CHAPTER – VII

A COMPARATIVE STUDY OF HINDI AND ASSAMESE RIDDLES RELATED TO PARTS OF HUMAN BODY
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7.1. PREAMBLE OF THE CHAPTER

Different organs and each and every parts of the body and physical activities and reactions can be wrap-up under the Riddles related to body or limbs. Those Riddles who are related to body have connection from the senses.

Body is an ultimate wealth. It is necessary for a person to acquire knowledge related to body to keep it proper from diseases and for nourishment of the body. There is a saying in Sanskrit – ‘Sharirmadyam khalu dharmsadhnam’. Which means medium of religion is a body itself. If body is not healthy then religion will not be possible. Not only religion, any exertion (religion, wealth, desire, salvation) will not complete if health is not well. In reality, sound health is a wealth of men. Health deficient is a big indication of misfortune. Development of a person, country, society and community is dependent on health only. The country whose pupil will be weak, such country will always remain under the fear of dependent. Various diseases will give trouble if a person’s health decrease. There is a saying – ‘Teen dabawat nikshahi patak, raja rog’.¹

For proper maintenance of the body and to remain healthy. It is necessary to have the practical knowledge related to body science. Life is useless if one part of the body will damage. Our negligence towards the body, destroyes our health.

Many Riddles are vogue related to body in both Hindi and in Assamese languages – whose description is given in this chapter under following subsections.

7.2. Hindi Riddles related to parts of human body.
7.3. Assamese Riddles related to parts of human body.

7.4. Comparison of both Riddles.

7.5. Abstract of the chapter.

7.2. HINDI RIDDLES RELATED TO PARTS OF HUMAN BODY

The different parts of the body, physical activities and reactions related Riddles come under these Riddles. These are connected with senses. These Riddle are like that—

7.2.1. Human being:

Man is a rational being, most excellent, intelligent, different from the animal in that way.

“वह कौन जानवर है, जिसके शुरू में चार पैर।
फिर दो पैर और अंत में तीन पैर हो जाते हैं।”

(अर्थात् - मानुष)

In this Riddle, it has been total about the different stages of human being and its movement that in infancy children walks with the support of knee and hands. That’s why it has been called four legs of human during this time. At the stage of adolescence he walks with his two legs only and during old age with three legs means – third leg is meant by a stick because at the old age man cannot run or walk fast, that time he takes the support of that stick.

“प्रथम कटे तो नया बनें।
अंत काट दो मान करें।
तीन अंकार का कौन हूँ मैं।
रूपत का सम्मान करें।”

(अर्थात् - मानव)

This Riddle is made on the base of three alphabets. It becomes ‘nav’ or ‘naya’ by removing first letter of ‘Manav’ and it will become ‘Man’ after removing of last letter. And this ‘Manav’ is a most excellent creature of the universe.
“सोने के मन तिवारी सोने के पिंज़ा।
उड़ी गइले मन तिवारी परल वा पिंज़ा।।”
(अर्थात् - प्रण)

Here the way body as ‘pinjra’ and mind as a bird bound in a feature. That is very beautiful.

7.2.2. Eve:

Eyes have a primary place among the components of body. Without it whole world is ‘murky’. Beauty of nature and enjoy of life cannot be taken without it. Riddles related to eyes are like that –

“तीन अक्षर का मेरा नाम,
उलटा सीधा एक समान।
गति मैं है वह सबसे आगे,
जिसे नहीं ‘यह’ वह है अभागे।।”
(अर्थात् - नयन)

Riddles is made on the basis of three alphabets and those are unfortunate who does not have eyes. The aforesaid word is expressed in this Riddle.

“एक सची याँ उठ बोली, दोनों काली बराबर क्यों?
दूसरी सची याँ उठ बोली, काले केश किनारे क्यों?
तीसरी सची याँ उठ बोली, बीच में काला मोती क्यों?
चौथी सची याँ उठ बोली, लगते है पाली क्यों ?”
(अर्थात् - ओँख)

The formation of eyes are expressed here.

“अक्षर तीन काया दौय,
सिर पर चढ़कर जाना होय।
जिधर निहारक जग उजियारा,
छिप जाओ तो अंधियारा।।”
(अर्थात् - नयन)
Eye is important thing of human's life. Brightness comes in life through eyes. Without eyes there is darkness on all sides.

"आये तो दुःख दे, जाये तो दुःख दे।
उठे तो दुःख दे, बैठे तो दुःख दे।।"

(अर्थात - ऑँख)

It indicates the trouble comes through eyes.

"बताओ ऐसी दो बहनें।
उजले काले कपड़े पहनें।।"

(अर्थात - ऑँख)

In indicates the blackness and brightness of eyes.

"काले काले बैंगना कुटियार भरे जी।
राजा मांगे मोल तो दिये ना जी।।"

(अर्थात - ऑँख)

It indicates - Eyes are not worth giving if anyone ask for it.

"दो जामुन दो आम।
दो डिब्बी दो सालिग्राम।।"

(अर्थात - ऑँख)

It indicates eyes through 'dibbi' and eyeballs in it are called 'saligram'.

