CHAPTER - IV

A COMPARATIVE STUDY OF HINDI AND ASSAMESE RIDDLES RELATED TO NATURE

4.1. PREAMBLE OF THE CHAPTER

It is not possible that man can solve all his problems by mere intelligence. When his intelligence has no answer for the strange behaviours of nature, then he imagines about some supernatural power and slowly starts to believe and have faith on it. In early man’s life this feeling must have developed in each step. That’s why in early days not only sun, moon, fire etc. but also trees, mountain, water etc. were also believed to be god.¹

Human activities, animals and birds of a place depends on its nature or climate. We can feel this in the Hindi and Assamese Riddles. Climate scientist A. Austin says – ‘To completely understand the climate of a place, the least time taken should be 35 years, to collect data. As the climate change cycle gets completed in 35 years.’²

Sometimes because of the sun’s heat, the temperature rises so much that to cool it and make pleasant. Vedic Hrishis would start praying. Rig Veda – 7.35.8 ‘sang nah Surya Uruchaksha’ And, Rig 8/18/9 ‘कराणे तस्तत्तयत सूर्यः शं वालो वात्वरण अप्रसिद्धः’ The same reflects from other richayas.

A place’s natural vegetation depends on it. So is the climate of a place.³ So is the natural vegetation of that place. Nature plays vital role in constructing the character and life style system of the people of a region. The climate of Assam being humid, the people of Assam cannot do hard work.

The climate of Assam is held guilty for it.⁴ In Assamese Riddles the flora and fauna of Assam have been picturised. Without having knowledge of Assam’s geography
and geographical environment, it’s impossible to have complete grass over Assamese Folk literature because a country’s economic condition depends on its nature. We can resemble this even from the Vedas, reason, forest have an special importance in water for agriculture. Maharishi Dayanand in his Vedavyas says – “Mountain are also believed to be a source of water. Agriculture without water is useless, nature is the base of man’s progress, nature helps everyone. Man cannot survive without nature.”

By discussing nature the Riddles related to nature, here we have tried to mention Riddles about nature the Riddles related to in Assamese and Hindi. Also have tried to take bring forth all the similarities and differences.

4.2. HINDI RIDDLES RELATED TO NATURE

Nature is man’s companion. Man’s almost every need is fulfilled by nature. Man grows in this embrace of nature. Actually, nature is not alone and lifeless. Nature is at every step uniting nature. So, its quite natural for man to have in-nate relation with nature. To express his this feeling he created Riddles.

4.2.1. Sun:

Sun is a bright star in the human life. Without sunlight man’s life will be in dark. Many people have created Riddles related to sun’s importances and from according to their own affection. Sun is earth’s life. It gives light. It rises in the east and sets in the west.

Its programme continously goes on. That’s why human beings worship sun. Riddles related to sun are –

“लीन अक्षर का मेरा नाम, करती हूँ मैं सबका काम।
पहला अक्षर जबैं निकलो, पैरों का राज मुझे बना लो।।
अंतिम अक्षर को दो छोड़, सूर लड़का हूँ बेजोड़।
बतलाओ बतलाने पर भी; साफ-साफ कह जाने पर भी।”

(अर्थात् - सुरज)
Riddles was created on sun in three letters when the first and last letters are removed, it gives different meaning and when all the three letters are joined together the word ‘sun’ is formed.

“बिना तेल का, बिन बाली का,
दिनभर एक दिया जलता है।
और दीप जलने के पहले,
पश्चिम जाकर बैठता है।”
(अर्थात्- सूर्य)

Sun is like a lamp which burns without thread and oil. And in the evening before people light up lamps in their homes, it sets in the west. This has been made clear in the above Riddle.

“गर्मी में ये बहुत सताता,
भर दोपहर रोश जलाता।
सबके सिर पर आग लगाता,
ठंड में अपना महत्त्व दिखाता।”
(अर्थात्- सूर्य)

In summer sun becomes very hot which troubles everyone. Specially in the afternoon when ‘Loo’ starts blowing. It feels sometimes as if fire is raining. And in winter the same sun is pleasant for everyone. This Riddle reflects the importance of sun.

“एक बड़ा आग का गोला,
सबको खुब जलाता है।
पर जब गोला मुरझा जाता,
अंधकार हो जाता है।”
(अर्थात्- सूर्य)

Here sun’s heat is informative and when it sets in west, then darkness covers all the four directions.
Here, three letters combine to form sun which is informative. When the first and last letters are removed it gives different meanings. Sun is basic need of human life. Days and night occur because of sun.

4.2.2. Moon:

It is a satellite of earth in sky. It gives light to earth. It has an important place in the life of man. That’s why creating Riddles to express their feelings is very usual by common man—

“दुनिया भर की करते सैर
नहीं भूमि पर पहने पेर
rात जागता, दिन में सोता
Pंद्रह दिन का लेता गोला”

(अर्थात् - चौंद)

Moon is visible in the whole world. That’s why it has been said that it travels in the whole world. It walks on earth without keeping its legs on earth. It comes out at night in the sky and so it wakes up in the night and sleeps during the day. Taking 15 days time means Purnima and Amavasya.

“एक बाग में पूल अनेक,
उन पूलों का राजा एक।
बगिया में जब राजा आये,
बगिया चम-चम खिल-खिल जाये।”

(अर्थात् - चन्द्रमा)

Here ‘Baag’ means the sky and the flower means stars and by king it means the moon. The moment king comes, the sky starts shining.
Sky has been pictured as store room (Bhandar) and has 9 lakhs stars in which two *banjara* – sun and moon are sitting. They are constantly travelling in the sky. That’s why they have been called *banjaras* (nomads). They neither eat nor drink. They live by looking at the world.

“उत्पन्न होकर पुनः कौन उत्पन्न होता है?”

(*अर्थात् - चाँद-सूर्य* )

*Amavasya* occurs after 15 days of *purnima* and vise-versa. So, it has been said that it takes birth after taking birth because the cycle of *purnima* and *amavasya* continuously goes on.

“चार खूंट चूंबारे
जिसमें खेले दो बणजारे!”

