CHAPTER - VIII

A COMPARATIVE STUDY OF HINDI AND ASSAMESE RIDDLES RELATED TO DOMESTIC APPLIANCES
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8.1. PREAMBLE OF THE CHAPTER

Product used for domestic purpose are huge in number. This is why Riddles related to domestic products are also large many in number. Domestic appliances are those appliances which people use in their homes on daily basis. These appliances makes people's life smooth and easy. There are many things which people uses for domestic purpose on daily basis as they are very useful for them. Mention of domestic appliances such as lamp, matchstick, needle, umbrella, broom stick, paper, pencil, inkpot, book, candle, lock and key, hookah, matchstick, bed, fan, shoe, cuter, spectacle, rupees, doors, kite, cloth, hat, watch, basket, mirror, mosquito net, net, utensils, chair, knife, sword, scissor, axe, tank etc. are found in Riddles related to domestic appliances.

This chapter is an attempt to discuss and to have a comparative study of Riddles related to domestic appliances in both Hindi and Assamese language. We can say that Riddles are not only meant for entertainment but also had other significance in different fields of human life.

8.2. HINDI RIDDLES RELATED TO DOMESTIC APPLIANCES:

These Riddles are related to those things which are used in household work on regular basis. The number of such Riddles in Hindi are many in numbers. Such as –

8.2.1. Matchstick:

It is a very important source to set fire. It is required in every house
on daily basis. Riddles related to matchsticks are as follows –

“अपने मुंह से आग निकाले।
अपने हड्डी आप जलावे।”

(अर्थात् - दीयासलाई की तिल्ली)

On kindling the matchsticks, its stick also get burned. ‘Haddi’ is used for stick.

“रगड़ी मुड़के में जल जाओ।
अपनी हड्डी तुरंत जलाओ।”

(अर्थात् - गायस)

When we rub the matchstick, it instantly gives fire.

“एक चुंबल घर घर बसे,
जाहि लखे झर लाग।
हड्डी का रस चुसकर,
मुंह से उगले आग।”

(अर्थात् - दीयासलाई)

Presence of matchstick in every house is informed.

“एक किले में चालीस चोर,
सबका मुंह हैं काला।
पूंछ पकड़कर रगड़ लगाओ,
झट करता उजियाला।”

(अर्थात् - दीयासलाई)

‘Kile’ indicates matchbox and ‘chalis chor’ indicates matchsticks.

8.2.2. Needle:

It is a thing used in daily dealings. It is used for stitching. Riddles related to needle are as follows –

“हटी मूकी गाजी मियाँ, हततह दंपिंछ।
भागल जाली गाजी मियाँ, धरिहैं पिंछ।”

(अर्थात् - सूई)
Here act of sticking is mentioned through needle and thread.

“छोकरी तो छोटी।
इतनी लम्बी छोटी।”
(Arthit - सूई)

Here, it is mentioned that long thread is inserted to a small needle.

“मुझसे बहुत बड़ा है लेकिन,
मुझे तक पहुँच न पायेगा।
पार करनी मैं मजिल,
वह उसमें ही दब जायेगा।”
(Arthit - सूई-धागा)

This Riddles tells us about needle and thread. Though the size of needle is small but the thread which is inserted in it is very long.

“भोली, मनको में घुस जाता,
चून-चून फूलों को लटकाता।
टक-टक जो होता कपड़ा,
उसे जोड़ पिंग एक बनाता।”
(Arthit - धागा)

It is informed thread is used in making pearl necklace and flowers garland. Needle and thread can make many pieces of toru cloths into one by stitching these.

8.2.3. Umbrella:

Umbrella is generally of black colour. It is used to protect from sunlight and rain. Now a days umbrella are found of various colours and designs. Riddles regarding the usefulness and structure of umbrella are as follows –

“धूम धमला लहंगा पहिने,
एक पाँव से रहे खड़ी।
आठ हाथ हैं उस नारी के,
सूरत उसकी लगे परि।
सब कोई उसकी चाह करते हैं,
मुसलमान हिंदु छतरी।
खुसून ने यह कही फहेली,
दिल में सोच अपने जरी।"  
(अर्थात् - छाता)

Here, structure and usefulness of umbrella is enlighten. 'Lehenga' indicates hoop of the umbrella. In the middle of its circumference, there is a stick which can be holded.

Everyone likes umbrella.

"एक टांग की काली होती,
जांडे में वह हरदम सोती।
गर्मी में वह छाया देती,
बर्फ़ में वह हरदम रोती।"  
(अर्थात् - छाता)

Here, it is mentioned that umbrella is not useful in winters but is of great use in summers and rainy season.

"बारा (12) ओबरी हक़कोई थम्ह।"  
(अर्थात् - छाता)

In the circumference of umbrella, there are 12 area rings which is supported by a long stick in between.

"मेरी पिठ परदेश गयी,
चीज़ इसी दो ल्यागी।
सर्दी में प्यारी नहीं लागी,
गर्मी में मन मानको।।"  
(अर्थात् - छाता)
Usefulness of umbrella in summers are mentioned here.

**8.2.4. Broom:**

This is also a thing used in household work without which cleanliness of home is impossible. As it is used both in morning and evening. So day by day it get reduced by its shape. Riddles related to broom stick are as follows—

“झड़-झड़ करके सही जो सीख।
दिन पर दिन वह दुबली होय।।”

(अर्थात् - झड़ू)

Reduction of broom stick is indicated here. That is why it becomes thin day by day.

“एक पहेली जंगल हेली,
जंगल मैं दरवाजा।
आवेगी मेरी हेल छबीली,
काम करेगी ताजा।।”

(अर्थात् - झड़ू)

Brooms sticks are available in jungle. It makes home fresh by cleaning at morning and evening.

“दो अक्षर वाली हैं,
हजारों वाली वाली हैं।
सफाई रखने वाली हैं,
बॉली बच्चों में क्या हैं।।”

(अर्थात् - झड़ू)

Here parts of brooms stick are said to like ‘hairs’.

**8.2.5. Pen:**

In our daily life without pen we cannot think about studies and official works.

Riddles related to the structure, colour, shape and size of pen are as follows—
“एक पंख दो मेरे जीव,
नाम बताओं करो तरकीब।
स्त्रयाही खाना मेरा काम,
कौन बताये मेरा नाम।।”

(अर्थात् - कलम)

Nib of pen is compared with two tongues. As nib of pen is split work cannot be done with a pen not having ink.

“जीला जहर भरा उसमें,
जीभ हैं उसके दो।
सोप नहीं वह फिर भी चलता,
झट से उत्तर दो।।”

(अर्थात् - कलम या पेन)

Here, ‘Jahar’ indicates ink of the pen.

“लेखक कोई बड़ा निराला,
सोने का मूँह, धड़ है काला।
कलापन है भरे पेट में,
मुख से शान उगलने वाला।।”

(अर्थात् - पाउस्टेन पेन)

It is informed that the nib of the pen is of golden colour. ‘Kalapan’ indicates its ink. Pen’s pride lies in the alphabets written by it.

“बिना पैर के कल कहलाती,
बिना पेट का काम।
तीन अक्षर में बनती हैं,
बात कहें हसदम।।”

(अर्थात् - कलम)

This Riddle is based on 3 alphabets (letters) of pen.
The speciality of this Riddles is that its answer is hidden on its different parts. It can be said like this by removing the first, middle and last letter the remaining group of letters are used in the Riddles in the exact dorm. By searching them the answer can be found put. For example, if the last letter from the word ‘kalam’ is removed then the remaining word will be ‘kal’ – a favourite word for lazy people. By removing the middle letter, it will become ‘kam’ means less and if we remove the first letter, the word we get is ‘lam’. So to make the Riddle complicated and to add beauty to the words, ‘Balam ko lam’ is used.

Pencil are often kept on the upper part of the ears.
8.2.6. Pencil:

The people who studies always keeps pencil with them which can used at any time when required.

"एक चीज ऐसी है भाई,
चलते-चलते रुक जाती है।
लाऊ चाकू गद्दन काटो,
फिर चलने लग जाती है।"

(अर्थात् - पेसिल)

Pencil gets eroded it written constantly. We can write with pencil by sharping it with sharpner.

"एक मुर्गी चलते-चलते थक गयी,
लाऊ चाकू, काटो गद्दन, फिर भी,
चलने लग गई।"

(अर्थात् - पेसिल)

‘Murgi’ indicated pencil and ‘thak jana’ indicates rubbing of the pencil.

“तीन अक्षर का मेरा नाम।
आती हूं लिखने का काम।”

(अर्थात् - पेसिल)

Here, Riddle is framed on the basis of three letters (alphabets).

“बाहर से हैं रंग बिरंगी,
अंदर से है काली।
ज्यों चलती त्यों होती छोटी,
इसकी चाल निराली।"

(अर्थात् - पेसिल)

Here, the structure, shape and colour of the pencil is mentioned.
8.2.7. Book:

People’s knowledge increase through books as books are treasure of knowledge.

We can know about the country and the world through books.

“धौली धरती का ला बीज।
बॉक्से वाले गावे गीत।”

(अर्थात् - किताब)

We can write on the plain paper through pen. To indicate this ‘kala beej’ was used.

“कागज का में वैसे ढेर,
लेकिन कोई लगाई न पैर।
मुथुँ को भी जान देने में,
कभी नहीं करती हूँ देत।”

(अर्थात् - पुस्तक)

Books are considered as ‘Goddess Saraswati’ by everyone, so respected by all.

Nobody every step on it. Even foolish people can gain knowledge from books.

“बहुत जान रखती हूँ लेकिन,
मृघुँ से कभी न कहती हूँ।
जो मुड़को आदर से देखे,
उसको में सब देती हूँ।”

(अर्थात् - पुस्तक)

Books are treasure of knowledge. Though it cannot speak, but the person who respect him (books), can gain lots of knowledge.

8.2.8. Inkpot:

It is a glass pot which contains ink of pen. Now its use is limited to artist only.

“देखो एक अलोखी नारी,
पेट में कपड़ा देह उठारी।
Earlier chalks were grinded and kept in clay pot along with small piece of cloth. So that nib of the wooden pen does not break. In earlier times people use to write on leaves or pen.

"अपने काम की बड़ी सयानी।
रखे पेट में काला पानी।"

(अर्थत् - दवात)

'Fet main kala pani' means ink in the inkpot which is black in colour. This is why here is called as 'kala pani.'

8.2.9. Lamp :

God is worshiped by lighting the lamp. As oil and ghee is used to light the lamp, its sweet smell captivates the entire environment. After the lamp get extinguished, its leaves a from of eternal inspiration, enthusiasm for the mankind and the country and its light spreads in the entire society. Riddles related to lamp and wick are as folloes –

"तालाब भरा है, हिरण खड़ा है।
तालाब सुख गया, हिरण भाग गया।"

(अर्थत् - दीपक)

'Talab' indicated oil filled in the lamp and 'Hiran' indicates the light of the lamp. As oil finish, light of the lamp gets off:

"बाला तथा सबके मन भागा।
बैठा तथा कुछ काम न आया।"

(अर्थत् - दीया)

'Bala' indicated the initial stage of the lamp.
"सिर में आग बदल में पानी।
सबको राह दिखाती रानी।।"

(अर्थात् - दीया)

'pani' indicates the oil of the lamp.

"एक चिरड़या आती थी,
नदी किनारे जाती थी।
दुम से पानी पीती थी,
बुझो क्या कहलाती थी।।"

(अर्थात् - दीपक)

Here, 'chiriya' and 'pani' stands for lamp and its oil.

"नाजुक नारी पिया संग सोती,
अंग से अंग मिलाय।
पिय को बिलुबड़त जानि के,
संग सती हो जाय।।"

(अर्थात् - बबत्ती और तेल)

Through 'piya' the light and through 'nari' the oil of the lamp is indicated. Here ideal love is expressed in a very beautiful way. As wife use to give their life after the death of their husband under 'sati pratha of systems', in the same way when oil get finished in the lamp it gives away its light (life).

