest him and leave him after a day. Rajen previously worked under one of the woodcutters. After that, he himself became a woodcutter. Then he started doing the wood business. Then he became a timber merchant. He became a leach that sits on the earth and sucks the blood of the earth. After the wood, he went to P.W.D. work. First, he became a registered contractor, then a Government-approved contractor. And then he becomes a first-class contractor. Making roads, making bridges, constructing irrigation, and building government schools are all in his hands.

The writer of the short story has described the looks of Rajen as-

²⁶Zaraphagla. *Ziuni Khobam, Banalata*, Kokrajhar: Words & Words, 2020, p-147

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English Rendering:

The face shape of Rajen is not bad. Even if there is no Hero look, the face is very cute. The face is as soft and pure as a teenager. Looking like the Aikman of Hitler's time.

Rajen did his business when he came to in relation with Syamkanta Dey. Syamkanta Dey introduced him with Salim Miyan. Salim Miyan teaches him how to become a selfish men, how to do the business, how to be a clean man doing dirtiness too. He teaches Rajen saying like this-

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²⁷Zaraphagla. *Rajkhanthini Rajmistri, Dantharu*, Kokrajhar: Danali Publications, 2004, p-3

English Rendering:

: You don't understand what I mean to say please Even if you understand, I will teach you. Listen, everyone has the effort, but everyone can climb up. Some other materials may also be involved in the attempt to climb the top. The main of these is the heartbeat. The intention of doing sin. Ruthlessness. There is no one in this world except me to think like this. Always keep in mind that you need to make adjustments to stay in line. If necessary, you will have to kill the person. Clean Murder. You will kill the man, but everyone will think, "Poor fellow, died untimely".

Salim Miyan so teaches Rajen to be ruth, to be fond of politicians, and to be a political master. So Rajen became a Godfather of the area and after knowing his illegal activities too police arrested him only for one day, after keeping him for a night he was released the next day. The journey of Rajen's life is nicely explained in the plot.

2.3.3.2 Phaglee (The Mad Lady)

This *Phaglee* story is the story of a newly built city. Where teacher Hiranya had to face some incidents to get the goods he needed from his distant village. Hiranya, who was tired of cycling in the hot and crowded cars, then the pump left due to the bursting of the tube of his bicycle and he had to face troubles. He wanted to repair the bicycle by finding the bicycle maker. He should have to install bicycle tubes. But it will take some time. To cut this time, he was going to drink tea in a shop. But he saw some boys sitting in the tea shop chatting. Some are smoking cigarettes and some are laughing loudly. Seeing that view, he did not feel right to go to the shop and wanted to come back. Then he saw that a boy who was picking up wood from a cart shouted at a woman and went up to her and physically attacked her.

²⁸Zaraphagla. *Rajkhanthini Rajmistri, Dantharu*, Kokrajhar: Danali Publications, 2004, p-4

Haren Master was curious to know who the mad woman was, why she had gone mad. So he left after the bicycle was repaired. But in a few distance, he found that the crazy woman. He stopped the bicycle and went to her and asked- sister, where are you from. Then the mad woman starts looking at him angrily and laughs loudly. You will be cursed... Everyone... You too will not be able to escape. That mad woman sometimes wept and sometimes laughed and told Haren Master – his son's name was Dwimalu. But some goons killed him. He was very good at his studies. He was in love with a girl named Maya. Maya, whom everyone called Kanchi, also loved Dwimalu. But their crime was that Dwimalu and Maya belong to different communities. So some people together killed both of them and threw them into the river. The mad woman fell by saying that hatred among the community is also ruining her community. Then a boy got out from an expensive car there, who is from Haren Master's village, he forbids Haren Master to talk to that mad lady and in a few days some arrangement will be made for this woman too, he tells without fear. It is estimated from this that the reason for that woman's madness is the hand of this boy i.e. Ramwnda. Ramwnda's style of walking, his dress and the way Ramwnda told that he is building a house in the city, then Haren Master was forced to think of neither any job nor any work, so how is this Ramwnda becoming the owner of so much money? It is also a social-based plot.

