CHAPTER – IX

A COMPARITIVE STUDY OF
HINDI ASSAMESE RIDDLES
RELATED TO MISCELLANEOUS
A COMPARITIVE STUDY OF HINDI AND ASSAMESE RIDDLES RELATED TO MISCELLANEOUS

9.1. PREAMBLE OF THE CHAPTER

This chapter includes all such Riddles which were not mentioned in the earlier chapters. In this chapter apart from the Riddles reflecting social, religious and economic conditions, certain specific things related to man and women are also mentioned. Along with it also mentioned Riddles on human by nature based on food, clothes and few parts of the body. This is why the, chapter is named as 'Miscellaneous' or 'others'. Riddles related to trade and industry, human relations in the society, weapons, goods etc. are mentioned in this chapter.

Miscellaneous Riddles are so large in numbers that even research work cannot enough to have a detail study of all of them.

Riddles are these lively statements where we give life to our unexpressed and undelivered feelings. It has the some excellent expression which can be compared with kasturi in the naval of the deer. This is why this branch of folk literature is very complex and huge in nature. It depects the different pictures of every aspects of society. The way we want to interpret thus, the same way they seems to appear. It also includes the environment of rural life. We can find Riddles almost on all aspects like man and women relation, world of nature, even Geological science and about part of future life. These Riddles helped people in many ways.

9.2. A STUDY OF MISCELLANEIOUS HINDI AND ASSAMESE RIDDLES :

This chapter attempts to have a descriptive study of all those Riddles titled under- ‘Miscellaneous’. We can divide Riddles under ‘Miscellaneous’ into two parts.
9.2.1 HINDI MISCELLANEOUS RIDDLES

9.2.2 ASSAMESE MISCELLANEOUS RIDDLES

9.2.1 HINDI MISCELLANEOUS RIDDLES:

Modern things come under ‘Miscellaneous Riddles’ such as telephone, train, aeroplane etc. We have already discussed six parts of Riddles and now we will discuss those Riddles which were not included on those parts. Such as –

9.2.1.1. Train:

Train is a transportation media. It carries passengers and goods in huge quantity from one place to other. In India, train communication in technology has vast network.

“काली काली मुर्गी, लाल लाल बच्चे।
आगे जाए मुर्गी, पीछे आए बच्चे।”

(अर्थात् - रेलगाड़ी)

‘Kali kali murgi’ here indicates the engine of the train become engine is black in colour and ‘Lal lal bacha’ means the compartments of the train because compartments are of red colour. Compartments are attached to the engine and it follows the engine while in motion.

“नाम भले ही दो अक्षर का,
तन है लम्बा भारी।
लोह मार्ग पर दौड़ लगाती,
करते लोग सवारी।”

(अर्थात् - रेल)

In Hindi rail is the combination of two alphabets whose body or structure is very long. It carries thousands of passengers in it and runs over the railway tracks.
In this Riddle, a question has been asked in a very poetic way whose answer is also hidden in the Riddle. Our heart beat increases with the sound of the engine. "Ishara pakar ruk jana" – indicates the flag or signal shown by the guard. 'Rasiya hu hain' means the engine of the train which blows whistle after seeing everyone. 'Patthar dil yu' means it is made of iron and destroys everything while accident occur. 'Harjayi' because apart with the beloved, it carries everyone on its lap for travelling. Atleast it is told by Amir Khusro that children also plays 'Train – train' in lanes. In this Riddle apart from showing the usefulness and destructive part of the train the phycoiogy and intimate relations of young ladies are also mentioned.

"काले कोट का जैटलमैन, लाल रंग की पहने पैनट।
सिगर का मुंह से धुआं उड़े, अब आएगी धाक-धाक करने।"

(अर्थात - इंजन व डिब्बे)

'Kala coat' means engine of the train because engine is black in colour. 'Lal paint' means red coloured compartments. 'Dhak dhak' sound of the engine and the smoke that blows from the engine is mentioned here.
9.2.1.2. Ship / Aeroplane:

Ship which calls ‘Jahaj’ in Hindi indicates two type of vessels. One ‘jahaj’ (ship) runs in sea and another ‘jahaj’ (Aeroplane) is flies in air. Both have two different areas for their motivation.

“तीन अक्षर का मेरा नाम,
उलटा सीधा एक समान।
मध्य काटे तो ‘जज’ कहलाओ, अंत काटे तो जहां रह जाओ।”
(अर्थात् - जहाज)

This Riddle is based on the alphabets of ‘Jahaj’. If we revert the word, then also it will be same. In the same way if we remove the middle and the last alphabets, it gives different meanings.

“श्रवकर पेट मनुष्यों से वह,
क्षरों उठती जाती।
गुरुली हुई न जाने,
कहाँ से कहाँ पहुँचाती।”
(अर्थात् - हवाई जहाज)

By carrying passengers in it, aeroplanes flies in air towards its destination.

“आसमान से उड़े रात दिन,
पर वह नहीं है बिंदुः।
बैठ दूर घूमने कई,
कई देखकर देख।”
(अर्थात् - हवाई जहाज)

Flying of aeroplane in air during day and night is mentioned in this Riddle.

“आसमान में उड़े पेट पर घोंसला न बनाए।
When Aeroplane flies on sky sometimes faces problems during storm and lands immediately.

“तूफान से करे रहने को, घरती पर आ जाए।”

(अर्थात् - हवाई जहाज)

9.2.1.3. Telephone:

Telephone was discovered by Graham Bell in England. It is a tool by which we can talk to another person who sits far away from us.

“ग्राहम बैल के मैं मुंग मन ही न गाऊँ।
सैकड़ों मीलों की दूरी क्षण में दूर भगाऊँ।”

(अर्थात् - टेलीफोन)

Famous scientist Graham Bell invented telephone which helped a lot in reducing distance between human beings. People can living in far away places connect within a second.