"बाला था जब सबको भाया,
बूझा हुआ कुछ काम न आया।
खुसरो कह दिया उसका नाम,
अर्थ करो या छोड़ो गौं।।"

(अर्थात् - दीया)

As long as the lamp gives lights. It is liked by all and as the lights gets off nobody likes the lamp.
Lantern is filled with kerosene oil, the light of which exerts oil from the buttons.

8.2.10. Candle:

It is a thing which is there in everybody's house. It gives light during load shedding.

“दिन को सोए, रात को रोए। जितना रोए, उतना खोए।”

Its significance is during night when there is load shedding. Its light don't have any use is day time. It melts gradually when get burned.

“अपने मुंह से आग निकालें। अपने हड्डी तुरंत गला लें।”

Here, gradual melting of candle is indicated.

“रिश्ता मेरे ध्यान का, बालिश्च भर का है। तन पे मेरे गोश्त, किसी जानवर का है।”

Candle is made of fat.

“आग लेकर नहाती, शीश कटाय।”
When candle is lighted, it melts gradually and finishes.

"निज आँसुओं पर खड़ी रहे जो,
सिर पर आग जलाए।
रोशनी हमको देती वह,
पर आँसू खूब बहाए।"

(City of the Mahabharata)

Candle melts and gives light to everyone and removes the darkness of their life without caring for itself. When we light the candle its light lightens the whole rooms. But in this process, candle gradually melts and finishes. Here, melting of candle is called as tears.

8.2.11. Paper :

All literate people use paper for writing. It is of great use for everyone.

"प्रथम कटे तो राह सावरी,
अंत कटे तो समुन बिचारी।
तीन आखर की नाम हमारी,
पढ़न-लिखन को आस हमारी।"

(City of the Mahabharata)

If we remove ‘ka’ from ‘kagaj’ then the remaining part will be ‘gaj’ means elephant and by removing the alphabet ‘j’ it will become ‘kaag’ which means crow. Crow is considered to be an important bird which determine good omen and bad omen. Availability of paper is necessary for the purpose of reading and writing.

“आदि कटे से हैं मैं पशु,
मध्य कटे पर काम।
अंत कटे तो पक्षी होता,
बोलो मेरा नाम॥”
(अर्थात् - कागज)

This Riddle is based on 3 letters of ‘kagaj’ which when separated gives difference meaning.

“शीश कटे तो कपड़ा नापु,
पैर कटे तो काग चहलाएँ।
पेट कटे तो बतन समाता,
पुस्तक और अखबार छपाता॥”
(अर्थात् - कागज)

‘Kagaj’ is made of 3 letters based on which the above Riddle is framed.

8.2.12. Lock:
It is a very important household thing commonly used by every person. It helps to lock the room and gives protection from thieves and other animals such as dog, cat etc.

“हैंसी की हैंसी, ठिठोली की ठिठोली।
मरद की गौंठ, लुगाई ने खोली॥”
(अर्थात् - ताला, चाबी)

Mumour is hidden in this Riddle lock is considered to be ‘husband’ and key as ‘wife’.

“देख गया परदेश गया,
चोखटा लटका गया।
चोखटे के पूँछ लोड़,
जब मैं भर ले गया॥”
(अर्थात् - ताला-चाबी)
We can travel over country and abroad by locking our homes and keeping keys inside our pockets.

“बात की बात ठोसी की ठोसी।
मरद की गाँठ औरत ने खोली।”

(अर्थात् - ताला)

Only keys can unlock the room. So ‘marad ki gath’ indicates lock and ‘aurat’ indicates key.

“दर पर तेरे बैठा हूँ मैं,
करने को रखवाली।
बौलो मैया साथ ले गए,
क्यों मेरी घरवाली।”

(अर्थात् - ताला)

Here it is informed that after locking people takes keys with them.

“कहीं नहीं मैं आता-जाता,
दरवाजा से मेरा नाला।
ना कुत्ता ना चीनीदार,
कहलाता मैं पहरेदार।”

(अर्थात् - ताला)

Lock cannot none by its own. It hangs on the both of the door. Lock is neither a dog nor a security person or watchman but still plays a great role to keep our house secure.

8.2.13. Grider:

It is used to grind rice and wheat. Without grinder, grinding of wheat and rice is a very difficult task. In the grind machine, there are two round shaped stone with a hole in middle. An iron mail is inserted in that hole. A handle is there on the upper stone by holding which the grinder machine moves and gives grinded rice. Riddles related to grinder as follows —
"एक नार के हैं दो बालक,
दोनों एक ही रंग।
एक घिरे एक छड़ रहे,
फिर भी दोनों संग।"

(अर्यात् - चंकी के पाट)

'Do balak' indicates two parts of the grinder machine which are of same colour. Out of them upper one keeps rotating and another stand without any movements stills they remain together.

"एक सीम की गाय।
जितना खिलाओ उतना खाय।"

(अर्यात् - चंकी)

'Singh' here indicates the belonging in (kunti) of the grinder machine where as many rice can be grinded.

"जब में लेटा था किस्तर में,
बादल गरजा मेरे घर में।।
किस्तु धूल उसने बरसाया,
उसी धूल को सबने खाया।।"

(अर्यात् - चंकी)

Here 'Dhul' signifies wheat. 'Badal garjana' indicates the sound of grinder machine when it is on move.

"पत्थर की नाव पर,
पत्थर एक सवार हैं।
नाव लेकिन चलती नहीं,
चलता सवार है।"

(अर्यात् - सिल-बठा)
‘Shil batta’ is made up of two stones, which stays one over another. Here one stone is called as boat and another rider. Generally boats sail and rides sits on it but here case in just opposite.

8.2.14. Hukka:

Generally hukka is an amazing means of rural people. It is used as a symbol of honour or respect. Rural people use to respect the elder of village by offering them ‘hukka’. The bottom part of hukka is made up of metal which is known as a ‘kali’. It is filled with water. On the top of the ‘hukka’ a thing called ‘naicha’ is there which is a dual pipe made up of wood. A ‘chilam’ filled of with fire and tobacco is kept on the one part of the dual pipe. When it is exercise from another side of the pipe, fire of chilam smolds and smoke enters through pipe to the mouth of the person who takes it.

Riddles related to ‘hukka’ and ‘chilam’ are as follows –

“एक गाँव में आग लगी है,
एक गाँव में धुआँ।
एक गाँव में खाँस गड़े है,
एक गाँव में कुआँ।”

(अर्थात् - हुक्का)

Fire is set from one place and smoke comes from another place. ‘Kuwa’ indicates the water of ‘hukka’.

“खींचो पानी आये धुआँ।
ईं बताओ कैसा कुआँ।”

(अर्थात् - हुक्का)

Though water is poured in ‘hukka’ but through pipe only smoke enters the mouth not the water.

“आया म्हारे पावणा,
जॉ की अत्त न पाव।
हूक्का का घुआँ।

**8.2.15. Bed**

People sleeps and take rest on bed. Its shape is square and is made of wood. It is even made of rope, cots etc. Riddles based on bed are as such –
Bed cannot be used when kept in standing position. It can be used only in its using position. ‘Niwar’ is attached to the bed with which a net type thing is formed.

“सोने की वो चीज़ कहावे, 
ढाल भात के मोल बिकावे।।
बुरज लगै हे उसमें चार,
बुरज बुरज पै पहरेदार।।”

Bed is a thing on which people sleeps and its four legs and net is mentioned here.

“ना हाथी ना में घोड़ा,
सदा सवारी देती हैं।
पढ़ी रहैं दिन-रात भी,
सौंस कबी न लेती हैं।।”

Everyone sits and sleeps on bed. So it is said that people take ride on bed. In this Riddle laying down of bed in day and night time is indicated.

“चार खड़ेआ आरु चार पड़ेयाँ।
एक एक के पैट में दो दो बड़ेयाँ।।”

Bed has four legs, either side having two legs.
8.2.16. Saw:

It is a machine used to cut woods. It is made of sharp iron shaped teeth. At times two people sit on either side and use it to cut or chop wood.

"शयान वर्ण और दाँत अलेक,
लचक्क जैसी नारी।
दोनों हाथ से खुसरो खाँचे,
और कहे तू आरी।"
(अर्थात् आरी)

It is made up of iron which has many curves and while using it dances like a lady.

"ए चिरिया ओरनी,
काठ पर बढ़नी।
काठ खाले गुबर-गुबर,
होगेले खुलुआ।"
(अर्थात् आरी)

Saw is said to be a bird which sits on wood. The sound which course while using the saw is indicated here.

"इधर की आवे उधर की जावे।
हर कहे पड़ काट वह खावे।"
(अर्थात् आरी)

Here cutting of these through the instrument is mentioned here.

"एक नारी उसके दौंट कटोले।
पिया ने पकड़े खाँच जाती है तो आ री।"
(अर्थात् आरी)

The curve of saw is sharp. It is compared with a lady.
8.2.17. Shoe:

It is a source to protect our foot. It makes our get up more smarter. Generally it is made of lather. Riddles related to shoes are as follows –

“पाग में पड़कर रक्षण करे।
सिर पर पड़कर भक्षण करे।”

(अर्थात् - जूता)

If shoes are under our foot, then it is meant to protect us but if thrown on head, it is used in the meaning of ‘insult’.

“काली गाय कांटा खाय॥
पानी पीवण कहीं न जाय॥”

(अर्थात् - जूता)

In this Riddle shoe is of black colour having on its sole.

“रुचि-रुचि बनी सुग्ध घर बनी।
लीन्हे मेरा काम, खाट के नीचे पड़ी॥”

(अर्थात् - जूता)

Here it is informed that shoes are kept under the bed.

“रामु भैया लिखो तराजूः
आगे लिखो लाला।
अगर तराला काट लिया,
तो क्या पाओगे लाला॥”

(अर्थात् - जूता)

In this Riddle the word ‘tala’ comes after ‘taraju’ and becomes ‘taraju-tala’.

From this word if we remove the letter ‘tarala’ the remaining word will become – ‘Juta’.

“तोहरा घरे जाइले झाट से लगाई सीले।
अपना घरे आइले झाट से निकालिली सीले॥”

(अर्थात् - जूता)
While going out we wear shoes and take it off while returning back house.

“दौरान से रहित भी पत्थर खा जाता है।
निज़ीब होते हुए भी बहुत बोलता है।”

(अर्थात् - जूता)

In this Riddle, structure and functions of shoes are mentioned. Though it has many quality still we wear it under our foot.

“आयो घरूयी घुसाये सै।
आयो हाथ लगाये सै।”

(अर्थात् - जूता)

Shoes are wear halt by leg and rest we push by hands to wore it completely.

“मुंह में रखे लोगों के पैर।
करे पीठ के ही बल सैर।”

(अर्थात् - जूता)

When we go for roaming, we wear shoes.

“कभी किसी से नहीं अकस्ते,
दे सबके पैरों में पड़ते।
जो उनको दुकराकर बाढ़े,
पथ में कांटा उसके लागे।”

(अर्थात् - जूता)

Everyone wears shoes under their foot. While travelling if people don’t wear shoes then thorn might get inside the feet.

8.2.18. Spectacle:

People use spectacle on their eyes in case they are having problem with their eyesight. Those who can not see clearly the near by and far off things. In such case spectacle are used.
The base of spectacle is nose and its sticks touches our ears. That is why it is called as devil.

“एक नाक दो ओँके, और उसके दो पैर।
उसके बिना न कुछ भी देखे,
अपना हो या गैर।”

Who are habituated with specs, can’t see properly without using it.

“अगर नाक पर में छड़ आऊँ।
कान पकड़कर तुम्हें पड़ाऊँ।”

Spectacle are more used during reading. Many people take off their spectacle when they are not reading.