(*अर्थात् - चंद्रमा - सूर्य* )

Here ‘*char-khoont*’ means the four directions. ‘*Do banjare*’ means the sun and moon. As the *banjare* (nomads) are constantly on move. So the sun and moon have been compared with them.

“एक महल में नौ लाख दीवा,
जगमग जोत सवाई।
सब जोता में जो बटेंगी;
केह लग करे बड़ाई।”

(*अर्थात् - चाँद - तारा*)
There is a palace and nine dac 'diya' (lamp) are brights. All the lights are glittering and they are focusing our heart.

Beauty of moon and moonlight have been described as –

“टक टक एक ऑर्फ, उसमें भी जाला
दिन में बंद, रात में उज्जवला।”

(Arthit - Chandama)

Moon has been picturised as an eye and the spot which is visible in the moon has been compared with 'jala'. Which remains closed during the day and lightens up during the night.

“एक अंधाका ऐसा बाह है,
जहाँ हवा न पानी।
किससे बड़े चाव से सुनते,
कहती बुझी नानी।”

(Arthit - Chandama)

There is a satellite which has neither water nor air. But, grandma tells nice stories about it which are listened by everyone.

4.2.3. Star:

It is a satellite in the day. Its beauty is countless and brightness attracts everyone. That’s why we get to see many Riddles based on it. Stars play an important role in enhancing the beauty of nature. This is the reason why many poets have mentioned about stars in their poems –

“बाबा के पोखरी मं गोल-गोल फुल,
रात फुलाय दिन चोरी जाय।”

(Arthit - Tara)

Round-round flowers have grown in baba's lake which blooms in night and gets
stolen at day time, means are not been seen during the day time.

"अंहाड़ पर पहाड़,
मोतीचूड़ के पहाड़।
राजा तोड़ न सके,
रानी चुन न सके।!"

(अर्थात् - तारा)

Distance of the moon is known to all. Stars are said to be hills made of powder of pearls (moti ke churn). Like powder stars are spread all over the sky which neither the king can get down nor the queen can select.

"दिखते पास हैं पर हैं दूर,
लगते छोटे पर हैं विशाल।
चम-चम चमके पर नहीं जुगूँ,
बच्चों बूझो कठिन सवाल।!"

(अर्थात् - तारे)

It has been described the distance, broadness and brightness of stars in the sky. Seeing the stars in the sky feels as if countless flowers have grown on a black rock. As if different flowers growing in some garden are enhancing the beauty of the garden.

"काली चढ़ान पर,
फूल ही फूल खिले।
थाली भर आई,
हमसे गिनी न जाई।"

(अर्थात् - तारा)

Here the countlessness of stars have been discussed.

"काली चादर में चावल बंधे।,
दिन में गायब रात को खुले।!"

(अर्थात् - तारा)
Here ‘kali chadar’ means the sky and ‘chawal’ (rice) have been called as stars. Stars are not visible during the day but are visible during the night.

4.2.4. Fire:

Fire is a blessing of nature. Without fire life of man is worthless as all the things are related with fire. Riddles related with fire are as follows –

“तीन अक्षर का मेरा नाम।
आता हूँ हर घर में काम।।
प्रथम कटे तो नल बन जाए|।
अंत कटे तो अन,।
पूर्ण रहें तो आग लगाए।।”
(अर्थात् - अनल यानी आग)

This Riddle has been created on the basis of letters. My name is of three letters which is used in every household. Removing the first and last letter gives different meanings.

“बिना पैर पवेतः चढ़ जाती,।
बिना जीव खर खाती है।।
अरुप-शरुप से कभी न मरती,।
जल छूटते मर जाती है।।”
(अर्थात् - आग)

Fire or smoke does not need legs to climb a mountain. It doesn’t need tongue to eat, neither it dies with any weapon. But just touching the water destroys it.

“लाल गाय खर खाय,।
पानी पिये मर जाय।।”
(अर्थात् - आग)

Here fire has been called as ‘red cow’. Water is the enemy of fire as water extinguishes fire.
Here the nature of fire has been discussed. The lifespan of fire depends on water and air gives life to fire and spread it. The colour of fire is red like an ripe apple and has the speed of ‘ravi’ means the sun.

Fire helps in burning. Man cooks his food on fire. And the darkness of night is also removed by the light of fire.

4.2.5. Sky:

The sky is all above our head. Man depend on sky. It is round in shape. The living place of the sun, moon and stars is the sky. Riddles on sky are as follows –

नीला - नीला छाया हैं;
लम्बी-बोंडी काया हैं।
लगता मेरा गोल आकार,
चौंद सूरज मेरा यार,
बतलाओ में कौन हूँ।!"

The colour of sky is blue. It does not have any beginning or ending. That’s why
it has been called as long and broad. Sun and moon appear in sky and so they are the
friends of sky.

“A plate full of pearls is kept overturned on everyone’s head. The plate is rotating
in all direction but not a single pearl falls down from the plate. The word ‘thal’ (plate)
here means the sky and pearls are the stars. When the earth rotates, the sky too feels like
rotating with it. This is the reason why it has been said that even when the sky rotates,
the pearls meaning the stars don’t fall down.

“ऊपर जाओ कुछ न पाओ,
नीचे से बस देख जाओ।”

(अर्थात् - आकाश)

This Riddles tells us about the four directions. But those directions are not
having any beginning or end. And here flowers are said for the stars.

4.2.6 Air:

Air is a natural thing. Without air the world would not be in existence. It is the life of all the humans and things. Riddles on air are as follows—

“गुल गुल, गुल गुल गान सुनाती,
आंधी तूफान साथ हे लाती।
मैं सबको जीवन देती हूँ,
फिर भी नजर कभी न आती।”

(Aर्धू - हवा)

In this Riddle the invisibility about air has been told. It gives life to everyone but can’t be seen. Also the playfulness of air has been discussed.