"न आदि का अक्षर, न अंत का जानो।
परंतु मध्य का ‘या’ है, सत्य मानो।।
जो बैठता है बीस वसे, पकड़ मृत्यु रोता है।
न सूबे रात-दिन, अधियाय होता है।।"

(अर्थात - नयन)

It indicates 'Nayan' on the basis of alphabets.

"नन्दी के भीतर नाँठ।
नाँठ के भीतर नन्दी।।"

(अर्थात - ऑँख)
It indicates boat through eyes and river through tears.

“जरा सी डिबिया डिब डिब करें।
मानक भोती गिर गिर पड़े।”

(अर्थात् - ऑफ़)

Tears are called pearl here.

“सबको दो बहमें मिल देखें।
इक दूसे को कभी ना देखें।”

(अर्थात् - ऑफ़)

It indicates the formation of eyes. One eye can never look at the other eye.

“बतलाओ ऐसी दो बहमें, संग हंसती, संग गाती है।
उज़ले-काले कपड़े पहने पर मिल कभी ना पाती है।”

(अर्थात् - ऑफ़)

In indicates the formation of eyes. Both eyes simultaneously laughs, sings, cries and plays. But both cannot meet with each other. Black cloth is meant with the blackness of eyes.

7.2.3. Teeth :

Tooth have also a primary place among the components of body. It is not there at the time of birth, tooth comes out from seventh-eighth month and it falls during sixth and seventh years, this is called infancy teeth. Strong thirty two teeth comes later on. It is used for chewing and beauty medium.

“एक किला बल्लीस कंगूरे।
उस पर पड़े दो पद्म पूरे।”

(अर्थात् - डॉल)

Mouth is indicated through fort and parapet wall is for teeth and curtain indicates for lips.
The function of teeth is to chew things and eat. Teeth are the symbol of beauty for human beings.
7.2.4. Lips:

It is a physical outer organ of face. Used to speak it assist mouth to pronounce words or sentences.

"लग-लग कहें ना लगें।
बिलग कहें लग जाएँ।"

(अर्थात् – होठ)

Both lips does not meet with each other at the pronunciation of ‘lag-lag’ word but both lips meets at ‘bilag’ pronunciation.

"लाख कहूं लागे नहीं,
बरजत लागे बार।
कोई पहली एक में,
ढीजै चतूर बताय।"

(अर्थात् – होठ)

It describes the action of lips. Both lips does not meet on ‘lakh-lakh’ pronounce. But both meets every time on ‘barjat’ pronounce.

7.2.5. Tongue:

Tongue is necessary for human being for pronunciation. Nobody can speak without tongue. That’s why tongue has supreme place in human’s life. These are many Riddles in Hindi related to tongue.

Example:

"तरी मचरी ऊपर पचरी।
बीच मैं मोगरी मछरी।"

(अर्थात् – जीभ)

It indicates the formation of tongue.

"बल्लीस ईंटों के दुर्ग के भीतर,
छिपी एक महारानी।"
Like a queen tongue is having a place in mouth surrounded by thirty two teeth.

7.2.6. Finger:

Fingers are used hold a thing. Without fingers man cannot work fast. All human being have twenty fingers of his hand and legs.

"लीन कमर सर सफेद।
ईश्वर जाने वाह देख।!"  

(अर्थाल्ल - जीभ)

It tells fingers are having three lines.

"चार खम्भों पर चलते देखा।
आगे अजगर पलटे देखा।!"  

(अर्थाल्ल - हाथ)

It indicates thumb through 'azgar':

"राम नहीं, रावण नहीं,
नहीं कृष्ण अगवन्त।
एक हाथ के आगे देखा,
घाँटी नारी की कल्ल।!"  

(अर्थाल्ल - हाथ का अंगूठा)

"Kant" is indicating thumb.

"एक पुरुष है नारी चार,
सबमें है आपस में प्यार।
जानी के मन में झट सूझे,
हाथो-हाथ पहली बुझे।!"  

(अर्थाल्ल - एक अंगूठा, चार ज़ंगलियों)
'Ek purush' means one thumb and 'nari chaar' means four fingers.

7.2.7. Nail:

It remains with fingers, used as a weapon in ancient time, now a days it is used for beauty also. It has to be cut regularly.

"बीसों का सिर काट लिया।
ना मरा ना खून किया।!"

(अर्थात् - नाखून)

It does not bleeds after cutting nails of hand and legs. Nails always increases.

"सूरख सफेद है बाकी रंग,
बजा रहे तिरियों के संग।
चोरी की ना खूंट किया,
बीसों का सिर क्यों काट लिया।!"

(अर्थात् - नाखून)

It shows light on the colour of nails. It indicates the cutting of nails of hand and legs.

"मुझे जितना ही काटो,
उतना ही मैं बढ़ता हूं,
बताओ, मैं क्या हूं?"

(अर्थात् - नाखून)

Despite of cutting nails it always increases.

"जितना इनको काटो उतना जल्दी से फिर आते।
खून नहीं है, प्राण नहीं है, फिर भी ये बढ़ जाते।!"