2.3.3.3 *Dantharu (The Slayer)*

This story has been very beautifully portrayed how the youth of the new age are going on the wrong path and how people older than them are also allowing such sins to be done on the strength of some money instead of stopping them. If someone wants to stop him, it is very common for him to be oppressed. Yet everyone is not the same. Therefore, people like Damphla keep trying to reform sinful people like Dantharu alias Dinesh or to bring them on the right path. And if people give up like Damphla, and then God hears another way to kill such wicked people. So Dantharu alias Dinesh was also killed in the hand of his own companion when his throat of sin was filled. The plot proceeds in such a way that Damphla was sitting in his own room reading a book. He was reading the book, but something else was troubling him in his mind. At the same time, the wife came to him, so he wanted to spend some romantic moments with his wife. But some women of the village came and asked Damphla's wife Singkhaori whether she was going to

the village court or not. Then Damphla remembered that today a court will be sitting in the village and the judge of the court was his own nephew Dantharu alias Dinesh.

There is a meeting in the village from 3pm today. Lanthia Seth has made a relationship with his maid; justice will be done on her today. And some young leaders will do this judgment. Elderly people just have to sit and listen like a statue. They don't have to say anything. Even if someone speaks something, it will be of no use. If someone speaks too much, he can also be punished. Even if he does not go to the meeting, thinking that he will not be able to say anything, it is also not tolerable. If he doesn't go, then understand that bad days have come in his fate. As soon as he remembered the meeting, Damphla sat up. The ghost of romance also escaped from his mind.

Damphla knew that he had to go to that court; otherwise his nephew would not spare him. He knew that the court would be a one-sided court. Dinesh alias Dantharu will give his opinion in the court as per his wish. And that's where it happened. In the meeting, an elderly rich man namely Lanthia, was accused of misbehaving with their maid. Therefore, Lanthia will have to pay a fine of ten thousand rupees as compensation. But Damphla got up and said that it is not the court to give such a one-sided opinion. Ask Lanthia once, what is the matter, go deep into the incident, find out the truth whether that maid was forced or not. Hearing this, some of Dinesh's companions and Dinesh himself also came forward to kill him. Seeing this, Damphla's wife Singkhaori also showed her knife and threatened those boys – if they touch Damphla, she will not spare anyone. The court was incomplete, but within two days, Lanthia would have to pay a fine of ten thousand rupees, otherwise get ready to die, Dinesh and his friends left the place by threatening to die. But the very next day it was reported that Dinesh was killed by one of his own friends. Another accomplice has also died along with Dinesh. The police took the body for postmortem. Damphla followed all the rituals, whatever rituals should have to do when a person dies. But he came to know about how Dinesh and his friend had died only two weeks later. Lanthia's wife Raisy herself came and told Damphla everything. Raisy said that if her husband Lanthia would not be able to gamble ten thousand rupees within two days, then she went to the place where Dinesh lives to talk about whether any other way can be found for him. Dinesh is same to Raisy's son in age. So she went to her husband's life to ask her son for wetting. While talking to his aunt, Dinesh later had physical relations with Raisy. Raisy also had a nephew in

Damphla was surprised to hear all these things, along with feeling very ashamed of himself in front of Singkhaoari. So he did not want to tell all these things to Singkhaori. But Singkhaori had heard all the talk, and so she said angrily—

English Rendering:

Raisy did not deny to Dantharu. As her age is bigger than Dinesh alias Dantharu, it was her responsibility to give a better knowledge to him. But she is also did the same mistake. Just as people like Damphla or Singkhaori stand up to bring some youth who have gone from the wrong path back to their right path, similarly women like Raisy provoke those youth to do even worse. A lot of such messages are found in the plot of the story. But evil is bound to be defeated one day; it has also come out through the plot.