“छोटा सा धागा, बात ले भगा।”

(अर्थात् - टेलीफोन)

‘Chota sa dhaga’ means the wire which is attached to the telephone and which makes possible conversation between two persons living in far away places.

“चार पौंड पर चल न पाऊँ,
बिना हिलाए न हिल पाऊँ।
फिर भी सबको दू, आराम,
बोलो क्या हैं मेरा नाम।”

(अर्थात् - टेलीफोन)
Here it is said that telephone stays in one place.

“अपनी जगह से,
कहीं नहीं जाता है।
लेकिन यहां की सारी बातें,
वहाँ तक पहुँचता है।”

(अर्थ= टेलीफोन)

It is mentioned in this Riddle that telephone stays in one place and through it people express their voices and feelings to others.

9.2.1.4. Football:

Football is a game. It is plays between two teams amongst 22 players. Its also exercise our body and keep it bit. Football competitions are encouraging in India.

Football is played by legs.

“लात मारकर मुझको खुश होते सारे।
हवा खाके रहता मैं हरदम,
फिर शी हर कोई मारे।”

(अर्थ= फुटबॉल)

Football is played with foot means legs. It is a game of pleasure. It is played by kicking it with foot. Before playing air is pumped inside the football.

“चितकबरा है गोल शरीर, करती सदा हवा से बात।
भोजन भेजा बढ़ विषिंग, हवा पिंऊं और खाऊं लात।”

(अर्थ= फुटबॉल)

As football is played with foot by kicking so it is necessary filled air in the football before playing with it.

“उछल कूद कर मन बहलाता,
फिर शी सबकी ठोकर खाता।
बिना हवा के चल नहीं पाता,
फिर शी में निर्जीव कहलाता।”

(अर्थ= फुटबॉल)
Football is a non-living thing. For pleasure people plays with it and makes it lively and a football without filled with air has no use.

9.2.1.5. Rest:

Rest is very necessary in human life. After every long and hard work, we use to take rest. It relaxes our body and mind.

"तीन वर्ण का नाम हूं,
सुख बॉट संसार।
बताओ में कौन हूं,
मेरे राजदुलार।"

(अर्थीत् - आराम)

"Aaram" word is the combination of three alphabets in Hindi and through rest only people can attain the pleasure or happiness of the world.

"आदि काटे, ईश्वर बन जाये,
मध्य काटे तो सब खाये।
अंत काटे एक नगर कहाता,
रोज याद में सबको आता।"

(अर्थीत् - आराम)

Riddle is made on the basis of three alphabets of the wood ‘Aaram’. If we remove the first alphabet then the word will become – ‘Ram’ means God and if the middle alphabet is removed then it will become ‘Aam’ means a tasty fruit. Which is liked by everyone. By removing the last alphabet, the word will become ‘Aara’ which is the name of the city. All should take rest at least and other auspicious occasions are considered to be a good sign.

9.2.1.6. Mind:

Mind is the source our thought. Every human being has their own mind. It cannot be seen. It is relates to our brain.
This Riddle tells us about the speed of mind because speed is means of very amazing.

"सबसे तेज़ गति से चलता,
होता बढ़ा ही चंचल।
अगर जीत लो उसको,
उससे बढ़ा नहीं कोई बल।!"

The speed of mind is faster than any other thing in this word. Our mind is very restless. It is difficult to tie our mind in one place and if some can control his mind then no other victory more than that.

9.2.1.7. Pearl:

It is very expensive. For e.g. the snails living in oceans. It comes under the category of ornaments, make ups and dresses and here the Riddle is kept, under the category — 'Miscellaneous'.

"जिन्हें लिया जलराजो में,
ताज सिया महाराजो में।
घर रहता सागुरकारो के,
सिर चढ़ता सरदारों के।
कहीं गुणों में सच्चा हूँ,
या झूठा या सच्चा हूँ।"

Pearl is generally used by kings, emperors and businessmen. Pearl can be of two types - real and imitating. Real pearl is found in the snail living in the ocean.
Snail generally found in water but when drop of swati nakshatra falls on it, it turns to pearl. That is why presence of father on heaven is mentioned here.

9.2.1.8. Vermilion:

It indicates the good luck of the ladies of North India. They put it on this head as a symbol as their happy married life.

“आइनी हम ओगना,
मूंगी के गलाइले।
दुनी आदमी चले लागल,
बैठ के दबाइले।।”

(अर्थात् – सिंदुर)

It is mentioned that during Bhaiduj, sisters use to 'Tilak' to brothers once but sister-in-law does it again and again a symbol of married life.

“भैया एक बार, भाऊजी बार बार।”

(अर्थात् – सिंदुर)

Putting vermilion on the forehead with two fingers are indicated here.

9.2.1.9. Sandalwood:

Sandal is a tree. The wood of sandal help us to manufacture dhoop sticks. It is valuable tree and also rare. It has a very beautiful fragrance.

“तीन पाँव का घोड़ा,
पानी पीता है घोड़ा।
चढ़वड़ चा के खाये और,
ब्रह्मण के सिरे बिसाया।।”

(अर्थात् – चंदन)
We rub the sandalwood on a slab of stone and as this process or rubbing is slow, so 'khaye' word is used. Brahmins used to put sandalwood paste on their head. So 'Sire Basaye' is said here. According to hindu religion putting sandalwood paste during worship of god and other auspicious occasions are considered to be a good sign.

9.2.1.10. Kajal:

‘Kajal’ is a liquid type of cosmetic which is put on eyes. It makes eyes look beautiful. It comes under the Riddles related to make up.

“जल में रहे अगन में उपजे,

नारी से वह ने ह करे।

है नहिं भैंड़ फंक नहिं जाके,

देखे सो तो भस्त रहे।

जाज़ देखकर तीर चलावे,

लागे जिसके ढूँर रहे।

कह पहेली सुनो जो पाठक,

चतुर हो सो अर्थ कहे।!”

(अर्थात् - काजल)

‘Kajal’ is liked by all ladies and after putting kajal, their eyes looks beautiful.

