FORTH CHAPTER

IDIOMS RELATED TO PARTS OF BODY
IV - IDIOMS RELATED TO THE PARTS OF BODY

In Hindi and Assamese, maximum numbers of idioms are made with Nouns and Verbs. For the manifestation of any sentiment, situation an event it is necessary to happen something on behind this happening there is the necessity of a doer. The idioms also indicate towards any sentiment, situation or event, therefore in these the existence of any doer and activity is natural.

Among the all languages of the world, in the idioms also made with Nouns and Verbs, the maximum numbers of idioms are related with the parts of our body. There is a reason - In the beginning of creation, there was no language among the human beings, they expressed their sentiments by the movement of their parts of body. Though the evaluation of speech occurs, yet in the beginning there was no varieties of sentiments and of manifestations. Probably, they expressed their sentiments in two words by the 'Kriyā' (activity) and Kartā (doer). As time passed, they tried to make their speech beautiful, and they expressed their earnestness to make it influential. As a result, many decorations developed. Idioms are also such types of Alankaraṇs (decorations) which makes a speech cordial and excellent. From the beginning of the language’s development, the parts of body had special significance. Therefore, this is the main basis of the primary idioms. In the idioms belonging to any special category, there are the maximum numbers of idioms related to the parts. Not only that, in the idioms various parts of our body and to their’s stages are being mentioned than the other things. Among the parts (1) Ākh (Eye, Nain, Nayan, Chashma, Dīdā, Tolā) (2) Shir (Māṭhā, Dimāg, Khopā, Mastak), (3) Pair (Pag, Pad, Pau, Laat, Gor), (4) Haath (Dast), (5) Nāk, Peṭ (6) Muh (Chehra), Chāti (Hriday, Dil) etc. with these we find the illustration of various parts related to it. Tārā, Palak, Putlī, Bhave (Bhouh, Bhrū) etc. related to Ākh (Eye), Guḍī, Choṭī, Chutiya, Jhāt, Jhatā, Paisānī, Baal (kesh) etc. related to Sir (Head), etc., Ghuṭnā, Jāgh - Talwā, Ṭaan etc. related to pair (Leg), Angūṭha, Ugli, Bhujā, Bhuj dandaṇ, Hatheli etc. related to Hāṭh (Hand), Anṭī, Kokh, Guerdā, Nābhī etc. related to Peṭ (Stomach), Hoth, Gardan, Galā, Gāl, Ḫiv, Thūḍī, Ṭālu, Dāt etc related to Muh (Mouth), these types of various parts are being mentioned in the idioms, with these, Ang, Nash, Nabji, Nari, Haḍḍī, Mārz, Khāl, Shārīr, Badan, Rome. Such type of things related to a large extent.

(4.1) Ākh (Eye) :- Among the human being’s parts of the body, Ākh (Eye)
has special significance. Akh (Eye) is a divine bestowal for human being. Its existence or non-existences influence human lives. The existence of Akh (eye) makes life secured and happier. Akho Kī Roshnī Kā Chalā jānā” makes it disabled. The significance of Akh (eye) is not only in the gifted power of seeing, but also in the manifestation of sentiments. By the Akh (eye) prem (Love), Garb (proud) etc. Pleasant sentiments are manifestated and Karuṇā (Sorrow), Krodh (Anger), Bhay (Fear), Lajjā (Shame), Lobh (Greed) etc. sorrowful sentiments are also being manifestated, in such types of manifestations the speech not only becomes the supporter but independently it uses its power. Yes, there is no doubt that when they contributed equally then the manifestation becomes much complete and successful.

In the literature and the Folk-beliefs of both the languages Hindi and Assamese there are various idioms related to Akh (Eye). Both the pleasant and unpleasant sentiments of Love receive speech by Akh (eye). The meaning of the idioms “Akh Judrnā” ya “Jaudrnā”, “Bindhnā” etc. related to Akh (eye) is – to love each other by seeing. Its related Assamese idioms are – “Chakuwe Chakuwe Milā” or “Chāri Chākur Milan”. The meaning of the idiom. “Akh Garam Karnā ya Seknā” is to receive happiness by seeing someone. In Assamese its related idiom is “Chāku Juruwā”.

The meaning of the idiom “Akh ladrnā” or “Ladrnā”, “Akh ke tīr chalānā” is – to attract by a side-look. Its corresponding Assamese idiom’s are – “Chaku Mārā”, “Chakure vaṇṇ mārā” etc.

The meaning of the idiom “Akh Chār Karnā” is to exchange lookings. Its corresponding Assamese idiom is – “Chāri Chākur Milan Huwā”, “Akh se nīnd udr jānā”, “Palak na lagnā” these idioms meaning is to wait. Its corresponding Assamese idioms are – “Chakut topanī nahā”, “Chaku patā jāp na yowa”.

“Akh ke āge chānd na honā”, “Akh harṣ se nāch uthnā”, “Akh ke āge chānd na honā”, “Akh mai tāṇḍak honā”, “Akh mai bashant phulnā” etc. idioms are the idioms that collyriums the pleasant sentiments which is different from adornment. Its similar Assamese idioms are – Chakuwe chakuwe hahā”, Chaku shītal parā”, “Chaku shānt parā”, “Chaku jurā” etc which are of same meaning.
Comparatively, by the Ākh (Eyes) the sorrowful sentiments are being collyriumed to a large extent. Besides the idioms related to the adornment of separation, Lajjā (Shame), Krodh (Anger), Ghamanḍ (Proud), Bhay (Fear), Karuṇā (Sorrow) and Dukh (Sorrow) etc., the idioms which collyriumes those types of sentiments are widely used. Among these maximum numbers of idioms are the idioms that manifestated Krodh (Anger). ‘Ākh angār honā’, Ākh khoon ki bāūī ban jānā’, Ākh nūlī-pūlī karnā’, Ākh lāl-pūlī karnā ya honā’, ‘Ākho ke āge chingārī ḍuṇā’, Ākho me khoon utārnā’, ‘Ākho me shole bharak utṣhnā’, ‘Ākho se angār barashā’, ‘Ākho se low ḍuṇā’, ‘Ākho se khoon ānā’, ‘Ākho se khoon ṭapaknā’. etc. idioms manifested great anger. In Assamese, there are various idioms corresponding to it – ‘Chaku lāl huwā’, Chaku rangā huwā’, ‘Chaku kir kirai utṣhā’. ‘Chakure juī uluwa’, ‘Chakule cāhā nuwārāha’ etc.

The sentiment of dissatisfaction, moodiness and fretfulness towards some body are being expressed by the idioms – ‘Ākh ghumā lenā’, ‘Ākh phernā’. ‘Ākh mardornā’, ‘Ākh mardornā’, ‘Ākho ko kaṭākhnā’, ‘Ākho mai kaṭakhnā’ etc. Its corresponding Assamese idioms are ‘Chaku ātārāi anā’, ‘Choku ghuruwā’. ‘Chakur konere dekhiba nuwarā’, ‘Chakur kuṭā’ etc.

The idioms that collyriums Karuṇā and Dukh (Sorrow) are not so less significant. We get various types of idioms related to the various situations of Rudan (Crying), on one of the two sides of it– ‘Ākh kī gangā - Jamunā’. ‘Ākh barasnā’, ‘Ākho me kājāl na ṭīkhnā’, ‘Ākh - sujānā’, ‘Ākh kā pānī na sukhnā’. ‘Ākh se āshū kī jharī laghnā’ etc. idioms expresses the sentiment of crying by becoming very sad. In Assamese its corresponding – ‘Chakure Nadi Buwā’, ‘Chakure Panī Buwā’, ‘Chakurile baat nedekhā huwā’, ‘Chakur pānī Nushu-kuwa Huwā’. ‘Chakurile Nijārā Buwā’ etc. idioms are available. On the another side, ‘Ākh gūlī honā’, ‘Ākhe chal chalānā’, ‘Ākhe bhar jānā’, ‘Ākhe pasījnā’, ‘Ākho me maṭhī tairnā’ etc. idioms are available which expresses the dampness of Ākh (Eye) due to light troubles. In Assamese, its corresponding ‘Chakulu aḥā’, ‘Chaku jaljalīyā/ Chālchalīyā huwā’, ‘Chaku pānī ṛahā’, ‘Chakut pānī aḥā’ etc. idioms are prevalent.

Besides these, the sentiment of astonishment is expressed by ‘Ākhe chaudhiyā jānā’, ‘Ākhe āhrār dekhnā’, ‘Ākhe Lhatī rah jānā’ etc. Its corresponding, in assamese are – ‘Chaku thir huwā’, ‘Chakur palak ṅāmarā’. ‘Chakur palak mārīb
'Akh utthākar na dekh sakna', 'Ākh kā paṇi utar jānā', 'Ākh kā pānī mar jānā', 'Ākh nichī karnā yā honā', 'Ākh dañānā', 'Ākho me lāj līhāj honā' etc. idioms are concerning to Lajja (Shame). In Assamese its corresponding 'Chaku upar karib nuwārā', 'Chakur paṇi nahuwa huwa', 'Chakur paṇi sukai jowa', 'Chaku tal karā', 'Chakut lāj lagā', 'Chakur lāj', 'Chakur lājat ranga-chinga huwa' etc.

'Ākh mai khāk jhoknā', 'Ākh mai dhūlī ḍōlnā', 'Ākh mai namak jhoknā' etc. by these idioms the sentiment of cheating is being expressed. In Assamese its corresponding – 'Chakut dhuli mārā', 'Chakuk thāgā' etc. idioms are prevalent.

'Ākh gadrānā', 'Ākh phisalnā', 'Ākh lagnā ya lagnānā', 'Ākh lalcānā' etc the sentiment of Lobh (Greed) indicates through these idioms. In Assamese its corresponding 'Chaku parā', 'Chaku lagā', 'Nazar lagā' etc. idioms are used. By the means of Ākh (eyes) the sentiment of loveliness and unloveliness have been said to someone. 'Ākh ka tārā', 'Ākho kā til', 'Ākho kī putli Bannā', 'Ākho kī maṇi bannā', 'Ākho kī roshnī honā'. In Assamese also its corresponding – 'Chakur moṇi', 'Chakur putala', 'Chakur putalā ha', 'Chakur moni ha', 'Chakur jyoti ha' etc. idioms are prevalent.

Where the statement is said about a person who is favourite to ones eye, there the statement about someone who is not favourite to us and a sorrowful statement have been indicated by the idioms 'Ākh kā kāṇṭā', 'Ākh kā shool', 'Ākho kī kirkirī', 'Ākho kā nāsor etc. Just like that in Assamese – 'Chakur kuṭā', 'Chakur hul', 'Chakur nom' etc idioms are used.

Not only that, the sentiment of Life, Death, Wisdom, Ignorance, Good character or Bad character, Criticize, Meaness etc. are connected with Ākh (Eye). 'Ākh khoḷnā' is said to be born. In Assamese its corresponding 'Chaku metā', idioms is prevalent. 'Ākh uḷatnā', 'Ākh dhāṅg jānā', 'Ākh pathrā jānā', 'Ākh mund lenā' etc. idioms express the sentiment to receive death. Just like that in Assamese – 'Chaku bhelṭa diyā', 'Chakur pata sthir ha', 'Chaku nithar ha', 'Chaku muda' etc. idioms are prevalent.

From the very ancient times 'Netra' (Eye) is accepted in the form of the best
means of obtaining knowledge. Through the philosophers have accepted the significance of knowledge obtaining from self-utterance and from others yet the knowledge of eye has been regarded as the most reliable.

In Kālāntar (Past), Ākh (eye) becomes the symbol of knowledge. ‘Ākh udhārnā’, ‘Ākh khulnā’ yā ‘Kholnā’ (to become aware), ‘Ākh khulkar dekhnā’, ‘Ākh-kaan khulā rakhnā’, ‘Ākh khulkar chalnā’, ‘Ākh-kaan me chār angul kā phark honā’ (the difference between hearing a speech and seeing) ‘Ākh khaulkar dekhnā’ etc. are related to acquiring knowledge and to remaining aware. Just like these in Assamese ‘Chaku gajā’, ‘Chaku melā’, ‘Chaku meli cľuwā’, ‘Chaku kaan jāgā’, ‘Chaku meli yuwā’, ‘Chaku Āru kānār mājar’ etc. idioms are prevalent.

On its opposite ‘Ākh kā parda uthnā’ ya Tulnā, ‘Ākh kā parda uthnā denā’, ‘Ākh par parda padrnā’, ‘Ākh par paṭṭī bāndnā’ etc. tell about ignorance in any form. The relation of ignorance is also with ‘Ākh kā andhā’ and ‘Ākh wālā andhā’. The person who cannot see through he has eyes, and the one who cannot understand though the situation is clear and understandable then he is said, ‘Ākh kā andhā’ or ‘Ākh wālā andhā’. Like these in assamese also - ‘Chakur parda gucha’, ‘Chakut pardā para’, ‘Chakut kāpur bāndhā’, ‘Chaku thākeu kanā’ etc. idioms are used.

‘Ākh kā kā�al churānā’ (to steal something very carefully in the presence of another person) in Assamese ‘Chakur pachārate’ is its corresponding idiom. The meaning of the idiom ‘Ākh kā bolnā’ is to express sentiments by Ākh (eye). In Assamese its corresponding ‘Chakur ingitare’ idiom is employed. The meaning of the idiom ‘Ākh khaulkar gaḍfe me girnā’ is to do some detrimental works deliberately. In Assamese ‘Chaku thākeou khālat parā’ idiom is similar with its meaning.

The meaning of the idioms ‘Ākho kī jabaan se kehnā’, ‘Ākho kī tīr chalānā’ is to have a side-look. In assamese its corresponding ‘Chakur Bhāṣāre/Ingitare kuwā’ idioms are employed.

The meaning of the idiom ‘Ākho ke tīge andherā chānā’ is too much disappointment or to feel helpless. In Assamese its corresponding ‘Chakure dhuwalī-kuwalī dekhā’, ‘Chakure sāriyah phool dekhā’ etc. idioms are used.

The idiom ‘Ākh kī suī nikālnā’ is based on a story. According to which, a
woman makes the arrangement for killing her husband by Knitting a sui (Needle) in a toy made up with land and keeps it in the marghaṭ (graveyard). Again in order to make him alive, she leaves the sui (Needle) of eye by turning out all the needle’s. Her maid-servant turns out the needle and the husband survives again. Becoming very happy the husband marries the maid-servant. Like this after completing the maximum parts of a very difficult work and to become the part of proud for the completion of the little remaining works is said ‘Ākh kī sui nikāl jānā’. The idiom ‘Ākh kī sui nikāl jānā’ is also to become free from any great troubles. In Assamese there is no such folk-tales. But one idiom ‘Chakur ghee kadrā’, ‘Chakur hul kadrā’ is prevalent corresponding to the above mentioned idiom.

Palak (Eyelid), Bhauh (Eyebrow) and Putli (Pupil of an eye) or Tārā (Pupil of the eye, dear one) related to Ākh (Eye) are being mentioned among the idioms. ‘Ākh kā tārā’, ‘Ākh kī putlī’ etc. has been discussed in the context of the idioms that manifested pleasant and unpleasant. Now let’s say about Palak (Eyelid) and Bhauh (Eyebrow). Among the idioms ‘Palak girte girte’ or Palak mārte’ there is the sentiment of happening something immediately without passing a little time. In Assamese its corresponding ‘Palak mārutai’, ‘Chakur palakate’ etc. idioms are prevalent.

The sentiment of Anger, Dissatisfaction, Fear etc. are manifested by the Bhauh (eyebrow). ‘Bhauh uthānā’, ‘Bhauh dibanchnā’, ‘Bhauh madrornā’, ‘Bhauh me bāl honā’, ‘Bhauh maurnā’, ‘Bhauh sikurnā’ etc. among these. There is the sentiment of light dissatisfaction and of remainders. In Assamese its correspondings are ‘Chelāuri kočhōwā’, ‘Chelāuri terā karā’, ‘Pirathī kočh khowā’ etc.

In Hindi, the meaning of the idiom ‘Ākh/Ākhe ānā’ is a kind of Bikār or disease in which one or the two eyes swells, and becomes fulfill with hair and clay. In Assamese its corresponding ‘Chaku uthān’, ‘Chaku naam’ etc. idioms are prevalent.

The meaning of the idiom ‘Ākh uthānā’ is to see bravely and to glance. Its similar Assamese idioms are – ‘Chakule chuwwā’, ‘Chakuwe chakuwe chuwwā’ which are of the same meaning.
The meaning of the idiom ‘Ākh .FETCH na honā’ is – not to see at anyone respectfully. Its similar Assamese idioms are ‘Chaku Tuli chāb nuwarā’ or ‘Chaku uthāba nuwarā’ which are of same meaning.

‘Ākh/Ākho ke āge nāchnā’ the meaning of this idiom is to dance in front of the eyes. In Assamese its corresponding prevalent idioms are – ‘Chakur āgat nachā/bhahā’.

‘Ākh/Ākhe khulnā/khul jānā’ the meaning of these idioms are to awake after sleeping. In Assamese its corresponding ‘Chaku melā’, ‘Chaku mel khuwā’ idioms are used.

The meaning of the idiom ‘Ākh/Ākhe khaul kar’ is – to become careful after seeing something precisely. Its corresponding Assamese idiom is ‘Chaku meli’.

The meaning of the idiom ‘Ākh/Ākhe khaulnā’ is to awake or to open the eyes. Its corresponding Assamese idioms are – ‘Chaku melā’, ‘Chaku gaja’.

The meaning of the idiom ‘Ākh/Ākhe garna’ is – to concentrate our interests on another’s things. In Assamese its corresponding idioms are – ‘Chaku par’, ‘Chaku thuwā’ etc.

The meaning of the idiom ‘Ākh jhapakte’ is to wink. Its similar Assamese idiom is – ‘Chakur pachārate.

‘Ākh/Ākhe jhapaknā’ the meaning of this idiom is to become asleep for a little time. Its corresponding Assamese idioms are – ‘Chaku laag’, ‘Chaku jāp yuwā’

The meaning of the idiom ‘Ākh dālnā’ is to glance or to see at someone’s goods. Its corresponding Assamese idiom is – ‘Chaku diyā’.

The meaning of the idiom ‘Ākh/Ākhe tarernā’ is – to slope the eyes in such a way that it indicates Anger or rage. Its related Assamese idioms are – ‘Chaku pakowā’, ‘Chaku pati dharā’.

‘Ākh/Ākhe tale na ānā’ this idiom’s meaning is not to come within our vision. Its similar Assamese idiom’s ‘Chakut naparā’, ‘Najarat nahā’ which are of same
The meaning of the idiom ‘Ākh/Ākhe daurānā’ is to see carefully here and there in order to search something. Its corresponding Assamese idioms are – ‘Chaku phurowā’, ‘Chaku phuṛā’.

The meaning of the idiom ‘Ākh/Ākhe na utṛa pānā’ is the ego or the inability to see at anyone boldly. Its related Assamese idiom is – ‘Chakuwe chakuwe chāb nowārā’.

The meaning of the idiom ‘Ākh/Ākhe na khulrā’ is not to become aware about the existence of things and of reality. In Assamese the idiom– ‘Chaku nagajā’ is its similar in meaning.

The meaning of the idiom ‘Ākh/Ākhe na khaolna’ is to remain senseless because of the body’s faintness. Its related Assamese idiom is ‘Chaku nemelā’.

The meaning of the idiom ‘Ākh na lagānā’ is not to wink or sleep. Its similar Assamese idiom is ‘Chaku na lagā na’ which is similar in meaning.

The meaning of the idiom ‘Ākh/Ākhe nikālnā’ is to turn out someone’s eyes in the form of a punishment for which the eye’s lustre spoils. Its corresponding Assamese idiom is ‘Chaku kadṛā’.

The meaning of the idiom ‘Ākh kī paṭā khulnā’ is to come out the genuine knowledge about the existence of a thing. Its corresponding Assamese idiom is – ‘Chaku mel khuwā’.

‘Ākho ke āge/sāmne nāchnā yā phirnā’ this idiom’s meaning is to become clarified about mental eyes. Its corresponding Assamese idioms are – ‘Chakur āgat nāchā’, ‘Chakur āgat bāghi thākā’.

The idioms ‘Ākh chadrānā/Ākhe dikhānā’ are related to krōdh (Anger). In Assamese also ‘Chaku pakowā’, ‘Chaku rangā karā’ such types of idioms are available.

The meaning of the idiom ‘Ākhe churānā’ is not to face anyone, turning out the face or to revalue. In Assamese ‘Chakulai chāb nowārā’ idiom is of same meaning.
The meaning of the idiom ‘Akh chukana’ is to steal someone’s things by removing away the interest. In Assamese for it ‘Chaku chāntai’, ‘Chakur pachārate’ idioms are prevalent.

The meaning of the idiom ‘Akh/Akhe dikhāna’ is to glance at someone with angry eyes in order to threaten someone. In Assamese its corresponding idiom is – ‘Chaku rangā ke chowā’.

The meaning of the idiom ‘Akh/Akhe nīchh honā’ is – to become bashful, and to low down the head. In Assamese ‘Chaku talale karā’, ‘Chakule chāb nowārā’ idioms are of same meaning.

The meaning of the idiom ‘Akh par chaḍmā’ is to click at someone’s vision. Its corresponding Assamese idiom is – ‘Chaku rakhā’, ‘Chaku di’ etc.

The idiom ‘Akh pharaknā’ is related to lucky and unlucky portent. Its meaning is to waggle up easily the palak (eyelid) and the bhauh (Eyebrow) for some times. In Lok the waggling of eye is regarded as lucky or unlucky. In Assamese ‘Chaku nachā’ is its corresponding idiom.

The meaning of the idiom ‘Akh bandh karke kuch karna’ is to do something without thinking. The idiom ‘Chaku mudi karā’ is its corresponding which is prevalent in Assamese.

The idiom ‘Akhe bandh honā’ is related to death. The Assamese idiom ‘Chaku mudā’ is similar in its meaning.

The meaning of the idiom ‘Akh bhar dakhnā’ is to see satisfactorily or to become satisfied by idiom is ‘Chaku purāi chā’.

The meaning of the idiom ‘Akhe bhar dakhnā’ is to give hints by Akh (eye). Its corresponding Assamese idioms are – ‘Chaku tipieowā’, ‘Chaku mārā’ etc.

The meaning of the idiom ‘A kho me Akhe qālnā’ is to connect eyes with eyes. The Assamese idiom ‘Chakut chaku thai’ is similar to its meaning.

‘A kho mai garna’ the meaning of this idiom is to become favourite, to remain in heart and to come in selection. The Assamese idiom ‘Chakut lagā’, ‘Chakut parā’ etc are the similar in its meaning.
The idiom ‘Akho me charnā’ also carries the above sentiment which is prevalent in Assamese only in one form.

The idiom ‘Akho mai chubhnā’ is also corresponding to the above idiom.

The meaning of the idiom ‘Akho mai dhul jhoknā’ is – to cheat perfectly. In Assamese its corresponding idiom is – ‘Chakut dhuli marā’.

The meaning of the idiom ‘Akho mai phirnā’ is – to dance in front of the eyes or near the eyes, and to remain perfectly in our memory. In Assamese its corresponding idiom is – ‘Chakur āgat bhāh’.