(अर्थात् - नाखून)

It indicates that despite of cutting nails they again increases. It has no blood or life but it always increases.
“मध्य कटे तो ‘नाना’ हैं।
प्रथम कटे तो ‘खून।’
तीन अक्षार का मैं बटौँ,
मुझमें न जान न खून।।”
(अर्थात् - नाखून)

A Riddle has been made on ‘Nakhoon’ i.e nails on the basis of three letters. It creates different word after removing of first and middle letter and it expresses different meaning.

7.2.8. Ear:

We listen through ears. There are two ears. Inside the ear there is a veil which is very sensitive and help us to listen sounds.

“एक ही सकल एक ही नाम,
बीच में बसता उनके काम।
बोल ना जाने सुनने संग,
इन दोनों के बीच सुरंग।।”
(अर्थात् - कान)

It indicates the formation and privacy of ear.

“कानपुर के आदि बसत हैं,
शीश चबूत के पास।
जिसके पास ना मैं बसाहूँ,
नहीं सुनने की आस।।”
(अर्थात् - कान)

Here it reflects the position of ear and its necessity.

“एक पहाड़ में दो किले।
उनके ऊपर दो सूप रिले।।”
(अर्थात् - कान)
It vivid the outer shape of an ear.

7.2.9. Nose:
Nose has a smelling sense. We breath and exhale through it and experience the smells. It increases the beauty. Almost creatures have their nose to smell and breath.

“एक मंदिर में दू दुआरी”

(अर्थात् - नाक)

There is a bone in between nose which separates it in two parts.

“एक लोप है दो नल। बिन गोला बारूद चली।”

(अर्थात् - नाक)

It indicates to snore while asleep because that time it sounds very much. That’s why it is called firing of ‘bombshell’.

7.2.10. Hair:
Normally they are black but later on gradually in growing age it becomes white. Whitening of hairs indicates old age. It describes beauty.

“जब तक काले रहते है, तब तक हम आदर पाते। किन्तु जब धवल वेश बनाते, सब मन ही मन पछताते।”

(अर्थात् - बाल)

When hair grows white then everybody get the feeling of sadness because it indicates the old age. Nobody like white hair.

“पतला लम्बा दिल है उसका, सुरूल उसकी काली है। काली सुरूल प्यारी लगती, गौरी नफरत वाली है।”

(अर्थात् - बाल)
It indicates the appearance of white hair.

“एक फल फला जाय आकाश।
नीचे व बृद्दे लिपता घास।!”

(अर्थात् - सिर)

Here it indicates hair of head through ‘grass’.

“जब तक जन्मे, तब तक मेरे।
सिर पर सबके, चढ़ा रहे।!”

(अर्थात् - बाल)

It indicates hairs on head gradually grow by birth of human being.

“पौधरोपण के बिना,
उगाते बढ़ते जाये।
काटे से भी ना घटे,
और उने बढ़ जाएँ।!”

(अर्थात् - बाल)

It indicates growing of hairs without plantation. Despite of cutting hairs it again grows.

“सबके सिर पर चढ़ के रहूँ,
लीन चार रंगों में मिलो।
बिन मेरे सुंदरता भागे,
बता पता जो मेरा लागे।!”

(अर्थात् - बाल)

It indicates that hair is a symbol of human’s beauty. Normally it remain at almost every head. Slowly hairs colour changes.

“काली है पर खाग नहीं,
लम्बी है पर नाग नहीं।
बाल खाती है पर दोर नहीं,
7.2.11. Sweat:
Abandoned unnecessary water from body with which germs of body comes out.
Because of excessive sweating people feel exhausted during summer days.

"गर्मी में वह पैदा होवे,
धूप लागे लहरावे।
ऐ मिट्टी वह ऐसा कोमल,
हवा लगे मुरस्जावे।"

(अर्थात् - पसीना)

It sweats due to excess heat of sun and it dries by wind. Here it indicates sweat in summer season.

"तीन अक्षर का नाम है,
पानी जैसा रूप।
हवा तो इसकी मौत है,
जीवन गर्मी धूप।"

(अर्थात् - पसीना)

A word 'pasina' is made of three alphabets. Its appearance is like water and it borns in summer. Wind is its enemy because sweat disappears by wind.

"अलग करो सिर को मेरे,
तो ‘सीना’ कहलाओं।
कितना कोमल हूं मैं देखो,
हवा लागे मर जाओ।"

(अर्थात् - पसीना)

'Pasina' is sweat made with the collaboration of three words. It will remain
'seenā' after separating 'sir' means first letter from it. Sweat dies by blowing wind means it dries.

7.2.12. Shadow:

Everyone is having shadow. It appears in front of light. Body is also having a shadow who always remains simultaneously. So we can also put shadow under the Riddles related to body.

"अजब तरह की है एक नार, वाका में क्या करें किचार। दिन वह रहे बदो के संग, लाग रही नित वाके संग।"

(अर्थात् - परछई)

It indicates that shadow always remains with body.

"पीछे पीछे सबके जाये। जिघर उजाला उधर नहीं आये।"

(अर्थात् - परछई)

It tells absence of shadow in light. It always remains with body. Wherever body goes, without calling it goes there.

