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GLOSSARY

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OF



VERNACULAR TERMS

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GLOSSARY OF VERNACULAR TERMS.

[N. B.—When a word is used in a particular district or districts, the name of such district or districts has been specified.]

ADHIKÁR.—The head of a shastra or shrine [*Assam Proper*].
Adhikári in Goálpára and Sylhet.

ADHIÁ.—Tenure held by a person who cultivates for the proprietor and gives half of the produce to him [*Goálpára*].

AHU.—Rainy-weather crop. It is of two kinds, *viz.*, Dhuliá and Pharmá. The former is reaped in July-August, and the latter in September-October [*Assam Proper*].

AHU, AUS, or ASHU.—Rainy-weather crop, so called from the fact of its growing rapidly. Sown in March and April and reaped in July to September. Grown on high lands [*Sylhet*].

AKRÁ.—A place of worship of the Baishnabs, or followers of the Hindu deity Bishnu. It also means a gymnasium [*Sylhet*].

ALI.—A ridge of earth. A road, in contradistinction to "Bát," a pathway. A high road constructed by the Ahom or Kuch sovereigns. Alis are well raised, and served as bunds against the encroachment of the rivers. One of these Alis, called *Goháin Komlá Ali*, is said to have extended from Kuch Behar to Sadiya; and another, called *Dhodar Ali*, extending from Námrup, a place above Jaipur, to Gauháti [*Assam Proper*]. A ridge of earth in the paddy-fields, to serve as boundaries, sometimes called "Ail" [*Sylhet and Cachar*].

AMALNÁMÁ.—A written authority to take possession of land.

AMAN.—Rice crop sown in February-March in Cachar and in March-April in Sylhet, and reaped in November-December. Grown on low lands [*Sylhet and Cachar*].

AMIL.—The title of the Mahomedan Governor of Sylhet, locally called Nabob or Nawáb.

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AMIN.—A Native Surveyor or Commissioner, employed in local inquiries.

ANUÁ.—A large lake, once a stream, but afterwards closed [*Cachar*].

ASHUL LUMÁ.—The name of a khel, the rents of which used to be appropriated by the Rajah's third daughter [*Cachar*].

ATPAHARIÁ.—One of eight persons who serve by turns in a Hindu temple day and night [*Assam Proper*].

BADMÁS.—A man having a bad livelihood [*Sylhet, Cachar, and Goalpara*].

BAKSHÁ.—Lands held revenue-free under the gift of the Rajah and confirmed by British Government [*Cachar*].

BANKAR.—Rent levied on bamboos, trees, &c., grown on the land [*Sylhet, Goalpara*].

BARÁ.—The designation of an officer over twenty paiks in a khel [*Assam Proper*].

BARBARUÁ.—The fourth Prime Minister and chief judicial officer of an Ahom sovereign [*Assam Proper*].

BARBHUIYÁ.—A title obtained by a mirásdár from the former native rulers by a payment of Rs. 50 [*Cachar*].

BARDEURI (OR BAR DEORI).—A Brahmin who performs the worship of an idol in a temple (*Kámrup*). A man engaged to distribute offerings made to an idol or in honour of it [*Sibsagar*].

BAR GOHÁIN.—The second Prime Minister and chief judicial officer of an Ahom sovereign [*Assam Proper*].

BARÍ.—High land [*Assam and Goalpara*].

BARÍÁ.—One who marries a Brahmin widow [*Goalpara*].

BARÍK.—A petty village chief presiding over five paiks [*Assam Proper*].

BARJURÁI.—A khel, one-fourth share of the rents of which was received by the Ráni, and the remaining three-fourths went to the Rajah [*Cachar*].

BARKÁKATI.—One of the eight head accountants or fiscal officers of an Ahom sovereign [*Assam Proper*].

BARMEDHI.—An officer of a shastra who collects the taxes exacted by a Gosáin from his disciples [*Assam Proper*].

BAR PÁTROGOHÁIN.—The third Prime Minister and chief judicial officer of an Ahom sovereign [*Assam Proper*].

BAR PHUKAN.—The Governor of Lower Assam under the Ahom sovereigns [*Kámrúp*].

BARSENÁPATI.—Literally Commander-in-Chief. The designation of the ruler of Mattack, a portion of Lakhimpur, which lapsed to Government on the death of the last ruler of that title. The ruler of a portion of North Cachar was also styled a Barsenápatis.

BARTHÁKUR.—Same as Dalai in Kámrúp [*Darrang Nowgong, Sibságar, and Lakhimpur*].

BARUÁ.—The second officer in a khel under the Ahom sovereigns. In some khels there were no Phukans, and then the Baruí was head officer. Bar Bhándár Baruí, or Royal Treasurer, was the first in rank among Baruías [*Assam Proper*].

BASTI.—Homestead land [*Assam Proper*]. A village [*Sylhet*].

BÁGI [correctly BHÁGI].—Primarily a sharer. It is now used to mean an arrangement whereby the actual cultivator of a piece of land engages to give a certain share, generally a half share, of its produce to its proprietor, or any other person claiming it under him, in consideration of money rent. Terms vary according to time and place [*Sylhet*].

BÁKIJÁI.—A list of defaulting ryots filed by mauzadárs for the recovery of arrears of revenue. A process for recovering arrears of revenue from defaulting ryots [*Assam Proper*].

BÁM.—Another name for Pharingati, or high land, or land that never comes under water during the rainy season [*Assam Proper*].

BÁO [*in Assam Proper*] and **BÁOÁ** [*in Sylhet*].—Paddy sown broadcast on low swampy ground.

BÁOTALI.—Land sown with Báó, or bastard paddy. This seed is scattered at the Aus sowing, and remains dormant until the Aus paddy is reaped when it springs up, and on ripening yields a fresh crop. Sometimes it is sown on the lowest description of land subject to heavy inundation, but the Báó stalks have the property of growing above the water and are sometimes even 10 feet in length; when the water subsides



these stalks fall and interlace on the ground, but a good crop of paddy is still reaped [*Assam Proper*].

BÁRI.—Garden land [*Assam Proper*]. Homestead land, or a compound wherein houses are constructed for the residence of a family [*Sylhet, Cachar*].

BÁRKI.—Name of a small boat, used for conveyance of goods and sometimes of passengers, from Tháriághát, at the foot of the Khási Hills, to Bholáganj, in the plains of Sylhet.

BÁTALU.—A widow married to another, after her first husband's death (*Assam Proper*).

BÁZYÁFTI MUDÁIMI.—Revenue-free grants and lands, which, though in the possession of individuals at the time of the decennial settlement, were not included in that settlement, but were subsequently resumed and permanently-settled [*Sylhet*].

BÁZYÁFTI MYÁDI.—Invalid revenue-free holdings resumed under the provisions of Regulations II. of 1819 and III. of 1823 and settled temporarily [*Sylhet*].

BELAMBARI KHÁNÁBÁRI.—Lands granted for the residence or homesteads of respectable men.—Resumed and permanently settled [*Sylhet*].

BHAKAT.—One devoted to religion. There are two classes of Bhakats, viz., [1] Grihi and [2] Kewliá. The former has his family and children, but the latter is bound to celibacy, and is solely devoted to religion [*Assam Proper*].

BHANRÁLI or BHARÁLI.—Storekeeper [*Assam Proper*].

BHÁGATI.—One whose duty it was to read the Shrimat Bhágavat in a temple or shrine, but now it is a mere title of honour [*Assam Proper*].

BHÁNDÁR KÁYETH.—Accountant of a temple [*Assam Proper*].

BHÁNDÁRI or BHÁRÁRI.—Storekeeper. Dependants of respectable Hindu families, whose ancestors were slaves of the old time [*Sylhet*]. A judicial officer of the Rajah's Government competent to try civil and criminal cases [*Cachar*].

BHÁONÁ.—Native dramatic performances [*Assam Proper*].

BHISINGSÁ.—A khel, the rents of which used to be appropriated to the use of the idol Shyámáthákuráni [*Cachar*].