“यहं सदा मैं तेरे पास।
भीतर-बाहर बारह मास।।
देख सको ना मुझको तुम।
स्क जाउ तो दो दूम।।
कही सभी अब मैं हूँ कोन?  
जनम बिताऊ मेरे मौन।।”

(Aर्धू - हवा)

Air is around man throughout the year but nobody can see it. If it stops everybody’s life would be in danger. It’s everywhere around everybody.

“दो आकार की मैं कहलाऊँ,
पकड़े तो हाथ न आऊँ।  
जल, ठल, नम मेरा बास,
रहती हूँ मैं सबके पास।।”

(Aर्धू - हवा)
The word 'Hawa' (Air) is made up of two letters. Nobody can touch it. It is everywhere in water, land and the sky. It travels everywhere without any fear.

“कभी न रुकती, कभी न थकती,
धरती-आकाश सब एक करती,
हरदम सबके पास ही रहती।”

(Aर्थत् - हवा)

Air never stops and neither gets tired. If it tries to stop, the whole world will stop with it. It travels everywhere from land to sky and stays with everyone like a shadow.

4.2.7 - Shadow:

Everything in the nature has its shadow. It stays with its owner like a bodyguard. There are many Riddles on shadow. Such as –

“अजब तरह की है एक मार।
वाक्य में क्या करें विचार।।
दिल में वह रहें बंदी के संग।
लाग रही निस वाके संग।।”

(Aर्थत् - परछाई)

Here it has been said that shadow stays with its husband during the day and lives in its own body in night.

“आठ कुल्हाड़ी नौ तलवार।
सबकी वह सह लेती मार।।
कुछ भी करो साथ वह रहती।
धनी, गरीब सभी को गाटी।।”

(Aर्थत् - परछाई)

Here the immortality of shadow has been discussed because it can bear the strike of eight ‘kulhadis’ (Axe) and nine swords (Talwar). It stays with the rich and poor same alike.
Here it says about the coolness and silence of shadow which runs away seeing the darkness. That's why shadow is called as coward.

"मेरा साथी एक निराला,
मैं हूं गोरा, वह है काला।
जो मैं करता, वह भी करता,
नहीं बोलता ऐसा करता।!"

(अर्थात् - छाया)

Here it has been said the shadow is real friend of its husband or owner and its colour is black. It is so master obedient that it does exactly what its master does. Also shadow has been called as coward.

**4.2.8. Time:**

Time is very important factor of human life. It is calculated by clocks. In primitive time people used to calculate time on the rising and setting sun. time never looks back. It is always forwarding. It can be devided in three parts – Past time, Present time and Future time.

"अँधी आया या तूफान भला,
हर मुखिकल से लड़ता।
कभी ना देखे पीछे मुड़कर,
हेंस-हेंस आगे बढ़ता।!"

(अर्थात् - समय)
Time waits for none. It continuously moves forward. Storms and hurricanes even can’t defeat time.

“कौन ऐसी चीज है जिसको,
जिसको सबने देख लिया है।
फिर कबी ना दर्शन देती,
कहिए तू वह क्या है?”

(अर्थात् - भूतकाल)

When time passes away and becomes past, it can't be seen and brought back again

4.2.9. Year, Month, Day:

In nature there is a month of 30 days and a year of 12 months. In some Riddles, days, purṇima, amavasya, month and year have also been mentioned.

“एक पेड़ में एक पत्ता,
एक तरफ काला, एक तरफ उजाला।
उसमें बारह शाख, उसका बड़ई बनाया,
गुल्लों तौन गो पैसाड।।”

(अर्थात् - वर्ष, पक्ष, महीना और दिन)

One leaf in one tree means month. Black depicts amavasya while white depicts purṇima. Twelve branches means the 12 months and gulli teen sau pensath means one year. In this way, in this Riddle pakṣa, month and year have been discussed which occur on time in nature.

“एक राजा बारह राजी,
सबके दो-दो कुमार।
हर कुमार के पंद्रह सेवक,
बुझो तो मेरे यार।।”

(अर्थात् - वर्ष, महीना, पक्ष)
Here raja (king) depicts one year, twelve queens depicts month, ‘Do-do rajkumar’ here depicts the shukla paksh and Krishna paksh. Pandrah sevak (15 servants) depicts the days.

“चार नाम, चार गरम, चार बादसाही।
सेर मिठाई उसे मिले, जिसने बात बनाई।”

(अर्थात् - एक वर्ष)

In this Riddle three seasons depicts one year. Four months make one season. ‘Ser mithai’ depicts one year.

“एक डिब्बा में बारह खाना,
हर खाना में तीस-तीस दाना।”

(अर्थात् - साल, महीना, दिन)

Here, dibba (container) means one year, twelve shelves (barah khana) means twelve months and thirty seed (tees-tees dana) means 30 days.

“बारह फूल, फल अनेक,
पकल-पकले होगा एक।”

(अर्थात् - साल, महीना, दिन)

Here flower stands for month and fruits for days. ‘pakne par ek’ (ripening) depicts one year.

4.2.10. Night or Darkness :

Night and days occur according in nature. At night darkness prevails and are not seen by sun, moon, god etc. these have been mentioned in Riddles as follows –

“राजा की बेटी कारिया चोटी,
रात बंधापे, भोर खोलापे।”

(अर्थात् - अंधकार)

‘Kariya choti’ depicts darkness which prevails at night and vanishes during daytime.
Everybody sleeps or takes rest at night but those who are 'nisha char' only they guard. At night darkness occurs, so the colour of night is said to be black.

Here kali chidiya (black bird) depicts the night. At night everybody sleeps except those, who travel at night. In morning or at daybreak darkness vanishes.

4.2.11. Clouds:

Clouds bring rain on earth and helps in agriculture / cultivation. Clouds of different colours like black, white and grey are always seen in the sky. Its beauty thunder and virtuous nature are a source of inspiration for composition of Riddles which are as follows –

“सावन भादो बहुत बसत है,  
माघ-पूष में थोपती!  
ऐसी सख़ी में लोसे पूछ,  
जान पहेली मौरी।”

(अर्थात् - बादल)

It rains heavily in sawan and bhado months and very less in magh and pus months. Here rain depicts the clouds.
In this Riddles the necessity of clouds has been described as the people are dependent for rain and if it doesn't rains it would be very hard to stay alive.

