CHAPTER - III

A COMPARATIVE STUDY OF HINDI AND ASSAMESE RIDDLES RELATED TO AGRICULTURE
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3.1. PREAMBLE OF THE CHAPTER

Agriculture is the main occupation of India. Climate plays an important and effective role in the development of agriculture. Agriculture is the main source of livelihood, which generally dependent on structure, surface water bodies and soil conditions of the soil. Similarly, it is dependend on the environmental factors of that area.¹

From the time of Indus civilization, peoples were doing agriculture. The main crops yeiled of that period was wheat, cotton etc. Bull is considered most important animal in doing agriculture.

The main occupation of Aryan civilization was agriculture. The word ‘Arya’ is derived from ‘ri’ dhaatu which means ‘to go’ in Sanskrit.

The word ‘Arochin’ in Greek and ‘arare’ in latin is considered in the same category of ‘Ri’ dhaatu. It means to do agriculture or harvesting. Basically the words ‘ear’ and ‘arable’ are derived from this origin dhaatu. In Sanskrit, the original meaning for ‘Arya’ is ‘Vaishya’. The chief manifestation of Arya is to do agriculture.

It has also been mentioned in Rigveda that initially the Hindu Gods started doing agriculture for human welfare. Vedic sages praises ‘Akhidaya’ who is considered to be the founder of agriculture. They praises him in these words – “Initially for helping ‘Manu’ you used plough to do ‘Halkarshan’. By using plough you cultivated barley and produce crops for human welfare and illuminated the name of Arya community.”²
It is also mentioned in Rig Veda that agriculture related useful land should be fertile and the type of fruits should be grown according to the favourable climate. By mentioning about the importance of irrigation, the agricultural land is divided among two groups.

(1) Unirrigated land
(2) Irrigated land 3

Near about 80% of India's population is dependend upon agriculture for their livelihood. Indian farmers are considered as work ascetic. There every drops of sweat is considered as the practice of devotion. They always focus on agriculture while they are sleeping or awake. They are always busy in the work of harvesting, Doni, Oswani, ploughing and watering. They do their work in free time. They have to do various work such as harvesting the rice crop and carrying it, doing 'Doni' and 'Oswani' and also has to sowing the wheat by irrigating the empty field.

Also they have to carry pesticides such as cowdung in bullock cart and the other domestic works.

In the evening after doing all this work, they become very tired and gathered in a place and entertained each other by reciting Riddles.

Like other people of India, the main source for livelihood of people of Assam is also agriculture. The main crops which generally grown in Assam is rice, daal, mustard etc.

Agricultural related Riddles are popular in various parts of India. Similarly, in Assam also we can see the agriculture related Riddles. The experiences of agricultural works has been preserved in these Riddles. This is the reason how farmers acquired agricultural knowledge without having the proper knowledge of agricultural study and astrology.
These Riddles are helping in educating the farmers and also encouraging them by lightening their way of life. Riddles are easily memorized by the farmers because it is very entertaining, easy and brief.

Here, we have mentioned about the difference which we found in Assamese and Hindi Riddles. We are trying to compare and discuss some Riddles on various topics, such as - Plough, Hansiya, Well, Bullock cart, Rahat, Dhenkul, Paancha, Kolhu, Matar, Sugarcane, Wheat etc.

3.2 HINDI RIDDLES RELATED TO AGRICULTURE

Agriculture is the main source of livelihood for the villagers of India and of Assam. This is the reason that India is called the land of agriculture.

Agriculture is the main base for the people of Hindi community. Whole day farmers do hard work and also not getting little time. By doing hard work their mind and body gets exhausted. So, at night after having their supper they solved all these Riddles to fresh up their mind and soul. They forget about their physical problems and feel relax and happy for sometimes. For farmers, these Riddles are considered as only source for entertainment.

Here we shall discuss about the agriculture related Riddles. The instruments which has been used in agriculture works are, – plough, bull, maat, kolhu, hansiya, bullock cart, well, dhenkuli, arhat etc. Similarly crops related Riddles, crops produces from field and important instruments are included here. There are different type of Riddles –

3.2.1.Plough :

Plough is considered the main instrument for agricultural work. Agriculture is not possible without a plough. Indian farmers are mainly dependend on plough. In
abroad the agricultural work has been done by tractors and instruments having modern technology, in place of using a plough.

Plough related Riddles are –

“दो अक्षर का मेरा नाम।
खेत जोतने का हे काम।”

(अर्थात् - हल)

Here, field has been cultivated by plough.

“उठ पॉव खट पॉव।
तीन मुंगों दस पॉव।”

(अर्थात् - हल)

Here, it is mentioned that for ploughing two bull and one man is required. There are altogether ten legs, in which eight legs of bull and two legs of man are mentioned. It is also mentioned about three heads in which two heads of two bulls and one head of man, is given.