BHITÁ.—Raised floor [*Sylhet*].



BHITI.—Timber [*Cachar*].

BHOGDHANI.—Revenue-free land, with the produce of which the *bhog* [literally food] of an idol is prepared [*Assam Proper*].

BHORÁ, or BHUR.—Raft made of plantain-trees [*Sylhet* and *Cachar*].

BHUTÁ.—A measure of paddy equal to 3 maunds [*Sylhet*].

BIGHÁ.—A land measure, equal to 14,400 square feet.

BIL [OR BHEEL].—An inland lake, or low marshy ground.

BILBHARAT.—Inland lakes [not included in the decennial settlement] naturally filled up in course of time. Resumed and settled [*Sylhet*]. Low land formerly under water and naturally filled up in course of time [*Cachar*].

BILMIKTÁ.—A consolidated lease [*Sylhet*].

BISÁ.—A land measure equal to 1-16th of a káthá, or 1-320th of a bighá [*Sylhet*].

BISHAYÁ.—An officer in general, particularly applied to a farmer of fisheries in Sibságar and Lakhimpur and a mauzádar in Nowgong.

BISENUGHAR.—A khel, the rents of which used to be appropriated to the worship of the idol Lakshmi Nárāyan [*Cachar*].

BRAHMOTTAR.—Lands granted for the maintenance of Brahmins.

BURA.—A rice crop transplanted on low and marshy lands in December-January, and reaped in April-May. It requires irrigation [*Sylhet*].

BURÁ GOHÁIN.—The first Prime Minister of an Ahom sovereign [*Assam Proper*].

CÁSSIÁ [LOCALLY KÁ SIÁSIÁ].—A species of *Laurus*, the bark of which usually passes under the name of cinnamon. It differs from real cinnamon chiefly in the strength of its qualities [*Khási and Jaintia Hills*].

CHALANTA MÁSUL.—Transit duty levied by zamindárs on timbers passing down rivers. This has now been prohibited [*Goálpára*].

CHAMUÁ.—An estate the revenue of which is more than Rs. 100 per annum, and which revenue is paid direct into the Government treasury, without the intervention of the mauzá-

DALBHÁNGÁ.—Fishing in *Dals* [*Sylhet*].

DALAI, OR DOLOI.—A chief officer of a temple who realizes the rents of the temple lands [*Kámrip*]. A title given by the Ahoms to a class of Ganaks who were well versed in astronomy. The chiefs of such a class of Ganaks are called Bar Dalais. [*Assam Proper*]. Goldsmiths are also called Dalais [*Upper Assam*]. An officer or headman of a small division whose duties are very similar to those of a mauzádar in Assam Proper, but who can also dispose of petty judicial work with the aid of a council [*Jaintiá Hills*].

DALANI.—A tract where the aquatic grass called “dal” grows; the usual grazing-ground of buffaloes, &c. [*Assam Proper*].

DARIÁBÁDI.—Literally, “newly-cultivated.” “Dari” is a Bengali word, meaning “new,” and “ábádi,” a Persian word meaning “cultivated.” Land cultivated after the conclusion of the measurement for the regular settlement of the year [*Assam Proper*].

DARPATNI.—Name of a tenure subordinate to Patni [*Sylhet*].

DASSANI ZAMIN.—Lands paying the highest rate of assessment and settled for the longest time, usually known as Rái Báhádur’s Bandobasti in 1842-43 [*Cachar*].

DASTAK.—A warrant of arrest of a revenue defaulter or judgment debtor [*Sylhet and Cachar*].

DAUL.—A statement showing the particulars of the gross revenue leviable from an estate or mauzá, prepared by the Deputy-Commissioner’s office kánungo [*Assam Proper*].

DÁDAN.—Money advanced to the growers and makers of the articles of commerce by the purchasers, who thus get them cheaper [*Sylhet*].

DÁHSÁLÁ.—Derived from two Persian words—“dáh” [ten] and “sál” [year], hence “decennial.” Estates settled decennially by Collector Mr. Willes in 1793. This settlement included generally cultivated lands. The Court of Directors confirmed this settlement in perpetuity. In this class, certain under-tenures occur, viz.:—

[1.] Patni, Darpatni [in parganá Bániáchung and Khelat Chandra Ghose’s estates].

[2.] Házirán [parganá Chowálsh].



[3.] Reásat [parganá Dowádi].

[4.] Shikmi, or chit táluk [parganá Bániáchung, Sylhet].

DÁKHILÁ.—A receipt for rent or revenue paid in.

DÁKHILKHÁRIJ.—Literally, “entering and striking out,” applies to registering the name of one proprietor in the Collector’s books in place of another from whom the land has been transferred. Also transfer of money from one account to another.

DÁLÁ SIKÁR.—An act of hunting deer at night by means of *Dálá* [a bamboo platter], i.e., one man carries on his head a *Dálá*, on which a lamp is placed, and, tinkling a large bell in each hand, he walks on moonless night over places frequented by wild beasts, followed by one or more men behind him who are armed with swords. Deer and other animals are so dazzled by the light, that they remain when it comes stationary, and are killed by the swordsmen. Occasionally there are accidents, owing to the huntsmen coming across tiger or wild buffalo [*Assam Proper*].

DÁNGARIÁ.—A general term applied to Assam nobles. Particularly the first three Prime Ministers of Assam were styled *Dángariás* [*Assam Proper*].

DÁRUSSAFÁ.—Lands granted for the maintenance and care of the sick. These have been resumed and permanently-settled [*Sylhet*].

DÁVIDÁRI.—An objection to the sale of property in execution of a decree against a third party, or to the settlement of land in the name of a third party [*Sylhet*].

DEKÁ BARUÁ AND DEKÁ PHUKAN.—Titles given to the sons of Bar Baruá and Bar Phukan respectively [*Assam Proper*].

DEKÁJURÁI.—The *khel* the rents of which were appropriated by the *jubráj*, or heir-apparent [*Cachar*].

DENTÁL [OR DÁTÁL IN SYLHET].—A male elephant with tusks.

DEORI.—An officer attached to a temple, originally a gate-keeper [*Assam Proper*]. A gate [*Sylhet*].

DEVOTTAR, OR DEBOTTAR.—Land granted for the maintenance of Hindu idols.

DEWÁL, OR DEWÁLAY OR DEVÁLOI.—A Hindu temple.

DEWÁLI.—A popular festival of the Hindus. The feast of lights held on the last day of the dark half of the month of Assin.

DHAKI SELÁMI.—Present received by the proprietor of a lime-quarry in consideration of measuring the contents of a boat in which limestones are to be carried. Gratuities for lading boats [*Khási Hills*].

DHARMOTTAR.—Land granted for religious or charitable purposes, such as for reading the Bhágavat, performing the Nám Kirttan, feeding pilgrims and travellers [*Assam Proper*].

DHÁL.—Same as *khál* or *nálá*, usually one that runs out of a wheel [*Cachar*].

DHÁLI.—A class of menial servants whose duty consists in conveying papers in the revenue and criminal courts [*Sylhet*].

DHÁLIMUJRÁI.—Lands granted to certain zamindárs for the purpose of supplying “dhális.” Some of these zamindárs having refused to furnish “dhális,” their estates have been resumed, and the rest still enjoy their revenue-free tenure and supply “dhális” [*Sylhet*].

DHÁMÁDIJURÁI.—The *khel* the rents of which were appropriated by the Rajah’s spiritual guide [*Cachar*].

DHOKÁ.—Another term for *Gobhiá*, means a person retained by a widow as husband [*Kámrúp*].

DHUI.—A female elephant of any kind, whether wild or tame, which has had a calf.

DHUMKAR.—The *khel* the rents of which were appropriated by the Rajah’s mother [*Cachar*].

DHUR.—One-twentieth part of a *káthá* [*Goálpára*].

DIJÁLUMÁR JURÁI.—Estates part of the revenue of which was received by the female members of the royal family [*Cachar*].

DIJÚLUMÁ.—The *khel* the rents of which were appropriated by the Rajah’s second daughter [*Cachar*].

