



Social Context Of Bengali Proverbs: A Selective Study

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ABSTRACT

Humans are inherently social creatures, and as such, they naturally gravitate towards forming societies. Living within these societies fosters a complex web of human relationships, which inevitably leads to relationship dynamics and tensions. These interactions often reflect the broader societal context, making society and its culture deeply interconnected with the proverbs and wisdom passed down through generations. Sociologists, in particular, recognize the significance of proverbs as the voice of society. They interpret these proverbs to uncover various societal patterns, including inconsistencies, injustices, and forms of oppression. In Assam, Bengali proverbs serve as a cultural lens through which the interrelationship between society and individuals is observed and understood. These proverbs act as reminders of how society influences personal experiences, beliefs, and values. By examining such sayings, it is possible to reveal the profound connection between social norms and individual behavior. This discussion report aims to further explore this concept, using relevant proverbs to illustrate the ways in which they reflect societal dynamics. Through this effort, the report seeks to expand the understanding of the relationship between society and its members, shedding light on the cultural significance embedded in everyday expressions.

Key words: Folk Knowledge, Folk Education, Poverty, Agriculture, Nature, Domestic Life.

Introduction:

In discussing proverbs it is important to uncover their social background. Because scholars say that the explanation-analysis and discussion-discussion of something without the background of social reality does not achieve perfection. When and where the proverb was first written, it cannot be said by searching or swearing. But some social entity is at work behind the proverb, it goes without saying. So one has to admit the existence of some society behind the proverb. For the same reason there is an interrelationship between the proverb and the society concerned, which is also not worth ignoring. The society hidden behind proverbs and the relation of proverbs with that social condition is the main objective of the said report.

Humans are social creatures. People live communally out of necessity or impulse. Normal people are not, cannot be, without society. Humans have been organized since primitive times. And the main basis of social bonding is this grouping. Etymologically and according to the opinion of scholars – Samaj (society) means moving together, living together etc. Society is created as a result of human to human connection, coexistence and cooperation. However, people are forced to live socially not only by the influence of nature, but also by the strong urge of necessity. All human activities take place within the society. In the context of the proverb, there is basically such a social picture.

The great characteristic of the proverb is its simplicity, brevity. If we investigate the reason for this simplicity of proverbs, it can be seen that proverbs are born very spontaneously in folk society.

Proverbs are based on some direct or actual event. If a significant sentence based on a real event sticks in the mind of the listener and is used for a long time at all levels of the people's society, then that sentence becomes a proverb one day. As the subject matter of proverbs is taken from a solid basis of practical experience, proverbs become especially reliable materials for constructing the general evolution of all human societies, i.e., in short, social history. A comment by Ashutosh Bhattacharya may be mentioned in context-

“Prabad Bistritovabe Jiban Avighotar Shongkhiptotomo Shahittik Prakash. Manusher Jibon Avighota Tar Nijaswo Prattotihik Bheboharik Jibonke Kendro Korei Gotito Hoi Ebong Ei Avighota Deshe Ebong Kale Kotokgulu Bishoye Muloto Ek Ebong Ovinno. Manobjiboner Kotokgulu Moulik Bishoy Niye Probad Rochito Hoi. Shutorang Jotodin Shei Bishoigulu Shomaj Jibone Bortoman Thake Totodin Shei Bishesh Shomaje, Bishesh Probadtio Prachalito Thake.”¹

(Proverbs are broadly the shortest literary expressions of life experience. Man's life experience is formed around his own daily practical life and this experience is essentially one and the same across countries and times... Proverbs are written about some basic issues of human life. So long as those issues As long as the society is present in life, in that particular society, the particular proverb also prevails. Translated from Bengali)

How many different things proverbs are created, how vast and wide is its movement can be understood only by looking at proverbs. People's happiness, sadness, disease, illness, anger, laughter, tears, envy, hatred etc. all take place as the subject of proverbs. Various social problems are caught in proverbs. That is why proverbs are of immense value to sociologists. Sociologists hear the voice of the society in proverbs, find various inconsistencies of the society, injustice, oppression, deprivation, pain, anger, dissatisfaction, sarcasm and contempt. In this regard the critic has rightly said- “Jatir probad Shongroho Dhara Aadhunik Shahithoroshiker Prayujon Apekhyo Samajtattwabid O Nritattwabider Prayujon Adhik, Bhashatattwabidero Ihate Prayujon Alpo Nohe.”²

(The collection of proverbs of the nation needs more than the sociologist and the anthropologist; the linguist needs no less. Translated from Bengali)

So there can be no doubt that the need for proverb practice is undeniable in order to get a complete identity of folk life and society within the circle of a geographical area. We have collected some such Bengali proverbs through field survey from the vast region of Assam, in which various aspects of the human life of this province and society have emerged.