The way of presenting this Riddle in Bilaspur region is –

“सात-पट लाम गोड़, तीन मुंगु दस गोड़”

(अर्थात् - हल के साथ बैल, किसान)

In Raygarh this Riddles is mentioned as –

“कोकड़ कोकड़ कोकड़, दस गोड़ तीन बोरी”

(अर्थात् - हल, बैल, हलवाहा – हल टेंगा, दो पशु और हलवाहा – तीन बोरी)

Similarly in sarguja region it is mentioned as –

“खोरट-खोरट खोरटी, छः गा आख तीन गोबोरी”

(अर्थ – हल चलाने समय खोरट-खोरट का आवाज आना, हल चलाने के लिए दो बैल एक आदमी की आवश्यकता होती है।)  

(अर्थात्– हल, बैल और आदमी)

3.2.2 Sickle:

It is a half moon shape of agricultural tool made up of iron by which crops are harvested. A wooden is attached in the down position of hansiya. By hansiya crops is harvested.
The *hansiya* related Riddles are –

“अमिती से है कहूं न झूठ
मोते लगा काठ का मूठ।।
घासी कहूँ सवासी खेरे
है नियरे पर पहरी हेरे।।”

(अर्थात् - हंसिया)

In the Riddle below the shape of *hansiya* has been mentioned.

“खेती के सामान में अक्षर बाके तीन।
आदि के अक्षर काटि के, विवाह राम को दीन।।”

(अर्थात् - हंसिया)

Here, the formation of the Riddle is done by using three alphabets. If we remove the first alphabet we get the word ‘*siya*’. The word ‘*siya*’ means wife of Shri Ramchandraji.

3.2.3. Well:

This is the most important source of irrigation. When there is lack of natural source for harvesting, farmers used wells for harvesting the field. Well related Riddles are -

“धाक होले चकमन होले।
खारा पीपल कबूल होले।”

(अर्थात् - कूरू)

Here the stability of well has been indicated.

“आर पार घास पूसा, बीच में तबेली।
दिन में तो भीरभाइ, राति में अकेली।।”

(अर्थात् - कूरू)

The presence of grass around the well and filling of water by people is indicated here –
“नारी काट के नर किया,
सबसे रहे अकेला।
चलो सखी वॉं चलके देखे,
नर-नारी का मेला।”

Here, it is indicated the loneliness and solitary of well and pulling of water by men and women is also expressed.

“एक मोरे मामा, हजार मोरे भाई।
वाह रे मोरे मामा, लाखन निहुराई।”

Mama’s respresents well, drawlers of water and ability to see one’s image are indicated.

3.2.4.Bullock cart:

This is a two wheeler wooden mode of transportation. It is drawn by two bull or oxen. Bullock cart is used to carry crops from one place to another after reaping. In this way, it is a useful mode of transportation in agriculture.

Riddles related to agriculture are as follows –

“काठ काट के बना खोटोला,
नीं पूंछन की दोर।
कुंवर कन्हाया तानत के आये,
नाचत आये मोर।”

(Kathola’, kunwar kanhaiya’ and ‘naachat aawe mor’ indicates the shape of bullock cart, bullock cart and walk of bull are respectively.)

“शहरों – गॉंडों में रहती हैं,”
It is indicated that bullock cart are present in cities and villages and its movement is on the road is sometimes slow while at other times fast, “Meetha shabd” indicate the sound produced by the bells tied on the neck of the bull.

“भल्याळ बरोबर रंगत आदे,
“मुंसवा बरोबर खोज।
जोड़ा सा हायी कामें बाँधे,
पीठ में जामें दस सींग।”

Here ‘peeth mein jaame dus seenga’ indicates the ten long wooden sticks attached on the bullock cart. Here, too the walk of the bull is expressed.

“हांके खेत खींचे गाड़ी,
चढ़स चलाए सींचे बाड़ी।
शिव बाहन बल का भण्डार,
भारतीय कृषि का आधार।”

Bulls pull bullock cart. In the absence of bulls, farm works cannot be done. It is expressed that shivaji’s vehicle is bull too.

3.2.5.Rahat:

It is a tool of irrigation which is used to draw water from the well. This work is done through bulls. In its round metallic plate are, fitted with each other. It is hung on the well with the help of a round. When the Ghora moves, the Dol is filled with water.
and water goes out of the well. A special sound is produced when the rahat moves. Rahat related Riddles are as follows –

“सिर पर सोहे गंग जल,
मुण्डमाल पहनाहि।
वाहन वाकी वृषभ है,
शिव कहिये कि नाहि॥”

(अर्थात् - रहट)

Here, it is described about the shape and size of rahat. Shiv’s vehicle is vrishabh, so bulls are said to be shiv’s vehicle. Through lord shiva a comparision of rahat is drawn.

“दा दागी थी बाहिरे,
ढीड़ौं खाक इंद्राल।
सौष्ठव जोगल मद पिये,
एक करै इंकाल॥”

(अर्थात् - रहट)

Here ‘mad’ means water.