"प्रथम कहे तो समूह बन जाओ,।
मध्य कहे तो केश कहाओ।।
वर्षी ऋतु में उमड़-घुमन कर,।
कृषकों के मन को हर्षाओ।।"

The word cloud (badal) is made of those letters, if the first letter is removed it means group and the middle letter is removed it becomes 'Bal' (hair). Clouds bring rain and with this water farmers happily complete their irrigation work.

4.2.12. Dew:

Antarikhiya vapours on cooling becomes dew drops. Dew drops fall on trees and plants and at day break when the sun rises they vanish. Riddles related to dew drops are—

"रात हुईं तब पड़ने लगी,।
दिन को मरी, रात फिर जगी।।
मोती उसने नाम बताया,।
सुबह खेत में मेंने पाया।।"

Here, dew drops has been compared with pearl which falls at night and gets destroyed during the day. Again gets formed during the night which is seen in the fields in the morning.
Water in vapour form goes up and comes down in the form of rain and dew drops.

“संध्या को पैदा हुई, आधी रात जान।
बड़े सवेरे मर गयी, घर हो गया मसान॥”

(अर्थात् - ओस)

Here the formation and perishableness of dew drop has been discussed.

“समय वह पहाड़े लागी, 
मोती सी वह दमकलो लागी। 
सूरज से वह डरने लागी, 
छूने से वह मिटने लागी॥”

(अर्थात् - ओस)

Dew drops fall at night. It looks like pearls and sun is its enemy. So it fears the sun rays and dies when touched.

“कोई कहे मुझको ओसु, कोई कहे मुझको मोती। 
सरीसर्य मुझे चाट लेते, मैं जब भी पत्तों पर होती॥”

(अर्थात् - ओस)

Here dew drops have been compared with tears and pearls. When the dew drop falls on leaves insects drink it thinking water.

4.2.13.Hail stone :

It is rarely found. It comes with rain but stones are also carries by eain. When it comes destroys agri & crops and other things.

“राजा के राज में ना, 
माली के बाग में ना।
The structure of hailstone is described. When it is broken we do not get a seed, neither when peeled off we get peels nor it’s found in the gardener’s garden. It is rarely found. It’s not found neither found with the king nor the gardener and not even a shop.

4.2.14. Sea:

Sea carries large amount of water with it the water tastes salty. The earth is surrounded by seas.

“तीन अक्षर का जत है बहुत,
मध्य कटे तो ससूर के पुत।
अंत कटे तो सब कोई खाय,
आदि कटे तो जान से जाय।”

(Oṁya - सामर)

Ocean / sea is imagined on the basis of three letters. Removing the first, middle or last letter gives different meaning.

“अंत कटे तो ‘साग’ हूँ,
प्रथम कटे तो ‘सार।’
तीन अक्षर का हूँ,
मगर जहाँ बहुत गहन विस्तार।
रत्न निधि की खान हूँ,
हूँ एक पूरा संसार।
अब तुम सरल बना दिया,
नाम बता दो यार।”

(Oṁya - सामर)
Three letters have united to form the word Ocean / Sea. Removing the first and last letter gives different meanings. The ocean or sea is filled up with treasure of pearls.

4.2.15. Tree:

Trees saves the environment of our earth. It supplies us oxygen and we supply them nitrogen. Without this natural give the world would be nothing.

“धरती में वह पैर छिपाए,
आसमान में शीश उठाए।
हिले मगर वह चल न पाये,
पैरों से ही भोजन खाये।”

(अर्थात् - पेड़)

This Riddles says that the roots of the trees are deep rooted below the soil. Trees can away from this side to other but can’t move. Root supplies food to branches leaves etc.

“नाम बड़ा है, रूप बड़ा है,
जीव नहीं कोई खड़ा है।
किंतु बीज छोटा उसका,
ऐसा पुत्र बताओ किसका ?”

(अर्थात् - बरगाड़)

'Bargad' tree is a big tree but its seeds are very small.

“चौड़े पत्ते के दो पेड़,
भारत में पूजे जाए।
दोनों दे पहले ज्यादा ऑक्सीजन,
इसी से देव कहलाए।
अजानी हो या अंधविश्वासी,
या हो कोई मुख्त।
The leaves of Bargad and peepal trees are very broad and are used in worships. They also provide the highest quantity of oxygen. Almost everybody believe that ghosts dwelt in these trees.

“एक पेड़ रेतो में होवे,  
बिना पानी दिए हुए रहे।  
पानी से वह जल जाय,  
ओख लगे अंधा हो जाय।”

(Arya - Akwan)

Akwan tree grows in desert. It does not need water for its growth. If it touches the eyes one can become blind.

“एक टांग से ख़ज़ हुआ हूँ।  
एक जगह पर अंडा हुआ हूँ।  
भारी मांझे छाता लाना।  
जीवों को देखा हूँ खाना।”

(Arya - Peed)

Here the nature and importance of trees has been described.

‘Babool’ generally blooms in the month of sawan i.e. june or july and yield fruits in chait i.e. in March or in April.

“सावन फूले देत में फरे,  
ऐसी रुख बोई का करै।  
घासी कह सबरी खेरे,  
है नियरे पर पहो हेरे।”

(Arya - Babool)
Babool is found mostly in villages. Babool flowers in sawan month and bears fruits in chait month.

“सजन तुम्हारे देश में,
चतूर बसे सब कोय।
ऐसी नारी बेजियो,
रैन बसे नर होय।”

(अर्थात् - कली सबोरे फूल बन जाती है)

Here the flowering of bud into flowers is described.

4.2.16. Weather:

Weather differs everyday. It gives sometimes it may be hot and sometimes may be cold. It is a total geographical calculation of a particular place.

“राम-राम दादा कहते,
सी-सी करती दादी।
कंबल ओढ़े ताऊ बैठे,
किसके हर से दादी।”

(अर्थात् - जाड़ा)

When winter is too cold grandfather takes the name of God (Ram-Ram) and everybody cover themselves with blanket in winter. In this Riddle winter season has been described.