Objectives of the Study:

- Outline mapping of Bengali domestic life in Assam.
- Unveiling the form of social order in the patriarchal mind-set of women and women's voices.
- Analysing the characteristic features of eloquent character.
- Projection of light on caste-religion divided society.
- Reflections on socio-cultural conflict and harmony.
- To convey the literary quality of proverbs.

Survey of previous studies One of the valuable books explaining and analyzing Bengali proverbs is-

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| (a) Ahmad Wakil | : | Prabad O Prabachan. ³ |
| (b) Siddiqui Dr. Ashraf | : | Lukosahityo. |
| (c) Chakraborty Barunkumar | : | (i) Bangla Prabade |
| Sthan-Kal-Patro. | | |
| (ii) Bangla Lukosahitya Charchar itihis. | | |
| (d) Chowdhury Dr. Dulal | : | Prabadkush. |
| (e) Mortaza Dewan Ghulam | : | Syletey Prachalita, |
| Poi-Prabad- Dak- | | |
| Ditan. | | |
| (f) Biswas Achinto | : | Lukosanskritibidya. |
| (g) Majumdar Abidraja | : | Barak Upotyokar |
| Prabad-Prabachan O | | |
| khelar Chora. | | |
| (h) Bhattacharya Shri Ashutosh | : | Banglar |
| Lukosahityo. | | |
| (i) Chakraborty Shashimohan | : | Srihottiya Prsbad Prabachan. ⁴ |
| (j) Dey Sushilkumar | : | Bangla Prabade, |
| Chora o Chalti | | |
| kotha. | | |

A wide discussion of proverbs is available in the said book. Moreover, various essays, articles, research papers have discourses on proverbs. For example, in a quarterly called 'Shikshasevak' (2nd Year, 4th Issue, Baishakh 1334) Tarinicharan Das⁵ wrote an article titled 'Srihotter Procholito Probachon'. In the 4th issue of the 3rd

¹ Bhattacharya, Ashutosh, “Banglar Lukosanskriti”, National Book Trust of India, New Delhi-07, 2012AD, Page-102.

² Chakraborty, Barunkumar, Editor, “Prabad Prashango”, Akshar Prakashani, Kolkata-06, 2010AD, Page-262.

³ Ahmed, Wakil, “Prabad o Prabachan”, Anand Dhara, Daka, 2009AD.

⁴ Chakraborty, Shashimohan, “Srihattiya Prabad Prabachan”, Shihatto Sammiloni, Kolkata, 1970 AD.

⁵ Das, Tarinicharan, ‘Srihotter Procholito Probachon’, 'Shikshasevak' (2nd Year, 4th Issue, Baishakh 1334)

In these, especially the definition of proverbs, classes, forms, various characters, various materials, life pictures, animals and birds, nature etc., valuable and informative discussions are available. However, we have not yet seen the precedent of extensive discussion on the sociological study of Bengali proverbs in Assam. As a result, there is an opportunity to research related topics.

Primary and Secondary Data Collection Method, Applied methods and analytical methods are used. Both primary, secondary and applied methods are very important in data collection. Basic information is assisted by direct field research and various bibliographies on practical methods. Analytical methods are used in the original discussion.

- Proverbs collected directly from users through interviews.
- Collected proverbs was selected through experimentation.
- Proverbs are selected and used according to the subject.

A large part of proverbs consists of folk wisdom and folk education. Folk knowledge with lived experience is more important than physical modern knowledge for living in society. We find many such Bengali proverbs in different regions of Assam where the folk education aspect is very clearly reflected. For example-

- That is, if you waste, you will be in want - this advice is the main theme of the proverb. Waste is always a threat to the future.