“निज स्वामिन के ओँके आगे, पूरा काम बनाता हूँ।
अद्वैत नौकर हूँ में ऐसा, पीता हूँ ना खाता हूँ।”

Spectacle is such a servant which neither needs to eat nor drink.

“पड़ा गुफा में अकड़ा करता,
नाक, कान पकड़ा करता।
दोनो ओँको को में चूमूँ,
साथ बाबुओं के में घूमूँ।”
Here in this Riddle it is informed that spectacle touches ears and nose and also here mentioned that it (spectacle) gives its company or stay with people who studies.

8.2.19. Rupees:

It is a very important factor which controls the world. The person who owns rupees can live a luxurious life and on the country these who don’t have rupees their life gets miserable. It is rupees only which makes the category rich and poor in the society.

"चौंद सा मुखः सब तन जख्मी,
बिन पौंवो में चलता है।
सबका प्यारा राज दुलारा,
साल-साल में बढ़ता है।!"

(अर्थात् - रुपया)

Generally colour of rupees is white. As everyone handler it so at times it get 'tora' and even hole is seen on it. That is why the word 'Jakhmi' is used here. If rupees are kept in back then the amount increase along with its interest.

"अकबन बकबन गिरबन पात,
ओपर बैठे गेहुआन सौंप।
दर जाह दरबारे जाई,
बढ़का साहेब के पास जाई।!"

(अर्थात् - रुपया)

Few rupees contains picture of the remains of wheat.

"चौंदू बदन जख्मी तन,
पौंव बिना वह चलता है।
अमीर खुसरो यो कहें,
वह होते-होते चलता है।!"

(अर्थात् - रुपया)

Exchange of money from one hand of another is mentioned.
Golden coins are yellow in colour. It is not a eatable but through it things can be purchased and can be eaten.

8.2.20. Door:

Everyone contains a door by shutting which people can have a sound sleep. Riddles related to door as follows –

“एक शरीर हैं पर धड़ दो।
रात को बंद कर चौं से सो।”

(अर्थीत् - किवाङ्)

Generally doors are having two panels. People shut down their doors at night and have a sound sleep.

“अंदर जाना है तो भी,
उसके अंदर से निकलो।
बाहर जाना है तो भी,
उसके अंदर से निकलो।”

(अर्थीत् - दरवाजा)

We need to enter from the door to come inside or outside the house.

8.2.21. Kite:

It is an entertaining thing for children. Children buy it from shop or all times they even prepare it at home. Kite can be prepared by cutting coloured paper in a rhombas shape, attaching two thin sticks on it, one in straight form and another in bended form. These sticks are attached with glue with some piece of paper which makes them not only
beautiful but also helps it to keep balance with the blow of the wind. Riddles related to kite are as follows –

“कागज का घोड़ा, ढोर का लगाम।
छोड़ दिया घोड़ा, उड़े आसामान।”

(अर्थात् - पतंग)

Here flying of kite is indicated.

“बच्चों ने एक चिड़ियाँ पाली,
उसके पेट में रस्सी ढ़ली।
खींचो रस्सी बढ़ती नाम पर,
ढील करो तो आती भू पर।”

(अर्थात् - पतंग)

Here ‘chiriya’ indicates kite and when we let loose the thread the kite comes down on ground.

“मैं पक्षी हूँ बड़ी निराली,
बंधी ढोर है मेरे लाली।
आसामान में उड़ती हूँ मैं,
उबो-उबो खींचो चढ़ती हूँ मैं।”

(अर्थात् - पतंग)

Kite is said as ‘bird’ and ‘dor’ implies the thread attached to the kite. The amount we pull the door, as high the kite flies on the sky.

“अस्सी गज का चउरतरा,
नब्बे गज की ढोर।
सीता चली बाप के घर,
कौन उड़ते मोर।”

(अर्थात् - पतंग)

Thread of the kite is 9 metre long which is rhombas in shape.
8.2.22. Lota:

It is generally used for washing hands and legs. A times while eating also people use to keep it beside by pouring water in it.

"गोल-मटोल और छोटा-मोटा,
हरदम दह तो जमी पर लोटा।
खुराक कहे नहीं है झूठा,
जो ना बुझे अकल का खोटा।।"

(Aर्थात् - लोटा)

The structure and shape of Mug / Jug is indicated.

8.2.23. Cloth:

It is one of the basic need of human being. It protects our body and increases its beauty. It helps us to get rid of our shame. Riddles related to cloth are as follows –

"अक्षर तीन विचारों नाम,
आता हूँ मैं सबके काम।
सदा रहूँ मैं सबके साथ,
सबकी इज्जत मेरे हाथ।।"

(Aर्थात् - कपड़ा)

Wearing cloth is a sign of civilization. It is the basic need of every person.

"तीन अक्षरों के मेरा नाम,
अंत कटे चाय पिलाउँ।
प्रथम कटे लेटा रह जाउँ,
मध्य कटे तो कठिन बन जाउँ।।"

(Aर्थात् - कपड़ा)

This Riddles is framed on the basis of 3 letters / alphabet of the word ‘kapra’. If we remove the first, middles and last alphabet then the remaining each 2 alphabets will give different meaning and by combining 3 alphabets we get the word ‘kapra’. 
8.2.24. Hat:

It is named as cap/hat, crown etc. which indicates different ranks. Identification of Police, Minister, Degree holder, Employees are done by this.

“पीतो पीतो चिमलाता हूँ मैं, जब सीधी ऊस्टी हो जाती हैं। सबके सिर पर मैं चढ़ जाती हूँ, बुझो कथा कहलाती हैं।”

(आर्यात् - टोपी)

We put hat or ‘topi’ on our head. If we reverse the word ‘topi’ it will become ‘pito-pito’.

“दो अक्षर का नाम हमारा। सिर पर चढ़ना काम हमारा।”

(आर्यात् - टोपी)

Hat is a combination of two alphabets which is put on head.

“चुंबक पेट में भर लेती हूं, मैं मानव का आधा शीश। फिर भी मुझे चाहते हैं सब, भला कौन हूं? मैं समाजीश।”

(आर्यात् - टोपी)

Hat covers the half portion of our head.

8.2.25. Button:

Button are put on cloths. Without it dress cannot be worn properly.

“चाहे दो या चाहे चार, मैं हूँ वस्त्रों का आधार। मेरे ऑख में घुस गया तागा, दर्जन के घर से मैं भागा।”

(आर्यात् - बटन)
Buttons are basic of cloths that are stitched to it and without it we cannot wear our dress properly.

“सिर काटो तो तोला जाओ,  
पैर कटे तो वृक्ष कहलाओ।  
कमर कटे तो जंगल जानो,  
जरा मुझे तो तुम पहचानो।”

(अर्थात् - बटन)

Above Riddle is based on 3 alphabets. If we remove the first alphabet of button, the remaining part will become – ‘Tan’ which is used in measurement and if last letter is removed it will becomes ‘Bat’ which is a name of tree. If last alphabet is removed then it will become ‘Ban’ which means ‘jungle’.

8.2.26. Watch :

It is a machine which indicates time. People abide by the time shown by the watch. It has 3 Riddles.

“दो सहेली एक मकान,  
खेले कुटे छेड़े तान।  
औरों को बताये अजान,  
बूझो भैया मेरा नाम।”

(अर्थात् - घड़ी)

‘Do saheli’ indicates two niddles of the watch.

“चले रोज़, पर हटे न तिलबर।”

(अर्थात् - घड़ी)

Though watch tells us times but it itself remains fixed in one place.

“एक नारी के बारह बेटे,  
पोते है कुल झाड।
हर पोटे के साथ हे बेदें,

नारी बिलकुल काठ।"  

(अर्थात् - घड़ी)

This Riddle indicates the structure of watch. 'Barah bete' indicates its 12 hours or hands, 'sath pote' means its minutes and 'pote ke sath bete' indicates its seconds.

8.2.27. Mosquito net:

It is made of cloths and protects us from mosquitoes.

“देह देखने में झंझरी सी,
और सिर पर चादर डाले।
पेट हमेशा रहता खाली,
रोज आदमी को खा ले।"  

(अर्थात् - मच्छरदानी)

Structure and usefulness of mosquito net is indicated.

“चार टोंग की हूं एक नारी,
हे चलनी सम मेरे छेद।
पीड़ित को आराम में देती,
कहो भईया यह ढेरद।"  

(अर्थात् - मच्छरदानी)

There are for corners of mosquito net which are put on the four stands of the bed. Tiny holes are there in the mosquito net which helps to pass air. It helps people to have a sound sleep by protecting them from mosquitoes.

8.2.28. Fishing Net:

It is an equipment made of rope and Riddles which help in catching fish etc. Riddles related to net are as follows –

“पैर फैलाकर सदा बैठता,
झून-झून का करके उठाया।
Net is used to catch animals and fish.

“बिन सिर का निकला चोरी की,
बिन धंज की पकड़ी जाय।
दोढ़ी आई बिन पौंवे के,
बिन सिर का लिये जाय।।”

Here, structure of net is indicated.

8.2.29. tabla:

It is a musical instrument, which have take pairs named ‘Banya’ & ‘Danya’. It is made of wood or clay covered by the skin of animal on its top.

“बिन पायन पर्वत चढ़े,
बिन मुँख भोजन खाय।
मारे से वह जी उठे,
बिन मारे मर जाये।।”

While playing tabla, its sound reaches far away places.

“बना तीन आँखर से मैं हुँ,
मीठी बोल निकालूँ।
आदि अंत को अगर मिला दो,
नाम सरोबर पालूँ।
अंत आदि को अगर मिला दो,
बर्मू देह का अंग।
This Riddle is based on 3 alphabets of 'Tabla' which gives sweet sound when played. Its presence is essential in a place where song and dance are orgainsed.

"महफिल में आये दो भाई,
आते ही हो गये ढुकाई।
मुंह पर लागे तमाचे खाने,
दोनों लग गए तान लगाने।"

In a function where dance and songs are there, tabla becomes an essential part. Tabla are of two pairs (named banya & danya), so called two brothers- playing which gives sweet sound.

8.2.30. Belan:

It is a round shaped wooden tool used to make chapattis.

"कैसा है इस घर का शाख?,
करता खूब अतिथि का मान।
लाटी सा तुम पीटो हरघम,
रोटी देता है वह धूमधाम।
अतिथि खुशी से रोटी खाकर,
तारीफ करते घर पर जाकर।"

Here making chapatti with belan serving them to guest which makes them happy and after eating they praises – This fact is indicated in this Riddle.

"हर घर में मैं पाया जाता,
चकले का हूँ साथी।"
In every household belon is used for preparing chapatti.

8.2.31. Utensil:

Utensils are used in every house especially in kitchen. Utensils are of many types—metal utensils, clay utensils etc. Riddles related to utensils are as follows—

“एक है ऐती बालिका,
सो-सो ठप्पड़ खाय।
युवा होय सहही नहीं,
मारत जान गवाय।”

(अर्थात् - सिंद्र का बर्तन)

While making clay pot, clays are given a shape by beating it and by burning it on fire. Then it becomes ready to use. It easily breaks when falls on ground.

“प्रथम कटे रतन बनें,
मध्य कटे बतन बनें।
हर घर में है मेरा पाना,
जलदी मेरा नाम बताना।”

(अर्थात् - बर्तन)

Here Riddle is framed on basis of alphabets. If first and the middle alphabets are removed then it will give different words with different meanings. Utensils are found in every house.

“मिठी का घोड़ा, लौहें का गौ।
एक उंटे एक चढ़े, बुझो है कैन।”

(अर्थात् - पकाने का बर्तन)
The word in which the clay pot is prepared, is made of iron. Clay are filled in the pot and given a shape. After taking out one pot, clay is again filled in the pot to make another pot.