“एक कॉप्ली रहती घर-घर,
दूजी रहे पसीने से तर।
और तीसरी हरदम रोती,
बोलो ये तीनों क्या होती।”

(अर्थात् - सर्दी, गरमी, वर्षा)

In winter while people shiver with cold whereas in summer they sweat with heat.
In rainy season it rains which has been compared with crying.

“ठंडी हवा संदेश जब लाती,
तब मैं हूँ धरती पर आती।
बच्चों के मन को अति भीतरि,
किसानों को भी खूब सुहाती।”

(अर्थात् - बर्जी)

When it rains cold wind blows. Raining brings happiness for farmers as they provide the water needed for cultivation or growing crops.

4.3. ASSAMESE RIDDLES RELATED TO NATURE

Assam is important state located in east of India. It is known as the state of natural resources and natural beauty. It is neither less than the beauty of heaven.

Nature with her open heart has provided many natural properties to this state. Thus nature is associated with human beings very closely. That why in Assamese language we get many Riddles related to nature, that are mentioned below –

4.3.1. Sun:

“एकेखन पृथ्वीत एकेखन चरु।
सेण्टो नहले आमि समुलि मरु।”

(अर्थात् - सूर्य)

Sun is very essential for human life. ‘Ekahen prithivit ekahen charu’ means there is only one sun in the earth and it spread all over the world.

“किल किल करे शिलर दुवार,
ताती घरे घुंगे।
रजार घरत झुई जलिछे,
ताक नुमुआव कोने।”

(अर्थात् - सूर्य)
Even stone doors are attacked by termites. ‘Rajar ghorot’. Means in this earth, ‘jui jolise’ means no one has the power to stop the wide spreading heat of the sun.

“तेज़ राख जबा राखा,
आरु राख किया।
रातिपुकार उलाइ आहिं,
पोहर बिलाइ चिं।”

(अर्थात् - सूर्य)

Colour of blood is red, like that Hibicus is also red. Like the colour of these two things the sun rises in the morning to spread light in the earth.

“अरु अरु अरु,
सकलो एकेला चर।”

(अर्थात् - सूर्य)

‘Soru’ means kitchen. People survive by taking the food products prepared in the kitchen. Every family has their own individual kitchen. But here one soru for everyone means ‘soru’ means Surya (sun). Because it is impossible for people to survive in the earth without the sunlight. And for the whole earth there is one ‘soru’ means ‘surya’ (that is sun).

“झसमाइं जलेवा अक्षय बन्ती,
विष्णु दिले बर।
धिमान आइं शक्ति गाता,
सिमाने पोहर कर।”

(अर्थात् - सूर्य)

The earth is created by almighty Brahma. Like that sun is also created by Brahma and Bishnu bless him to enlighten the world.

“तलले पात पत्र,
उपरलै गुरिः।
Generally a tree has got leaves in its upper part and roots towards the ground. But sun like trees leaves are facing downwards and its roots are facing upward and that sun like tree is covering the whole world in the sense brightening.

4.3.2. Moon:

“उपजिये शिख जोर, बुझ हले नाई,
मरिले शिख जोर लगत जाय।”

(अर्थात् - जोन यानी चंद्रमा)

When moon appears first time in the sky, its shape looks like a homes. It is, therefore called ‘horn’ whenever, the moon gets matured and become old then its shape looks globular. And whenever it has gone gradually to set then again the form of the moon looks like a homes. The Riddle mentioned above expressed these all. Cows horns look like homes (a tools used to cut paddy plants). Therefore, the horns are compared with homes.

“लरा कालत दुझ शिख,
डेका हले सरे।
बुझ हले दुनाई गजे,
आकाशत घरे।”

(अर्थात् - कौंची जोन)

When the moon is first seen in the sky it is crescent shaped and when it finally assumes its full from it is spherical in shape. Like this way the moon moves in the sky.

“रजा घरर गाय,
एफाल कण्णा, एफाल बगा।”

(अर्थात् - जोन या चंद्रमा)
'Roja' ghoror gaai' is stated for the moon. 'Efal kola, efal boga' is inform about the full moon and the new moon. In the time of full moon its lightening in the sky and in the time of new moon darkness prevails all over.

"दुर्गृहि आखरे नाम जन्म आकाशतः,
देशकृति रूप लाम प्रकृति बलत।
आधा खिनि रूप भाल नापाई कोनेँ,
चोरे किल्ले बोले मोर भाई हय एरु।"

(अर्थात् – जौन यानी चंद्रमा)

The word 'Jon' is the combination of two alphabets, which is originated in the sky. 'Derkuri' means the moon changes the shape in thirty days. In the first fifteenth days is full moon and next fifteenth day is new moon. It prevails darkness during the new moon. Nobody likes darkness, except the thieves.

4.3.3. Sky :

"नील बरनीया कोहर बाटि।
ब्रह्मान्द खनके राखिहे छातिः।"

(अर्थात् – आकाश)

The sky is blue and it is hemispherical like brass bowl. The sky is spread over the entire universe.

4.3.4. Star :

"दिन घरे राति जीपे।
सरगम फूल सिंचि दिये॥"

(अर्थात् – तरा यानी तारा)

It stated that during the day time stars are not visible, it appeared only in the darkness at night. Stars are twinkling in the sky at night like a petal, here, 'sorog' is explained for the sky.
There are uncountable stars in the sky. It's impossible to count them.

Rajhah depicts the sky and koni (egg) depicts the stars.

4.3.5. Fire:

Here 'ekedal khere' (one strow) means fire. Fire enlightens the entire house.

Here stated that when fire burns and destroys everything but water is the only enemy of fire. Fire has no existence after pouring water.

Here Ronga gaai means fire and Koli gaai stated for the ashes. After burning
the fire everything shattered, only the ashes remain.

“मझ सकलोके घरि खाओ, पानी पाले मरी जाओ।”
(अर्थात् – जुङ यानी आग)

Water is the only enemy of fire. After pouring water fire’s existence get off.