- The folk lesson conveyed by the proverb is that doing badly or walking badly results in loss of honor. Obviously this advice is based on practical experience i.e. a matter of folk wisdom. From this knowledge we learn not to do bad things, not to speak bad words.

- (It is better to save than spend)
(সঞ্চয় করে ব্যয় করা উত্তম)

- (If you don't spend your income wisely, you have to pay eventually.)

7 Chowdhury, Taibur Rahman, (Ph.D. Thesis) "*Surma Baraker prabad prabachan: Somaj o Sanskriti* " Deptt. Of Bengali, Assam University. 2007AD.

⁸ Das, Shobita, Vill. Bidyannagar, P.O. Nilambazar, Dist. Karimganj, Assam, Field work and Date of Interview 11-04-2021.

In other words, waste and extravagance lead to scarcity and misery in life. So we should keep some savings for the later life along with the necessary expenses. So it is understood that society gives birth to proverbs to guide every person living in a society.

Health is wealth – this aphorism is widespread and well known. Good health is related to a healthy society. It goes without saying that social progress requires good health. Bengali Proverb of Assam cares about health. In order to live a healthy, normal, social life, everyone needs to be healthy first. A healthy body and mind are the basic conditions for survival. Light and air are of immense importance to keep the body and mind fresh and refreshed. This deep truth of human life is revealed in Bengali proverbs of Assam. which actually make us aware of the right way to live. Some such proverbs are discussed below-

• আলো হাওয়া বাধো না Aalo Hawa Badho Na

রোগে ভুগে মরো না।⁹ Ruge Vuge Moro Na.

That is, the role of light and air in life is undeniable. Inadequate light and air causes various diseases in the body. This proverb makes people aware about health. So no doubt the subject of folk education is observed in this proverb. Another such health awareness saying is-

• আতে তিতা দাতে নুন Aate Tita Dathe Nun

কানে কচু চখুত তেল Kane Kochu Chokut Tel

তারে থইয়া কেনে Tare Thoiya Kene

বৈদ্যি বাড়ি গেল। Baidyi Bari Gel.

In other words, eating bitter gourd, brushing teeth with salt, cleaning ears with kachu and applying oil to eyes is good for health. It is clear that modern medical systems have nothing to do with the proverb's diagnosis of maintaining good health. This diagnosis belongs to the stage of folk education built on the solid foundation of folk beliefs. In another adage-

• আম নিম জামের ডালে Aam Neem Jamer Dale

দাত মাজিও কুতুহলে। Datt Majio Koutuhole.

(To keep the teeth in good condition, it is said to massage with pulses such as mango-neem-jam etc. Indicated in the proverb.)

Some in the rural community still use neem and jam pods as an infallible ingredient for brushing their teeth. In remote rural communities, modern variety of toothpaste has not yet penetrated that way. There are other sayings like:

• আহাৰান্তে চউকঅ জল Aaharanthe Chouko Jol

দৃষ্টিশক্তিৰ বাড়ে বল।¹⁰ Dhristi Shaktir Bare Bol.

That is, according to folk wisdom, if you clean your eyes with water after eating, your eyesight will increase.

Humans are social creatures. People are the basic element of society. So social history, social situation, position, customs etc. revolve around people. Sociologists determine the character of the society in terms of the beliefs and disbeliefs, food habits, clothing, thoughts, etc. of the people of a particular region. The Bengalee society of Assam is no exception. Evidence of the eating habits of the people here can be found in several proverbs-

• থাইতে ভালা ভাজা মাছ Khaite Vala Vaja Mach

দেখতে ভালা মুড়ি। Dhekhte Vala Muri.

The practical context of this proverb is that there is often a contrast between eating and seeing. An example of this is fried fish and Muri. One thing can be easily deduced from this that fish and Muri occupy a special place in the food list of the Bengalees living in Assam like the whole Bengalee nation. We find many more such proverbs in which there are references to Burning fish, Rice, Kachushak, Muri, Chindara, Khai, Khud, Milk, Banana, Ghee, Kesari Dal, Even Pantabhat and Jackfruit seeds in various contexts.

• কচু শাগঅ বিলাই তুষ্ট Kochu Shago Bilai Tushto

খুদ থাইয়া ভুক নষ্ট। Khud khaiya Vuk Nashto.

