SIXTH CHAPTER

IDIOMS RELATED TO SOCIAL AND MORAL SUBJECT, CUSTOMS AND POPULAR SUPERSTITIONS
VI. IDIOMS RELATED TO SOCIAL AND MORAL SUBJECTS, CUSTOMS AND POPULAR SUPERSTITIONS:

The development of any language depends on the society. Human beings become aware of the necessity of exchanging ideas by coming into connection with different people and as a result the language borns. If we notice the history of human development in all over the world then we will find in which manner the human develops and its sociality becomes the integral part of its life, like that it develops also by way of manifestation, it becomes thin. The development of various jewellaries in this direction is also a significant step. "Idioms" are also a link in this discipline. Idioms based on metaphor (Lakshanā) irony (Byanjanā) are associated with the manifestation of cordiality and to make it influential.

It is indisputable that the idiom develops in the midst of people's life. Basically behind the construction of the idioms there is no any pre-planned process. Many irregular and interesting statement runs on the basis of similarity or of contrast, which becomes popular slowly because of its grandeur of sentiments and its characteristics of manifestation and like this, for many years it becomes genuine by remaining in a limited area after becoming popular and those idioms become the occupier of definition. In the past (Kalantar) it becomes such an integral part of language and manifestation that the interest does not go towards it, many times it becomes in use spontaneously.

In this situation it is natural that idiom will have a deep relation with social life but we become surprise on seeing it, that the idioms related to social life are very limited regardingly. In its complete collection less than one percent idioms are related in any form to society. Maximum idioms are related to personal sentiments and behaviours. The sixteen purificatory rites (Born, Marriage, Death etc.) suhāg (good fortune), social customs, festivals, feastings, relations, religions, and occupations etc. are such subjects which are related to enmity by whose, it makes its influences on the sociality of human life. At first we take the rituals.

We have explained in a large extent about the idioms related to rituals in the 3rd chapter. In the Indian social order the relation of idioms with the prevalent rituals have been shown one by one. Therefore the discussion about it, will not be done
In social customs, we find the discussion related to the customs of marriage in idioms. The idioms related to rituals has been explained, yet it is desired to explain here in brief.

In the context of marriage, the discussion of idioms related to wife hood has been done too in the idioms related to culture.

Among the social customs "Sakhī Banānā" is also a custom. In Assamese somewhere it is said "Sakhī Bandhā". It is a very common prevalent custom amongst the women to make female friends (Sakhī) by exchanging their mantle (ōdriī). The idiom " Odriī Badalnā" makes the irony of the whole function. Its corresponding prevalent Assamese idioms are - "Gamosā Salā", "Tāmul - Pān Salā" etc.

In social process, there is a custom of "Lāddu Khilānā" and "Lāddu Bātnā" in the auspicious occasions. By this idiom happiness is expressed. In Assamese its corresponding customs are "Lāru Bhagowā", "Māsh Bhagowā", "Nimakh Bhagowā" etc.

Idioms like "Chauk Dharnā", "Chauk pūranā" and "Chauk Baitnā" are also related to the auspicious occasions. The decoration of the place of worship with flour in order to worship or to greet someone and to set the God and goddesses, the worshiper, or the honourable guest in that place of worship, is its reference. Its corresponding Assamese idioms are "Gher diyā", "Alpanā Karā", "Alpanā saja" etc.

The idioms "Supārī Batnā" and "Supārī Phirānā" are the messengers of social custom. In auspicious occasions the person who invites someone, he never goes to invite anyone with bare hand, the hint of good news should be given with some gift. This custom is prevalent in many parts of India. Among the Punjabi's there is a custom to go with sweets at the time of invitation for marriage. Its another form is prevalent in the villages. "Supārī Batnā" and "Supārī Phirānā" are said to the custom to invite someone with auspicious bitel nut. In many places "Elāichī Denā", "Elāichī Bātnā or Bhajnā" run in this meaning. In this form, in Assamese. "Pān-Tāmul Diyā", "Guwāmuri Diyā" become prevalent.

Collectively, Festivals are the basis of manifestation of joys. Around the world
there are the customs of celebrating the victory of Gods and near the God the lofty-minded sage's and of the prophet's. The festivals like "Rām-Navamī", "Janmāṣṭamī", "Buddha Jayantī, Christmas", "Gāndhī Jayantī" etc. are celebrated as the result of Rām, Krishna, Buddha, Īshā and Gandhī's Greatness respectively. The festivals like "Bashant panchamī", "paush" and "chait" sakrāntī", "Sabaṇī tīs" etc. are related to the changes of seasons and the festivals like "Karbā chauth", "Ahavī astamī", "Ganesh Chaturthī", "Bat-Savitī pūjan" etc. are related to social conventions or to mythological tales. Behind the celebration of these festivals, there is one or more than one sentiment of family welfare, collective joy etc. that takes place. Therefore it has a special social greatness.

Like these in Assamese the folk festivals like Janmasthami Rām-Navamī, Guru Nānak Jayantī, Christmas, Gāndhī Jayantī, Rongalī Bihu, Bhogalī Bihu, Kongalī Bihu, Silpi Divas, Asom Divas, Sankar Devar Tithi, Mādhab Devar Tithi, Dāmodar Debar Tithi, Bishwakarmā Pujā, Durgā Puja, Laxmī Puja, Shyāmā Puja, Bhel Diya, Āmati Pālā etc. have a special social greatness.

Though in India, there are "Saat bār and nau toyhār" yet the idioms related to festivals are very limited. Evidently only the Holī and Diwalī are being mentioned. Holī and Diwalī are the greatest festivals of Hindu's and with them the sentiment of joy and merriment are related. The idioms "Diwalī Honā", "Din Holī raat Diwalī" etc. express this kind of joy like these in Assamese also "Diwalī Pālā/mānā", "Holī Khelā" etc. Idioms are prevalent.

Somewhere, the manifestation of joy and merriment are seen in the various forms of Holī. The heap of wood (Holikā) are being burnt. All the people burn the fire together and worships Holī. Therefore, "Holī Karnā yā jalānā" is said to burn down some things together. In Assamese there is no idiom like "Holī Karnā yā jalānā" and no custom like this too. But "Holī Khelā", "Phāku Diya" etc. idiom are prevalent in Assamese.

On the day of Holī every people throws colours on each other, this is said "Holī Khelnā". The "Holī Khel" is not only played with colours but also played with blood. When the sentiment of enjoyment like Holi is placed in the act of murdering the opposite party then it is said "Khun kī Holī Khelnā" Its corresponding Assamse
In the "Akādashi" the Hindu people keeps fasting. Therefore, if anyone does not get food for sometime then it becomes 'Akādashi'. Like this in Assamese the idiom "Akādashi pālā" expresses the same sentiment. "Akādashi kā khāyā dwādshī ko Nikālnā" is another idiom which is often heard. If one day we take something then we have to return it in the next day. In this, there is the echo that the secret will reveal one day if any work has been done stealthily. Its corresponding Assamese idioms are "Kālī Khāi āji uliyāi diyā," "Kālir khowā āji bami karā" etc.

In India, Muslim festivals like Idd, Bakrid and shaberat also receive a place among the idioms. "Īdd mannā" is an indication of joy. Its corresponding Assamese idiom is "Īdd pālā".

"Īdd is celebrated on the second day of shukla pakśa (the bright half of a lunar month). After the Rojā the moon of Dritriya becomes favourite all over the world, every man has a strong desire in his heart to see its inner theory, by seeing it one's life becomes meaningful. Also in general life" "Dūj yā dwitiya ke chānd" is said to that favourite person who has been seeing for long time and the person who is seen after many days. Just like that in Assamese "Dwitiyār Jon Dekhā", "Īdar Jon Dekhā" etc. idioms are prevalent.