7.2.13. Nipple:

Animals have nipple to produce milk. The cow also have nipple. There are four nipples.

"चार पेड़ चार जगह। फल गिरे एक जगह।"

(अर्थात् - गाय का शन)

It indicates that the cow have four nipples. But milk falls at one place.

"चार बड़े अमृत के भरे"
In this Riddles – it indicates nipple filled with cows milk. Here amrit means milk.

“प्याला भरिया दूध का,
उठा लिया जायें।
टपको एक पैडे नहीं,
पंक्ति अरथ बताय।”

(अर्थात् - थन)

Here it indicates, not falling of milk.

7.2.14. Breast:

Component of female, with which infants got feeding.

“तन गोरा मुख साँवला,
बसे समुद्र तीर।
प्रथम लड़ाई वह लड़े,
एक नाम दो बीर।”

(अर्थात् - स्तन)

Here it describes the formation of breast.

7.2.15. Cheek:

It is and outer organ of human being for which the face is framed. There are two cheeks in both side of mouth and these are very soften.

“रुढ़ जाता हैं इसे फूलाकर।
रोब गोठला इसे बजाकर।”

(अर्थात् - गाल)

It indicates angerness through cheek and for showing impression also.

7.2.16. Mouth:

Mouth is also an organ to eat, drinks and to speak. It is most important for human being.
In this Riddle it describes functions of mouth.

7.2.17. Moustache:

Moustache grows in the lower side of nose and on the upperside of lips. Only male have moustaches. Female have no moustaches because it is given naturally by the creator.

“एक शुष्क दो रखले।
दोनों लम्बे - दोनों काले।”

(अर्थात् - मूँछ)

Here it indicates the formation of moustache.

“नाक के नीचे, मूँछ के ऊपर।
औरत से बड़ूं साथी है नर।।”

(अर्थात् - मूँछ)

It indicates the place of moustache.

7.2.18. Sleep:

After hard work people very often take rest and as a form of rest is a sleep.

Sleeping is best for rest.
Everybody sleeps. It indicates closing of eyes during sleeping.

“आती है वह रात को।
जाती है वह प्रभात को।”

Sleep comes at night. Because everyone need rest at night. That’s why human being sleeps at night. And wakes up in the morning. So it indicates sleep leaves away in the morning.

7.2.19. Eyebrow:

Eyebrow grows upperside of eyes with small brighten black hair. It help eyes to keep safe and the time.

“श्याम दरण की है एक नारी,
माये उपर लागे प्यारी।
जो मानुष इस अरथ को खोले,
कुर्ले की वह बोली बोले।”

Beauty of eyes increases through eyebrows. ‘Bhown’ is a sound of a dog also. Thus it indicates two meaning of bhown.

7.3. ASSAMESE RIDDLES RELATED TO PARTS OF HUMAN BODY

Like in Hindi, in Assamese too Riddles related to different body parts are found. These Riddles are likes this –

7.3.1. Human being:

“पुजाते चारिटेकीय, दुप्पत दुटेक।
सन्धिया तिनिटेकीय, कोन सेया लेटेक पेटेक।”

(अर्थात् - मानुह यानी मनुष्य)
In above Riddle it has been spoken about man. In the early life of man, means a child crawls with the help of hand and foot. That’s why, it has been called four wheeler. In the neon of his life that in his youth the walks on feet. In the evening that is when a man becomes old he can, walk only with the help of stick that’s why it has been called three wheeler. Here three stage of man is life child, youth and old age has been discussè.

“एखन घरर न खन दुवार,
इस्वरे सजिले याक।
पृथिवीर श्रेष्ठ बुलि,
सकलोवे कय ताक।”

(अर्थात् मानुह यानी मनुष्य)

In the above Riddles human body has been compared with a house. Where there are nine doors. God has created this kind of animals as a best animal of the world. Because human life is very rare. The nine doors of a human body are two eyes, two ears, two nostrils of nose one mouth and one anus. These altogether have been called the nine doors.

“ललै डाल पाल,
उपरले गुरी।
सेहटोनो कि प्राणी,
आछे जगत जुरी।”

(अर्थात् मानुह यानी मनुष्य)

Here man has been compared with a tree. Branches and leaves grow towards the upper side. The head means roots lay down. But the roots means head of a human being is towards upper side. The branches means hands, legs etc all body parts are there in the lower side. Above mentioned things has been spoken.
7.3.2. Eye:

"उचारा उचारिके थाके दुजन भाई।
संसार सकलो वस्तु थाके चाह।"
(अर्थात् - चक यानी आँख)

The eyes of man are very near down from the head like two sons of a same mother like brother-brother. Human being are able to watch the whole world only because of eyes.

"शरीरटि घुरनीया,
देखिबले भाल।
हाँर भाजत आछे छाल,
कले भाल नहले जंजाल।"
(अर्थात् - चक यानी आँख)

The figure of eye has been described here. The eyes are round and very beautiful to see. The figure of eye is as like as skin between bones.

"एयो आछे पक्षी।
कोनेउ काहो नेदेख।"
(अर्थात् - चक यानी आँख)

The eye of human being has been compared with bird. But the situation of eyes are like that they never see each other.