8.2.32. Dasher:

It is used to take 'ghee' from curd, to grind 'dal' and to make electricity from water. God and Demons did 'Samudra Manthan' with the help of dasher. 'Mandarachal' mountain was used as dasher during 'Samudra Manthan'.

"धन्य भाव्य मेरे परमेश्वर,
मारें दूध – दही में ठोकर।
जो कुछ रचूं कुछले पूँच से,
खाता उसे संसार चाह से॥"

(अर्याल्ल - मथानी)

Dasher is used to dash milk and to take out butter from it.

"चार टांग की है एक चिड़िया,
बोले मधुरी बाँध।
बीच सागर में डुबकी मारे,
ऊपर से मांगे पानी॥"

(अर्याल्ल - मथानी)

It is mentioned that which dashing curd, water is poured over it and also the Riddle mention about the structure of the dasher.

8.2.33. Chair:

It is a modern equipment of sitting. It is made of wood and metal. Chain is a symbol of prestige. In today's world everywhere we can see fights for snatching chain.

"कैसी है वह मारी,
जिसके पौंच है चार।"
Here, the structure and usefulness of chair is mentioned.

“चार पैर से मेरा नाता,
फिर भी चलना मुझे न आता।
दो हाथों को मेरे थाम,
बैठो तो कर लो आराम।”

Chair is having 4 legs and 2 hands which supports people to keep their hands and sits in peace and comfort.

8.2.34. Fan:

It gives relief to the people from heat. When fan is kept on. It gives cool air and relieves people.

“तीन अक्षर की सुंदर तितली,
हवा ते लो चाहे जितनी।
देख पसीना झट पी जावे,
पूरे बदन में ठंड फैलावे।”

There are 3 iron wings on fan from which air comes. It is used to spread coolness.

“फर-फर, फर-फर चलता हूँ,
सबको अच्छा लगता हूँ।
गर्मी दूर भगाता हूँ,
जीवन सफल बनाता हूँ।”
When fan is kept on, it sounds. Everyone likes fan during summer as it gives cool air and give relief from heat.

8.2.35. Stick:

It is used in fighting and for self protection. It is generally broad and long in size. It supports old people while walking and shows path to the blind people.

"इत गई उत गई।
कोने में दुबक गई।"

(अर्थात् - लाठी)

Keeping stick in a corner after use is mentioned here.

"अंधे को है राह दिखाती।
मार-पीट में आगे आती।"

(अर्थात् - लाठी)

Sticks shown way to the blind people for them, that is the only support. It is also used in fighting.

8.2.36. Sword:

It is made of iron. It is India’s oldest weapon. It is long and a bit curve in size. The holding part of the sword is round like ring. It is kept in a cover meant for sword. In this Riddle, sword is mentioned in the feminine gender.

"दीर शिवा की बहिन बड़ी में।
समर क्षेत्र में रही खड़ी में।
धौली हूं पर रई नहीं,
पिङ्क खून पर जौंक नहीं।"

(अर्थात् - तलवार)

Here use of sword in war field and destruction of enemies with it is mentioned.

"घर से चली चमकली नार,
सबसे करे टेढ़ा व्यवहार।"
The sheath and the sword both are of curved shaped.

**8.2.37. Mirror:**

It is a thing related to our makeup. To see ourself and to do makeup, mirror is used.

"क्या जानूं वह कैसा है?,
जैसा देखी वैसा है।
अर्थ तब इसका बुझेगा,
मुँह ले देखो सुझेगा।"

(Aर्थात् - दर्पण)

Mirror reflects our face as it is.

"अरबी कहो तो पाइ।
फारसी कहो तो आइ।
हिंदी कहत आरसी आवे,
कहो पहली कौन बतावे।"

(Aर्थात् - दर्पण)

In ‘Arbi’ mirror is known as ‘paina’, in farsi it is known as ‘Aaina’ and ‘Aarsi’ in Hindi.

"महल देखा, बंगला देखी,
लागे ईट ना चूना।
बिना टिकट के मैंने देखा,
देखो कार्य फूल।"

(Aर्थात् - दर्पण में देखना)
Without spending any money we can see ourselves in the mirror.

“आदमी देखा, जानवर देखा,
उसमें न थी जान।
कहो भाई मैंने क्या देखा,
उसकी क्या पहचान।!”

(अर्थात् - तस्वीर में देखना)

We can see ourselves and even others also in pictures/images but they are lifeless.

8.2.38. Dhoti:

It is a traditional wear of India. It is generally of white colour. It is a common wear of village people. Due to modernization only few people in urban areas wear ‘Dhoti’. Generally gents wear ‘dhoti’ and few people use ‘dhoti’ and sari as synonyms.

“एक नर के दो नारी,
दोनों लगे जीव से प्यारी।
एक मीली एक सुखी आवे,
चतुर हो सो अरथ बतावे।”

(अर्थात् - धोती)

The word ‘Dhoti’ has two meaning. One is used in sense of washing and another is the wear of people.

“जो धोबिन करती है काम।
सोई उसका भी है नाम।”

(अर्थात् - धोती)

‘Dhoti’ is washed by laundress. Same word is used for both ‘dhoti’ and laundrees.

8.2.39. Trouser:

People wears it through legs and ties with lace in the waist. This dress came to trend after the arrival of Muslims in India. It is mostly a wear of Muslim people.
This Riddle is framed on the structure of 'pajama'. It is open on both side of its upper and lower part. So that we can put our leg in it. That is why it is said having two months in upper part and two months in lower part.

"एक नार दो फिरले बैठी,
टेढी होकर बिल में पड़ी।
जिसके बैठे उसे सुहाय,
खुसरो उसके बल-बल जाय।"

(Upper part of the 'pajama' remains joined and lower portion has two difference part so that we can insert our leg through it. Anyone who wears 'pajama'. Looks smart.

8.2.40. Knife:

Generally knife is made of iron and to hold it with hand. The upper part of the knife has a wooden stick. It is specially used to cut fruits and vegetables.

"जिसको पाये उसको काटे,
है पूरा हत्यारा।
उसको जल ना फांसी होती,
सबको लगता प्यारा।"

Knife is used in household work. If some one kills others with it, then we will called him as murderer but it is very useful for household work.

"बोटी-बोटी कर सरे आम,
गली-कुंदरों में मैं बदनाम।"
Knife is used to cut fruits like mango, apple etc. Everyone needs knife to perform their work specially kitchen work. ‘Chaku’ is made of two alphabets.

8.2.41. Salt:

In Sanskrit there is a proverb ‘shadansng rasomang lavanang pradhanam’ which means in ‘shad ras’ namak or salt is the only important thing. It is kept in kitchen and used in dishes when prepared. Sea is the birth place of salt or it can be said that origin of salt is sea.

“पानी से मैं पैदा होता,
उजला मेरा रंग।
स्वाद बढ़ता पुलिमिल करके,
मैं भोजन के संग।”

(अर्थात् - नमक)

Here, the information is given about the structure and birth of salt. Without adding salt dishes will be tasteless.

“इधर कटे तो उलटा कम हो,
उधर कटे तो बस नम हो।
टक्के तीन नाम मैं मेरे,
झट बुझी जिसमें दम हो।”

(अर्थात् - नमक)

By reversing and uprighting two alphabets, the word ‘namak’ is made.

8.3. ASSAMESE RIDDLES RELATED TO DOMESTIC APPLIANCES

We get so many Assamese Riddles as like Hindi Riddles.
8.3.1. Matches:

"बगा बगा चाहाबर कुला कुला टुपी।
एक हेंचा दिले उठे जुवलि पकि।!"

(अर्थात जुइशला यानी दीयासलाई)

Here the saying is about the structure of match stick. The body is white and the head is black. It resembles with white coloured gentleman and that gentleman is wearing hat. Gentleman were very angry in nature. They get annoy in a small matter. In the same way if the match stick strike the match box it will get high and catch fire quickly just because of the red phosphorous.

"एक मातृ गर्भी आछे
बडु पुत्र गण
तेज मांस नाङ्
तार शरीर सुकान,
जनम लक्ष्या सिटो
मातृ धातृ करे,
सिकारने तेड़ पुत्र
अकारने मरे ।।"

(अर्थात जुइशला यानी दीयासलाई)

Here the matchbox is resembling with mother’s womb and the matchsticks are that mother’s sons. Matches made of dry wood stick. It is not made of a blood or flesh. Matchstick strikes on mother matchbox and it burns to finish.

"अजनी माकर आई कुरे पुत्र,
टुपी पिन्निंचि फिटफाटी रुप बिदिंता।
पुत्र हेंते माकक मारेहे मारेहे,
माक नमरे किंतु सिंहलहे मरे।।"

(अर्थात – जुइशला यानी दीयासलाई)
There are fifty sons like matchsticks inside - the mother match box. The sticks have black cap on their head. It looks beautiful. The sticks get fire after striking on the matchbox. The sticks burn and finish. But the matchbox remain nicely.

8.3.2. Niddle:

"বিন্ধ্যাবিন্ধ্যা কুরু বিন্ধ্যা,

ধু দি দি মারে খুন্দাঁ।

বুড়ার হলে সাল বার,

ডেকা বোঁর একেবার।"

(অর্থাত্ - বেজী যানী সুই)

The hole of the niddle is too small. Old aged people takes many time to insert a thread in a niddle hole. Aged people make the thread straight by putting there little saliva. But the young aged people can insert the thread in a niddle hole in one time.

"এখনঝ দুঝেজ যাই,

মুর দাঢ়ি চাই।"

(অর্থাত্ - বেজী যানী সুই)

Here the saying about the niddle put in a cloth. When the niddle started to stitch a cloth than it looks like walking. When it stitches it seems like raising their heads and looking up and walking.

"ডুবিযাই জাই, ডুবিযাই জাই।

বগা নার্ডাল উলিযাই জাই।"

(অর্থাত্ - বেজী যানী সুই)

Niddle goes up and downs while stitching a cloth. Therefore, it is saying here that 'Dubiyai Joy'. 'Boga naridal uliai joy' means – the white coloured thread inside the niddle hole looks like embalical tube.
The handle of the umbrella is resembling with a post. There are eight sticks attached in that post. There is a roof means the umbrella’s cloth stay on that roof without any support.

Here saying about the colour of umbrella. Colour of the umbrella is found black in early days. But in this modern era it is became colourful. Who use umbrella, even sun also afraid to see it.

Umbrella stay in a stick, means the middle stick is saying here as a post. People use umbrella to protect themselves from rain and sun. They open the umbrella and hold in the stick.

8.3.4. Broom:

The old aged lady wakes up early in the morning and do house hold works. This way people wake up early in the morning and clean the house by broom. Because there
is a belief that people should not enter in a unbroomed house.

“लेख – लेख मानुहजनी
मूरत उठेड़ा येन खोपा
कौन फालेदिद गैछे देखिङ्लिने बोपा।।”

(अर्थीत् – बाजनी यानी झङ्गू)

Here broom is resembling with a thin structured woman who has tighten up her hair. Broom also tied with a string on top to its handle.

8.3.5. Pen:

“एटोपाल पानीत बगलीटो घरे।,
पानीटोपा सुकाले बगलीटो मरे।।”

(अर्थीत् – कलम)

Pen is resembling here with a crane. “Etupal panit bogolity sorye” – means the ink inside of the pen. If the ink get finished, the pen become death. Because, the pen became useless without ink. Here the Riddle is resembling the ink as water.

“देखात मइ तेनेड़ सर,
दुस्टक कित्तु बर जारो।
तप्पालतकै बेल्छ धार
जेपते थाको नाइ सारि-सार।।”

(अर्थीत् – कलम)

Pen looks very small, but it is sharpen then a sword. A single word comes from the pen can change the world. Bad people’s work can come out in front of the public just by writing through the pen. It stay inside in people’s pocket.