“शोभा सदा बढ़ावन हारा,

आँखों से छिन हीत न न्यारा।

अर्थे है मेरे मन रंजन,

ए सखी साजन, ना सखी अंजन।!”

(अर्थात् - अंजन)

By putting ‘khol’ (Anjan) we make our eyes attractive.

“आदि कटें तो सबको पारें,

मध्य कटें तो सबको मारें।”
A hint is hidden in this Riddle to find the answer of the question asked in it. It is combination of three alphabets and is related to eyes. If we cut ‘ka’ the remaining alphabets will be ‘jal’ which feeds everyone and by removing ‘ja’ the word will be ‘kaal’ which kills everyone. In the last alphabets is removed then the word will be ‘kaaj’ which means work.

9.2.1.11. Diwali:

Diwali is a festival of lights. Every year in the month of November people lights of lamps infront of their courtyards. It is a ceremony beliefs upon religion.

“अक्षर चार मेरा नाम,
शोभा हूँ घर - घर की।
मैं हूँ जब आती,
दीपों से घर सजाती।”

(Aryal - Deepavali)

Here, the lighting of lamps on the auspicious occasion of diwali is indicated.

9.2.1.12. Gold:

Gold is a valuable metal which is used to make ornaments for both ladies and gents. In Indian culture ornaments of gold put on body is assumed as a pious thing.

“लीन अक्षर का मेरा नाम,
उलटा सीधा एक समान।
नारी मुझसे नेह लगाती,
लेकिन मुझको सभी चाहती।”

(Aryal - Kank)
Gold is very favourite of ladies.

"कलक कलक ते सौंगुनी, मादकता अधिकाय।
वा खाए बौराए जग, या पाए बौराए।।"\\n(अर्थात् - धतुरा और स्वर्ण)

The answer of this Riddle is two – 'Dhatura' and fold. By eating the first one people become intoxicated and by getting the second one also become the same. Gold has more attraction than 'dhatura'.

9.2.1.13. Caram :

It is a game which entertains all from younger to olders. It is a indoor game played by four persons at a time.

"एक चौंद अजरह तारे।
खेले मुल्ला मुल्ला प्यारे।।"\\n(अर्थात् - कैरम)

'Ek chand' means the red piece of the carom and 'attarah tare' indicates its nine white pieces and nine black pieces.

"जो नो काली गोरी सखियों ने,
मिलकर घेर ले राम।
आएगा जब कोंतवाल,
तो याद आएगी माम।।"\\n(अर्थात् - कैरम)

Nine white pieces and nine black pieces is altogether said here as friends. Red piece is the queen and 'kotwal' indicates the stricker.

"लकड़ी का एक किला है भैया,
चार कूंए हैं बिन पानी।
उसमें बैठे चोर अठारह,
Caromboard is made of plywood and on the board there are four holes for inserting the pieces of carom. It has 18 (nine black and nine white) pieces. The stricker is there which is compared with ‘daroga’ which strikes every pieces 18 the four holes including the red one which is considered to be the queen piece.

9.2.1.14. Playing cards:

It is a world famous indoor game. Which entertains people. People plays such on money trips also. It is made by papers with 52 leaves. It is a source of entertainment.

“बिना पेड़ के है वह पत्ते,
सारे बच्चे जिन्हें समझाते।
कभी हारते, कभी जीतते,
है सब उनको गिनते गिनते।”

(अर्थात् - ताश)

It is a type of game which we call as ‘playing cards’. But they are not leaves of trees. While playing there people sometimes wins and sometimes loses.

“हम कहलाते बावन चोर,
हम से बढ़कर कोई ना और।
चाहो तो हम मन बहलाए,
या फिर कंगाल दरिद्र बनाएँ।”

(अर्थात् - ताश)
In playing cards there are 52 cards and people entertains them by playing it. Sometimes people becomes poor by doing some in appropriate things because in this game means sometimes playing cards becomes the game of gambling.

9.2.1.15. Shroud:

Shroud (Kafan) is use to cover a deadbody. It is white in colour. In Hindu rituals when man dies it is use to cover him for funerals.

“देखा तो पहना नहीं।
पहना तो देखा नहीं।”

(अर्थात् - कफन)

AND

“देखने वाला पहन नहीं पाए,
पहने वाला देख नहीं पाए।
इस अजीब चीज का नाम बताओ,
बुद्धिमान होना एक सबूत पाओ।”

(अर्थात् - कफन)

Shroud or kafan is put on the dead bodies. It is used on dead people and is of no use for a person who is alive.

9.2.1.16. Newspaper:

Newspaper is a great media to circulate news from one place to another. It is printed on papers. The size of newspaper is greater then books. Now a days, lot of newspapers are published in India.

“समाचार लाता हूँ प्रातः,
नहीं लगता देर में।
फेक दिया जाता हूँ,
दूजे दिन रखी के ढेर में।”

(अर्थात् - अखबार)
Newspaper reaches every house early in the morning on regular basis without making delayed and next day the old newspaper is thrown in the dustbin.

“रोज सबके आता है,
नये समाचार लाता है।
जो कोई पढ़ता उसको,
बुद्धिमान बन जाता है।”

Coming newspaper on daily basis is indicated.

“देश-विदेश की सब खबरें,
संग में लेकर आता हैं।
जान देने का अच्छा साधन,
मैं ही तो कहलाता हूँ।”

All news of country and the world published in the newspaper. By sitting at home we get all types of news from the newspaper or it can be said that all sort of knowledge can be gathered from the newspaper.

9.2.17. Knowledge:

Books gives us knowledge and education. Therefore, books are said as store of knowledge. Without knowledge we cannot exchange our thoughts.