7.3.3. Tooth:

"आहोते नाहिल पिछवत आहिल,
आको गुळ आको आहिल,
पिछव बार मुठेज नाहिल।"
(अर्थात् - दाँत)

Here the steps of growing teeth has been described. Aahote nahil means teeth
don’t grow at the time of birth. *Pichot aahil* means teeth of the children start growing at the age of one or one and half years. *Aakou gol* means teeth of children start to fall at the age of 5/6 years. *Aakou aahil* means at the age of 7/8 years again the teeth start growing slowly. But if teeth fall in the old age it never grows again. That is why it has been said that ‘*pichor baar muthai nahi*’ (It never comes back again)

“आम गछत चाम पाट।
एखाल गछत बटिशटा पाट।”

(अर्थात - दोंत)

Here ‘*Adaal gosot botrishta paat*’ has been said about teeth. Human beings have thirty two teeth. Here the first line has been used to balance the rhyme.

“उपरे बॉल्ल वीर, तले बॉल्ल वीर,
माजत पातालले योवा बाट।
थिजने करिक्स पाताल प्रवेश,
मरिउं वीरर चेपाट।”

(अर्थात - दोंत)

Human beings has two layers of teeth. In the upper layer there are sixteen teeth and in the lower layer there are sixteen teeth. Total there are thirty two teeth. These teeth have been told as a guard of a gate called ‘*veer*’. The hole between the two layer of teeth is mouth hole. It has been called the way of ‘*paataal*’ (Hell). When some eatable thing enters in the mouth, first teeth help them to chew then it send to the stomach. That is why it has been said that who enters in the ‘*paataal*’ (hell) teeth destroy them.

7.3.4. Lip:

“आइ बुलिले नेलागे,
बोपाइ बुलिले लागे,
पारा यदि कोवाचोन ताके।”

(अर्थात – ओठ चानी हाँठ)
To spell the word ‘aai’ (mother) the whole mouth of human beings open. ‘Aa’ (आ) letter is a dirghaswar letter. It takes time to spell. That is why to spell the word ‘aai’ (mother) instead of closing the whole mouth opens. That is why here ‘aai bulilay nalagay’ has been said.

To spell the word ‘Bopai’ the lips of human being become jointed. Because the alphabet ‘Bo’ (ब) is a ‘oostha’ alphabet. It is called ‘alpopran’ consonant. A less amount of air is needed out to spell the word ‘alpopran’ consonant alphabet. There alphabet ‘Bo’ (ब) is a oostho alphabet so when we spell it, our two lips become joint. That is why here ‘Bopai bulilay lagay’ has been spoken.

7.3.5. Tongue:

“रजार कापोर तिथाब पारिए।
सुकुवाब नोवारिए।”

(अर्थात्—जिसक्षा यानी जीभ)

Here the tongue of human being has been said as ‘Rojar kapor’ (cloth of king). The tongue of human never gets dry. It always remains wet. When it comes out from mouth it remains wet. That is why it has been said that the cloth of king can be wet but never be dry.

“एखन आछे भिजा कैथा।
सेटखन नहले, जीवन भिजा।”

(अर्थात्—जिसक्षा यानी जीभ)

The tongue is the main organ by which man can speaks. Without there is no tongue the value of the human life will be meaningless. Because without the help of tongue man can never express his thoughts, nor he will be able to live a active life by eating. Here the tongue has been compared with ‘jiva kotha’ (means the cloths which is used after stitching)
7.3.6. Finger:

“एडा एडा एडा।
एकेटा झाले पाँचोता टेंडा।”
(अर्थात् – आठ्च यानी उंगली)

Here the first line has been used as rhyming. The five fingers of hand and leg of always remain together. Therefore here ‘akela dalotey pachota tenga’ (fruit) (five fruit in a same branch. Fingers have been compared with fruits.

“उपलिये बुझा हय कोन।
कोवाचोन बोपाइ।”
(अर्थात् – बुझा आठ्च यानी अंगुला)

There are various names for the five fingers. The shortest one is called thumb. Even it remain soft after birth is called thumb. That is why it has been spoken ‘as’ ‘oopojiye bura hoy’ (become old after birth)

7.3.7. Nose:

“कामार घरर भाड़ि।
बताह लय दिने-राति।”
(अर्थात् - नाक)

The nose we breathe through continuously and remain the human life alive. The blower which made up of skin of animals used by blacksmith also takes and gives out the air continuously to keep the fire burning like that of the nose which helps to keep the human life alive. Here the nose has been compare with the blower of blacksmith.

7.3.8. Hair:

“गुटीर परा नगजे बन,
काटिलेन महय बेन।
नाइ डाल पाल खहला छल,
In the above Riddles hair has been compared with jungle. Here it has been said that hair does not need any seed to grow. We cut hair several times but it never stop growing. It grows in a continue speed. Hair has no branches and leaves. With the help of comb human beings keeps it properly. Because hair is the main symbol of beauty.