8.3.6. Chalk Pencil:

“मादिदे नितिङ्गत मइ
अज्ञमर पराइ बमा
Chalk pencil is made of clay and it is white in colour generally. Teachers like this chalk pencil and gives very importance to it. It is very soft. People can write on black board by holding with there figures and it get finish after writing.

8.3.7. Book:

“तिनिटा आखरत मोर नाम
प्रशन सुधाइ प्रथमर काम|
दिवसीयइ तूनीयइ गिसु बुजाइ गरम
pारिकाले क्षब बारु मोर नाम ?”
(अर्थात् – किताप यानी किताब)

The Riddle is made on book. ‘Kitap’ is a three lettered word which means book in English. First word ‘Ki’ means asking the question. Second and third letter is ‘Taap’, which means ‘hot’. The three letter together make the work ‘Kitap’.

“पत्रार खन बगा,
शस्त्र बोर काला
चकुदे मुखे बुटले।”
(अर्थात् – किताप यानी किताब)

The page of the book is white. Therefore, the field is white. Crops are black means the letters of the book are black. People see all the letters by eyes and pronouns them by mouth.

“पात आचै ढाल नाहिं,
कथा आचै मात नाहिं,
ताक चाले जान पाय।”
(अर्थात् – किताप यानी किताब)
Books have leaves but no branch. There are lots of stories, speeches written in books. But books cannot speak. People earn knowledge by reading books. Can get knowledges in various field by reading books.

8.3.8. InkPot:

“इहर सिंहर,
एखन मुख किहर ?”

(अर्थात – दोवाल यानी दवाल)

Ink stays in ink pot. After filling the ink inside the pen it can be written. Ink pot has a mouth. This mouth helps to bring out the ink.

8.3.9. Lamp:

“जोन नहय बेलि नहय,
पोहर करि थाकै।
मः नहय, दाँह नहय,
रस सुहि थाकै।।”

(अर्थात – चाफिय यानी दीया)

Lamp gives light. But it is not sun or moon. Sun and moon also gives light. Mosquito sucks blood from man and animal. Lamp also sucks fuel and lives. Here the fuel is oil. Lamp can light by filling oil only. Lamp get off if the oil get finish.

“जीव-जल्तु नहय सिटो
घरत बसबास,
लेल खाइ जी थाके
एन्दयर हय नाश,
सेड़ ककाह घरत
नहले हय सरवनाश।।”

(अर्थात – चाफिय यानी दीया)
Here is saying about the lamp. Lamp is not an animal. It is usable in home. It fills with oil and lights. Darkness go away when the light comes. If the oil get finish people stay in dark.

“एजाल खेरे, बर घरटो बेरे।”

(अर्थात्—चाक्र यानी दिया)

A lamp makes light in home. Here the lamp in resembling with a bunch of straw.

**8.3.10. Candle light:**

“भावि भावि कोवा भागु, भूरुत टिकी लाईः
कोन पुरि याय ?”

(अर्थात्—ममवाति यानी मोमबत्ती)

There is a thread remain inside the candle light. It can burn to light. Here the thread is resembling with a hair on the head. To light the lamp the thread should burn first and it get finish in burning.

**8.3.11. Paper:**

“बगली पाखि येत, छोवाली जनी बगा |
नाना रहेर सजाई पराई, गणि तोळे चकूत लगा।”

(अर्थात्—कागज)

Crane is a white bird. Paper are also as white as crane. Here the papers is resembling with a girl. People writes on that white paper and make it beautiful by good words.
The word paper is made of three joining letters. Country will stop moving without paper. The first letter ‘Ka’ means the voice of the crow. Crow make everybody wake up in everyday morning. The second and the third letter together makes the word – ‘Goj’, means to take the measurement. The third and the first letter together makes the word ‘Joka’- which means – very thin or skeleton.

8.3.12. Lock:

When people go out from home they use to lock the door or main gate and check them whether it is locked or not. When they come out from outside they open the lock and enter inside. They see everything is alright and feel relax.

Here the lock is mother and the key is son. If the people go outside they insert the key in lock and locked the door. Inserting the key in the lock hole is resembling here as sin is stamping a knife in mother’s stomach.
8.3.13. Grinder:

"मुखेरे खाय पेटेर हागे।
सेह विष्णु गुरु भक्तक लागे।"

(अर्थात् – जॉत यानी जॉंसार)

Grinder is a machine made of two heavy stones. It use to grind the pulses, rice and wheat. There is a hole in upper stone to pous the wheat and rice to it’s mouth and the lower stone grinds everything and the grinded things are resembling here as bowls. All that grinded things people eats.

"दुटि आखेरे नाम, देखि गोलाकार,
हात-भार नाइ तार फुरे जर-जर।
मुखेरे निनये सिटो पेटेरे चोबाई
tार उद्धित-खिनि सकलोबे खाय।"

(अर्थात् – जॉत यानी जॉंसार)

‘Jaat’ or grinder is made of two letters. It looks round shaped. It don’t have hands or legs. But it seems roaming with the nose – ‘JOR-JOR’. When people use this machine it makes noise. When the goods pour in grinder’s mouth it chews the goods in stomach – means the both stone grinds the things and the things are called here – shit.

"एदा शिक्षर गाय।
सिमान खुआबा सिमाने-खाय।"

(अर्थात् – जॉत यानी जॉंसार)

The grinder’s handle which stay on upper stone, is resembling here as the cow’s horne. The grinder can grind as much as you pour the things inside it from the hole.

8.3.14. Hukka:

"ऊपरत जुड़ तलत पानी।
बुझाई थाके टानिन-टानि।"

(अर्थात् – हुका यानी हुक्का)
'Hukka' is made of one pipe and same wherein some toxicating item are fill in and the burning coal. The middle of the 'hukka' is like a pipe and there is a small wooden or ironic bawl fill with water. Therefore it is saying here that there is a fire on upper side and water in down. The old aged people likes to smoke through the 'hukka' pipe. It is an intoxicating thing

“एड्जन बनाने रजा।
पेटिट पानी मूरत मुरा।”

(अर्थात्— हुका यानी हुक्का)

Hukka is saying here a king. There is a water in middle part of the pipe hukka and the intoxicating thing burn out on the top of that hukka and smoke through the pipe.

8.3.15. Bed :

“सीनर खुंटा रूपर दलिचा,
तार दाम नहय सस्ता,
तार उपरत बस्ताई बस्ता।”

(अर्थात्— विचना यानी खाट)

There are four post or legs in a bad. People paint the four post and make it golden and people cover the bed by a white beautiful cloth. On that bed people sleep at night. A beautiful bed is precious like gold and silver. It is not cheap at all.

8.3.16. Axe :

It is a made of iron and use to cut the wood and tree. A bamboo or wooden stick implants inside the iron to handle it.

“सर सर पक्कीटोवे लोर कारे खाय।
बर बर गछर सैले बुझिबले याय।”

(अर्थात्— कुठार यानी कुलहाडी)

Axe is made of iron. It seems very small. But it cuts big trees. Therefore, it is saying here that to do war with big trees.
Axe use to cut trees in jungle. When the axe start to cut the tree it makes a sound and this sound is saying here as coughing.

8.3.17. Shoe:

"एके रक्ष एके जातर,

दुखन लाउ।

एखनर बिने आनखने,

बुले नायार॥"

(अर्थात् – जूता)

The Riddle is saying about the shoe which is resembling with boat. People needs two or one pair of shoe to wear. The two shoes should be in same colours, same brand and numbers. If the only one shoe remain and another one get lost then the remaining shoe become useless.

8.3.18. Sleeper:

"ढुँढ़र सिंहर तिमटा बिल्भा किहर!

थाके सिंहतु तेनेड़ तलत मानुहर॥"

(अर्थात् – चेप्डेल यानी चाप्पल)

Sleepers has three holes to tie the ribbon. That ribbons use to put inside the hole and made the sleepers usable. Sleepers use to wear extreem down means it wears in feet. That Riddle can say like this way also –

"एखन पिठा

तिमटा फूटा॥"

(अर्थात् – चेप्डेल यानी चाप्पल)
8.3.19. Spectacle:

“नाकत बढ़ि जानत घरे
तार नाम कि कोने कब पारे?""

(Spectacle fits on people’s nose and the handles stay up to the two ears.

“बढ़ि लय नागपुर\! 
घरी थाके कानपुर।"

Spectacle sits on 'Nagpur' means on nose of the people. And the handles hold on ears or 'Kanpur' not to fall down the spectacle.

8.3.20. Money:

“पैसीया लाड़।
ताक नहैसे खाबालेनाड़।"

(Here the money is resembling with a one leafy spinach. It is very valuable.

Money is the valuable thing of people’s life. Without money life is impossible. Money makes poor and rich in the society. People can die in hunger in cricis of money.

8.3.21. Door:

“तुमी काले योवा।
भोक मारि शे योवा।"

(Whenever people go out keeps the door closed. Otherwise thief or dacoits will take out everything.

“बाहिरसे योवा,
भितरसे योवा,
भोर माजेरे योवा।"

(Whenever people go out keeps the door closed. Otherwise thief or dacoits will take out everything.)
People goes out or comes in only through the doors. Because it is the only way to exit or enter in a house.

8.3.22. Kite:

“एरि दिले पखिला जनी
लगे लगे मरें,
बान्धिये उलाहते
आकाशत उरें।।”

(अर्थात्— चिला यानी पतंग)

We need a long thread to fly a kite. Here the kite is resembling with a butterfly. The thread keeps the kite fly if we don’t hold the thread the kite gets down and it become like death.

“पाखी नादु नेज आछे, आकाशत उरें,
नेजछाल चिमियले तलले परें।।”

(अर्थात्— चिला यानी पतंग)

Kites don’t have any wings but it fly like a bird. Kite has one tail means there is a long thread remain with the kite to make it fly high in the sky. If the tail like thread cut down the kite cannot fly in the sky and it get down.

8.3.23. Ghati:

“खोवार आगते डिखित घरें,
खोवार पिछल एरि दिये।।”

(अर्थात्— घटी यानी लोटा)

People use jug to drink water or to wash face, hands or feets. Before using it people hold it in the neck of that jug and after using that they release the grip from the neck. Therefore holding the neck before drinking and release it after drinking is said here in this Riddle.
Jug have neck but don't have hands or legs. The side of the neck is called ears here.

To pour water jug has a mouth but don't have tongue.

“आरे आरे आरे।
नाखाड़ेठ गलत धरे।”

8.3.24. Cloth:

“तोक ढाकिबले मोर जनम,
मझ नहले तोर मरन।
उला सोमाब नाहिके उपाय,
लाजते मरिबि देहि ऊ भाइ।”

Cloth is made to hide people's shames. Without cloth is impossible to live. Because cloth helps in winter to live. Existence of people in this gentle world is impossible without cloth. Cloth safe people’s shame, respect and status.

8.3.25. Shirt:

“हाट आछे भरि नाइँ,
मुर हले कटा।
People wear shirt to cover the upper body. Therefore it has hands like human being. But don’t have leg. Because, it don’t wear upto legs. The shirt has neck don’t have hands — otherwise people will not able to wear it from head. The shirt’s chest is open. The shirt covers the half part of the body.

8.3.26. Clock:

"जीव नहें जन्तु नहें, सिटो आच्छे काय।
अपुत्र नेताने एको परक जनाई।।
हात-भरि नाइ किन्तु दिन-राति चले।
कोवा एनेकिबा वस्तु आच्छे भूमण्डले।।"
(Aर्धांत् — घड़ी)

Here the saying about the clock. Clock is not a living thing or animal. It has a body and a shape. It doesnot know anything. But make assure to people. Clock don’t have hands or legs but it moves continuously, means the clock moves 24 hours per day and night.