The social differences are widely spread all over the world to a large extent, no matter whether its basis is religion or nation or the economical process but in India its tendency is very powerful. Brahman, satriya, Baishya and sudra which are included among the caste system and which are prevalent from the Baidik Kāl, between them the complete division of society becomes the main basis of this difference. By the above mentioned series, the importance of each person of these caste's is recognised in society. The work division which has done for the benefit of this process becomes most vulgar in the past (kālantar) and slowly it becomes the nations intregrel part in comparison to every person's work. And on its basis the sentiment of big and small takes place and the sentiment of untouchability flourished. Not only that the creation of many sub-castes takes place between each caste and the whole society divided into small units. The resort of various religions become the helper in making and in increasing the differences. But it also becomes a note worthy issue, if someone drinks water by another's hand and have their meal.
by sitting together is also determined as abandoned. The idioms "Ek pangat mai Baithnā", "Ek Pangat mai baithnā", "Ek pattal mai khanewālā", "Ek paat mai Baithnā yā baithanā", "Pangti bhed karnā", "Pangti behed mannā" "Pānī pīkar jāt puchnā", "hukkā-bandh Hangā", "Hukkā-pānī bandh Hangā" etc. signifies its general use or its restrictions of its act of eating. In Assamese its corresponding idioms "Eke shārit bahā", "eke shārit uthā", "Ekhan kāhit khowā", "Bāsh-Bichār rakhā", "Bāsh bichār na howā", "Hāte Nakhowā", "Jui-pānī ālāg" etc. clarifies also the complete sentiment of the above mentioned.

The idiom "Bhoj bhāt lagnā" is the messenger of a punishment prescribed by society that one has to suffer by giving a meal as a punishment for a crime. In Assamese its corresponding idioms-"Bhoj diyā", "Bhoj di lag ha", "Bhoj di jengan bhangā" etc. are prevalent.

The difference between rich and poor or established educated family or the difference in the situation of the householder has receive the importance in every society and in its process. The national difference and the difference of stability both has been expressed by the idiom like "uch-nich kā bhed rakhnā". Just like that in Assamese "uchcha-nichhar bhed", "uchcha-nichhar bhed-bhāv rakhā" etc. idioms are prevalent, "uch-kul", "uchchā khāndān", "uchchā ghar", "uchchā gharānā" etc. idioms indicate towards royalship. Just like that in Assamese "uchcha kul", "uchcha jāti", "Dhanī ghar", "dhani manuh" etc. idioms clarifies the above sentiment. The idioms "Bāndī kā janā" and "Bāndī kā betā", "indicate someone's low standard. In Assamese also "Bāndir chali", "Bāndir betā", "Bandir beti" etc. idioms are prevalent.

Idioms are also prevalent among the rich or wealthy people. "Artha pichāsh", "Ākh kā andhā gāth kā purā", "Bhāgya Laxmī", "Laxmī Bāhan", "Dhan kuber" by these idioms the sentiment of agitation towards the rich people has been expressed. Its corresponding Assamese idioms are "Dhan Pikhāch", "Āchalat thīk", "Gut paisā parileou uthowā", "Bhāgya laxmi", "Laxmī bāhan", " Dhan kuber", "Kaṭi chipirā", "Jamar haat", " Dhanar jakh" etc.

In every country and in every century the ruler has a special importance, their's language, their's manners becomes the heir of special importance, In the last thousand years the Muslims and the Britishers have reigned upon India. Their special influence
also falls upon the folk life. In the reign of Muslims, Arabi-persi and in the reign of Britishers the English language has received importance, but for the general man it was not easy to learn the foreign language. A few people who can learn the language, regarded themselves superior to general people, which has its effect even today. In the reign of the states also those people received the place. Therefore the appearance of a sentiment of superiority was natural. The agitation of general human beings towards those persons are being expressed. "Arabi-phārshī", "Arabi-phārshī boknā", "Pahre phārshī baishe tel", "phārshī Badhārnā", "Agrezi baknā" etc., in these idioms there are no any sentiment of respectability being expressed towards these language or its knowledge.

Like that in Assamese also this sentiment is obtained to a large extent. There's prevalent idioms are "Ārabī-phārshī phutuwa", "Ārabī-phārsi phooljāri mārā", "Bagā sāhāb hen bakā", "Mukhat ingrazir phooljāri", "Dvi-eK inrazī kei sāhāb bolowā" etc. can be said that the side look on the knower of Arabi-phārsī and English language and the feeling of inferiority towards those who does not know the above languages and its introductions can be receive from these idioms. The sentiment of negligence has been expressed by saying "Rangreji" to the "Angrezi" (English language).

"Nabāb", "Nabāb kā nāti", "Nabābī kī bū honā", "Shāhonshāhī badhārnā" etc idioms are related to the rule of Moghal and "Laat sāhāb kā bachchā", "Laat shāhābī", "Laat shāhābī hukum" etc. idioms are related to the rule of "Angrezi" (English). Just like that in Assamese also "Nabābor bāchchā", "Nabābor nāti", "Nabābī dhang", "samrātor ghar", "Laat sāhāb", "Laat Sāhābor putek", "Laat Sāhābī dhang", "Laat sāhābī Hukum" etc. idioms are prevalent.

It is clear that the sentiment of honour towards its heir is not obvious in any of these idioms, "Andhī-sarkār", "Andhā Rājā", "Andher Nargarī", "Narak kā rāj" etc. idioms indicate the regime of imprudence in a normal way instead of indicating a very special regime. In Assamese its corresponding idioms which are prevalent are. "Andha sarkār", "Andha Rajā", "Kanā Sarkār", "Kanā Rajā", "Andhar Rājya", "Narakar Rāj" etc.

In social life some mythological and historical persons become such intimate to each other that they become an integral part of society. Sometimes they are accepted
in the form of an ideal because of their superiority and greatness and sometimes they are neglected because of their inferiority and cruelty. But both in these forms discussions are being made equally. The mythological characters like "Jadr Bharat" is famous for his indifference and monasticism, Bhim is famous for his wide appearance and strength, Bibhishan is famous for his justice "Bhagawat bhakti" and "Gharshatru" (Enemy of home), sankar for his simplicity, Bidur, Sudāmā and śabri for their true love, Harichandra is famous for his charitability. In the society their's virtue has become an ideal and it has been presented in order to show the equality, or a person's superiority and also in the form of a similar to nourished it again and again. "Jadr Bharat", "Bhīm kay", "Bibhishan Bannā", "Bhole sankar", "Sabri ke baar", "Shikhandī bannā", "Sudāmā ke tandul", "Bidur kā sāg", "Harichandra bannā or honā", etc. are its proof. In Assamese its corresponding idioms which are of the same meaning are "Jadr Bharat", "Bhīm kay", "Bhim hen", "Ghar shatru", "Bibhishan", "Bhole sankr", "shikhandi ha", Harichandrar tyāg", "satya harichandra", "Dātā karna" etc.

Rāvana can not become the object of honour therefore Rāvan has become in the category of cruel and imprudence person. Therefore "Rāvan kā krodh", "Dashānan Rāvan", "Rāvan kā aham", like that in the name of kansha "Kansha māmā" etc. idioms are prevalent. Just like that in Assamese also "Ravanar krodh", "Dashānan Rāvan", "Ravanar Ahangkār", "Kansha māmā" etc. are prevalent.

Among the historical persons" Āflatu and "Nadirshah" are noteworthy. The surprising thing is that the important persons of Indian history do not get the significance in this direction by penetrating into the folk-lifes, Āflatu" was a famous philosopher and his greatness has been accepted in various forms when a person wanted to show dramatically that he is clever though he is neither clever nor intelligent and then ironically it is said "Āflatu kī nāti", "Āflatu kā bachchā", "Āflatūnī karnā" etc. In Assamese there is no idiom related to "Āflatu."

In the middle age, "Nādirshāh" the attacker of India was famous for his cruelty and atrocity. The sentiment of hatred towards him was announced in the mind of Indians. "Nādri charnā" "Nādirshāhī karnā", "Nadirshahī hukum" in these idioms the cruel rules of Nadirshah's impudence has been hinted. In Assamese there is no idiom related to "Nādirshāh". But there are many idioms related to Assamese history- "Badan Phukan", "Mānar aittachar", "Deutā Ishwar", "Banghar deo", "Dā-dāngariā", "Tamulī
In every country, there are same imaginary characters which become famous because of its coming into literature or of any reason and they get the significance like historical persons. "Dhannā seth", "Majnū", "Rūstom", "Hātim" etc. are some such characters. We do not get any proof or any mention of "Dhannā seth", yet he is intimate. Probably, in the past (Kālantar) the common rich people has become the individual "Dhannā seth". By the idioms "Dhannā-seth", "Dhannā seth kā nāti", oglaining has been done to the people who is proud of his wealth. In Assamese, there are idioms like "Mahājan", Jamidār", "Jamidārir Bāchchā", "Mahājanar Bāchchā", "Jamidār po" etc. We also receive the mention of "Majnu" and "Rūstom" in literature and in society "Majnu" the hero of Alīf lailā is famous for his numerous loves and "Rūstom" of "Sauhrāb Rūstom" is famous for his bravery. Therefore in society "Majnu ban jānā", "Rūstom kā shālā" these dictums have been accepted in a simple form just like that in Assamese also there are some idioms for the lovers like "Lailā Majnu", "Lailā Majnu prem", "Majnu ha", "Lailā ha" etc. and for the bravery there are some idioms like "Sauhrāb rūstom", "Rūstamar nāti", "Lāchit-mulā", "Chilārāi ha" etc. which are prevalent.

