Chapter--III

Impact of Persian on the culture and dialects of the Barak Valley.

The Barak Valley has a distinct local dialectal language of its own in the state of Assam which is known as Cachari language or Sylheti language and is used in colloquial by almost ninety percent of its population. In fact, it is a local variety of Bengali language which commonly prevails in the Sylhet district of Bangladesh from where it entered in to the Barak valley with the immigrants who came here and settled down in this valley in early days. This dialectal language can be termed Sylheti variety of Bengali language or ‘Barak Bengali’. This Sylheti variety of Bengali language is spoken all over the Barak Valley by both the Hindu and the Muslim community alike in the same manner and style having a slight difference in cultural communications on religious ground. It maintains a little affinity with Assamese language in some pronunciations and usage.

The Sylheti variety of Bengali language of the Barak Valley came into existence in the same way and has undergone the same process to come into its present shape as the Bengali language itself came into existence. It seems to have evolved from the ‘Eastern Apabhramsha of Magadhi Prakrit’ like other local dialects as for example ‘the Goalparia local dialects’. It has direct link with Sanskrit which is the matrix of all Indian language. Though it has been in use through centuries in vast area of land and used by thousands of people, but unfortunately excepting a few, there has been no development of its literature of worth mentioning.

The pure and original form of the Sylheti variety of Bengali language is found in the village areas and can be heard and seen from the rustic people of the remote area of the valley. The original forms of the language has started changing its shape and style among the literate peoples particularly in the urban areas of the valley where new modern foreign words are slowly taking place driving out the original and pure words of this language. Since it is a dialectal language, so its evolution depends upon the evolution of its standard language.

The standard Bengali language of Bengal province originated earlier to 10th century A.D. as opined by Dr. Mohammed Shahidullah, a renowned linguistic of Bengal, though not of the same shape as of present day. It developed through ages and especially after when Bengal was conquered by Muslims in the early part of the twelfth century A.D. Bengal was conquered by Mohammed Bakhtiar Khalji in the year 1202 A.D. from when the Muslim rule started in Bengal and it came to an end when the last Muslim Nawab Sirajud-Dawla was dethroned in the battle of Plassey in the 1757 A.D. The Muslim Sultans of Bengal were ‘Turk’ by race and by culture they were Persian and they were the followers of Islam, so Arabic, the language of Islam, played a vital role in their social and religious life.

During their rule in Bengal, a large numbers of Islamic sufis came in Bengal and settled down in. As a result, the majority people of Bengal slowly converted to Islam and they were culturally

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2. Chakravarty, Mr. Jagannath- Barak upyakar Anchalik Bangla bhashar Abidhan and Bhashtatya. Halflong 1999 (preface)
influenced by Persian and Arabic. Of course, the influence of Arabic happened in Bengal through Persian. Arabic first came in contact with Persian and influenced its vocabulary which became first as a part of Persian and then came in Bengal. During the Muslim rule in Bengal, Persian was used as official language of Bengal and also for general communications. The trend of using Persian as a medium of communications was very common here during the Mughal rule when Persian was declared as state language.

'There was Persian on the face of a coin; Persian was there on the wall of a mosque and in the royal orders, Persian in documents for purchasing of land and records of building of a house. In the court of criminal and civil matters and in the revenue department, there was large scale use of Persian. Persian happened to be used in every sphere of a life of a person. In the educational institution there was Persian where irrespective of Hindus and Muslims were learning Persian for the sake of their livelihood'. Persian is being widely exercised in the educational institutions of the Muslim community in the Barak valley, but it also could leave its great effects in their social and cultural life. It leaves a trace of its presence in their colloquial language and so deeply assimilated in their spoken language as even a speaker cannot say or identify as from where it has come.

When the Mughal rule in Bengal was established and Persian was declared as official language of the country, due to necessity of the day, the people of Bengal irrespective of Hindu

3. Haq Dr. Enamul,- Muslim Bangla Sahitya, Dacca page- 134.
and Muslim started learning Persian. They exercised Persian in their everyday life. For reasons stated above Persian left a deep rooted influence in Bengal – in culture, language and in literature. As a result, a large numbers of Persian and Arabic words got their passage into Bengali language and became so assimilated that their extortion from Bengali became impossible. Dr. Enamul Haq, a renowned linguistics of Bengal, is of the opinion that Arabic words which came in current in Bengali language are to be deemed as Persian because they became at first Persian and then entered here through Persian.

The situation in Sylhet from where the culture and language of the Barak valley came into existence, was influenced in a large scale, was not separate from that of the other part of Bengal province. The great Sufi, Shah jalal ‘Mujarrad-e-Emani arrived in Sylhet in the year 1384 A.D. and from this time Muslim rule in Sylhet established and in course of time, the Mughal rule was also established there. Naturally the influence of the rulers fell upon its subjects, it so happened in Sylhet. Persian left a great influence in language and culture of Sylhet because Persian was the official and cultural language of the rulers of the country at that time. So naturally it left a tremendous influence in the culture and language of the people of this region especially of Muslim inhabitants of this area.

Persian, the age-old vehicle of Islamic culture in the eastern India including the Barak Valley, has had a long continuation from its entrance in Bengal and later on in the Barak Valley
down to the present day. It has been cultured not only exercising in the educational institutions of
the Muslim community of the Barak valley but it has come in vogue in the dialectal language of
the people of the valley specially in the entire Muslim community residing in the valley. It leaves
a trace of its presence in the social and cultural life of the Muslim community here and it has so
deeply assimilated in the colloquial language that even a speaker can identify as from where it
has come in vogue.

The local dialect of the Barak Valley has appropriated some particular type of Persian
words in its vocabulary used in forms of noun, adjectives, verb, prepositions etc. Everything
changes with the lapse of time and as such the colloquial terms borrowed from Persian and
prevalent in the local dialects of the valley are tempted to undergo some modifications with the
influence of the surrounding environment or society gaining a composite colloquial linguistic
pattern. In many cases the borrowed words from Persian are used in their true original forms
without even slight corruptions, but in many cases the words are perverted even to a little extent.
Besides these, words are found as used as prefix or suffix to another words of local origin to
form a new words of new connotations. In many cases, the local substitute of the Persian words
that prevalent in the dialect cannot be traced out; hence they became part and the parcel of the
language.

Of course, Persian impact on the local dialectal language of the Barak Valley may be
judged from the standpoints of phonology, morphology, syntax and vocabulary.

Muslim people of the Bark valley are mainly descendants of the Muslims living in
Sylhet, Comilla, Mymansingh and Dacca districts where Islamic culture entered in earlier time in
compare to the Barak valley. The Islamic culture got its passage here through the ruling community of Muslim who patronized Persian and were Persian by culture. The Muslim community in the Barak Valley are highly influenced by this culture especially which are prevailing in the Sylhet division. As a result, a large numbers of Persian words of Muslim cultural terminology have entered here and are used in the local dialect of the Barak valley. It is not a less wonder that though the substitute of these terms in Arabic which is the religious language of Muslims, are available as how these Persian words got currency in the dialects. Most of the members of Muslim community do not know as what are the Arabic synonyms of these terms like Namaj, Rooja in Persian and ‘Salat’ and ‘Saum’ in Arabic.

A brief explanation of some of the Persian expressions is given below; those which are used as Muslim cultural terms that got wide circulation in the dialectal language of the Barak valley especially in the Muslim society.