The meaning of the idiom ‘Akho mai raat karna’ is to remain awake due to pains and troubles. In Assamese its corresponding idioms are – ‘Chaku jap najuwā’, ‘Chaku nalagā’ etc.

The meaning of the idiom ‘Akh lagnā’ is to fell asleep. Its synonymous Assamese idiom is – ‘Chaku lagā’, ‘Chaku muda’.

‘Akh/Akhe bandh kar lenā’ the meaning of this idiom is to become unseen by seeing any wrong works. As a result, not to do any effort to prevent it and the other meaning is – to die. In Assamese both the two meanings of this idiom is prevalent. For the first meaning is ‘Chaku mudi diyā’ and ‘chaku mudā’ idioms are used for the second meaning.

The meaning of the idiom ‘Akh/Akhe bandh hona’ is to die. Its corresponding Assamese idiom is – ‘Chaku muda’.

The meaning of the idiom ‘Akhē/Akhe barābar karna’ is to connect eyes. In Assamese its corresponding idioms are – ‘Chaku miluwā’, ‘Chaku chakowe parā’.

The meaning of the idiom ‘Akh/Akhe bigārnā’ is the loss of two eye’s light due to injury, defects etc. Its corresponding Assamese idioms are – ‘Chakut chaliha par’, ‘Chakut khat par’, ‘Chaku beyā ha’ etc.

The meaning of the idiom ‘Akh michnā’ is the closing of eyes, or to die. Its corresponding Assamese idioms are – ‘Chaku jāp yowā’, ‘Chaku mudā’ etc.

The meaning of the idioms ‘Akh/Akhe milnā/milānā’ are to look mutually,
and to look at each other. Its corresponding Assamese idiom is 'Chakur milan'.

The meaning of the idiom 'Ākh/Ākhe mundkar' is to see at anything without seeing and thinking it perfectly. In Assamese its corresponding idiom is – 'Chaku mudi'. Ākh/Ākhe mundā' idiom is related to death. In Assamese also only one form is prevalent 'Chaku mudā'.

The meaning of the idiom 'Ākh/Ākho me khatakā' is to acquainted very troublesome at seeing at anything. Its synonymous Assamese idiom is – 'Chakut lāgi dharā'.

The meaning of the idiom 'Ākh/Ākho me namānā' is the coming of tears in the eyes. In Assamese its corresponding idiom is 'Chakulo ahā'.

The meaning of the idiom ‘Ākh rakhā’ is to keep a steady watch on someone’s movements. In Assamese its corresponding idiom ‘Chaku rakhā’ is prevalent.

The meaning of the idiom ‘Ākh/Ākhe ladrā’ is the looking of man and woman at each other for some times together, which is regarded as the symbol of manifestation of love. Its corresponding Assamese prevalent idioms are – ‘Chakuye chakuye parā’, ‘Chāri chakur milan’ etc.

The idiom 'Ākh/Ākho se aujhal honā' conveys the sentiment of going away after coming into the vision. In Assamese its corresponding prevalent idioms is – 'Chakur ātar ha'.

The meaning of the idiom ‘Ākh honā’ is to keep a watch on somebody’s movements. Its corresponding Assamese idiom is – ‘Chaku rakhā’.

The meaning of the idiom ‘Ākh - kaan honā’ is to have the power of seeing and hearing. Its corresponding Assamese idiom is – ‘Chaku kaan thakā’.

The meaning of the idiom ‘Ākh ulajhnā’ is ‘Ākhe chār honā’ (reciprocal of meeting) and tied among the bonds of love. Its corresponding Assamese idiom is – ‘Chāri chakur milan’.

The meaning of the idiom ‘Ākhe khulnā’ is to understand about the existence of things. Its corresponding Assamese idiom is – ‘Chaku mel khā’.

The meaning of the idiom ‘Ākhe khulī rakhnā’ is to remain aware and careful.
Its corresponding Assamese idiom is 'Chaku meli rakhi/thaka'.

The meaning of the idiom 'Ākhe chār karna' is to unite sights with sights. Its synonymous Assamese idiom is 'Chakuye chakuye chaawā'.

The meaning of the idiom 'Ākhe chaudhiyā jāna' is to become unable to see at something due to the sharpness of light, beauty etc. Its corresponding Assamese idiom is – 'Chakut chāt māri dharā'.

The meaning of the idiom 'Ākhe denā' is to glance or to see. Its synonymous Assamese 'Chaku diyā' idiom is prevalent.

The meaning of the idiom 'Ākhe dharī me garna' is to low down eyes because of narrowness or shyness. In Assamese, its synonymous idiom is – 'Chaku talale karā'.

The meaning of the idiom 'Ākhe phati ki phati rah jāna' is to remain looking at anything becoming astonished. Its corresponding Assamese idiom is – 'Chaku thir ha'.

The meaning of the idiom 'Ākhe pherna' is the exchanging of eyes. Its corresponding Assamese idiom is 'Chaku Ātārāi anā'.

The idiom 'Ākhe barasnā' clarifies the sentiments of flowing tears from the eyes continuously. Its corresponding Assamese idiom is – 'Chakulore baat ne-dekhā ha'.

The meaning of the idiom 'Ākhe bhāri honā' is to fell asleep. Its corresponding Assamese idiom is 'Chakur paṭā gadhur ha'.

The meaning of the idiom 'Ākho ākho me' is by sights and by the means of vision. Its corresponding Assamese idiom is 'Chakuwe-chakuwe'.

The meaning of the idiom 'Ākho me āshu chālak āna' is the falling of tears. Its corresponding Assamese idiom is 'Chakulo boi ahā'.

The meaning of the idiom Ākh/Ākho se angāre nikalna/barasna' is to become too much furious. Its corresponding Assamese idiom is 'Chakure jui aola'.

'Ākho se Ākh milnā' this idiom's meaning is 'Ākhe chār honā': to look at
The meaning of the idiom ‘Ākho se aag barasna’ is – becoming very furious. Its corresponding Assamese idiom is ‘Chakur juē olā’.

The idiom ‘Ākho se chingāriyā niklnā’ also clarifies the above sentiment.

The meaning of the idiom ‘Ākho se sar-sao phulnā’ is to become visible, the green-grass. Its corresponding Assamese idiom is – ‘Chakure shariyah phool dekhā’.

The meaning of the idiom ‘Ākh-kaan khule rakhnā’ is to remain alert. Its corresponding Assamese idiom is ‘Chaku-kaan khuli tha/rakhā’.

The idiom ‘Ākh kaan denā’ expresses the meaning of giving concentration. Its corresponding Assamese idiom is ‘Chaku-kaan diyā’.

‘Ākhe chāl chālā uthnā’, ‘Ākhe ḍab-ḍa-bānā’ the meaning of these idioms are – to filled up with tears. In Assamese its corresponding idiom is – ‘Chaku chāl chāliyā ha’.

The idiom ‘Ākhe jurānā’ expresses the sentiment of cooling down the eyes. Its synonymous Assamese idiom is ‘Chaku juruwā’.

The meaning of the idiom ‘Ākhe tāngī honā’ is the swelling of the eyes by waiting for someone. Its corresponding Assamese idiom is ‘Chaku viṣḥāi yuwā’.

The meaning of the idiom ‘Ākhe tāndī ho jānā’ is to receive happiness by seeing someone, by the eyes. Its corresponding Assamese idiom is ‘Chaku jurā’.

The meaning of the idiom ‘Ākh kā Andhā’ is the one who can not see though he has eyes. Its corresponding Assamese idiom is ‘Chaku thakio kanā/Andhā’.

The idiom ‘Ākho kā kānā banna’ expresses the sentiment of clicking in another’s eyes. Its corresponding Assamese idiom is ‘Chakur hul ha’.

The meaning of the idiom ‘Ākho kā pāṇī dhalnā’ is to be come shameless. Its corresponding Assamese idiom is ‘Chakur pāṇī nahowā huwā’.

The idiom ‘Ākh parnā’ expresses the sentiment of coming within the vision of any person or thing, or to become visible. Its synonymous Assamese idiom is–
The meaning of the idiom ‘अख्के पालतना’ is to retract the eyes. Its corresponding Assamese idiom is – ‘Chaku phiruwa’.

The meaning of the idiom ‘अख्के पासिना’ is the filling up of the eyes with water due to pity, sorrow etc. Its related Assamese idiom is – ‘Chakulo ah’. 

The idiom ‘अख्क पहद्रक्षना’ carries the sentiment of lucky and unlucky portent in folk-beliefs. Its meaning is the waggling of palak (eye-lid) and bhauh (eye-brow) for sometime in a very easy way. Its corresponding Assamese idiom is ‘Chaku nachā’.

The meaning of the idiom ‘अख्के बन्ध करके’ is to do something without thinking anything and to do in hurry. Its related Assamese idiom is – ‘Chaku mudi’.

Besides the above mentioned idioms, there are some idioms which are available in Hindi. In Assamese there is the shortage of its corresponding idioms.

The meaning of the idiom ‘अख्के उठना’ is to keep watch on something. Its corresponding Assamese idiom is not available. But to some extent the idiom ‘Chaku parā’ is its corresponding.

The meaning of the idiom ‘अख्के का काजोल’ is - to do some impossible works by applying tricks. Its corresponding idiom related to अख्क (eye) is not available in Assamese.

The meaning of the idiom ‘अख्के का पाजी मार जाना’ is to be come shameless by keeping aside the shame in a shelf. There in no idiom in Assamese related to अख्क (eye) and corresponding to it.

The meaning of the idiom ‘अख्क का सच्छा’ is the one who regards another woman as equal to his mother and sister. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘अख्क कृ किरकिर’ is the remembrance of such a person or thing which arises griping pain, and from which somebody wants to become free for ever. Its corresponding Assamese idioms are not available. But the idiom ‘Chakur kut’ is synonymous to some extent.
The meaning of the idioms ‘Ākh/Ākho ke āge/sāmne āna’ is to receive the results of doing. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Ākh/Ākhe khol denā’ is to warn. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Ākh/Ākhe gadānā’ is to see at a while. Its corresponding Assamese idioms are not available, but the idiom ‘Apalak netre chowa’ expresses this sentiment.

The meaning of the idiom ‘Ākh/Ākhe churānā’ is to hesitate to face someone due to shyness, hesitation etc. Its corresponding Assamese idioms are not prevalent.

The meaning of the idiom ‘Ākh chūknā’ is to see here and there for some time by turning out the vision or interest from some thing or from any place. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Ākh/Ākhe jamānā’ is to gaze or stare. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Ākh/Ākhe jānā’ is not to remain the power of vision in the eyes. In Assamese its corresponding idiom is not available. But the idiom ‘Chakure namanā howā’ is synonymous to some extent.

The meaning of the idiom ‘Ākh/Ākhe na thaharnā’ is not to stare at something due to speedy movement, glittering etc. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Ākh/Ākhe na milnā’ is not to face someone. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Ākh/Ākhe paṭ paṭānā’ is the loss of eye’s vision. Its related Assamese idiom is not available. But the idiom ‘Chakur jyoti nahowā howā’ is synonymous to some extent.

The meaning of the idiom ‘Ākh/Ākhe pathānā’ is the stagnant of putliyo’s during the time of death. In Assamese its corresponding idioms are not available.

The meaning of the idiom ‘Ākh par chadrānā’ is to rise in vision. Its
corresponding Assamese idioms are not available.

The meaning of the idiom ‘Ākh/Ākhe pasārnā’ is to see carefully or to try to see. Such type of idioms related to Ākh (eye) are not available in Assamese.

The meaning of the idiom ‘Ākh/Ākhe phutpā’ is to spoil the power of seeing. Such idiom related to Ākh (eye) is not available in Assamese. But the idiom ‘Chakur jyoti yowā’ is true to some extent.

The meaning of the idiom ‘Ākh/Ākhe pher lēnā’ is to leave the former polite behaviour, and to behave just its opposite. Its corresponding idiom is not available in Assamese.

The meaning of the idiom ‘Ākh/Ākhe phodrnā’ is to do some hard work for long time for which the eye receives pain or much pressure falls upon it. Its corresponding idioms in Assamese are not available.

The meaning of the idiom ‘Ākh/Ākhe bachākar’ is the hiding. In Assamese its corresponding idiom is not available, which is related to Ākh (eye).

The meaning of the idiom ‘Ākh/Ākhe badalnā’ is not to keep such type of love relation or grace. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Ākh/Ākhe bannā’ is to remove the cataract by surgery. Such type of idiom is not available in Assamese.

The meaning of the idiom ‘Ākh/Ākhe baiṭhānā’ is the loss of eye’s light. Its corresponding Assamese idioms are not available but the idiom ‘Chakur jyoti nohowā howā’ is perfect to some extent.

The meaning of the idiom ‘Ākh/Ākho mai khoon utar ānā’ is the eye’s becoming red due to excessive anger, becoming too much angry or displeased. Its corresponding Assamese idioms are not available. But the idiom ‘Chaku rangā karā’ fulfills the same sentiment.

The meaning of the idiom ‘Ākh/Ākho me gadnā’ is feeling unpleasant and bad. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Ākh/Ākho me ghar karnā’ is that it is known that
the eyes can see continuously or wants to see for ever. Such type of idiom is not available in Assamese.

The meaning of the idiom ‘Ākh/Ākho me charvī cha jānā’ is – to become such proudy that everything is seemed to be neglected or low, such idiom is not available in Assamese.

The meaning of the idiom ‘Ākh/Ākho me pānī honā’ is to have shame, kindness. Its corresponding Assamese idiom are not available.

The meaning of the idiom ‘Ākh/Ākho me phirnā’ is to become visible though remaining in out of sight. Such type of idiom is not available in Assamese.

The meaning of the idiom ‘Ākh/Ākho me vashnā’ is to remain close to our mental eyes. Such type of idiom is not available in Assamese. The idiom ‘Chakur ągat nahā’ nourishes this sentiment.

The meaning of the idiom ‘Ākh/ lagnā’ is to wait, such type of idiom related to Ākh (eye) is not available in Assamese.

The meaning of the idiom ‘Ākh/Ākh ladrānā’ is to lap over the lovers towards one another by subduing with love. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Ākh/Ākho se girnā’ is to fall down in another’s eyes. Its corresponding Assamese idiom related to Ākh (eye) is not available.

The meaning of the idiom ‘Ākh/Ākho se chingariyā chuṭnā’ is the revelation of too much anger with eyes. In Assamese there is no idiom corresponding to it. But the idiom ‘Chakure jū’ aolowā’ is its corresponding to a large extent.

The meaning of the idiom ‘Ākh/Ākho se nīr dḥalnā’ is the coming out of tears from the eyes before few minutes of death for the last time. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Ākh/Ākho se lagnā’ is to stick something to the eyes with the sentiment of honour and respect. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Ākh honā’ is arrogance or to become proudy. Such
The type of idiom is not available in Assamese.

The meaning of the idiom ‘Ākhe chadrriā’ is to frown with anger. In Assamese there is no such type of idiom.

The meaning of the idiom ‘Ākhe charne jānā’ is – not to become visible the things which is in- front of us due to the perplexcity of ideas. In Assamese such type of idiom is not available.

The meaning of the idiom ‘Ākhe jānā’ is the loss of eye sight. Such type of idioms are not available in Assamese. But the idiom ‘Chakur jyoti yowā’ is proper to some extent.

The meaning of the idiom ‘Ākhe Tarasnā’ is the desire to see someone who has not seen for many days. Such type of idiom is not available in Assamese.

The meaning of the idiom ‘Ākhe Taremā’ is to show anger by eyes. Its corresponding Assamese idiom is not available. But the idiom ‘Chaku rangā karā’ is synonymous to some extent.

The meaning of the idiom ‘Ākhe na ṭaharnā’ is not able to see at a while. Its related Assamese idioms are not available.

The meaning of the idioms ‘Ākhe phādrkar dekhnā’ ‘Ākhe phādr-phādr kar dekhnā’ is to see with surprise. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Ākhe phirnā’ is not to have the merciful regard. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Ākhe bandhl ki bandin rah jānā’ is to remain, seeing at a time. Its corresponding Assamese idiom related to Ākha (eye) is not available in Assamese. But the idiom ‘Apalak dīshtire Chowā’ is its corresponding in some different meaning.

The meaning of the idiom ‘Ākhe badal jānā’ is – not to have the merciful and sweet relation. Its corresponding Assamese idiom is not available.

The idiom ‘Ākhe badal derā’ also carries the same sentiment.

The meaning of the idiom ‘Ākhe bichhānā’ is to welcome someone with love
and respect. In Assamese such type of idiom is not available.

The meaning of the idiom ‘Ākho kā tel nikal jānā’ is - the pain of eyes which occurs due to some hard workings like embroidery, reading and writing, and to become tired. In Assamese such type of idioms are not available.

The meaning of the idiom ‘Ākho ko bandh lenā’ is to attract the interest in such a way that some body stares at him. Its corresponding Assamese idioms are not available related to Ākh (eye).

The meaning of the idiom ‘Ākho me raft kātā/bitānā’ is to spend the night sleeplessly due to disease, troubles, waiting etc. In Assamese such type of idiom is not available. But the idiom ‘Ujāgari yuwa’ reveals this sentiment only.

Like the above mentioned idioms, in Assamese there are some such type of idiom which are not available in Hindi.

The meaning of the idiom ‘Chaku chorahā’ is the one who can not see others progress. Such type of idiom is not available in Hindi.

The meaning of the idiom ‘Chaku purā’ (to feel envy, to be jealous) is the same to ‘Chaku charahā’

The meaning of the idiom ‘Chaku phurowā’ is to examine good and bad. Its corresponding Hindi idiom is not available in Hindi.

The meaning of the idiom ‘Chaku mela’ is to get over a slight relief from serious illness. Such type of idiom is not available in Hindi.

The meaning of the idiom ‘Chakur bati dibale kao’ is not to have even the smallest quantity of anything, not even a very little, not at all. Such idiom is not available in Hindi.

The meaning of the idiom ‘Chakut sep di kanda’ is to do the acting of weeping, such type of idiom is not available in Hindi.

The meaning of the idiom ‘Chaku thāki khālat parā’ is to be in troubles for one’s own carelessness. In Hindi its corresponding idioms are not available.

The meaning of the idiom ‘Chaku dile chaku rowā’ is ‘Atib sundar’ (so nice
or beautiful that people cannot turn their eyes from it very beautiful or pleasing). Its corresponding Hindi idioms are not available.

The meaning of the idiom ‘Chaku nabhanga kei chuwa’ is to stare eagerly. Its corresponding Hindi idiom related to Ākh (eye) is not available.

The meaning of the idiom ‘Chaku pari chāb nuwārā’ is ‘Achchā na lagnā’ (Even unwilling to bestow a kind look. Being not at all kind or courteous). Its corresponding Hindi idioms are not available.

The meaning of the idiom ‘Chaku pari chuwa’ is to look at a person or anything attentively. Its corresponding Hindi idioms are not available.

The meaning of the idiom ‘Chaku rangā karā’ is to become angry (to show red eyes). Its corresponding Hindi idioms are not available. Yet the idiom ‘Ākh lāl honā’ is synonymous to it to a large extent.

The meaning of the idiom ‘Chakure nedekhā, kānere nusunā’ is very distant, far off. Its corresponding Hindi are not available.

The meaning of the idiom ‘Chaku lole baat nedekhā howā’ is to see indistinctly due to weep bitterly. In Hindi such type of idiom is not available.

The meaning of the idiom ‘Chakuwe chakuwe naparā’ is ‘sompurnā bamel’ (to beat logger heads). Such type of idiom is not available in Hindi. The meaning of the idiom, ‘Chakuwe jāl māri dharā’ is to be seeing dim and indistinct. Its corresponding Hindi idioms are not available.

The meaning of the idiom ‘Chaku thākeo kanā’ is uneducated, illiterate. Its corresponding Hindi idioms are not available.

The meaning of the idiom ‘Chaku daan’ is to establish the life of dead persons. In Hindi such type of idiom is not available.

The meaning of the idiom ‘Chaku daan di’ is to make educated, and to give knowledge. In Hindi such type of idiom is not available.

The meaning of the idiom ‘Chaku mudā kuli’ is the cheater, fraud. In Hindi its corresponding idioms are not available.
The idiom ‘Chaku mudi adhāe khā also clarifies the above sentiment.

The meaning of the idiom ‘Chakur charam ari di’ is to give up the sentiment of shame. Its corresponding Hindi idioms are not available.

(4.1a) Nain (Eye):- The idiom related to the word ‘nain’ is generally not available.

(4.1b) Nayan (Eye) :- The idiom related to the word ‘nayan’ is very rare.

The meaning of the idiom ‘Nayan bhar dekhnā’ is to take delight by seeing someone nicely. Its corresponding Assamese idiom is ‘Nayan jurāi chowā’.

The meaning of the idiom ‘Nayan milānā’ is to face someone, and to gaze continuously. Its corresponding Assamese idioms are ‘Nayanor Chaku miluwa’.

The meaning of the idiom ‘Nayan shītal honā’ is to receive happiness by seeing someone or something. Its corresponding Assamese idiom is ‘Nayan jur‘ā’.

The meaning of the idiom ‘Nayano kā tārā’ is very favourite person or thing. Its corresponding Assamese idiom is ‘Nayanar moṇi’ or ‘Nayan moṇi’.

The idiom ‘Nayan ki putli’ also clarifies the sentiment of the above idiom.

The meaning of the idiom ‘Nayan chadrānā’ is to stretch eyebrows with anger. In Assamese its corresponding idiom is not available.

The meaning of the idiom ‘Nayan chalānā’ is to coquet eyes, to express sentiments. In Assamese its corresponding idioms are not available.

The meaning of the idiom ‘Nayan-nachānā’ is to turn out the eyelids here and there with restlessness. Its corresponding Assamese idioms are merely prevalent.

The meaning of the idiom ‘Nayan phernā’ is to become displeased, to turn away merciful regard. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Ākho me āsu bhar ānā’ is to fill the eyes with tears. In Assamese such type of idiom related to ‘Nayan’ is not available.

The meaning of the idiom ‘Nayan lagnā/lagānā’ is to fall in love. In Assamese
such type of idiom is not available.

The meaning of the idiom ‘Nayano me चिंता’ is to spread in the eyes, to love excessively. Its corresponding Assamese idioms related to ‘Nayan’ are not available.

The meaning of the idiom ‘Nayano me jal चिता’ is to become fulfilled the eyes with tears. Its corresponding Assamese idiom related to ‘Nayan’ is not available.

The meaning of the idiom ‘Nayano me बसना/सुनीला’ is also to spread in the eyes, and to love excessively.

The idiom ‘Nayano me भार रखना’ also expresses the sentiment of excessive love. Its corresponding Assamese idiom related to ‘Nayan’ is not available.

The meaning of the idiom ‘Nayano se रक्त की धार बहना’ is great troubles. Its corresponding Assamese idiom related to ‘Nayan’ is not available.

The meaning of the idiom ‘Nayano se मर जमा या बहना’ is the falling of tears from the eyes. Its corresponding Assamese idiom related to ‘Nayan’ is not prevalent.

(4.1c) Chashm (Spectacles) :- In both the languages the idioms related to chashmा (Spectacles) are not merely prevalent.

(4.1d) Dida (Sight) :- Some idioms related to Dīda (Sight) are prevalent only in Hindi.

The meaning of the idiom ‘Dīde का पानी चाल जाना’ is to become shameless. Its corresponding idioms are not available in Assamese.