“मैं हूँ ऐसा दौलत, जितना खर्च करो बढ़ जाएंग।
बदसूरत को भी महफिल में मैं आदर दिलवाएं।”

The wealth knowledge never destroyed. The more you spends the more it increases. It never decreases on spending it. It gives value not to face but to quality. An educated people gets respect everywhere due to his knowledge.
"Knowledge is such a treasure which neither thieves can steal nor robbers can rob it. The more we spend in the more it increases. It never decreases."

To gain knowledge, people should do hard work instead of passing time in resting. Knowledge leads people to the way of improvement.

9.2.1.18. Intelligence:

"Mere din sansaar mein,
manav thooka chaata.
jis manav ke pas mein,
chain karta din raha."

Here it is indicating the importance of intelligence.

"Jinke pas mein rahtai hoon,
har mukhyal sulaajha latai.
Sath rahun mein jinke,
vo khuda ko ulajha latai."

"Hamle dekha ek khajana,
loot sake koii zyakore na.
Dona hathy se jo koii bante,
ye dhaalat to bdhisti jaay."

(अर्थात् - विद्या)

(अर्थात् - विद्या)

(अर्थात् - बुद्धि)
Here it is said that through intelligence people can find solution to any problem. Similar task one performed by different castes and tribes of the society. They are involved in their specialized business. Here, Riddles related to these specialized business are kept in the category of ‘Miscellaneous’.

9.2.1.19. Potter:

“किलों पर खेलती करे,
और चड़ में दे दे आग।
रास टीय घर में रखे,
बह जाय रह राख।”

(अर्थोल् - कुम्हार)

To give fire on clay pots and then keeping them at home for drying is indicated here.

“चक्रपति राजा नहीं,
दंड घरे यग नहीं।
मन चाहि सृष्टि रचे,
विधना है वै रानी।”

(अर्थोल् - कुम्हार)

Potter can make any kind of pot according to his wish. Potter holds stick in his hand during making pots, is also indicated here.

9.2.1.20. Blacksmith:

Blacksmith deals with iron. Riddles related to blacksmith are as follows –

“तीन अक्षर का मेरा नाम,
आदि कटे तो ‘हार’ बनें।
अंत कटे तो ‘धातू’ बनें,
मध्य कटे तो ‘लोर’ बनें।”

(अर्थोल् - लोहार)
Riddle is made on the basis of 3 Hindi alphabets of 'lohar'. If we separate the first, second and the last alphabet, it will give different meaning and by combing the 3 together the word comes – 'lohar'.

“काला धाले लाल लिखारे।
उकाँहूँ बैठ धामाधम मारे॥”

(अर्थात् - लोहार)

Iron is of black colour but after heated, it becomes red in colour. Blacksmith hammers the iron by seating only.

9.2.1.21. Brahmin:

It is an oldest caste of India. It is mentioned that generally Brahmins are 'pundit' who involves in God worshipping and they also love eating food.

“तनिक सा लड़का बेंटन का।
तिलक लगावै चंदन का॥”

(अर्थात् – ब्राह्मण)

Here it is mentioned that Brahmins put 'tilak' on their forehead since childhood.

“अगहन पड़ढ़ चैत के प्याट,
तेहि पर पण्डित करै झाप्याट।
है नेरे पैहो ना हेरे,
पण्डित कहे विगहंपुर केरे॥”

The reply of this Riddles is 'kachori'. In this Riddles a Bhojpuri saying is mentioned here. It is said that Brahmins walks 24 miles to have milk and 'chindha'. Here it is mentioned that Brahmins are food lovers.

“चिउद्या दही बारह कोस।
लुद्या अखरह कोस॥”

They can walk 24 miles to eat 'chindha' and curd and if they get 'dahi' (curd), then they even can walk up to 36 miles.
9.2.1.22. Carpenter:

Carpenter belongs to business class who deals with making of different items of wood. It is their traditional business. By making useful items of wood, they use to earn for their livelihood.

“एक बित्ता लकड़ी बढ़ई की दिया,
बड़े बड़े फरमाइश किया।
बारह कीलू ही तीस लाट,
चरखा चाहिये तीन सौ साठ।”

(अर्थात् - बढ़ई)

In the Riddle above it is the method of doing work according to year, month and the day.

COMEDY RIDDLES:

Art of expression of feelings is seen in Riddles. Sometimes humour also presents in Riddles. Comedy related things are choosen for the purpose of entertainment for children and old aged persons. Some Riddles are composed in such an word order which just after listening people used to laugh. Certain Riddles are only meant for entertainment, such as.

“एक चिरड़या चटनी, काठ पर बढ़ठनी।
काठ खाले गुबुर-गुबुर, इसे गले भुसकनी।”

(अर्थात् - आरी)

It means one bird who wish to have food seats on a wood and eats it slowly. The answer of this Riddle is ‘saw’ (aari) which is to used to cut wood. By listening the word ‘Hagele bhuskani’ all children start laughing.

“चाढ़ पग की चापढ़ चुप्पो, वापू बैठी लूप्पो।
आई सम्पो ले गई लूप्पो, रह गई चापढ़ चुप्पो।”

(अर्थात् - भौस, मेंढक, गिड्ड)
It means a frog seats on a buffalo and a vulture takes it and flies. Here 'chappar chuppo' is used for buffalo, 'luppo' is used for frog and 'sappo' is used for vulture / eagle. This Riddle produces laughter.

"पात चकड़ा बोट धमर धूस खाण किडशया।"

(अर्थात् - केला)

Leaves are slipper, trees are fade in colour and sweet to eat.

This Riddle is related to banana. Selection of specific words make people laugh.

"दस अक्षर का मेरा नाम।
उलटा सीधा एक समान।"

(अर्थात् - सेवक राम मरा कबसे)

This Riddle is a laughter Riddle which is made on the basis of ten Hindi alphabets. It gives same meaning after reading both from starting and reverse.

"पौंच अक्षर का मेरा नाम।
उलटा सीधा एक समान।"

(अर्थात् - नवजीवन)

Here also 5 alphabets if read from starting (beginning) and in reverse order, it will give the same meaning.