In social process, Arbitration (Panch) has a special significance. The origin of our present democratic process is in the assemblies, where the persons selected by society discusses on various social and personal matters and they give their judgement on those matters. All the parties are ready to obey the decisions of arbitrations, "panch," "Panch kī duhāise", "Panch Bhīkh", "Panch bandānā", Panch bannā", "panch baiṭānā", "panch mānā", "panch paremeswar", "panchāyat karnā", "panch kuṭānā", "panch jodrānā", "panch honā", "Pānch ādmi", "pānch kā mat" etc. idioms are powerful that can strengthen social sentiment. We can also include "Agni parīkṣā" in this series. "Agni parīkṣā" is said to that endeavour which is done in order to prove someone's honesty in front of the persons selected by society, therefore it has its importance in this form. In Assamese, there is no rule to give any kind of judgement by arranging arbitration. There, the village people decides together on various matters, "Rāij baha", "Mel māta", "Melar kathā", "Bichār kaṛā", "Danḍa bihā", "Rāijar rāja", Ālāg kaṛā", "Jui-pānī ālāg", "Rāij mānā", "Agni parīkṣā", "Su-bichār", "Jurit pathowā" etc. idioms are prevalent.
The social feasting has no less importance by the point of view of society. On special occasions, we express our love and honour towards the members of society by inviting them. Just its opposite, in some occasions we express our agitation and anger to some one by not inviting him. It is omitted to take food together by sitting in one row. "Jyonār baithnā", "Jyonār laganā", "pangat baithnā", "pangat laganā", "pattal dālnā" etc. are related to take a meal together on special occasions. Its corresponding Assamese idioms are "Atithik khuwa", "Bhoj diyā", "Bhoj Khuwa", "eke lage khowā", "pātat bahā". etc. The person who sit to take a meal and when they get up after finishing the meal is said, "pangat uthna". In Assamese its corresponding idiom is "Jauri utha" Like that the request which is done to every one to have their meal is said, "Laxmi Nārāyan karnā". Just like that in Assamese "Anna grahan karak", "Lārib pāra" etc. idioms are prevalent. "Bhandārā karnā", "Bhandārā kholnā yā khulnā", "Bhandārā denā" etc. are the arrangements of feast which are arranged on account of any gods-goddesses or saint or on any special occasions. Its corresponding Assamese idioms" Bhoj diyā", "Bhoj pātā", "Brahma bhoj" etc. are prevalent.

Wife-husband, Mother-father, son-daughter, and Brother-sister among these four persons, such relations are established whose calculation is done among the close relations, Besides this range of relations all the relations come under the social relations. The discussion of such relations can be receive among the idioms we get the special descriptions of "Dāmād" (Son-in-law), Nānī (Grand mother) Bhabi (Wife of elder brother), Māmī (aunt), Mousī (aunt), Shālā (wife's brother), shaut (co-wife). Among these relations the sentiment of love is related to Nānī (Grand-mother) to a large extent and the sentiment of agitation is related to shālā (wife's brother). The irony of the close relationship with Nānī (Grand-mother) takes place in the idioms like "nānī kā ghar honā", "Nānī kā nām ronā", "Nānī mar jānā", Nānī yaad ānā" etc. In Assamese its corresponding idioms "Aitār ghar", "Aitār bokochā / bokā", "Aitār sādhu", "Aitār maram", "Aitār samān" etc. are prevalent Mousī (aunt) has less importance than Nānī (Grand-mother) "Khālā kā ghar" by saying this, it has been hinted just like our own house, where there is no restrictions of coming and going, "Kāṭh kī saut bhī na suhānā", "Garīb kī gharvalī kā gaw-bhar kī bhābas honā", "Ghar dāmād lenā", "Chāṭī par Saut bitānā", "Saut karnā", "Sautiyā dāh honā" etc. idioms are related to Bhābī (wife of elder brother), Dāmād (Son-in-law) and Saut (co-wife) which are prevalent. In Assamese its corresponding prevalent idioms are "Māhir ghar", 171
"Māhi mā", "Satini rakhā", "Ghaijyā", "Ghar jyowāī" etc. The relation of shālā (wife's brother) and jija (brother in law) is sweet and a person begins to regard himself as of special significance by becoming anyone's sālā (wife's brother). Again if anyone has the good luck of becoming a shālā (wife's brother) of a very strong person then his feet does not fall on the ground, Not only that in this proudiness, many times a person becomes excessively selfish and cruel. "Kalaktar kā Shālā", "Rāvan kā Shālā", "Rustom kā shālā" etc. idioms are related to shālā (wife's brother). In these idioms it has been said to become a shala (wife's brother) of a very powerful person, "Ijār bandī kā rishtā" is a very small idiom that hints towards shālā (wife's brother). Wife (In front of whose "Ijarband) is being opened, because shala is her relative therefore the imagination of the relationship of "Ijārbandī" with shālā (wife's brother) becomes fruitful. There is no such idiom in Assamese.

A person who lives in a place, delighted to regard another people insignificant to him, by understanding his weaknesses. Many times these types of weaknesses of the people who is close to us is merely imaginary. Like this a business man and a belonger of any caste acquires happiness by announcing another businessman and another belonger of caste insignificant to him, when these types of relations are established between the human beings, then in what number the helpless animal will come? If the sentiment of negligence and disregard are expressed towards the animal's foolishness then what is surprising in this?

The break up of all the virtues has been made easy by saying "pachu" or "Jānwar" (animal) to a person, "Akal ghāsh khānā", "Akal ghāsh chardā", "Akal dum mei bāndhkar chalnā" by these idioms the animals instincts of human being and its lowness are hinted. These quotations acquire its place, because of the superiority of human being than the animals which is universally recognised. In human society kabutar (Pigeon), Kauwā (Crow), Kuttā (Dog), Gadhā (Donkey), Gāi (Cow), Ghun (Woodworm), Ghodrā (Horse), Bail (Ox), Bhedriyā (Jackel), Shatturmurg (Ostrich), Shādr (ox), suar (pig), Hans (Duck) and Hāthī (Elephant) like small and big insects, birds and animals and towards these, the sentiment of love and disrespect are being expressed on the basis of their habitual speciality. It is difficult to say that he always remain prudential in doing this, but it is true that many statement has been said in relation to any special animal, In the past (Kalantar) it became so popular and prevalent that it was regarded as genuine and no doubt and no questions were raised on that matter. There
is one more thing, that we should take into consideration is that the animals virtues are less accepted and on the other hand its wickedness and weaknesses are made more clear in society.

Among the animals there are many idioms related to kuttā (Dog) and Gadhā (Donkey). The sentiment of disrespect is being expressed towards both these animals. In the context of the discussion about the animals judgement will be done to a large extent. The Kuttā (Dog) has been accepted in the form of a very low, flattering and greedy animal instead of its loyalty towards its master and its cautious nature. From the beginning, the "Kuttā" (Dog) has been used as a form of abuse. A kuttā (Dog) becomes a sher (Tiger) in their own lane. "Kartik kī kutiyā", "Kutte kī tarah dum hilānā", "kutte kī pūṇch ṭedrī kī ṭedrī rahnā", "Shīsh mahal kā kuttā", "Hadī gayī to gayī kutte kī jaat to pechhānī gayī" etc, by these idioms the people has imposed a tax of three cowrie upon the kuttā (Dog). In Assamese, its corresponding prevalent idioms are "Kukurar putek", "Kukur khedā", "Kukurar dare khā", "Kukurar lakshan", "Kukurar dare nez lārā" "Kukurar nez tel dileo pon nahay," "Kukurar nez dighāl hale nīže pari bahe", "Kukurak ghee khuwā", "Gālire kukur pitā karā" etc.

