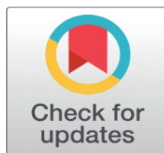
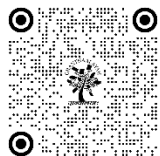


BENGALI PROVERBS PREVALENT IN ASSAM: INTERNAL DIALECTIC OF THE CONTEXT FAMILY

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ABSTRACT

Marxist thought continues to identify the dialectical relationship behind the evolution of civilization. It is said that the family was later born from the ruins of early group life and that the above-mentioned Marxist dialectical thinking lies behind the movement of that family. The essence of this is to show the social reality of that dilemma by citing the example of the Bengali proverb of Assam

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Keywords: Gender-Based Dialectic, Husband-Wife Dialectic, Mother-Sons Dialectic, Internal Dialectic Between Mother-In-Law and Son-In-Law, Dialectic Between Sister-In-Law and Daughter-In-Law, Co-Wife-Centric Dialectic



1. INTRODUCTION

The next stage of primitive group life created the family and it's a miniature version of a society. The family is a universal unit of collective living. The family is the most stable and pervasive of social institutions. There is a family of some kind in all societies in ancient and modern time, which in size large and small. There are many and varied examples of groups in human society. The most important primary group is the family. Although the traditional monolithic family is on the verge of extinction in practice, the existence of the family as the basis of social organization is undeniable. The sociologist said:

"The Family is by far the most important Primary group in society".¹

¹ R.M. Machiever and C.H. Page, "Society in introductory Analysis", New York, 1981, Page-25.

In fact, the boundaries of the family are limited in terms of size. The family has undergone extensive changes in structure and nature since the inception. Moreover, this social group continues its importance and significance in human society. The sociologist said:

"Historically it has been transformed from a more or less self-contained unity into a definite and limited organization of minimum size... It continues to serve as a total community for the lives born within it, gradually relinquishing this character as they grow toward adulthood. The family, more profoundly than any other organization, exists only as a process".²

Indeed, family members are bound by different relationships. Conflicts arise in these relationships for various reasons. It is not difficult to determine why the relationships between family members are disrupted. However, it is irrelevant to the discussion below. Our topic shows the real conflict of relationships between family members. There is a lot of examples and informations about this in the Bengalee-dominated areas of Assam.

2. OBJECTIVES OF THE STUDY:

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

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

- | | | |
|--------------------------------|---|--|
| (a) Ahmad Wakil | : | Prabad O Prabachan. |
| (b) Siddiqui Dr. Ashraf | : | Lukosahityo. |
| (c) Chakraborty Barunkumar | : | (i) Bangla Prabade
Sthan-Kal-Patro.
(ii) Bangla Luko
sahitya Charchar itihās. |
| (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
Lukosahittyo. |
| (i) Chakraborty Shashimohan | : | Srihottiya Prsbad Prabachan. |
| (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 Das wrote an article titled 'Srihotter Procholito Probochon'. In the 4th issue of the 3rd year (Baishakh 1335) of this magazine, Mohammad Abdul Bari mentioned three proverbs in the article 'Srihotto Cachrer MuslemPollisahitoo'. It contains some advisory information. In the 1st year, 7th issue of the magazine 'Vijayini' published from Silchar (Chaitra, 1347 Bangla) Suprabha Dutta published 'Gramya Pravachan or Meyeli Chora'. Manindra Roy wrote an article titled 'Surma Barak Upatyakaya Prabachan' in the magazine 'Savar' (15th year, 1381) published by Manotosh Chakraborty published from Silchar. A series of articles entitled 'Cachrer Lukosahitye Probad' was published in Arunodaya, published in Silchar, in 26 issues from July, 1976 to March, 1977. Author was Mahbubul Bari. More than four hundred proverbs are compiled in it. Amlendu Bhattacharya's article 'Cachar Jelar Probad' was published in 'Kinnar Kantha' from Guwahati in 1979. In the article, the author briefly mentions the history of Bengali proverb practice in Cachar district and then with

² R.M. Machiever and C.H. Page, "Society in introductory Analysis", New York, 1981, Page-32.