3.2.6. Dhenkul:

This is also an important tool for irrigation at one end of the long bamboo of the dhenkul, a rope is tied, on which is hung a dol or kundi. The bamboo stands on a post on the posterior end mud, pieces of stone are kept to maintain balance. Dhenkul related Riddles are as follows –

“एक चिरड़िया बाहर हाथ,
ओकर पूंछ अठारह हाथ।
पानी पिआए पाताल केर,
पूंछ जाइ अवकास का॥”

(अर्थात् - देंकुल)
Here, twelve hand and tail indicates dhenkul’s bamboo and rope respectively.

“दादा के माथे पर मोटरी,
गूँह में बाटे रसरी।
दादा के नाआई ले,
भरि ठहरा ले आइले।”

(अर्थाल - ढेकुल)

Here, the shape and structure of dhenkul is indicated.

“आकाश गइले चिरई, पाताल गइले बच्चा।
हुँकुक मारे चिरई, पियाब मोर बच्चा।”

(अर्थाल - ढेकुल)

This is a Bhojpuri Riddle, drawing water through dhenkul and done harvesting by it. Here, some words are composed for creating laughter. By huchku ducking inside well is indicated.

“झटपट आइ झटपट जाय,
भरि-भरि आइ फेंकत जाय।
घासी कहें सवासी खेरे,
हे नियरे पर पहले हेरे।”

(अर्थाल - ढेकुल)

‘Dhenkul’ fast flow of water is indicated in the Riddles.

3.2.7. Paancha:

This is made up of iron or wood. It is used to carry the crops from field to an open space. Paancha is used in spreading the crops. It’s front side is made up of long piece of wood and iron, which looks like teeth and attached to five long wooden pieces. Therefore, it is called paancha. Riddle which tells about the shape of paancha is as follows—
Through paacha spreading of crops is indicated here.

3.2.8. Kolhu:

It is a machine by which sugarcane juice is produced. It is made up of iron. Three round ballan is attached in it. The upper portion of one ballan is sharp in which long thin and round piece of wood is attached. This piece is called Dhura. A round shape of long wood is fixed in it. Here, in the last portion bull and oxes harvested the land by making rounds.

Riddles related to shape of kolhu and its structure is as follows –

"कटि काटे काठि है, इदया बज़ कठोर।
तापर बाहन कठिन है, मीगु ऊपर एक दोर।”

(अर्थात् - कोल्हु)

The down portion of kolhu is made up of wood. Middle portion is very hard because it is made up of iron. An animal is required for using a kolhu.

"एक घर में अंधा नार,
कंदे ऊपर काठ का घर।
बारह कोस की मंजिल करे,
फिर भी घर का घर में पिरे।”

(अर्थात् - कोल्हु का बैल)

Bulls which attached to the kolhu is explained here. Bull is compared with a blind man because like a blind person bull used to room on a same place. Bulls stays
near the home after completing twelve kilometres of destination. It means he stays at the same place.

3.2.9. Peas:

It's a vegetable, grown in the field, Riddles about peas are as follows—

"रंग बिरंगी टिकली साते,
हरे रंग की ओढ़नी।
चाबी के लम्बे लटाकार,
पढ़ी खेत में मोहनी।"

(अर्थात् - मटर का पाँधा)

The skin of peas is indicated by green shawl. Because peas are also green in colour. One stripe of peas contain five or six grain of peas.

"मट्थ टटाकर 'मर' गए,
प्रथम हटाकर 'टर' गए।
हरे – भरे से मोटी है,
सबके मुंह में पर गए।"

(अर्थात् - मटर)

Here, green peas is compared with pearl because peas are also of many colours like pearls.

"हरी हरी मछली के,
हरे हरे अण्डे।
जलदी से नाम बोलो,
वरना पड़ेगे हड़े।"

(अर्थात् - मटर)

Green peas are mentioned above as green eggs.

3.2.10 - Sugarcane:

It is a juicy field. Juice came out after sucking it. Sugar is produced from this. It
is like a long bamboo. Riddles related to sugarcane are as follows –

“अहत से अतहत मबलौं।
पोर-पोर अंगूठी पहिरत गइलो।”

Here, the shape of sugarcane is indicated.

“भारी को कोंडा,
खाने को मीठाई।
यह चीज हमने,
खेत में उगाई।”

Here, the juicy sugarcane and its stick like shape is indicated.

“रस से भरी लबालब लाठी,
मारपीट में काम न आती।
शाककर की दादी कहलाती,
बड़े चाय से चूसी जाती।”

Here, it is indicated about juicy sugarcane. It looks like a stick but do not do the same work. The juice can be taken out by sucking it.

“तन है गूँठ गठीला।
पर लगाता है बड़ा रसीला।”

Here, the shape of sugarcane is indicated.