1. **Shab-e Bara’t** (شب برات) - ‘Shab’ in Persian means night and Shab-e-Bara’t means the night of salvation or night of fortune. The fourteenth night of the month of ‘Sha’ban’, the 8th month of the Muslim calendar in the night of which special prayer is done for gaining special piety. It is believed that in this night good fate and yearly fortune is destined and thousands of people get salvation. Its Arabic synonym ‘Lailah-al-Barat’ is not familiar among the Muslims of the Barak valley, rather Persian ‘Shab-e-barat is more popular among the common peoples of this valley.

2. **Shab-e-Qadar,** (شَبَّةَ الْقَدْرِ): Here 'Shab' means night and 'Qadar', means dignity and hence it becomes 'the dignified night'. The twenty seventh night of the month of Ramzan (though there is controversy among the scholars about its fixation), the 9th month of the Muslim calendar in which special prayer is done for getting fortune and more piety as this night is regarded the best night of the year and better than thousands other nights.

3. **Shab-e-Mi'raj,** (شَبْهِ المَرْأَةِ): The twenty seventh night of the month of 'Rajab', the 7th month of the Muslim calendar. It is said that the Prophet Mohammed (P.B.H) went to night journey in this night. He was at first transported to Jerusalem from where 'he was taken through the seven heavens, even to the Sublime throne'.

4. **Khatm-e-Shabina** (خَتْمُ شَبِينا): Here the prefix 'ina' is added after the word 'Shab' becomes Shabina means any performance done throughout the whole night and 'Khatam' means complete reciting of the Holy Quran. It indicates the night during which the whole of the sacred book 'the Quran' is chanted in a particular house by a group of Hafiz or clergymen for which the arrangement is to be maintained by the house holder for intention of gaining some piety from Allah or for gaining some desired purpose.

5. **Fateha-e-Duazdaham** (فَاطِہِ الدِّوَاءُ): Fateha means here 'reading of the Holy Quran on the death anniversary of a person' and Duazdaham in Persian means 'twelfth'.

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Hence it means ‘reciting of the Holy Quran for a dead person on the day of twelfth’. It indicates the twelfth day of the month of Rabi’ul Awwal, the 3rd month of the Muslim calendar. It is an important day for the Muslim community of the world, because on the date Prophet Mohammed was born and died. This day is observed as the death anniversary of Prophet Mohammed (PBOH) all over the world.

6. *Akheri Chahar Shumeh* (آخیری چهار شنبه). It means the last Wednesday. Chahar Shumbe in Persian means Wednesday and ‘Akhir’ means last. It was the last Wednesday of our Prophet’s life in good health after which he did not regain his health from illness again. It was the Wednesday of the month of Safar, the 2nd month of the Muslim calendar in the 11th year of Hijra and after this he did not find any Wednesday in his life and therefore it is observed.

6. *Abjhosh* a corrupt of ‘A’b-e-Jhosh’ (آب جوش). This expression in Persian means ‘soda water’ or ‘boiling water’. It is the ritual in the Muslim community that when a person dies, he is at first to be washed in slight warm water with some leaves of scented tree. This water is known as ‘Ab-Jhosh’ in the Muslim community of the Barak valley. After washing the dead body, Namaj-e-janaja is prayed for him and then buried.


8. **Namaj-e Panjegana**: 'Namaj' in Persian means prayer and 'Panjegana' in Persian means 'the five'. Hence 'Namaj-e-Panjegena' means five time prayer. It is compulsory for a Muslim to pray for five times in a day and this convention is called in Persian phrase as 'Namaj-e-Panjegana' in the Muslim community of the Barak valley.

9. **Masjid-e Panjegana**: Like the above phrase, this Persian phrase is widely in current in dialect of the Barak valley. This expression means the place (mosque) where prayer for five times in a day is performed regularly. Masjid-e- Panjegana is the mosque where the Friday prayer is not done. It is meant only for five time prayer of a day.

10. **Namaj-e-Janajah**: This expression in Persian is used widely in the local dialect of the Barak valley. Namaj-e-Janajah means the funeral prayer done on a deceased Muslim person before his or her burial in the graveyard.

11. **Khanqah**: This word in Persian means monastery. A Sufi person runs his khanqah for training of his disciples in the path of God. He sits here in the monastery and always becomes busy with prayers and chanting of rosary. The disciples follow him through a system of routine.
12. **Dargah ( درگاه )** This Persian word of Islamic terminology has got wide circulation in the local dialect of the Barak valley which means as per lexicon gate way, court and palace etc. But in the local dialect it indicates the tomb of any Sufi saint. The monument made over a grave of a sufi is generally visited by peoples and called it ‘Darga’.

13. **Shirni ( شیرینی )** ‘Shirini’ in Persian means sweetness, confectionery. This word is current in the dialect of the Bark valley for any kind of food items made for giving away among people to eat in intention of getting piety from God. Any kind of food item irrespective of its quality or quantity made for distribution among people may it is a snake or feast is called ‘Shirni’. In the Dargas special Shirni is done for particular intention from the part of the devotee who prepares the Shirni. But in this region a special kind of Shirni is most popular which is called ‘Tusha shirni’. Tusha is also a Persian word means provisions of journey and is in conventional use in the Barak valley. It is prepared in flour, oil, sugar, water and other scented spices and becomes like ‘Halwa’.

14. **Biradaran-e- Islam, ( برادران اسلام )** It is the most popular Persian phrase widely used in the local dialect of the Barak valley. It means ‘brethren in Islam’ and used when an

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announcement is made particularly referring the Muslim community. For any Muslim function or any for gathering a Muslim assembly, there is the convention to make announcement for this purpose. This kind of announcement generally starts with an address to the community with this Persian expression 'Biradaran-e-Islam. On the other hand, if any there is any written announcement to be made for addressing the Muslim community for any definite Islamic social cause, the expression ‘Biradaran-e-Islam is written first. In some cases, the expression ‘Biradara-e-Millat’ is used in place of ‘Biradaran-e-Islam and both of the expression are of the same meaning.

15. **Hamsayadar or Hamsayadari,** (همساپدار) ‘Hamsaya a compound Persian word means ‘neighbour’. Here the prefix ‘Dar’ is added after the word Hamsaya and becomes ‘Hamsayadar’. This Muslim terminological word is in wide use in the local dialect of the Barak valley, with a special connotation. When people of a village or ward socially unite centering a mosque where Friday prayer is done regularly under an Imam, this is called a Hamsaya. All the members of the Hamsaya should follow the Islamic social laws on the basis of Islamic brotherhood and none should go beyond the limit of the Islamic law in a Hamsaya. This system is called Hamsayadari. Any one violating the law of Shariah will be driven out of the Hamsaya in social life and this person is called Tark-e-Mahalla.

16. **Khuda Nakhasta** (خدا ناخاست) Khuda means ‘lord’ and the term ‘khasta’ with negative prefix ‘na’ and hence becomes ‘Khuda nakhasta’. This Persian expression is widely in use in the local dialects of the Barak valley. It means ‘unwished of God’ and
is used by a speaker when he does not want anything’s occurrence. It is to some extent equivalent to the English expression ‘God forbid’.

17. **Jhai Namaj** (ژِهَی نَماَجُ) It is Persian expression widely current as a word of Muslim culture in the local dialect of the Barak valley. The word formed with ‘jai’ means place and ‘Namaj’ means prayer that is the place of prayer. But this word bears a special meaning here and used to indicate the prayer mat on which ‘Namaj’ is done. Though there is the Arabic synonym of the term ‘Musalla’ which is also prevalent, but this Persian expression is more common among the Muslim community of the valley.

18. **Parda Nashin** (پردا نَشِین) ‘Parda Nashin’ is a compound Persian word formed with ‘Parda’ means curtain and ‘nashin’ means ‘who sits under curtain’.