The meaning of the idiom ‘Dīde नजारा/महंकरा’ is to wonder aimlessly or twinkle. Such type of idioms are not available in Assamese.

The meaning of the idiom ‘Dīde निकटरा’ is to see with anger, pierce through the eyes. In Assamese such types of idioms are not available.

The meaning of the idiom ‘Dīde फोड़ना’ is to do so much works that the eyes began to pain. Such idiom is not available in Assamese. But in the way of sentiments this idiom can be said as ‘Chaku Bisowā’.

In Hindi, the idioms related to Tोला (Brickbat, Pebble) are not merely prevalent.
(4.2) **Sir (Head)**: After the Ākh (eye), the second significant parts of the body is Sir (head), (Kapāl, Māthā, Khopri). The Sir (Head) has special significance because it is situated at the top of the body. Everywhere in life the senior has been found in the topmost positions, we have to accept their existence and significance. Just the same position is with the various parts of the Sir (Head) and body. The creator (God) has placed the Sir (Head) at the top, it has been given the power of maintaining the body, brain, the store of knowledge has been placed in that Sir (Head). Therefore with the every angles, we have to regard the Sir (Head) as the ‘Sirmour’ (coronet). In lives also the person who remains in such a topmost and significant situation is called ‘Sir’, ‘Sirtāj’ and ‘Sirmaur’.

The idiom related to Sir (Head) are of the following which is found in the same form in both the language — Assamese and Hindi.

The meaning of the idiom ‘Sir uṭhāna’ is to see boldly on to stand against something. Its corresponding Assamese idioms are — ‘Mur uṭhowa’ or ‘Shir uṭhowa’.

The meaning of the idiom ‘Sir uṭhāne kī phursat na milnā/honā’ is to much busy. Its corresponding Assamese idiom is ‘Mur tulibale samay na howā’.

The meaning of the idiom ‘Sir uṭhākar jīnā’ is to live proudly. Its corresponding Assamese idiom is ‘Mur utāī jīyā’.

The meaning of the idiom ‘Sir uchā karna’ is to stand with dignity. Its corresponding Assamese idiom is ‘Mur tuli uṭhā’.

The meaning of the idiom ‘Sir uchā honā’ is the increase in reputation. Its corresponding Assamese idiom is — ‘Shirohnat howā’, ‘Mur utḥowā’.

The meaning of the idiom ‘Sir kado mo par honā’ is the falling of the head in the legs. Its corresponding Assamese idiom is — ‘Mur charanat tha’.

The meaning of the idiom ‘Sir khaṭāna’ is to do or to say such a thing from which there is no profit and the brain becomes tired at last. Its corresponding idiom is — ‘Mur ghamowā’.

The meaning of the idiom ‘Sir karna’ is to arrange the hair, to comb. Its
The meaning of the idiom ‘Sir ke vall jānā’ is to go to someone’s house with modestly. Its corresponding Assamese idiom is ‘Mur dowāi yowā’.

The meaning of the idiom ‘Sir ke bāl chon lenā/naoch ḍālnā’ is to flutter on to give too much troubles. Its corresponding Assamese idiom is ‘Muror chuli chinga’.

The meaning of the idiom ‘Sir khāli karna’ is to tease someone by saying the same thing many times. Its corresponding Assamese idiom is ‘Mur khowā’.

The idiom ‘Sir khāli karna’ is also the corresponding to the idiom ‘Sir khaṇāna’.

The meaning of the idiom ‘Sir ghummā’ is to vertigo (Sir me chakkar ḍālnā), the lose of tricks when any difficult situation arises. Its corresponding Assamese idioms are – ‘Mur ghurowā’, ‘Mur phurani’.

The idiom ‘Sir chakrānā’ is also the corresponding to the above idiom.

The meaning of the idiom ‘Sir jhukā dēnā’ is to low down our head or to obey the orders by lowering down our head. Its corresponding Assamese idioms are – ‘Shir nata kara’, ‘Mur tal kara’ etc.

The idiom ‘Sir jhukānā’ is also the corresponding to the above idiom.

The meaning of the idiom ‘Sir dard karna’ is to make disturbed. Its corresponding Assamese idiom is – Murar bish howā’.

The meaning of the idiom ‘Sir nabānā’ is to lean the head. Its corresponding Assamese idioms are – ‘Shir nata kara’, ‘Mur tal kara’.

The meaning of the idiom ‘Sir nichā karna/hona’ is to give honour or obey someone. Its corresponding Assamese idiom is ‘Mur nata kara’.

The meaning of the idiom ‘Sir padrā/par padrā’ is the falling down of responsibilities or the loads. Its corresponding Assamese idiom is – ‘Murat parā’ or ‘Murar ụparat parā’.

‘Sir parā jānā’ this idioms meaning is – to come very close or very near. Its
corresponding Assamese idiom is ‘Murar ucharale ahā’.

‘Sir par āshmaan phaṭna’ this idioms meaning is – the coming of terrible disaster or danger. The Assamese idioms related to this idioms are ‘Murat sharag bhāngi parā’, ‘Murat charag par’.

The meaning of the idiom ‘Sir par utha lenā’ is to disturb or riot such that the neighbouring people become tired or become frightened. Its related Assamese idiom is ‘Murat utha’.

The meaning of the idioms ‘Sir par khoon/chadṛnā/sabār honā’ is to mount the blood on the Sir (head). Its corresponding Assamese idiom is ‘Murat tej utha’.

The meaning of the idiom ‘Sir par chadṛna’ is to prevail over or to remain on someone’s responsibility. Its corresponding Assamese idiom is ‘Murat utha’.

The meaning of the idiom ‘Sir par chadṛnā’ is to accept with the sentiment of honour; or to take the load or responsibility upon himself. Its corresponding Assamese idiom is ‘Murat padā/Lowā’.

The meaning of the idiom ‘Sir par chodnā’ is to give the responsibility to someone. Its corresponding Assamese idiom is ‘Murat diyā/ara’.

The meaning of the idiom ‘Sir par pānā’ is the falling down of responsibility or load. Its corresponding Assamese idiom is ‘Murat padrā’.

The meaning of the idiom ‘Sir par bīnā’ is to suffer pain. Its corresponding Assamese idiom is ‘Murar uparate jā’.

The meaning of the idiom ‘Sir par bhut chadṛnā’ is become mad in order to do any kind of work. Its corresponding Assamese idiom is ‘Murat bhute vāh lowā’.

The meaning of the idiom ‘Sir par lenā’ is to take the responsibility. Its corresponding Assamese idiom is ‘Mur pāti la’.

The meaning of the idiom ‘Sir par shaitaan chadṛna’ is the spailing of the reason due to anger. Its corresponding Assamese idiom is ‘Murat bhute vāh lowā’.

The meaning of the idiom ‘Sir par haath phernā’ is to caress on someone’s
The meaning of the idiom 'Sir par haath rkhria' is to become someone’s helper or supporter by taking anyone in our protection. Its corresponding Assamese idiom is ‘Murat haat tha/rakhā’.

The meaning of the idiom ‘Sir bhannānā’ is the vertigo. In Assamese its corresponding idiom is ‘Mur ghurā’.

The meaning of the idiom ‘Sir bhāri honā’ is the pain in head or weariness. In Assamese it is ‘Mur gadhur ha’.

The meaning of the idiom ‘Sir saphed homT is the hairs becoming white due to old age. Its corresponding Assamese idiom is ‘Mur kadamphuliya howā’.

The meaning of the idiom ‘Sir se pārī gujarnS’ is to fall down in such a situation that it reaches towards pain and disaster and where there is no way to escape. Its corresponding Assamese idiom is ‘Murare sātsari pār ha’.

The meaning of the idiom ‘Sir se pair tak’ is from the high to the low; in the whole body. Its corresponding Assamese idiom is – ‘Murar para bhari lai’.

The meaning of the idiom ‘Sir se bojh/bhār utarna’ is to become free from responsibilities. Its corresponding Assamese idiom is ‘Murar bojā er’.

The meaning of the idiom ‘Sir hilānā’ is to give a motion to the Sir (head) in order to show acceptance and nonacceptance; to give motions to the Sir (head) in order to indicate happiness. Its synonymous Assamese idioms are – ‘Mur dupiyā’, ‘Mur hila’, ‘Mur jokār’ etc.

In Hindi and Assamese there are various such types of idioms which are current in various forms in both the languages. Some kinds of idioms prevalent in Hindi are not available in Assamese.

The meaning of the idiom ‘Sir Ākho par dharna’ is to place the Sir (head) on the eyes or to welcome someone with love. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Sir Ākho par baithnā’ is to reveal the sentiment
of honour with modesty. Its corresponding Assamese idioms are not prevalent.

The idiom ‘Sir Ākho par rakhnā’ has the same meaning which is not available in Assamese.

‘Sir Ākho par lenā’ is also a corresponding idiom which is not available in Assamese.

The meaning of the idiom ‘Sir Aokhī me denā’ is to fall in danger deliberately. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Sir khuj lānā’ is to do such kinds of naughtiness or wickedness for which punishment could be receive. Such type of Assamese idiom related to Sir (Head) is not available in Assamese.

The meaning of the idiom ‘Sir guthnā’ is to comb, pleat on to decorate the Sir (Head) with flowers. Such type of idiom related to Sir (Head) is not available in Assamese. But the idiom ‘Beni guthā’ clarifies this sentiment.

The meaning of the idiom ‘Sir chadrānā/chadr jānā’ is ‘Muh lagnā’ (to unbridle). Its related Assamese idioms are not available.

The meaning of the idiom ‘Sir todrnā’ is – to spoil the proud, naughtiness, strength etc. Such type of idiom is not available in Assamese.

The meaning of the idiom ‘Sir dēnā’ is to give life. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Sir dharnā’ is to wrap the Sir (Head). In Assamese such idiom is not available.

The meaning of the idiom ‘Sir dhunnā’ is to reveal extreme sorrow due to realisation or distress. Its related Assamese idiom is not available.

The meaning of the idiom ‘Sir nangā karnā’ is to snatch away the turban, or to disrespect someone. In Assamese such type of idiom is not available.

‘Sir nangā honā’ this idiom’s meaning is not to keep the balance on the Sir
(head), not to put on cap, turban etc. on the Sir (head). Its corresponding Assamese idioms are not available.

'Sir paṭaknā' this idioms meaning is to remain attemptive being in the helpless situation. In Assamese there is no such type of idiom.

'Sir par kāl chaḍna' this idioms meaning is to come close, the time of death or destroy. Its corresponding idiom is not available in Assamese.

The meaning of the idiom ‘Sir par chaḍrkar bolnā’ is to reveal someone’s existence by coming in front of us directly. Such idiom is not available in Assamese.

The meaning of the idiom ‘Sir par nāchnā’ is the coming of danger, disaster etc. very close to us. Its corresponding idiom is not available in Assamese.

'Sir par paurya pair rakhkar bhāgnā’ these idioms meaning is to run away very soon or very speedily. Such idiom is not available in Assamese.

The meaning of the idiom ‘Sir par bhut kī tarah nachnā’ is to disturb by remaining present there. Such idiom is not available in Assamese.

The meaning of the idiom ‘Sir par rakhnā’ is to accept with love, or to obey. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Sir par sabār rahnā/honā’ is to present always or to remain conquering. Such type of idiom is not available in Assamese.

The meaning of the idiom ‘Sir par sing jamanā’ is to become in such a situation that we feel the necessity to quarrel with someone, such type of idiom is not available in Assamese.

The meaning of the idiom ‘Sir par sing honā’ is to have some speciality. In Assamese there is no such type of idiom.

The meaning of the idiom ‘Sir par sehrā honā’ is to have any kind of speciality, to receive the superiority of any work or for any speech. In Assamese there is no such type of idiom.

The meaning of the idiom ‘Sir par honā’ is to have the recent times of a
patron, supporter or protector. In Assamese there is no such type of idiom.

The meaning of the idiom ‘Sir phir jāna’ is not to remain the intelligence at its proper place, or the revelation of the symptoms of madness. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Sir phorna’ is the vain effort or to gossip. Its related Assamese idioms are not available.

The meaning of the idiom ‘Sir bāndhna’ is to tie the hair of the Sir (Head) or to comb or pleat. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Sir bechna’ is to become a servant in army. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Sir madrna’ is to remain forcefully in someone’s custody. In Assamese there is no such idiom.

The meaning of the idiom ‘Sir māthe chadṛana / rakhna’ is to accept respectfully. In Assamese there is no such type of idiom.

The meaning of the idiom ‘Sir mārnā’ is to be tired of thinking, to give something to anyone or to return disparagely. In Assamese there is no such idiom.

The meaning of the idiom ‘Sir mūrāte he-aole padrā’ is the arising of hurdles in the beginning of any work. In Assamese such type of idiom is not available.

The meaning of the idiom ‘Sir mudrāna’ is to become sādhu (saint) by shaving the hairs of the sir (Head), or to lose one’s remaining money. In Assamese such idiom is not available.

The meaning of the idiom ‘Sir rangna’ is to make the sir (Head) bloody by hunting it with stick etc. Such idiom is not available in Assamese. But the idiom ‘Māṭhā lāl ha’ is synonymous to it.

The meaning of the idiom ‘Sir rahnā’ is to remain prestige, to have the dignity, to remain the life, to give own responsibilities on someone. In Assamese such idiom is not available.
The meaning of the idiom 'Sir sūndhnā' is to do the act of 'Sir sūdhnā' in order to show its own love. Its corresponding Assamese idioms are not available.

The meaning of the idiom 'Sir se kafan bāndhnā' is to engage in such a work by understanding that the life may go in doing this. In Assamese such idiom is not available. But the idiom 'Murat chandubā bāndh' is synonymous to a large extent.

The meaning of the idiom 'Sir se khel jānā' is to die deliberately. Such idiom is not available in Assamese.

The meaning of the idiom 'Sir se pairtak aag lagnā' is to become very angry or to become very sad. Such idiom is not available in Assamese.

In Assamese there are many idioms like the above idioms which is not available in Hindi.

The meaning of the idiom 'Murkar' is to indicate towards any direction. Which is not among the idioms of Hindi language.

The meaning of the idiom 'Mur khajuwā' is what to do or what to not. Not become understood clearly. Such type of idiom is not available in Hindi.

The meaning of the idiom 'Mur khā' is to become the reason of mother's death, any type of wastage or death. Such idiom is not available in Hindi.

The meaning of the idiom 'Mur-gā-dhu' is to bath after the menstruation period such idiom is not available in Hindi.

The meaning of the idiom 'Mur ghuma' is to plunge in sorrow or think. Such idiom is not available in Hindi.

The meaning of the idiom 'Mur jāl paar' is to bother another person by the speech which is unfavourable for everyone and to be come himself angry. In Hindi there is no such type of idiom.

The meaning of the idiom 'Murat chaluwe chaluwe pānī la' is to receive excessive sorrow. In Hindi there is no such idiom.

The meaning of the idiom 'Murat chaul di' is to perform the occasion of
marriage. In Hindi such idiom is not available.

The meaning of the idiom ‘Murat tāṅgon mār’ is to become the reason of injustice. Its corresponding Hindi idioms are not available.

The meaning of the idiom ‘Murat dhāli khā’ is to misuse the things due to the abundance of it. In Hindi, there is no such type of idiom.

The meaning of the idiom ‘Murat thale aokāniye khā’, ‘Māṭṭit thāle paruṇāi khā’ is too much lovely. In Hindi such type of idiom is not available.

The meaning of the idiom ‘Murat ghar’ is to behave with disgrace. Such idiom is not available in Hindi.

The meaning of the idiom ‘Mur dāṅg’ is to become powerful from a very weak situation. Such idiom is not available in Hindi.

The meaning of the idiom ‘Mur bhar’ is to begin. Such idiom is not available in Hindi.

The meaning of the idiom ‘Mur nahautai murar biṅḥ ha’ is to receive pain by thinking about some unfavourable things. Such idiom is not available in Hindi.

The meaning of the idiom ‘Mur par’ is the end. In Hindi there is no such type of idiom.

The meaning of the idiom ‘Mur puti kar’ is to do quitely. Such idiom is not available in Hindi.

The meaning of the idiom ‘Mur pelā’ is to finish. Such idiom is not available in Hindi.

The meaning of the idiom ‘Mur pulukādi’ is to give away the responsibilities. In Hindi there is no idiom corresponding to it.

The meaning of the idiom ‘Mur bhāṅg’ is to do a difficult work at first of all. Such idiom is not available in Hindi.

The meaning of the idiom ‘Mur mar’ is the end of way. Such idiom is not available in Hindi.
The meaning of the idiom ‘Mur mārī kānd’ is to cry by hurting in the Sir (Head). Such idiom is not available in Hindi.

The meaning of the idiom ‘Murar chulir samaan ayūkha’ is to give the blessing of live long. In Hindi there is no such idiom.

The meaning of the idiom ‘Murar deuta’ is dādā (Elder brother) kākā (Grand father). Such idiom is not available in Hindi.

‘Mur lūkābar ṭhāi na ha’ this idioms meaning is totally homeless. Such idiom is not available in Hindi.

The meaning of the idiom ‘Mur shitan’ is the side of keeping the head during the time of sleeping. In Hindi there is no such type of idiom.

The meaning of the idiom ‘Mur sumā’ is to take shelter. Such idiom in Hindi is not available.

The meaning of the idiom ‘Mura pāk di’ ‘Murā pāk mār’ is to return again after travelling. Such idiom is not available in Hindi.

The meaning of the idiom ‘Murā bāgarā’ is the person who remains in a very restless condition. Such idiom is not available in Hindi.

The meaning of the idiom ‘Mure kāpāle haat di’ is to become extremely sad. In Hindi such idiom is not available.

The meaning of the idiom ‘Mure bhāri kar’ is to do opposite action. In Hindi such idiom is not available.

The meaning of the idiom ‘Mure māti huluk’ is to do excessive hard work. Such idiom is not prevalent in Hindi.

The meaning of the idiom ‘Mure mure’ is to see in a way with difficulty. Such idiom is not available in Hindi.

(4.2. a) Matha (The Head) :-

Kapāl (Forehead), Māthā (Head) and khopī (Skull) are associated with sir (Head) as a form of uniformity. The number of idioms related to Māthā (Head) and
khopī (Skull) are very limited. Among many idioms Sir (Head) and Māthā (Head) are used equally. For instance ‘Māthā yā Sir ucha karna’ ‘Māthe yā Sir sehrā bandhnā’ ‘Māthā yā Sir nabānā’ etc. But there are some such types of idioms also, in which only Māthā (Head) is used. And it is found equally in both the languages – Hindi and Assamese.

The meaning of the idiom ‘Māthā ghishnā’ is to scrub the Māthā (Head), to demand with humbly. Its corresponding Assamese idiom is ‘Māthā the-kechā’.

The meaning of the idiom ‘Māthā tekna’ is to salute by lowering down the Sir (Head). Its corresponding Assamese idiom is – Māthā dobowā’.

The meaning of the idiom ‘Māthā jhannānā’ is to revolve the Sir (Head). Its corresponding Assamese idiom is – ‘Māthā ghurowā’.

The meaning of the idiom ‘Māthā mārnā’ is to fixed the Māthā (Head) on something. Its corresponding Assamese idiom ‘Māthā māmā’ is prevelant.

The idiom ‘Māthā ragarnā’ is corresponding to the idiom ‘Māthā ghistnā’.

There are many such type of idioms opposite to it which is prevelant only in Hindi – but not in Assamese.

The meaning of the idiom ‘Māthā ṭhanaknā’ is to feel a light blow or pain in the Head, or the possibilities of any kinds of accidents or hurdles in advance. In Assamese such type of idiom is not available.

The meaning of the idiom ‘Māthā thok lenā/thoknā’ is to become sad due to disaster or bad fortune. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Māthe chadrānā’ is to obey worthy of respect, such type of idiom related to Māthā (Head) is not available in Assamese.

The meaning of the idiom ‘Māthe tīkā honā’ is to have such speciality for which greatness and superiority can be receive. Such type of idiom is not available in Assamese.

The meaning of the idiom ‘Māthe par bal padnā’ is to reveal unpleasing, anger by its form. Such idiom is not available in Assamese.
The meaning of the idiom ‘Maṭhe mārnā’ is to give unwillingly such idiom is not available in Assamese.

Besides these idioms related to Māthā (Head), in Assamese there are no such idioms. Yet one or two are being found.

The meaning of the idiom ‘Māthā garam’ is to become angry immediately. In Hindi there is no such type of idiom.

The meaning of the idiom ‘Māthā pāgal’ is to behave just like a mad. Such idiom is not available in Hindi.

The meaning of the idiom ‘Māthā dharā’ is the revolving of the Head for eating any kind of intoxicating thing. Such idiom is not available in Hindi.

The meaning of the idiom ‘Māthā khā’ is to bother, such idiom is not available in Hindi.

(4.2. b) Dimag (Brain) :-

The existance of Dimāg (Brain) is in the Sir (Head), which has the power of maintaining the body and so Dimāg (Brain) is the belonger of special greatness. Various types of sentiments are expressed by the idioms related to Dimāg (Brain). Among these intelligence, proud, Imagination, Anger, Afraidness, concentration, memory are main. The relation of Dimāg (Brain) is with the intelligence. It is the place where wisdom and intelligence origins. Therefore the maximum numbers of such types of idioms are found among the idioms related to Dimāg (Brain).

The meaning of the idiom ‘Dimāg kharch karna’ is to do mental hard work in order to reach towards thinking, understanding or to reach in a decision. Its corresponding Assamese idiom is ‘Magaju kharach ha’.

The meaning of the idiom ‘Dimag khapāna’ is to do such a work for which the Dimāg (Brain) becomes tired. Its corresponding Assamese idiom is ‘Magaju ghamowā’.

The meaning of the idiom ‘Dimāg khāna/chātnā’ is to fatigue. Its corresponding Assamese idiom is ‘Magaju khowā’.
The meaning of the idiom ‘Dimāg khāli karna’ is the lick of the Brain, to do such a work by which someone’s mental power destroys. Its corresponding Assamese idioms are ‘Magaju beyā ha’ ‘Magaju gholā ha’.

The meaning of the idiom ‘Dimāg thāndā honā’ is to become silent. Its corresponding Assamese idiom is – ‘Magaju thāndā ha’.

The meaning of the idiom ‘Dimāg thīk-na honā’ is to have a defect in the Brain. Its corresponding Assamese idiom is ‘Magaju thīk-na howā’.

The meaning of the idiom ‘Dimāg dikhānā’ is to show proudiness. Its corresponding Assamese idiom is ‘Magaju dekhuwā’.

The meaning of the idiom ‘Dimāg mai khālal honā’ is not to remain in the situation of doing any kinds of work. Its corresponding Assamese idiom is ‘Magaju gholā ha’.

The meaning of the idiom ‘Dimāg me phitur horiā’ is the dwelling of any wrong things in the Brain. Its corresponding Assamese idiom is – ‘Magajut pok somā’.

The meaning of the idiom ‘Dimag ladrānā’ is to think continuously in order to perform any kind of work. Its corresponding Assamese idiom is ‘Magaju khaṭā’.

The meaning of the idiom ‘Dimag se utarjana’ is not to remain in memory. Its corresponding Assamese idiom is – ‘Magaju nahowā’. Besides these, there are many idioms which are not available in Assamese.