“देखन मैं मैं गूँठ मैंढ़ीला,
पर खाने मैं बड़ा रसीला।
गर्मी दूर भगाता हूँ;
Here, the juicy sugarcane and shape of sugarcane is indicated. People get relief in summer after having drinking this and also 'peeliya' (Jaundice) disease can be cure by consuming sugarcane.

3.3. ASSAMESE RIDDLES RELATED TO AGRICULTURE

Assam is the state of cultivation. Almost 70% people depend on cultivation. People earns and trades with agriculture only. Therefore, there are tolls of Riddles ground in Assamese language which are related to agriculture and cultivation. e.g.–

3.3.1. Plough:

Plough is the main tool for cultivation. Which is impossible without this tool. Riddles on plough are given below -

"तिनिभाज लगा चीर अति भर्यकर,
कैकलत शला देखिलेङ्ग लागे डर।
लोहार दण्ड,
रातिपुवाङ माटि काटि करे खंड-खंड।"

(अर्थात् - नाडल यानी हल)

In this Riddle, the shape and the work of plough has been described. Plough looks very dangerous. It shaped in part. There is an wooden stick implants in middle. Sharp and a heavy iron piece is implanted in the mouth of the plough which used for plowing the field.

"जिमारे चेलेकी याफी,
तिनिर माजत सदाय।
मानुङक दिये,
जियाङ थकार उपाय।"

(अर्थात् - नाडल यानी हल)
'Jeeva' means the tongue shaped sharp iron piece cuts the ground and makes ready for cultivation.

"Tinir majot xoday" means two cows and a man needs to plough the land. Therefore, it called 'tinir majot'. 'Manuhok diye jiyaji thokar upay' means the plough helps people to cultivate the ground and people get the way of living by cultivating.

"ফেকালত খুঁজ।
ঢাহ ঢেকর লগত চুঁজ।।"  
(অর্থাতঃ নাকল যানী হল)

The meaning of "kokalot kuj" is the middle part of the plough is land. Here "Doh thengor logot juj" means eight legs of two cows of cultivator – all total ten legs.

"আমি চারি ভাই।
আমি তাঁকে সরগুলৈ চাই।।"  
(অর্থাতঃ নাকল যানী হল)

'Sari bhai' means there are four small pieces of bamboo or wooden sticks implants in plough to tie up of these four pieces of small sticks call here four brother's who are facing up towards the sky like looking to heaven.

"চিট পঢ়িলা, চিট পঢ়িলা
তিনি সুর দহ ঢেঁক,
ক'ট দেখিলা।।"  
(অর্থাতঃ হালোবা যানী হলবাহ)

The first line written here to match the rhythm only. It doesnot have any meaning.

'Tini moor' means there are two heads of two cows and one head of the cultivator. Ten legs means eight legs of the two cows and two legs of the cultivator. The Riddles composed on ten legs, are belows -
A flat stone in front of the plough makes noise when plow the ground and it sounds like – "sorsori or mormori."

There are two heads of two cows and one head of the cultivator. Thus, all total three heads. Eights legs of two cows and two legs of one cultivator is counted all total ten legs.

Here, it is said that two cows used to plough the ground. 'Harhari moromori' like sound comes at the time of plowing in the field.

3.3.2. Paddy:

Paddy cultivation is the main cultivation in Assam. Rice is the main food. People's main income source is paddy cultivation. Village’s living on the paddy cultivation only. There are lots of Riddles related with paddy found in Assamese language.

Rice is the main food of Assam. Cultivators cuts and bring back the paddy from the field. They cleans the crops and preserve it in a store room. And they make out rice from paddy and eats to live.
The above two lines are given here to make the rhymings. When lake’s water thicken up with lots of fishes, cranes came flying to the lake. Here, it is said about the fish and and paddy. The colours of the paddy turns golden. Therefore, it looks like gold. In a golden coloured paddy we get silvers coloured rice inside it. Here, it is written as silver heart (rupor dil).

“कों बेटा दुष्ट,
मोके काटे मोके मारे
मोके खाह हय तुष्ट।”

(अर्थात् - धान)

Cultivators brings paddy in home, cleans them and make out rice and eats as food and satisfies their stomach. Therefore, who did all these things asking here as ‘Dusto’ means bad human being. Because whom we eats and make satisfied our stomach, we cut them and beat them in return.

3.3.3. Sickle:

Sickle is a hand held agricultural tool made of iron with a vivid of curved blade typically used for cutting harvesting grains.

“एजनी कलि गाय,
सात खान पढार धान खाय।”

(अर्थात् – कौंच यानी हँसिया)

Here, the sickle is resembling with black cow (Koli gaj). Because the sickle is made of iron and the colours of the iron is black. Lots of paddy cut by only one sickle.
3.3.4. Bands of paddy field:

To keep water inside the paddy field cultivators makes short earthen walls in their paddy field. Some Riddles related of the bunds are as follows—

“कैचाले थुप-थुप,
पकिले हय टान।
बछरेरकत काटो मढ़;
तार कान दुखन॥”
(अर्थतः- पथारर आलि यानी खेतों के बीच का छोटा सा मार्ग)

Bunds are made of soft muds. That’s why here the word ‘Thup thup’ is written. When it become dry it turns hard. After every year cultivators cuts the corners by harrow before cultivating. And fill by fresh clay to keep water inside the field.