The meaning of the proverb is that those who are weak and poor in the society are satisfied with little. But the context of 'Kachu Shak' and 'Khud' is significant enough to highlight this particular aspect of social reality. There are certain social realities embedded in it. The common Bengalee society of Assam has a practice of eating raw vegetables (Kachu Shak) and food (Khud), which is proved by the above proverb.

In another such proverb-

• কুতায় চাটে না খাসরি ডাইল। Kuttay Chate Na Khashari Dal.

The practical meaning of the proverb is that no one likes things that are bad or unpalatable. Khasari dal is considered a controversial food item here, but the fact is that Khasari dal is prevalent in Bengalee society does not escape our notice.

⁹ Laskar, Badrul Hoque, Vill. Ramchandi Part-I, P.O. Ramchandi, Dist. Hailakandi, Assam, Field work and Date of Interview 13-03-2022.

¹⁰ Bibi, Saya, Vill. Nankar, P.O. Kanaibazar, Dist. Karimganj, Assam, Field work and Date of Interview 11-12-2019.

- কলার মারে আইট্যা Kolar Maje Aithya
মাইনসের মধ্যে বাইট্যা।¹¹ Mainsher Maje Baitya.

In this proverb, the sarcasm towards the Beach Banana and punch people has been expressed.

In the hill-forested state of Assam, various types of 'bananas' are cultivated, one of them being 'Aitya' or 'Bichi Banana'. Assam's spatial identity is hidden through the material. Some proverbs give the geographical identity of the respective region. To gain this information from a sociological perspective Vacation is available. It is noted that the use of 'Tya Banana' can be noted in the various vows common in Bengalee Hindu society.

The main Infrastructure of Assam's social system stands on agriculture. Despite the sporadic expansion of trade and commerce, the general basis of the socio-economy remained clinging to agriculture. However, although farming is the main livelihood of this state, it is not the only professional identity. Apart from agriculture, people of different castes live in this state based on work. Like Blacksmith, Kumar, Teli or Tili, Mali, Barber, Barui, Modak or Moira, Banik, Goala, Chamar etc. and many more. Apart from this, among the Hindus there are Nath Yogis, Dasas, Namashudras, Kayasthas, Vaidyas, and Brahmins. It should be noted that the context of this diverse population of Assam has come up in various proverbs. For example-

- কামার বাড়ি কোরান পড়া। Kamar Bari Kuran pora.

The practical meaning of the adage is that there is no use in applying the motto in place. That's a different topic. In this case the word 'blacksmith' attracts our attention. Because from this context we can infer the presence of 'Kamar' community in the population of Assam. In other words,

- কই মহেন্দ ঘোষ Koi Mahendra Ghosh
কই অন্দকোষ। Koi Aandokosh.
কই রাজা ভোজ Koi Raja Vuj
আর কই গঙ্গারাম তেলি। Aar Koi Gangaram Teli.

Both these proverbs are uttered sarcastically to make comparisons between unlike things. But what is clear from these two names – 'Mahendra Ghosh' and 'Gangaram Teli' is the presence of 'Ghosh' and 'Teli' communities in the population of Assam. In another such proverb-

- কইতের বাড়ির বান্দীএও Kaitor Barir Bandieo
আড়াই অক্ষর জানে।¹² Aarai Akhshor Jane.

This proverb refers to the close association of education and initiation with the 'Kait' i.e. Kayastha community. Like the previous proverbs, we can know the presence of Kayastha community people in this region as a special social group. People of Nath Yogi Community live in different parts of Assam. As a proof of which the proverb has come up 'The context of the Yogi community-

- কাইলকুর যুগী Kailkur jugi
ভাতরে কয় অন্ন। Vatre Koy Onno.

(In case of sudden change of people)

- জাতে যুগী ভাতে কম Jate jugi Vate Kom
এরার লাগি নাই ভরম। Erar Lagi Nai Vorom.

This proverb is used to insult the dignity of relatively poor or backward people in the society is the reference to the Yogi community in the proverb recalls the presence of the Nath-Yogi community in the region. Similarly, in another proverb-

- হরু মানু বড় অইলা Horu Manu Boro Oila
তেলি অইলা পাল Teli Oila Pal
নাপিত দারোগা অইলা Napit Daroga Oila
দেখাইলা বাল। Dekhaila Bal.