4.3.6. Wind:

“सकलोते थाको मझु, सकलोवे खाय। सकलो सृष्टि मोर, माजते सकलोवे पाय। मोर अबिहने तहय सृष्टि, जगतखन रसातले जाय।”
(अर्थात् – बताह यानी हवा)

Wind is very important in human life. Because without the wind the earth is become stable. We are alive because of the wind. Trees are shaking when wind is blowing forcefully, than we can feel it.

“गछत लागे, मानुः खाय, किंतु ताक कोमेउ देखा नापाय।”
(अर्थात् – बताह यानी हवा)

No one can see air and never. Only we can feel its existence. If the air comes strongly then trees and plants stir and move. Then people can feel the air.

4.3.7. Earthquake:

“इयाते मारिलो टिपा गहनौव पालेमै शिपा”
(अर्थात् – भूकंपण यानी भूकंप)
Here, it is stated that earthquakes vibrations spread very far from its source.

“अत गुम गुम, तात गुम गुम करे
हाती यूंजे, मझे यूंजे,
मोर साथर कोने बुजे।”

(अर्थात् — भूमिकर्म्य यानी भूकंप)

A soft hum of the earthquake is felt everywhere. It is compared to 'Hai aaru moh juj' (Elephant and Bull fight). Because when these animals fight ground becomes vibrate.

4.3.8. Dew:

“जुपुरा जुपूरि गछड़ाल,
भरि-भरि लगे।
सघनाच्या आहिले,
सरि सरि परे॥”

(अर्थात् — नियर यानी ओस)

At the morning dew drops are visible on the trees. But they become gradually invisible with the rising of sun.

“मुकुरा भनि आछेल उलिमि,
सराब पारि, बुतुलिब नोवारी॥”

(अर्थात् — नियर यानी ओस)

Here, it is stated dews are looked like pearls. We can neither touch nor pick up it. If we are going to touch it disappear. It could not even lift up.

“एफुप स्टेडर आछेल 
पारिब पारि,
बुतुलिब नोवारि”

(अर्थात् — नियर यानी ओस)
Here dews are compared with plums. Because plums are also looks like pearl. Dews can be touched but can't be collected.

4.3.9. Cloud:

"सागरत जन्म तार, आकाशत उरे। पवित्त ठेका खाइ, कान्निदै-कान्निदि परे।"  
(अर्थात् - बरसण यानी बारिश)

Here, it is explained that due to the heat of the sun the water from the oceans rises up in the sky and forms cloud. In the sky they staking one another and in the form of rain it comes down to the earth.

"पृथिवित जन्म ले, पृथिवित परे। नलून जन्म ले, आकाशत उरे।"  
(अर्थात् - मेघ और बरसण)

Here, it is stated that water evaporating in the sky in the form of cloud and again in the form of rain it comes down.

"अङ्ग मुम मूम तांत मुम मूम, हाती मुम मूम करे। ब्रहमपुज्ज जुई लागिछे, आने कोवा कुई करे।"  
(अर्थात् - मेघर गाजनी यानी बादल का गरजना)

Here it is explained of thunderbolt. Sometimes thunderbolts occurs and create tremor the world.
It is said that the cloud is blooming beautifully in the sky and the same cloud creates heavy sound, thunderbolt and downpours to the world in the shape of rain. Therefore, it is said the phrase ‘Kandi Kandi’ (crying).

Clouds are flying in the sky as like birds. But it is has no feathers like birds. Its produces heavy sound and get thundering. Tears in the form of rain soaks the people.

4.3.10. Time:

It is stated that time has no end, it is immortal. Nobody has the power in the earth to catch the time.
Times dynamics is reported here. Time has no hands, no legs. But it moves all the time. It can’t be stopped.

“सकलोत्ते आँछे मझू, यत्रे तुमि चोवा।
एबार एरिले किन्नु, घुराझ नोपोवा।
सठिक भावे नधरिलेड़,
विपदत परा।”

(अर्थाल् - समय)

Here, it is stated that time does not wait for anybody. We have to face many problems in our life, if we didn’t finish our works in a suitable time. Once it gone, it never comes again. We can divided time into many parts. Like Day, Night, Year, Month, Week, fortnight etc.

4.3.11. Year – Month – Day :

“एढाल गाछर बारटा ढाल,
लगत आँधे विशाखिला पाट।”

(अर्थाल् - वर्ष, माह, दिन यानी साल, महीना, दिन)

Here ‘Gosdaal’ means one year. ‘Barota daal’. Means there are twelve months in a year and ‘trishhila paat’ depicted that there are thirty days in a month.

“एहात काठ बारहाट ढाठ,
तिनिझाल भीम,
वि कब पारे मुख भरी दिन।”

(अर्थाल् - वर्ष, महीना, तीन बिहू)
'Ehat kaath' means one year and 'Baro haat dath' means the twelve months of
the year. Again 'Timidal bhim' depicts the national festival of Assam, that are three
Bihu's in a year. They are Rongali, Kongali and Bhogali Bihu.

"एडाल गछत सालोतार फल,
निती लागे एकोता,
निती सरेएकोता।”

(अर्थात् - सप्ताह, सात दिन)

Here 'Edal gos' means one week. 'Satota fal' means the seven days in a week.

Days are coming one by one. That is why here it is stated that 'Nitou eta lage aaru nitou
eta sore.'

"तिनिश पवषष्ठिता हातीर पाल,
बार खन पथारत घरे सर्वतिरकाल।
बिशटा पुखरीत खाय पानी,
सातरा स्तम्भेत बाल्ये तानि-तानि।”

(अर्थात् - वर्ष, महीना, सप्ताह)

In this Riddle 365 elephants means there are 365 days in a year. 'Barokhan
pothar' means 12 months makes a year and 'Trista pukhuri' means 30 days in a month
and 'Saat stambha' means seven days we called a week.

"365 टका दिकिनिलो गाई,
तिनिबायि मरे ताङ,
शत शगुने खाय,
आको जी झेठे ताङ;
कोवाचोन कि वस्तु भाङ।”

(अर्थात् -- बिहू यानी तीन बिहू)

Here, it is informed about the 'The national festival of Assam' these are three
Bihu’s. 365 days is in a year and accordingly we celebrates three Bihu’s. These Bihu’s comes one by one.