“आगते आहे बान,
पिछल हय धान।
बछरे काटो कार,
गाल दुखोखान॥”
(अर्थतः- पथारर आलि यानी खेतों के बीच का छोटा सा मार्ग)

Bund should be well builded. If water don’t stay inside paddy field, crops never grow good. Therefore, cultivators repairs the bunds every year to keep water inside the paddy field.

“पकिले टान, केचौंत नरम ;
‘यिजने कब नोबारे
तार माथा गारस॥”
(अर्थतः- पथारर आलि यानी खेतों के बीच का छोटा सा मार्ग)

Here, we can see the dual meaning in the Riddle. When the bunds don’t get dry it remains soft but it become hard when get dry.
Secondary explanation is that earlier the paddy fields stay soft, when the hot sun heat make it dry it become tough.

3.3.5. Jaapi:

*Jappi* is a cultivator's equipment. It looks as an umbrella. It is made of palm leafs and thin bamboo sticks. Cultivators wear it on head to safe themselves from sun heat and rains.

"तलेऊ हाइ, उपरेऊ हाइ,
भाजत सेह्नो कि पिखी
केवल पाखि, कृषकर सखी"

(अर्थात् -जापी यानी छोपी)

Here, it is explaining about the structure of *jappi*. Small and very thin bamboo sticks implants in *jaapi*. Palm leaf keeps in between of them to protect sun and rain. It looks like wings of a bird. It is cultivator’s valuable company.

"हाडे जेक-जेक भीतरि पाखी,
खाब नोवारि बैछो राखी॥"

(अर्थात् -जापी यानी छोपी)

Here, it is explaining about the manufacturing of *jaapi*. *Jappi* looks like a bunch of bones from outside. And look like bird’s wing from inside, though it is not used to eat. Cultivators use it to get protect from sun and rain.

"तलेऊ हाड उपरेऊ हाड,
भाजत एसोपा पाखी,
सि केवल कृषकर सखी॥"

(अर्थात् -जापी यानी छोपी)

Here, explaining about the shape of *jaapi*. It looks like bone from upside and inside. But in Riddle it seems like wing of birds. And *jaapi* is the friend of cultivators to
protect him from the sun and rain all the times.

3.3.6. Ladder:

Here ladder is use to make the paddy ground plain. Cultivators use this ladder to make the land plain and soft. A long bamboo cutted in middle equally and implants short bamboo sticks to keep both part together. It is broad in middle and little fit narrow in both side of the end. There are some Riddles about this ladder in Assamese, which are as below -

"इहोर सिहोर आठटा बिल्या किहर।"

(अर्थात्—मैं यानी पल्ला)

Here, it is said about the shape of a ladder. To make this ladder, first have to make eight holes equally in both part of the long bamboo to implant the short bamboo sticks inside and make it usable.

"दिले नानिबि, निदिले आलिबि।
खोलोचाके कोवा, कथाटोनो कि ?"

(अर्थात्—मैं यानी पल्ला)

If something we ask to have, it should be given by the owner. Otherwise, we cannot get that thing. But it is totally opposite in the matter of ladder. Because if the land owner finished his work with ladder on their land then he can give it to others to use. But if the land owner donot complete his work than he cannot give the ladder to others.

"आविछो निबले, निम दिबले
दिया यदि नालागे, निदिया यदि लागे"

(अर्थात्—मैं यानी पल्ला)

A person is asking for ladder from the land owner. Come to take the ladder to make smooth and plain his paddy field before cultivating. If you are not working with ladder than give it to me and if you are working with that, I don’t want it.
3.3.7. Mokhora:

It is a mouth cover for cows made of bamboo and cane. Cows mouth cover used to wear while cleaning the crops after taking home from paddy field.

“দিলে নাখায়, নিদিলে খায়।
বসু টোঁটো কি কোধাচোন ভাই।।”
(অর্থাৎ —মোখোরা যানী জাবা)

Means - if you give it will eat, if you don't give it will not eat. But it is very opposite in this Riddles. Because If the cover given to cow (to cover his mouth), it will not allow them to eat the crops and if you don’t give to wear the mouth cover, the cow will eat the crops easily. Therefore, people use this mouth cover to protect their crops from cow.

“দিলে নাখায়,
নিদিলে কিন্তু মোখোরা মোকোরে খায়।।”
(অর্থাৎ —মোখোরা যানী জাবা)

When cow wear the mouth cover he cannot eat and when he don’t wear it he can eat the crops.

“খোলানে নাখায়, নোখোলারে খায়।
কোধাচোন কি বসু, হালোরা কাহাই।।”
(অর্থাৎ —মোখোরা যানী জাবা)

’Khuale nakhay’ means when wear the mouth cover, the cow don’t able to eat.