Islam orders a woman to remain under its sanctioned pardah system. Therefore, this word is used in the dialect of the Barak valley for a pious Muslim woman who generally remains under Pardah system.

19. **Khoda Hafiz** (خُرْدهَا هَفِیز) It is a Persian expression which is used generally to express ‘good wishes’ to anybody. Literary this Persian phrase means ‘God is the protector’ or ‘God may protect you’. It is used commonly by Muslims of the Barak valley to pay goodbye to other one at the time of departure or at the time of paying see off.

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20. **See-para** (see पारा) ‘See’ in Persian means ‘thirty’ and ‘Para’ means part and hence it means the 30th part. It is used widely in the Muslim terminology of the Barak valley to indicate the 30th part of the Holy Quran. The whole of the Quran is divided into thirty parts and the thirtieth part of it is called ‘See-para’.

21. **Khatm-e- Khazegan** (ختم خواجگان) Here ‘Khatm’ means doxology of rosary and ‘Khazegan’ is the plural form of ‘Khwaja’ means ‘spiritual master’. It means a special type of doxology that introduced by some great Sufi saint for gaining more piety. This system is prevalent still now among a section of Muslim in the Barak valley and this Persian expression is prevailing in the local dialect of this valley to mean this system.

22. **Kabin Namah** (کابین نامه) ‘Kabin’ in Persian means dower and ‘Namah’ means document. Hence it means marriage document. This word is widely current in the local dialect of the Barak valley as a Muslim term and meant for the document made at the time of one’s marriage indicating the amount of dower and the conditions of Muslim marriage. This kind of document generally is given on the part of a bridegroom to a bride.

23. **E’dgah** (عيدگاه) ‘Gah’ is a place denoting Persian suffix generally used in making a composite word to mean a place denoting meaning of an object. E’id is a Muslim religious function performed twice in a year- one on the end of Ramzan at the start of Shawwal and another on the 10th day of the month of ‘Zulhajjah’. Hence this word means the place where Muslim religious function is done. E’dgah indicates the
place where the mass congregational prayer is done on the day of E'id. This Persian word is widely prevalent in the Barak valley.

24. Shadi Mubarak (شادی مبارک) 'Shad' or 'Shadi' in Persian means 'glad' or 'merry making' 11 and 'Mubarak' means blessed or auspicious. Now this Persian expression is used widely in the local dialect of the Barak valley as a greeting expression on the occasion of wedding ceremony. Hence it means 'auspicious marriage ceremony'.

25. Ta'amdari (طعامداری) A Persian expression widely current in the local dialect of the Barak valley as a Muslim cultural term. It comes from ‘Ta’am’ means food with suffix ‘dar’ or ‘dari’. It meant for a great and pompous feast arranged on occasions like marriage etc.

26. Dandan Mubarak (دندان مبارک) 'Dandan' in Persian means teeth and 'Mubarak' means auspicious. This word is current in the dialect to indicate the 'teeth of Prophet Mohammed (PBOH) that were broken on the battle of 'Qhud' occurred between Muslims and the infidels of Medina in the Muslim calendar year 6 A.H.

27. Durood or Durood Sharif (دروز شریف) A Persian word or phrase widely current in the local dialect of the Barak valley as Muslim cultural word. It means 'greeting', 'praise'

etc.\textsuperscript{12} But it is used to indicate the special kind of praise to be done in the name of prophet Mohammed (PBOH) whenever his name is pronounced. Hence sometimes the word Sharif means honorable is added after the word.

28. \textit{A'mal nameh} (آمل نامه) It is a Persian expression widely used as Muslim terminology and current in the Muslim society. A'mal means deeds, acts specially religious deeds and Nameh means a document or records. Hence A’mal nameh means the records of deeds or records of one's performances. It is believed in Islam that on the Day of Judgment or on the last day of resurrection, everybody will be given his A’mal nameh in his own hand. If he will be given his A’mal nameh in his right hand as per his deeds, he will go the heaven. If his A’mal namh will be given in his left hand, he will face the punishment and will go the hell.

29. \textit{Jalsa-e-Esal-e- Sawab} (جلسه ایصل ازب) It is a Persian expression widely current in the Muslim society of the Barak valley as an Islamic terminology. It means the gathering of people which generally occurs on the occasion of the annual death anniversary of a Sufi saint for reciting of the Holy Quran and for other doxology.

30. \textit{Pish Imam or Pesh Imam} (پیش امام) ‘Pesh Imam’ is a Persian expression widely current in the Barak valley as Muslim terminology and prevalent in the Muslim society. Imam means the person who leads mass prayer in a mosque or elsewhere and

\textsuperscript{12} Haim, Sulaiman- Persian- English Dictionary, Tehran-1993, Page- 340
Pesh means forward and hence ‘Pesh Imaam’ means the person who leads the mass prayer of people in a mosque on Friday. His position in leading the prayers in mosque is first on priority.

31. **Guristan (گورستان)** ‘Goor’ in Persian means grave etc. and it is a compound Persian word formed out of ‘Goor’ and suffix ‘stan’, hence becomes ‘Gooristan’ means graveyard. This word is commonly prevalent in the local dialect of the Barak valley as a term of Muslim cultural word for the exact meaning as in Persian usage. There are other synonymous Persian words prevailing in the local dialect of the Barak valley for the same meaning and same connotation e.g. Qabristan, Qabargah and mazar etc.

32. **Zaban-bondi** (زبان بنری) ‘Zaban’ in Persian means tongue, speech, talk etc. and ‘Zaban-bondi’ is a compound Persian word means ‘recording of one’s speech of confession on paper’. This expression is used here in the local dialect of the Barak valley as term of Muslim cultural word as well as a term of court language.

33. **Kitab-quran** (کتاب قران) This Persian expression has a wide circle prevalence in the local dialect of the Barak valley as Muslim cultural term especially in the Muslim society. Here ‘kitab’ means ‘any revealed book from the part of Allah’. Here it

indicates the traditions of the Prophet Mohammed (PBOH) and 'quran' means the holy book of Mohammedan religion. Hence this expression refers to any Islamic ritual which is as per the direction of the Traditions and the Quran.

34. **Firstah** (فرشتہ) It is a Persian origin word widely used in the local dialect of the Barak valley as a term of Muslim culture. It means ‘angels’ the spiritual beings whom it is believed that Allah nominates them and they generally act and perform the commands of Allah in the universe.

Words of Persian origin used as terms of Muslim culture in the local Sylheti variety of Bengali language that prevalent in the Barak valley, are in large number as they got easy passage into it through the Muslim inhabitants residing in large numbers in the Barak valley. There are many such phrase or expressions besides those mentioned above. A brief list of such expression as mentioned below along with their meaning.

1. **Safbandi** (صفیเสรี) means ‘arranging of line by people in row’ especially in prayer.
2. **Ab-e-zamzam** (آبِ زمزم) means ‘the purest Zamzam water that available near ‘Ka’aba’ in Mecca’.
3. **Duniadar** (دینیادار) means ‘a person entangled in worldly matters’.
4. **Gurhisab** (گرہساب) means’ the first assessment of a person after his death in his grave’.
5. **Dastar-khan** (دستارخان) means ‘the piece of cloth on which food dish are kept while eating’.
6. Zimmadar (زینمداز) means ‘the responsible person’ used specially for religious purpose.