³⁰Zaraphagla: *Dantahru, Dantharu*, Kokrajhar: Danali Publications, 2004, p-40

2.3.3.4 *Barmwdai (The Tornado)*

Some people make themselves very intelligent and some people are very stupid. Some people do not have a thing called their own brain; accept everything that they say, and what they do for others. Such things are highlighted in this story. Kalikinkar was going through the market when he saw that some people had gathered in the ground below the flyover, and a short man was giving lectures there. While standing on the rails of the flyover and looking at the meeting, Kalikinkar has a conversation with a man. And the man tells Kalikinkar that the man is the king of them. He is the leader of the community. He knows everything, and he's doing his community work. But he is very afraid of the police, so the leader sleeps in the same bed with his wife in this man's house. And he himself sleeps outside with his eldest son to monitor the police. It is only from the talk of Kalikinkar and that person that it is known how disgusting the leader is doing and because that person is stupid, he is making himself blind by believing the word of that leader like blindly. He tells Kalikinkar that Raja tells him everything. The king is a very good man. The king loves his wife and children very much and also arranges for their food and drink, and materials for sleep. The king has also gifted gold earrings to his wife.

On one side, this is the story of a patriot who thinks about his community from the bottom of his heart but he does not speak from the mouth. That character is Kalikinkar. But on the one hand, the leader whose name is Raja is misleading society by calling himself a leader. They are fooling that innocent person and living in his house. It starts and ends with the conversation of both of them from the plot of the story to the end. But this conversation only shows how stupid that person is and how clever that leader is. That leader, far from giving leadership to the community properly, is wrongly showing leadership over the people. That means that the leader is a gust of wind, which will destroy the whole community.

2.3.3.5 *Iswrni Thandwi (The Prophet)*

It is difficult to tell whether there is a God in this world or not, but evil keeps laughing everywhere, he can guess. Other educated people also remain ignorant about the problems people are facing. Such people give suggestions to others on how to work for the benefit of people and also benefit for themselves. The same thing has been found in this story, as it has happened with Santhola, the main character of this story. Santhola works as a book publisher. He

spends money from his pocket to publish books and sells them in his own shop. But he can't sell the books. Because the friends, who advised him to do this work, sit in his shop and gossip the whole day, due to which the people who buy the book do not come to his shop. Santhola cannot do anything on his own. Even if he is hungry, he cannot leave the shop and cannot tell his friends to leave the shop. He lives in a dilemma, so he cannot move forward in life. Santhola believes that those who want to live truthfully do not progress.

As the plot, the writer explains that Santhola's shop is not crowded with customers anyway. And now is the time for the cultivation of paddy. All people are busy cultivating in their fields. Therefore, people from outside now come to the city only for some special reason. Everyone has become so busy in their lives that no one cares anymore. All people are living a life of hectic. Everyone keeps looking for a way to earn money easily. Where did God go after becoming such a world? Has God now handed over the chariot of this world to evil? Santhola sits at the shop and keeps thinking about this.

So, the story begins like this....

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English Rendering:

No customers. The outsider people don't come to the city much anyway. Now is the breeding season, unless it is compulsory or else the villagers do not come to the town except for work as labourers. But it is also not like that there is much crowd at other times. The time is not the same as in the past. The increasing of leader type people in the area is taking a toll on the common people of this place. Modern models of scooters and motorcycles, multi-modal Maruti, Bolero, Indica, Sumo, Safari, etc., ordinary people get perplexed and troubled just by pushing aside the uncountable vehicles and running around in search of a morsel of food for the day. There is no guarantee that employees will be paid either. Contractors don't get the same bill even if they work. Once meet each other, people talk to each other—in today's times, no one gets to eat by working hard. We have to find a way to get food without doing any hard work. Hearing this, some of them panicked. So, have the reins of the world gone into the hands of some devil? Where is the God? Is there no such thing as God?

Santhola has two friends. They are Thengwna and Merbang. They are both Teachers. They had advised Santhola to take up the task of book publishing. But by following this advice of those people, Santhala is drowning in business. Therefore, Santhola gets angry on seeing both of them.

³¹Zaraphagla, Iswrni Thandwi, Dantharu, Kokrajhar: Danali Publications, 2004, p-45

Just like that, the customers do not come, and from above, these two come and sit in the shop like this and start talking here and there, sometimes Santhola also quarrels with both of them. He keeps thinking to himself how to drive them both out of the shop. The author mentioned one such day when the wife finally saved him from both of them by becoming God's messenger.