The animal donkey (Gadhā) the simple carrier of burden also becomes the prey of human societies impudence. "Gadahā chand", "Gadhā bannā", "Gadhā-ghodrā ek bhab honā", "Gadhe kī bāp banānā", "gayand kā bār gadhe par rakhna", "Be-dum kā gadhā", "Beisākh nandan", "Shītalā bāhan" etc. idiom nourishes this statement. If we notice, then we will find that the kuttā (Dog) and Gadhā (Donkey) are regarded as more insignificant than the hāthī (Elephant) and sher (Tiger) comparatively. Also in Assamese this sentiment is available "Gadhā ha", "Pārdāt gādhā", "Gādhār dare khoj" etc.

Some sentiments like this also are being expressed towards the kauwā (Crow). kauwā (Crow) is said to that who flies away with the thing after listening about it, surely, it is not a good habit, "kāw-kāw karnā" and "kāw-kāw machānā" are also not welcome. Not only that "Kauwā udrānā" is also regarded as a very insignificant work and in ancient folk-tales by saying "kauwā-udrānī" or "kauwā haknī" to a person who becomes unloving to the Rānī (queen) is similar to hurt him. Kauwā's (Crows) black colour is a symbol of impurity so it is natural to regard its habits of hue and
cry and its craftiness as ignoble. Just like that in Assamese "kaurīr kā", "kāw-kāw karā", "kaurīr mukhat parā", "Kaurī mukhiyā", "Kaurīr dare kala" etc. idioms are prevalent.

White hans (Duck) is pure by all sides, it has been placed in the head by imagining as "Nīr kṣīr bibek" in it. As a result, the idioms "kauwā hokar hans banne kī koshish karnā", "kauwe mei hans honā", "Hans kā bhāg kauwā dwārā chīnā jānā", "Hans kauwe kā saath honā, etc become popular and prevalent. In Assamese its corresponding "Rajhāhak dekhi khedelī pekhān dharā", "kaurī hāh hab khojā", "Rāj hāh hen bagā", "Hāḥ - kaurī ekākār huwā" etc statements are prevalent.

Like these Bail (ox) becomes the symbol of foolishness, shaturmurg (Ostrich) is of the tendency of escapeness, suar (pig) is of lowlessness, ūllū (owl is the bahan of saraswati) is of foolishness, chuta Sādr (ox) is of uncontrolled impertinent, and Bhedriyā (Jackel) is the symbol of the follower with out thinking anything, society has accepted those animals in this form from a long time and they wanted to express their own anger and agitation towards them with the sentiment of without obstruction. The focus falls on the capacity of labour of the Bail (ox) by the idioms "kolhu kā bail" or "Kolhu kā bail bannā". But towards it, also there is no sentiment of honour. Just like that in Assamese "Āg hālor hālowā", "Gatā garu", "Garur āgat Tokāri bāi sing jokārī ghāh khāi", "Garur dare", "suwarar bāchchā", "Gāharī Hen", "Phesā chakuwā", "Phesā kāniyā", "Sādr Garu", "Bherār powāli" etc idioms are prevalent.

Among the animals, the human society has accepted the simplicity of Gāi (Cow), the lordship and strength of Banraj sinh" (Lion the king of forest) and the superiority of "Bhimkāy Gayand" Gau (Cow) and its Gaupan is popular to human being. The virtue of its straight and simple nature has been hinted by saying "Gau" (Cow) to a woman. Just like that in Assamese also "Nimātī Gau/Gāi" has become favourite to all people. "Sher kā bachchā sher honā", "Sher kī mānd mei haath dāl-nā", "Sher ke kān kātrānā", "Sher ke muh se bachnā", "Sher se pangā lenā", "Sher Bakrī kā ek ghāt pānī pīnā" etc in these various idioms, shers (Tiger) strength and his lordship has been hinted. In Assamese its corresponding "Bāghar bāchchā Bāgh", "Bāghar mukhat hāt bharā", "Bāghar nejere kān khujowā", "Bāghar mukhat parā", "Bāghar mukhar oarā bachā", "Bāghe Chāge eke ghāte pānī khā" etc. idioms are prevalent.

There is no danger to human being from Ḥathī (Elephant). Ḥathī (Elephant)
has become the symbol of prosperity because of its keeping in the houses of rich people. "Darbāje par Hāthī Jhumnā" is the introduction of the house keeper's majesty "Hāthī hokar kutte kī chāl chalnā", "Hāthī Ghorā kā antar, Gayand kā bāhr gadhe par rakhnā" etc by these idioms the superiority of Hāthī (Elephant) has been hinted in relation to kutte (Dog), Gadhe (Donkey) and Ghodre (Horse). In Assamese its corresponding prevalent idioms are "Hāthī ye kukurar ācharan kārā" "Hāthī Ghorār antar", "Hāthār bojā Ghodrāk diyā", 'Hāthī hen" "Hāthīr surat nāi nāi bulio ekkalah pānī dhare", "Hāthī Khojiyā" etc.

Those sentiments which are expressed towards the animals, among those some has been also expressed towards the eatable things. In the idioms "kakdī khirā karnā/ samajnā", "Mulī-gāzar samajnā" etc, some vegetables such as kākdrī (cucumber), khirā (cucumber), Mulī (Radish), Gājar (Carrot) are regarded as insignificant. It does not mean that these vegetables are very cheap or these are regarded as spoiled. In its origin there is only currency. Some people has made some idioms by regarding it as insignificant and so they become popular, just like that in Assamese also "Gājar Mulār dare", "Ālū- Kaśhu ekākār ha", "kaśhu kaṭā diyā", "Mulār bhāut jowā" etc. are prevalent.

There are also some idioms which displays the sentiments of society that we cannot place them in any special category. In society, everyone has the desire of "Nām pānā", "Nām ujāgar karnā yāhonā" is favourite to all. But, if any person does anything wrong instead of doing anything right then it is said "Nām uĉaḷnā" or "uĉaḷā jātā hai", when people does some deformed works by violating the limits of aptness then the people does "thudrī-thudrī" and everywhere "thudrī-thudrī" makes a cracking noise people have to become "Duniyādār" (worldly) by staying in the world and they have to move according to "Duniyā ke Rabaiye", "Duniyā dār", "Duniyādārī", "Duniyā dārī kī baat karnā" etc. idioms are called to behave favourably to folk behaviour. In Assamese also there are various idioms which are corresponding to it, which manifests the social customs and the social sentiments. "Nām ujlowā", "Kūlar pradīp","Nāmi mānuh","Damī mānuh", "Haat dīghal," "C̄hī-chī kara","Le-le c̄he-c̄he kara", "Samāj sebak", "Sāmājik bāndhon", "Niyam māni chalā", "Samājār niyam", "Dekh-dastur", "Dastur mate", "Sansārī howā", "Sait khā" "Sabhā suwanī" etc are various types of idioms.
"Uchchā Shinhāshan denā" in Assamese "uchcha āshan diyā/puwā" idiom expresses the sentiment of giving a high place among the society. "Apne ghar me diyā jalākar tab majīd me jalanā" and in Assamese "Grihasthai āge khāi atithik pichat diyā" are of same sentiment. There are another idioms like that which presents the picture of society.

Literature is the mirror of society. Therefore, all the idioms which are prevalent in society are included among the societies though the idioms are written or oral. The idioms of both the languages are equally prevalent in society, yet various types of differences come into notice due to its boundary, Geographical situation, politics, Economical process etc. But due to the origin of Indian some similarities become visible among to its similarities.

The word "Nīti" has been made from the sanskrit word "Niya" its meaning is "Le jānā" or "Path pradarshan karnā". In English the word "Gnome" is prevalent for "niityokti", which is basically "Yunānī (Greek)". "Nītikābya" is said to those main "Shuktiyā (an oyster shell) which are dependent on the sympathy or on the sentiment of progeny. In the matter of "Nīti kābya" (morality book) the scholar's opinion is that in ancient time due to the shortage of written literature the process of sending messages by the "Oral nītiuktio" were regarded as easy and transmissionable, therefore it is most necessary.