7. Rooj-e-Qiyamat or Rooj-e-Hashar (روز ایامت یا روز حشر) means ‘the day of resurrection’.

8. Namaj o Rooja (نماز و روza) means ‘Prayer and fasting’.

9. Behast (بهشت) means the heaven.

10. Dujakh (دنزه) means the hell.

11. Daulat Khana (دولت خانه) ironically means home,

12. Araj gujar (عرش گزار) means petitioner.

13. Tariqa-e-Naqshbondia( طریقت نقاشبندیا) means the school of Naqshbondi order in the way of Sufism.


Besides this, celebration of ‘A’shura’ which is a Persian culture is observed here in the Barak valley with pomp’s and splendors as an old convention. It is observed on the 10th day of Muharram, the 1st month of Muslim calendar, in commemoration of the martyrdom of Imam Hussain, the grandson of prophet Mohammed (PBOH). Imam Hussain was assassinated in the battle of ‘Karbala’ on the day of 10th Muharram in the hands of the soldiers of Yazid. This is celebrated all over the world especially in Persian countries as ‘A’shura’. It is observed in the Barak valley specially in the districts of Cachar and Hailakandi every year. In this day religious processions are brought out in Hailakandi and marched towards the Hailakandi town from its every direction with
symbolic tomb of Imam Hussain called ‘Tazia’. In the hands of every processionists, there are sticks and swords and shields which they exhibit as symbolic weapons at the time of marching. The procession follows some slogans in loud speaking mike and the exhibitions of symbolic weapons are followed by drum beating. The processions will meet in the central play ground of the town after exhibition of different arts and skills of fighting through the streets of the town.

In the play ground, there is symbolic fight between the two opposite group of symbolic soldiers. The fight may be between the two groups of sticks holders or between the two groups of shield and sword holders. This program runs throughout the day. There is another type of expressing mourning by beating on own chest and this process is called ‘Matam’. ‘Matam’ may be made in a certain house by specially women folk where a group of women assemble and one becomes their leader who will chant a special kind of elegy songs called ’Baiat’ a corrupt form of ‘Bait’ means couplets. The rest women will do a dance like performances beating on their own chest as per the ‘Baiat’. This process is called ‘Zari’. ‘Zari’ is a Persian word means ‘mourning’ ‘lamentation’.14

On the next day, that is on 11th Muharram, this ‘Matam’ and ‘Zari’ will be performed in a house in its open lawn. In this day there is no procession and no loud slogans and no ‘Tazia’, only beating of drums is there and symbolic weapon fighting is there between two groups. This process is called ‘Manjil’.

Impact of Persian on the local dialects of the Barak valley,

The impact of Persian on the local dialectal language of the Barak valley is found in forming of some new words of common use for a fresh meaning. Numerous instances are found there in the local dialect of the Barak valley where words of local origin got cemented with some Persian words, suffixes and prefixes and evolved new words of fresh connotations. These types of words are found in large scale which have the common affinity with the local originated words so as it becomes too difficult to identify as which is local word. A suffix or a prefix is added to local or even to a Persian word and forms a new word of wide circulation. Of course, Persian words having suffixes or prefixes are found current in a large scale in the local dialect of the Barak valley.

A brief survey of these types of words is furnished below which are the burning examples of Persian impacts on the local dialects of the Barak valley:-

1. ‘Bad’ (باد ) is a Persian word of adjective means ‘bad, ill’ etc. It is sometimes used as prefix to other words which forms new words of fresh meaning. Many words of Persian origin formed by prefixing ‘Bad’ with fresh meaning are commonly current in the local dialects of the Barak valley. Of course, this type of words is mostly prevalent in the Muslim society of the valley. For example;

   Badsurat (بدرسات ) means ugly,

   Badmuash (بدرعاش ) means rascal,

   Badtameez (بدرتاميز ) means wicked,
Bad-dua (بِرْدْعَا) means imprecation,

Badnam (بِرْنَام) means ill fame,

Badhazam (بِرْحَازَم) means indigestion,

Badzat (بِرْزَاتَ) means roguish,

Badguman (بِرْگَمَان) means suspicious,

Badbakht (بِرْبَکْحَت) means unfortunate,

Badkhaslat (بِرْخَصْلَت) means ill character,

‘Bad-boo (بِرْبَوُ) means bad smell,

‘Bad-mizaz’ (بِرْمِزَازِ) means ill-tempered person, etc.

But ‘Bad’ is likewise used in the local dialect of the Barak valley as a prefix to words of Barak valley origin and forms a new words of fresh meaning and commonly current in this dialect. For example:-

Badswabab means ill character,

Badloke or Badmanu means wicked person,

‘Bad-chalan’ means wicked nature, etc.
2. ‘Bi’ or pronounced as ‘Be’ (بی) is a Persian prefix for negative meaning generally added to another Persian words to form a new word of fresh meaning. It is when used to an adjective or noun creates the negative meaning of the word where it is tagged. Words of Persian origin formed with ‘Be’ are current in the local dialects of the Barak valley in large numbers. For example:

‘Beadab’ (بیدادب) means indecent, uncivilized,

‘Be-andaz’ (بی انداز) means a person having no knowledge of measures,

‘Be-ijjat’ (بی ایجادت) means person of no honour,

‘Be-iman’ (بی ایمان) means infidel, mischievous,

‘Be-kar (بی کار) means unemployed,

‘Beguna’ (بی گونه) means innocent,

‘Beparwa’ (بی پاروا) means bold,

‘Bedag’ (بیداگ) means faultless,

‘Be-aram’ (بی ارام) means disease,

‘Be-hooda’ (بی هویده) means useless,

‘Behoosh’ (بی هوش) means senseless,

‘Be-jaar’ (بی جار) means displeased,

‘Be-haya’ (بی هیا) and ‘Be-sharam’ (بی شرام) means shameless,
'Beshak' (بیشگک) means certain,

'Be-parda' (بی پرده) means chastity-less,

'Be-pasand' (بی پسند) means disliked,

'Be-hisabi' (بی حسابی) means imprudent,

'Be-haq' (بی حق) means unjust,

'Be-hadd' (بی حد) means without limit,

'Be-hal' (بی حال) means in a bad condition,

In the same way this Persian prefix 'Be' is added to any of the words originated in the Barak valley and forms a new word of fresh connotation. There are a large numbers of such words current in the local dialect of the valley. A list of such words is furnished below with their meaning:

'Be-buta'- Here Persian prefix 'be' is added before 'buta' a word of Barak valley origin and becomes a new word 'Bebuta' with a fresh meaning 'idiot' foolish' etc. In the same manner the following words are formed:

'Be-khole' means unnatural, incidentally,

'Be-goro' means in miserable condition,

'Be-karane means without cause,

'Be-juit' means feeling of uneasy,
'Be-talke' means unconsciously,
Be-tale' means not reasonable,
'Be-tala' means dangerous,
Be-donga' means ugly or unfair behavior,
'Be-nala' means shelter less,
Be-mania means dishonored,
'Be-tik' means incorrect,
'Be-sheb means disadvantage,
' Be- aato' means out of possession,
Be-mil' means disagreement,
'Be-manan' means unfit,
'Benami means anonymous or in forgery condition, 'etc.

3. 'Bond' (بند) is a Persian word means 'band', 'fastening' etc. It is used sometimes as suffix to words and forms a new word of fresh meaning. This type of compound Persian words are prevalent in the local dialect of the Barak valley. For example 'Tehbond' is a Persian word formed out of the other words like 'Teh' means lower part, down and 'Bond' here is used as suffix and hence becomes 'Tehbond' means a kind of cloth generally wraps the lower part of the body fastened with knot.
This type of cloth is also called ‘Lungi’ and used by Muslim community of the Valley and the word ‘Tehbond’ is commonly prevalent in the Muslim society. Some other words of this type as formed by suffixing ‘bond’ and commonly current in the dialect of the valley. For example:-

'Bajubond' (بازوبند) means armlet,

'Golabond' (گلابوند) means a kind of cloth used wrapping the throat and neck,

'Tolabond' means tied of the lower part, etc.