the help of 49 proverbs collected from Cachar district of the respective regions by explained the man and society. Moreover, Assam University, Guwahati University have research on Bengali proverbs at the academic level. Eg. Banbrata Aditya's "Barak Upotyakar Prabad Prabachoney Protifolito Jonojibon O Samaj: Ekti Samiksha." (M.Phil. Thesis, Gauhati University); Krishnakant Roy's "Assam-Bangla Simanto Anchaler Lukosanskriti" (Ph.D. Abhisandarb, Assam University) Taibur Rahman Chowdhury obtained his Ph.D. from Assam University with research on "Surma Baraker prabad prabachan: Somaj o Sanskriti ". Writings on proverbs are also available in various periodicals, daily newspapers, little magazine etc.

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.

Research Methodology: Data:

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.

Field Survey:

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

3. DISCUSSION

Gender-based dialectic

In a patriarchal society, the supremacy of men in the family is recognized. Therefore, there is a kind of gender-based dialectic. The present society has given men various rights. There is a proverb that says, ' মরদের বাত, আত্তির দাত' (Morder bath, attir dath)

That is, the words of a man are as precious and strong as the teeth of an ivory. Therefore, it must be recognized. There are many ways in which proverbs are written with the emphasis on men.

- বাপে বেটা
গাছে গুটা।
BAPE BETA
GACHE GUTA.
(A good father is the creator of a good child.)
- জাত নিন্দা অধঃপাতি
পুরুষ নিন্দা কুল খালি।
JAT NINDA ADHOPATI
PURUSH NINDA KULKHALI.

(The reviling of a nation brings degradation, and the reproach of a man brings destruction.)

On the other hand, women are not given equal status as men in all societies. There are many proverbs about the dialectics of men and women.

- ছেলে শিখবে লেখাপড়া
মেয়ে শিখবে রান্না করা।
CHELE SHIKBE LEKHAPORA
MEYE SHIKBE RANNA KORA

(A similar proverb is used to give more status to men than women in a gender-based society.)

- পুত্র সব সম্পদ
কন্যা সব আপদ।
PUTRA SHOB SAMPOD
KONYA SHOB APOD

(Used to give preference to sons over daughters.)

- গাই-এর বেটি, বউ-এর বেটা।
হি গিরস্তের কপাল মোটা।
GAIER BETI, BOUER BETA
³ HI GIROSTER KOPAL MUTA

(If a cow gives birth to a female calf and a male is born in the womb of a female, the fortune of the household rises. Female cows are considered as money and wealth producers and males as earners. Female calf and male child is very wealthy object of house hold.)

³ Nath, Meera, Village- Jagadishpur (part-II), P.O. Jagadishpur, Dist. Cachar, Assam, Date of Interview : 19-12-2022.

More examples are possible. However, this is considered sufficient to prove our statement.

The above proverbs determine the position of men and women. The inner conflict of both sexes in a gender-divided society is reflected here.

Husband-wife dialectic:

Husband and wife are the two main pillars of the family. The family is formed around these two and the size of the family increases through reproduction. There is a trace of bias in this relationship in terms of merit. Male-dominated societies draw the dividing line between the two. Most of its evils are written on the foreheads of women. For example:

- তিরির ভাগ্যে ধন
বেটার ভাগ্যে জন।

TIRIR VAGYE DHON

BETAR VAGYE JON

(It is said that the virtues of a housewife increase the progeny on the wealth and physical strength of a man.)

- বউ-এর কাছে মর্মকতা কয়
আটে চাইরে তার মরণ অয়।

BOUER KACHE MORMOKOTHA KOY

AATE CHAIRE TAR MORON OIY.

(If you tell any secret to your wife, it will not be secret in the family and each and every person appointed it and it is likely to put the husband in danger.)

- পতি বিহন নারী
যেমন নায়ের নাই কাণ্ডারী।

POTI BIHON NARI

JEMON NAYER NAI KANDARI.

(A woman without a husband is equivalent to a woman without resources.)

- গাছের বল লতাপাতা, মাছের বল পানি
পুরুষের বল টেকা পয়সা, নারীর বল স্বামী।

(The meaning of this proverb is to indicate that women are dependent on husband and others and men's power is dependent on money.)