DOBÁ.—A small inland lake, generally the pool of a river which has deserted its course.

DOLÁKHORIA.—Civil court peons under Ahom sovereigns [*Assam Proper*].



DON, OR DOON.—A measure of paddy and other grains equal to 5 seers of 80 tolahs each. In land measure same as bighá [*Assam Proper*].

DUAL.—A track of wild elephants [*Sylhet*].

DUÁR [DOOÁR OR DWÁR].—A mountain-pass. Also a term applied to a mahál or tract of country which lies at the foot of the hills, and was during the latter days of the Ahom sovereigns assigned to hill chieftains on the condition that the hillmen who resorted to the plains for the purpose of bartering their products at certain appointed hâts were kept under restraint, and the peace of the frontier preserved [*Assam Proper*].

DUFASLI [OR DUFASLÁ].—Land yielding two crops [*Sylhet and Cachar*].

EKFASLI, OR EKFASLÁ.—Land yielding one crop [*Sylhet and Cachar*].

ERI.—A coarse silk, the produce of the worms fed principally on the leaves of the castor-oil plant [*Ricinus communis Linn.*].

ERÍA.—A coarse silk made of the outer part of mungá cocoons.

ETMÁMDÁR.—Dependants of respectable Musalmán families, the same as Bhándáries of Hindus [*Sylhet*].

FARINGATI.—See "Pharingati."

FÁRAGH.—A discharge in full, given annually by a landlord to his tenant for all claims against him in respect of rent [*Sylhet*].

FERÁZI.—A term applied to a sect of Mahomedan reformers [*Sylhet*].

GAERBANDOBASTI.—Lands which, though in the possession of their proprietors at the decennial settlement, were not included in it, but were subsequently resumed. This class includes Segáh Hátim Khán, which also remained unassessed in 1793 [*Sylhet*]. Unassessed lands [*Cachar*].

GANESH.—A male elephant with one tusk. A Hindu God.

GÁBHARU.—Originally a young woman, but now a younger female member of a respectable family [*Assam Proper*].

GÁDHAN.—Literally, "body-money." A term applied to a body- or poll-tax of one rupee levied on each páik of full age. This was levied in Nowgong and Upper Assam, and exists to

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this day in certain portions of Lakhimpur, chiefly in mauzá Uján Nokhonkholá, where land revenue is not yet levied. Also money paid by a suitor or his friends to the parents or guardians of a girl promised in marriage, and which has to be refunded in the event of the marriage not taking place [*Kámráp, Darrang, and Nowgong*].

GÁM.—The head of a Miri, Daflá, &c., settlement [*Darrang, Nowgong, Sibságar, and Lakhimpur*]. A village in Cachar and part of Sylhet.

GÁMÁTI.—“Body-land.” A term applied to the rice-land allotted to the páiks or serfs under the Ahom Government in return for their services. The “Gámáti” was considered the property of the State, and was neither hereditary nor transferable [*Assam Proper*].

GÁOÁLI [OR GÁOÁLÁ].—A village community.

GÁONBURÁ.—A village headman [*Assam Proper*].

GHARNIJURÁI.—Estates part of the revenue of which was received by the Ránis of inferior rank to the chief Ráni [*Cachar*].

GHÁT.—Place for descending to a river or tank for bathing and other purposes [*Sylhet*].

GHORÁ BARUÁ.—An officer under Ahom sovereigns presiding over the khel called *Ghorásuá* [*Sibságar*].

GHORÁSUÁ.—A khel of people in Assam whose duty was to keep and feed horses belonging to the State. Now it means a syce [*Sibságar*].

GHOSÁWAT.—A term denoting a system for the realization of arrears of rent, which obtained under the Native rule, and was afterwards legalized by an order dated 23rd April, 1833, passed by Mr. T. C. Robertson, Commissioner of Assam, and modified from time to time. Under the Rajahs the share or estate of a defaulter used to be made over to any of his co-partners willing to pay up the arrears, otherwise the estate was to go to the khel, or, in default, to the Ráj, which was bound to pay the arrears. But under our Government the estate lapses to the State, and is liable to be settled with the party paying up the arrears. It is also used by the common people in the sense of *bandobast* (settlement) [*Cachar*].

GOBHÍA.—A man retained by a woman as husband on the death of her former legal husband [*Kámráp*].



GOGOL.—The descendant of a high Ahom family excepting the Rájáh, Bar Goháin, Burá Goháin, or Bar Pátra Goháin [*Assam Proper*].

GOHÁIN.—The descendant of an Ahom sovereign, or of the three Prime Ministers, viz., Burá Goháin, Bar Goháin, and Barpátra Goháin [*Assam Proper*].

GOHÁINGHAR.—A Hindu temple or shrine [*Assam Proper*].

GOHÁNI.—A Hindu idol. A wife of Gosain [*Assam Proper*].

GOSÁIN ADHIKÁR.—Head of a religious sect or institution, see “Adhikár” [*Assam Proper*].

GOSÁIN DEKÁ.—One who has the right to succeed a Gosáin [*Assam Proper*].

GOT.—A technical term implying a sub-division of a clan. A squad or collection of four páiks (*Kámrúp, Darrang, Nowgong, and Sibságar*), and of three páiks in Lakhimpur.

GOTRA.—Relationship by descent from a common ancestor. More correctly the designation of a family after the name of a celebrated *Rishi*, or saint, regarded either as the progenitor or spiritual head of that family.

GURGURIÁ.—A stepson [*Kámrúp*].

GURKÁTI.—A duty on jangal-produce that used to be levied in *Goálpára*.

HASTABUD.—Papers showing the area, description, and rent of land at the decennial settlement [*Sylhet*].

HASTI LUMÁ.—The khel the rents of which were used by the Rajah's eldest daughter [*Cachar*].

HAZUR [HUZUR].—The presence; the presence of a superior authority, or by metonymy the authority himself.

HÁJAT.—Confinement of persons charged with offences until their trial; place where they are confined.

HÁKIM.—A person in authority; an executive, administrative, or judicial officer of Government.

HÁL, OR KULBÁ.—A land measure approximately equal to—

A. R. P.

4 3 10½ in Cachar.

4 2 29 „ Jaintiá.

3 2 0 „ Sylhet Proper.



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HÁLÁBÁDI.—Literally, land brought under cultivation after the permanent settlement. These (except in parganá Bániáchung) were a portion of the ilám lands first leased under what were called “hálábádi” páttás, containing no express limitation of the period for which they were settled. The Government has confirmed these settlements in perpetuity. In Bániáchung, where there is no ilám land, hálábádi means lands discovered by the zamindárs to lie within the boundaries of their permanently-settled estates, but not included in the decennial settlement. They applied for the permanent-settlement of these lands, and their request was granted [*Sylhet*]. In Cachar hálábádi means lands settled after the last general settlement.

HÁLI.—Paddy plants grown in nurseries for transplantation [*Sylhet and Cachar*].

HÁOR.—Low tracts of land covered more or less with grass and reed jangal, almost entirely under water during the rains, but dry, or only partly so, during the rest of the year [*Sylhet and Cachar*].

HÁTI BARUÁ.—An officer of State under the Ahom sovereigns having charge of elephants [*Sibságar*].

HÁTUÁ.—A child of a wife by her former husband.

HÁUSHÁ.—A Kookie chief [*Naga Hills*].

HÁZÁRIKÁ.—An officer over 1,000 páiks in a khel [*Assam Proper*].

HÁZIRÁN.—Name of an under-tenure which occurs in certain permanently-settled estates in parganá Chowális, created originally free of rent, subject to personal service or attendance. These estates having been sold, a person purchased them, and his conditions with the háziráns are that their holdings shall remain, as before, without affecting their rights and interests, and that they shall pay to him only the Government revenue. These tenures, having been recognized at the permanent settlement, cannot be affected by any sale for arrears of revenue which the original estates may be put to [*Sylhet*].

HÁZIRZÁMIN.—A surety for the personal appearance of a certain person when required to attend.