4. 'Baju' (بازو) is a Persian word means arm, side etc. and is used as suffix or prefix to another words of local origin of the Barak valley to form a new word of fresh meaning. This type of words is widely prevalent in local dialect of the Barak valley. For example;

'Bajumair' means a kind of disease ‘paralysis’,

'Barbaju' means outside,

'Vitarbaju means inside,

Uparbaju means upside,

Dakkinbaju means southern side,

'Bajukait' means side down, etc.
5. 'Bar' (ب) is a Persian word means 'time' 'turn' etc. and is used here in the local dialect of the Barak valley as suffix or prefix to other words to denote a new meaning. For example:-

'Ekbar' means onetime,

'Bar bar' means time and again,

'Panchbar' means five times,

'Katobar' means many times' etc

6. 'Bish' or 'Besh' as pronounced (بیش) is Persian word means more, much and is used here in the local dialect of the Barak valley for this meaning and also used as prefix to other words of the Barak valley origin to form a new words of new meaning. For example ;-  

'Besh matra' means talkative,

'Beshkamla' means great worker,

'Besh khara' means more eater,

'Beshi-beshi' means excessive, etc.

7. 'Ba'je' (ب) is a Persian word means 'some' 'a few' and used as prefix to other words of the Barak valley origin to form a new word of fresh meaning. This type of compound words is current in the local dialect of the valley. For example;- 

'Ba'je -mat' means nonsense talk,

'Ba'je-khata' means rough note,
'Ba’je-kam’ means bad work,
'Ba’je-kamla means bad worker,
'Ba’je-chinta’ means wrong thinking,
'Ba’je-buddi’ means bad plan,
'Ba’je-Kharach’ means unworthy expenses,
'Ba’je-Lekha’ means illegible writings,
'Ba’je-Bakka is a corrupt form of ‘Ba’je baqaya means the remaining low grade articles, etc.

8. ‘Dar’ (د) is Persian suffix implying agency, ownership, possession and profession, generally added to another Persian word to form a new word of fresh connotation. Words with suffix ‘Dar’ are large in number in Persian usage. Hence some Persian words formed with suffix ‘Dar’ are commonly current in the local dialect of the Barak valley. For instance:-

'Maldar’ (ملاذر) means rich,
'Imandar’ (امنامار) means faithful,
'Deendar’ (دنیادر) means religious person,
'Khariddar’ (خریدار) means buyer,
'Duniadar’ (دینیادر) means worldly person,
'Pattadar’ a corrupt form of ‘Parchadar’ (پرچدار) means person having land document,
'Dagdar’ (داغدار) means branded,
'Diqdar’ (دیقدار) means having anguish,
"Zamidar" (زمیندار) means rich person,
"Dukandar" (دکندار) means shopkeeper,
"Dabid Dar" (دیو دار) means claimant,
"Dakhaldar" (دخایدار) means possessor,
"Jhoordar" (دروردار) means forcefully,
"Hissa Dar" (حساس دار) means shareholder,
"Mojadar" (موزدار) means tasty,
"Zaridar" (زار دار) means embroidered,
"Shandar" (شردار) means bright,
"Khusbudar" (خوشپاندار) means sweet scented, etc.

But in the local dialect of the Barak valley there are some words found in common
current formed with the suffix 'Dar' to one of the local originated word and prevalent
for a fresh meaning. For example :

"Bujdar" means judicious, practical,
"Churidar" means folded garment,
"Pawnadar" means creditor,
"Thanadar" means police officer,
"Daidar" means the person who controls an elephant,
"Paharadar" means guard,
"Tikadar" means contractor,
"Danadar" means granular,
"Chamakdar" means bright,
‘Jaroodar’ means sweeper, etc.

9. ‘Dan’ (دان) a place denoting Persian suffix generally added to another Persian words to form a new word for a meaning relating to place abounding meaning. Words with this suffix ‘Dan’ of Persian language are largely current in the local dialects of the Barak valley. For example:-

‘Namakdan’ (نماکدان) means a pot for keeping salt,

‘Qalamdan’ (قلمدان) means place for keeping pens,

‘A’tardan’ (عطردان) means perfume pot,

‘Surmadan’ (سرمدان) means collyrium pot, etc.

In the same way words of Barak valley origin are found adding with Persian suffix ‘Dan’ to form a new word of fresh meaning and commonly current in this dialect. For example:-

‘Pandan’ – here ‘Pan’ is a local term denotes a special kind of leaf generally chewed by people with betel nut. Hence ‘Pandan’ means the place where ‘Pan’ is kept for eating. The other words that current in the local dialect are ‘Pikdan’ means spitting pot, ‘Bachchadan’ means womb, ‘Labandan’ means salt pot, ‘Fooldani’ means flower-vase, etc.

10. Biroon or Beru as pronounced with silent ‘Noon’ (بروون) is a Persian noun means outside, external part. This word is used as prefix to other words of Barak valley origin and expresses a fresh meaning and commonly current in this dialect. For example:- ‘Beru manu means unknown person,

‘Beru bari’ means unfamiliar house,
'Beru jat' means alien caste, etc.

11. Bar (ب) is Persian preposition and words of Persian origin with preposition 'Bar' are commonly current in the local dialect of the Barak valley. For example:-

'Barabar' (ببر) means equal,
'Barkhast' (بهرخاست) means ouster,
'Barbad' (ببرباد) means ruined, etc.,
Barhaqq (بهرحق) means right, rightly,
Barkhelaf (بهرخلاف) means on the contrary,
Bardast (بهردست) means endurance,

12. Kam or pronounced as 'Kom' (کم) means few, little, insufficient, etc. generally used as a Persian adjective and used as prefix to other words to form a new word for a fresh meaning. The word 'Kom' itself and some other Persian words formed with adjective 'Kom' is largely current in the local dialect of the Barak valley. For example,

'Komjur' (کمرور) means weak,
'Komjat' (کمچات) means low grade,
'Komjaraf' (کم_MAN) means low standard (an abusing word in the Barak valley),
'Kombakht' (کمبانخت) means unfortunate,
'Kombesh' (کمبنش) means more or less, etc.

But words of Barak valley origin formed with 'Kom' for a fresh meaning and commonly used by peoples are prevalent in this dialect also. For example; 'Komsom' means a little or a few,
'Kom-se-kom' means to the last extent of insufficiency,
'Kom-aj-kom' means as former,
'Komkhara' means the person who eats less,
'Kom-matra' means the person who speaks little, etc.

13. Khoor (خور) The Persian word 'Khoor' has been derived from the infinitive verb 'Khurdan' means 'to eat' and hence 'Khoor' means eating. The word itself helps to form new words in Persian being added as a suffix to other words for a fresh meaning. This type of Persian words is commonly prevalent in the local dialect of the Barak valley and is used by common peoples in their colloquial communications. For example:-

'Soodkhoor' (سودخور) means usurer,

'Badkhoor' (بدرخور) means wicked,

'Rishwatkhoor' (رشوتخور) means the person, who takes bribe or bribe,

'Chugalkhoor' (قشعالخور) means back biter, etc.