Feelings of emotions are beautifully depicted in Riddles. Certain places there are spaces for laughter also which entertains childrens as well as elders. Sequence and planning of certain words are composed in such an order there by listening them children begin to laugh. We are also consider this, category under 'Miscellaneous'.

"हम दो, हम दो, निमार,
हमकै बेटिन ढमकै पादी।
नौं दिन नौ राति,
पत्थर गाहयौ।"
Children laugh like anything by listening this Riddle. Daughter of Humke blows so lauder that its sound remains echos on stones for nine days and nights.

9.2.2. Assamese miscellaneous Riddles:

Like Hindi, many miscellaneous Riddles are also found in Assamese. They are as follows:

9.2.2.1. Train:

“पत्थलिये जहन – तहन,
दीघे लेल-पेल।
पेटर माजत सुमुवाइ लिये,
लारा बुझार मेल।”

(अर्थात् - रेलगडी)

Here length of the train is indicated. Many people travel in train. Children and olders talk among themselves while travelling.

9.2.2.2. Ship / Aeroplane:

“इने कि घराई पाखि मेलि उरे।
परिलेल देखो पाखि मेलि परे।”

(अर्थात् - उरा जहाज यानी हवाई जहाज)

Aeroplanes are having wings like birds. While take off and land it opens its wings just like the bird do.

“उरिलेल नजपाय पाखि,
परिलेल नजपाय पाखि।
इने कि कोवाचोन सखी।”

(अर्थात् - उरा जहाज यानी हवाई जहाज)

Here, it is indicated that while takes off and lands aeroplane never closes its wings.
Aeroplane is such a bird like which does not have bones and head.

Aeroplane like bird flies in the sky but they are not birds. They can even run on the land like motor cars. It is having mouth still eats by stomach. Means its mouth is not having doors through which people can enter. Doors are on its stomach i.e. in the middle part of aeroplane. Stairs are needed to enter in the aeroplane.

Though aeroplane is made of metal steel can fly in air and sounds like the roaring of lion.

9.2.2.3. Telephone:

Telephone is connected with a small wire and through it people can converse with others living in far away places.
One end of the telephone wire is connected to it and another end is connected to office. People living in far away can converse with telephone.

"इयाल पुतिले खुटी,
सिपुरील उलाल फुटी।
दुदा आखेरे तार नाम,
पाथ सकलोरे आदर सम्मान।"

Structure of landphone is indicated. Port is needed to connect the landphone.

Phone is made with the combination of two Hindi alphabets.

"भइ थोळो लगत, घूरि पुरो जगत,
वार्ता गोटाड़ दिउँ लोकक।
पारिबाले कब मइ कोन भकत?

Mobile phone is mentioned in his Riddle which people carries in their pockets.

Through it within a moment people living in far away talks with each other.

9.2.2.4. Football:

"जीन गोल, बेलि गोल,
आरु गोल कि।
मइनाहें लग लागि,
भरिरे खेले चि।"

Football is round like sun and moon. Which children play with their foot.
Ill luck of football is mentioned here. Which cause people entertain themselves by kicking the football and playing with it.

"किसी कपाल साथी आहिलो,
दुर्भाग्य नपरे उर।
मानुहाने उल्लास पारे,
मोर उपरत गोरर उपरि गोर॥"

(अर्थात् - फूटबल)

About origin or birth of newspaper is mentioned here. For making newspaper paper spend sleepless night and they sent to publish all news during night only. Early
morning newspaper reach to every house. After reading news somebody gets pleasure and somebody sorrowed.

“हात नाड़ भरि नाड़, जलै तले याय।
जिहवा नाड़ सदिअ, खबर दी याय॥”
(Aर्थांत् - बातरि काकल यानी अखबार)

Here, structure of newspaper is indicated.

“हात नाड़ भरि नाड़,
जलै तले याय।
मुख जिहवा नाड़ सदिअ,
खबर दी याय॥”
(Aर्थांत् - बातरि काकल यानी अखबार)

Newspapers don’t have their hands and legs, then also it reaches everywhere. It has no mouth and tongue but still tells everyone news. Being a non-living thing it is more active than an alive person.

9.2.2.6. Caram:

“चतुर दिशी उख बेर,
चारि कोने चारि खाल।
माजत सुंदरी राणी,
देखिते बर भाल।
उठ दासिये राणीक,
बेरि रखे माजत।
राक्षसीये ठेलि ठेलि,
पेलि दिये गालत॥”
(Aर्थांत् - कैरम)

Structure of caramboard is indicated here. It is made of plywood which is covered with a small wooden walls on its four sides. It has four holes on its four corners.
It has nine white and nine black pieces. One red piece is also there which is known as queen piece and it is surrounded by 18 pieces as its protectors. One demon means the striker of caram through all pieces to the hole of carom.

“चतुर्दिशो बेर, चारि कोनत खाल।
माजत सुंदरी राणी, देखिबले भाल।।”

(अर्थात् - कैरम)

Condition and structure of caramboard is mentioned here.

“न कर्ली न बागी,
माजत बहे रंडी।
एक ठेला मारि दिले,
मरे गोलत परि।”

(अर्थात् - कैरम)

Here, rules of playing caram is indicated. It has nine black and nine white pieces and a red pieces in between. Striker is used to insert pieces in the holes which are there in the four corner of caram.

9.2.2.7. Cards:

“बाणन्दा मानुहर चारिटा जाति।
तेऊँलके उमले युं-तुं बहि।।”

(अर्थात् - ताष)

It is a game which is having 52 cards. There are four sections in these cards. People can play cards by seating at any place.

“दुकृरि बारजन लोकर,
चारिटा मात्र जाति।
युं-तुं बहि बहि,
समय करे क्षति।।”

(अर्थात् - ताष)
There are total 52 cards. ‘Ek kuri’ means 20. Here 4 sections are there. Cards are of 4 colours. Children play it for entertainment but in the same time waste their time too.