The meaning of the idiom ‘Dimāg Āshmān par honā’/me udrnā’ is to regard the lowest kinds of things or speech as valueless due to haughtiness. Such idiom is not available in Assamese.

The meaning of the idiom ‘Dimāg uchā honā’ is – to remain in such a mental condition in which concentration remains only towards the great speech. Such idiom is not available in Assamese.

The idiom ‘Dimāg chakkar khānā’ clarifies the sentiment of the idiom ‘Sir chakkar khānā’.
The idiom ‘Dimāg chaṭānā’ also expresses the sentiment of the idiom ‘Dimāg ṛṣhānān par honā’.

The meaning of the idiom ‘Dimāg ṭhikāne lagā denā’ is to make the brain proper. Such idiom is not available in Assamese.

The meaning of the idiom ‘Dimāg na pāyā jānā/dimāg na milnā’ is to have such a proudiness in someone that he begins to regard the general people or the thing as valueless. Such idiom is not available in Assamese.

The meaning of the idiom ‘Dimāg baṭ jānā’ is to become proudly. Such idiom is not available in Assamese.

In Assamese there are very limited idioms related to Magaju (Brain). Therefore it has not been discussed here.

(4.2. c) Khopdri (Skull) :-

Khopri is equivalent to sir (Head), yet in its use the sentiment of disregardness is being placed. Neither we use the word khopri for any great or honourable person nor we do the talk about the khopri (Skull) during the time of expressing the sentiment of honour towards it. The khopri (Skull) has received its place in the context of the discussions about the juniors, low or insignificant person. Therefore ‘Khopri nabānā’ ‘Khopri par lenā’ or ‘Khopri par sehrā bāndhṇā’ such type of idioms are not used, but ‘Khopri khuj-lānā’ (to have the desire of beating) ‘Khopri khānā’ (to bother by talking too much).

‘Khopri khulnā’ (the cracking of head), Khopri ganjī karnā’ (to kick) ‘Khopri chaṭaknā’ (to become distressed due to hot, pain, thirst etc.)

‘Khopri chaṭna’ (to bother someone by speaking too much).

‘Khopri par nāchnā’ (to dance at the head). ‘Khopri par sabār honā’ ‘Khopri pilpili kar denā’ ‘Khopri rang denā’ such types of uses are popular.

In Assamese such type of note worthy idioms are not available but there are many idioms in Assamese that indicates this sentiment, Which is exceeding from the word ‘Khopri’.

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(4.2. d) Mastak (Head) :-

Idioms related to Mastak (Head) are not available in both the languages. But in Hindi there is the use of one or two such type of idioms.

The meaning of the idiom ‘Mastak uchā karna’ is to increase honour or dignity. It corresponding Assamese idiom is ‘Shir unnat karā’.

The meaning of the idiom ‘Mastak jhukānā’ is to accept slavery, to accept the lose. Its corresponding Assamese idiom is ‘Shir nata karā’.

The meaning of the idiom ‘Mastak par haath honā’ is to have the grace or to have someones protection. Its corresponding Assamese idioms related to Mastak (Head) are not available.

(4.3) Pair (Leg) :-

After the Sir (Head), it is revelant to take pair (Leg). If head is the occupier of the topmost position then the pair (Leg) is of the foot. But for it the dignity of the pair (Leg) does not become less. Because the load of the whole body depends on it. The relation of progress is also with the pair (Leg). Without the legs there are no movement and with out movement there is no progress or advancement or if the protection of the legs of the elderly persons are being received then all the problems and hurdles of life comes to an end. By following the footsteps of the topmost and of the great persons, life can be make successful.

‘Pair’ and ‘Pav’ are used equally yes, there are some idioms which are very much connected with the ‘Pav’ only and some are with the ‘Pair’. But generally, the use of these, in any form can not be regarded as incorrect.

‘Pair ukhārnā’ or ‘Ukhārnā’ (to deviate or to distract, or to defeated or to defeat’).

‘Pair ghasitnā’ (to roam aimlessly hither and thither).

‘Pair jamin par na padrīna’ (to show too much proud) etc. idioms are used in our daily life. The variety of meanings regarding the idioms related to ‘Pair’ makes us confused, truly saying it is not possible to include them in the lowest rank by
the direction of its meanings maximum idioms make the irony of any special meaning. Somewhere there is the sentiment of existance and somewhere is of its motion, whereas somewhere there is the sentiment of pride and somewhere of its certainty. Happiness, success, lowlessness, bad works, limit etc. has been mixed up together with the Pair (leg). When some speech are not allowed to proceed then it becomes the ‘Pair kī bedrī’. Someone is so honourable that his ‘Pair dho dhokar pīnā’ becomes the matter of delight. Therefore after the head the pair (Leg) occupies its place.

In Hindi there are many idioms related to pair (Leg) which are also prevalent in Assamese in that form.

The meaning of the idiom ‘Pair utnā/uthānā’ is to walk or inclined to walk. Its corresponding Assamese idiom is ‘Bhari ḍangā/utthānā’.

The meaning of the idiom ‘Pair uche-niche parṇā’ is to have illicit relationship. Its corresponding Assamese idiom is ‘Bhari khalā bamāt parā’.

The meaning of the idiom ‘Pair kāpṇā’ is – unable to stand or walk due to the trambling in fear. Its corresponding Assamese idiom is ‘Bhari kapa’.

The meaning of the idiom ‘Pair kichar me sannā’ is to remain in such a dangerous or painful condition from which we cannot be come free easily. Its corresponding Assamese idiom is ‘Bhari bokaat soma’.

The meaning of the idiom ‘Pair / pairo kī’ is such a person who is the impediment in someone’s spontaneous behaviours. Its corresponding Assamese idiom is ‘Bharir shikāli’.

The meaning of the idiom ‘Pair / pairo ki jutī’ is to mis behave someone by regarding him as insignificant. Its corresponding Assamese idiom is ‘Bharia jutā’.

The meaning of the idiom ‘Pair/ paire ki dhun’ is very small and insignificant in comparison. Its corresponding Assamese idiom is ‘Bharir dhuli’.

The meaning of the idiom ‘Pair/pairo ki bedrī’ is to tie chain in the legs. Its corresponding Assamese idiom is ‘Bharir shikāli’.

The meaning of the idiom ‘Pair ke talwe chatna’ is to demand someone after
becoming too much poor. Its corresponding Assamese idiom is ‘Bharir talā cheleka’.

The meaning of the idiom ‘Pair chānā’ is to salute someone by touching the leg. Its corresponding Assamese idiom is ‘Bhari chuwā’.

The meaning of the idiom ‘Pair jamin par na padrā’ is to become proudy because of excessive pride. Its corresponding Assamese idiom is ‘Bhari prithvīt na thowā/ na parā’.

The meaning of the idiom ‘Pair dagmagānā’ is the trambling of the legs during the time of walking as a result of intoxication, to be come unsteady, to stagger. Its corresponding Assamese idioms are – ‘Bhari kapā’ ‘Bhari thar thorowā’.

The meaning of the idiom ‘Pair qālnā’ is to begin any kind of work or to anticipate in any work. Its corresponding Assamese idiom is ‘Bhari diyā’.

The meaning of the idiom ‘Pair/ pairo/talele jamin khisak/ nikal/ jānā’ is the lost of sense, to remain surprised. Its corresponding Assamese idiom is ‘Bharir para prithvī khahā’.

The idioms ‘Pair/ pairo/ tale se dhartī saṭak pānā’ also expressed the sentiment of the above idiom.

The meaning of the idiom ‘Pair todrā’ is to kick someone so much that he cannot walk. Its corresponding Assamese idiom is ‘Bhari Bhangā’.

The meaning of the idiom ‘Pair khākar chalnā’ is to walk without making any sound. Its corresponding Assamese idioms are – ‘Bharit sāre hātat sāre/ Bhari māri yowā’.

The meaning of the idiom ‘Pair dabānā’ is weariness or to grasp with the fist in order to less the pain. Its corresponding Assamese idioms are – ‘Bhari tipā’ ‘Bhari mālich karā’.

The meaning of the idiom ‘Paia dharnā’ is to put the leg, to incline, to enter into. Its corresponding Assamese idioms are ‘Bhari thuwā’ ‘Bhari rakāhā’.

The meaning of the idiom ‘Pair dhokar/dho-dho kar/ pīnā’ is to submit full respect, Its corresponding Assamese idiom is ‘Bhari dhoi pānī khā’.
The meaning of the idiom ‘Pair na uthna’ is not to have the power of proceeding towards. Its corresponding Assamese idiom is – ‘Bhari nuthā’.

The meaning of the idiom ‘Pair na rakhna’ is not to engage anywhere. Its corresponding Assamese idiom is ‘Bhari nidiyā’.

The meaning of the idiom ‘Pair pakadrā’ is to do ‘Chiraurī’ with the sentiment of lowlessness, or to stop some one from doing anything or going somewhere. Its corresponding Assamese idiom is ‘Bharit dhara’.

The meaning of the idiom ‘Pair/ pairo padrā’ is to touch the leg. Its corresponding Assamese idiom is ‘Bharit parā’.

The meaning of the idiom ‘Pair/ pairo par girnā’ is to keep the head on the leg in order to beg forgiveness. Its corresponding Assamese idiom is ‘Bharit murtha’.

The meaning of the idiom ‘Pair par pair rakh kar baithnā/ sonā’ is to sit or lay down by becoming sure completely. Its corresponding Assamese idiom is ‘Bharir auparat bhari tuli bahā’.

The meaning of the idiom ‘Pair par māthā/ sir rakhnā’ is to salute or to submit with complete respect. Its corresponding Assamese idiom is ‘Bharit murtha’.

The meaning of the idiom ‘Pair pīche na rakhnā’ is not to remain abstained or disinterestedness from meditation. Its corresponding Assamese idiom is ‘Bhari nipichuwā’.

The meaning of the idiom ‘Pair phisalnā’ is to proceed towards to do a work which is regarded as unsuitable. Its corresponding Assamese idiom is ‘Bhari pichalā’.

The meaning of the idiom ‘Pair me kātā gadnā’ is to enter into the problems, the coming of pains and troubles. Its corresponding Assamese idiom is ‘Bharit kāite bindhā’.

The meaning of the idiom ‘Pair/ pairo me janjir padrā’ is the inability to do any work willingly due to pressure, relation or hindrance. Its corresponding Assamese
idiom is ‘Bharit shikali lagã’.

The idiom ‘Pair/ pairo me bedri padrâ’ expresses the above sentiment and the meaning.

The meaning of the idiom ‘Pair rakhnã’ is to established, and to enter into. Its corresponding Assamese idiom is ‘Bhari diyã’.

The meaning of the idiom ‘Pair rakhne ki jagah na hona’ is the shortage of place or the inability to established any where due to the abundance of crowd. Its corresponding Assamese idiom is ‘Bhari diyã thãi na howã ha’.

The meaning of the idiom ‘Pair so jãna’ is the thrilling sensation or the senselessness of the legs due to the stop of the blood circulation. Its corresponding Assamese idiom is ‘Bhari jhin-jhin dharã’.

The meaning of the idiom ‘Pair ke nãche se jamin khisãk jãna’ is the disappearance. Its corresponding Assamese idiom is ‘Bharir parã prithvi khaã’.

The meaning of the idiom ‘Pairo ke nãche se dharti satak jãna’ expresses the sentiment of the above idiom.

The idioms ‘Pairo tale kã jamin/Dharti nikal jãna’ also clarifies the sentiment of the above idiom.

The meaning of the idioms ‘Pairo tale gardan davnã/davî honã’ is to remain under the control of someone fully. Its corresponding Assamese idioms are ‘Bharire galat gachaki thaka/chatkã mari dharã’.

The meaning of the idiom ‘Pairo padrã’ is the distressing request, to implore to request. Its corresponding Assamese idiom is ‘Bharit para’.

The meaning of the idiom ‘Pairo par khara honã’ is to become independent. Its corresponding Assamese idiom is ‘Bharir uprat thîy ha’.

The meaning of the idiom ‘Pairo par sir rakhã’ is to submit respect, to surrender himself. Its corresponding Assamese idiom is ‘Bharit mur tha’.

Besides the above idioms, there are many such idioms which are different in
both the languages.

The meaning of the idiom ‘Pair adraha’ is to interfere, and to produce hindrance on some works. In Assamese its corresponding idioms are not available.

The meaning of the idiom ‘Pair ukhadnā’ is not to remain stand because of pressure, objection etc. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Pair ukhad dr denā/ukhadrnā’ is not to allow, to stay on any place, compel anyone to run away from there. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Pair kadnā’ is the agitating of the leg, and to arise the desire of remaining out side the house. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Pair khich lenā’ is to separate from any special work. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Pair chutnā’ is the periods of woman. Its corresponding Assamese idioms are not available.

The meaning of the idioms ‘Pair jam/pānā/jamnā’ is to receive the locality. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Pair tiknā’ is to live permanently. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Pair thaharnā’ is to stay somewhere with the sentiment of fixiticy and permanency. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pair na tiknā’ is not to remain or sit anywhere permanently for a while. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Pair na honā’ is not to have the foundation. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Pair nikālnā’ is to engage in any unsuitable work. Its corresponding Assamese idiom is not available.
The meaning of the idiom ‘Pair pattrhonā’ is that the legs seem so heavy that he can not walk. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Pair/pairo/ par pagrā rakh denā’ is to do ‘Chiraurī’ modestly (specially in order to save own’s honour). Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Pair paśārna’ is to spread the legs, to lay down silently or to spread the area. Its corresponding idiom is not available in Assamese.

The meaning of the idiom ‘Pair pujnā’ is to dedicate honour. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Pair phulnā’ is not to proceed forward due to possibility of fear. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pair badrāna’ is to walk with long strides. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pair bhāri honā’ is to become pregnant. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Pair man-man bhar ke hone’ is not to remain the power of walking of the legs. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Pair/pairo me chakkar honā’ is the disability of walking at any time. Such type of idiom is not available in Assamese.

The meaning of the idiom ‘Pair/pairo me mehandī lagi honā’ is not to capable to go anywhere. Specially not to go by making an excuse. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pair/pairo me sanīchar honā’ is to roam aimlessly due to the condition of planets. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Pair ragadrānā’ is to do hard labour, to be restless with troubles or pains. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Pair ropnā’ is to make a promise firmly, to insist.
Such idiom is not available in Assamese.

The meaning of the idiom ‘Pair lagna’ is the beginning of the child’s walking. Its corresponding Assamese idiom is not available.

‘Pair lagā honā’ is to become aware or familiar with any place that on that place someone has walked. Its corresponding Assamese idiom is not available.

‘Pair sameṭnā’ this idiom’s meaning is to separate, to go on the another side or go away, give away the relations. Its corresponding Assamese idiom is not available.

‘Pairo chalnā’ this idiom’s meaning is to go on foot. Its corresponding Assamese idiom is not available.

‘Pairo par lautnā’ the meaning of this idiom is – to submit full respect. Its corresponding Assamese idiom is not available.

‘Pairo me beriya parnā’ the meaning of this idiom is not to proceed towards, and not to become capable to walk from anywhere. Its corresponding Assamese idiom is not available.

Besides these, there are some such idioms in Assamese also which are not available in Hindi.

The meaning of the idiom ‘Bhari taluwa kāmura’ is to entreat in a slavish way.

The meaning of the idiom ‘Bhari taluwār chhrāl chingā’ is to entreat with slavishly.

The meaning of the idiom ‘Bharit tel/ghahā tengā’ is to render happiness to someone by doing bad works.

The meaning of the idioms ‘Bhari jokār/nachuwā’ is to waste time in idleness.

The meaning of the idioms ‘Bhari parā/pelowā’ is to go or visit a place.

The meaning of the idiom ‘Bhariye hate dhara’ is to entreat by catching one’s hands and feet.
The meaning of the idiom ‘Bharire ruwā’ is during the time of plantation a man planted it by touching the land with legs. In doing this the man suffers pain in the legs but for the trees it will be a great work. Therefore to do a great good by a small act of favour.

The meaning of the idiom ‘Bhari haat dhowā’ is to ablution.

The meaning of the idiom ‘Bhari haat punuwā’ is to stretch out the limbs to remove stiffness.

(4.3. a) Pag (Foot) :- There are no idioms related to Pag (foot), only one or two idioms are prevalent.

The meaning of the idiom ‘Pag utṭānā’ is to do any work in order to fulfil any kind of motive. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pag ropnā’ is to place the legs firmly in any place at the time of doing the promises. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pag pag par’ is on the footsteps, in a short span of place. In Assamese its corresponding idioms are not available but the idiom ‘Khoje khoje’ clarifies the sentiment of this idiom also.

The above idioms related to ‘Pag’ (foot) are prevalent.

(4.3. b) Pad, Pav (Foot step) :- The meaning of the idiom ‘Pav jamin yā dharti par na padrnā’ is to become excessive happy or proudly, in that situation regarding the other people as insignificant. Its corresponding Assamese idioms are ‘Bhari prithvīt naparā’, ‘Pav prithvīt naparā’ etc. ‘Pav tal se dharti khisak jānā/nikal jānā’ the meaning of these idioms are to lose one’s senses, to become afraid. Its corresponding Assamese idiom is ‘Bharir parā prithvī khahā’.

The meaning of the idiom ‘Pav dhokar pinā’ is to serve someone too much. Its corresponding Assamese idiom is ‘Bhari Dhui pānī khā’.

The meaning of the idiom ‘Pav pakadrnā’ is to salute someone by touching the legs with respect. Its corresponding Assamese idiom is ‘Bharit dharā’.

The meaning of the idiom ‘Pav padrnā’ is to entreat by falling down in the
leg, to entreat too much. Its corresponding Assamese idiom is ‘Bharit para’.

The meaning of the idiom ‘Pāv par pāv rakhkar baiṭhā yā sonā’ is to remain ‘nichesta’, not to do any work, to remain unaware. Its corresponding Assamese idiom is ‘Bharir auparat bhari tulā’.

Besides these, there are some such idioms related to Pāv (Foot), which are not available in Assamese.

The meaning of the idiom ‘Pāv par adṛānā’ is to interfere vainly. such idiom is not available in Assamese.

The meaning of the idiom ‘Pāv par ukhar jānā’ is not to remain stagnant in the fight. Its corresponding Assamese idioms are not available.

‘Pāv kaṭ jānā’ the incapability in the walking, is its meaning, such idiom is not available in Assamese.

The meaning of the idiom ‘Pāv kākhat kā’ is the clack sound of the foot step. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pāv ki juti’ is mean serviceman or servant. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pāv kī dhul lāgānā’ is to serve someone too much. Its corresponding Assamese idiom is not available. But the idiom ‘Bharir dhuli la’ nourishes this sentiment to a large extent.

The meaning of the idiom ‘Pāv kī berī’ is to produce hindrance in any work. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pāv ke tale choṭi davānā’ is to remain in the authority. In Assamese such idiom is not available.

The meaning of the idiom ‘Pāv gādrānā’ is to stand firmly, to remain strong in the fight. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pāv ghishnā’ is to become tired at the time of walking. Such idiom is not available in Assamese.
The meaning of the idiom ‘Pāv jamnā/jamānā’ is firm existence, to proceed towards the success in any work or business etc. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pāv dīgnā’ is the slide of legs. In Assamese such idiom is not available.

‘Pāv todrkar baithnā’ this idiom’s meaning is to remain constant. Its corresponding Assamese idiom is not available.

‘Pāv todrnā’ this idiom’s meaning is the tiredness of the legs by walking many miles, to tumult. Such idiom is not available in Assamese.

‘Pāv pasārnā’ this idiom’s meaning is to spread the legs, to sleep lazily, become dead, increase the gaudiness etc. Such type of idiom is not available in Assamese.

‘Pāv pītnā’ this idiom’s meaning is to become restless, become disturbed. Its corresponding Assamese idiom is not available.

‘Pāv pujan’ this idiom’s meaning is to worship, to welcome, to worship the relatives of the Groom by the Bride at the time of ‘Kanyā-daan’ in marriages and to take part in the ‘Kanyā daan’. Such idiom is not available in Assamese.

‘Pāv phulnā’ this idiom’s meaning is to become tired, to be confused with fear. Such idiom is not available in Assamese.

‘Pāv phailānā’ this idiom’s meaning is to make an attempt for gaining more, to greed for more after gaining. Such idiom is not available in Assamese.

Pāv badrnā’ this idiom’s meaning is to walk fast, to rapid our movement. Its corresponding Assamese idiom is not available.

‘Pāv bharī honā’ this idiom’s meaning is the pregnancy of a woman. Its corresponding Assamese idiom is not available.

‘Pāv me pakh ladā denā’ the meaning of this idiom is to increase the speed of our movement. Such idiom is not available in Assamese.

‘Pāv me berī parnā’ this idiom’s meaning is the lose of independence. Such
idiom is not available in Assamese.

‘Pāv me mehandī lagānā’ this idiom’s meaning is - unable to go anywhere, Such idiom is not available in Assamese.

‘Pāv me sanīchar hōnā’ this idiom’s meaning is - to roam here and there, it is suitable for him who cannot remain in a fix place. Such idiom is not available in Assamese. In Assamese there are no idioms related to Pāv (Leg), which are available they are included among the pair (Leg).

(4.3. c) Lāt (Kick) :- In both the languages Hindi and Assamese there are no much idiom related to Lāt (Kick).

‘Lāt khānā’ the meaning of this idiom is to stumble. Its corresponding Assamese idiom is ‘Lāṭhī khowā’.

The meaning of the idiom ‘Lat chalana’ is to kick with legs. Its corresponding Assamese idiom is ‘Lathi mara’.

The idiom ‘Lāṭ jamānā’ also signifies the above idiom.

The meaning of the idiom ‘Lāṭ mānā’ is to give a kick to the animals, to leave by regarding it as low, to understand as low and insignificant, not to think about anyone. Its corresponding Assamese idiom is ‘Lāṭh mārā’.

(4.3.d ) Godr (Lap) :- The meaning of the idiom ‘Godr padrnā’ is to salute by touching the leg, to entreat by touching the leg. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Godr bhārnā’ is to tumble down in the legs. Such idiom is not available in Assamese.

The idiom ‘Godr lagnā’ is the corresponding to the idiom ‘Godr pardnā’.

In Assamese, only one idiom related to Godr (lap) is prevalent and that is ‘Gaur yā God māri gangāt pelowā’. Its meaning is - Gangā is a holy river. If anyone kicks any person and as a result if he falls down in the holy river Gangā then its result will also be sacred.
(4.4) Hāth (Hand) :- More than four hundred idioms related to Hāth (Hand) are reserved in the big dictionary of idioms. By this means many sentiments are being manifested. Among these maximum numbers of idioms are not related to do something with the hands but is related with another things. Though Hāth (Hand) is prevalent in any form but maximum of it is in a very small form. Besides its use in the form of parts of the body, by the hands the right, misery, disinterestedness, marriage, shelter, friendship, measurement etc. sentiments are being expressed. In the field of music also. ‘Hāth kī safā’ (clear playing of musical instruments), ‘Hāth tāiyār honā’ (to play with rapid speed), ‘Hāth mithā honā’ (the sweetness in the playing of musical instruments) etc. are used.

The meaning of the idiom ‘Hāth ānā’ is to receive, to interfere. Its corresponding Assamese idiom is ‘Hātat parā’.