"एटा घरत थाके बारजन लोक,
दुबासके लग हय हाउ गुढू खेलि।
मानूहे भावे ताक सरु बुलि,
मरमते लय ताक हातल तुलि।।"
(Aर्धांत् — घड़ी)

Here saying is about the twelve people means the twelve hours. The three niddle of hours, minute and second meets twice in a day. At 12 O’clock in a day and 12 O’clock in night. It is very small in shape. People wear it in hand.
Here is saying about the work of a clock. This siddle is saying about twelve villages means twelve hours. There are five homes in a each village means the five minutes. Three passer by means the clock’s three niddles- hours, minute and the second. The three passed by moves without taking a rest. They do their duties.

**8.3.27. Mosquito Net:**

“घर उपर घर।
ताते परि परि मर।”

(अर्थात् – आदुवा यानी मचछरदानी)

Mosquito net looks like a house. It has walls and roofs. Therefore, it is saying that home inside the home. People sleeps inside the mosquito net. Sleeping and death is almost same.

“हाबिर परा उलाल बाधिन।
चारि ठेड मेलि हल गाखिन।”

(अर्थात् – आदुवा यानी मचछरदानी)

Here, it is says that the mosquito net is resembling with a pregnent tigress. Tiger stay in jungle. People keeps the mosquito net by folding it in day time and open it by
holding four corners at night. The mosquito net’s belly looks as big as pregnant women’s belly.

8.3.28. Fishing Net:

“एके झालि जरीरे,
घन घन गोठि।
सागर भेलेदिले,
हर म्हरार पाखि।”

(Fishing net made of thread or rope and it should tie very frequently. When it throw to water to catch fishes, than it look like peacock is expanding its tail erect like fan as ostentatious display.

“जुनक जुनक करी बाजे,
जुनका नहय।
तप करे माछँ खाय,
किन्तु बागली नहय।
काल्पित उलोमाड़ तर,
किन्तु गामोछा नहय,
सि बा आकै कि कबै।”

(The iron balls which are implanted in fishing net sound jingling wherever they strike with each other. But they are not the jingler. It catches fish fast whenever it thrown down to water means it eat fishes but it is not a crane. People go for fishing carry the fishing net on soldier like taking a ‘gamosa’ on the soldier. But we can not say it is a ‘gamosa’.

“उर जाय उपरेदि,

नहय शरालि।
People make the net circle on air over the head by holding and throw it to water it looks like flying over the head. But it is not a sparrow. The fishing net opens his mouth and catch fishes. Therefore here saying it eats the fishes by opening the mouth — but we cannot say the net as the big fish who eats small fishes.

8.3.29. Tabla:

“दोष नकराके मारँ खाओँ।
ताक ठिना ठिन खित ताऊँ॥”

(अर्थात् — तबला)

To make sound from tabla we have to beat the tabla by hand.Tabla is innocent but still we beat them to make out the sound. The sound is- ‘Tak dhina dhin khit tao’. To listen the drum beats we should have to beat them.

“आम तलर पानी,
चाम तले जाय।
धोबाई धोवा कापोखन,
खम खमाइ जाय॥”

(अर्थात् — तबला)

Here the saying is that the ‘tabla’ is like a washer man’s cloth. As the washerman wash cloth and the sound comes out ‘tabla’ also makes sound when somebody beat them. The two stanza has given only to match the rhym in above Riddle.

8.3.30. Dhol:

“एकूरि गगर दुकूरि पधा।
गाते हेम्बंटिलाई बर मजा॥”

(अर्थात् — ढोल)
Here saying about the rope of the ‘dhol’. Because the leathers of two sides of that ‘dhol’ ties with ropes. The sound of the ‘dhol’ is resembling here with the cow’s muse.

"एटा सॉंथर चुजाटो काठर,
दुरुरे दुटा गोदि,
माजते एडाल लाठि।"

(अर्थात्—ढोल)

‘Dhol’ is made of wood. It looks like cylinder. It is empty inside. Leathers fitted on two sides to beat. One short beautiful wooden stick made to beat the ‘dhol’. This short stick keeps along with the ‘Dhol’s’ rope. Therefore it is saying here there is a stick in middle of the ‘dhol’.

8.3.31. Chair:

“चारिटाके भरि मोर,
हात हर्ले दुखन।
आनक कोलात लऊँ,
थिमानेह हउँक तार उजन।"

(अर्थात्—चकी यानी कुसी)

There are four legs and two hands in a chair. People use chair to sit. The chair takes people on their lap. Chair tolerates the weight according to its capacity.

8.3.32. Hand Fan:

“एटेडिया बगली।
निते नाचे गडूळी।"

(अर्थात्—बिचनी यानी पंख)

Hand fan is resembling with a one crane stands in one leg. Crane always stands on one leg and ponder in a bank of the pond to catch the fish. Hand fan implanted with a short ‘bamboo’ stick to handle it by hand and make it usable. People cannot stay without
handfan in summer evening. Therefore it is saying here that Always dance in the
evening.

“एँटो आरु केरेकुंकु बिरा भाई।
छय माहे नाचो, छय माहे जिराय।”

(अर्थात्—विचरिनी यानी पंख)

Here the hand fan is resembling with a “Paan” the structure of the hand fan is
also like paan. People use handfan for six months in hot days and it become useless
when the summer days get over means the rest of the six month. Therefore here saying
that the hand fan dance for six months and take rest for six month.

8.3.33. Mirror :

“कि वस्तु आगत थाके।
विज़क निजे देखि थाके।”

(अर्थात्—आइना यानी दर्पण)

People watch their own reflection in mirror. People can watch their own face, or
body or various parts of their body by keeping the mirror in front of them. People do
make up by standing infront of the mirror.

“सि चालै मौक
बढ चालो ताक,
उद्तरादि कि
कोवाचोन मौक।”

(अर्थात्—आइना यानी दर्पण)

People can watch their own reflection in mirror. In seems like the mirror is also
watching the viewer. Because whatever people do infront of the mirror, the reflection
also do the same in mirror.

“मोर बुकते तोर मुख,
Whenever's people watch their face in mirror, They watch their own face inside the mirror. Therefore, it is saying that – "Mur bukute tur mukh"- Then people do various make up on there face and make themself beautiful infront of the mirror. They increase their beauty through the mirror. People become happy by watching their own beauty in mirror and therefore, mirror is very adorable among the people.

8.3.34. Knife :

"एफलीया हाइ
tाले आछे धार
भागे कामिहाइ।"

(अर्थात् — कटारी यानी चाकू)

Knife is made of iron. An iron piece use to cut the things by sharpen it’s one side. It looks like bone. Therefore, it is saying that it is a one piece of bone.

8.3.35. Dhenki :

It is a wooden grinder machine to grind the rice. There is a small wood hole made of stones implants in this machine. Rice come out after grinding the paddy in this machine. There are so many Riddles found in Assamese language regarding the 'Dhenki' or wooden grinder.

"आमार आछे एटा हाली।
धान खाय पाँड़ा-पाँड़।"

(अर्थात्—डेंकी)
Here ‘dheki’ / wooden grinder is resembling with an elephant. As the elephant eats the paddy in big paddy fields. This way the grinder machine also can grind out rice as much as give to the grinder machine.

“भरिये हृंदा मारि घरे,
दुःख पाइ हेंकुंक हेंकुंक करे।”
(अर्थात् – ढंकी)

The wooden grinder machine designed to give pressure on the back side of that long body and the paddy full hole get hit from the leg’s pressure. The above work makes a sound as “Dhenkus Dhenkus.”

8.3.36. Salt :-

“जलत जन्म स्थलत बासः।।
माके खुलिंग सर्वनाश॥”
(अर्थात् – निम्न यानी नमक)

Birth place of the salt is sea. And the living place is in the earth means cooking is impossible without salt. When mother or women use it in curry or cooking it dies or get finish. Means the salt melt with the food. Salt used in kitchen most.

“पानीत जन्मे, पानीते मरे”
(अर्थात् – निम्न यानी नमक)

Salt born in sea and it melts and get vanish in water. It gets the previous figure. Therefore, here saying that it born in water and dies in water.

8.4. COMPARISION OF BOTH RIDDLES

Already it has been discussed that Riddles related to household things or home appliances are many in numbers both in Hindi and Assamese languages. Now we will try to have a comparative study of the Riddles found in both languages related to household things. We can categories this study into 3 sub parts –
8.4.1 – Riddles found in both languages

8.4.2 – Riddles found in Hindi language

8.4.3 – Riddles found in Assamese language

8.4.1. Riddles found in both languages:

There are many Riddles related to household things which are found in both Hindi and Assamese language. These household things are such as – Matchbook, Needle, Umbrella, Broom stick, Pen, Book, Lamp, Candle, Paper, Lock, Hookah, Bed, Spectacle, Door, Kite, Mug, Cloth, Watch, Mosquito net, Net, Table, Chair, Fan, Mirror, Knife, Salt etc.

8.4.1.1. Matchbox:

(A) Hindi –

“एक किले में चालीस चोर,
सबका मुंह है काला।
पूँछ पकड़कर रगड़ लगाओ;
झट करता उजियाला॥”

(अर्थात् - दीयासलाई)

Here, ‘kile’ means matchbox and ‘chalis chor’ means matchsticks. It is said here that each matchbox contains 40 matchsticks. It has on its top a black coloured small lead which ignite fire when rubbed with the matchbox and lightens the room.

(B) Assamese -

“একটি মাকক আড়ঙেকি পুত্তে,
টুপি চিলিছ ফিট-ফাট রূপে বিচিত্র।
পুঁছন মাকক মারে মারে,
মাক নামে কিতু সিলে মরে॥”

(অর্থাত্ - জুকশালা যানী দীযাসলাঈ)

Here it is said that a matchbox contains 50 matchsticks. Also mentioned that matchbox is like a mother figure having its 50 daughters (Matchsticks). Every
matchstick has a small black colour cap which looks amazing. Matchstick ignites fire when rubbed with matchbox. While igniting fire, only the matchstick burns, nothing happened to the matchsticks.

Here difference which is seen is that in Hindi language, there are 40 Matchstick in a matchbox where as in Assamese, each matchbox contains 50 matchsticks.

8.4.1.2. Niddle:

(A) Hindi –

“एक ऑख की नन्हीं नारी 
रखते हैं लम्बी दुम भरी 
जहाँ जहाँ से वह जाते है 
दुम को वहां फंसा आती है”

(अर्थात् - सूई)

A small hall is there on the upper part of the niddle which is said to be the eyes of niddle and thread is said to be its tail. While stitching, thread also goes along with the niddle. Here the stitching method with niddle and thread is mentioned.

(B) Assamese –

“डुबियाइ जाय, डुबियाइ जाय।
बगा नारी डाल उलियाई जाय।”

(अर्थात् – बेजी बाणी सूई)

Niddle goes ups and down of the cloth while stitching which seems as it taking a dive. The thread inside the small hole is said as ‘Baga nari’ which means navel. While stitching thread goes along with the niddle, Basically here also stitching method is mentioned.

Thus we found similarity between two Riddles mentioned above.

8.4.1.3. Umbrella:

(A) Hindi –

“एक टांग की काली होती,
जाड़े में वह हरदम सोती।
Generally, umbrella are of black colour having a long handle in between which is compared with a big leg. The handle helps in holding the umbrella. ‘Sardi main who hardom soti’ indicates that during winters umbrella is of no use but it is very useful during summer and rainy seasons. It protects from sunlight by giving shade and also protects people from getting wet in the rainy season.

**B** Assamese –

“एटा खुदूटर घर।
रटे बररुने हेंचा मारि घर।”

(अर्थात् - छाति यानी छाता)

‘Eta khutar ghar’ indicates umbrella. Shape of umbrella is like a home having a handle in between which seems to be like the pillar of the home. Umbrella protects people from rain and sunlight. In this Riddle usefulness of umbrella is also mentioned specially during summer and rainy seasons.

In this way similarity between two Riddles are shown.