That means, the destiny of men in the family is procreation; The man who shares his secrets with his wife is 'his life condemns'; The wife is always dependent on her husband; as a fisherman steers a boat, as like a man steers a woman; it is impossible for a woman to survive without a husband. The dialectic of positional inequality between husband and wife is illustrated in the above proverb. Not only that, but patriarchy throws dialectical rhetoric at women:

- বেটি আর মাটি কণ্ডলর খুটি।

BETI AAR MATI KONDOLOR KHUTI.

(Women and land creates disputes in the society.)

- দুষ্ট লোকের মিষ্ট কথা
দীখল ঘুমটা নারী
পানার তলর শীতল মাছ
তিন মন্দকারী।

DUSHTOLUKER MISHTO KOTHA

DHIGOL GUMTA NARI

PANAR TOLOR SHITOL MAS

TIN MONDOKARI

(Sweet talk of wicked people, long veil of women, soothing fish of deep water all three are evil doer)

- খাণ্ডা, ঘোড়া, নারী
এ তিন প্রাণের বৈরী।

KHANDA, GHURA, NARI

A TIN PRANER BOIRI

(The horse, the hand stick (sickle) and the woman – these three are the enemies of life.)

- হলুদ জব্দ শিলে, বউ জব্দ কিলে
আরি-পরি জব্দ অয়, চউকঅ আঙ্গুল দিলে।⁴

HOLUD JOBDO SHILE, BOU JOBDO KILE

AARI- PORI JOBDO OY, CHOUKO ANGUL DILE.

(This proverb describes the strategy of seizing others. If you see the faults of your neighbours with your fingers, they cannot speak with a loud voice.)

The proverb makes various accusations against women. On the other hand, the counter-proverbs on the part of women are not uncommon. For example:

- ভাত দেয় না ভাতারে VAT DEY NA VATARE
ভাত দেয় গতরে। VAT DEY GOTORE

⁴ Laskar, Saira Khanam, Vill. Harinadik, P.O. Anglarbazar, Dist. Karimganj, Assam, Date of Interview: 08-07-2022.

(Not by the grace of the husband, rice comes in exchange for physical labour.)

- আপনা তাকি বেগনা ভালা APNA TAKI BEGANA VALA
হাই তাকি ধোপা ভালা/ HAI TAKI DHUPA VALA

(Stranger is better than me, fuller is better than husband.)

- পুরুষের ভালোবাসা PURESHER VALOBASHA
মোল্লার মুরগি পোষা/ MULLAR MURGI PUSHA

(Used in the transient sense.)

- গাঙ্গর মুরোর কাপনা GANGOR MUROR KAPNA
হাই নায় আপনা/ HAI NAY APNA

(It is not right to call all husbands as your relatives, just as the snail of the gang is not your relative.)

These proverbs also express the opposition to the hegemonic mentality of men. There are many ways in which men try to glorify themselves and make various comments on women; So, women do not tolerate it all the time but echo it. Women are underestimated in male-dominated societies. Therefore, it is important to understand the importance of these characteristics. Men call him weak, call him weak and helpless, and corner him with the phrase 'husband's heaven' It is also taught that in childhood she lives in her father's house, in youth in her husband's house, and in old age she dies under her son. As a result, the woman thinks, 'যাবৎ সীতা তাবৎ দুঃখ/সীতা মরলে যাবেক দুঃখ'

But as true as such an expression is, it is also true that women are not always, always 'weak' The proverbs just mentioned are proof of that. Thus, the dialectical position of men and women is understood through proverbs.

Mother and Sons dialectic:

Mother is the creator; mother is the nurturer. The importance of mothers in society and family is undeniable. Her position in family is unique. There are many legends about 'Mother'. For example:

- চিড়ে বল, মুড়ি বল, ভাতের বাড়ি নাই CHIRE BOLO, MURI BOLO, VATER BARA NAI
পিসি বল, মাসি বল মায়ের বাড়ি নাই/ PISHI BOLO, MASHI BOLO MAYER BARA NAI
- বটের ছায়া, মায়ের মায় - BOTER SAYA, MAYER MAYA
অশ্বথের ছায়াই ছায়া, মায়ের মায়াই মায়/ ASHOTTER SAYA E SAYA, MAYER MAYA E MAYA
- মা নাই যার না নাই তার/ MAA NAI JAR NA NAI TAR

There is no comparison of rice with the flattened rice, parched rice nor is there any comparison of aunt and uncle with a loving mother. Mother is incomparable. Mother's affections are like as banyan tree shade. Therefore, it is important to understand the importance of these issues. There is no limit to the suffering of those who have no mother. Such ideas are reflected in the above proverbs.