4.3.12. Day and Night:

एपिठि कर्ला, एपिठि बगा,
महल्यो लापाय तार तला नला।।
(अर्थात्—दिन-राति यानी दिन-रात)

‘One part black and one part is white’ indicates’day and night’ as because it is natural light in day and dark at night.

एकाल बिरिख 24 दा झाल
tार एफाले पोहर
एफाले आल्यार।।
(अर्थात्—दिन-राति यानी दिन-रात)

One tree and 24 branches indicates 24 hours. One part of this object is 12 hours of day time. While another part indicates 12 hours of night time. Here, the day means natural light and night means dark.

4.3.13. -Shadow:

“कोने अन्न दिले एले लिलाज बेटा,
दा. कुठार. कोरे कालिली,
तथापि नगल कटा?”
(अर्थात्—छया यानी परछाई)

Here, it is stated about the shadow. Shadow is something like which can’t be cut by a machine.

“इ मोर भाइ,
मोर लगत याय।।”
(अर्थात्—छया यानी परछाई)
Shadow is man’s companion. It goes everywhere with man.

“काटिलेउ नेकाटे,
मारिलेउ नमरे, दीघला काई,
दीघला काई सदाय लगले याई।”
(अर्थात् — छाया यानी परछाई)

Here, it is informed that shadow is neither cut nor killed. Shadow follows the man everywhere.

“पृथ्वीत आछे कोन महाबलवान,
चि लराब पारे मोक तिल समान।”
(अर्थात् — छाया यानी परछाई)

Here, it is stated that there is no warrior in this earth who can wag his shadow. Shadow is always stay with his owner.

4.4. COMPARISION OF BOTH RIDDLES

In Assamese and Hindi language many common Riddles are found related to nature and those have similarities and dissimilarities on the other hand some Riddles are found in only one language belt, we can divide like these.

4.4.1. Riddles found in both languages.

4.4.2. Riddles found in Hindi language.

4.4.3. Riddles found in Assamese language.

4.4.1. Riddles are found in both language. e.g. — Sun, Moon, Sky, Picture, Year, Month, Day, Star, Fire, Wind, Shadow, Time etc.

4.4.1.1 Sun:

(A) Hindi —

“एक बड़ा आग का गोला,
सबको खुब जलाता है।
पर जब गोला मुरझा जाता,
Here it is informed the intense heat of the sun. It expresses that as soon as the sun set, darkness prevails in all around.

(B) Assamese —

“তেজ রঞ্জ জবা রঞ্জ,
আর রঞ্জ কি।
রাতিপুষ্প পোলাই আহি,
পহর বিলাই গি।”

(A) Hindi —

“एक थाल मोतिया से भरा,
सबके सिर पर अँधा धरा।
चारो ओर थाल वह फिरे,
मोती उसे एक न मिरे।”

That is stated here for the Aakash (that is sky) and motiya means stars. When sky is moving, stars are always stable. Pearls not falls from the sky – stated here.

(B) Assamese —

“গোটেঙ গাও খানর বাবে এখনেঙ চাদর।”

In Assamese ‘Chadar’ indicates the extent of the sky. Which is same for the entire village.

Thus, it is seen that there are some differences between the both Riddles.
Here, it is stated the blueness and spherical shape of the sky. The sky is endless and the sun and the moon is its friend. That's why the sky is depicted here as 'Labma-choda.'

(B) Assamese –

“নীল বরণীয়া কোন্হার বাতি,
ব্রহ্মাণ্ড খনকে রাখিকে ছাতি।”

(অর্থাত্ত - আকাশ)

Here also depicted the blueish and spherical shape of the sky. "Brahmanda khonoke rakhise sati’ means the extent of the sky. It means the sky is sempiternal and everlasting.

Just like we can see here the similarity of both Riddles.

4.4.1.3 Moon:

(A) Hindi –

“रात जागता, दिन में सोता,
पंढ्रह दिन का गोला गोला।”

(अर्थात् - चौंद)

Here 'Raat mein jagna’ means the Moon appears at night and 'sona’ means it is not visible at day time. 'Pandrah din ka gota lena’ means here it is said about the full moon and new moon.

(B) Assamese –

“রজা ঘর গাই,
এফাল কোলা, এফাল বাগা।”

(অর্থাত্ত - চৌঁদ)
Here moon is depicted by ‘Raja ghoror gaai’. ‘Efal kola, efal boga’ means full moon and new moon.

Like this, we can see some similarities in both Riddles.

4.4.1.4. Map:

(A) Hindi –

“नदी है पर पानी नहीं,
शहर है पर लोग नहीं,
ऐसे देश का नाम बताओ!”

(अर्थात् - मप/मानचित्र/नक्शा)

Map depicts various rivers, towns and roads. But they are not directly seen. Through the maps we can know about the geographical status.

(B) Assamese –

“备 आছे, पानी नाइ,
देश आছे, मानुह नाइ।”

(अर्थात् - मप/मानचित्र/नक्शा)

Here, it is stated that in Assamese ‘map’ also we can see various types of geographical status. But the map depicts only countries, rivers etc. We can’t visual them directly.

Just like there are some equality in both Riddles, it can be observed.

4.4.1.5. Year, Month, Day:

(A) Hindi –

“एक डिब्बा में बारह खाना,
हर खाना में तिस-तिस दाना।”

(अर्थात् - साल, महीना, दिन)

In this Riddle ‘Ek dibba’ means one year, ‘barah khana’ means there are twelve months in a year, ‘Har khane mein tis tis dana’ means in every month there are thirty days.

(B) Assamese –

“ঐঢাল গাছয় বারটা ডাল
Here 'Edal gos’ means 'one year', 'barota daal’ means twelve months. It means there are twelve months in a year. 'Trissila paat’ means there are thirty days in every month.

In this way we can find out some similarities in both Riddles.