7.3.9. Shadow:

"पोहरेड़ पिला मोर, 
आंधारेड़ यम।

शाविस्चिन्ति कोवायोल, 
तेंड़ू बारू कोन।"

(अर्थात्— छोँ यानी परछाई)

Shadow forms from light. If there is light in the opposite of light there will be shadow. That is why here light has been called the father of shadow. Shadow is meaningless in darkness because if it is dark, no shadow will formed. Therefore darkness has been described as the jom (यम) of shadow.

"पोहर हल्ले आन्धार हैं।
लगे लगे लामि रहूँ॥"

(अर्थात्— छोँ यानी परछाई)

Shadow is formed from light. The colour of shadow is black like darkness. It is always moves with its owner. Shadow means darkness formed in the opposite of light.

"आमतला चामतला, 
सातखन कुठरेरे काटिब नोवारी, 
सिनो कि बरगाछर लता॥"

(अर्थात्— छोँ यानी परछाई)
Here it has been said the shadow can never be cut with the help of axe. The shadow has been compared with a peeple tree which never be cut with the help of seven axes. If there is light there will be shadow and no one can break and kill it.

7.3.10. Teat:

“उलुवलिर बाम,
तारे चारि जुपि आम,
पकिलेउ नसरे।”

(अर्थात् - उहार यानी थन)

Here the teat has been compared with mango tree. In the Riddles it has been said that there are four mango trees in the garden of 'ooluboni'. It nipples but never fall down. The teat is like mango tree of 'ooluboni', because there are four nipples in the teat.

7.3.11. Breast:

“एक देशे जन्म, आमि दुयो सहोदर,
एक नाम धरि ऑछो दुई काबाब।
विधिर विपाक सजिले विस्तर,
किसु दिनर परा हँै आमि लोकान्तर।
आगाटी सुः गुरिटी बुजन,
कोबा हेरा कंकन आमि कोनाजन।”

(अर्थात् - नियाह यानी स्तन)

The breast of women are like twin brother of a same mother. Both them are born together and grow up together. Both of them are in two places but are known but the same name. The breast is not so important in childhood days of a girl. But as she grows up and takes to womanhood then she starts covering her breasts to protect herself from the eyes of people. The front size of breast is small like a seed and the back side is big enough from the front side.
7.3.12. Mouth:

"दीघलके पखूरी,
चुटिके घाट।
बत्रिक जोपा कलगछ,
एखनहे पात॥" ।
(अर्थात् — मुख यानी मुंह)

Here the mouth of human being has been described. The mouth is connected to the 'belly'. That is why is has been compared with ‘Dighol pukhuri’ (long pond). ‘chutikoi ghat’ means the bank of pond means lips have been talking about. ‘Bottrish jopa kolgos’ has been spoken about thirty two teeth of human beings. ‘Akhon hai paat’ has been told about the tongue of human being. On the above Riddle the mouth of a human being has been described.

“एटि दलि चपरा।
बिन्धा पॉचोटा॥” ।
(अर्थात् — मुख यानी मुंह)

Here the mouth has been compared with a piece of soul. There are five holes on a mouth like two nose trills, two holes of ear and a hole of mouth. These all has been said as five holes.

7.3.13. Head:

Head in the topmost part of a mans body. If the brain stops working one can become mad.

“सातोता बिन्धारे एटि बाकस।
सौथर नेमाडिले हेबा नाकस॥।” ।
(अर्थात् — मुख यानी सिर)

The head of a person has been compared with a box. There are seven holes in the box like a head. Human head is covered with eye, nose, ear and mouth. So, two eyes,
two nostrils, two ears and a mouth hole makes seven holes altogether.

7.3.14. Naval:

Naval is situated in the middle of belly. Naval is the source of relationship between child and mother at the time of birth.

“सकलोवे जाने ताक, तार नाम नाइ। सेहुंगो कि वस्तु, कोवाचोन भाइ।”

(अर्थात् — नाइ यानी नाभि)

Naval is known as 'khai' by everyone. Here naval has been called as khai.

7.3.15. Skin:

Skin is the covering of the body. It protects the body and is an important organ of feel.

“सकलो जीवरे शरीरत थाको, गोंडेङ शरीर आबरि राखो, कोवाचोन मइनो कोन ?”

(अर्थात् — छाल यानी त्वचा)

Skin covers the whole body of a man or an animal. All living things have their skin. It would be very different to live if there were no skin.

7.3.16. Leg:

The two sources of moving from one place to another.

“एके जोखर एके वस्तु, फिन्तु, एटार अबिहोने आनटो याब नोवराये, वस्तुदो कि कोवाचोन भाइ।”

(अर्थात् — भरि यानी पैर)
Man has two legs of same size and measurement. Man will not be able to walk properly if the legs are unequal or losing one leg a man cannot be able to walk with help of one leg. That is why we may say that absence of one another is meaningless.

7.4. COMPARISION OF BOTH RIDDLES

There are many Riddles in Hindi and Assamese related to body and similarities and differences are found there. Both the Riddles of Hindi and Assamese can be divided as follows –

7.4.1. Riddles found in both languages :

7.4.2. Riddles found in Hindi language :

7.4.3. Riddles found in Assamese language :

7.4.1. Riddles found in both languages : There are some Riddles which are found in both languages. For example, man, eye, tooth, lips, tongue, finger, nose, hair, shadow, teat, breast and mouth etc.