‘Nukhuale khay’ means when cow don’t wear the mouth cover it can eat.

3.3.8. Water vessel:

It is a hollow utensil used in paddy field. It should tie with a long rope in both side to hold and fetch water in paddy field.

“চারিপাতিয়া মহাপুরুষ দোলা,
The water vessel which is used in paddy field, tie with rope from four side and two people can hold it with both band from two side. Here, it is resembling with honourable people’s litter or a king carrier. When the water released from the hole of that vessel it looks like a thin snake is going from the middle.

"तिनिकोलिया पुख्तीर माजत खाल,
दुयोफाले नाकत परि टानिबले भाल।!"

(अर्थात् -साहनी)

Lahoni is the name of a triangle shapped vessel to fetch water in paddy field. When paddy field don’t get sufficient water then cultivators use this water vessel to supply eater from different place. A rope tied from both side and two people pull water from both side.

3.3.9. Crop puller:

This crop puller is made of long bamboo. A small stick implants in top to make it little band in front part. It looks like long teeth. To clear the paddy from straw, cultivator’s use this crop puller.

"रजार बेनकाल बेका,
दोत एटा।!"

(अर्थात् -उखों यानी अखनी)

The meaning of ‘Rozar kokal beka’ is the crop is band in front part. The stick of that from part is resembles with long teeth.

"एटा बुढ़र एटा दोत"

(अर्थात् -उखों यानी अखनी)
Here, it is explained about the shape of the crop puller.

3.3.10. Sugarcane:

Sugarcane is a plant which can cultivate. To make the sugar, sugarcane should be crush to extract the juice. There are lots of Riddles are found in Assamese language –

“सुना सभासद लोक कथा अदृशु।
नयनर परा जार उपजिल पुत।।
प्रतिपाल कथि रुले पितुर यतन।
दस मास अन्ते ताक करय छेदन।।
हम् हम् करे तार रुधिर रे पान।
पितु हढ़ पुत्र घाटि हय क रूहन।।”

(अर्थात् -कृषिहियार यानी गन्ना)

Here an explanation is given on sugarcane cultivation. Stem come out from the several stalks of the sugarcane. The stalks have a bud at each joint. Cultivator’s cultivate this sugarcane with lots of care and it takes complete ten months to become matured. When the sugarcane bring to crush and abstract the juice, here the Riddles is resembling it with enargic drink.

“किम अदृशुं, किम अदृशुं,
चकुँसे पुत्र जन्मनै।
अस्थिय मांस पेलाइ,
रक्ता शूंजनै।।”

(�र्थात् -कृषिहियार यानी गन्ना)

Sugarcane have served stalks in joints. People throw out the flashes and pull out the skin after chewing it and drink the juice.

“चकुँसे पुत्र जन्में।
मेरे मांस पेलाई, रक्ता शूंजें।।”

(अर्थात् -कृषिहियार यानी गन्ना)
Sugarcane grow from the stalks. The segmented stalks have a bud at each joint and the plant become nature. Therefore, here it is saying that “son is getting with from eyes.” People drink the juice and throw out the flashed after chewing.

“आग लिंता गुरु भो,।
कि करिछा आवलि बौ।।”
(अर्ध्यत - कुंहियार यानी गल्ला)

The top of the plant is not too juicy neither it sweet in taste. Instead of that it is bitter. But the bottom of that cane is full of sweet juices.

“फल फूल मोहोवां गछ,।
आझे किन्तु भाड।।
गछ ढळके मानुङे,
चेयि-चेिि खाय।।”
(अर्ध्यत - कुंहियार यानी गल्ला)

There is no flower blooms or fruit forms in sugar cane plant. Therefore, people cuts and crush the plant to get juice and throw out the rest of the part. By that juice people makes sugars.

3.3.11. Well:

“कटले सम्बा हय,।
चोचले मोता हय,।
अमूत निर्गत हय।।”
(अर्ध्यत - कुंआ)

If we dig the well it become deep and if we cut the walls, the well become broad.

Well gives us water. Sometime well supplies water to the paddy field.

3.3.12. Wheat:

“शारी शारी गुटि, जोझा जोझ पात,।
Wheat cultivation is similar as rice cultivation. The seeds are long and pointed. The seeds are also as rice and can get in same manner. Therefore people want to have it whenever see.

3.3.13. Maize / corn :

"पाट दीघल दीघल,
गुटि शारी शारी।
सेह वस्तुर नाम वियेड़ कब नोवारे,
सियेड़ मेखेला भारी।!"  
(अर्थात् = भारी मकड़ी)

The leafs are very long of corn plant. And it is full of seeds. Here said that who cannot reply this Riddle he is ‘Mekhela bhari’ – means a women’s dress carriers. It is using here in insulting manners.