The meaning of the idiom ‘Hāth uthānā’ is to hurt with hands. Its corresponding Assamese idiom is ‘Hāt uthā/uthowā’.

The meaning of the idiom ‘Hath utha lena’ is to stop helping. Its corresponding Assamese idiom is ‘hāt danga’.

The meaning of the idiom ‘Hāth uthānā’ is to kick someone, or to hurt someone of any kind. Its corresponding Assamese idiom is ‘Hāt uthowā’.

The meaning of the idioms ‘Hāth kaṭāna/kat jānā’ is to take a promise, and to become so confined that something its opposite could not be done, to become unaware of means, supports etc. Its corresponding Assamese idiom is ‘Hāt kaṭā’.

The meaning of the idiom ‘Hāt ke nīchē ānā’ is to become under the authority or under someone’s control, to entangle. Its corresponding Assamese idiom is ‘Hātar muthile ahā’.

The meaning of the idiom ‘Hath ke hath’ is speedily, immediately. Its corresponding Assamese idiom is ‘Hāte hāte’.

The meaning of the idiom ‘Hāth khāli honā’ is not to remain a little money to expend, not to have any work to do. Its corresponding Assamese idiom is ‘Khāli hāte’.

‘Hāth khāli na honā’ this idiom’s meaning is to engage in some work. Its
'Hāth khichnā' this idiom's meaning is to give up the relation from any work. Its corresponding Assamese idiom is 'Hāt erā'.

'Hāth khujlānā' the meaning of this idiom is the desire to kick someone, the display of the symbols of economical gain or expend. Its corresponding Assamese idiom is 'Hāt khujowā'.

'Hāt khulnā' this idiom's meaning is - to arise the tendency of blowing in any person. Its corresponding Assamese idiom is 'Hāt khulā'.

'Hāt khulā honā' this idiom's meaning is the one who is very kind in the matter of charity, expenditure etc. Its corresponding Assamese idiom is 'Hāt khulā'.

'Hāt chalanā' this idiom's meaning is the hands tottering and shakeing; to slap or boxing. Its corresponding Assamese idiom is 'Hāt chala'.

'Hāt chutanā' the meaning of this idiom is to blow with the hands. Its corresponding Assamese idiom is 'Hāt chālān diya'.

'Hāt chodrnā' the meaning of this idiom is to slap or boxing. Its corresponding Assamese idiom is 'Hāt diya'.

The meaning of the idioms 'Hāth jamnā/Hāth baith jānā/ Baithnā' is to be drowned in order to do any work. In Assamese, its corresponding idiom is 'Hāt āh'.

'Hāth jodrnā' the meaning of this idiom is to salute. Its corresponding Assamese idiom is 'Hāt jor kar'.

'Hāth ḍālnā' the meaning of this idiom is to begin any kinds of work or to participate in any work, try to interfere, to meddle on someone's respect. Its corresponding Assamese idioms are 'Hāt diya' 'Jāgāt hāt de'.

'Hāth davākār kharch karnā' the meaning of this idiom is to spend deliberately or with economically. Its corresponding Assamese idiom is 'Hāt bachāi chala'.

'Hāth dikhnā' the meaning of this idiom is to display the hands lines to the fortune teller, to show the nerves to the doctor, to show the turning side, etc. Its
corresponding Assamese idioms are ‘Hāt dekha’ ‘Hāt dekhowā’ etc.

The meaning of the idiom ‘Hāth dhārṇā/pakadnā’ is to take under one’s authority and to bring up, to make a woman as the wife by the man, Its corresponding Assamese idiom is ‘Hātāt dharā’.

The meaning of the idiom ‘Hāth na rakhne denā’ is not to allow to touch or to feel. Its corresponding Assamese idiom is ‘Hāt thav neda’.

The meaning of the idiom ‘Hāth na ānā’ is not to gain or easily obtainable. Its corresponding Assamese idiom is ‘Hātale nāhā’.

‘Hāth na lagāne denā’ The meaning of this idiom is not to allow to touch, not to give the permission to do any work. Its corresponding Assamese idiom is ‘Hāt lagāb neda’.

‘Hāth par rakhnā’ this idiom’s meaning is to give. Its synonymous Assamese idiom is ‘Hātāt de’.

‘Hāth par hāth dhare baithe rahnā’ this idiom’s meaning is to sit unemployed, not to do any work. Its corresponding Assamese idiom is ‘Hāt sābati thakā’.

‘Hāth pasārānā’ this idiom’s meaning is to put the hand forward in order to receive or to demand. Its corresponding Assamese idiom is ‘Hāt pāt’.

The idiom’s ‘Hāth phailānā’ ‘Hāth baḍrānā’ etc. also signifies the sentiment of the above idiom.

The meaning of the idiom ‘Hāth baṭānā’ is to become the helper in another’s work. Its corresponding Assamese idiom is ‘Hāt ujān diyā’.

The meaning of the idiom ‘Hāt milānā’ is to become an assistant or friend, to do a business jointly or with each other. Its corresponding Assamese idiom is – ‘Hāt milā/milowā’.

The meaning of the idiom ‘Hāth me ānā’ is to come under the authority or under the control to receive or obtainable. Its corresponding Assamese idiom is ‘Hātāt ahā’.

The meaning of the idiom ‘Hāth/hātho me churiya pahannā’ is to display
cowardliness like the woman's instead of displaying the manhood of the man. Its corresponding Assamese idiom is 'Hātat khāru pindhāa'.

The meaning of the idiom 'Hāth me rakhnā' is to give. Its corresponding Assamese idiom is — 'Hātat thā'.

The meaning of the idiom 'Hāth me lenā' is to take the responsibility upon himself. Its corresponding Assamese idiom is 'Hātat laa'.

The meaning of the idiom 'Hāth/Hātho me honā' is to remain under someone's authority or control. Its corresponding Assamese idiom is 'Hātar muthit', 'Hātat thak'.

The meaning of the idiom 'Hāth rakhnā' is to become someone's supporter and helper by taking him under our own security. Its corresponding Assamese idioms are — 'Hāt rakhā', 'Hāt thā'.

The meaning of the idiom 'Hāth rahnā' is to remain active, to receive, or to find. Its corresponding Assamese idiom is 'Hāt thakā'.

The meaning of the idiom 'Hāth rakhkar kharch kārnā' is to spend in excessive needs, not to spend in waste. Its corresponding Assamese idiom is 'Hāt rākhi kharch kārā'.

The meaning of the idiom 'Hāth lagnā' is to make the relationship, to begin the work, to receive. Its corresponding Assamese idiom is 'Hāt lagā'.

The meaning of the idiom 'Hāth lagānā' is to touch, feel, or to begin works. Its corresponding Assamese idiom is 'Hāt diyā'.

The meaning of the idiom 'Hāth sadhnā' is to make the habit of doing any work with hands. Its corresponding Assamese idiom is 'Hāt ahā'.

The meaning of the idiom 'Hāth se khonā' is to come out from the right or from someone's control. Its corresponding Assamese idiom is — 'Hātat heruwā'.

The meaning of the idiom 'Hāth/hātho saupnā' is to give the charge, or to give the responsibility of protection, breeding etc. on any person. Its corresponding Assamese idiom is 'Hātat diyā'.
The meaning of the idiom ‘Hāth honā’ is to become under someone’s right or to become under someone’s submissive. Its corresponding Assamese idiom is ‘Hāt thakā’.

The meaning of the idiom ‘Hāth-pāv jodnā’ is to entreat. Its corresponding Assamese idiom is ‘Hāte bhari dharā’.

The meaning of the idiom ‘Hāth-pāv ṭumā’ is to become disabled, to become helpless. Its corresponding Assamese idiom is ‘Hāt bhari bhangā’.

The meaning of the idiom ‘Hāth-pāv marnā’ is to make an effort. Its corresponding Assamese idiom is ‘Hāt bhari mārā’.

The meaning of the idiom ‘Hāth-pair ki mail’ is insignificant thing. Its corresponding Assamese idiom is ‘Hāt bharir mali’.

The idiom ‘Hāth-pair chalnā’ also expresses the sentiment of the idiom ‘Hāth pāv marnā’.

The meaning of the idiom ‘Hāth pair chalānā’ is to make an attempt to earn livelihood. Its corresponding Assamese idiom is ‘Hāt bhari lārā’.

The idiom ‘Hāth pair jodnā’ is also corresponding to the idiom ‘Hāth pāv jodnā’.

The meaning of the idiom ‘Hāth pair thande padr ho/jānā’ is the disappearance of merry and strength. Its corresponding Assamese idiom is ‘Hāt bhari thandā ha’.

The meaning of the idiom ‘Hāth-pair dhile padrnā/honā’ is not to able to do any work because of weakness, discourage etc. Its corresponding Assamese idiom is ‘Hāt bhari dhilā ha’.

The meaning of the idiom ‘Hāth pair padr jānā’ is the loss of delight for some time due to mental injury. Its corresponding Assamese idiom is ‘Hāt bhāri achal ha’.

‘Hāth-pair bandhe honā’ this idiom’s meaning is to become helpless from the situations. Its corresponding Assamese idiom is ‘Hāt bhari bandhā’

‘Hāth-pair marnā’ this idiom’s meaning is tumult and to attempt. Its
corresponding Assamese idiom is – ‘Hāêt bhari mārā’

‘Hāth-pair hīlānā’ the meaning of this idiom is to try or to do hard work. Its corresponding Assamese idiom is ‘Hāêt bhari lārā’

The meaning of the idiom ‘Hātho kī kath-putlī bannā/Hātho me khelnā’ is to have under some one’s influence completely, and to dance on their’s command. Its corresponding Assamese idiom is ‘Hātar-putlā’

Besides these, there are some such idioms which are not available in Assamese.

‘Hāth uthā kar koshnā’ the meaning of this idiom is to accuse the god by praying that the curse which is given by to might fulfill. Such idiom is not available in Assamese.

‘Hāṭh uchā honā’ the meaning of this idiom is to have the sentiment of charity always in the mind for the charity, expend etc. Its corresponding Assamese idioms are not available.

‘Hāṭh kā sachchā’ the meaning of this idiom is – Honest in dealings. Its corresponding Assamese idioms are not available.

‘Hāṭh khālī jānā’ the meaning of this idiom is not to cling on the exact target of the blowing, such idiom is not available in Assamese.

‘Hāṭh garam honā’ the meaning of this idiom is any kinds of gain or profit, Its corresponding Assamese idioms are not available.

‘Hāṭh chalnā’ the meaning of this idiom is to perform an action, to have the facility of spending much money due to the abundance of excessive wealth or income. Such idiom is not available in Assamese.

The meaning of the idiom ‘Hāṭh chumnā’ is to give the respect to the hands of any person by enamouring on someone’s arts, proficiency etc. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Hāṭh jhulāte ānā’ is to come with empty hands. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Hāṭh tang honā’ is not to have excessive money in
order to spend. Such idiom is not available in Assamese.

‘Hāth dabnā’ the meaning of this idiom is not to have sufficient money near us. Such idiom is not available in Assamese.

‘Hāth dhokar piche padrā’ the meaning of this idiom is to bother someone for ever or continuously. Such idiom is not available in Assamese.

The meaning of the idiom ‘Hāth dhonā/dho baithnā’ is to lose. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Hāth na honā’ is the menstruate of women. (As a result to tricked from the works of kitchen etc.), such idiom is not available in Assamese.

‘Hāth par nāg khelnā’ the meaning of this idiom is to do a very dangerous work. Such idiom is not available in Assamese.

‘Hāth palle na padrā’ the meaning of this idiom is not to receive anything or not to interfere. Such idiom is not available in Assamese.

‘Hāth pile kar dēnā’ this idiom’s meaning is to marry a maiden. Such idiom is not available in Assamese.

‘Hāth pile kar saknā’ the meaning of this idiom is to able to marry. In Assamese such idiom is not available.

‘Hāth pher hona’ the meaning of this idiom is to snatch out any thing by trickery. Its corresponding Assamese idiom is not available.

‘Hāth phernā’ the meaning of this idiom is to tickle the body or any parts of the body by the ‘Hatheli’ (the flat of the hand). In Assamese, there is no such idiom. But the idiom ‘Mālich diyā’ nourishes the above sentiment.

‘Hāth bandhe khadre rahnā’ the meaning of this idiom is to be ready for service all the time. Its corresponding Assamese idiom is not available.

‘Hāth bik jānā’ the meaning of this idiom is to become completely under someone’s control. In Assamese, there is no such idiom.
'Hāth bhar kā kalejā honā' the meaning of this idiom is to be extremely brave, to fill with happiness. Such idiom is not available in Assamese.

'Hāth manjā' the meaning of this idiom is the habit of doing a work easily which is the result of continuous doing. In Assamese, there is no such idiom.

'Hāth malkar dekhte rah jānā' the meaning of this idiom is not to be able to do anything because of helplessness and to realise. In Assamese there is no such idiom.

'Hāth malnā' the meaning of this idiom is to indicate own's helplessness or incapability, to realise. Its corresponding Assamese idiom is not available.

'Hāth me nakel honā' this idiom's meaning is to remain completely under someone's control. Its corresponding Assamese idioms are not available.

'Hāth ragna' the meaning of this idiom is to gain money by unsuitable means, to colour the hands with blood. Such idiom is not available in Assamese.

'Hāth sāf karnā' the meaning of this idiom is to entice the things or money by cleverness or by improbity, to spend, to entice etc. Its corresponding Assamese idiom is not available.

'Hāth seknā' the meaning of this idiom is to make profit, or to gain profit. Its corresponding Assamese idiom is not available.

The meaning of the idiom 'Hāth se/jānā/nikal jānā' is not to remain under the right or authority. Its corresponding Assamese idioms are not available.

'Hāth pāv/ pair phool jānā' the meaning of this idiom is the swelling of hands and legs, to become different because of fear etc. to become afraid. Such idiom is not available in Assamese.

'Hāth pair jabāb de jānā' the meaning of this idiom is to become disable in walking or in doing some work. Its corresponding Assamese idiom is not available.

'Hāth pair nikālnā' the meaning of this idiom is to behave silently. Its corresponding idiom is not available.

'Hāth pair phailāna' the meaning of this idiom is to make an effort to increase
the field of authority. Its corresponding Assamese idioms are not available.

‘Hātho kalejā uchalna’ the meaning of this idiom is the pulsation in the heart with great speed. In Assamese there is no such idiom.

‘Hātho ke tote udr jāna’ the meaning of this idiom is to remain silent due to an immediate great lose or accident, In Assamese this is not available.

Like the above mentioned Hindi idioms, in Assamese there are various idioms which are not available in Hindi.

The meaning of the idiom ‘Hāt utha’ is to progress continuously in any activity.

‘Hāt udan/khāli’ the meaning of this idiom is having no money in hand, empty handed.

‘Hāt ubāri’ this idiom’s meaning is making one’s hand quite empty.

‘Hāt eri diya’ this idiom’s meaning is to give away, not to take care of.

‘Hāt eri hātāli khedā’ this idiom’s meaning is to let anything pass out of hand and then run after it to get again.

‘Hāt oupar’ the meaning of this idiom is more powerful or independent.

‘Hāt kara’ the meaning of this idiom is to win over, or to bring under control.

‘Hāt chowa’ the meaning of this idiom is to read one’s palm

‘Hāt chigā’ this idiom’s meaning is to be unable to work, being suddenly deprived of some requisites or assistants.

‘Hāt jokara’ the meaning of this idiom is to make a signal by shaking the hands, to make a small gift to someone.

‘Hāt tān’ the meaning of this idiom is miser.

‘Hāt tal’ this idiom’s meaning is to be under someone’s authority.

‘Hāt dīghal’ this idiom’s meaning is powerful, capable or influential

‘Hāt dhari’ the meaning of this idiom is slowly and carefully.
'Hat phurowa' the meaning of this idiom is to beat or assault a person, to give the final touch, to treat a patient by incantation.

'Hat vali' the meaning of this idiom is charitable.

'Hat vaha' the meaning of this idiom is to have a set hand, be one able to do something.

'Hat vauli diya' the meaning of this idiom is to beckon with the palm to approach or come near.

'Hat vagara' the meaning of this idiom is to receive from one hand to the another hand.

'Hat mara' the meaning of this idiom is to make large gain or profit.

'Hat marāmari kara' this idiom's meaning is to entrust anything to a person as a security for a liability to another.

The meaning of the idioms 'Hat mukali' 'Hat shuchi kara' 'Hat shudha kor' is the one who can give charity to another.

'Hat mukali kara' the meaning of this idiom is to begin.

The meaning of the idiom 'Hat mukh dhuwa' is to take refreshments, meal.

'Hat mukhale chowa' the meaning of this idiom is to look at other's at the time of eating with a longing eye.

'Hat yāre kara' the meaning of this idiom is to salute.

'Hat rakha' the meaning of this idiom is to retain power in one's own hand.

'Hat lar/howa' the meaning of this idiom is to steal.

'Hat khane mukh khane' the meaning of this idiom is only with the hand and the mouth alone.

'Hat jokara khowa' the meaning of this idiom is to depend upon others for livelihood.

'Hatat Dhara' this idiom's meaning is to prevent, to make a request with
submission.

‘Hātat parā’ the meaning of this idiom is - fitable for work, to be stolen.

‘Hātat loā’ the meaning of this idiom is to begin.

‘Hātat dhari shikowā’ the meaning of this idiom is the first lesson, to give the first lesson to do anything.

‘Hātat sāre bharit sāre’ the meaning of this idiom is silently, without making any noise.

‘Hātate’ the meaning of the idiom is at the hand and not anywhere else, immediately.

‘Hātate swarg powā’ the meaning of this idiom is to feel very much delighted.

‘Hātate herowā’ the meaning of this idiom is to die while being watched.

‘Hātate kānar’ the meaning of this idiom is the ornaments for the hands and the ears.

‘Hātar tal’ the meaning of this idiom is subordinate, dependent.

(4.4. a) Anguthā (Thumb) :-

Different types of idioms are associated with the various parts of the Hāth (Hand). In this context the discussion of ung-li (finger) and Anguthā (Thumb) is necessary. Though the leg has also the ung-li (finger) and Anguthā (Thumb) yet by leaving the slander from the Anguthā (Thumb) to the Choti (Braid of hair), the rest of the idioms are related with the hands ung-li (finger) and with Anguthā (Thumb). ‘ung-li uthānā ya uthānā’ is a beautiful idiom. We wanted to see or show all these to the person who is a doer of any good or bad works. In this effort. We make the effort to identify that person by giving a signal with ung-li (finger) in the midst of the crowd. In brief meaning this is ‘ungli uthānā or uthānā’. But among the idioms the sentiment of making a signal with ungli (finger) towards a very good person has been disappeared. Only for the ignoble means it has been accepted. ‘ungli karnā ya Anguriyānā’ is another prevelant idiom. It is natural to feel pain if someone’s nose, eye or in any part of body are trampled down by the ungli (finger). When any
person bothers someone by his own works or things, then his work has been said as 'ungli karna' or 'Anguriyana'. In both these idioms there, the sentiment of bothering someone has been placed. 'Do ungli kā dhanda' is the purse, cutting, 'ung-li pakadre pahucha pakadrna' is the desire to receive a little help. By the idiom 'Hāth kā pācho ungliyā barābar nahi hou' the hints has been given towards this theory that it is natural to have differences between different things and persons.

There is no profit in the straight way, in order to gain profit we have to apply some kinds of cleverness, trickery and wrong way. Its manifestation has been done by the idiom 'Sīdhi ungli se ghee nahi nikalta'. When we have not the desire to give something to any person then we show him the Anguthā (Thumb) and when we regard someone as insignificant then he is said 'Angūthā par mārte'. Among the idioms related to Angūthā (Thumb), there the supremacy of the pragmatic stage has been shown. Among the idioms of the Assamese and Hindi languages, there the pragmatism are available.

Hindi 'Angūthā dikhā/ dikhā denā' the meaning of these idioms are not to give anything, or to refuse. Its corresponding Assamese idiom is 'Budrā ānguli dekhā'.

'Angūthā - chāp' the meaning of this idiom is the one who imprints with the Anguli (Thumb) because of his incapability to sign, illiterate. Its corresponding Assamese idiom is 'Budrā āngulir tip, chāp' or 'Tipchahī'.

Besides these the meaning of the idiom 'Angūthā chumna' is to flatter or to precise falsely. Its corresponding Assamese idioms are not available.

The meaning of the idiom 'Angūthā chusna' is to behave like children, the childish behaviour. Its corresponding Assamese idioms are not available.

The meaning of the idiom 'Angūthā kā naginā' is the person who is full filled with goodness or supreme virtues. Its corresponding Assamese idioms are not available.

'Angūthā par mārna' the meaning of this idiom is to regard someone as insignificant. Such idiom is not available in Assamese.

The Assamese idioms related to Angūthā (Thumb) are not merely prevalent.
(4.4. b) Ung-li (Finger) :-

The meaning of the idioms ‘Ung-liya chabakna/nachana/matka’ is the waggling of the hand’s fingers like an impotent person and woman at the time of fighting or conversation. Its corresponding Assamese idiom is ‘Anguli matka diya’.

The meaning of the idioms ‘Ung-li uthna/ungli uthana’ is to rebuke someone. Its corresponding Assamese idioms are ‘Anguli uta/uthowar’.

The meaning of the idiom ‘Ung-li na dikhaka sakra’ is not to be able to blame someone. Its corresponding Assamese idiom is ‘Anguli uthav nowara’.

The meaning of the idiom ‘Ung-li dikhana’ is to indicate towards the accuser. And to say that the particular person has done some mistakes. Its corresponding Assamese idiom is ‘Anguli towowa/uthowa’.

Besides these the forms of the following idioms are prevalent only in Hindi.

The meaning of the idiom ‘Ung-liyo par nacha’ is to take someone under one’s control so that he can be engaged in any work according to our own will or to bother someone too much.

The meaning of the idiom ‘Ung-li/ung-liya chatkan’ is to do a valueless work.

The meaning of the idiom ‘Ung-li rakhra’ is to say a wrong thing or to say about own’s crime.

Besides these, in Assamese also there are some idioms which are not available in Hindi.

The meaning of the idioms ‘Angulir katpa diya/lowar’ is to give the measurement of the fingers instead of a signature on a document.

The meaning of the idiom ‘Anguli mur kamuri thaka’ is to waste the time in idleness.

‘Angulir murat thaka’ the meaning of this idiom is the counting of anything being borne in mind.

‘Angulir murat din lekha’ the meaning of this idiom is to wait anxiously for
the particular day.

‘Angulir murat lekhiv parā’ the meaning of this idiom is very few in number.

(4.4. c) Bhuja (Arm) :-

The idioms related to Bhuja (Arm) are not merely prevalent. Yet one or two idioms are prevalent like the idiom ‘Bhuja uthākar kahā’. Its meaning is to make a promise. Its corresponding Assamese idioms are ‘Bāhu tuli/dāngi kowā’.

In Assamese besides these, the idiom ‘Bāhu damfi marā’ has been regarded as to make a show of pride or courage.

The meaning of the idiom ‘Bāhuvali’ is strong, powerful, mighty.

(4.4. d) Hathel (the palm, the flat of the hand) :-

The meaning of the idiom ‘Hatheli khujlānā’ is the indication of obtaining something, or to have the chance of receiving something. Its corresponding Assamese idiom is - ‘Hātar taluwā khujowā’.