The practical meaning of the proverb is that even if a small person grows up and acquires a big title or social status, his basic decency and manners do not change. But our attention is to the proverbial phrases such as Teli, Pal, Napit, Daroga etc. Because the various social classes based on work that we mentioned earlier are evidenced in the proverb.

The proverb also mentions the 'Brahmin' community living in different parts of Assam. For example-

- কলির বাভন ধুড়া হাপ Kolir Bhavon Dhura Hap
যে না মারে তার পাপ। Je Na Mare TarPap.
(Brahman Varna (race) in a sarcastic sense)
- আচারো আছইন বাভন ঠাকুর Aacharo Aachoin Bavhon Thakur

¹¹ Roy, Renubala, Vill. Harinagar Part-I, P.O. Harinagar Part-IV, Dist. Cachar, Assam, Field work and Date of Interview 04-12-2022.

¹² Khan, Abdul Shahid, Vill. Banugram, P.O. Nilambazar, Dist. Karimganj, Assam, Field work and Date of Interview 09-07-2022.

বিচারো নাই।

Bicharo Nai.

(Performing rituals without verifying the prescribed qualities.)

Whatever the practicality of the two proverbs, what is important here is the coexistence of the Brahmin community with other communities in the social fabric. Which is actually a strong component of the social reality of Assam.

In proverbs the overall aspect of society is sometimes implicitly and sometimes directly expressed. Just as various things happening inside the society can become the subject of a proverb, the external geographical identity of a region is also expressed through proverbs of any region

A particular river or mountain takes place in the proverbs of that region. For example-

• উরাত দেখাইয়া

Urat Dekhaiya

ব্রহ্মপুত্র পার অওয়া।

Brahmaputra par Owa.

Looking at the practical context, it is right that the trend of success by showing greed is criticized, but the context of the Brahmaputra River in the proverb brings forward the geo-natural identity of Assam.

Floods and river erosion are a major problem in Assam, which is surrounded by canals, rivers and canals. Every year more or less almost all areas of the state are affected by floods and face extensive damage. Among the many causes of floods, two main ones are the presence of large number of rivers in Assam and the Cherrapunji in Assam's neighboring state of Meghalaya, which is the largest in the world known as a rainfed region, Assam also receives heavy rainfall as a result. Be it floods or heavy rains, the people of Assam suffer from water terror at various times of the year. Naturally, the proverbs here reveal the dire reality of social life. For example-

• এক পুতের আশ

Ek Puter Aash

গাঙের পার বাস

Ganger Paro Bash

কোন সময় যে ভাঙিয়া পড়ে

Kun Samay je Vangia Pore

চিন্তা বারোমাস।¹³

Chinta Baromash.

That is, an only son and living on the banks of a river – there is no reliance on either. It can be lost at any time. This is the practical meaning of the proverb. However, above the practical meaning, the aspect of flood-ravaged people's crisis has become important here.

Agricultural proverbs are widely used in selected Bengalee regions of Assam. A picture of a society dependent on an agricultural economy can be drawn through these proverbs found in the field survey. Moreover, it is possible to get various traces of the thinking and intellectual world of the concerned people centered on agriculture. Not all people involved in agriculture depend on modern technology. Not all of them have academic knowledge about agriculture. However, they are aware of the various games of nature. They have their own ideas about floods, droughts, heavy rains, lack of rains etc. They know various techniques of agriculture. In fact, they got them from the experience gained by their ancestors. And one of the means of exchanging this experience is the common proverb in this region. Their agricultural life is driven by the rich expression of the experience passed down through generations. Assam's economy is based on agriculture. And the expansion of agriculture in the village. Critic says:

“Nogorer Prayujon Mitaibar Moto Khutao Shubistrito Keishiketro Thake Na, Thakite Pare Na. Krishikhetre Krishikormo Jahader Chalaite Hoi Thahadigoke Krishiketro Aashroy Korla Nikotei Bash Korite Hoy. Thahader Bhoshoti Stangulie Gram. Krishinirvor Shoivhota Sheijonyo Gramkendrik Hoite Bhaidyo.”¹⁴