The dearest person in the world is the mother. The mother is the absolute assured peace place of the child. Mother, who forgets her own suffering, works day and night without eating herself and wishes only the best for her children. Whose debt will never be repaid

- আজীবন মাকে কেহ যদি কান্ধা করি বয় AJIBON MAAKE KEHO JODI KANDO KORI BOI
তেব মার ঋণ শোধ নাই হয়/ TEBO MAAR RIN SHUD NAHI HOI

(In the sense of repayable maternal debt.)

No one takes care of their children more than their mothers. Don't worry as much about any other child in the family as you do about your mother. What a great power motherly character is, whoever does not have it can realize-

- মা নাই যার পোড়া কপাল তার/ MAA NAI JAR PURA KOPAL TAR

The mothers in the family covered the storm and stress with smile. This proverb is an example of how she does not share his pain, suffering and sorrow with anyone.

- মায়ে কইন আছি ভালা MAYE KOIN AACHI VALA
কিলে নাই বুক বারা/ KILE NAI BUK BARA

Mother's appearance is not only affectionate, but also intelligent. The Bengali proverb refers to the empirical reality that the sons and daughters of a virtuous mother are also virtuous:

- মা গুণে পুয়া MAA GUNE PUA
খেত গুণে রোয়া/KHET GUNE RUA

(If the source is good, the fruit is also good. The amount of crop depends on the planting of grain, just as the child is of good character according to the qualities of the mother.)

It is worth mentioning that while Bengali proverbs torment various characters, subjects, customs, etc. with satire and sarcasm, the character of 'mother' is the only subject against which there is no evidence of such accusation. A comment by Ashutosh Bhattacharya is relevant in this regard:

“কেবল মায়ের সম্পর্কিত প্রবাদগুলোতে মায়ের উপর কোনও বক্রোক্তি কিংবা ব্যঙ্গের ভাব প্রকাশ পায় নাই বরং তাঁহার সঙ্গে যাহারা অন্যায় আচরণ করিয়া থাকে তাহাদের উপর শ্লেষবাক্য আরোপ করা হইয়াছে। ইহাতে পারিবারিক জীবনে জননীৰ একটি যে বিশিষ্ট স্থান ছিল তা বুঝিতে পারা যাইবে—
অনেক দুর্ভাগ্য যার ঘরে নেই মা
অনেক দুর্ভাগ্য যার নেই অন্ন-ছা”⁵

In the Bengali proverbs of selected regions of Assam, we see two parts like the mother-centric Bengali proverbs of other regions. One is the mother-worshipful proverb, where the mother is analysed as a goddess, the sole basis of the child's life. The other is the condemnation of the characters against the mother. There, the characters of the bride, son, brother-in-law, society, etc. are also used in the language of proverbs. A comment relevant to this is as follows:

“জননী বিষয়ক উদ্ধৃত প্রবাদগুলির দুইটি অংশ। একটিতে মাতৃবন্দনা আর একটিতে মায়ের প্রতি অবিচারকারীর তীব্র নিন্দা। মাতৃবন্দনামূলক প্রবাদগুলো ... ছড়ার লক্ষণাক্রান্ত; ...। যে প্রবাদগুলির মধ্যে মায়ের প্রতি অন্যায় আচরণকারীর উপর বক্রোক্তি প্রকাশ পাইয়াছে। তাহাই প্রকৃতপক্ষে প্রবাদ।”⁶

The relationship between mother and child is divine. This unique relationship also involves conflict. Family tensions also sow the seeds of negativity within this eternal relationship, causing conflict. For example:

- মার পেটঅ ভাত নাই MAAR PETO VAT NAI
বউর গলাত চন্দ্রহার/BOUR GOLAT CHANDRAHAR

(Used to describe the character of a feminine men who values his wife while neglecting his mother.)