But sometimes words of Barak valley origin are found taking 'Khoor' as its suffix to form a new words for a fresh meaning and also current in the local dialect of the valley. For example;

'Ghos-khoor' means the person who takes bribe,

'Afin-khoor' means opium addicted person,

'Ganja-khoor' means hemp smoker, etc.
14. ‘Gar’ (جار) The Persian word ‘Gar’ is generally used in Persian as suffix to other words to form a new word for expressing the meaning of implying agency and profession of the word to which it is attached. Words of Persian origin formed with suffix ‘gar’ are widely current in the local dialect of the Barak valley. For example: -

‘Parhejgar’ (پر به گار) means pious person,
‘Khidmatgar’ (خدمت گار) means servant,
‘Roojgar’ (رو زنگار) means earner,
‘Mudadgar’ (مدد گار) means helper,
‘Gunahgar’ (گناه گار) means sinner, etc.

15. ‘Jar’ (بُر) ‘Jar’ is a Persian suffix used to denote place abounding meaning of the word to which it is added. Persian words with suffix ‘Jar’ are found in the local dialectal language of the Barak valley. For example; -

‘Guljar’ (گل جار) means garden,
‘Kaddujar’ (کدو چار) means a pumpkin abounding place.

But the suffix ‘Jar’ is sometimes added to any of the words of the local dialectal language to form a new word for a fresh meaning and such type of words is commonly current in the local dialect of the Barak valley. For example; -

‘Urijar’ means bush of producing kidney beans,
‘Khirajar’ means a cucumber producing place,
'Bansjar' means bamboo bush,' Zingajar' means an abounding place of cucurbitaceous fruits, etc.

16. 'Khana' or 'Khaneh' ( خانه ) It is a Persian noun means 'house' 'place' etc. and used as suffix to other words for a new word of fresh meaning. These types of Persian words are current in the local dialect of the Barak valley and are common in the dialectal language of the Muslim society. For example:

'Pishab-khana' (پیشاب خانه) means urinal,

'Gusal-khana' (غسل خانه) means bathroom,

'Yatim-khana' (یتیم خانه) means orphan-house,

'Paikhana' (پایخانه) means toilet,

'Qabar-khana' (قبرخانه) means graveyard,

'Uju-khana' (ووجاخانه) means place of ablution,

'Majar-khana' (مزارخانه) means graveyard, etc.

17. Ek ( اک ) 'Ek' is a Persian word denoting a unit means 'a' 'an' etc. It is used as prefix to other Persian words to form new words for a fresh meaning and these kind of Persian words formed with 'Ek' are prevalent in the local dialect of the Barak valley. For example:

'Ek-shakhs' (ایک شخص) means a person,
‘Ekrooj’ (کیروز) means one day,

‘Ek-jaiga’ (کیا ہنگامگا) means a certain place,

‘Ekdil’ (ہیک دل) means ‘of same mind, unanimous’,

‘Ekrokka’ a corrupt form of ‘Ekrulh’(بیقرخ) means a tedious one sided,

‘Ek-tarfa’ (ہیک طرف) means ex-party,

‘Ekdam’(ہیک دام) means in a single breath, etc.

But words of local origin are found with ‘Ek’ as prefix and formed a new word for a fresh meaning and are current in the local dialectal language of the valley. For example:-

‘Eksha’ means assimilated,

‘Eksara’ means continuous,

‘Ekrasha’ means ‘of same manner or of same shape’,

‘Ekdharane’ means continuous,

‘Ek-jauri’ means one sided,

‘Ek-chula’ means in a single kitchen that is in a single family,

‘Ek-khano’ means in a certain place,

‘Ek-tip’ means equal to one finger,

‘Ek-gu’ means the one,

‘Ek-jan’ means one person,

‘Ekare’ means in total,

‘Ek-taiya’ means one sided, etc.
18. ‘Kar’ (کار) ‘Kar’ is a Persian word generally used as noun and means ‘work’, ‘labour’ etc. But this word sometimes used as prefix to other words to form a new word for a fresh meaning. This type of Persian words is commonly current in the local dialectal language of the Barak valley. For example:-

‘Kar-o-bar’ (کاروبار) means business, trade,
‘Kar chupi’ means trick, dodge,
‘Karkhana’ (کارخانه) means factory,
‘Karsaji’ (کارسازی) means conspiracy,
‘Karigar’ (کاریگر) means mechanic, workman, ‘Kari’ means come into action,
‘Kaykarbar’ means act of business,
‘Badkar’ (بدکار) means wicked, etc.

19. ‘Khoos’ (خوش) ‘Khoos’ is a Persian adjective means ‘pleasant’, glad etc. It sometimes comes to use as a prefix to other words to form a new word of fresh meaning. In our local dialectal language of the Barak valley words formed with ‘khoos’ are found current. For example:-

‘khoosi’ (خوشی) means delightfulness,
‘khoosboo’ (خوشبو) means sweet scent,
‘Khoos-bash’ (خوش باش) means in pleasant mood,
‘Khoos-khoos’ (خوش خوش) means glad, delightfull,
‘Khoosamodi’ (خوش آمدگی) means flattery,
‘Khoos-khabar’ (خوش خبر) means happy news,
‘Khoos-mijaaj’ (خوش مراج) means cheerful disposition,
means lucky, fortunate, etc.

20. 'Garam' (گرم) 'Garam' is a Persian word of adjective means 'hot' 'warm' etc. This word is commonly current in the local dialect of the Barak valley for its lexicographic meaning and ornamental meaning. For example; 'Jagata aij beshi garam oigeche' means the atmosphere of the place becomes very excited'. In the same way Persian compound words formed with 'Garam' are found prevalent in the local dialect of the valley. For example:-

'Garmi' (گرمی) means heat,

'Garam-pani' (گرم پانی) means hot water,

'Garam-kapor' (گرم کاپور) means warm clothing,

'Garam-masla' (گرم مسلا) means fragrant spices,

'Garam-Bajar' (گرم بازار) means brisk market,

'Garam-mijaj' (گرم میج) means hot temper,

'Garam-garam' (گرم گرم) means exciting,

'Garam-khabar' (گرم خبر) means fresh news,

'Garma-garam' (گارما گارما) means very fresh or very hot,

'Garam-dal' means extremist party, etc.

21. 'Neem' (نیم) 'Neem' is a Persian word means 'half' and words with 'Neem' as prefix are current in the local dialect of the Barak valley like 'Neem-mullā' means half-learned clergyman, 'Neem-Hakim' means half-learned doctor.

But words of local Barak valley origin formed with 'Neem' as prefix for a fresh connotation are found current here. For example:-
"Neemra" here this word is formed with 'Neem' and 'Ra' and 'neem means half and 'ra' in local Bengali means sound, hence the word means the person who speaks little. The opposite gender of this word is 'Neemri'.

'Neemcha' in this case also there is 'neem' and 'cha'. Here 'Neem' means half and 'cha' in local Bengali means young of a bird or infant. Hence 'Neemcha' means the little one, and ironically this word is used for a mischievous boy. The opposite gender of this word is 'Neemchi'.

Likewise some other words formed with 'Neem' as prefix are found current in this valley. For example:-

'Neemraji' means not fully agreed,

'Neemtir' means half of the special kind of tie, especially made of bamboo used in making house,

'Neema' means half garment,

'Neemkhoon' means half murdered, etc.