(There is no extensive agricultural area anywhere to meet the needs of the city, there cannot be. Those who have to do the agricultural work in the agricultural area have to shelter the agricultural area and live nearby. Their settlements are the villages. The agriculture-dependent civilization is therefore bound to be village-centric. Translated from Bengali)

As a result, it is not impossible to draw an outline of Assam's agricultural society as well as rural society through proverbs. Scholars have identified the period of decline of agrarian system as the origin of the proverb. The invention of agriculture allowed people to live permanently. The end of nomadic occupation came with the arrival of the Agrarian Age. The relevant information is-

“Shikar O Pashupalon - Uvoy Khetrei Manusher Jajabor- Jibon. Krishikajie Manusher Agrogotir Pothe Ekti Birat O Prochondo Poriborton Niye Elo, Manush Stayivhabe Eki Jaygay Basha Bhadte Shiklo.”¹⁵

(Man's nomadic life—both hunting and herding. Agriculture brought about a great and drastic change in the course of man's progress; man learned to settle permanently in one place. Translated from Bengali)

And from that state, the various expressions of the mental-intellectual world of people can be expressed in different ways stayed People's way of life developed based on village-based agriculture. Apart from this, there

¹³ Laskar, Kamrun Nessa, Vill. Kushiarkul, P.O. Jalalnagar, Dist. Cachar, Assam, Field work and Date of Interview 05-12-2022.

¹⁴ Roy, Nihar Ranjon, “Bangaleer itihās” (Aadhiparba), Dey's publishing, Kolkata-73, 1410 Bangla, Page-281.

¹⁵ Chattarjee, Deviprashad, “Lukayoto Darshan” New Age publishers Pvt. Ltd., Kolkata-09, 1416 Bangla, Page-311.

was a special manifestation of various scholarship holders based on land. And with everything, people built their own boundaries, expressed their intentions by sheltering the social order. Critic says:

“ Grame Jahader Bash Korite Hoito, Tahara Shadharonoto Krishinirvor Vumyodhikari, Mohottoro, Kutumbo, Krishok Ba Khetror, Samaj- Shromik, Bhumihin Krishi- Shromik Ebong Kichu Kichu Krishi O Grihosto Karmoshomprikto Shilpi. Ehader Jiboner Kamona- Bashona, Vhabna- Kolpona, Dhayan- Dharona Ityadi Shomostoi Krishikormo Ebong Gramyo Garhosto Dharmoke Aashray Korie e Gorio Utito. ”¹⁶ (Those who had to live in villages are generally agricultural landowners, nobles, families, farmers or field workers, social workers, landless agricultural workers and some artists involved in agricultural and domestic work. Their life desires, imaginations, meditations, etc. All thrived on agriculture and village domestic religion. Translated from Bengali)

The same applies to villages in Assam. The juxtaposition of life-long experience with preconceived notions is noticeable in proverbs. The material basis of social organization is wealth. This materiality is essential for a group or society. In proverbs, there is a relationship between postage and mining, it has been expressed at the right place. Contemporary social picture can be drawn with these. Critic says:

“Je Bhashay Ekhon Amra Ei Bachonguli pai Taha Orbachin shondeho Nai. Aguli Chilo Manusher Mukhe Mukhe Bongsho Poromporay. Tobuo Ei Bachanguli je Khub Prachin Smriti Bohon kore Tahate Shondeho Nai. Kun Kun Ritute Kee Shoshyo Bunite Hoibe. Kun shoshyer Jonyo kee Prokar Bhumi, Ki Poman Bariopath Proyujo, Bariopath O khoropath Nirdesh, Bivinyo Shoisher Nam O Rup, Aabhawa Tattwo, Vhutattwo Krishiprodhan Shomajer Bichitro Chobi Etyadi Nana Khobor Ei Bachongulite Pawa Jay. ”¹⁷

(There is no doubt that the language in which we now find these words. They were handed down by word of mouth. Yet there is no doubt that these words carry very ancient memories. What crops should be sown in what season. What kind of land for which crops, what Amount of rainfall required, rainfall and fallow instructions, names and forms of different crops, meteorology, geology, various pictures of agrarian society etc. are available in these words. Translated from Bengali)

Assam's economic base is agriculture. Various identities of agricultural people are found in proverbs common in this region.