The meaning of the idiom ‘Hatheli par jaan lekar’ is to put the life in danger. Its corresponding Assamese idiom is ‘Hātar taluwāt jeou loi’.

The meaning of the idiom ‘Hatheli par baithṇā’ is to keep happily. Its corresponding Assamese idiom is ‘Hātar taluwāt bahuwā’.

The meaning of the idiom ‘Hatheli bajānā’ is to beat the drum, or to clap. Its corresponding Assamese idiom is ‘Hātar tāli bajā’.

Besides these, there are some idioms, prevalent only in Hindi and not in Assamese.

The meaning of the idiom ‘Hatheli denā’ is to offer help or to releve.

The meaning of the idiom ‘Hatheli par dahī/sarso/jamānā’ is to become so excited and to do so immediately that there is no possibility of completing the work at time.

The meaning of the idiom ‘Hatheli par liye phirṇā’ is being seen or inquiring
about the things, to remain prepared for giving something to any person all the time.

In Assamese, the idioms related to Hatheli (the palm) are not merely prevalent.

(4.5) Antdri (Entrail) :-

The Antdri or Ant (Entrail) is also associated like the Peṭ (Stomach), that means it is mainly related to Bhukh (Hunger) in its brief meaning. The meaning of the idiom ‘Antadrijālanā’ is to become restless because of hunger. In Assamese, the word Peṭ (Stomach) is prevalent for the word Antdri (Entrail). Therefore the corresponding idioms of the above idioms, in assamese ‘Peṭat juijālpēṭ jala’ etc. are prevalent.

Besides these, the meaning of the idiom ‘Antariyo me ball parnā’ is the pain in the Peṭ (Stomach) because of too much smiling. Its corresponding Assamese idioms are not available but the idiom ‘Hāhit peṭār nārī bhurī uluwā’ is prevalent and the idiom ‘Hāhit peṭ bikhōwā’ is also prevalent.

(4.5. a) Kokh (Womb, Stomach) :-

In both the two languages there are not many idioms related to Kokh (Womb). Yet one or two idioms are being discussed here.

The meaning of the idiom ‘Kokh ujādrnā’ is the dead of the child. Its corresponding Assamese idiom is ‘Garvapāt ha’.

The meaning of the idiom ‘Kokh kholnā’ is the birth of a child from the woman who does not become pregnant earlier. Its corresponding Assamese idioms are ‘Garvabatī ha’, ‘Garvadhāran kar’, ‘Peṭ ha’ etc.

Besides these, the meaning of the idiom ‘Kokh bandh honā’, Kokh mārī jāhā’ is the end of the child’s birth of a woman. In Assamese such type of idiom is not available.

The meaning of the idiom ‘Kokh - māng se thandī/bhari - purī/rahā’ is to receive the happiness of child and husband. Its corresponding Assamese idioms are not available.
In Assamese, the idioms related to Kokh (Stomach) and the idioms related to Garbha (Womb) has been discussed at the first.

(4.6) Muh (Mouth, face) :-

The word 'Muh' somewhere comes for the whole face, appearance and somewhere it comes for a special parts of the body and somewhere it comes for the tongue. The idiom like 'Muh se awâj nikalnâ' represents the complete appearance from the neck to the lip. Among these uses, there are maximum numbers of ironical idioms. In which the Muh (face) has been used in the meaning of complete chehere (appearance). Among these, many idioms are related with the changing colours of the chehârâ (face) during the manifestation of various sentiments.

The meaning of the idiom 'Muh ânâ' is the pimples in the tongue, to do some slavish talk infront of the elders. Its corresponding Assamese idiom is 'Mukh tuli kathâ ka'.

The meaning of the idiom 'Muh ujlâ honâ' is the increase in the dignity, to remain the dignity. Its corresponding Assamese idiom is 'Mukh ujlâ'.

The meaning of the idiom 'Muh karna' is to proceed towards someone. Its corresponding Assamese idiom is 'Mukh kara'.

The meaning of the idiom 'Muh kala karna' is to do such a hateful behaviour that slanders adhere's to someone. Its corresponding Assamese idiom is 'Mukh kalâ kara'.

The meaning of the idiom 'Mukh kî baat chinnâ' is the speech which someone wants to say and in the mean time the same speech has been said by another person, Its corresponding Assamese idiom is 'Mukhar kathâ kahâ/ kowa'.

The meaning of the idiom 'Mukh kharav honâ' is the spoiling of the tongues or the face's taste. Its corresponding Assamese idioms are 'Mukh beyâ howâ' 'Jibhâl nalâgâ'.

The meaning of the idiom 'Muh khil uthnâ' is to glitter the face with satisfaction. Its corresponding Assamese idiom is 'Mukh ujali uthl'.

The meaning of the idiom 'Muh khulnâ' is to say something in difficulty, to
have the courage of saying something. Its corresponding Assamese idiom is ‘Mukh khulā’.

The meaning of the idiom ‘Muh kholkar baat karnā’ is to say something without shame and without any suspense. Its corresponding Assamese idiom is ‘Mukh khuli kathā kowā’.

The meaning of the idiom ‘Muh kholkar mānga’ is to demand according to our desire ‘Mukh tuli khuja’ is its Assamese synonymous idiom.

The meaning of the idiom ‘Muh kholnā’ is to say something. Its corresponding Assamese idiom is ‘Mukh khulā’.

The meaning of the idiom ‘Muh gir jānā’ is fraustation, the disspendour of the face because of disrespect. Its corresponding Assamese idiom is ‘Mukh kala kara/parā’.

The meaning of the idiom ‘Muh chadrnā’ is to talk slavishly inffont of any elder person or to reply against his talking. Its corresponding Assamese idioms are ‘Mukh khuli kathā ka’ ‘Mukhak mukhe kathā ka’

The meaning of the idiom ‘Muh chain!/chalaria’ is the shaking of the face due to eating something. Its corresponding Assamese idiom is ‘Mukh chalā’.

The meaning of the idiom ‘Muh chihraha’ is to prove someone as significant by making his form of mouth or by imitating his style of talking, Its corresponding Assamese idioms are ‘Mukh bhenga ‘Mukh bhengu chāli karā’.

The meaning of the idiom ‘Muh churaha’ is not to come inffont of any person because of fear and shame. Its corresponding Assamese idiom is ‘Mukh luka’.

The meaning of the idiom ‘Muh chiparia’ is to hesitate to face someone. Its corresponding Assamese idiom is ‘Mukh luka’.

The meaning of the idiom ‘Muh jahar horia’ is the feeling of stiffness in the mouth because of eating too much stiff things. Its corresponding Assamese idiom is ‘Mukh ātkā pitkā lagā’.

The meaning of the idiom ‘Muh jodrkar bāte karnā’ is to talk near the face of
any person. Its corresponding Assamese idiom is 'Mukhe mukhe kathā kowā'.

The meaning of the idiom 'Muh johā' is to look at someone hopefully. Its corresponding Assamese idiom is 'Mukhalē chā'.

The meaning of the idiom 'Muh ḍālnā' is to engage himself in eating or drinking something. Its corresponding Assamese idiom is 'Mukh diyā'.

The meaning of the idiom 'Muh tak ānā' is the desire to say any thing. Its corresponding Assamese idiom is 'Mukhalē ahā'.

The meaning of the idiom 'Muh tak na dekhnā' is to remain totally different and away by regarding some one as very insignificant and of hatredness. Its corresponding Assamese idiom is 'Mukhalē nachowā'.

The meaning of the idiom 'Muh tākta rah jānā' is to stand at someone helplessly and becoming desperate. Its corresponding Assamese idiom is 'Mukhalē tādhā lāgi chā'.

The meaning of the idiom 'Muh tākne' is to look at someone hopefully. Its corresponding Assamese idiom is 'Mukh lechā'.

The meaning of the idiom 'Muh tākne lagnā' is corresponding to the idiom 'Muh tākte rah jānā'.

The meaning of the idiom 'Muh todr denā' is to hurt such at the face that nobody remains able to say. Its corresponding Assamese idiom is 'Mukh bhāngā'.

The meaning of the idiom 'Muh thuthānā' is to make face like the snout of an animal due to dissatisfaction. Its corresponding Assamese idiom is 'Mukh ulomā'.

The meaning of the idiom 'Muh dar muh' is to come infront of someone disfavourably. Its corresponding Assamese idiom is 'Mukhe mukhe' .

The meaning of the idiom 'Mukh dekhkar utnā' is to face someone at the time of awakening according to the happy results of an auspicious moment. Its corresponding Assamese idiom is 'Mukh chāi utnā'.

The meaning of the idiom 'Mukh dekhkar jinā' is to live on someone’s
confidence be who is favourite to us. Its corresponding Assamese idiom is ‘Mukhale chāi jiya’.

The meaning of the idiom ‘Muh dekhnā’ is to stare at the face, to see luckily, to see for the last time, Its corresponding Assamese idiom is Mukhale chā.

The meaning of the idiom ‘Muh dekhnā padrnā’ is to see desperately or to accept. Its corresponding Assamese idiom is ‘Mukhale chā’.

The meaning of the idiom ‘Muh dho rakhnā’ is to keep the wish of receiving something. Its corresponding Assamese idiom is ‘Mukh dhui thakā’.

The meaning of the idiom ‘Muh na dekhnā’ is to not to stare at someone because of negligency not to see. Its corresponding Assamese idiom is ‘Mukh na chowā’.

The meaning of the idiom ‘Muh pakadrnā’ is to cease someone from talking. Its corresponding Assamese idiom is ‘Mukhat dhara’.

The meaning of the idiom ‘Muh par’ is to say infront of some body. Its corresponding Assamese idiom is ‘Mukhar āgat’.

The meaning of the idiom ‘Muh par kālish lagnā’ is to become slanderous. Its corresponding Assamese idiom is ‘Mukhat kālimā lagnā’.

The meaning of the idiom ‘Muh par tālā padrnā/padr jānā’ is not to turn out any words from the mouth because of helplessness. Its corresponding Assamese idiom is ‘Mukhat tālā laga’.

The meaning of the idiom ‘Muh par thuri thuri karnā’ is to say that we split at your face. Its corresponding Assamese idiom is ‘Mukhat thui diyā’.

The idiom ‘Muh par thuknā’ also signifies this sentiment.

The meaning of the idiom ‘Muh par muhar/ mohar laganā/ honā’ is to cease someone completely from talking, become helpless, to remain silent. Its corresponding Assamese idiom is ‘Mukhat sipani diyā’.

The meaning of the idiom ‘Muh par lānā’ is to say something or to talk. Its corresponding Assamese idiom is ‘Mukhale anā’.
The meaning of the idiom ‘Muh par hāth rakhna’ is to stop himself and the others from talking. Its corresponding Assamese idioms are ‘Mukhat hāt diya’ ‘Mukhat sipā diya’.

The meaning of the idiom ‘Muh phādrkar kuchh kahnā’ is to say something by keeping aside the shames, hesitations etc. in a very helpless condition. Its corresponding Assamese idiom is ‘Mukh tuli kowā’.

The meaning of the idiom ‘Muh phulānā’ is to hold the form of anger by becoming dissatisfied or undelighted. Its corresponding Assamese idioms are ‘Mukh phulowā’ ‘Mukh uphondā’ ‘Mukh to zen karā’.

The meaning of the idiom ‘Muh pher lenā’ is to separate or go away, becoming desperate. Its corresponding Assamese idiom is ‘Mukh ghurāi lowā’.

The meaning of the idiom ‘Muh phailānā’ is to demand too much. Its corresponding Assamese idiom is ‘Mukh melā’.

The meaning of the idiom ‘Muh bandh kar denā’ ‘Muh bandh karnā’ is to do wordless. Its corresponding Assamese idiom is ‘Mukh bandh karā’.

The meaning of the idiom ‘Muh bandh kar lena’ is not to say anything. Its corresponding Assamese idiom is ‘Mukh bandh karā’.

The idiom ‘Muh bandh rakhna’ expresses the sentiment of the above idiom.

The meaning of the idiom ‘Muh bāndh kar baithnā’ is to reveal the sign of undelighted, dissatisfaction, hatred etc. from the face. Its corresponding Assamese idioms are ‘Mukh phulā’ Mukh uphundā’.

The meaning of the idiom ‘Muh bāndh kar baithnā’ is to become completely silent, not to say a word. Its corresponding Assamese idioms are ‘Mukhat chilāi diya’ ‘Mukh bāndhā’ ‘Mukhat pithā bharāi thowā’ etc.

The meaning of the idiom ‘Muh bigādrnā’ is the ruining of the mouth’s taste because of fever and disease etc. to tell some kinds of unfavourable speech in the conversation. Its corresponding Assamese idioms are ‘Mukh beyā ha’ ‘Mukh leterā’ etc.

The meaning of the idiom ‘Muh bigādrnā’ is to make the mouth deformed by
kicking or blowing, or to make ugly. Its corresponding Assamese idiom is ‘Mukh bhangā’.

The meaning of the idiom ‘Muh bhar’ is as much as we wish. Its corresponding Assamese idiom is ‘Mukh bharā’.

The meaning of the idiom ‘Muh bharā’ is the discussion about complain, slander etc or to give some money as a form of ransom in order to stop some kinds of business. Its corresponding Assamese idiom is ‘Mukh bharā’.

The meaning of the idiom ‘Muh meethā karna/ karā’ is to eat sweet things. Its corresponding Assamese idiom is ‘Mukh mithā’ karā’.

The meaning of the idiom ‘Muh meēnā’ is to have the desire to say something. Its corresponding Assamese idiom is ‘Mukhale ahā’.

The meaning of the idiom ‘Muh me jabā/ jibh/ na honā’ is not to have the power of speaking, to become less talkative. Its corresponding Assamese idiom is ‘Mukhat jibhā na howā’.

The meaning of the idiom ‘Muh me padrī’ is eating continuously. Its corresponding Assamese idiom is ‘Mukhat para’.

The meaning of the idiom ‘Muh me pānī/ bharānā’ is to desire greedily in order to achieve a good thing. Its corresponding Assamese idioms are ‘Mukhale pānī ahā/ Mukhar pānī ulowā’.

The meaning of the idiom ‘Muh me lagām na honā’ is to keep a steady watch about which is suitable or unsuitable at the time of speaking something, which is the indicator of entreaty, unmannerly, and of restlessness. Its corresponding Assamese idiom is ‘Mukhat lagām na howā’.

The meaning of the idiom ‘Muh modrā’ is to become indifference. Its corresponding Assamese idioms are ‘Mukh ghuruwā’ ‘Mukh ulutā’ etc.

The meaning of the idiom ‘Muh rakhā’ is to take care of someone’s greatness, behaviours etc due to kindness and shyness etc. Its corresponding Assamese idiom is ‘Mukh rakhā’.
The meaning of the idiom ‘Muh lagna’ is to have the desire of eating. Its corresponding Assamese idiom is ‘Mukh baha’.

The meaning of the idiom ‘Muh lagan’ is to eat something. Its corresponding Assamese idioms are ‘Mukh diy’, ‘Mukhat diy’.

The meaning of the idiom ‘Muh latkana’ is to let down the head because of thinkings, shame, sadness etc. Its corresponding Assamese idiom is ‘Mukh uloma’.

The meaning of the idiom ‘Muh laal hona’ is the glittering of the face like blood due to excitement, anger etc. the glittering of the face for too much anger. Its corresponding Assamese idioms are ‘Mukh laal para/ howa’.

The meaning of the idiom ‘Muh sambhal kar baat karna’ is to talk so carefully that no unsuitable or no word of disrespect. Comes out from the mouth. Its corresponding Assamese idiom is ‘Mukh sambhali katha ka’.

The meaning of the idiom ‘Muh sin’ is to remain silent, not to open the mouth. Its corresponding Assamese idiom is ‘Mukh siy’.

The meaning of the idiom ‘Muh sukha’ is the disappearance of the splendour or the light from the face because of despair, fear, shame etc. Its corresponding Assamese idiom is ‘Mukh sukowa’.

The meaning of the idiom ‘Muh se nikal jana’ is to say something suddenly or speedily. Its corresponding Assamese idiom is ‘Mukhere ulai jowa’.

The meaning of the idiom ‘Muh se phunti’ is to say something, to talk. Its corresponding Assamese idiom is ‘Mukhat phuta’.

The meaning of the idiom ‘Muh se phool jhadr’ is to come out some kinds of soft, favourite and beautiful words from the mouth. Its corresponding Assamese idioms are ‘Mukhere pushpa barsha’ ‘Mukhere mukuta sara’.

The meaning of the idiom ‘Muh se baat chinn’ is to speak out the same speech before saying it by any person, at the same time. Its corresponding Assamese idiom is ‘Mukhar uparate’.

The meaning of the idiom ‘Muh se lagna’ is to drop some eatable things in the
mouth by the intention of eating, to bring near the lips. Its corresponding Assamese idiom is ‘Mukhat diyā’.

The meaning of the idiom ‘Muh se lāl ugalā’ is to talk too much sweet and beautiful words. Its corresponding Assamese idiom is ‘Mukhere mukuṭā sara’. 

Besides the above idioms there are some such idioms which are not prevalent in Hindi.

The meaning of the idiom ‘Muh ki kānā’ is to be disrespected or defeated by the opposite party or contradictory.

The meaning of the idiom ‘Muh ki makhiyā tak na udrā saknā’ is to become too much unable or idle.

The meaning of the idiom ‘Muh ki lāli rakhnā’ is to save the dignity in any way.

The meaning of the idiom ‘Muh ki lāli rahnā’ is to become successful though there was no possibility of winning the competition.

The meaning of the idiom ‘Muh ke bal girnā’ is to fall down because of stroke, cheating, to be inclined towards someone without thinking anything.

The meaning of the idiom ‘Muh chadrā’ is whose restlessness is tolerated by the people, darling, beloved.

The meaning of the idiom ‘Muh chāṭnā’ is to love too much.

The meaning of the idiom ‘Muh chumnā’ is to love or respect someone by regarding him as best and praiseworthy.

The meaning of the idiom ‘Muh chunā’ is to behave someone with too much love in order to show any person.

The meaning of the idiom ‘Muh jhūthā karnā’ is to eat something.

The meaning of the idioms ‘Muh jhul sanā/ phuknā’ is to remove away by giving something.

The meaning of the idiom ‘Muh to dekhō’ is to see own’s ability.
The meaning of the idiom ‘Muh dikhāna’ is to come informt of someone bravely.

The meaning of the idiom ‘Muh dekhte rah jāna’ is to remain stared at someone desperately by becoming desperate.

The meaning of the idiom ‘Muh dekhī kahnā’ is to say some favourable words in front of someone in order to please him.

The meaning of the idiom ‘Muh na modrā’ is not to become different or separate.

The meaning of the idiom ‘Muh na rahnā/ honā’ is to disagree.

The meaning of the idiom ‘Muh nikal ānā’ is to become too much weak because of thinking, disease etc, squeezing of the face, becoming dissplendourous due to shame.

The meaning of the idiom ‘Muh padrā’ is to have the courage or the strength to say something.

The meaning of the idiom ‘Muh par nāk na honā’ is not to have a little shame.

The meaning of the idiom ‘Muh par patthar rakh denā’ is not to allow to say.

The meaning of the idiom ‘Muh par makhiyā bhinaknā’ is to remain in a poor situation.

The meaning of the idiom ‘Muh pānā’ is to see someone in the situation of enamouring or inclining towards us.

The meaning of the idiom ‘Muh pīṭnā’ is to defeat someone badly by dishonouring him, to beat own’s mouth.

The meaning of the idiom ‘Muh peṭ chaṭānā’ is the vomiting and the loosing faceses.

The meaning of the idiom ‘Muh mārnā’ is to put the mouth of any animal in any eatable things, to proceed towards obtaining anything.

The meaning of the idiom ‘Muh me khoon/ lahu lagna’ is on the imitation of
the bears, foxes etc dangerous animals, to have the ardent desire at the inappropriate profits or improper obtainings.

The meaning of the idiom ‘Muh me lenā’ is to subjugate someone thus that someone becomes totally unable or unuse.

The meaning of the idiom ‘Muh se dudh kī gandh ānā’ is to seem a very little stage of life or to be accomplished.

The meaning of the idiom ‘Muh todr uttar denā’ is to answer someone thus that the opposite party’s mouth remain close.

All these idioms are prevalent only in Hindi. In Assamese there is no use of these idioms. Besides these in Assamese there are some idioms which are not prevalent in Hindi.

The meaning of the idiom ‘Mukh āndhāri’ is the twilight of the morning or evening for which human beings face can not be seen.

The meaning of the idiom ‘Mukh chatur’ is clever.

The meaning of the idiom ‘Mukh chokā’ is very talkative.

The meaning of the idiom ‘Mukh juruwā’ is to seem good, to find peace by getting kindness or sympathy, to take consolation.

The meaning of the idiom ‘Mukh taan’ is the one who is harsh in speech.

The meaning of the idiom ‘Mukh dekhā’ is to see for a little while, to meet for a short time.

The meaning of the idiom ‘Mukh patā’ is to interfere in another’s conversation, or to join in other’s conversation, without being asked.

The meaning of the idiom ‘Mukh bajowa’ is to irritate other with remarks, with a view to start an quarrel

The meaning of the idiom ‘Mukh bali’ is eloquent in speech, ready tongued.

The meaning of the idiom ‘Mukh bahal’ is too much coveteous.
The meaning of the idiom ‘Mukh bhangowā’ is to exorcism, to get the affects of evil eye removed by other, by in cantations.

The meaning of the idiom ‘Mukh yojowā’ is to debate, to exchange jokes.

The meaning of the idiom ‘Mukh-chandri bhangā’ is after the marriage there is a custom of introducing both the bride and the groom, to make an introduction to create intimacy.

The meaning of the idiom ‘Mukh chāi parsha’ is to do works by seeing at the face.

The meaning of the idiom ‘Mukh juī dileoo nopoše’ is very talkative, very much harsh-tongued.

The meaning of the idiom ‘Mukh meli thakā’ is to covet too much to get anything from others.

The meaning of the idiom ‘Mukh sukāi temir mur howā’ is to be in great fear or anxiety.

The meaning of the idiom ‘Mukh-haat dhowā’ is ‘Prashab karna’ to make water.

The meaning of the idiom ‘Mukhat mau’ is sweet words, sweet tongue.

The meaning of the idiom ‘Mukhat pānī diyā’ is to drop water on the mouth at the time of somebody’s death.

The meaning of the idiom ‘Mukhar aagate’ is face to face.

The meaning of the idiom ‘Mukhar chāi guchowā’ is to perform the post cremation ceremonies for the benefit of the soul of a deceased person.

The meaning of the idiom ‘Mukhar top kāhri niyā’ is to snatch off one’s bread from the mouth, i.e., to take possession by force of something justly due to others.

The meaning of the idiom ‘Mukh shuddhi karā’ is to chew betel-nut or spices after eating anything.

The meaning of the idiom ‘Mukhāgni karā’ is to give fire in the mouth of the
dead person according to the rule of, the ceremony, touching the mouth of a dead body with fire, as required by ceremony, before setting fire to the funeral pile.

The meaning of the idiom ‘Mukhā mukhi karā’ is to bring face to face.

The meaning of the idiom ‘Mukhe mukhe’ is at every body’s mouth.

Like the above idioms, there are many idioms related to Muh (Face, mouth) which are not available in Hindi.