HIBÁNÁMÁ.—A deed of gift [*Sylhet and Assam*].

HOLÁ.—A marsh or small lake; a depression in the land where water lodges [*Assam Proper*].

HOM.—Burnt offerings. Oblations of clarified butter and “bel” fruit tree leaves poured on the fire. Other articles may also be offered. The rite is of high antiquity, and forms part of all domestic religious observances at marriages, adoptions, &c., of a Hindú.

HULIÁ.—A descriptive-roll [*Sylhet and Goólpára*].

HULUNG.—A boat dug out of a single tree, peculiarly adapted to the navigation of the Brahmaputra, where the current is very strong [*Assam Proper*].

HÚR MAHÁL.—Portion of a marsh naturally filled up in course of time, resumed and permanently-settled [*Sylhet*].

IDGÁ.—A place set apart for prayers by the Mahomedáns during the Id [*Sylhet*].

IJÁRÁ. A lease or farm of land held at a defined rent or revenue, whether from Government direct or from an intermediate payer of public revenue. Letting lands on farm or lease [*Sylhet, Cachar, and Goólpára*].

IJÁRÁDÁR. A holder of ijará [*Sylhet, Cachar, and Goólpára*].

IJMÁLI.—Joint tenancy in common of two or more proprietors [*Cachar, Sylhet, and Assam Proper*].

ILÁM.—Lands which were at the time of the decennial settlement of 1793 covered with dense jungle, and in the possession of no person, and were not therefore included in that settlement, and not claimed by anybody on the issue of “Iláms” [proclamations]. In these ilám lands are included some gaerbandobasti, or unassessed ábádi lands, which were not in the possession of anyone at the time of the decennial settlement, and the lands occupied by the Nabob’s fort at Badarpur, in parganá Chápghát, and also lambarbardásht hálábádi lands, that is, hálábádi estates struck off the revenue-roll in consequence of there being no assets in them, and then subsequently settled under the Ilám Rules. A jangalburi estate, originally granted to Lálá Anundráam, is also settled under the Ilám Rules. Lálá Anundráam’s conditions were to clear the lands, the term being for three years revenue-free [*Sylhet*].

INTI-KÁLI.—From Persian word “Int-kál,” meaning a change. The registering in the Collectorate of the transfer of land from one proprietor to another [*Sylhet and Cachar*].

ISTAFÁ.—Resignation (of land); a deed of relinquishment; a deed foregoing a claim.

IZÁD.—Lands traced by survey as unassessed and resumed. [*Sylhet*].

JAINTIÁ MÚDÁIMI.—Grants by the Jaintiá Rajahs.—Resumed and permanently-settled [*Sylhet*].

JAINTIÁ MYÁDI.—Lands of Jaintiá which were settled temporarily [*Sylhet*].

JAITH, JAIST, OR JAISTHI.—A measure of land equal to 1·28th of a keár [*Cachar and Sylhet*].

JALÁTAN OR JALÁTAK.—Lands which remain under water during the season for cultivation [*Assam Proper*].

JALIDHÁN.—A rice crop sown in marshy land about March or April, and reaped in June [*Sylhet*].

JAMÁBANDI.—A rent-roll showing the name of each tenant, his tenure, the quality of his land, its extent, the rate of rent, and the total rent payable.

JANGAL.—Land covered with growing trees and shrubs. (forest generally).

JANGALBURI.—An estate in parganá Ichámati, granted to Lálá Anundráam on condition of his clearing the lands. His terms were three years revenue-free, and a small revenue for the next four years. On the failure of the grantee to cultivate the lands, the estate has been re-settled under the Ilám Rules [*Sylhet*]. Grants of waste lands made under Government orders, dated 6th March, 1838 [*Assam Proper*]. Waste land reclamation leases [*Sylhet and Cachar*].

JÁBRÁ.—A heap of refuse, generally applied to the refuse burnt when forest lands are cleared for cultivation [*Cachar*].

JÁNGÁL.—Road or pathway [*Sylhet*].

JHIL.—Low lands always under water [*Sylhet and Cachar*].

JOT.—The holding of a jotdár [*Godlpara*]. Tenure of a cultivator [*Sylhet*].

JOTDÁR.—A man who holds in severalty, joint, or in common, a piece of land, for which he pays revenue direct to Government (through its agents or farmers). As long as a jotdár pays in his revenue, his right to his jot cannot in any way be disturbed. The jotdár has transferable and saleable right in



the land, but his rent is liable to be enhanced by Government whenever a new settlement is made [*Guma, Eastern Duárs, Goalpára*]. A cultivator of land of a mirásdár other than his ryot, also called a Jirát [*Sylhet*].

JUM, OR JHOM.—A term applied to cultivation carried on by people living on or near the hills. For the purpose of jum cultivation, no implements but the *kodáli* (hoe) and *dáo*, or only *dáo*, is required. With the latter they lop the trees and cut down the jangal, after which, when dry, it is all set fire to and then they cultivate their jum, that is, they dig the land slightly, and sow their different kinds of seeds together, such as *kápás* or cotton, *dhán* or rice, tobacco, chiná, til, marich, ginger, and vegetables; and as each ripens in turn the produce is gathered. But the same spot is never cultivated for more than two, or at most three, years in succession.

KABÁLA.—A bill of sale.

KABÚLIYAT.—Counterpart of a pattá (q.v.) An agreement in which a payer of revenue or rent expresses his consent to pay the amount assessed upon his land.

KARAN.—A house-tax of Rs. 2-2-2 per first-class, and of Re. 1-1-1 per second-class, house, levied by the British Government in the Karoibári Hills in lieu of tax on cotton which the people had to pay before [*Gáro Hills*].

KASBÁ.—A town smaller than a *Shahar*, and larger than an ordinary village [*Sylhet and Goalpára*].

KATAKI, OR KOTOKI.—A person employed as a channel of communication between Government officers and the independent hill tribes. The Katakis were generally employed by the Ahom dynasty as ambassadors to foreign Courts. The Katakis were, and are still, paid generally by assignments of revenue-free lands [*Assam Proper, except Kamrúp and Nowgong*].

KATHIÁ.—Paddy sown in nurseries for transplantation [*Assam Proper*].

KATHIÁTALI.—The place where the kathiá is sown [*Assam Proper*].

KÁKATI.—An accountant under an Ahom Sovereign [*Assam Proper*].

KÁMLÁ.—A day-labourer [*Sylhet, Cachar, and Goalpára*].

KÁNDI.—A tract of high lying land [*Cachar*].

KÁNI.—Opium. It is called “Káni” (a rag or a strip of cloth), because, in former days, when the cultivation of poppy was not prohibited, when poppy-heads had grown to a proper size, the Assamese used to make incisions in the pod, and to collect the juice on strips of cloth [*Assam Proper*].

KÁNUNGO.—A ministerial officer on the establishment of a Deputy-Commissioner, whose duty is to keep all accounts connected with land, to check the measurement-papers submitted by the mauzadárs, &c. [*Assam Proper*]. An officer under a Deputy-Collector appointed for local inquiry and surveying purposes. A family title corruptly called Kánkai [*Sylhet*].

KÁTANI.—A class of people whose duty was during the native reign to supply the State with cotton thread [*Sibságar*].

KÁTHANI.—Tree-forest [*Assam Proper*].

KÁTHÁ.—A land-measure equal to 1-5th of a bighá, or 2,880 square feet, in Assam, and 1-20th of a bighá in Sylhet. It is pronounced Kathá in Assam.

KÁTI.—A measure for rice, paddy, oil-seeds, and grain of all kinds. It is an oval basket roughly stated to be 16 fingers breadth, measured round the oval. The Káti contains 2 seers and 2 chhatáks, or 5 lb 3 $\frac{3}{4}$ ozs., Troy weight [*Cachar*].

KEÁR OR KEDÁR.—A land-measure equal to 1-12th of a hál or kulbá [*Cachar and Sylhet*].

KEWLIÁ.—*Vide* “Bhakat.”