"यार चुलि पकिले मुगा,
तार गात बहुत चोला।
चोला खुलिते देखा याय,
मुक्ता मणिरे भरा।!"  
(अर्थात् = मकड़ी यानी मकड़ी)

Some golden hairs seems inside the top of the corn. These are green in colour and when it became nature. It became golden. Corn is covered with many leafs and it is calling her dress. When it uncovered or undressed the seeds shines like pearls and gems.

3.4. COMPARISION OF BOTH RIDDLES

The field of Assamese Riddles is as extensive as that of Hindi Riddles. Riddles are an instrument of entertainment, mental test and mental development. Riddles reflect
the way of life.

Though there are certain differences between the Hindi and Assamese speakers regarding lifestyle, thoughts, food habits and are many similarities too.

The scope of Hindi Riddles is vast whereas the Assamese Riddles is limited. Yet we find both similarities as well as differences in many of the Riddles belonging to these two languages.

Here, we will try to present a comparative study of Assamese and Hindi Riddles related to agriculture. The main source of livelihood of the speakers of both these languages is agriculture. That is why many agriculture related Riddles can be found in these languages. For comparison we can divide the Riddles like below:

3.4.1. Riddles found in both languages.

3.4.2. Riddles found in Hindi language.

3.4.3. Riddles found in Assamese language.

3.4.1. Riddles found in both languages: Some Riddles can be found in both the languages, eg. Plough, Hasiya, Well, Sugarcane, Dhenkul, Bullock-cart etc.

3.4.1.1. Plough:

(A) Hindi – “दो अक्षर का मेरा नाम,
खेत जोतने के है काम।”

(अर्थात्- हल)

Here, plough is used for ploughing the field and plough is hypothesised by considering two alphabets.

(B) Assamese – “थाको मझ कृषकर घरत
लागो मझ खेतिर कामत”

(अर्थात् - नाङ्गल यानी हल)

'Naangal means plough' is indicated in farmers house as per Assamese santhar.
Here, we can see both the Riddles are same. Because in both the cases plough is used for field work.

(A) Hindi –

“आठ पौंच - खट पौंच,
तीन मुण्डों दस पौंच।”

(अर्थात् - हल)

Here, it is mentioned that ploughing works generally done with two bulls and a ploughman, which altogether ten legs and three heads are used.

(B) Assamese –

“চিট পঞ্চলাম, চিট পঞ্চলাম,
তিনি মুর দহ ঢেড়,
কার দেখিলা।”

(অর্থাত্ - নাড়ল যানী হল কা কার্য)

Here, it is also mentioned about two bulls and a man who has three heads and ten legs.

If we see the meaning there are similarities among them.

3.4.1.2. Sickle :

(A) Hindi –

“खेती के समान में अक्षर बाके तीन।
आदि से अक्षर काटि के, विवाह राम को दीन।”

(अर्थात् - हैसिया)

If we remove the first alphabet of the word ‘Hasiya’, we get the word ‘Siya’. Meaning of siya is indicated to the wife of Shri Ramchandraji.

(B) Assamese –

“এজনী কলী নায়, 
সাত খান পথার ধান খায়।”

(অর্থাত্ - কোঁচি যানী হঃসিয়া)

For Harvesting the crops in the field ‘Kanachi’ or ‘Hasiya’ is used. ‘Hasiya’ is called ‘Black cow’ because it is black in colour.
So, here we can see that there is no similarities. Whereas the meaning and word structure are the same.

3.4.1.3. Well:

(A) Hindi -

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“चाक डोले एकमन डोले,
खारा पीपल कबुल न डोले।”
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(अर्थात् - कुअ०)

Here, the stability of well is indicated.

(B) Assamese -

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“काटते लम्बा हয়
চোললে মোটা হয়
অমৃত নিয়ে হয়।”
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(अर्थात् - कुअ०)

From well we get ‘Amrit’ and water, it become deep when we removed it. Likewise after explaining both types of Riddles we didn’t find any similarities.

3.4.1.4. Kolhu:

(A) Hindi -

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“कपट काठे काठिते है, इदमा बजु कठोर।
तापर वाहन कठिन है, मीगु उपर एक दोर।”
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(अर्थात् - कोल्हू)

It is indicated that how ‘kolhu’ is made up of wood and stone and one animal is needed for running it, while using.

(B) Assamese -

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“একুরি মাহর দুকুরি শিকার।
পর্বতে পর্বতে মারিলে রিড।”
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(অর্থাত্র – কুহিয়ার শাল যানী কোল্হূ)

Here, the structure and shape of ‘kolhu’ means ‘kuhiyar shaal’ is indicated. Ekuri means twenty bullock having ‘Dukuri’ means forty horns. It means the iron wheel which we used in using of ‘kolhu’ have uncountable rings. It indicates that it produce sound while using.
So, we can see that there is little similarities in structure in both the Riddles.