The Naitik (moral) is said to those matters which are related to "Nīti" (moral). In India maximum influences of "Naitikatā" (Morality) falls upon the "Lok mānash" (folksdesire) In every speech by using a moral statement or idiom in any one of its form, the people regards himself as fortunate. The feelings of the successes and the unsuccesses of lifes and the profoundity of ideal and appropriateness are manifestated in the idioms. The folk poet or the writer has accepted those feelings in the form of a necessary part of it, which are manifestated in the style of instructive. Family, society, politics, ideal or appropriateness etc bitter feelings of life has been manifestated by its statement or idiom and among these appropriate feelings whereever the necessity of establishing its individual point of view, advice or of establishing

63. Hindi Sahitya Kosh, Part - 1, – Bholanath Tiwari – P. – 420
64. Encyclopaedia Britanica – Hanry Peachman " Gnome" Vol – X-, P. 542

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any ideal arises there, by using it unhesitatingly it has been expressed through the statements related to morality.

Hindi and Assamese idioms related to "Nīti" (moral) are generally connected with God, devotion and religion. From when, the human being become conscious, from then he feels the hint about an existence of divine power behind the business that happens around him. Sometimes it looks forward towards these surprisingly, and sometimes with honour and love. By the idiom "Īswar sakkuch dekhta" people are advised to remain indifferent from bad works. In Assamese also the idiom "Bhagavāne sab dekhe" expresses this sentiment. The idiom "Īswar ke haathhonā" is also based upon destiny. Its meaning is that every work happens in the authority of God. In Assamese also its corresponding idiom "Bhagavānar hātā" is prevalent. The meaning of the idioms "khudā kī mār", "Alī kī faṭkār parṇā" is God's wrath, it is a kind of warning to those who does immoral works. In Assamese the idiom "Bhagavānar roshat parā" expresses this sentiment. The meaning of the idiom "Allāh yā khudā lagī kehnā" is to say the truth. In Assamese its corresponding prevalent idiom is "Bhagavānar shapat". Among the idioms "Dharma kamānā", "Dharma bigadṛṇā" or "Dharma bigādṛanā" there is a hand of "Nīti" which are generally applicable to all the matters of morality. Just like that in Assamese also "Dharma kārā", "Anāyay kārā", "Dharmakchāi", "Dharma bhiru" etc. idioms are prevalent.

Sin and sacred are also related to morality. The behaviour which is full of morality and the behaviour by which something good happens to anyone were always desired. Its opposite, the immoral behaviours are always neglected. The persons who are stick to such behaviours have to suffer a kind of punishment accordingly, it is also being imagined, behind these there is the sentiment of desistment to do some sinful works by a sinner through fear. In the idioms, the advice or the bad results of desistment from immorality are being hinted more in comparison to absorbed in morality. "Punya kamānā", "Punya karnā" and " kuye mei dāl denā", "Punya prakat honā", "Punya prāṭāp se" these kinds of selected statements are related to rules or to morality but the limit of immorality is widely spread. "Pāp uday honā", "Pāp katnā yā kātnā", "Pāp kamānā", "Pāp kā ghadrā phutnā", "Pāp bhamā", "Pāp kā jahaz", "Pāp kā putlā", "Pāp kī gathāi shir par rakhnā", "Pāp lagnā", "Pāp chadrānā yā chadrānā", "Pāp batormā", "Pāp mitnā", "Pāp mitnānā" etc are various idioms in which immorality with sinful works, to suffer its results and to save from its bad results
are being hinted. Just like that in Assamese also "Pāp ha", "Pāp katā", "Pāp arjā", "Pāpar dhol phutā", "Pāpar shāmrājiya" "Pāpe lag nerā", "Pāpe galat dharā", "Pāpe chuwā", "Pāpar prāychitta", "Pāpar bhāgi" etc idioms are prevalent.

The sentiment of Heaven and Hell are connected in various forms with the people of India. "Prithvī par swarg utarnā yā utārnā" idiom is suggestive of moral behaviour like there is moral behaviour in "Rām Rājya". Like there in Assamese "Prithvīte swarga shukh", "Swarg dhuki powā", "Rām Rājya" etc. idioms are prevalent.

People has the faith that Hell is received to those person who does immoral works, where they have to suffer various kinds of troubles, therefore hell is related to the sentiment of dust, wickedness and trouble. The person who slopes down from morality is said "Narak kā kīdrā" or "Narak kā kuttā". The sorrowful situation of the universe is said "Narak kā kund" which is also prevalent in Assamese in its similar forms, and the money which has been earned by following immorality is said "Narak kā paisā". No one wants to live "Narak bharī zindāgī". Some times we also get the use of "Narak me jagah nahi miltā". Just like that in Assamese "Rau-rau narakat parā", "Narakat jīvan kaṭā", "Narakato thāi nopowā", "Narakar rajā", "Narak yantranā" etc. idioms are prevalent.

Among the human beings morality, rectitude and gratefulness has a high position. For a proudfull livelihood, mutual behaviour and peace full morality, both are necessary. "Īmaan kā paisā khānā", "Īmaan kā saudā karnā" in Assamese "Kastar paisāre khowā", "Parishram kari khā" etc idioms are so much honourable, on the other hand it is also a matter of honour "Īmaan kī kāhnā" yā "Īmaan kī baat kahnā" in Assamese it is suggestive of moral behaviour and these are idioms of same sentiment. To have the gratefulness like honour is also welcome. But these types of persons are not available, who regards the gratefulness. Another idioms which are related to moral behaviour are "Ehshān mand", "Ehshān khopri par lādnā", "Ehshān se dabe jānā" etc. In Assamese "Kritagyabān", "Kritagyātār bojh", "Kritagyātār sin", "Kritagyātā gaāpan" etc idioms are prevalent.

In folk literature the appropriate and easy manifestation of the desire of the folk people takes place. For that reason literature is said the mirror of society. Idiom is a part of folk literature, in it also we get the mention of societies sentiments and
of its desires. Idioms have an inherent instinct that can hint towards the virtues and vices of society and it keeps a sight on the problems of society. There is no any place where there is no idiom. Basically idioms remain a powerful means to show the language and society as ideal. India is a country of villages. Its inhabitants are connected with religion and superstition. Bhut-pret (Ghost), Jādu tonā (magic), Tantra-mantra (principle), Shakun-Apsakun (lucky and unlucky portent), Shubh-Ashubh sapna (fortunate and unfortunate dream) etc believes are an important part of folk life which has been received as a form of a progeny in the ages, with these kinds of superstitions idioms they have been occupying its own place unknowingly.

6.1. Belief and Idioms Related to Bhūt-Pret (Ghost):

The imagination of Bhūt-pret (Ghost) is based on the little belief of human being. It has been regarded as fortunate or un fortunate by establishing the soul of death people in the form of a supernatural power. Some person died in such situation that their desires remain unfulfilled. Such types of souls wanted to take revenge so they cannot be free. In society these constrained souls has been defined as Bhūt-pret (Ghost). "Pret", "Rākshas", "Pichāsh", "Brahma rākshas", "Daitya", "Dānab", "Mahā Dānab", "Daine", and "Chudrail" etc. are the various forms of Bhūt-pret (Ghost). People has the faith that "Rog" (disease), Asafalata (Unsuccess) and kasta (trouble) happens due to Bhūt pret's (Ghost) anger. Bhūt (Ghost) has no appearance. It is difficult to decide its form. Bhūt-pret (Ghost) is regarded as an unscriptural power which is capable and who posseses the power to do anything. People has discussed about its power in every age, every country and in every century, it has been believed, it has been desired to receive a good result by accomplished it and the effort has been done to keep them satisfied. In these there are maximum influences of the Bhūt (Ghost), under the influence of Bhūt (Ghost) person becomes excessively excited and strange. Therefore "Bhūt- chadhānā", "Bhūtsabār honā", "Bhūt bankar piche laganā", "Bhūt kī tarah jhut jānā" etc. idiom becomes prevalent. Just like that in Assamese also, there are various tales and believes related to Bhūt-pret (Ghost). "Bhūte dharā", "Bhūtar drishti parā", "Bhūt hoi ahā", "Bhūt hoi prabesh karā", "Bhūtar dare" etc. prevalent idioms are related to Bhūt-pret (Ghost).