9.2.2.8. Knowledge:

“यिमान खाय, सिमाने बाढे।”

(Aर्थात् - विद्या)

Knowledge never decrease. The amount you spend after knowledge, it increases soon.

“क्षय नाइ लय नाइ,
आरु नाइ चति।
इनो कि महाधन,
दिलेत नायाय तुति।”

(Aर्थात् - विद्या)

Knowledge is a thing which never finish or destroy. The amount we spend after it, the more it increases.

“कि धन हय महाधान,
चोरेउ निब नोवारे।
जुये नोपारे, पानीतो नुहुरे,
कोनेउ नेपाय भाग,
कोवा मोर आग।”

(Aर्थात् - विद्याधन)

Knowledge is a great wealth which cannot be stolen by thieves. Neither fire can burn it nor water can drown it. It is a wealth which cannot be divided among people. It is an immortal wealth.

“कि संपद्द द्य नाइ।
दान कारिलेहे बाढे सदाय।”

(Aर्थात् - विद्या)
Vidya or knowledge is a valuable wealth of human being. The more we spend, the more it increases.

9.2.2.9. Mind:

"अग्रवाल नहीं मढ़,
चकू पसा रते जाओँ।
एडिखियिते शाको यदि,
मिनिटे न न थाइ पाओँ।"

(अर्थात् - मन)

The speed and restlessness of mind is indicated. Within a fraction of time, it can travels in many places. It is a difficult task to control mind.

9.2.2.10. Shroud:

"साजोताई साज़े, किनोताई किने।
व्यवहार करोताई गमणेई नापाय॥"

(अर्थात् - कणिन यानी कणन)

Shroud is put on the dead body means it is used after death of a person and the user cannct have the sense in its use. But the person who brings or buy it for use knows everything.

9.2.2.11. Vermilion:

"टिला एटा,
टिलाटोत दुखन कला बन।
माजते एटी रख पथ,
स्वामी दुकालेह हय उठन॥"

(अर्थात् - सेन्दुर यानी सिन्दुर)

It is a symbol of married ladies especially of Assam. 'Tila' indicates head of those ladies. 'Kala ban' means here making hairs in black in colour. Vermilion is put on
the middle of hair and it is considered to be a symbol of good luck. After husband death women cannot put vermilion as it is against the rule. As soon as the husband dies, vermilion is rubbed from the head of the women.

9.2.2.12. Blacksmith:

"रड़कै भक्तकैं,
कङ्ला असूरे मारे।
मार खाई भक्तके,
बाड़िले धरे॥"

(अर्थात्—कमार यानी लोहार)

For melting iron, blacksmith put the iron in the fire and when the iron becomes red, blacksmith hits it with hammer.

"सुमूवाउँते कङ्ला,
उचाउँते रड़।
बजबेणटे ताके धरि,
उदाइ मुदाइ मारा॥"

(अर्थात्—कमार यानी लोहार)

To make things of iron, blacksmith put the iron in the fire. While putting the iron, it is of black colour but when iron is taken out from the fire it becomes red in colour. After that blacksmith hits the iron and make things of different shapes according to his wish.

"सोमाइ दिऊँते कङ्ला,
उलियाइ आनोते रड़ परे।
हातुरीरे कोवाले आंगुले-आंगुले बाहे,
एडटो कि कस्तू कोने कब पारे?"

(अर्थात्—लोहार लोहे को बनाना)

Activities of blacksmith while making things with iron, is indicated here.
9.2.2.13. Potter:

“केसाल ताल-तुल,
पकिले गरम। 
जिये कब नोवारे,
गाले मुखी चर।”
(अर्थात् - कुम्हार द्वारा बनाया हुआ मिश्री का वर्तन)

While making claypot, potter uses soft clay and imparts his ideas and shape into it which is then concentrate by firing so that it retain its shape and do not break easily.

9.3. COMPARISON OF BOTH MISCELLANEOUS RIDDLES

We can divided the Riddles for comparision with following sub-divisions -

9.3.1 Riddles found in both languages

9.3.2 Riddles found in Hindi language

9.3.3 Riddles found in Assamese language

9.3.1. Riddles found in both languages: So many common Riddles are found in both languages. We see a large number of similarities and dissimilarities in these Riddles.

9.3.1.1. Train:

(A) Hindi – “काली-काली मुर्गी,
लाल लाल बचने।
आगे आएँ मुर्गी,
pीछे आएँ बचने।”
(अर्थात् - रेलगाड़ी)

Here ‘kali kali murgi’ refers to the black hen. The black hen is compared to the engine of a train because the engine is black in colour and the red children means the different boogies of a train which is usually red in colour. Wherever the engine moves forward the rest of the boogies follow it from behind.

(B) Assamese – “पथालिये जाहन-जहन
दीघे लेल-पेल
Here, the length of a railway train is mentioned. Many people travel in a train. Boys, children and elderly people all sit in the company of each other and talk throughout. In this manner there is a slight difference between the two Riddles.

9.3.1.2. Aeroplane:

(A) Hindi – “आसमान में उड़े, पेड़ पर घोसला न बनाए।
तूफान से डरे रहने को, घरती पर आ जायें।”
(अर्थात् - हवाई जहाज)

Aeroplane flies in the sky but it is not a bird because like a bird it does not make a nest as birds make in a tree. When there is a storm it is difficult for an aeroplane to fly or move and it instantly returns to the ground.

(B) Assamese – “घराइ नहय उरि फुरे,
मटर नहय माटीटो दीरे।
মুখ থাকিও পেড়ের খায়,
জখানাদেহে সোমাব পায়।”
(অর্থাত – উরা জাহাজ যানী হবাই জাহাজ)

Aeroplane is not a bird but still like a bird it can fly in the sky and like a car it can also move or run on the ground. There is no door in the front of an aeroplane for people to enter instead it has in the middle and a ladder is required to go in and out of it.

In this manner, in both the Riddles aeroplane is compared to a bird which flies in the sky and there is slight similarity between the two Riddles.