KHARI-KÁTIÁ.—A class of people whose duty was during the native reign to supply fuel [*Sibságar*].

KHARIKÁ-TANIÁ.—A house-tax in Kámrúp levied on the páiks by the Ahom Government. By us it was assessed on farmers of land, latterly, or previous to its abolition, at four rates, on a valuation of the cattle of the farmers:—

			Rs.	As.	P.
First Class	...	...	3	0	0
Second „	...	...	2	0	0
Third „	...	...	1	0	0
Fourth „	...	...	0	12	0

KHÁMÁR.—Lands originally waste, but which, having been brought into cultivation, are retained by the landlords in their own hands, and are cultivated on their account, or are let out at a grain rent [*Sylhet*].



KHÁNÁBÁRI.—Lands granted for the residence or home-steads of respectable persons. These have been resumed and permanently-settled. It now signifies a dwelling-place of a zamindár, mirásdár, or tálukdár, and the ground about it [*Sylhet*].

KHÁNÁ SHUMÁRI.—A written statement of the number of houses in a village or town; a census of the population.

KHÁOND.—A person whose duty was similar to that of a Katakí sent to foreign Courts [*Assam Proper*].

KHÁRIJDÁKHIL.—See “Dákkhil khárij.”

KHÁS-HÁL.—The name of a revenue-free tenure in parganá Bániáchung. It is included, free of assessment, in the decennial settlement with the zamindárs. Accurately, lands given revenue-free to people living around a zamindár's dwelling-place in consideration of certain services to be done to him [*Sylhet*].

KHÁS HÁLÁBÁDI.—A portion of the permanently-settled hálábádi táluks purchased by Government at auctions for arrears of revenue, and subsequently sold to private individuals at a revenue fixed in perpetuity [*Sylhet*].

KHÁS MUDÁIMI.—Permanently-settled estates other than hálábádi, purchased by Government, and re-sold to private individuals at revenue fixed in perpetuity [*Sylhet*].

KHÁT.—A farm. An estate situated generally at a distance from the family residence of the proprietor, and cultivated on his account by his own servants [or slaves in the time of the Assam Rajahs], or by ryots. After the paddy has been reaped, it is stored in the khát, and the proprietor brings it away in small quantities for his use, as required. The proprietor's cattle are always kept at the khát [*Assam Proper*].

KHÁT [NÁGÁ].—Small patches of land that have been held revenue-free by the Nágá tribes, and are cultivated for them by the Katakis [*Sibságar*].

KHÁTANIÁR.—Head of all the servants of a Gosáin [*Assam Proper*].

KHÁTÁ.—A ledger kept by a trader.

KHÁTOÁL.—A class of people serving in royal farms [*Sibságar*].

KHEDÁ.—An enclosure in which wild elephants are caught.

GLOSSARY OF VERNACULAR TERMS.

KHEL [*in Assam Proper*].—A class, clan, or division of people. The term is confined to the districts of Sibságar and Lakhimpur, and, to a smaller extent, in Darrang. The officers in a khel were—

First.—Phukan, or Baruá.

Second.—Rájkhowá.

Third.—Házáriká.

Fourth.—Sáikiá.

Fifth.—Bará.

Sixth.—Dohutiá.

Seventh.—Barik.

There was also a writer, or kákoti, in some of the khels.

(*In Cachar*).—A corporation of villages, which, in the time of the Native rulers, were jointly and severally liable for the payment of their revenue. The men of standing in a khel were—

First.—Chaudhari.

Second.—Majumdár.

Third.—Laskar.

Fourth.—Barbhuiyá.

Fifth.—Májárbhuiyá.

By khel was also understood the part of a village which had to render particular service to the Rajah, or the rent of which was appropriated to the use of a particular member of the Royal family or other persons of rank.

KHELMÁ.—The great khel, the revenue of which was appropriated by the Rajah [*Cachar*].

KHERÁJ.—Government revenue [*Sylhet*]. Rent-paying land [*Assam Proper*].

KHERÁJ KHÁT.—An estate similar to a chamuá in Lower Assam [*Darrang and Lakhimpur*].

KHET.—One of several plots of land of a paddy-field marked by *áils* [*Sylhet*].

KHILÁT.—An article of costume presented by the ruling or superior authority to an inferior as a mark of distinction.

KHUD-KÁSHT.—A resident tenant or cultivator [*Sylhet*].

KHULI.—Salt wells [*Cachar*].

KHUSBÁS.—A description of revenue-free lands in Sylhet. These are included, free of assessment, in the decennial settlement with the zamindárs [*Sylhet*].

KHUTÁ.—A house-tax in the Gáro Hills. It was first imposed by Mahendra Náráin, zamindár of Karoibári.

KHUTÁGÁRI.—Toll paid to zamindars for permission to anchor boats on their lands [*Godápara*].



KHUTIYÁN.—A ledger; an account-book, in which are entered under distinct and appropriate heads the several items, first entered in a day-book or field-book, especially a statement showing the land held by each tenant of an estate or mauzá.

KIST.—Instalment of the annual assessment payable at a stated time.

KISTBANDI.—A schedule showing the dates and amounts of instalments payable by a tenant, debtor, &c.

KUKURÁ SUÁ.—Revenue peons under Assam Kings [*Sibságar*].

KULBÁ.—Same as “Hál.”

KUNKI.—A female elephant used for catching wild ones.

KUNWÁR.—The descendant of a Kuch Rájáh. The descendants of Ahom kings were also called Kunwárs [*Assam Valley Districts*].

KUNWÁRI.—A wife of an Assam king [*Assam Proper*].

KURI.—The last pool left in a Bheel or Háor in dry season [*Cachar*].

KURSIÁMÁ.—A genealogical-tree or table.

KUZAMIN.—Lands once cultivated and afterwards allowed to remain waste [*Cachar*].

LAMBARBARDÁSHI.—Hálábádi estates first settled permanently, and subsequently struck off the revenue-roll in consequence of there being no assets, and brought under khas management. When these again yielded some profits under khas management they were re-settled temporarily, under the Ilám Rules [*Sylhet*].

LASKAR.—A title obtained by landholders from the former Rajahs, when independent, by payment of a fee of Rs. 60 [*Cachar*]. A headman of a village or circle of villages exercising certain petty judicial powers and collecting Government revenue [*Gáro Hills*].

LÁG.—A range of hills [*Cachar*].

LÁ-KHERÁJ.—Land held free of payment of revenue.

LÁ-KHERÁJDÁR.—Holder of an estate free from revenue.

LÁTBANDI.—A list showing the particulars of an estate or article put up for auction, and the amounts bid for it.

GLOSSARY OF VERNACULAR TERMS.

LÁTIAL, OR LÁTIWÁLÁ.—A mercenary, a man hired for fighting with a *Láti* or club [*Sylhet*].

LECHÁ OR LOCHÁ, OR LESSA OR LÁSSÁ.—A land-measure equal to 144 square feet, or one square *tár* [*Assam Proper*].

LUKMÁ. A village headman subordinate to the Laskar [*Garo Hills*].

LYNGDOH.—A village priest who has a seat in the council of dalais for the trial of judicial cases [*Jaintia Hills*]. A sacrificial soothsayer, who in some places presides over community as headman [*Khási and Jaintia Hills*].

MADADMÁSH.—Land granted for the maintenance of certain Mahomedans. This includes "Madressá" lands, granted for the maintenance of Persian teachers and their students [*Sylhet*].

MADATKHÁNÁ.—A house where opium is smoked.

MAFASSIL.—Beyond head-quarters; interior of a district or sub-division.

MAHAJAR.—A sanad of lands granted by the Assam Rajahs, but written on paper, not on copper-plates [*Assam Proper*].

MAHALLÁ.—Division of a town; a quarter; a ward [*Sylhet*].

MAHANTA, OR MOHUNT.—Head of a Shastra smaller than that of a Gosáin [*Assam Proper*]. In Sylhet, head of an Akrá (a place of worship of the Baisnabs).