- মায়ের পুত নায় শাশুড়ির জামাই/MAYER PUT NAY SHASHURIR JAMAI

(Not the son of own mother but only the daughter-in-law of mother-in-law)

- মা বাপ দেও ঢেকনা MAA BAP DEW DEKNA

শালা শালাজ লাইয়া ঘরকইনা/SHALA SHALAJ LOIYA GORKOINNA

(Criticism of being busy with in-laws instead of parents.)

- যতক্ষণ দুধ ততক্ষণ পুত/JATAKKAN DUD, TOTAKKAN PUT

(The proverb is addressed to the child who neglects his mother. Some children are loyal to their mother when they need breast milk. And when they grow up, not all of them care for her.)

The proverb reflects the jealousy of the mother towards her child. The child unable to maintain the worldly balance, between in mother-in-law and his own mother and forgets his mother's debt and takes on an inhuman form. The result is dialectic.

The inner dialectic between mother-in-law and daughter-in-law:

⁵ Bhattacharya, Ashutosh, “Banglar Luksahitya”, (Part-VI), Calcutta Book House, Calcutta, 1962, Page-63-64.

⁶ Bhattacharya, Ashutosh, “Banglar Luksahitya”, (Part-VI), Calcutta Book House, Calcutta, 1962, Page- 64.

In family life, the relationship between mother-in-law and daughter-in-law is often a relationship of distortion. There is a conflict between the new youth and the past youth who take the responsibility of the world (family). The son also plays a role against this. As per the mother-in-law's idea, the son follows the daughter-in-law's side. The femininity of the son is held in proverb-

কলির কথা কই গো দিদি/কলির কথা কই
বউর পাতঅ মাছ মাংস/আমার পাতঅ দই।

(This proverb refers to the sweet and sour relationship between mother-in-law and daughter-in-law.)

In a patriarchal society, women are victims of devaluation by men. Women are supposed (associate) to be women's allies against it. But in the mother-in-law system, both the mother-in-law and the bride-to-be are not one, but they are in conflict. The mother-in-law also once established herself as a housewife in the midst of strong opposition, perhaps or as a bride herself was the victim of abuse by her mother-in-law. This is probably the reason why he abused his daughter-in-law. There are many examples of this in Bengali proverbs in Assam. Mother-in-law's quote about the bride-

- বউর চলন ধরন কেমন BOUR CHOLON DHORON KEMON
তুর্কী ঘোড়া যেমন/TURKI GURA JEMON.⁷

(About her (son's wife) gesture and posture by the mother-in-law.)

- অকাজে বউ দড় OKAJE BOU DORO
লাউ কাটতে খরতর/LAU KATTHE KHOROTORO

(Used to condemn the bride by her mother-in-law.)

- কাইল আইলঅ নেড়ি KAIL AILLO NERI
আইজ-ভাঙ্গলঅ হাড়ি/AIJ BANGLO HARI

(The arrival of the bride has created chaos in her family, says the mother-in-law. The proverb indicates this)

- পদ্মমুখী যি আমার পরের বাড়ি যায়
ফেচানাকি বউ আমার বাটার পান খায়।

(Showing more affection for one's daughter than for one's daughter-in-law.)

This is to gel proverb about the daughter-in-law of the mother-in-law. Once you see the opposite, that is, the daughter-in-law's saying about her mother-in-law-

- পড়ছি দজ্জালর হাতে PORCHI DOJJALOR HATE
জঞ্জালঅ জড়ায় দিনে রাইতে/JONJALO JORAI DINE RAITE

(Being interrupted by the Antichrist.)

- শাশুড়ি মরল সকালে
খেয়ে দেয়ে বেলা থাকে ত কান্দিমু বিকালে।

(An expression of the bride's anger caused by her mother-in-law's internal quarrel. Not being upset by the death of her mother-in-law.)