For example-

- অইলো ধান পানিয়ে থায় Oilo Dhan Panie Khay
- ই দুঃখনি মইলৈ যায়। E Dukh Ni Moile Jay.

(Just as when the river drowns on the shore, there is burning, so when the full crop is destroyed by flood, the farmer suffers immensely, whose remains remain immortal.)

- খুৰ তিশ, ফুল বিশ, Tur Tish, Ful Bish
- তেগি পাকে ধানের শীষ। Tegi Pake Dhaner Shish.

(The rice flower comes in twenty days, and the ear in thirty days. When the flower and the ear come in due time, the ear of rice attains fullness.)

- ভাদ্র মাসে মা মরে Bhado Mashe Maa More
- কুলা আওড়াদি খেত করে।¹⁸ Kula Aaoradi Khet Kore.

(During the month of Bhadra, the work of eating is at its peak. Then even if danger comes, it is free to face it)

- এক ফিরায়ে পুতে Ek Firay Pute
- আর ফিরায়ে খেতে। Aar Firay Khete.

(Both an industrious child and a good crop are capable of changing fortunes.)

These proverbs are an expression of the spirit of the agrarian people of Assam.

There is a lot of literature about the social status of women in a patriarchal society. Its example is also present in Bengali proverbs of Assam. In these proverbs, the undervaluation of women is revealed. For example-

- গরু, জরু, ধান (জরু = স্ত্রী) Goru Joru Dhan
- এ তিনে গিরস্তের সম্মান। Ai Tine Giroster Maan.

(The social status of a householder depends on the amount of cows, wives and paddy under his control.)

- দুষ্ট লোকের মিষ্ট কথা Dhushto Luker Mishti Kotha
- দীঘল ঘুমটা নারী Dighol Gumta Nari
- পানার তলর শীতল জল Panar Tolor Shital Jol
- তিন মন্দকারী। Tin Mondokari.

(A wicked man who speaks sweetly, a woman whose veil is long, and cold water in a cup of water are evil.)

- যে নারী গুয়া খাইয়া খুঁটাত মুখে চুণ Je Nari Gua Khaiya Khuttat Muche Chun
- নিশ্চয় জানিবায় ই নারী হাই করব খুন। Nishchay Janibay E Nari Hai Korbo Khun.

¹⁶ Roy, Nihar Ranjon, “Bangaleer itihās” (Aadhiparba), Dey’s publishing, Kolkata-73, 1410 Bangla, Page-282.

¹⁷ Roy, Nihar Ranjon, “Bangaleer itihās” (Aadhiparba), Dey’s publishing, Kolkata-73, 1410 Bangla, Page-137.

¹⁸ Bibi, Toimuna, Vill. & P.O. Ranibari, Dist. Karimganj, Assam, Field work and Date of Interview 03-10-2022.

(It is used to refer to certain practices of women as suggestive of Kulakansha. A woman who eat pan and smears lime on a pole is a husband murderer.)

In a male dominated society. Physical violence is prescribed to discipline women.

- ব্লি জন্ম শিলে, বউ জন্ম কিলে

আরিপরি জন্ম অয় চউখ আঙ্গুল দিলে।

(Using discipline techniques)

But women were not always silent. It is said that women are lazy. A woman's chest cracks due to social and family pressure, but her face does not open. Women's voices are strongly heard in Bengali proverbs of Assam. For example-

- আপনা তাকি বেগানা (অপরজন)

ভালা/হাই তাকি ধুপা ভালা।

Here is an example of a woman being abused by her husband raising her voice against her husband. Some of the women without income have to depend on their husband's income. That's why women are not silent everywhere. He can say-

- ভাত দেয় না ভাতারে

ভাত দেয় গতরে।

That is, no one's kindness is in the south, the woman herself collects the grain of her stomach in the past. Women are naturally capable of responding to phrases such as dependency, dependence, etc., the above proverb is proof of that.

Conclusion:

At the end of the discussion, it can be said that there are various materials of social reality hidden behind proverbs. Also, the formula of deep relationship between people and society exists in proverbs. It is not difficult to present it with arguments. An attempt to establish this point by showing multiple facts is in the above discussion. The social context of proverbs is longstanding. In fact, the creator of proverbs is man. And people can never be excluded from society. So naturally society and people will have a strong bond. Its reflection in proverbs is remarkable.

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