**8.4.1.4. Broom :**

**A** Hindi –

“झाड़ झाड़ करके रही जो सोये
दिन पर दिन वह दुबली होये”

(अर्थात् - बांजी यानी झाड़ी)

Broom stick is used for cleaning the house regularly during morning and evening and it reduces and becomes thin day by day due to its daily use.

**B** Assamiese –

“आमार घरर बुडी आड़।
पुवालेड़ उठी कटि चॉर्चराड़।”

(अर्थात् - झाड़ी)
Here broom stick is compared with a old women of the house. The way the old people use to do household work by waking up early, in the similar way broom stick also cleans the house every morning. Ladies of houses wake up early in the morning and use the broom stick to clean the house.

Here, if we see, we will find a slight difference between the two Riddles but at the same time we will also find similarity between the two Riddles as in both Riddles the cleanliness of house through broom stick in the early morning is mentioned.

8.4.1.5. Pen:

(A) Hindi –

“एक पूँछ दो मेरे जीवन,

नाम बताओ करी तरफ़ीब।

स्थाई खाना मेरा काम,

कौन बताये मेरा नाम।”

(अर्थात् - कलम)

Here the nib of the pen is compared with two tongues as the nib of pen is split into two parts which seems as is has two tongues. We can write by pen only after filling ink in it. So ‘shayahi khana kalam ka kaam’ is said. The pen cannot function without ink.

(B) Assamese –

“এটোপাল পানীত বগলীটো চরে।

পানীটোপা সুকালে বগলীটো মরে।”

(অর্থাত্ - কলম)

Here the pen is compared with ‘Bagali or a crane’. ‘Atopal pani’ means a little ink. Pen functions with ink and without ink it becomes functionless.

By comparing the two Riddles above, it can be said that they are similar with slight difference. Similar in the sense that in both Riddles it is mentioned that without
ink pen cannot function and difference in the sense that in Hindi nib of the pen is compared with two tongues whereas in Assamese no such description is found.

8.4.1.6. Book:

(A) Hindi –
“बहुत जान रखती हूं लेकिन,
मूंह से कभी ना कहती हूँ।
जो मुझको आदर से देखे,
उसको में सब देती हूँ।”

(अर्थातः किताब)

Books are treasure of knowledge which is mime in nature means it can not speak. But the person who respect it or studies books, get everything in form of knowledge.

(B) Assamese –
“পাত আছে জাল নাই,
কথা আছে মাট নাই,
তাক চালে জান পায়।”

(অর্থাতঃ কিতাপ যানী কিতাব)

Pages of books are like leaves which are not having any branches. Many stories and facts are hidden in the book. Though it cannot speak by its own but gives vast knowledge to a person who respect or read books. Books are the treasure of knowledge.

In both Riddles, it is mentioned that books can not speak but are treasure of knowledge. Thus similarity between two Riddles are shown.

8.4.1.7. Inkpot:

(A) Hindi –
“अपने काम की बड़ी सवागी।
रखे पेट में कला पानी।”

(अर्थातः दवात)

'Pet main kala pani' means inkpot contains ink which is black in colour. So here it is said 'kala pani' means black water.
Inkpot has only one mouth through which ink is taken out and filled in the pen. Thus if we see that the meaning of two Riddles are similar but they differs in description. Thus difference has been shown.

8.4.1.8. Lamp:

(A) Hindi –

“एक चिरिया आती थी,
नदी किनारे जाती थी।
दूसर से पानी पीती थी,
बुझी क्या कहलाती थी।”

(अर्थात् - दीया)

Here ‘chirīya’ is used for ‘diya’ or lamps and ‘pani’ for oil. Half of the thread of lamp remain dipped in oil while lighting. This is called here as ‘Dum se paani pina.’

(B) Assamese –

“আলির মুরগ রে যায়।
নেজেরে তি পানী খায়।”

(অর্থাতঃ - চাকি যানী দিয়া)

Light of diya or lamp spreads everywhere. Here ‘Nej’ means tail, which indicates part of the thread which dipped in oil. This is called here as ‘Nejere paani khaye’.

In the above two Riddles dipping of the half part of thread of the lamp is indicated. Thus it shows similarity between the two.

8.4.1.9. Candle:

(A) Hindi –

“निज आंसूओं पर खड़ी रहे जो,
सिर पर आग जलाय।
रोशनी हमको देते वह,
पर आंसू खुब बहाए।”

(अर्थात् - मोमबत्ती)

(B) Assamese –

“ইহ সিহার এখন মুখ কির প্রস্তুত করে।”

(অর্থাতঃ - দোহাত যানী দিয়া)
Candle gives happiness to people without caring for himself. Candle gives light to the entire room when lighten but in this process it melts slowly and thus comes to its end. ‘Anshu’ indicates melting of candle.

(B) Assamese –

“भाबि भाबि कोंवा भाई,
मुरं किंकिनी लईः,
कों पूरी जाय।”

(अर्थात् – ममवाति याज्ञी मोमबत्ती)

‘Tikini’ as stated as a thread which remains inside the candle. Candle is lighten by putting fire on the thread. It means it is finished of the top of the candle and burns completely.

Both the Riddles are similar in the sense that in both Riddles we find mention of setting fire on the thread of the candle. But in Hindi melting of candle is indicated by the word ‘Ansu’ but no such description is found in Assamese Riddle. Thus difference between two Riddles are shown.

8.4.1.10. Paper:

(A) Hindi –

“शीश कटै तो कपड़ा नापू,
पैर कटै तो कागज़ कहलाई।
पेट कटै तो कागज़ में लगाता,
पुस्तक और अखबार छपाता।”

(अर्थात् – कागज)

‘Kaagaj’ is the combination of 3 alphabets. If we remove the first alphabet it will become ‘Gaj’ which is used in measurement. If third alphabet is removed then the word will become ‘kaag’ means crow which is a bird. By removing the middle alphabet, the remaining word will be ‘kaaj’ which means work. Books and newspapers are made of paper.
Here also the Riddle is framed on the basis of alphabets. First alphabet ‘ka’ means the sound of the crow by listening which people wakes up early in the morning. By adding the second and third alphabet the word will become ‘Gaj’ which is used in measurement and by combining the first and third alphabet we get ‘kaaj’ means ‘to work’. Work is worship.

Thus, we found that both the Riddles are similar in nature as they both are framed on alphabets.

8.4.1.11. Lock:

(A) Hindi –

“कहीं नहीं मैं आता जाता,

दरवाजे से मेरा नाता।

ना कुत्ता ना चौकीदार,

कहलाता मैं पहरेदार।”

(अर्थात् - ताला)

Lock cannot move by its own. We lock on doors. By putting lock on doors, people travel in the country and the world. Lock is neither a dog nor a watchman but it is a strong security tool of our house.

(B) Assamese –

“প্রথম আঘাতে মােয় পাক্ষির কণ্ঠস্বর,

চি মাতত জাগ্রূত হয় পশু-পক্ষী-নর।

দ্বিতীয়ত তৃতীয়ত মােয় জরীপের কাম করেন,

প্রথমে তৃতীয়ত মােয় কর্ম করেন।”

(অর্থাত্ - কাগজ)
In Assamese also it is said that lock do not move by its own. Its connection is only with the door. Neither lock is a dog nor a watchman but is a strong security which guards our home.

Thus the two Riddles mentioned above resembles each other.

8.4.1.12. Jantsaar:

(A) Hindi –

“एक सींग की गाय।
जितना खिलाओ उतना खाय।”

(अर्थात् - जंतसार)

One iron nail is attached to jantsaar which is like a either. It is also called as horn and it grinds rice very easily.

(B) Assamese –

“এক সিংহ কী গায়।
জিমান খুলাবা সিমানে খায়।”

(অর্থাত্ত - জাংট যানী জাংসার)

There is a ‘knag’ either in ‘jant’ which is compared with a horn. It grinds rice and wheat without any objection, the amount which the given to it.

Thus similarity between two Riddles are shown.

8.4.1.13. Hukka:

(A) Hindi –

“एक गॉव में आग लगी है,
एक गॉव में धूआँ।
एक गॉव में खाँस गड़े है,
एक गॉव में कुआँ।”

(अर्थात् - हुक्का)

Fire is set in one part of hookah and smoke comes from another part which goes through the pipe attached to it. 'Kali' is the lower part of the hookah which is made of metal. It is kept filled with water. 'Kuwa' indicates the water in the 'kali'. 
'Naicha' is a thing found on the top of 'kali' of 'hukka'. 'Naicha' is a dual pipe made of wood. When the other part of 'naicha' is taken then fire blows from the 'chilam'. 'Upar main aag' is used to indicate this. Water is contained in the lower part of the 'hukka' called 'kali' which is made of metal. To indicate this 'Niche pani' is used. Old or elderly people of village takes 'hukka'.

Thus it is seen that though two Riddles resembles each other still they differ from each other.

8.4.1.14. Shoe:

(A) Hindi –

"तोहरा घरे आइंले झट से लगाई लीले।
अपना घरे आइंले झट से निकालि लीले।"

(B) Assamese –

"एके झर एके जालर,
दुखन नाख।
एखनर बिने आखनने,
बोले नायाजै।"

In this Riddle it is said that we wear shoes while going out of the house and take it off while returning.

Here shoe is compared with boat. It is a important thing used while walking. People wear shoes in pair. Both are of same type, number and colour. Without one another shoe has no value as people cannot walk by wearing only one shoe.

Thus if we see we will find difference between the two Riddles mentioned above.
8.4.1.15. Spectacle:

(A) Hindi —

“चढ़े नाक पर पकड़े कान।
कहो, कौन है ये शीतलन॥”

(अर्थात् - चछभा यानी चश्मा)

It fits on nose, its sticks touches the ears. That is why it is called as ‘naughty’.

Here the fact is mentioned that spectacle touches the nose and ears.

(B) Assamese —

“नाकत बहित कानत घরे।
ताप नाम कি कोने कब पारे॥”

(अर्थात् - चश्मा)

Spectacle fits on nose and its two sticks touches the ears. Here also the same fact is mentioned that spectacle touches nose and ears.

Thus two Riddles are similar in their meaning.

8.4.1.16. Rupees:

(A) Hindi —

“चाँद सा मुखरा सब तन जखमी,
बिन पॉव में चलता है।
सबको प्यारा राज दुलसा,
साल साल में बढ़ता है॥”

(अर्थात् - रूपया)

Generally the colour of rupees are white. As everyone handles it, so it gets torn and even has small holes in it. So it is said ‘sab tan jakhari’. Everyone likes it. Here it is mentioned that if rupees kept in bank it is increases with interest.

(B) Assamese —

“एपतीयা लाइ।
ताक नहले खाबले नाइ॥”

(अर्थात् - टका यानी रूपया)

Here rupees are compared with a vegetable named ‘lai’ whose leaves are like rupees. The whole world runs through rupees. Life of a person becomes miserable without money. Even people starve in hunger without money.
Thus differences are there between the two Riddles.

8.4.1.17. Door:

(A) Hindi –
“एक शरीर है पर धड़ दो। रात को बंद कर घैंज से सो॥”

(अर्थात् - दरवाजा)

Generally, doors have two parts. During night people shut doors and have a sound sleep. If doors are shut properly then thief cannot enter the house and the house remains protected.

(B) Assamese –
“তুমি কলৈ যোবা,
মোক্ষ মারি যোবা॥”

(অর্থাতঃ - দুবার যানী দরবাজা)

While going out people shut their doors, so that thief and dacoits cannot enter in the house. That is why it is said here ‘Tum kahi bhi jawo mujhe marker jawo’ means we need to shut the door properly before going out.

Thus there is little difference between the two Riddles but still they resembles to each other to same extent.