Dialectic between sister-in-law and daughter in law:

The relationship between sister-in-law and daughter-in-law in the family is sweet and sour. Sometimes sweet, sometimes bitter. There are many ways in which you can get away with it. There are many ways in which you can get away with it. For example:

- কাছের গুড়ায় শয়/কানের গুড়ায় কয়

তার কথা কি লুগুন অয়।

In other words, the sister-in-law tells the false informations to the ears of elder brother (dada). And the elder brother (dada) believes in it. There are many ways to get a job. The sister-in-law says:

- মায়ে বিয়াইলা, মাউগে পাইলা

কার ধন কার।

⁷ Mazumdar, Halima Begum, Vill. Algapur, (Part-IV), P.O. Kalibari, Dist. Hailakandi, Assam, Date of Interview: 02-01-2022.

That means, the mother has rights over the child as she gave birth to him. But after the marriage, her brother become his wifes own person. He was my mother's property; before marriage but after marriage the son becomes his wifes property. This picture is legendary. For example:

- জা জাউলি আপনাউলা ননদ মাগি পর
শাশুড়ি মাগি গেলে পরে হব স্বতন্তর।

(The bride's desire to enjoy everything alone.)

- দিও না ননদ নাড়া DIO NA NONOD NARA
বাদে হুনবে কাড়া কাড়া/BADE HUNBA KARA KARA⁸

(Used to understand the dialectical relationship between sister-in-law and brother-in-law.)

- ননদিনী রায়বাঘিনী NONODINI ROYBAGANI
দাড়াইয়া আছে কালসাপিনী/DARAIYA AACHE KALSHAPINI

(It is used to describe a quarrel between sisters-in-law.)

Co-wife-centric dialectic:

There is a lot of problems with polygamy. In a male-dominated society, this opportunity is more applicable to men. Although polygamy has almost disappeared in modern times, it once caused problems in women's lives. However, in rural areas, multiple marriage system doesn't disappear completely. There are some pictures of the dialectic between co-wife in the Bengali proverbs of Assam.

Co-wife is the greatest curse in a woman's life. No housewife will ever watch her rival come into her house. She does not want to divide her husband's affection; I don't want anyone else to share my husband's love. This co-wife problem and suffering is found in medieval Bengali literature. There are many Bengali proverbs in selected areas of Assam that prove the mental suffering of Bengali women. There is a proverb:

- দুই সতিনের ঘর DUI SHOTINER GHOR
খোদায় রক্ষা কর/KHUDAY ROKKA KOR

The proverb is proof of how miserable and uninhabitable the world of a co-wives is. The victim cannot escape such family unrest. The Creator can do it if you protect it. When a husband has one wife, the atmosphere of peace in the family is generally maintained. Everyone lives happily and peacefully with each other with due respect. But when Satin arrives in the marriage, problems arise. They are the ones who lose their respect for each other. A proverb is as follows:

- একা ঘরের আছলাম ঠাকুর EKA GHORER AACHLAM TAKUR
সতিন আইয়া আইলাম কুকুর/SHOTIN AIYA OILAM KUKUR

(It is used to understand a problem.)

Not only misbehaviour but also hatred, violence, etc. reach in peak in the family. One's food becomes sand in another's eyes-

- এক বেটির ভাত দেখি EK BETIR VAT DEKI
আর এক বেটির তরাস/ARO EK BETIR TORASH

(One sees the efficiency of the other and is afraid.)

Even if co-wife serves food, it is considered poisonous. Just as the venom of a snake can kill, it is not safe to eat food given to a woman. It is said that co-wife's hands are like the snake's tail, and he can die at any time by taking the food she gives her.

- সতিনর আত সাপের ছো SHOTINER AATH SHAPOR CHO
চিনি দিলে তুলে থো/ CHINI DILE TULE THO

⁸ Bibi, Saya, Vill. Nankar, P.O. Kanaibazar, Dist. Karimganj, Assam, Date of Interview: 11-12-2019

(Don't trust a hostile husband. If he recognizes you, don't keep it or accept it because you mind it that it may contain snake venom.)

There is a strange female psychology at work in living with a wife. One co-wife takes an excellent pleasure in the destruction of another co-wife. The pain of co-wife becomes such a level of pressure that no one else hesitates to kill another co-wife. There are examples of this in the linguistic history of Assam:

- অশত্ৰু কাইট্যা বসত করি *ASHOTTO KAITA BOSHOT KORI*
সতিন কাইট্যা আলতা পৰি/ *SHOTIN KAITA ALTA PORI*

(Cursed to seize co-wife.)