(4.6. a) Dānt (Tooth) :-

Dānt (Tooth) is such a part which is used in order to manifest various kinds of sentiments, anger, win or lose, flattery, greed, excitement, intimacy, coldness and miserliness etc various kinds of sentiments are being manifested by the means of Dānt (Tooth), among these, many idioms are related with the special physical process.

The meaning of the idiom ‘Dānt ukhādrna’ is to punish someone so much that he does not remain able to do any kinds of inappropriate works. In present age tooth has been pulled out because of disease. Its corresponding Assamese idioms are ‘Dāt ughālā’ ‘Dāt sarowā’.

The meaning of the idiom ‘Dāt kādṛna/ nikālnā/ nipārena’ is to smile shamelessly. Its corresponding Assamese idiom is ‘Dāt nikoṭīi hahā’.

The meaning of the idiom ‘Dāt kirkirānā’ is to feel difficulty at the time of eating something because of some stiff things like kankarin (pebbles), koyal (coke), ret (sand) etc. lying below the Dānt (Tooth) for which the sound of breaking comes out from the teeth. Its corresponding Assamese idioms are ‘Dāt kir kirowā’ ‘Dāt sir sirowā’ etc.

The meaning of the idiom ‘Dāt kuredne ko tinkā tak na honā’ is to become totally bankrupt because of destroying everything. Its corresponding Assamese idiom is ‘Dātat divalei nahowā’.

The meaning of the idiom ‘Dāt khaṭṭe kartā/ honā’ is to be defeated fully. Its corresponding Assamese idiom is ‘Dāt ōngā’.

The meaning of the idiom ‘Dāt gadrānā’ is to stared at continuously in order
to get any thing. Its corresponding Assamese idiom is ‘Dat dharâi thakâ’.

The meaning of the idiom ‘Dat chabâna/ pishna’ is to press the teeth thus with the teeth because of too much anger that it seemed that he will chew. Its corresponding Assamese idiom is ‘Dat kâmorâ’.

The meaning of the idiom ‘Dat tûtnâ’ is the coming of old age, not to have such a means by which injury can be done. Its corresponding Assamese idioms are ‘Dat bhangâ/ sarâ’.

The meaning of the idiom ‘Dat dikhâna’ is to smile shamelessly. Its corresponding Assamese idiom is ‘Dat nikařâ hahâ’.

The meaning of the idiom ‘Dat dekhâna’ is to make an idea about an animal’s situation by seeing at his Daat (Tooth). Its corresponding Assamese idiom is ‘Dat chowâ’.

The meaning of the idiom ‘Dat bajnâ’ is the clashing of the upper and lower teeth because of cold, fear, anger, disease etc. Its corresponding Assamese idiom is ‘Dat bajâ’.

The meaning of the idiom ‘Dat banwâna’ is to prepare artificial teeth. Its corresponding Assamese idioms are ‘Dat banâna’ ‘Dat bândhowâ’.

The meaning of the idiom ‘Dat baith jânâ’ is the slipping of the teeth because of disease. Its corresponding Assamese idiom is ‘Dat sarâhi diyâ’.

The meaning of the idiom ‘Dat/ dâto me pânî lagnâ’ is the throbbing pain in the teeth during the time of drinking water because of dental problems. Its corresponding Assamese idiom is ‘Datat pânî dharâ’.

The meaning of the idiom ‘Dat lagânâ’ is to remain engaging in its mode in order to get anything improperly. Its corresponding Assamese idiom is ‘Dat lagâ’.

The meaning of the idiom ‘Dat se dâit bajnâ’ is the clashing of the teeth continuously. Its corresponding Assamese idiom is ‘Dat bajâ’.

The meaning of the idiom ‘Dat honâ’ is to have in the intention of getting profit improperly or by taking revenge. Its synonymous Assamese idiom in ‘Dat
The meaning of the idiom ‘Dāto chadma’ is to remain any one in such a situation that all the time he remains by accusing, rebuking or by saying unfavourable words about some one. Its corresponding Assamese idiom is ‘Dāt karachi thakā’.

The meaning of the idiom ‘Dāto par honā’ is the dentition of the child. Its corresponding Assamese idiom is ‘Dāt ulowā’.

Besides the above mentioned idioms, the following idioms are only prevalent in Hindi, which are not available in Assamese.

The meaning of the idiom ‘Dāt kāṭī ṛoṭī honā’ is to have extreme closeness, to have firm association.

The meaning of the idiom ‘Dāt kir-kire honā’ is to be defeated or unsuccessful.

The meaning of the idiom ‘Dāt/ Dāto se pakadrā’ is to hold on with teeth, to keep something miserly.

The meaning of the idiom ‘Dātā padrnā’ is in the trend of the wheels motions somewhere some swelling and somewhere some kinds of ‘Gadde’ are being seen, for which it does not remain able to do fittedly any work.

The meaning of the idiom ‘Dāt-kit kit’ is quarrel.

The meaning of the idiom ‘Dāto ungli kāṭa/ dabāna’ is to be excited, to be astonished.

The meaning of the idiom ‘Dāto par mail tak na honā’ is to become totally bankrupt.

The meaning of the idiom ‘Dāto me jibh ki tarah honā’ is to be surrounded by the enemies thus, just like the jibh (Tongue) is surrounded by the teeth.

The meaning of the idiom ‘Dāto me tinkā pakarnā/lena’ is to entreat or to pray like the Gau (cow) that means with the sentiment of indignation.

Besides the above idioms, in Assamese also there are many idioms which are not available in Hindi.
The meaning of the idiom ‘Dāt kāmor khōwa’ is the munch of the tongue or lip, to be pained in the tongue on the lips being accidentally bitten by the teeth.

The meaning of the idiom ‘Dātat ālu dī thakā’ is not to eat anything, to be fasting absolutely.

The meaning of the idiom ‘Dātat bhāt lagā’ is very little thing or speech, occurring of a very triffling event.

The meaning of the idiom ‘Dāt gurit pānī diyā’ is to nurse at the time of death.

The meaning of the idiom ‘Dāte utṭā’ is to become adult, to be of age.

The meaning of the idiom ‘Dāte bhāte nalagā’ is to remain without eating rice absolutely.

(4.6. b) Hoth (Lip):

Among the means or parts of speaking, the last is Hoth (lip). Therefore the speech comes to the Hoth (lip), many times after coming of the speech to the Hoth (lip), it remains unsaying. Sometimes Hoth (lips) has been sewing so that any kind of unsuitable word does not come out from the Muh (mouth).

‘Mand mand muskān’ is the smiling of the Hoth (lip). To say very very slowly, is ‘Hotho me khahānā’ In Anger people chews his own Hoth (lip) therefore the idiom ‘Hoth kāṭnā yā chabānā’ expresses the sentiment of Anger.

The meaning of the idiom ‘Hoth kāṭnā/ chabānā’ is to indicate extreme anger by pressing the lip with the teeth. Its synonymous Assamese idiom is ‘oth kāmorā’.

The meaning of the idiom ‘Hoth chāṭnā’ is to reveal extreme happiness after eating some very tasty thing. Its corresponding Assamese idiom is ‘oth cheleka’.

The meaning of the idiom ‘Hoth chuskā’ is to take the juice by kissing someone in his Hoth (lip), to kiss in the lower lip of a female. Its corresponding Assamese idiom is ‘oth chuhā’.

The meaning of the idiom ‘Hoth hilānā’ is to say something very slowly. Its corresponding Assamese idiom is ‘oth kapa/ larā’.

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The meaning of the idiom ‘Hoth vichkārā’ is to make the shape of displeasure. Its corresponding Assamese idiom is ‘oth pakowā’.

The meaning of the idiom ‘Hoth si lenā’ is to be silent, to become calm. Its corresponding Assamese idiom is ‘othat chingăn diyā’.

The meaning of the idiom ‘Hoth sukhnā’ is to be rather thirsty. Its corresponding Assamese idiom is ‘oth sukowā’.

Besides these, only in Hindi the idiom ‘Hoth par barat rahnā’ is prevalent and its meaning is to have such a remembrance of that speech which cannot be express in words. The idiom ‘Hotho par jaan ānā’ is to die, ‘Hotho par tālā jorna’ its meaning is to prevent someone from saying something to any person, not to allow to say etc one or two idioms are related to Hoth (lip) which are not available in Assamese. And in Assamese also there are some such idioms which are not available in Hindi.

The meaning of the idiom ‘Oth katā’ is unable to retain a secret.

The meaning of the idiom ‘Oth pātal’ is the one who is very talkative, random in speech.

The meaning of the idiom ‘Oth kāti oth rangā karā’ is to settle the financial conditions by working hard.

The meaning of the idiom ‘Oth chepile piyāh olowā’ is young, inexperienced.

The meaning of the idiom ‘Oth moth chelekā’ is to become unnatural because of shame, feeling abashed for shame or for a defeat.

(4.6. c) Jībh (Jabaan) (Tongue) :-

Jībh or jabaan is a sense organ of tasting, it is also a part of speaking. In all these meanings, words has been mentioned in the idioms. ‘Jabān chaṭkārnā’ ‘Jabān yā jīb chaṭoṛī bannā’ ‘Jībh paniyā jānā’ ‘Jībh me pānī ānā’ etc idioms are related with the first meaning. The number of idioms used in the second and third meaning are large. ‘Jabān khulnā/ khołnā’ ‘Jabān na hōnā’ ‘Jabān par tālā padrānā’ ‘Jabān par muhar lagnā’ ‘Jabān kar lānā’ ‘Jjabān me khujiṬī Honā’ ‘Jobān me khujiṬī roknā’ ‘Jībh kī khujiṬī mitānā/ lar kharānā’ etc idioms are related with saying or not saying.
anything. But always, the speech can not be done by remaining within the limit or restriction. When someone's talk or conversation become unrestrained then their's 'Jabâñ kâ katrafâ yâ kenchi' chaltP continues. Just like the 'Kenchi' cuts everything, like that the speech which cuts any person's heart, gives him pain, that person becomes unfavourable and on this person this speech is fitted. We wish to pull the Jaban (tongue) of that person, who always speaks roughly, there is always a kind of part of 'Jabân chuk' (tongue's mistake). Therefore we have to keep restrictions on the tongue. We have to say something by maintaining a balance. ‘Jibh patî’ honâ’ ‘Jibh karnâ’ etc are said of saying some kinds of unrestrained speech. With the tongue the sentiment of fluent speech is connected. Now a days without writing and reading no speech becomes fixed and legal yet the speech which is still continuing from the ancient time has much significance even today. By the idioms 'Jabân kâ dhonî', 'Jabân kâ pakkâ', 'Jabân kâ purâ', 'Jabân denâ' etc the sentiment of remaining fix in one’s speech has been satirised. In its opposite 'Jabân ułatnâ' 'Jabân kâ' kachchâ etc says about the breach of a promise. Besides these, there are many different kinds of noteworthy idioms. In Assamese the number of idioms related to Jibh or Jaban are very less. But in Hindi the use of the idioms related to Jibh or Jaban are merely used in the Assamese idioms related to Muh (mouth).

The meaning of the idioms ‘Jabân/ jibh khich lenâ/ khichna’ is to punish the one who talks any kinds of unsuitable or opposite word for which he cannot say such type of words again. Its corresponding Assamese idiom is ‘Jibha-khan kâî pelowâ’.

The meaning of the idiom ‘Jabân ghish jâñâ’ is to become tired or to be defeated by saying anything to any person. Its corresponding Assamese idiom is ‘Jibhar tharaikâ chuţi nahowâ ha’.

The meaning of the idiom ‘Jabân par chadrna’ is to cram, memorise. Its corresponding Assamese idiom is ‘Jibhar a’gat thakâ’.

The idiom ‘Jabân par rakhnâ/ honâ’ also expresses the sentiment of the idiom ‘Jabân par chadrna’.

The meaning of the idiom ‘Jabân bandî’ karnâ’ is to write down the word’s
which has been said to any person. Its corresponding Assamese idiom is ‘Jabān bandī karā’.

The meaning of the idiom ‘Jabān me lagām na honā’ is to say something slavishly without thinking anything and without caring towards the elders. Its corresponding Assamese idioms are ‘Jībhār/ mukhār lagām nahowā’.

The meaning of the idiom ‘Jībh lap lapānā’ is to become restless in order to eat something. Its corresponding Assamese idiom is ‘Jībhā lek-lekowā’.

In Hindi there are many idioms related to Jībh or Jabān which in Assamese, are not related to Jībh (tongue).

The meaning of the idiom ‘Jabān kā kadrā’ is the one who says unfavourable speech. Its corresponding Assamese idioms are not available but the idiom ‘Chokā mukhar’ expresses the same sentiment.

The meaning of the idiom ‘Jabān kā tej’ is, in speaking very violent in nature. Its corresponding Assamese idioms are not available, but the idioms ‘Chokā mukhar’ ‘Mukh chukā’ clarify this sentiment.

The meaning of the idiom ‘Jabān kā sher’ is to talk eloquently. Its corresponding Assamese idioms are not available. But the idiom ‘Kathār tāliyā’ clarifies this sentiment.

The meaning of the idiom ‘Jabān kenchi ki tarah chalnā’ is to talk some kinds of austeneous speech eloquently. Its corresponding Assamese idioms are not available. But the idiom ‘Mukh laupāt kachūpā’ clarifies this sentiment.

The meaning of the idioms ‘Jabān ko Pālij/ lakwā/ mār jānā’ is not to comes out any speech from the Muh (Mouth). Its corresponding Assamese idiom is not available. But the idiom ‘Mukhat pithā bharowā’ clarifies this sentiment.

The meaning of the idiom ‘Jabān ko muh me rakhnā’ is to be silent or to become silent. Its corresponding Assamese idiom is not available.

The meaning of the idiom ‘Jabān khujlānā/ khulnā’ is to start speaking after many times of complete silency. Its corresponding Assamese idioms are not available. But the idiom ‘Mukh-khujiowā’ clarifies this sentiment.
The meaning of the idiom 'Jabān kholnā' is the speaking or to mention about the real facts, to speak some kinds of courageous speech. Its corresponding Assamese idioms are not available. But the idiom 'Mukh khulā' clarifies this sentiment.

The meaning of the idiom 'Jabān chaṭṭor honā' is to have the habit of eating 'Chatpāt' things. Its corresponding Assamese idioms are not available.

The meaning of the idiom 'Jabān chalān/ chalānā' is to remain speaking continuously. Its corresponding Assamese idioms are not available. But the idiom 'Mukh chalowā' clarifies this sentiment.

The meaning of the idiom 'Jabān chalān ko rotl khana' is to earn livelihood only by flattering other person. Its corresponding Assamese idioms are not available.

The meaning of the idiom 'Jabān chūk jānā' is the coming out something from the Muh (mouth). Its corresponding Assamese idioms are not available.

The meaning of the idiom 'Jabān tuṭārā' is the coming of child's tongue or speech in such a situation that he can pronounce difficult words or connected letters. Its corresponding Assamese idioms are not available.

The meaning of the idiom 'Jabān ālānā' is to pray or entreat someone for something. Its corresponding Assamese idioms are not available.

The meaning of the idiom 'Jabān tālu se lipāṭ jānā' is not to come out even a single word from the Muh (mouth). Such idiom is not available in Assamese.

The meaning of the idiom 'Jabān denā' is to promise, to give the speech. Its corresponding Assamese idioms are not available. But the idiom 'Kathā diya' clarifies this sentiment.

The meaning of the idiom 'Jabān na kholnā' is to remain silent. Its corresponding Assamese idiom is not available. But the idiom 'Mukh na kholā' nourishes this sentiment only.

The meaning of the idiom 'Jabān na thaknā' is to say continuously, always talking continuously. Its corresponding Assamese 'Mukh nibi khuwa' expresses this sentiment.

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The meaning of the idiom ‘Jaban pakarna’ is to cease someone during the time of speaking about any matter. Its corresponding Assamese idioms are not available. But the idiom ‘Mukhat sopā diyā’ clarifies this sentiment to a large extent.

The meaning of the idiom ‘Jaban par ānā’ is to remember something which has been forgotten. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jaban par tāla lagnā’ is to become helpless in saying something. Its corresponding Assamese idioms are not available. But the idioms ‘Mukhat tālā mārā/ pīthā khmowā’ express this sentiment.

The meaning of the idiom ‘Jaban par mohar/ mohars laga lenā’ is to decide firmly not to say anything to any person. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jaban par lagām na hōnā’ is not to have been hold upon the Mouth. In Assamese also the idiom ‘Mukhar lagām na huwā’ is prevalent.

The meaning of the idiom ‘Jaban par lānā’ is to discuss or to say to the other person. Its corresponding Assamese idioms are not available. But the idiom ‘Mukhale ahā’ expresses this sentiment to a large extent.

The meaning of the idiom ‘Jaban phernā’ is to refuse someone’s request. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jabān bandh karṇā’ is to stop some one from saying something. Its corresponding Assamese idioms are not available. But the idiom ‘Mukh bandh kārā’ expresses this sentiment. The idiom ‘Jabān bandh hōnā’ also clarifies this sentiment.

The meaning of the idiom ‘Jabān badalnā’ is to deny or to break the speech. Its corresponding Assamese idiom are not available. But the idiom ‘Kathā salowā’ expresses this sentiment.

The meaning of the idiom ‘Jabān bigārna’ is the spoiling of mouth’s taste because of unhealthyness or of disease, to have the desire of eating some kinds of ‘Chatpatī’ things, the revelation of crime from the mouth. Its corresponding Assamese idioms are not available. But the idiom ‘Mukh beyā howā’ expresses this sentiment.
The meaning of the idiom ‘Jabān muh me rakhna’ is to remain silent, not to say. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jabān roknā’ is to stop during the time of saying, to stop someone from saying. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jabān larānā’ is to question someone eloquently. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jabān lena’ is to demand a promise. Its corresponding Assamese idioms are not available, but the idiom ‘Kathā lowā’ clarifies this sentiment.

The meaning of the idiom ‘Jabān sambhāl kar bolnā’ is to say something by taking care about the aptness. Its corresponding Assamese idioms are not available, but the idiom ‘Mukh sombẖālī kathā kowā’ expresses this sentiment.

The meaning of the idiom ‘Jabān hānā’ is to give promise. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jabān honā’ is to have the mother tongue. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jībh karna’ is to reply disfavourably. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jībh chalānā’ is to remain eating something, to have the habit of too much talking, to say too much speech of anger. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jībh nikālnā’ is to cut down the tongue. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jībh pakadrīā’ is not to allow somebody to say anything, to compel someone in order to keep his own speech. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Jībh Hilānā’ is to say something. Its corresponding Assamese idioms are not available.
Like the Hindi idioms, in Assamese there are very few idioms related to Jibh (tongue).

The meaning of the idiom ‘Jibhā khan kāti pelōwā’ is to cut off the tongue, to break a promise.

The meaning of the idiom ‘Jibhār khār kadā’ is to stop a very talkative person from speaking, to make a harsh tongued.

The meaning of the idiom ‘Jibhār pānī ulowā/ parā’ is to feel a longing desire to eat or drink anything, to become too much hungry.

The meaning of the idiom ‘Jibhāt kaat lagā’ is to be arrested one day because of taking too much bribe.

The meaning of the idiom ‘Jibhā uliyā/ mel’ is to become foolish in a very difficult situation.

The meaning of the idiom ‘Jibhā kočā’ is to avoid the desire of eating. Its corresponding idioms are not available in Hindi.

The meaning of the idiom ‘Jibhā kačā’ is to become coveteous by seeing some kinds of eatable things. Its corresponding idioms are not available in Hindi.

The meaning of the idiom ‘Jibhā Ghurā’ is to change the speech which has been said earlier. In Hindi, its corresponding idioms are not available.

The meaning of the idiom ‘Jibhāt kakilār dār mār’ is to keep a very greedy man indifferent from eating by injuring in his Jibh (tongue).

The meaning of the idiom ‘Jibhār hār naha’ is to change the speech, such idiom is not available in Hindi.

The idiom ‘Jibhā lara’ also expresses the above sentiment.

(4.6. d) Galā (Throat) :-

There is one more part related to Muh (mouth). Many idioms related to Galā (throat) are associated with conversation and with literature, With the galā (throat) two actions can be performed – eating and producing sounds. ‘Galā chat kana’ (the
drying of throat be cause of thirsty) ‘Gale me thük aṭaknà’ (to be afraid) etc. in 
these Gala (throat) comes in the first meaning and ‘Gala mîthî honà’ ‘Gala dabākar 
bohnà’ ‘Gala bhārī honà’ etc in these the Gala (Throat) has come in the second 
meaning. A man can die because of pressing in the Gala (throat) and cutting by the 
knife. Therefore, the idiom ‘Gala kaṭnà yā kaṭanà’, ‘Gala dabnà/ yā dabānà’ ‘Gale 
par chûrī chalanà yā chalanà’ ‘Gale me phasî kà phannà padrà’ etc indicate 
towards a very big lose. Its someone holds at the Gala (throat) then it becomes 
necessary to obey his words. Otherwise he will press in the throat, therefore ‘Gala 
pakadrnà’ or ‘Gala pakadr kar’ these two become the idiom of compelling to do 
something. The idiom ‘Gala phasnà’ also expresses this situation, And when the 
Gala (Throat). Falls in the trap then to discharge or to remove the throat becomes 
necessary. Our eatable things goes through the throat, digest it, like that the speech 
also goes through the throat that means it is being accepted, Many times when we 
cannot digest our foods then it seemed that it has been kept in the heart, this in 
called ‘Gala Jalnà’. And there are some such idioms which run by carring various 
sentiments. The meaning of the idiom ‘Gala käṭmà’ is to produce light itch, blush 
or a light burning in the inner side of the throat because of eating some kinds of 
‘Chatpatî’ things. Its corresponding Assamese idioms are ‘Gal sur surowà’ ‘Galat 
dhārā’ etc.

The meaning of the idiom ‘Gala ghot dería/ Ghotà’ is to murder by pressing 
in the throat, to do a very big lose. Its corresponding Assamese idioms are ‘Gaḷāt 
tipi dharà/ mārà’.

The meaning of the idiom ‘Gala Jakadrnà’ is to have the defect in the throat 
like- pain, itch etc, as a result nobody remains able to eat or drink anything. Its 
corresponding Assamese idiom is ‘Gal vishowà’

The meaning of the idiom ‘Gala jodrnà’ is to established a relationship with 
someone. Its corresponding Assamese idiom is ‘Gale milowà’.

The meaning of the idiom ‘Gala tiparà/ dabarà’ is to murder someone by 
pressing in the throat. Its corresponding Assamese idioms are ‘Galat tipà ‘Tipà 
mārī dharà’

The meaning of the idiom ‘Gala phasnà’ is to be in a bond or disaster. Its
The meaning of the idiom ‘Gaḷā phaṭā’ is to have such a defect in the throat for which sweet sounds cannot come out. Its corresponding Assamese idiom is ‘Gaḷ phatā’. Somewhere it is said ‘Maat bhangā’.

The meaning of the idiom- ‘Gaḷā phāṭānā’ is to say or sing something loudly. Its corresponding Assamese idiom is ‘Gaḷ phāṭā’.

The meaning of the idiom ‘Gaḷā bhar ānā/ Gaḷā bharrānā’ is not to come out any sound because of sentiments. Its corresponding Assamese idiom is ‘Gaḷat sopā mārī dharā’.