MAHÁDEVI JURÁI.—Estates part of the revenue of which was received by the Maharáni, or the first wife of the Rájáh, [*Cachar*].

MAHÁJAN.—(1) Head of a Shastra smaller than even that of a Mahanta [*Assam Proper*]. (2) A money-lender. A merchant.

MAHÁJANI.—The profession of a money-lender, &c. [*Sylhet*].

MAJUMDÁR.—A title which was granted by the Native rulers on payment of Rs. 75 [*Cachar*]. This is also a title in Assam. There were two majumdárs under Ahom sovereigns, one with the Rájáh and the other under the Barphukan at Gauhati.

MAJUMÁDÁR.—A Native Revenue Accountant, now a hereditary family title [*Sylhet*].

MAN, OR MAUND.—A measure of weight equal to 40 seers.

MANDAL.—An officer of Government subordinate to a mauzādár, whom it is his duty to assist generally [*Assam Proper*]. A collector of rent under a zamindár [*Sylhet and Goalpara*]. In Sylhet a mandal is corruptly called *Maral*. Also a village chaukidár in Cachar, and sometimes in Sylhet.

MANTRI.—Minister of a Khási chief. An adviser in general.

MARAL.—A headman of the potter caste [*Cachar*].

MASHAKASHI.—A farming lease of lands given by a landholder to a cultivator at a fixed annual rent for a fixed period [*Sylhet*].

MAULVI.—A Mahomedan learned man.

MAUZÁ.—A village. A parcel or parcels of land having a distinct name in the revenue records, and of known limits. But in Assam Proper a mauzá is a fiscal division of a district, and means a circle of villages forming the jurisdiction of an officer styled mauzādár. In Cachar the following six khels are also called mauzás :—(1) Páikán, (2) Bishnughar, (3) Dhumkar, (4) Bhisingsá, (5) Barjurái, and (6) Shangjurái.

MAUZÁDÁR.—An officer in charge of a mauzá or a native Collector of Revenue, answering to a Tehsildár in the North-Western and Central Provinces, and a Mámlatdár in Mysore, but exercising no judicial powers [*Assam Proper*].

MÁJÁRBHUIYÁ.—A title obtained from the Native rulers in former days by a payment of Rs. 25 [*Cachar*].

MÁJULI.—An island in the River Brahmaputra [*Sibságar*].

MÁLIKÁNÁ.—The proprietary allowance. Also price of land sold.

MÁNMAŦI.—“Mán,” respect, and “Máti,” land; hence, land granted to persons of rank, or respectable persons. Lands granted revenue-free for the performance of certain services [*Assam Proper*].

MÁTABBAR.—The elders or chief men of a Khási village.

MEDHI.—A spiritual teacher and adviser of the Assamese, whose religious functions are similar to those of a Gosáin, but holding a position subordinate to the latter [*Kámrúp*]. In Nowgong the chief duty of a medhi is to collect the Gosáin's taxes, the same, in fact, as that of a Sájtolá. In Upper Assam

a medhi is the headman of a village community with regard to religious functions appointed by a Gosáin, Mahanta, or Mahájan. He is subordinate to a Barmedhi.

MELÁ SIKÁR.—A process of catching wild elephants by running them down with tame elephants and noosing without enclosing any portion of jangal.

MEZÁNKURI.—Silk of the worms fed on the tree called Adákuri (*Tetranthera Quadrifolia Roxb.*). It is finer than mugá [*Sibságar and Lakhimpur*].

MIRAN.—Fees formerly paid to a Názir for serving processes.

MIRÁS.—Inheritance. Inherited property. In Sylhet and Cachar a class of small tenure.

MIRÁSDÁR.—A holder of more than one hál, or about five acres of land [*Cachar*]. A landholder [*Sylhet*].

MOHARÁNÁ.—Property, or money promised to be paid by a Mahomedan husband to his wife at the time of his marriage.

MOLLÁ.—A Mahomedan lawyer or learned man.

MUDIÁR.—Same as Bhanráli, but belonging to a larger temple [*Lower Assam*].

MUGÁ.—A coarse kind of silk, the produce of a worm fed on the following trees:—(1) Sum (*Tetranthera lancifolia, Roxb.*), (2) Sonálu (*Tetranthera macrophylla, Roxb.*), (3) Chámpá (*Michelia pulneyensis, R. Wight*), the silk of the worms fed on this tree is held in the same estimation as the mezánkuri, (4) Diglati (*Tetranthera Diglotti Hamilton*), (5) Páti shundá (*Laurus obtusifolia, Roxb.*) [*Assam Proper and Sylhet*].

MUKHTÁR.—The mouthpiece of a khel. They were the first agency employed by our Government in the collection of revenue, and used to receive a “dásturi” of 2 or 3 annas from each mirásdár, and subsequently $6\frac{1}{4}$ per cent. on their collections. Superseded by Tehsildárs in 1843. An attorney [*Cachar*]. An attorney is known as a Mukhtár in also Sylhet and Assam Proper.

MUKNÁ.—A male elephant without tusks.

MULÁNÁR.—Same as chukánidár. A term now obsolete [*Goalpara*].

MUNSHIKÁNÁ.—Current vernacular office [*Sylhet*].

MUNSIF.—A Native Civil Judge of the lower grade.



NAL.—Literally, a “reed.” A rod to measure lands with, length 12 feet (*Sylhet and Cachar*).

NAZARÁNÁ.—Tribute; also presents given on succession.

NAZARÁNÁ MAHÁL.—Gáro villages which used to pay tribute to the Government when they were independent (*Gáro Hills*).

NAZREH IMÁM.—A description of cherághi lands [*Sylhet*].

NAZULI.—An adjective applied to unclaimed property [*Sylhet*].

NÁMGHAR.—A house in which Námkirttan is held by the Hindus (*Assam Proper*).

NÁMKIRTAN.—Prayers and singing in praise of the god Vishnu (*Assam Proper*).

NÁNKÁR.—Land granted for the support of a family or person not being a Brahmin.

NÁNKÁR KÁNUNGO.—Service lands granted to the kánungos, who were the principal revenue officers under the Mahomedan rule. This class includes Rasum Jámin lands obtained by the kánungos for becoming sureties for other persons (*Sylhet*).

NÁNKÁR PÁTWÁRIGIRI.—Service lands granted to the paraganá pátwáris, and resumed on their abolition in 1835 [*Sylhet*].

NÁNKÁR ZAMINDÁRI.—A description of revenue-free tenure. These lands were included, free of assessment, in the decennial settlement with certain zamindárs [*Sylhet*].

NÁRÁYANI RUPEE.—A rupee coined in Kuch Behar, and formerly current in Assam, 17-25ths of a Government rupee in value [*Assam Valley Districts*].

NÁZIR.—The head of the process-serving department in an office.

NIJ-JOT.—Lands retained by the proprietor himself to cultivate on his own account (*Sylhet and Cachar*).

NIKHÁ.—A widow marriage by a Mahomedan (*Sylhet, Cachar, and Assam Proper*).

NISF KHERÁJDÁR.—Holder of lands paying half revenue (*Assam Proper*).

NOGUD.—A khel the rents of which were appropriated by the Rájáh (*Cachar*).

NOKTI LUMÁ.—A khel the rents of which were appropriated by the Rájáh's fourth daughter [*Cachar*].

OJHÁ, OR OJÁ.—A native physician. Also a teacher or a *Guru Mahásay*, often called Ojhá Thákur in Sylhet. In Assam the word Ojá is known and means teacher, head blacksmith, barber, headman of a band of singers, an exorciser or physician who professes to cure by incantations.

PACHWÁL.—Intoxicating drink prepared from the fermentation of rice or other grains steeped in water.

PANCHÁYET.—A native court of arbitration.

PARDÁNISHIN.—A woman who does not appear in public, but remains behind the curtain [*Sylhet*].

PARGANÁ.—A tract of country comprising many villages [*Cachar, Sylhet, and Goalpára*].