Both of them do not know how to be ashamed and when Santhola speaks angrily to them, they still start telling Santhola more things. They also tell Santhola that if a man cannot take his wife in his grasp, then his family is not happy. Therefore, one should not marry an educated and beautiful girl. That's why men should keep their wives as puppets in their hands.

No matter how badly Santhola spoke to them, there was no effect on both of them. They get engrossed in discussing the matters of the world at his shop. Seeing their teacher sitting in Santhola's shop like that, not a single student comes there to buy a book. This was also one of the reasons Santhola's business could not make any progress. And on the same day, an incident happened at his house due to which he was shy of even going home. In the morning, when he was having adventures with his wife, he saw those people who had come to his house, due to which his wife was very angry and Santhola was also ashamed of how to go home and eat food. Then his elder son came to the shop and said that he would sit in the shop for a while, and his father should go home and eat food. Then his wife also came to catch a bus to go back home to her sister and sent the sister off and called the husband to go home. Santhola thought to himself how he could escape from Thengwna and Merbang. So at the same time, the arrival of his son and wife saves him from that situation. He felt his son and wife were God's messenger.

2.3.3.6 *Master Race*

It is a story of a community consciousness where the characters are talking about their Bodo community. There are four main characters in the story. Nilambar Master, a young businessman namely Binay, Tarun and Nilambar's wife. Nilambar, Binay and Rajen all three do liquor den every evening and that too in Rajen's house. Nilambar, a lazy teacher in his 40s, who lives a poor life with his five sons. Rajen Gayari, a 50-year-old government official, is very rich and Binay, who is 27-28 years old, is a very passionate businessman. There is no age match between them, yet there is a very deep friendship between the three and every type of discussion goes on between the three. At the same time, Tarun is a junior engineer and sometimes a bottle of alcohol

as a gift of work, and then he comes to drink with those three. On that day too, Binay and Nilamber went to Rajen's house with two kilograms of mutton to sit in the liquor den. But when they went there and saw that other people had come to Rajen's house and sitting in the drawing room, gossiping on some matter, they came back and came to Nilamber's house and prepared to drink. Then Tarun also came with them with a bottle of liquor found in the office. And there was a lot of talk between the three of them from home to politics.

Not everyone likes to talk about politics. Because to talk about politics is to plant a tree that does not bear fruit and flowers. This is also shown in this story. Therefore, in the early part of the plot, there was talk on politics, but in the end, they themselves came out of politics and started discussing about making a home world. And then it was revealed that Binay was first in the process of making a relationship with Rajen's daughter, but now it was revealed that his affair is going on with Rajen's wife Manalisa. This has been revealed by Nilambar's wife Sanathi and for that, she uttered Binay very badly. Because she does not want such a good boy to fall into a relationship with such a married woman. Whether the thing is true or false cannot be guessed. Because the author has kept him in suspense, because till the end of the story, Binay just keeps laughing and does not speak.

2.3.3.7Dainee (*The Witch*)

This is the story of a woman who has won from all sides and lost. She has everything around her but there is no one to support her. The plot of the story begins with a suspense talk. Rwimali knew it was going to happen, meaning her pregnancy report was coming positive. But what to do with that child, she does not understand anything. Rwimali is in her 40s, but she already has three children. The eldest turned 19, the second is the son and he studies in class nine and then another daughter who studies in eighth standard. Now it was not only a problem for her to have another child after such a big grown-up, the problem was also about the fact that from the time she took the date of conceive, she had not slept with her husband for three months, she has been sleeping separately from her husband for the last three months. In such a situation, she becomes pregnant again? The suspense was broken by the author himself. Rwimali was pregnant with Ramwnda's child. Ramwnda, younger than Rwimali and Rwimali's husband Sanaram prefers Ramwnda for his son-in-law. Ramwnda keeps coming to Rwimali's house, shedding money for