"Bhūt kabul-bānā", "Bhūt kā ḍerā", "Bhūt kī Mithāi" etc idiom also come into use. In Assamese "Bhūte Kowā", "Bhūtar Bāh", "Bhūtar Pīṭhā", "Bhūtar Lārū" etc.
idioms are prevalent.

The meaning of the idiom "Bhūt lautanā" is that a person is no more. Its corresponding Assamese idiom is "Bhūt Hoi Ahā".

"Bhūt bannā", the meaning of this idiom is to become restless. Its corresponding Assamese idiom is "Bhūt ha". The meaning of "Bhūt khānā" is deranged house. This form is also prevalent in Assamese. The idioms "Bhūt utarnā", "Bhūt bhagānā" etc. are related to become free from the influences of Bhūt (Ghost). In Assamese its corresponding "Bhūt Jārā", "Bhūt Khedā" etc. idioms are prevalent.

6. 2. Belief and Idiom Related to Jādu-ṭonā (Magic).

The belief in "Jādu-ṭonā" (Magic) is an important part of Indian's Folk belief. In rural community the wide spread manifestation of superstition and supernatural mainly occurs through "Jādu-ṭonā" (Magic). The agitation of "Jādu-ṭonā" (Magic) has been done for the explanation of unnatural events, to receive the desired result and to do harm to anyone. The manifestation of demoniacal and vindictive powers are based on Jādu-ṭonā (Magic). In Hindi and Assamese we find less idiom connected to it.

"Jādū-gar" the meaning of this idiom is the one who conjures magic and who is proficient in Jādu (magic). In Assamese also, only one form is prevalent, but sometimes "Jādū-kar" this form is also prevalent.

"Mūth chalānā", "Mūth mārnā" the meaning of these idioms are to threw something by conjuring magic towards enemies. Its corresponding Assamese idioms are "Mūthī mārā" "Mūthī chitiyā".

The meaning of the idiom "Hādiyā Cḥodranā" is to find out the proof of leaving a Kadrāḥī (Boiling Pan) or a Bartan (Pot) during the time of jādu (Magic) after conjuring it. In Assamese, its corresponding idioms are -"kāhi jārā diyā", "kāhi chālān diyā", "Bātī jārā/ chālān diyā", "bet jārā/ chālān diyā" etc.

The meaning of the idiom "Kālī Kardhanī pahannā" is-to put a conjuring cloth or a string in the waist of a pregnant woman, for which no effects of "Jādu-ṭonā" (Magic) falls on the woman. In Assamese its corresponding "Jap/kach pahannā" idiom is prevalent.
The meaning of the idiom "Jantar Pahannā" is to wear a conjuring "Bhoj Patra (the leaf and bark of binch tree), tāmrapatra (a plate of copper) or Kasathaphal. In Assamese its corresponding "Jap Pindhā", "Kach Pindhā", "Tabiz Pindhā" etc. idioms are prevalent.

The significance of "Dāt jhārnā" is-if worm sticks to Dāt (teeth) then exorcism, is done in order to cure it. In Assamese also "Dāt Jhārā" this form is prevalent.

"Mauch Jhādrnā" the meaning of this idiom is to cure by exorcism if due to any reason, any part of our body is sprained. In Assamese it is said "Larā Jhārā", "Machakā Jhārā".


6. 3. Tantra - Mantra (Magic) and Idiom:

Tantrik (Magician) fulfills his desire by Mantra (Magic). The custom of Mantra (Magic) is very old. In "Atharva-veda" there are plenty of Mantra (Magic) slowly, this form has become the form of Ťonā (Black-art) but it is clear that the origin of Ťonā (black-art) is placed among a few mantras and principles. The "Jhār-Phuk" which has been done by conjuring, and its folk popular form is "Mantar". The knower of Mantra-tantra (Magic) is called Tantrik (Magician). In Assamese "Jhār-phuk" is also prevalent to a large extent. Assam was regarded as a country of Jādū (Magic). Mayang is regarded as a place of Mantra sahitya (Literature of magic), people hesitated to go there in fear.

Among the idioms related to Tantra-mantra (Magic), "Mantra-shidhi" is a significant idiom. Its meaning is to complete the Mantra during midnight in the place of Surya-grahan, chandra grahan or graveyard or in any isolate place. In Assamese also "Mantra-siddhi" this form is prevalent.

"Mantra-prayog" is also a noteworthy idiom. Its significance is to make possible...
every impossible work by using mantra. The use of mantra (Magic) has been done
to cure diseases, to classify, and to remove the effect of poisonous insects. In Assamese
"Mantra karā", "Mantra Mārā" etc. idioms are prevalent.

The idiom "Jāduśi-shakti" clarifies the sentiment of doing anything good or bad
by the means of Jādu (magic). Just its opposite corresponding idiom "Jādūr shakti"
is prevalent in Assamese.

Besides these "Tābiz denā", "Jhār-phuk karna", "Mohinī denā", "Jādu karna",
"Jādu utarnā" "Moh bhang karna" "Trishul Mantra", "Ultā Bān", "Jholā Baithānā",
"Aushadkhālānā", "Āshan Jamānā", "Nāyā Dekhnā", "Bhūṣ prabīṣṭha karna", "Bhūṭ
bidāi", "Asharīri bhojan", "Bhūṭ bhejnā", "Mantra japā" etc. idioms are prevalent.
Just like that in Assamese also "Tābiz/kach diyā", "Jhārā phukā karā", "Mohinī bān
diyā", "Jādu karā", "Jādu guchowā", "Moh bhanga karā" or "Dekhib nara karā",
"Āhān pātā", "Bhāl beyā chowā", "Bhūṭ māṭā", "Bhūṭ erā", "Bhūṭak khuwā", "Mantra
jap karā" etc. idioms are prevalent.

6. 4. Belief and Idiom Related to Prognostic and Unprognostic :

From ancient times in Indian society there is a folk belief towards prognostic.
It is impossible to stretch a limit line of when and how the shakun (prognostic)
origins. Shakun (portent) is as old as the human nation. In Baidik literature by the
sight of "Brāhman Granth", "Sūtra granth" and another previous literature or of folk
literature, the human being's believes and strong faiths are nourished towards shakun
(Portent). The folk belief is based on this laukik (worldly means) and mythological
ideas. In kālantar (past) these believes has become a part of habit of the human
being.

Shakun (portent) is a kind of superstition, such accidental events which has
been regarded as future's indication is called Shakun (portent). Sshkun (portent) are
divided into following types in the basis of Folk prevalent believes related to shakun
(portent) –

1) Shakun (portent) and idiom based on the philosophy of beast, its movement
and on its efforts.
2) Shakun (portent) and idiom received from human beings physical symptoms, forms types and the effort of the parts.

3) Shakun (portent) and idiom received from natural theories.

4) Shakun (portent) and idiom received from dreams.

5) Various Shakun (portent) and idiom.

6. 5. Shakun (Portent) and Idiom Based on Beast’s Philosophy, Movements and Efforts:

In Folk life, we notice an unnatural similarity between ‘char’ (animate) and ‘achar’ (in animate). Beasts, animals, trees, all are the friends of human beings joys and sorrows probably, the sense organs of the beasts are capable to accept those theories and things, whose acceptance is beyond the capability of human being.

It is for its fragrance and Giddha (Vulture) is famous for its vision. Animals and birds are capable to accept these theories, whose acceptance is impossible for the human being. Like that on the basis of some certain theories this idea was accomplished in the folk mind that the Beast’s are capable to give warning due to the superiority of beasts.

6. 5. a. Animal (Pachu): The idiom "Bahdre dudh pinā" indicates good Shakun (portent). In Assamese its corresponding "Gāi piyā", "Damuri piyā" etc. idioms are prevalent which is the introducer of good Shakun (portent) "Go darshan" in the morning is regarded as good. In Assamese also this custom is prevalent. The meaning of the idiom "Dudh shukhnā" is that the Cow’s milk has been lost suddenly, this is regarded as a bad omen. In Assamese it is said "Piyān chārā".