7.4.1.1. Man :

(A) Hindi - “वह कौन जानवर है, जिसके शुरु में चार पैर। फिर दो पैर और, अंत में तीन पैर हो जाते हैं।”

(B) Assamese :

“সর্তে চারি ঠেঁক, ডেকা হলে দুঠেঁক। বুড়া হলে তিনি ঠেঁক, কৌন বারু কোথা।”

Here three stages of man’s life has been described. In childhood a baby crawls which is called four legs. In the youth he walks on foot and in the old age when man become weak then he walks with the help of stick. This stage has been called as three legged. Here the three stages of man’s life has been described beautifully.
In Assamese language also in this Riddles three stages of man’s life has been described. In his childhood when a man of a child crawls with the help of his knees and hands looks four footed. And when he grows up he walks or foot. In his old age he walks or three legs taking the help of a stick to support himself.

In this way it can be seen that two Riddles are similar.

7.4.1.2. Eye :

(A) Hindi – “सबको दो बहनें मिल देखे, इक दुजे को कभी ना देखें।”

(अर्थात् – आॅक्ख)

Here the structure of eye has been described. The eyes have been called as two sisters. The eyes are similar but they can’t see each other.

(B) Assamese – “এজোর আঞ্ঞে পক্ষী।
কোনেও কাঠের নেদেখে।”

(অর্থাত – চক্কু যানী আঁখ)

Here the eyes have been called birds. But they live in a such a manner that they can never see each other.

In this way we can say that while in Hindi eyes have been called as sisters where as in Assamese they have been called as birds. But the meaning of the two are same that the eyes never can see each other. And so they are similar.

7.4.1.3. Tooth :

(A) Hindi – “एक किला बल्लेशं कंजुरे।
उस पर पड़े दो पद्रे पूरे।”

(अर्थात् - देख)

Here ‘kila’ means mouth and ‘bottris kongurey’ means thirty two teeth of man.

And ‘parela’ has been used for lips.
Here ‘Pukhuri’ (pond) means mouth. And the meaning of ‘bottris pipra’ is the thirty two teeth of man. And the meaning of ‘Akhila paat’ is tongue.

In this way in both the Riddles thirty two teeth of man has been described. And so they are similar.

7.4.1.4. Lip:

(A) Hindi - “लग-लग कहे तो न लगे।”
बेलग कहे लग जाये।”

(B) Assamese -  “পুকুরি বাট,
বিষিষ্টা পিপ্রা,
এখিলা পাত।”

(অর্থাত – দোঁত)

In Hindi when we speak ‘lag lag’ it means that the lips do not touch each other. But when we speak ‘belag’ then the lips touch together. Because Bay is a ‘oostho’ alphabet.

(B) Assamese -  “আই বুলিলে নেলাগ।”
বোপাই বুলিলে লাগ।”

(অর্থাত – ওঠ যানী হঠ)

When we spell the word ‘aai’ (আই) then our lips do not touch. Because ‘aa’ (আ) is ‘dirgha swar’. And when we spell the word bopai then our lips touch together. In this way we can say that there are similarities in both the Riddles.

7.4.1.5. Tongue:

(A) Hindi – “বত্তীশ ঈটে কে দৃঢ়ে কে ভীতর,  
ছিপিয়ো এক মহারানী।  
হেঁসকর বলে, দিলে কে জীতে,  
ঠেঁটে তো যাদ আে নানী।”

(অর্থাত – জীব)
The meaning of ‘bottis’ etc. is related with thirty-two teeth of man. Durg has been described as mouth. It means that there is a queen called tongue which is surrounded by thirty-two teeth.

(B) Assamese - “রজার কাপোর তিথাব পারি।
মুখবাব নোবারী।”
(অর্থীত্ব - জিভা যানী জীম)

Here the tongue has been called as ‘rojar kapor’ (cloths of king). Tongue never dries. It always remains wet.

In this way it can be seen that there are some differences between the Riddles.

7.4.1.6. Finger:

(A) Hindi - “एक पुरुष है- नारी चार,
सबमें है आपस में प्यार।
जानी के मन में झट सुझे,
हाथो-हाथ पहली बुझे।”
(अर्थीत्व - एक अंगुल, चार ऊँगुलियों)

The meaning of ‘ek purush’ (on person) is thumb and the meaning of ‘nari char’ (four women) is the other four fingers. All together there are five fingers in hand.

(B) Assamese - “ডাঁা এড়া এড়া।
একেলা ডালে পাঁচোটা টেঝা।”
(অর্থীত্ব - আড়িল যানী অঁগুলী)

Here five fingers have been compared with ‘tenga’ (Sour). These five fingers are in the same hand like five fruits growing on the same branch.

In this way both the Riddles have described about five fingers of one hand and so they are similar.

7.4.1.7. Nose:

(A) Hindi - “एक मंदिर में दो दुआरी”
(अर्थीत्व - नाक)
We breathe with the help of nose. There is a bone between the nose. Which divide the nose. Here the meanings of 'mandir' and duwari are nose and hole.