The desire expressed in the above proverb to kill co-wife is a true expression of the violent instinct of co-wife.

There is also a Bengali proverb in selected areas of Assam that mentions the extreme consequences of the marriage of two sisters as co-wife in the same house.

- নিম তিত্তা, নিসিন্দা তিত্তা, তিত্তা বাখইর ছাল
তার থাইক্যা অধিক তিত্তা ভইনে ভইনে জাল।⁹

(If own sisters relation is co-wife, the pain is even greater.)

- আন হতিনে নাড়ে চাড়ে *AAN HOTINE NARE CHARE*
ভইন হতিনে পুড়িয়া মারে/ *VOIN HOTINE PURIA MARE*

(The hurt of a near relative is unbearable for a distant relative.)

It is seen here that if another daughter becomes a widow in a family, this chapter ends in the midst of quarrel; this is based on experience. But if one's own sister is co-wife, it is considered as death by her sister's hands. If anyone else is a co-wife, it can be mentioned. But it is very painful for own sisters to be the co-wife in the same family. Different aspects of female psychology can be observed in this way.

There are many examples of Bangla proverbs in the region that are not only centered on the co-wife, but also on the children of the co-wife, the brothers of the co-wife and the mother-in-law. co-wife's son is like a thorn. So, the proverb says:

- সতিনের পুত *SHOTINER PUT*
সুন্দরও ভূত/ *SUNDOR O VUT*

(Showing jealousy of the children of the co-wife.)

And the righteous mother is merciless to her stepson, and her heart is poisonous. Sushil Kumar Dey said:

“বাপের উপরোধে সৎ মার পায়ে গড় করিতে হইলেও, ‘বিমাতা বিষের ঘর- সৎ মার ছেদা পাত্তা ঘি, মাথাটা মুড়িয়ে এস তেল- পলাট দি।”¹⁰

At finally Ashutosh Bhattacharya said:

“বহু বিবাহ পীড়িত এই সমাজে যে একদিন সতিনের জ্বালা কতদূর তীব্র ছিল, তাহাও... প্রবাদের ভিতর দিয়া প্রকাশ পাইয়াছে।”¹¹

And Barun Kumar Chakraborty said:

⁹ Khatun, Komola, Vill. Padmapara, P.O. Jatradiya, Dist. Barpeta, Assam, Date of Interview: 25-10-2022.

¹⁰ Dey, Shushil Kumar, “*Bangla Prabod, Chora O Chalti Kotha*”, (Edi) 1st Published, Ranjan Publishing House, Kolkata, 1957, Page- 39.

¹¹ Bhattacharya, Ashutosh, “*Banglar Luksahitya*”, (Part-VI), Calcutta Book House, Calcutta, 1962, Page- 606.

“এই প্রবাদগুলির বেশিরভাগই নারীদের সৃষ্টি, তাই সতিনের পারস্পরিক বিদ্বেষ, স্বামী অধিকারের দ্বন্দ্ব প্রবলভাবে উপস্থিত হয়েছে।”¹²

4. CONCLUSION

Human character and thoughts are versatile. The interrelationships of family members are influenced by these versatile tendencies. As a result, their behaviour sends positive messages to others as well as negative ones. Mutual conflict stems primarily from that negativity. On the other hand, in the passion of conflict, the sense of entitlement of the individual is active. If at any moment the person concerned perceives that the rights have been violated, a conflict arises; here, the relationship, no matter how spiritual, turns into mutual opposition or intolerance. Additional selfishness is a flame of conflict. The tendency to expand domination is cited as one of the causes of conflict. Moreover, unnecessary uncertainty of an emotional person can build a wall between close relationships. Such attempts to secure their own future by taking the rights of others are noteworthy.

For the above reasons, conflict within the family arises and one or more families are born over time. Thus, the existence of the family is dynamic in the reality of thesis-antithesis and synthesis. There are many examples of these in the Bengali proverbs of Assam.

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CONFLICT OF INTEREST

None.

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¹² Chakraborty, Barun Kumar, “*Prabad Prashanga*”, (Edi) Akshar Prakashani, Agartala, 2010, Page- 189.