9.3.1.3. Telephone

(A) Hindi – “छोटा सा धागा, बात से भागा।”
(अर्थात् - टेलीफोन)

Here ‘chota sa dhaga’ means the wire which links up a telephone and through
this ordinary wire people can speak to each other over the telephone across distance.

(B) Assamese — "একটা ল্যান্ডফিল্ড, পাইগো কলমিন কতা।"
(অর্থাতঃ - টেলিফোন)

A telephone is linked up with a small wire which is spread far off and with its help one can speak across distance far off.

In this manner there is a similarity as observed between the two Riddles.

9.3.1.4. Football:

(A) Hindi — "लात मारकर मुझको खुश होता है सारे।
हवा खाके रहता में, फिर भी हर कोई नामर।!"
(अर्थात् - गेंद)

Here, ‘foot’ refers to being played by foot. That is why there is a reference with being kicked. If the ball is not kicked by foot, it is not possible to play. This is a game of utmost joy. Man derives a lot of satisfaction by playing it. Air requires to be pumped into the football to make it useful for playing.

(B) Assamese — "কিন্তু কপাল সাধি আহিলো,
দুর্দান্ত নামি ওন।
মানুষোরে উল্লাস পারে,
মোর উপর পরে গোর উপরি গোর।।"
(অর্থাত্ত – ফুটবল)

Here the unfortunate fate of a football is spoken about. Because people derive joy and happiness by playing football but since the ball is kicked by foot it is considered to be unfortunate for the ball.

In this manner, both the Riddles have similarities.

9.3.1.5. Mind:

(A) Hindi — "सबसे तेज गति से चलता,
होता बड़ा ही चंचल।"
The speed of the mind is the fastest among all speddiest tools in this world. The mind is very restless. It cannot be tied to a place or with a thing which is a difficult task. If anybody can win over the mind or bring it under his control, then there can be no bigger victory then this.

(B) Assamese –

“ভগবান নহে মৈঃ,
চকু পচারলে জাওঃ।
এড়িগেলে থামো যদি,
মিনিটে ন ন থামী পাও।”

(A) Hindi –

“नौ नौ काली गोरी राखियों ने,
मिलकर घेर ली रानी।
आयेगा जब कोलवाल,
तो फिर आयेगी जानी।”

Here also the restlessness and speed of the mind is referred to. It can in a moment, can go very far and reach new places. The mind is very restless and cannot stay stable is one place even for a second. It is very difficult to have control over the mind.

In both the Riddles the restlessness and speed of the mind is referred to. Therefore, similarity can be seen in both.

9.3.1.6. Caram :

(A) Hindi –

“नौ नौ काली गोरी राखियों ने,
मिलकर घेर ली रानी।
आयेगा जब कोलवाल,
तो फिर आयेगी जानी।”

(A) Hindi –

“नौ नौ काली गोरी राखियों ने,
मिलकर घेर ली रानी।
आयेगा जब कोलवाल,
तो फिर आयेगी जानी।”

This refers to the nine black and nine white friends. This refers that in a caramboard there are nine black and nine white pieces. Between these nine black and
nine white, there is a red (Queen). That is why here the nine black and nine white are said to be friends and the red is said to be the queen. All these eighteen are hit by the striker which is referred to here as.

(B) Assamese –

“ন কালী, ন বগী,
মাজলে বহে রচী।
এক টেসা মারি দিলে,
মরে গাতল পরি।”

(A) Hindi –

“हम कहलाते बाबन चोंर,
हमसे बढ़कर कोई न और।
चाहे तो हम मन बहलाएँ,
या फिर कंगाल - दरिद्र बनाएँ।”

(B) Assamese –

“দুখলে বাবন চোর,
চাহিতে মান জাতি।
There are ‘dukuri barojon’ meaning fifty two cards ‘Ek kuri’ means twenty. There are four divisions or parts. This means that the cards are four in colours. People are entertained themselves by playing it but time is also wasted.

In this way both Riddles refer to cards. Together it is also said that in the game of cards people sometimes waste time which leads to the path of poverty both Riddles have similarities.

9.3.1.8. Shroud :

(A) Hindi –

“देखा लो पहना नही।

पहना लो देखा नही।”

(अर्थलू - कफन)

The shroud is placed over a dead body. That is why when alive it cannot be seen. This means that a person who is alive is not made to wear and only the one who has died wears the shroud.

(B) Assamese -

“সাজোতাই সাজে, কিজোতাই কিজে।

ব্যবহার করেতাই গমষেই নাপাই।”

(অর্থলু – কফন যানী কফন)

The shroud is given to the dead meaning that only after death this is used. One who uses it does not know that the shroud has been put on him. But the one who makes and buys he is aware of everything about for whom it is being prepared.

In this way, after explaining both the Riddle, it is seen that the shroud is only for a dead body. The person who wears the shroud does not know its significance. In this way both have similarity.
9.3.1.9. Newspaper:

(A) Hindi –

“देश-विदेश की सब खबरें,
संग मैं लेकर आता हूँ।
जान देने का अच्छा साधन,
मैं ही तो कहलाता हूँ।”

(अर्थात् - अखबार)

In a newspaper all incidents that may be national and foreign are printed. People can sit at home get all the news. The newspaper is a primary medium for the increase of people’s knowledge.

(B) Assamese –

“हात नाइ भरि नाइ,
य’रै-त’रै याय।
মুখ-জিভা নাই যতিয়ো,
খবর লে যায।।”

(অর্থাত্ - বাতরি কাকত যানী অখবার)

Newspaper does not have hand or leg but still it can reach every place. It does not have mouth or tongue even then it almost tells everyone news. Being non living it can still work more than a living being.

In both the Riddles passing of news through newspaper is referred. Keeping this in view, we can say that both have little similarity.