(B) Assamese -

“कामार घर भाटी।
बलाह लय दिने रात।!”

(अर्थात् - नाक)

Here the blower of blacksmith has been compared with nose. The blower of blacksmith takes and gives out the air in the same manner as the nose and keeps human being alive.

In this way there are little differences in the both Riddles.

7.4.1.8. Hair:

(A) Hindi -

“पौधारोपण के बिना,
उगते बढ़ते जाये।
काटे से भी न घटे,
और उगे बढ़ जाए।!”

(अर्थात् - बाल)

Here it has been said that hair keeps growing even though they are not planted. It always keeps growing.

(B) Assamese -

“গুডঁজ পরা নগজা বন,
কাটিলে নহয় ভেটি উঁচুন।
নাইঢ় ঢাল পাল খহুতা ঢাল,
গরাকিয়ে কোঁ আপাল,
বাঢ়ি থাকে অবিয়াম।!”

(অর্থাত্ – চুলি যানী বাল)

No seed is required to grow hair. It keeps growing without planting. It never ends even though we cut it several time. It always keeps growing. This is one kind of three which have no branches and leaves.
Hair is the symbol of beauty of human beings. Therefore human beings take care of it to keep it healthy and it always keeps growing.

In this way both the Riddles have been said that hair always keep growing even though they are not planted. That is why we can say that both the Riddles are similar.

7.4.1.9. Teat:

(A) Hindi -
चार पेड़ चार जगह।
फल गिरे एक जगह।।

(अर्थात - गाय का थन)

Here the teat has been spoken as tree. Cow has four teats milk comes from one only.

(B) Assamese -
उलुबनिर बाम,
	ताले चारि जुपि आम,
	पकिले नसरे।।

(अर्थात - उहार यानी थन)

Here also four teat of cow has been spoken. Here the teat of cow has been said as mango tree. ‘Pokileo nohore’ means when it ripens it never fell down.

In this way both the Riddles are describing the teat of a cow. And it is indicated that there is milk in the teat thus both the Riddles are similar.

7.4.1.10. Shadow:

(A) Hindi -
“पीछे पीछे सबके जावे।
जिघर उजाला उघर नहीं आवे।।”

(अर्थात - परछाई)

Here it has been said that shadow is formed in opposite direction of light. It is always present with a body. Shadow moves as the body moves.

(B) Assamese -
“पोछे हলे आन্ধार हउ।
लगे लगे लागि रड़े।।”

(अर्थात - छो यानी परछाई)
Shadow falls in the opposite of light like darkness. Because the colour of shadow of is black. It is always present with the body.

In this way it can be seen that shadow is always present in the light and always with body. So both the Riddles are similar.

7.4.1.11. Breast:

(A) Hindi -

“तन गोरा मुख सायला,
बसे समुद्र तीर।
प्रथम लड़ाई दो लड़ें,
एक नाम दो बीर।”

(अर्थात् - स्तन)

Here the structure of breast has been described. The colour of breast is white but the mouth is black. Both of them are known as by the same name.

(B) Assamese -

“एक देशি जन्मি आমি दयो सहोदर,
एक नाम धरि आछो दुई कलेब।
विघर शिखर सजिले बिस्तम,
किछु दिनर परा हड़े आमि लोकान्तर।
आगटि समु गुটिट युजन,
कোবা হেরা কেন আমি কোন জন।।

(অর্থাত্ - পিয়াহ যানী স্তন)

Here the structure of breast has been described. Both of them take birth in the same body and both of them are like two brothers of a same mother. Both of them are known by the same name. In childhood a girl does not feel much more about this but when she grows up she always tries to cover it because she fills shy. The back side of the breast is bigger then its front size.

In this way both the Riddles are indicating about the structure of and the same name of breast. In Hindi the colour of breast has been indicated but in Assamese it has
been indicated as back and front. So there are some difference but they are similar.

7.4.2. RIDDLES FOUND IN HINDI LANGUAGE: There are some Riddles which are found only in Hindi. For example – nail, ear, sweat, moustache, sleep etc. we have already discussed about the chapter in 7.2

7.4.3. RIDDLES FOUND IN ASSAMESE LANGUAGE: There are some Riddles which are found only in Assamese. For example – head, navel, skin, leg etc. we have already discussed about these in this chapter in 7.3

7.5. ABSTRACT OF THE CHAPTER

Parts of body have an important role in human body. So many Riddles are found in both Hindi and Assamese language belts related to parts of body. These Riddles are affected the daily life of human have been discussed.

At last we can say that language of people may be differ from each other but their body parts like hand, leg, nose, ear, eye, mouth etc are same. These body parts beautify the human body. God has created the rare human life either it is Assamese or Hindi. That is why in comparative studies differences are almost nil and only similarities are more. These Riddles have a great impact on the likes of people of both the languages be it either urban or rural, it has an equal impact.

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References:

1. Srivastava, Dr Ganesh - Nibandh Kusumakar (chapter - Health is an ultimate wealth) – pp.341.