The meaning of the idiom "Hāthī dekhnā" is- It is regarded as good Shakun (portent) if someone notices a Hāthī (Elephant) during the time of journey. In Assamese also this form is prevalent.

"Ghodrā dekhnā", "Kari shābak" (the child of an Elephant), its seeing expresses the sentiment of the above idiom. In Assamese its corresponding "Ghorā dekhā", "Hāthī powālī dekhā" etc. idioms are prevalent.
The idiom "Ashwokā/ Ghodrio kā hin hinanā" is a bad omen. In Assamese its corresponding idioms are "Ghorāi mātā", "Ghorāi hin hinowā".

The idiom "Aswo/Ghodro kā Āshū gircnā" is the indicative of bad omen. In Assamese "Ghorāi kāndā" idiom is prevalent. If at the time of journey five Bhais(She-buffalo) are being seen then there is a doubt about its fulfillment. In Assamese there is no idiom corresponding to it.

The idiom "Chār kutte dekhnā" is the indicative of bad portent. In Assamese there is no such idiom but the idiom "Kukure aag bhetā" only clarifies this sentiment.

The idiom "Ek bail dekhnā" also regarded as a symptom of bad omen. Because nobody can do any work with the help of one Bail (Ox). In Assamese "Etā Halowā dekhā", this form is prevalent.

"Bakrā dekhnā" is also the indication of bad omen. If at the time of journey someone sees a Bakrā (Goat) then it would be better for him to stop the journey. In Assamese its corresponding "Pathā dekhā", "Bhebrā dekhā" etc. idioms are prevalent.

The idiom "Sāt ḫāṭhīou kā darshan" is also the indicator of bad omen. In Assamese there is no idiom corresponding to it.

The idiom "Kutte kā ronā" is the indicator of unlucky omen. If dog cries then it is sure that any person will die or will immature. In Assamese its corresponding "Kukure rāwawā" form is prevalent.

The idiom "Kutte kā kān pharpharānā" is the symptom of misfortune. If at the time of journey, dog's ear flutters then to set out a journey is useless. In Assamese its prevalent corresponding idioms are- "Kukure kān khujā", "Kutte kā bhumi par loṯnā/marodrnā" these idioms are the indicator of bad omen. In Assamese its corresponding idioms are - "Kukure maṭi khamochā", "Kukure māṭit lepetā".

The idiom "Kutte bāye jānā" is the indicative of bad portent. Its corresponding Assamese idiom is "kukure rāstä bhetā".

The idiom "Billī kā rūdan" is unlucky. "Billī kā rūdan" is the indicator of death or death-like troubles. In Assamese "Mekuri kāndā" idiom is of same meaning.
The idiom "Billi rāshtā kātnā" is the indicative of bad omen. If Billi (Cat) cuts the road then we have to return to drink water in order to remove the defect. Its corresponding Assamese idiom is - "Mekuri rāshtā bhetā/kātā".

The meaning of the idiom "Gidadr kā ronā/ bolnā" is- to have future troubles. Its corresponding Assamese idioms are- "Hāpāi kāndā/ shiyāle kāndā" etc.

"Shrigāl darshan" this idiom is the messenger of good portent. If at the time of journey someone notices a Shrigāl (Jackel) then the journey is accepted as lucky. Its corresponding Assamese idiom is - "Shiyāl dekhā/daurā".

The idiom "Hiran dāyi jānā" is the indicative of lucky portent. The coming of large numbers of Hiran (Deer) from the left side to the right side and to cut the road is the indicative of becoming free from all kinds of hurdles. There is no idiom in Assamese corresponding to it.

"Lomrī yā nevle darshan" is a lucky portent. At the time of set out a journey the view of Lomrī or Nevle is regarded as lucky. In Assamese its corresponding idioms are prevalent.

6. 5. B. Pakshi (Bird): The idiom "Mor dekhānā" is the indicative of good portent. If we see the Mayur (Peacock) in the morning then the whole day will be lucky for us. Its corresponding Assamese idiom is "mayur dekhā/darshan".

The idiom "Kauwā bolnā" makes sure that somebody will come. Its corresponding Assamese idioms are "Kaurī mātā/Ādhār pātā" etc.

The idiom "Kauwā chārā bātnā" is also an indicative of the coming of guest. Its corresponding Assamese idiom is "Kaurī ādhār pātā".

The idiom "Kauwā chauch mārnā" is an indicative of unlucky portent. Its corresponding Assamese idiom is "Kaurī murat khutā".

The idiom "Kauwā kī ladrāī" is an indicative of unlucky portent. There quarrel is indicative of death or immature death. Its corresponding Assamese idiom is -"Kaurī jotā-potā lagā".

The idiom "Kauwā griha prabesh" is an indicative of unlucky portent. Its
corresponding Assamese idiom is - "Kauri ghar somā".

The idiom "Chīl kī larā" is regarded as unlucky. In Assamese "Chilanir kājiyā/yudha" this form is prevalent.

The idiom "Ullu dekhna/ghar prabesh karnā" is suggestive of unlucky. Its corresponding Assamese idioms are "Phesā dekhā/pheshā ghar somā" etc idioms are prevalent.

The idiom "Ullu kā bolnā" is regarded as unlucky. Its corresponding Assamese idiom is "Phesāi mātā".

6. 5. C. Anya Jīb (Another Animals) : The idiom "Macḥlī darshan" has been accepted as an indicative of lucky. The view of Macḥlī (Fish) has been regarded as lucky during the time of going in order to perform any work. In Assamese also "Mācḥ dekhā", "Māchmariyā dekhā" etc. are regarded as lucky.

The idiom "Chīpkalī girnā" has been accepted as unlucky. But the falling of Chīpkalī (Mouse) on the right side of a man and the falling of Chīpkalī on the left side of a woman is regarded as unlucky. If it falls on the opposite side then it is regarded as unlucky. In Assamese "Gaat jeṭhī parā" idiom is prevalent.

The idiom "Shāp marg katnā" is regarded as lucky. If at the time of journey a shāp (Snake) cuts the road then it is sure that success is near. In Assamese also, there is this belief. In Assamese it is called "Shāp agere jowā", "Shāpe rāshtā kātā" etc.

6. 6. Shakun's (Portent) and Idiom's Received from Human Beings Physical Features, Forms, Types and its Trial of The Organs :

The idiom "Netra phadraknā" is regarded both as lucky and unlucky. The "Netra phadraknā" of the right side is regarded as unlucky and the "Netra phadraknā" of the wrong side is regarded as lucky. In Assamese it is said "Chaku lara", "Chaku nāchā".

The idiom "Bhuja Phadraknā" is regarded as both lucky and unlucky. The fluttering of a man's right arm and of a woman's left arm is regarded as lucky. In Assamese it is said "Māncha nāchā", "Hātar mānch nāchā".

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The idiom "Puma kalash dekhna" is indicative of lucky. In Assamese its corresponding - "Bharā kalah dekhā" form is prevalent.

The idiom "Bandhya/ Bidhaba dekhna" is suggestive of unlucky. Its corresponding Assamese idiom is Bājī/Bidhabā dekhā".

"Dhaubī dekhā", "Gwālin dekhnā" idioms are suggestive of lucky. In Assamese "Dhobā dekhā", "Pāikārī dekhā", "Macḥmariyā dekhā", "Pohārī dekhā", "Ajāṭākī dekhā", etc. idioms are regarded as lucky.

"Brāhmāna dekhā" is suggestive of unlucky. In Assamese its corresponding idioms are "Bāmūn dekhā", "Brāhmāna dekhā" etc.

"Kāne dekhnā", "kubedre dekhnā", "Langdre dekhnā", "Kaudri dekhnā" etc. idioms are suggestive of unlucky. In Assamese its corresponding "Kanā dekhā", "Andha dekhā", "Kerā dekhā", "Kujā dekhā", "Kharā dekhā" etc. idioms are prevalent.

6. 7. Shakun (Portent) and Idioms Perceived From Natural Theories:

"Dishāou ki nirmalata" is suggestive of lucky and "Dishāou ki malinata" has been accepted as suggestive of unlucky. Among the directions "Anukul paban chalnā" is suggestive of lucky and "Pratikul paban kā chalnā" is suggestive of unlucky. Its corresponding Assamese idioms "Pharkāl Ākāsh", "Nirmal Ākāsh", "Phārkāl batar" are regarded as lucky and "Gomā batar", "Gomā ākāsh", "Kalā meghe ābara" etc. idioms are regarded as unlucky and "Ulmā batāh" is regarded as unlucky and "Pratikul batāh" is regarded as lucky.