9.3.1.10. Knowledge:

(A) Hindi –

“हमने देखा एक खजाना,
लूट सकें कोई जिसको ना।
दोनों हाथ से जो बांटे,
ये दीलत लो बढ़सी जाय।”

(अर्थात् - विद्या)
Knowledge is such a treasure, it is a store of gems which no one can take or rob. The more it is spent, it does not become less even if it is distributed with both hands on donation it does not decrease but instead always increases.

(B) Assamese –

“কিং সর্পাদ ক্ষয নাই।
দান করিলে বাড়ে সদা!”

(অর্থীত্ - বিদ্যা)

Knowledge is one of the priceless resources of man which does not become exhaust. If knowledge is donated it never becomes less, it always increases but less exhausted.

In this manner, in both Riddles it is seen that knowledge does not decreases when it is donated or shared. Every time it increases. Therefore, both have similarity.

9.3.1.11. Potter:

(A) Hindi –

“कीलो पर खेती करे,
और पेड़ में दे दे आग।
रास ठीथ घर में रखे,
बह जाय रह राख।!”

(अर्थीत् - कुम्हार)

Here, keeping of earthen utensils at home and making them strong by burning them in fire means to make it strong. Many earthen utensils are collected and piled up to be set on fire and at the end throwing of the ashes or being washed away by the main is referred.

(B) Assamese –

“কঁচাত তাল-তুল,
পকিয়ে গরম।
জিয়ে কন্ট নৌবরে,
গালে-মুখি চর।!”

(অর্থীত্ - কুমার যানী কুম্হার)
When a potter prepares an earthen utensil, he takes loose or soft mud and makes utensils according to his own choice, and later on puts them into the fire to make them hot for hard. Then the utensil becomes strong and cannot break easily.

In both the Riddles, putting the earthen utensils into fire to make them hard and strong is referred. In this way, despite similarity there is a slight difference between the two.

9.3.1.12. Barber:

(A) Hindi – “मीठी मीठा बात बनावे,
ऐसा पुरुष वह किसकी भावे?
बुझा-बाला जो कोई आये,
उसके आगे शीश बुझावे।”
(अर्थात् - नाई)

The barber while doing the work of shaving speaks sweetly so that the attention of the person on whom shaving is done is drawn away from his head to his talking by which the person will not have pain and the work will also be done. Anybody old or young has to bow his head in front of him.

(B) Assamese – “रजा महाराजाड़यो।
एडुजानर उचरत शिर नल करे।”
(अर्थात् - नापित यानी नाई)

Everybody has to bow their heads in front of a barber he may be a king or a common man during shaving.

In both the Riddles bowing of head during shaving in front of a barber is referred. Therefore, both have similarity.

9.3.1.13. Fan:

(A) Hindi – “आप हिले और मोहि हिलावे,
बाका हिलना मोरे मन भावे।
Here, fanning with a hand fan is referred. At that time the fan also moves and as it is moved by hand the hand also moves. Till the time the fan is moved wind keeps coming and the answer is found in the Riddles itself.

(B) Assamese – “এইদু আর কেনেকুচা বীরা ভাই।
ছয় মাহে নাচে, ছয় মাহে জিরায়।”

(অর্থাত् - বিছন্নী যানী পঞ্চা)

Here the utility of a fan is being referred to because the fan is used only during the hot days. In the hot six months man moves the fan with the hand to have air. That is why, here morning is said to be dancing. For the rest of the six months during the cold days there is no need of a fan. At that time the fan takes rest.

In this way, both Riddles have little dissimilarity.

9.3.1.14. Cycle:

(A) Hindi – “दो पैर हैं भगर आदमी नहीं,
मुँह है, सामने वालों को आवाज़ देता है,
हावा खाकर तेज दौड़ता है।”

(अर्थात् - साइकिल)

Here, the shape, type and movement of a cycle is stated. The cycle has two wheels and the voice implies ringing of the bell. As a result of press here of air, the cycle can run fast. This is referred here.

(B) Assamese – “দুইপৈরে খামিস মারি,
ভরিরে ঠালি-ঠালি দিয়ে।
বহুদূর জাহাঁ পারি,
কি কোথা ভালী-ভালী।”

(অর্থাত্ – সাইকেল যানী সাইকিল)
The handle of a cycle is hold by both hands and by moving the paddle with the leg cycle can be run very far. This is referred here.

In this manner, difference is seen in both the Riddles.

9.3.1.15. Road:

(A) Hindi –

इधर गयी उधर गयी।

ना जाने किधर गयी।।”

(अयोत्त – सड़क)

Here the turning of a road at many places and its infinite length is referred to.

(B) Assamese –

रजार लेजु मेलिह पारी।

चिपाब किण्नु मोवारी।।”

(अयोत्त – रास्ता यानी सड़क)

Here, ‘Rajar leju’ signifies the road. Because ‘leju’ or rope can be opened from a ‘bundle’, but it cannot be again pulled back. This means that even here the length of the road is referred to.

In this way, it is seen that in context to its meaning both Riddles have similarity.

9.3.2. Riddles found in Hindi language: Riddles related to certain things available in Hindi such as Aaram, Moti, Chandan, Intelligence etc. and we have already discuss in this chapter in 9.2.1

9.3.3. Riddles found in Assamese language: Which we have already mentioned in this chapter 9.2.2

9.4. ABSTRACT OF THE CHAPTER

In this chapter criticism has been done to those Riddles which have never been directly categorized or described critically but these have unbroken relation with peoples lives. A study has been particularly presented of some Riddles which are found in both
languages based on man, woman and ornaments of men. This detailed interpretation is a reason of fair in every objective.

The conclusion is that what were the ideas of the people of both the languages of their suitable contributions. Again in every society what kind of myth prevailed for man, woman and their ornaments through a study of these Riddles. We come to know their nature and it is seen that in the Riddles of both the languages, there are similarities with very little dissimilarities.

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Reference:

1. Though we have mentioned here as a Riddle, but it is a famous ‘Doha’ of Bihari of Hindi Riti Kavyadhara.