PARJÁ.—Theoretically a tenant-at-will. The parjá pays in kind half the produce of his fields to the jotdár, his landlord. The seed, and often the ploughs and animal labour, are lent by the landlord [*Gumá, Eastern Duars, Goalpára*].

PARWÁNÁ.—A document containing a direction or order.

PATHÁR.—A paddy-field or a tract of low rice land annually submerged. It is this land which is called *rupit* [*Assam Proper*].

PATIKÁ.—A land measure equal to 1-80th of a bighá [*Sylhet*].

PATNI.—Name of an under-tenure. These tenures comprise lands of permanently-settled estates granted by the mirásdárs on receipt of money in the shape of "selámi." The holder of a patni pays the Government revenue through the mirásdár. For peculiarities of these tenures, see Regulation VIII. of 1819 [*Sylhet*].

PATTÁ.—Lease. A document given by the landlord to a tenant, setting forth the particulars of the land leased to him, the terms and period of the settlement, and the amount of revenue or rent payable by him.

PÁIK.—A serf or servant of a temple who has to pay half-rent of the land held by him, and, in consideration of the other moiety, has to serve in the temple for a certain portion of the year [*Assam Proper*].

PÁIKÁN.—Lands held by a class of servants of a temple, who are styled páiks. In consideration of the land they enjoy,

they are bound to render certain service in the temple [*Assam Proper*].

PÁIKÁSHT.—A man cultivating lands in a village in which he does not reside [*Sylhet*]. A non-resident sub-tenant. Also used of a sub-tenant of Jalkar or Bankar holding [*Cachar*].

PÁILÁ.—A paddy measure, equal to from 48 to 64 maunds [*Sylhet*].

PÁLI.—A paddy measure equal to from 20 to 34 seers [*Sylhet*].

PÁM.—Temporary occupation of alluvial lands for cultivation of cold-weather crop. An out-farm [*Assam Proper*].

PÁNCHIRÁ.—Divorce by tearing a pân-leaf asunder in the presence of witnesses, the man and woman each holding a side of the leaf [*Assam Proper*].

PÁNDÁ.—The presiding priest of a temple.

PÁNGJURÁI.—The khel the rents of which were appropriated by the Rájáh's younger brother [*Cachar*].

PÁNJÁLI.—He who traces by marks or footsteps the whereabouts of a wild beast, generally a tiger [*Sylhet*].

PÁNJI.—Spike of bamboo, sometimes poisoned, stuck in the ground for the purpose of defending village roads, &c., and preventing the approach of an enemy [*all hill tribes*].

PÁRÁ.—A part of a village or town, sometimes also an outlying suburb [*Sylhet*].

PÁTHAR.—A subordinate officer in the Jaintiá Hills, answering very nearly to the mandal in Assam Proper. A respectable Khásiá in parganáas Uttar Kách and Dakhin Kách, in Sylhet.

PÁTRAJURÁI.—The khel the rents of which were appropriated by the Rájáh's Minister [*Cachar*].

PÁTWÁRI.—A native collector of revenue [*Sylhet*].

PÁWÁ OR POÁ.—Quarter of a seer.

PERÁKÁGAZ OR PERÁKÁKAT.—Record of a survey of all the lands in Assam, made during the reign of Rájáh Shib Sing (A.D. 1742-43). It contains a register of all lá-kheráj lands granted up to date of its completion. It is called perákágaz because it used to be kept in a box, or "pera" [*Assam Proper*].

PETÁOTÁLUK.—A holding subordinate to a táluk [*Sylhet*].

PEWMÁH.—A Nágá chief [*Nága Hills*].

PHALI.—A copper plate on which a sanad of lands granted by the Ahom kings used to be inscribed [*Assam Proper*].

PHALKAR.—Profits or produce of an estate derivable from fruit-trees growing on it [*Sylhet*].

PHARINGATI, commonly spelt FARINGATI.—High culturable land which is usually cultivated for two or three years in succession and left uncultivated for one year, and then again taken up and cultivated as before [*Assam Proper*].

PHATIKÁ.—A native spirit made from molasses [*Assam Proper*].

PHÁN.—A noose or lasso used by elephant-catchers to catch wild elephants.

PHÁRI.—A line cut through either forest or grass jangal for any purpose [*Cachar*].

PHERÁ.—The waist ropes of a kunki elephant to which the phán or noose is attached.

PHUKAN.—The chief officer of a khel under the Ahom Government [*Assam Proper*].

PIRPÁL.—Lands granted for the maintenance of a Mahomedan temple. Literally lands dedicated to a Mahomedan prophet [*Pir*].

POSÁ.—Allowances paid annually to certain hill tribes inhabiting the hills on the northern frontier of Assam bordering Darrang and Lakhimpur on account of commuted blackmail, or in consideration of the abandonment by them of their claims with regard to certain Duárs. In Darrang the allowances are paid to the Daflás, Bhutiás, and Akárs, and in Lakhimpur to the Abors [*Darrang and Lakhimpur*].

PUÁJAI.—Record of a census of the adult male population taken in the year 1135 (B. S.), A. D. 1728-29, under the orders of Rájáh Shib Singh [*Assam Proper*].

PUJÁRI.—A sacrificing priest. One who conducts public worship in a temple. Also a class of priests subordinate to the family priests.

PUNG.—A salt-water spring [*Sibságar and Lakhimpur*].



PUNJI.—From the Bengali word "Punja," meaning a cluster of huts, hence by corruption "Punji," a village [*Cachar, Khási and Jaintiá Hills*].

PURAHIT.—A family priest.

PURÁ.—In land measure a purá is equal to 4 bighás, and in grain measure to 4 dons [*Assam Proper*]. A grain measure equal to from 7 to 16 seers [*Sylhet*].

RASUMJÁMIN.—Lands granted to kánungos for becoming sureties of other persons. This is now included under the head "Nánkár Kánungoe" [*Sylhet*].

RÁJ.—A corporation with which a block of land used to be settled during the time of native rulers. A ráj consisted of several khels, each of which might be called upon to pay for the whole ráj. If a khel failed to pay its revenue, the ráj was bound to take its lands, no outsiders could be admitted. This word is used by the Cácháris of the hills in the sense of village [*Cachar*]. A Pancháyet who dispose of disputes, social questions, &c., in Jantiá [*Sylhet*].

RÁJKHOWÁ.—A head officer of a khel next to Phukan and Baruá. A Rájkhowá had the command of 3,000 men. The Rájkhowás usually attended courts, and were employed as umpires to settle disputes, as well as to superintend any public works for the king [*Assam Proper*].

RÁJMEDHI.—A chief medhi living with a Gosáin in shastra and presiding over more than one Bar medhi [*Assam Proper*].

RÁNI.—The wife of a Rájáh. A female sovereign. A title of honour for a female.

RÁZINÁMÁ.—A deed of compromise by which the plaintiff or prosecutor acknowledges that he has been satisfied by the defendant. The execution of a Rázinámá implies an amicable settlement of a dispute.

REKH.—A land measure equal to 1-4th of a jaith [*Cachar and Sylhet*].

RIÁSAT.—An under-tenure in an estate in parganá Dowádi, created since the permanent settlement. The holders of these tenures used to pay their zamindárs a fixed rent, that is, the Government revenue, plus 5-32nds of Government revenue, as the málikáná of the zamindár. But the zamindár of a portion of the estate having relinquished his rights and interests in these under-tenures, the tenure-holders pay now the

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Government revenue of their share direct into the Government treasury. Also a term of honour [*Sylhet*].

ROZINÁ.—Lands granted for the maintenance of certain Mahomedans. Resumed and permanently-settled [*Sylhet*].

RUPIT.—Low paddy land [*Assam Proper*].

RYOT, OR RÁIYAT.—Holder of a small estate, of which the revenue is paid through the mauzádár. A ryot generally cultivates and occupies his land, and cannot be ousted of his land as long as he pays in his revenue [*Assam Proper*]. A tenant *by the year*, who pays to the jotdár a yearly money-rent for the land held by him [*Gumá, Eastern Duars, Goalpára*]. A tenant who pays rent to the landlord and resides on the latter's land [*Sylhet and Cachar*].