"Megh rahit barshā" idiom is suggestive of unlucky. From it we get the forecast of any troubles. In Assamese its corresponding "Binā meghe barakhun", "Binā meghe bajrapāt" idioms are prevalent.

"Andhī tufān ānā" idiom has been regarded as unlucky. Its corresponding prevalent idiom in Assamese is "Dhumuhā ahā".

"Bin meghe bijli" idiom is regarded as unlucky. In Assamese its corresponding prevalent idiom is "Binā meghe bajrapāt".

The idiom "Bhūmikampa Aānā" is suggestive of unlucky. Its corresponding
Assamese idioms are "Bhuikap ahā", "Bhumikalpa ahā", "Bhurkup ahā" etc.

6. 8. Shakun's (Portent) and Idioms Perceived From Planets, Satellites and Periods:

"Sūrya kā krāntī", "Chandramā kā krāntī" etc. regarded as suggestive of lucky. In Assamese its corresponding "Sūryar pohar", "Chandrar pohar" etc. idioms are prevalent.

"Sūrya kā Ālokhīn honā", "Chandramā kā malinatā" etc idioms are regarded as suggestive of unlucky. In Assamese its corresponding "Sūrya grahan", "Chandra Grahan" etc. idioms are prevalent. The idiom "Sūryodya me grahan lagnā" tells us about a great man's features of death. In Assamese its corresponding prevalent idiom is "Udayate Grahan Lagā".

"Shukla pakch" is suggestive of lucky. Therefore the good work's often has been performed in the "Shukla pakch" In Assamese also its corresponding "Shukla pakch" form is prevalent.

"Dhumketu nikalnā", "Dhumketu uday honā" idioms are regarded as unlucky. Its corresponding Assamese idiom is "Dhum ketu Ulowā", "Tāre tutnā" idiom is suggestive of unlucky. If the star breaks in the south direction then it is believed that any relative will die. There is a faith that by splitting at the breaking star, the defect of seeing the breaking star is removed. In Assamese its corresponding idiom is "Papiyā tarā dekhā".

6. 9. Various Shakun (Portent) and Idiom:

Various idioms related to the things, eatable things of daily use are prevalent in the Folk belief and in human life.

"Ghadrā phūtnā/ tutnā" idiom is suggestive of unlucky. In Assamese its corresponding prevalent idiom are "Kalah bhanga", "Kalah phūtā" etc.

"Bartan gīrnā" idiom is suggestive of unlucky. Its corresponding Assamese idioms are "Bāchan parā", "Bāchan bhāngā" etc.

The idioms related to Day, Tithi, Month, Year etc. clarifies Shakun (portent)
and Apshakun (Bad portent). Some idioms related to some problems also occurs for the lucky and unlucky (shubh and ashubh).

6. 10. Lucky and Unlucky Dreams and Idioms:

According to the prevalent believes, dreams make us aware about the future events, on its basis the prosperity and unprosperity of future are being seemed.

"Brahma muhurta ke sapna" idiom clarifies both the sentiment of lucky and unlucky. The dreams of this time are surely regarded as the indicator of future events and some dreams are regarded as the allower of opposite result. In Assamese its corresponding prevalent idiom is "Brahma muhurtar shapona/sapna".

The idiom "Sapna me rona" is regarded as lucky. It is the indicator of happiness. In Assamese also it is regarded as lucky. In Assamese "Shaponaat kandā" idiom is prevalent.

"Bibah manānā/mangal utsav manānā" idioms are the suggestive of unlucky. In Assamese it is said "Biyā dekhā" "Bibah dekhā".

"Devi darshan/Devta darshan/Devi-Devata bandan" etc idioms are regarded as lucky. In Assamese also "Devi darshan", "Devta darshan", "Devī-Devatār bandan" form is prevalent.

"Chandī dekhnā" is regarded as lucky. "Sonā dekhnā" is indicative of unlucky portent. In Assamese its corresponding idioms are "Rup dekhā", "Son dekhā".

"Mai dekhnā/Bistā dekhnā idioms are indicative of good portent. Its corresponding Assamese idioms are "Gu dekhā/Bishtā dekhā".

"Samudra dekhnā", "Hāthī dekhnā", "Gāi dekhnā", "Bagulā dekhnā", "Śūrya dekhnā" etc. idioms are regarded as indicative of lucky. Its corresponding Assamese idioms are - "Sāgar dekhā", "Hāthī dekhā", "Bagulā dekhā", "Śūrya dekhā" etc.

"Dāto kā ṭuṭkār gīrnā" idiom is suggestive of unlucky. Its corresponding Assamese idioms are "Dāt bhāṅgā/Dāt sarā".

Nāk kāṭnā", "Kān kāṭnā" idioms are indicative of unlucky. Its corresponding Assamese idioms are "Nāk kafā", "Kān kāṭā".

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"Baku ka jalna", "Bāl safed honā" etc. idioms are also regarded as unlucky. Its corresponding Assamese idioms are "Chuli purā", "Chuli pakā".

"Sāp kā darshan" is regarded as lucky. Its corresponding Assamese idiom is "Sāp dekhā/darshan".

"Sāp kātnā" idioms is understood as the benefactor of wealth. Its corresponding Assamese idiom is "Sāpe khutā".

"Harā bharā khet dekhū" idiom is regarded as a symptom of obtaining son. Its corresponding Assamese idiom is "kheti dekhā".

"Ām pedr kā darshan" also is the another indicator of the birth of a son. Its corresponding Assamese idiom is "Ām gach dekhā"

"Laukī dekhū" idiom is also regarded as an indicator of son's birth. In Assamese it is said "Lāu dekhā".

"Shindūr paṭch jānā" idiom has been regarded as a symbol of widowhood. Its corresponding Assamese idiom is "Shirar shendur mochā".

Like these there are plenty of idioms in both the languages in the social matter. It has a link with every part of society. There is no such part where there is no idiom. Due to the shortage of idioms the social situation has become lightless. Idiom is a bright mode which is used in literature independently, and unwillingly people used it.

In the matters of Hindi and Assamese social and moral subjects and from the discussions of the idioms related to folk-prevalent superstitions it has been seen that in both the two languages, the idioms are according to the Indian folk beliefs and folk-regardings though there are variations in locality. Therefore many similarities are being seen, for example— (H) Sakhī Banānā, (A) Sakhī Bandhā, (H) Aurnī Badalnā, (A) Gamochā Salā, (H) Lādu khilānā, (A) Lāru Bhagowā, (H) Supārī Bāntnā, (A) Pān tāmul diyā, (H) Īswar ke āth honā, (A) Bhagavānar Hātā, (H) Pāp lagnā, (A) Pāp lagā, (H) Rām rājya, (A) Rām rājya, (Hindi) Narak Bhari jindēgī, (A) Narakat Jīvan katā, (Hindi) Ehsānan Mand, (A) Kritagya-vān (H) Bhūt chadrnā, (A) Bhūte Dharā/Lagā, (H) Bhūt kā derā, (A) Bhūtar Bāh, (H) Bhūt Bannā, (A)
Bhut ha, (H) Bhut Bhaganā, (A) Bhut Khedā, (H) Jontar Pahannā, (A) Jop pindhā, (H) Dāt Jhārnā, (A) Dāt Jārā, (H) Mauch Jhārnā, (A) Larā Jhārā, (H) Billī Rashtā Kātnā, (A)’ Mekuri rashtā bheta/katā” etc many idioms can be mentioned. It is natural that in both the two language we receive different types of idioms related to social and moral customs and folk prevalent superstitions due to zonal cultures regarding custom etc. For example (H) Holikā Jalana^Aflatu ki nāti, Aflatu kā Bāchchā, (A) No, (H) Nādari chadrmā, (A) No, (H) Nādirshāhi karnā are not available in Assamese. Just like these (A) Gandha pālā (A) Badan Phukan, Mān hen, But we have to say that such dissimilarities are rare. There is the introducer of Indian culture's uniformity.