The meaning of the idiom ‘Gale kā haar’ is too much favourite or precious. Its corresponding Assamese idioms are ‘Galar Maṇī’ ‘Galar māṇik’.

The meaning of the idiom ‘Gale par chūrī chalānā’ is to do great harm. Its corresponding Assamese idiom is – ‘Gaḷat chūrī mārā’

The meaning of the idiom ‘Gale bāndhnā’ is to keep carefully. Its corresponding Assamese idiom is ‘Gaḷat baandh’.

The meaning of the idiom ‘Gale lagānā’ is to embrace. Its corresponding Assamese idiom is ‘Gale milowā’, Besides these in Hindi there are some more idioms which are not available in Assamese.

The meaning of the idiom ‘Gaḷā ānā yā gaḷā padrānā’ is to have a kind of pain or itch in the throat. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Gaḷā uthānā’ is to rise the head because of the bell which has been attached to it. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Gaḷā khulnā’ is the coming out of sweet sounds from the throat. Its corresponding idioms are not available in Assamese.

The meaning of the idiom ‘Gaḷā garmānā’ is to say or to sing something so slowly that the complete sound from the throat can be come out very loudly. Such idiom is not available in Assamese.

The meaning of the idiom ‘Gaḷā ghūṭnā’ is to be difficult for breathing because
of smoke, suffocation etc. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Galā chudrāri’ is to release for a moment. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Gala ghuṭnā’ is to get release, such idiom is not available in Assamese.

The idiom ‘Galā na chuṭnā’ also expresses the opposite meaning or sentiment of the idiom ‘pṛchā na chhuṭnā’. ‘Chuṭkārā na milnā’

The meaning of the idiom ‘Galā pakarnā’ is to responsible someone for anything. The idiom of this sentiment is not available in Assamese.

The meaning of the idiom ‘Galā phirnā’ is to pronounce the tune and theirs words with the throat easily, beautifully and sweetly. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Galā baiṭnā’ is not to come out any sounds from the throat because of talking too much, singing and also be cause of any disease. or to coming out very feeble and unharmonious sound. Its corresponding idioms are not available in Assamese. But the idiom ‘Maat baha’ expresses this sentiment.

The meaning of the idiom ‘Galā morodrnā’ is to snatch away the money forcefully. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Galā utarnā’ is to accept or to regard willingly. Its related Assamese idioms are not available.

The meaning of the idiom ‘Gale kī phāsi’ is a very painful speech or work. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Gale na utarnā’ is not to proved anything, as a result not to be accepted. Its related Assamese idioms are not available.

The meaning of the idiom ‘Gale padrnā’ is to torment any person, like the burden. Its corresponding Assamese idioms are not available. But the idiom ‘Murat parā’ expresses this sentiment.

The meaning of the idiom ‘Gale padrā dhol bajānā’ is to do any work becoming
helpless or to continue responsibilities, such idiom is not available in Assamese.

The meaning of the idiom 'Gale me utārnā' is to understand fully how to live. Its related Assamese idioms are not available.

The meaning of the idiom 'Gale madr denā/ madṛnā' is 'Batāt saupā'. Its corresponding Assamese idioms are not available. But the idiom 'Murat parā' expresses this sentiment.

The meaning of the idiom 'Gale me chakki kā paat bāndhnā' is to offer so many responsibilities. For which livelihood becomes impossible. Its corresponding Assamese idioms are not available.

In Assamese, like the above Hindi idioms, there are many such idioms which are not available in Hindi.

The meaning of the idiom 'Gal-kaṭā tej' is very unholy thing. Its corresponding Hindi idioms are not available.

The meaning of the idiom 'Gal kāmorā' is to remain attached with the throat. Such idiom is not available in Hindi.

The meaning of the idiom 'Gal tāpari/ tāpali/ bichānā' is the leather which has been hanged in the neck of cow, ox, buffalo etc. Its corresponding Hindi idioms are not available.

The meaning of the idiom 'Galat bāh di' is to compel someone for doing any work, such idiom is not available in Hindi.

The meaning of the idiom 'Gal di' is to express own’s mind, to come forward. Such idiom is not available in Hindi.

The meaning of the idiom 'Galdhan dhar' is to become healthy in young age. (it is prevalent among the animals). Such idiom is not available in Hindi.

The meaning of the idiom 'Gal dhanar gāgari' is the one who hesitates in talking. Such idiom is not available in Hindi.

The meaning of the idiom 'Gal pataā' is an ornament wears by woman. Such
idiom is not available in Hindi.

The meaning of the idiom 'Gal Bandhā' is a cloth of the neck which has been used only in the winter season only to escape from cold. Its corresponding Assamese idioms are not available.

The meaning of the idiom 'Gal bal kathā' is - there is no profit about discussing the thing which has been passed. Such idiom is not available in Hindi.

The meaning of the idiom 'Gal bhāngi chā' is to see indirectly. Its corresponding Hindi idioms are not available.

The meaning of the idiom 'Galar khathāi bhāluk ha' is to fall down in the trap of his own word. Such idiom is not available in Hindi.

The meaning of the idiom 'Gale khutāi bāndhi' is to tie the cow with a very little piece of string. Such idiom is not available in Hindi.

(4.6. e) Gaal (Cheek) :

The idioms related to Gaal (Cheek) are very less in number in both the two languages. Yet what has been find out, the discussion about all these have been done here. But it has been seen that, in both the two languages, among the idioms related to Gaal (Cheek) there is the shortage of unity.

The meaning of the idiom 'Gāl karna' is to talk bombastically and restlessly. Its corresponding Assamese idioms are not available.

The meaning of the idiom 'Gaal phulānā' is the glittering of anger from the face. Its corresponding Assamese idioms are not available. But the idiom 'Mukh phulowā' expresses this sentiment.

The meaning of the idiom 'Gaal bajānā' is to say bombastic words or to show pride. During the time of Shiva Puja, some one hurts in the cheeks by filling wind in the mouth that the ‘Bom bom’ sound can comes out from the mouth. Such idiom is not available in Assamese.

The meaning of the idiom 'Gaal me chāwāl bhare honā' is not to come out the speech properly. Such idiom is not available in Assamese. But the idiom 'Mukhat
pithā bharā expresses this sentiment.

The meaning of the idiom ‘Gaal me jānā’ is to die. Such idiom is not available in Assamese.

The meaning of the idiom ‘Gaal me bhārnā’ is to keep anything in the mouth. In Assamese there is only one idiom that expresses this sentiment and that is ‘Gaal maar’.

In Assamese also, there are not many idioms related to Gaal (Cheek).

The meaning of the idiom ‘Gaal kāti karā’ is not to care, to be inattentive. Such idiom is not available in Hindi.

The meaning of the idiom ‘Gaal phatā’ is to be a loser by attempting to gain too much. Its corresponding Hindi idioms are not available.

The meaning of the idiom ‘Gale mukhe hāt diyā’ is to be in great anxiety. Its corresponding Hindi idioms are not available.

The meaning of the idiom ‘Gale mukhe hat phurowā’ is to love someone, to welcome or to show kindness. Besides these, other Hindi idioms are not available.

(4.6. f) Taalu (Palate) :

There are not so many idioms related to Tālu (Palate). In Hindi ‘Tālu utthānā’ is an idiom whose meaning is to place the palate in its proper place by pressing the Tālu (Palate) after the birth of a child, for which the mouth can be open properly and inside it a little place can comes out. Such idiom is not available in Assamese.

The meaning of the idiom ‘Taalu chahaknā’ is the drying of neck because of hot and of thirst. Its corresponding Assamese idioms are not available. But the idioms ‘Gal sukowā’, ‘Anthā - kanthā sukowā’ etc. expresses this sentiment.

The meaning of the idioms ‘Tālu me dāt jāmnā/Nikalnā’ is to reveal the symbols of someone’s bad fortune, disaster or destroy. Such idiom is not available in Assamese.

The meaning of the idiom ‘Taalu se jībh lagnā’ is to remain silent, not to say
anything. Such idiom is not available in Assamese. Like that in Assamese also there are not so much idiom related to Taalu (Palate).

In Assamese the meaning of the idiom ‘Tālu phuti jieu ja’ is to receive the fear like death. Such idioms are not available in Hindi.

The meaning of the idiom ‘Tāluwe jibhāi laag’ is ‘Bismrit honā’. Such idiom is not available in Hindi.

The meaning of the idiom ‘Tālu porā’ is the burning of the tālu (palate) because of eating hot things. Such idiom is not available in Hindi.

The meaning of the idiom ‘Tālur parā tāluwāroi ke powā’ is to know every thing, to be aware of all particulars concerning a person or a thing. Such idiom is not available in Hindi.

(4.7) Chhatāi (Chest) :-

The chhatāi (chest) has been used for the big chest, breast and for the narrow mind, ‘Chhatāi par rakhkar le jānā’ ‘Chhatāi se chipkāye rahnā’ ‘Chhatāi pitnā’ etc in these, the chhatāi (chest) has been used in the form of synonymous of the word Sīnā (Chest). In ‘Chhatāi denā’ ‘Chhatāi pilānā’ ‘Chhatāi sukhanā’ etc. these meanings are used for the meaning of breast, But in maximum numbers of idioms it has been used in its narrow meaning. By concentrating in these idioms it becomes clear to us that in these, there is more about the pain of mind or of quarrel, less than the happiness or delight, comparatively. There are many idioms like ‘Chhatāi kā kānta’, ‘Chhatāi chalnī karnā’, ‘Chhatāi phanā’ etc, which are related with giving pain to someone, by these idioms, many kinds of sadfull sentiments like fear, jealousy, anger, jumping, physical pain etc has been manifestated. In Its comparison, the sentiments of happiness are very less in numbers. The manifestation of pride, delight and courage has been shown there. By the idioms ‘Chhatāi inī honā’ ‘Chhatāit shītal honā’ ‘Chhatāi taankar kharā honā’ etc the sentiment of happiness has been expressed, ‘chhatāi uchalnā’ and ‘chhatāi balliyo uchalnā’ etc indicates towards feelings. The circulation of blood passes with immediate speed. Happiness or sadness this situation occurs and many times it happens by thinking about the possibility of sadness or happiness. But in use ‘chhatāi uchalnā’ has been used in the meaning of delightful sentiments. Whereas ‘chhatāi balliyo uchalnā’ has been used equally in
both the two meanings.

‘Chhātī jalnā’ ‘Chhātī par rakhā honā’ etc are related with the act of ‘Pāchanma’. For not affecting the meal, it becomes obvious that he has not come down in the lower ‘Amāshay’, it has been kept in the chātī (Chest) and its difficulties reach to the neck. The idioms related to the word ‘sīna’ also used like the word ‘Chhātī’ (chest). In the meaning of breast, ‘sīna’ (chest) in not used. In the other fields also their uses are very limited.

The meaning of the idioms ‘Chhātī kuṭna/pīṭna’ is to beat in the chest by the hands because of sorrow, quarrel etc. Its corresponding Assamese idiom is ‘Bukut bhukowā’.

The meaning of the idiom ‘Chhātī jalanā’ is the burning inside the heart because of indigestion, to become unsatisfied for any kinds of painful events or speech. Its corresponding Assamese idiom is ‘Buku jula’.

The meaning of the idiom ‘Chhātī jurnā/ thandī honā’ is to receive peace after fulfilling one’s desire. Its corresponding Assamese idiom is ‘Buku jurā’.

The meaning of the idiom ‘Chhātī thok kar kahnā’ is to say loudly or challengingly. Its corresponding Assamese idiom is ‘Bukut bhukwāi kowā’.

The meaning of the idiom ‘Chhātī taankar/ nikāl kar’ is proudly. Its corresponding Assamese idiom is ‘Buku phindā’.

The meaning of the idiom ‘Chhātī dhadraknā’ is the trembling of heart because of fear. Its corresponding Assamese idiom is – ‘Buku kapā’.

The meaning of the idiom ‘Chhātī patthar ki karnā’ is to make one’s heart so hard that no influence of sorrow can fall upon it. Its corresponding Assamese idiom is ‘Buku shilār dare ha’.

The meaning of the idiom ‘Chhātī par aa baiṭnā’ is to torment by coming forward, or to give pain by coming infront of someone. Its corresponding Assamese idiom is ‘Bukut bahā’.

The meaning of the idiom ‘Chhātī par kodo dālā/ chhātī par mung dālā’ is to do some work infront of someone deliberately that the person becomes too sad.
after seeing it. Its corresponding Assamese idiom is ‘Bukut dhaan barā diyā’.

The meaning of the idiom ‘Chhātī par patthar rakhā’ is to make the heart hard or firm after a great lose. Its corresponding Assamese idiom is ‘Bukut shil rakhā’.

The meaning of the idiom ‘Chhātī par lekar marna’ is to remain attached with any thing that after the death we have the desire to take it with us. Its corresponding Assamese idiom is ‘Bukut baandhi marā’.

The meaning of the idiom ‘Chhātī phaṭnā’ is to become distressed because of too much quarrel or sorrow. Its corresponding Assamese idiom is ‘Buku phāṭi jowā’.

The meaning of the idiom ‘Chhātī se lagākar rakh nā’ is to secure a very favourite person or thing. Its corresponding Assamese idiom is ‘Bukut somāi rakhā’.

The meaning of the idiom ‘Chhātī umadnā’ is to become proudy because of satisfaction, to arise the sentiment of mercy. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Chhātī par baal khare hona’ is to be defeated with anger. Such idiom is not available in Assamese.

The meaning of the idiom ‘Chhātī kholkar rakh denā’ is to make easy everything. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Chhātī gaj bhar ko denā’ is to have the chhātī (Chest) like an elephant. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Chhātī chalnā karnā’ is to suffer too much pain or sorrow. Such idiom is not available in Assamese.

The meaning of the idiom ‘Chhātī chudrānā’ is to stop the sucking of mother to her own child, such idiom is not available in Assamese.

‘Chhātī Torkar’ The meaning of this idiom is with hard labour, with the inner heart. Its corresponding Assamese idioms are not available. But the idiom ‘Bukur tej pānī kari’ expresses this sentiment.

The meaning of the idiom ‘Chhātī dunī ho jānā’ is to be delighted with courage.
Such idiom is not available in Assamese.

The meaning of the idiom ‘Chhāṭi par chadr baithā’ is to arrive in order to take the tex. Such idiom is not available in Assamese.

The meaning of the idiom ‘Chhāṭi par savār honā’ is to become too much restless or helpless in order to give or to do some work immediately. Such idiom is not available in Assamese.

The meaning of the idioms ‘Chhāṭi par saap phirnā/lotnā’ is the trambling of the heart, to become distressed because of jealousy. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Chhāṭi par haath rakh lenā’ is the twisting of heart. Such type of Assamese idiom is not available.

The meaning of the idiom ‘Chhāṭi pilānā’ is the sucking of the woman to her child. Such idiom is not available in Assamese.

The meaning of the idiom ‘Chhāṭi bhar aanā’ is the heart’s happiness. Its corresponding Assamese idioms are not available.

The meaning of the idiom ‘Chhāṭi lagānā’ is to embrace. Its corresponding Assamese idioms are not available.

In Assamese, like the above Hindi idioms, there are many such idioms which are not available in Hindi.

The meaning of the idiom ‘Desk se hṛiday kaapnā’ is to be afraid.

The meaning of the idiom ‘Buku kapowā’ is to frighten.

The meaning of the idiom ‘Buku jurowā’ is to afford peace and pleasure.

The meaning of the idiom ‘Buku daath’ is bold, courageous.

The meaning of the idiom ‘Buku paatal’ is timid.

The meaning of the idiom ‘Buku paati dharā’ is to protect others at one’s own risk.
The meaning of the idiom ‘Buku larâ’ is to be afraid.

The meaning of the idiom ‘Bukut kâpor lowâ’ is to cover the breast with cloth, in order to keep privacy (apt to woman).

The meaning of the idiom ‘Bukut kâmor marâ’ is to injure vitally.

The meaning of the idiom ‘Bukut kuthâr mârileo. Ka nolowâ’ is quite illiterate person.

The meaning of the idiom ‘Bukur baandh’ is a very faithful friend.

The meaning of the idiom ‘Bukur shâl ubhalâ’ is to take revenge for a gudge.

The meaning of the idiom ‘Bukuwe chiri karâ’ is to be suddenly alarmed, frightened.

The meaning of the idiom ‘Bukuwe dhaan banâ’ is to be very much afraid or anxious.

The meaning of the idiom ‘Bukuwe dhip dhipowâ’ is to be very much afraid.

(4.8) Pitth (Back) : -

The idioms related to Pitth (Back) are very limited in numbers. Yet the variety of abundance of its meanings are being seen. ‘Pitth ughedrnâ’, ‘Pitth kî khaal ughedrnâ’, ‘Pitth naapnâ’, ‘Pitth mânûn’, ‘Pitth-pujâ karnâ yâ honâ’ etc. in these idioms the sentiments of beating someone too much has been placed. Whereas ‘Pitth thoknâ’, ‘Pitth thap-thapánâ’, ‘Pitth par thap kî denâ’ or ‘Pitth sahlânâ’ etc., in these idioms, there the sentiment of praise or to adore someone, and the sentiment of the enemies escaping from the battle field by accepting their lose has been manifested. That means the disinterest of fighting is expressed by the showing Pitth (Back). Therefore ‘Pitth dikhânâ’, ‘Pitth phernâ’ etc are related with accepting defeat. ‘Pitth teknâ’ or ‘Pitth sîðhî kadrânâ’ has been said to take a rest for a while. Whereas ‘Pitth charpâî se lag jânâ’ has been said to become too much sick that one cannot get off from the bed, that the charpâî (bed) and the Pitth (Back) becomes one. Both the opposite and coinciding sentiments are related with Pitth (Back). The idioms ‘Pitth karnâ’, ‘Pitth pherkar baitnâ’, ‘Pitth phernâ’ etc express the opposite sentiments. And the idioms ‘Pitth par kharâ honâ’, ‘Pitth par ball honâ’, ‘Pitth par
haath rakhna' etc. express the coinciding sentiments. 'Pith me churā bhauknā' is a
great betrayal. Whereas 'Pith malnā' is to flatter or to serve. 'Pith kālī honā' is
to become helpless, and 'Pith par chābuk honā' is to defeat someone. Like these,
the idioms related to Pith (Back) express various kinds of sentiments.

In Hindi 'Pith thoknā', 'Pith thap-thapānā' are important idioms. Whose meaning
is - to clap in the back or to praise someone who has done some good works, to
encourage someone for doing something great. Its corresponding Assamese idiom
is 'Pithit chapariyowā'.

The meaning of the idiom 'Pith dikhānā' is to be defeated or lose. Its
corresponding Assamese idiom is 'Pith dekhuwā'.

The meaning of the idiom 'Pith denā' is to take a rest by laying down in the
bed, or to sit in the opposite of any person. Its corresponding Assamese idiom is
'Pithi diyā'.

The meaning of the idiom 'Pith par haath pherna' is to clap in the back. Its
corresponding Assamese idiom is 'Pithit haat bulowa'.

The meaning of the idiom 'Pith pherna' is to depart, to become indifferent by
leaving aside mercy, love etc. to become distress or indifferent by revealing untaste
and disinterestedness. Its corresponding Assamese idiom is 'Pithi diyā'.

The meaning of the idiom 'Pith sīdhī karnā' is to take a rest becoming tired
or exhausted. Its corresponding Assamese idioms are 'Pithi poṇā/sīdīrā kārā'.

Besides these, there are one or two more idioms which in both the two languages
has been used for different meanings. In Hindi, the meaning of the idiom 'Pith
kālī honā' is to become helpless or not to have any helper or supporter. Such
idiom is not available in Assamese.

The meaning of the idiom 'Pith na denā' is not to accept the lose, not to
quarrel. Its corresponding Assamese idioms are not available.

The meaning of the idiom 'Pith par khānā' is to be beaten while running, to
beat in the situation of running. Such idiom is not available in Assamese.

The meaning of the idiom 'Pith par honā' is to born just before the born of his
brother or sister in the series of birth, to be helpful, or to be ready in order to help someone. Such idiom is not available in Assamese.

The meaning of the idiom ‘Pīṭh lag jāna’ is to become disabled for walking because of disease. Such idiom is not available in Assamese.

The meaning of the idioms ‘Pīṭh lagnā/lagānā’ is to lay down in the wall in order to take rest, or with the pillow or to lay down in the floor or in the bed, laying down in the kashṭi (boat). Such idiom is not available in Assamese.

Just like that in Assamese there are many such idioms, in Hindi its synonymous are not available.

The meaning of the idiom ‘Pithi khujuyowā’ is to have the desire of beating, to court a beating or belabouring.

The meaning of the idiom ‘Pithi chīḍan’ is to make wounds on the back by beating or flogging.

The meaning of the idiom ‘Pithi ḍarāḍar karā’ is to make the back lacerated by beating or flogging.

The meaning of the idiom ‘Pithi pata’ is to submit the back for beating.

The meaning of the idiom ‘Pithi dhakuwa baandhā’ is to be prepared to receive a thrashing.

The meaning of the idiom ‘Pithit tel ghaḥā’ is to anoint.

The meaning of the idiom ‘Pithit bābari phool baĉẖā’ is to beat severely on the back.

The meaning of the idiom ‘Pithit rendā phalā’ is to beat severely on the back with big stick.

The meaning of the idiom ‘Pithit haat phurowā’ is to calm someone by kind treatment.

Therefore, it has been seen from the discussions of the idioms related to Hindi and Assamese parts of the body, that the idioms related to the parts of body of both
the languages are prevalent equally because of the Indian social processes and the uniformity of languages. The names of the parts of the body, its behaviours and its symbols are mainly equal in both the two languages and in its use also similarities are being seen. For example (H) Ākhe chār kārnā, (A) Chāri chakur milan hōwā, (H) Ākh Angār honā, (A) Chaku rangā karā/huwā, (H) Ākh gumā lenā, (A) Chaku ghurowā/phirowā, (H) Ākh gadrāna (A) Chaku para, (H) Sir uchah hona, (A) Mur tola, Sir khapana, (A) Mur ghamowā, (H) Sir gumnā, (A) Mur ghurowā, (H) Pair pakdrnā, (A) Bharit dharā, (H) Hāth jodrnā (A) Hāt jor karā, (H) Hāth pair bandhe honā (A) Hāt bhari bandhā, (H) Angūthā chāp, (A) Tip chahi (H) Dātsukhārnā, (A) Dāt ughalā (H) Chāhī Jalna, (A) Buku Jalā, (H) Chāti par aa Baithānā, (A) Bukut Bahā, (H) Pīh denā, (A) Pithi diyā etc. many idioms are prevalent equally in both the two language.

It is natural that due to the zonality, in both the two languages there are various types of idioms related to the parts of the body. For example – (H) Ākh kā pāṇī Mar jānā, Ākh kā sachchā, Ākh pathmā, Ākh Bachākar etc idioms, related to Ākh (eye) are not available. In Assamese just like these "Chaku Charahā", "chaku parā", "chaku phurowā" "chaku sep di kandā" etc. are various types of idioms which are not available in Hindi.

By the above discussions, the result comes out that it has become known to us by nothing at the idioms of both the languages that in both the two languages there are plentifuls of idioms which are corresponding to each other. But different types of idioms are being seen due to the variations of zonality.