22. 'Nameh' ('نام') 'Nameh' is a Persian word means 'letter' 'deed' etc. But this Persian word is used as suffix or prefix to other words to form a new word for a fresh meaning. Compound words formed with 'nameh' are commonly current in the local dialect of the Barak valley. For example:-

'Okalat-nameh' ('وکالت نامه') means power of attorney,

'Ba’e-nameh' ('بیع نامه') means deed of agreement,

Talaq-nameh' ('طلاق نامه') means divorce paper,

Wakaf-nameh' ('وقف نامه') means deed of endowed property,
'Kabin-nama (کابین نام) means marriage document, etc.

23. 'Kharab' (خراب) 'Kharab' or 'kharap' as corruptly pronounced, is a word used as Persian suffix or prefix to other words of Persian or Barak valley origin to form a new word for a fresh meaning. These type of compound words formed with 'Kharap' are current in the local dialect of the Barak valley.

For example;- 'Kharab-rug' means fatal disease,

'Kharab-sharil' means feeling of uneasy in body,

'Mon-kharap' means sorrowful mind,

'Kharap-katha' means slang words,

'Kharap-mijaj' lose of one's temper,

'Kharap-babohar' means rough dealings,

'Nasib-kharap' means ill-luck,

'Kharap-nazar' means evil sight, etc.

24. 'Tazeh' or 'Tazah' (تازه) means fresh, a Persian adjective used as suffix or prefix to another word of Persian origin or words of Barak valley origin to form new words for a fresh meaning. These types of words are commonly prevalent in the local dialect of the Barak valley. For example;- 'Tazah-khabar' means fresh news,

'Tazah-mas' means fresh fish,

'Tazah-mon' means fresh mind,

'Tar-tazah' means new and fresh,

'Tazah-jawan' means strong youth, etc.
25. ‘Du’ or ‘Doo’ (۲۲) It is a Persian adjective means ‘two’ a digital number. It is used as prefix or suffix to other words of Persian as well as words of Barak valley origin to form a new word for a fresh meaning. Words formed with ‘Doo’ are found prevalent in the local dialect of the Barak valley. For example:-

“Dumahala or ‘Dutala’ means double storey,
‘Dutarfa’ means both sided
Du-paya’ means two-footed,
‘Du-fasla’ means double-crops land,
‘Du-rukka’ means having faces on both side,
‘Du-dila’ means with a divided mind,
‘Du-salah means of two years,
‘Du-chala means the person who shows double standard, etc.

26. ‘Na’ (نا) ‘Na’ is a Persian prefix generally used to express the negative meaning of the term to which it is added. Words of Persian origin with prefix ‘Na’ as well as words of local origin with Persian prefix ‘Na’ are current in the local dialect of the Barak valley. For example:-

‘Na-murad’ (نا مراڈ) means unsuccessful, disappointed,
‘Na-jaij’ (نا جیئر) means unlawful, illegitimate,
‘Na-ummmed’ (نا ایمیر) means unhopeful,
‘Na-monjur’ (نا مونجیر) means un-granted,
‘Na-makul’ (نا مکاکل) means indecent,
‘Na-balig’ (نا بالیگ) means minor,
'Na-forman' (نا فرمان) means disobedient,

'Na-raj' (نا راضی) means disagree,

'Na-khoosh' (نا خوش) means displeased,

'Na-buj' means stupid,

'Na-mard' (نا مرد) means coward,

'Na-laeq' (نا لائم) means inefficient,

'Na-haq' (نا حقیقی) means unjust,

'Na-dan' (نا دان) means unwise,

Na- fasand' (نای فساند) means unwanted,

'Na-pak' (نای پاک) means impure, etc.

27. 'Dil' (دیل) 'Dil' is a Persian word means heart, soul etc. Words of Persian origin compounded with 'dil' and words of local origin compounded with 'dil' are found prevalent in the local dialect of the Barak valley to connote a fresh meaning. For example:-

'Dil-e-dile' means within mind,

'Dil-mon' means heart and soul,

'Dil darya' means wide hearted man,

'Dil-laga' means minutely, etc.

In the common colloquy of the people of the Barak valley, there are some words of the Perso-Arabic and Perso-Bengali vocables which are compound in nature formed out of Persian and Bengali or Persian and Arabic or Persian itself and are seen in popular saying with distinct meaning. Though they are largely prevalent in
this dialect but a brief list is furnished below as a sample survey with their meaning:
For example :-

‘Dhan-daulat’ :- Here in this expression ‘dhan’ is a local origin word means wealth and ‘daulat’ is a Persian word means wealth. Now this expression becomes a part of the popular saying of the dialect of the Barak valley for the meaning ‘wealth and property’.

Some words of this type of expression that prevalent in this dialect are given below with their meaning.

Bad-barisha means storm and rains
Bhai-Biradar means brothers,
Dan-khairat means alms and endowment,
Man-ijjat means chastity
Bazar-at means market and marketing.
Kutum-khesh means kiths and kin.
Mal-kori means money and property.
Damad- Koina means bridegroom and bride.
Namaj-monki means prays and prayers.
Tanu-tanai means body and strength.
Jama-kapor means clothes.
Mal-mashla means matter and materials
Dust-ashna means friends and familiar
Gusht-bhat means rice and meat.
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Bia-shadi means marriage.
Bibi-bachcha means wife and children.
Ghar-darja means house and doors.
Pak-pakija means pure and clean.
Rooji-ruti means livelihood.
Shak-sabji means vegetables.
Dana-murabbi means wise and experienced.
Tane-mone means heart and soul.
Ash-ummed means hope and inspiration.
Gilla-gaibat means defamation, malice talking of others.
Kagaje-kalame means in black and white.
Kham-khiyali means indifference, negligence,
Ain-qanoon means law and order.
Mal-saman or Mal mata' means beg and baggage,

The local dialect of the Barak valley has large numbers Persian words prevalent in it with the original as well as corrupt shape and these words are so current that at the first glance one may commit mistake to identify its existence. These words have entered in the every walk and field of the society in forms of noun, verbs and adjectives etc. These words can roughly be classified under the following heads,

1) Words used as verb with or without local auxiliaries.

2) Words pertaining to state and warfare.
3) Words relating to revenue, administration and law.

4) Words relating to culture, education and literature.

5) Words relating to objects of luxury, trades and arts etc.

A brief sample survey of some of the words is given below as per their nature of usage and field of prevalence.

(a) Verb :- Persian words that are current in the local dialect of the Barak valley may include some verbs in its usage. Generally verbs are used here in local forms. In most cases certain local auxiliaries are added before their use. For example,

(1) ‘Rowana owa’ means to start. Here ‘rowana’ is a Persian word and used as verb with local auxiliary ‘owa’ derived from ‘Rowana shudan’ means to start, e.g., ‘He rowana oiche’ means he has started.

(2) ‘Pech dewa’ means to twist. Here the verb ‘Pech dewa’ has come from Persian ‘Pech dadan’ means to twist, e.g. ‘etat pech dichna’ means ‘do not twist it’.

(3) ‘Viran owa’ means to ruin. Here the Persian verb ‘viran shudan’ has entered in to the local dialect with the same meaning and usage, e.g. ‘bisra viran oigeche’ means the vegetable field has become ruined.

(4) ‘Farmani’ has been derived from Persian verbal noun ‘Farmudan’ means ‘to say’ ‘to deliver speech’ etc. It also used as polite substitute for certain auxiliary verbs. In the local dialect of the Barak valley, this word is also used for the same trend. For example; ‘Inteqal farmiachen’ means he passed away.
(5) 'Khoon kara' here 'khoon' in Persian means blood and 'khoon kardan' in Persian means to shed blood and to commit murder. This Persian phrase has directly entered in the local dialect of the Barak valley for the same meaning. For example; - 'he khoon oigeche' means he is murdered.