SADAR JAMÁ.—The revenue payable to Government [*Sylhet and Cachar*].

SAIKIÁ.—An officer in a khel over 100 páiks [*Assam Proper*].

SANAD.—A grant, a patent, or a document conveying to an individual titles, privileges, offices, or Government rights to revenue from land, &c., under the seal of the ruling authority.

SAN JURÁL.—Estates a portion of the revenue of which was paid to the brother of the Rájáh. The remainder was paid to the Rájáh [*Cachar*].

SANKAR.—An estate the revenue of which is levied from the thatching-grass [san] grown on it [*Goalpára*].

SARANJÁMI.—Deduction on account of charges of collecting the revenue or other contingent or incidental expenses [*Sylhet and Gáro Hills*].

SARBARÁHKÁR —[1] Manager of an estate for minors or disqualified proprietors. [2] A collector of rent under the zamindárs in Bániáchung. A Sarbaráhkár is often called a Sarkár [*Sylhet*].

SARDÁR [SIRDÁR].—Chief of a Khási State lower in rank than a Seim, and is usually appointed by local authorities [*Khási Hills*]. The headman of páiki-bearers, a bearer, specially when employed by a European gentleman [*Sylhet*].

SARKÁR.—The Government, the State, the supreme authority or administration, a landlord, a proprietor. Also a native servant who keeps the household accounts, and receives and



disburses money for his employer. Also a merchant clerk in Sylhet and Goálpára.

SARKÁRI.—Relating or belonging to the Sarkár.

SATRA, OR SHASTRA.—A Hindu shrine. The headquarters of a Gosáin, or Bishop [*Assam Proper*].

SATRANJI.—A cotton carpet.

SÁIL BURA.—The best of the Bura paddy, see "Bura" [*Sylhet*].

SÁJNIDÁR.—A cultivator who ploughs the lands of another cultivator at a contract salary, either in cash or in kind [*Sylhet*].

SÁJTOLÁ.—An officer of a shastra whose duties are the same as those of a Barmedhi [*Assam Proper*].

SÁJWÁL, OR SAJAWAL.—An Administrator, a native collector of revenue specially appointed to collect the revenue of an estate from the management of which the farmer has been removed.

SÁLI, OR SÁIL.—Winter rice crop [*Assam Proper, Sylhet, and Cachar*].

SEGÁ BAKHTIÁR SINGH.—Lands granted to Bakhtiár Singh [*Sylhet*].

SEGÁ HÁTIM KHÁN.—See "Gaerbandobasti." [*Sylhet*].

SEGÁ HIMMAT KHÁN.—A description of cherági land. It has been resumed and permanently-settled [*Sylhet*].

SEGÁ MAHOMED ALI KHÁN.—Lands granted to one Mahomed Ali, on condition of his assisting the Government in the defence of the frontier [*Sylhet*].

SEIM.—A Khási democratic chief [*Khási Hills*].

SER, OR SEER.—A weight about 2 lb, varying from 60 to 90 toláhs.

SEVÁCHÁLWÁ.—Supervisor of the worship of a temple [*Assam Proper*].

SHAFÁ-ÁT, OR HAK SHAFÁ.—A suit to set aside a sale of landed property on the ground of the plaintiff having the right of pre-emption [*Sylhet*].

SHANGJURÁI.—The khel the rents of which were appropriated by the Rájáh's elder brother [*Cachar*].

SHARÁ.—The Mahomedán law.

SUÁRÁH, OR SÁRÁ.—A peon under a mauzádár [*Kámrúp*].

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SHRÁDDH.—An obsequial ceremony, in which food and water are offered to the deceased ancestors of the sacrificer, or to the *pitris* or manes, collectively.

SIKMI, OR SHIKMI.—Same as chit-táluk.

SIRNI.—Lands granted for the purchase of articles of food offered by the Mahomedáns to their god, Pirs and Imáms. All sirni lands have been resumed and permanently-settled [*Sylhet*].

SOTÁ, OR SOOTEE, SUTI.—A small branch of a navigable river.

SOWÁR [in Upper Assam SOPAKAR].—BHOG RÁNDHUNI. — A Brahmin cook in a Hindu temple [*Assam Proper*].

SRIJUKTA.—A title prefixed to the name of a gentleman.

SRIMATI.—A title prefixed to the name of a Hindu lady.

SRIMÁN.—A title prefixed to the name of a Hindu younger gentleman.

SUJI.—The flour ground from the heart of the wheat.

SUKBÁS.—One who is exempted from being *begár* by the zamindár, but is liable to work as a peon, &c. [*Godlpara*].

TANKHÁ, OR MUJRÁI.—Lands held by a servant of the Amil, on condition of keeping up a certain number of archers, &c., for the service of the Government. These have been resumed and permanently-settled [*Sylhet*].

TAUJI.—A revenue-roll showing, under the name of each payer of revenue, the total amount as it falls due, by instalments.

TÁHUTDÁR.—A class of Ijarádár, especially in Dharam-pásá Eláká [*Sylhet*]. Contractor [*Khási Hills*].

TÁLUK, OR TÁLUQ.—Connection, a property, a manor, an estate, applied to a tract of proprietary land usually smaller than a zamindári [*Sylhet*].

TÁLUKDÁR.—Holder of a táluk.

TÁNGONI.—A term answering to a parganá [*Sibsagar*].

TÁNGONI KÁKATI.—A fiscal officer under Ahom sovereigns having charge of a Tángoni [*Sibsagar*].

TÁR.—A measure of length equal to 12 feet [*Assam Proper*].

TEHSILDÁR.—A native officer who collects the revenue, furnishes boats, coolies, and provisions when required, supervises the chaukidárs, keeps mortality records, and furnishes returns of various kinds [*Cachar*].

TERIJ.—An abstract in which the fields or plots of land held by each tenant are grouped together.

THALGÁT.—Toll levied by zamindár for stacking timbers on their lands. The legality of these collections is doubtful [*Goálpára*].

THÁKBAST.—Laying down a boundary, fixing the limits of estates by a native surveyor, preparatory to a professional survey by a European officer.

TILÁ.—A small hillock [*Sylhet, Cachar, and Goálpára*].

TOLÁ.—A weight equal to one rupee. A tax levied by zamindárs from háts, frequently paid in kind.

TOLÁ.—The part of a town inhabited by persons of any particular occupation [*Sylhet*].

TOPKHÁNÁ.—Lands granted to artillerymen in the Nabob's time, which have been resumed and permanently-settled [*Sylhet*].

TOSHÁKHÁNÁ.—A store-room in which articles intended to be given out as presents to native chiefs and hill tribes are kept. Also store-rooms of zamindárs.

TOWFIR.—New or omitted land liable to assessment of revenue [*Sylhet*].

TUCCÁVI.—Advance of money made to zamindárs or ryots, to assist them in carrying on their cultivation.

ULUÁNI.—A tract where "Ulu" grass grows. In Goálpára called "Ulubári."

UMEDWÁR.—A candidate for employment.

UTBANDI.—A list showing the names of the holders of Házirán tenures in parganá Chowálish, and the revenue payable by each. This list was prepared at the time of the permanent settlement of the original estate [*Sylhet*].

WÁHÁDÁDÁR.—A corruption of the Hindustáni word Uhdádár, derived from "Uhdá" (an office) and "dár" (holder). A name given to each of the members of the council of judges of the Shellá confederacy [*Khási Hills*].



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ZAMINDÁR.—Holder of a large estate or estates on a fixed assessment [*Sylhet and Goalpara*].

ZANÁNÁ, OR JANÁNÁ.—The female apartments; the females of a family, also a wife [*Sylhet and Cachar*].

ZILÁ.—A part, a division, a district, generally a tract of country constituting the jurisdiction of a Deputy-Commissioner, but in Sylhet a fiscal sub-division, formerly under a Pátwári. In Cachar "zila" means the sadar station.

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