Rwimali's family, seeing that everyone thinks that Ramwnda likes Rwimali's elder daughter. But later Rwimali finds out that Ramwnda likes Rwimali and not their daughter. Ramwnda and Rwimali get into a fight over the same thing and in anger, Rwimali spits on Ramwnda's face. This makes Ramwnda even angrier and he angrily attacks Rwimali and he forcefully takes Rwimali in his arms. Then there is a physical relationship between the two. Because of this Rwimali is going to be a mother. When she tells Ramwnda that she is going to be the mother of Ramwnda's child, Ramwnda is very happy and requests Rwimali to give birth to that child, so that this child is always in front of their eyes. Rwimali also agrees with a promise that Ramwnda will never force her to have a physical relationship with her. Otherwise, she will drop the baby. But the very next day, when she came to know that Ramwnda, whose child she was going to be mothered, had died in a motor accident, she was in a dilemma and did not know what to do. Her husband was very simple. He had nothing to do with the fashion. So he was unaware of what was going on in his wife or at home. Rwimali is also angry with her husband. She also got angry at Ramwnda. Therefore, even after receiving the news of his death, she wanted to drink alcohol instead of celebrating the square.

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English Rendering:

: Bring three pawa (quarter) mutton and a half bottle of wine.

Not by being angry with him, no..no...not by angry with him, but by hating him, Sanaram was very happy to speak with such a gentle voice of Rwimali, who had not spoken for the last three months, but he hesitated a little. Seeing him, Rwimali said again—

: What happened?

Seeing Rwimali on her face with fear, Sanaram said –

: Nothing. There is remaining fish of the morning at home. And... ..it would have been better if we do not eat meat and fish today. When people die.....

: People died..... Who died for us?

³²Zaraphagla, Dainee, Dantahru, Kokrajhar: Danali Publications, 2004, pp-71-72

Sanaram was stunned to hear Rwimali's question. He knew that Rwimali loved Ramwnda very much. Even after hearing that Ramwnda died, Rwimali did not feel the slightest sorrow, how is that possible? But far from being sad, on the contrary, they are sending mutton only to get it, what kind of thing is this?

Wetung his throat and Sanaram said again,—

: I am speaking only about Ramwnda.

: I will drink alcohol to ease the grief of his death. I am sad, but we do not need to follow any rituals by not eating meat and fish in the grief of his death. We have no blood relation with him. Go quickly. Otherwise, you won't get good meat.

So she wanted to strengthen herself a little by taking meat and fish, drinking alcohol. But after taking and drinking, Rwimali, who was trying to rebuild the three-month-old relationship again, suffered another setback when her younger daughter told that her elder daughter had eloped with Driver and that time her husband Sonaram was fast asleep. Rwimali was again in a dilemma.... After all, how can she rein the world?

2.4 Conclusion

As the story is a complete narrative, it contains the plot as well as also other literary devices such as character development, setting and theme. The plot explains not just what happens but also causality how one event leads to another. The plot contains a beginning, middle and end. The structure of the plot can help in the development of the story as well as plot points to define the moments that give the story structure. As Zaraphagla is a contemporary writer, he used the maximum conversation in the construction of the plot to develop the story and these are very interesting to attract readers towards the story. He uses many very thoughtful and logical arguments in the conversation of characters in structuring the plot and narrating of short stories. He uses code-mixing language too in his plot construction. From the above discussion, it is also found that the story and plot construction of these short stories are reflections of various socio-cultural behaviours of human society in general and Bodo society in particular. It is also found that *Barmwdai, Phaglee, Dainee, Rajkhanthini Rajmistri, Master Race, Iswrni Thandwi,*

Zwmwngara are organic plots. They run continuously in the same plot. But *Rwikhagiri, Guthal, Ziuni Khobam, Banalata, Songsar, Habilani Zengna, Zengnai Habila, Gunda, Dantharu* are loose plot. These stories also show the difference various mindsets of the different people living in the society.

In these stories writer tried to hold up various events within a while. Since the various characters were created, some characters are given importance and some are not. The plot of some stories is strong and the plots of some stories are not very strong. However, an attempt has been made to explore the story through each and every plot. The writer of the short stories tries to highlight the various aspects of social and political conditions through his short stories.