3.4.1.5. Sugarcane:

(A) Hindi –
“रस से भरी लबालब लाठी।
मारपीट मैं काम न आती।।
शक्कर की दादी कहलाती।
बड़े चाव से चुसी जाती।।”

(अर्थात् - गल्ला)

Here, it is indicated about the juicy sugarcane. Similarly it looks like a stick but does not work for the same. By sucking it the juice is produced.

(B) Assamese -
‘চকরে পুত্র জন্মে, নরে মাংস পেলাই, রক্ত বংলে॥’

(অর্থাত্ - কুহিরিয়ার যানী গল্লা)

The birth sugarcane is says by its nodose or its eyes. And it is indicate that people eats its blood, that is juice.

Thus, there is slight differences is seen in both Riddles.

3.4.1.6. Dhenkul:

(A) Hindi –
“झाप-पट आवे झाप-पट जाय,
भरि-भरि आवे फैकत जाय।
घासी कहे सवासी खड़े,
है नियरे पर पहरो हेर॥”

(अर्थात् - ढংকুল)

Here, it is indicated that by 'Dhenkul' quickly flow of water.

(B) Assamese -
“তিনিকোনীয়া পুষুরীয় মাজম খাল,
ডুঃখিয়ালে নাকত ধারি তানিহামে ভাল॥”

(অর্থাত্ - লাহামী যানী ঢংকুল)
Laahni is an instrument through which irrigation or watering is done in the field. Its like a pond having three corner which is made up of tin where from both sides a man pulling the rope for carrying the water.

After seing both the Riddles we can say that there is a little differences among them.

3.4.1.7. Bollock-Cart:

(A) Hindi -

“शहरों -- गाँवों में रहती हैं,
मीठा शब्द सुनाती हैं।
कभी जोर या धीमेपन से,
पथ पर बढ़ती जाती हैं।”

(B) Assamese -

“गाँव- शहर सकलोते पूरी,
सुन्दर शब्द कर।
कैलियाला लाहे-लाहे, कैलियाला जोरेरे,
रास्तात आगुवाई यारें।”

It is indicated that bullock-carts are present in cities and villages and its movement is on the road is sometimes slow while at other rimes fast. ‘Sweet words’ indicate the sound produced by the bells tied on the neck of the bull.

3.4.2. Riddles found in Hindi language:

Some Riddles can be found in Hindi only. For example – Rahat, Paacha etc. and we have already discussed in the chapter in 3.2
3.4.3. Riddles found in Assamese language.

For example – *Patharar aali, Jaapi, main, mukhura, Ukhon* etc. and we have already mention in the chapter 3.3

3.5. ABSTRACT OF THE CHAPTER

In the preface to the first sub-part we are told about agriculture, animals used in agriculture and agricultural products that are mentioned in Riddles of both languages. The Riddles convey the ruler or advice related to the agricultural sector, which benefit the farmers. A study of these Riddles shows that around 70-80% of the population of India is dependent on agriculture. We also understand how people of both these language groups depend on these Riddles for cultivation.

We have seen a huge number of Riddles related to agriculture. And their usage in both belts. A great number of Riddles related to agricultural things (tools) are seen in both language belts.

Assamese ‘*Saanthor*’ or Riddles related to agriculture in so vast. Each individual of Assam is concerned with agriculture in some way or the other. Agriculture is the foundation of every progressive path of the state. In this discussion we see how agriculture related Riddles are used in the Assamese language.

Various Riddles are composed based on human life irrespective of the language being Hindi or Assamese. They differ only in terms of the language used. In this chapter we have made a comparative presentation of different facts of agriculture. Such as crops, tools, irrigational equipment, for example – Plough, *Hastiya, Kolhu, Sugarcane, Dhenkul* etc.

The comparative evaluation of Hindi and Assamese agriculture related Riddles proves that there are many similarities between them and differences are seen in only a few Riddles. This is because there is no difference in human nature. On the ground of
human nature, all human beings are same. They behave along the same lines of emotions.

From the comparative study of Hindi and Assamese agriculture related Riddles we can conclude that agriculture is the chief means of livelihood. Climate affects agriculture in a significant way. Therefore, Riddles expressing the inter-relationship of agriculture and climate which are found in both languages. The entire process of agriculture – sowing, reaping, harvesting – is inclusive in the Riddle of both languages.

Riddles related to animals and tools concerned with agriculture are found in both of Hindi and Assamese language. It would not be wrong to say that from the points of view of awareness, compassion, necessity and utility there is curiosity and respect in the society to the agriculture-related Riddles of both languages. Yes, its another thing that there are vital differences regarding food habits and agricultural products which certainly have some effect on the other.

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References:

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2. Rig Veda – 8-22-6 and 1-117-21 and in Atharveda, Prithivivemya is considered the founder to start agriculture.
3. Rig veda – 8/22/6, 8/6/48
CHAPTER – IV

A COMPARATIVE STUDY OF
HINDI AND ASSAMESE RIDDLES
RELATED TO NATURE