8.4.1.18. Kite:

(A) Hindi –
“बच्चों ने एक चिड़िया पाली। उसके पेट में रस्सी झाली॥ खींचो रस्सी बढ़ते नम पर। ढील करो तो आती भू पर॥”

(अर्थात् - पतंग)

Here kite is compared with a bird. When we pull the thread attached to the kite, it flies high on the sky and when the thread is loosen then the kite comes over the ground.

(B) Assamese –
“পাখী নাড় নেজ আছে, আকাশত উড়ে॥
नेजडाल चिगिले तलमैं परें!"
(अर्थात्—चिला यानी पतंग)

Kite is like a bird who has no wings but has one tail. Tail means the long thread attached to it. Through this threads kite flies high on the sky and if it breaks in between the kite comes down to the ground.

Both the Riddles mentions the fact that when the thread attached to the kite is pulled then it flies high in the sky and when the thread breaks in between, the kite comes on the ground. Thus, both the Riddles resembles each other.

8.4.1.19. Lota / Ghati :

(A) Hindi –
“गोल मटोल और छोटा मोटा,
हरदम वह तो जमी पर लोटा।
खुसरो कहे नहीं हे झूठा,
जो ना बुझे अकल का खोटा।”

(अर्थात्—लोटा)

Here, the shape size, colour and structure of jug is mentioned. People use mug for washing hands and legs and even for drinking water. Mug is round small and wide in shape. After using mug, people keep it on ground.

(B) Assamese –
“খोঁবার আগলে ডিডিল ধরে।
খোঁবার পিছত এরি দিয়ে।”

(অর্থাত্—ঘটি যানী লোটা)

People hold the neck part that is the upper part of the mug before using for washing hand, mouth, leg and for drinking purpose. After using the mug it is kept aside.

Thus we have seen that there is no similarity between the two Riddles.

8.4.1.20. Cloth :

(A) Hindi –
“अक्षर तीन विचारो नाम,
आता हें में सबके काम।”
Riddle is framed on the basis of three alphabets of the word ‘kapra’. Wearing cloth is a symbol of civilization. It is one of the basic need of human being. Without wearing cloths, we cannot maintain our respect.

(B) Assamese –

“torok baakibaloi mior jonam,
mahe nalso toir mirona!
ulab-somab mahikhe mirona,
alajite maribbi dehi ḍh bhaai!!”

(�র্থात्-कাপোর যানী কম্পা)

People use cloth to get rid of their shame. Without cloth people will be lifeless and cannot stay in the society. Wearing cloth is a symbol of civilization, it protects our respect.

8.4.1.21. Watch:

(A) Hindi –

“ek nari ke barah bete,
pote hē kūł saṭha.
har pote ke saṭha hē bete,
nari biłkūl kathā.”

(�র্থাত्-ঘাড়ী)

Here, structure of watch is mentioned. Watch is compared with a women. ‘Nari ke barah bete’ indicates the twelve hours of the watch. ‘Saath pote’ means its minutes and ‘pote ke saath bete’ means its 60 seconds of the watch.

(B) Assamese –

“baarakhan gāṅ Good ahaa,
ātitke sundar.”
प्रतिकृति गाँवते,
मानूह पौँच घर।
तिनिजन बाटस्वाइँ,
फूरे दिने राति,
अज्जो नलय जिरनिं।"  
(अर्थात् - घड़ी)

Here 'Barokhon gaon' indicates the twelve hours of the clock. 'Manuh panch ghar' indicates its meaning. 'Teen baatarwa' indicates the three clocks of hour, minute and second of the watch. The three clocks of the watch moves throughout day and night. They don't take rest for a single second.

Thus, if we see, we will find similarities between the two Riddles inspite of having a bit difference.

8.4.1.22. Mosquito Net :

(A) Hindi –
“चार टोंग की हूँ एक नारी,
हैं चलती सम मेरे छेद।
पीड़ित को आराम में देती,
कहो भड़या यह भेद।।”
(अर्थात् - भड़यादानी)

Here, mosquito net is compared with a women. It is having four corners which we put on the four stands of the bed. It has very small holes, which helps to pass air and it protects people from mosquitoes, helping them to have a sound sleep.

(B) Assamese –
“হাবির পাড়ে উজাল বাড়িনি।
চারি টেক মেলিহটল গাহিনি।।”
(অর্থাত্ - গাহিনী মাচড়দানী)

(অর্থাত্ - গাহিনী মাচড়দানী)
Here, mosquito net is compared with a tigress. Tigress lives in ‘habī’ which means in forest. During day time people wrap the mosquito net and keep it a proper place and during night time puts it on the four stands of the bed. The stomach or the middle portion of the mosquito net seems to be very huge. It is compared with a pregnant lady. That is why it is said ‘Hal gavini’.

Thus we see a bit difference between the two Riddles.

8.4.1.23. Fishing Net:

(A) Hindi –

“पैर फैलाकर सदा बैठता,
झून झून का करके उच्चार।
खाता नहीं एक को भी वह,
जीव गिरता लाखो मार।”

(अर्थात् जाल)

We use net to catch fish. By locking at net it seems that it is sitting by spreading its four legs and when its iron balls strikes each other, a ‘Jhun jhun’ sound comes. Net itself do not eat any fish and animal but catches thousand and lakhs of them. (fish and animals)

(B) Assamese –

“जुनाक जुनाक करि बाजे,
जुनाका नहय।
तप करे माछ खाय,
किलु बगली नहय।”

(अर्थात् जाल)

When the iron balls of net sticks each other, a ‘Jhun-jhun’ sound comes but it is not a ‘payel’ (ornament weared on legs). It catches fishes itself but it is not a crane who eats fish.

Thus two Riddles resembles a bit similarities with each other.
8.4.1.24. Tabla:

(A) Hindi –

“महफिल में आये दो भाई,
आते ही हो गई छुकाई।
मुँह पर लगे तमाचे खाने,
दोनों लग गये तान लगाने।”

(अर्थात् - तबला)

'Tabla' is a musical instrument which is a must in any function where songs and dances are performed. As there are pairs of tabla so it is called two brothers. When we clap on the mouth i.e. the upper part of the tabla by our hand which is made of animal skin hand, it gives a sweet (melody) sound.

(B) Assamese –

“दोष नकराजै मार खाओ।
ताक पिना पिन खिल ताओ।”

(अर्थात् - तबला)

'Tabla' is always been beaten without any mistake of it. When we clap on the upper part of the tabla which is made of animal skin, then a melody sound comes. To indicate that sound ‘Taak dhina dhin khit tau’ is used.

In these two Riddles it is mentioned that melody sound comes from the 'tabla' only after claping on the upper part of it by hand. Thus, similarities are there in both Riddles.

8.4.1.25. Chair:

(A) Hindi –

“चार पैर से मेरा नाला,
फिर शी चलना मुझे न आता।
दो हाथों को मेरे शाम,
बैठे तो कर लो आराम।”

(अर्थात् - कुर्सी)
In spite of having four legs, chairs cannot move by its own. It has two hands where people keep their arms and relax themselves in peace while sitting on the chair.

(B) Assamese –

“চারিটাকৈ ভরি মৌর,
হাথ হলে দুঝন।
আনক কোলাত লড়ে,
চিমালেঙ্গ হুক তার উজন।”

(অর্থাত – চকি ঘাঁটী কর্তা)

Here, the structure and utility of chair is indicated. It has 4 legs and 2 hands. It allows people to sit on its lap without caring for the weight of the person.

Thus it shows similarity between two Riddles.

8.4.1.26. Fan:

(A) Hindi –

“तीन पंख की सुन्दर तिलकी,
हवा से लो चाहे जितनी।
देख परीना झट पी जायें,
पूरे बदन में ठंडक फैलायें।”

(अर्थात – पंख)

This Riddle is about electrical fan. It has 3 iron wings which through air blows when kept on. People use fan to cool themselves during summer.

(B) Assamese –

“ঘুড়কিয়া বগালী।
নিলে মাচে গামুলি।”

(অর্থাত – বিচিনি ঘাঁটী পঞ্চা)

‘Bichini’ means fans which are made of small wooden sticks with one handle on its side which is also made of wood. We hold the handle by our hand to move the fan. That handle along with ‘Bichini’ is indicated by saying- ‘Athengiya bogula.’ Which means one legged crane. People can use this fan only by moving it to through hand.
Thus, it has been seen that two Riddles are not similar but different. In Hindi Riddle are made on electrical fan are mentioned whereas in Assamese Riddles wooden hand made fan is mentioned.

8.4.1.27. Mirror:

(A) Hindi –
“क्या जानु वह कैसा है?,
जैसा देखो वैसा है।
अर्थ तब इसका बुझोगा,
मुंह ले देखो सुझोगा।।”
(अर्थात् - दर्पण)

Mirror reflects the reality, means it reflects the exact face shown to it. In other word we can say that it reflects the things exactly in their original form.

(B) Assamese –
“সি চালে মোক,
মহ চালো তাক।
উল্লাস কি,
কোরাকোল মোক।।”
(অর্থাত্ - আইনা যানি দর্পণ)

Here also it is said that mirror reflect things. By holding mirror in our hand we can see our different postures. People can see themselves in mirror exactly as they are.

Thus two Riddles resembles each others.

8.4.1.28. Knife:

(A) Hindi –
“जिसको पावे उसको काटे,
हे पूरा हल्त्यारा।
उसको जेल न फांसी होती,
सबको लगता प्यारा।।”
(अर्थात् - चाकू)
Knife is used in household work. If anyone use it to kill other person, he will be called as murderer but it is very useful in household work.

(B) Assamese —
“এফালীয়া হায়ঃ,
তাতে আছে থার,
আনেকামিহায়।”
(অর্থাত — কাটারী যানী চাকূ)

Here knife is called as ‘Efaliya haar’. It is made of iron especially used to cut fruit and vegetables. Knife is compared with bone having great sharpness in it with which all works are done.

Thus we find there are differences between two Riddles.

8.4.1.29. Salt :

(A) Hindi —
“पानी से मैं पैदा होता,
उजाला मेरा रंग।
स्वाद बढ़ाता धुलमिल करके,
मैं भोजन के संग।”
(अर्थात — नमक)

Birth (origin) and colour of salt is indicated in this Riddle. It gets its origin from water and it is bright in colour. It is a thing without which the meal becomes tasteless.

(B) Assamese —
“জলত জন্ম স্থানত বাস।
মাকে চুলের সেবনাহ।”
(অর্থাত — লিমক যানী নমক)

Salt has its origin in water and remains in our home. Kitchen work are generally done by ladies, specially mother. Salt plays a great role in kitchen. Without salt, the meals or dishes are tasteless. When we add salt in dishes while cooking it melts that is comes to an end. That is why, ‘moke chuley sarbanash’ is.
In both the Riddles, it has been pointed out that salt has its origin from water. Thus two Riddles are similar.

**8.4.2. Riddles found in Hindi language:** Riddles related to certain things are available in Hindi such as – pencil, hat, button, belan, utensil, mathani, stick, sword, dhoti, pajama etc. and we have already discussed in the chapter in 8.2

**8.4.3 Riddles found in Assamese language:** Riddles related to certain things are only available in Assamese such as – chalk pencil, axe, chappal (sandals), kamij (chola), dhol, dhenki etc. and we have already mentioned in this chapter in 8.3

**8.5. ABSTRACT OF THE CHAPTER**

Riddles related to household things are maximum in number both in Hindi and Assamese languages. These household things are used on regular basis in both belts. It is noticed that Riddles can be framed on household things and can be used.

People expresses their feelings through these Riddles in both language belts.

Household things that are used in both languages i.e. Hindi and Assamese are more or less same except few. We can say that these Riddles are respected by all because of its necessity and usefulness, because people’s need and necessity, the things which they use are almost same whether he is Hindi speaking people or Assamese. That is why maximum similarities or common Riddles are found in both languages. Few differences are also seen in both Hindi and Assamese Riddles which is due to the environment, nature and the local effect on them.

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