4.4.1.6 Star:

(A) Hindi –

"बाबा के पोखरी में गोल गोल फूल,
रात फुलाय दिन चौरी जाय।"

(Aर्थांत् – तारा)

'Baba ke pokhri mein’ indicates there are unlimited stars in the sky. They appears at night and invisible in day-time. Here ‘gol gol phool’ depicts the stars.

(B) Assamese –

"दिन मेरे रात जीजे,
सरगम फुल सिंचि दिये।"

(Aर्थांत् – तारा यानी तारा)

Here, it is stated that stars are visible at the night and they can’t visible at day time. ‘Sorogot’ means in the sky and ‘phool’ means the stars.

There are similarities in both Riddles as analysed.

(A) Hindi –

"शाली भरी राई
हमसे गिमिन न जाई।"

(Aर्थांत् – तारा यानी तारा)

Here, it is indicated the numerous stars.

(B) Assamese –

"एक पोन सोपारी,
गलिब नोवरे बेपारी।"

(Aर्थांत् – तारा यानी तारा)

Here informed about the uncountable number of the stars.
We can see the similarity in both Riddles.

4.4.1.7. Fire:

(A) Hindi -

“लाल गाय खर खाय, पानी पिये मर जाय।।”

(Aर्थाल्त-आग)

Here the fire indicates as ‘Lal gaai’ and said that it can eat everything. Water is the enemy of the fire. Fire can be stopped by pouring water into it.

(B) Assamese –

“মহে সকলকে ধরি খাও, 
পানী পালে মরি জাও।।”

(অর্থাল্ত- জুড়ুয়া আগ)

Here, it is stated that fire can burn everything. But water is the enemy of fire.

After analyzing the above Riddles we can say that there are similarities in both Riddles.

4.4.1.8. Wind:

(A) Hindi –

“मैं साँड़-साँड़ करती आती, 
खिड़की दुबार खोलकर जाती।।”

(अर्थाल्त- हवा)

The doors and windows are open in high wind. Because air is too speedy. Here, it is informed about the speed of the air.

(B) Assamese –

“গছন্ত লাগে, মানুষে খায়, 
কিন্তু তাক কোনেও দেখা নাপায।।”

(অর্থাল্ত- বতাহ আগ)

Here, it is stated that when wind blows the trees start moving. Nobody can see the wind, everybody can feel it. Here, it is indicated the speed of the wind.

There is a little difference in both Riddles.
4.4.1.9. Shadow:

(A) Hindi –
“अझ कुल्हाड़ी नहीं तलवार, न सबकी वह सह लेती मार। कुछ भी कोई साथ वह रहती, धनी, गरीब सभी को गाटती।”

(B) Assamese –
“কাটিলেও মেকাটে, মারিলেও নমরে, দীঘলা কাই, দীঘলা কাই, লগলে যায়।”

Here, it is indicated about the stability of the shadow. It can bear even the hit of eight axe and nine swords. Because it remains with everybody, he may be wealthy or may be poor.

(B) Assamese –
“কাটিলেও মেকাটে, মারিলেও নমরে, দীঘলা কাই, দীঘলা কাই, লগলে যায়।”

Shadow can’t cut by an axe or a sword. It is immortal. Shadow stays with his owner.

Thus, we get some similarities in both Riddles.

(A) Hindi –
“ऐसी तन की श्यामता, गहे रहे नित मौन।
तिमिर देख भागत पिरत, ऐसा कायर कौन?”

(B) Assamese –
“ড় মৌর ভাড়, মৌর লগল যায়।”

Here, it is stated the quiescence and dark complexion of the shadow. Which run off away seeing the darkness. So it is called as ‘kayar’ means coward.
Here, it is stated that shadow is like the brother of his owner. Because it follows the owner everywhere. It means the shadow is his partner and consort.

Thus, there are differences in both Riddles, they have no similarity.

4.4.1.10. Time:

(A) Hindi –

“औंधी आये या लूज़न भले,
हर मुश्किल से लड़ता।
कभी न देखे पीछे मुड़कर,
हँस हँस आगे बढ़ता।”

(अर्थात् - समय)

Here, it is stated that time is wait for none. It always moves ahead and even storm cannot defeat the time. Time is dynamic.

(B) Assamese –

“दीघल हात, भरि नाख
दিনে रात্রিয় চলি জাম”

(অর্থাত্ - সময়)

Time’s dynamism is reported here. It has no hands and legs, but it always keeps moving day and night. No one has the capacity to stop the time.

Thus, we can justify that there are some similarities in both Riddles. Time’s dynamism is reported in both the languages.

4.4.2. Riddles found in Hindi language. e.g. Sugar, and we have already discussed in the chapter in 4.2

4.4.3. Riddles found in Assamese language. e.g. Bhumikampa, and we have already mention in the chapter in 4.3

4.5. ABSTRACT OF THE CHAPTER

All beings are effected by the natural environment and its impacts are appears on the use and creation of Riddles. We see the relation of human being with nature.
We have seen about the Riddles related to the nature in both the languages. Here, it is depicted that in both the areas how Riddles are used upon the things related to the nature.

Here, it has been noticed that how the nature related things are utilized by the people in both languages. Here, it has been presented a brief description about the Riddles made for various types of nature related creations, like – Sun, Moon, Star, Sky, Fire, Wind, Cloud, Shadow, Year – Month – Day, Night, Dew, Time etc. Here the chapter presented the explanation and comparision among all these.

In fact, the chapter is very broad. Not only the entity of these elements is being existed pertaining to Riddles in both language but we find more significance and the purport. Such Riddles occupied a great place which are co-related with human life from the environment and indicates cultural unity.

It is revealed from the comparative study of Hindi and Assamese Riddles related to nature shows that these Riddles throws inpeacts in human life in both language.

As compared to the urban population this impact is higher among rural population, specially in person’s dependent on agriculture.

The parity in both of Riddles is more than the contrast.

***

References:
2. Kaushik, Dr. S.D. – Environment and Human Progress, pp.10
3. Kulshastra, K.P – Asia ka Bhugol, pp.68
4. Baruah, Dr. Birinchi Kumar – Assam ki Lok Sanskriti, pp.27