(6) 'Parishan owa' means 'to become distressed or to become afflicted' has been derived from Persian word 'Parishan Shudan' means as per lexicon 'distressed'. This verb has got current in the local dialect of the Barak valley. For example; - 'Ami aiz boro parishan oichi' means I have become too afflicted today.

(7) 'Dushmani kara' means 'to do enmity' has been derived from Persian verbal noun 'dushmani dashtan' and current in the local dialect of the Barak valley. For example;- 'He amar loge dushmani kare' means 'he keeps enmity with me'.

(8) 'khoosh kora' here 'khoosh' is a Persian word of adjective means 'pleasure' and used here in the local dialect of the Barak valley with local auxiliary 'kora'as a causative verb to mean 'to make pleased'. For example ;- 'tumi tare khoosh koro' means 'Make him pleased'.

9. 'Sardi owa' - Here 'sardi' is a Persian word means cold. This word is commonly current in the local dialect of the Barak valley. 'Sardi owa' is verb of local dialect of the Barak Bengali means to attack by cough. For example' Amar sardi oiche' means 'I have been attacked by cough'.
10. 'Lagam lagani' – ‘lagam’ is a Persian word means bridle, reins. In the local dialect of the Barak valley this word is used as a verb with an auxiliary as an idiomatic phrase as ‘lagam lagani’ means to control or to cheek. For example;-
‘Tumar fuare lagam lagao’ means ‘control your son’.

11 ‘Deerang kora’ here ‘Derang’ in Persian means ‘delay’ ‘lateness’ and this word is used here in the local dialect of the Barak valley as verb with auxiliary ‘kora’. Hence ‘Derang kara’ means to make late, to make delay. For example ‘;- ‘He boro derang korlo’ means ‘He is too late’ or ‘He has delayed’.

12 ‘Dom Iowa’ here ‘dam’, in Persian means breath and this word when used as verb takes ‘Iowa’ as its auxiliary and hence becomes ‘dom Iowa’ means to take rest and used in the local dialect of the Barak valley. For example; ‘cholo, dom loi’ means let us take rest. The phrase ‘dom dewa’ is used here in its idiomatic meaning. For example; ‘Tare dam dewa oibo’ means ‘He will be threatened’.

13. ‘Khoobi dewa’ – ‘Khoob’ is a Persian adjective means good, beautiful etc. This word is commonly current in the local dialect of the Barak valley as an adjective. Sometimes the word ‘khoobi’ means goodness is also used here and it is also used as verb with auxiliary in the local dialect in form of ‘khoobi dewa’ in the idiomatic meaning ‘to show’ or ‘to bright’. For example; ‘Jinish ta boro khoobi der’ means this matter shows very bright.

14. ‘Door kora’ means to keep at a distance or to remove from one place. ‘Door’ is a Persian word used in its original meaning ‘far’ ‘distance’ etc. This word is
used here in the local dialect of the Barak valley with auxiliary ‘kora’. It is also used with auxiliary ‘owa’ as ‘door owa’. For example; - ‘door ow’ means ‘go away’.

15. ‘Yad kora’ or ‘yad owa’ - Here ‘yad’ is a Persian word means memory etc. This word is used as a verb in the local dialect of the valley with local auxiliary ‘kora’ or ‘owa’ to mean to commit in memory or to commemorate or to remember etc. For example; ‘Ami tomare yad korchi’ means ‘I remembered you’.

16. ‘Bizar owa or kora’ - Here ‘bizar’ in Persian means disgusted or weary. This word is used here in the local dialect of the Barak valley with local auxiliary ‘owa’ or ‘kora’ to mean to make disgusted’ or to be disgusted. For example ; ‘Tumi tare bizar korio na’ means ‘don’t make him disgusted.

17. ‘Khali kora’ - ‘kali’ is Persian word means empty. Here it is used with local auxiliary ‘kora’ to mean to make empty. This phrase is widely used in the local dialect of the Barak valley. For example ‘Gharta khali koro’ means ‘make this house empty’.

18. ‘Sitam owa’ – ‘Sitam’ is a Persian word means oppression etc. Here in the local dialect of the Barak valley the word ‘sitam’ is used with the local auxiliary ‘owa’ or ‘kora’. Hence ‘sitam owa’ means to go spoiled or to go in waste’. For example ‘dhan guli stam oijar’ means ‘the paddies are going to waste’. 
19. Komor banda' - here 'kamar' is a Persian word means waist and it is used here in the local dialect of the Barak valley with local auxiliary 'banda'. Hence 'kamar banda' means to prepare firmly for doing a certain work.

20. 'Joor' dewa' - here the word 'joor' is a Persian word and it is used here in the local dialect of the Barak valley with local auxiliary 'dewa' or 'kora' to mean 'to make pressure' on a certain matter. For example, 'tumi tare joor koriona' means do not make pressure on him.

21. 'Zakham kora' - Here 'zakham' is a Persian word widely current in the local dialect of the Barak valley as verb with a local auxiliary 'kora' or 'owa'. For example- 'He zakham oiche' means he became wounded.

22. 'Dagh dewa' - 'Here 'Dagh' is a Persian word means 'scar' etc. This word is used here in the local dialect of the Barak valley with local auxiliary to connote a fresh meaning; hence 'Dag dewa' means to make a spot.

23. 'Bandubast kora' - Bandubast is a Persian word means collusion. This word is used here in the local dialect of the Barak valley with local auxiliary 'kora' or 'owa'. Hence 'Bondubast kora' means 'make arrangement' of something. For example 'etar bondubast oigeche' means 'its arrangement has been made'.
24. "Taza owa'-'Taza' or 'Taze' is a Persian word means fresh, new etc. This word is used here in the Barak valley with local auxiliary 'owa' or 'kora'. Hence "taza owa' means to become stout and strong. For example 'Tumi boro taza oicho' means you have become so stout and fat.

25. 'Rong dewa'- 'Rong' is a Persian word means colour, paint etc. Verb forms with this word and local auxiliary in the local dialect of the Barak valley and used to connote a fresh meaning. Hence 'Rong dewa' means to get coloured or to exaggerate. For example - 'Ai bishaytat rong diwona' means 'donot make exaggeration in this matter'.

The list of Persian words used as verbs in the local dialect of the Barak valley with or without local auxiliaries are large in numbers. This list is given here as sample survey and the matter needs a separate research and investigations.

(b) Words relating to land revenue and law :- In the whole of the Bark valley, it is seen that almost all the words which are prevalent in the matter of land revenue and law are Persian origin and are used in the local colloquial and govt. records by people of common standard and alit alike. Here is a list of such words with their meaning given below. These words include pure Persian and words of Arabic language those which have come here through Persian in this area and have become prevalent, are given without distinction.
Words —----------------------------------- Meaning.

Dalil (دلیل) document, records.
Naqsha (نقش) map,
Zami (زمین) land,
Kagaj (کاغذ) paper, record,
Pattah (corrupt form of Parcheh-پرچم) written record,
Kebala (کبلا) deed,
Dag (داغ) spot of a plot of land.
Zarib (طراح) measure,
Dakhal (داخل) possession,
Naqal (نقل) copy,
Naqad (نقاد) cash,
Baqi (باقی) credit,
Qubuliat (قبولیت) deed of acceptance,
Zaribana, a corrupt of 'Zurmana' (زورنما) fine,
Inteqali (انتقالی) deed of transfer,
Zirat corrupt of ‘Zira’t’ (زراعت) cultivable land,
Kitta (خاطر) a portion of land,
Kisti (کستی) installment,
Kisti khilafi (خلاطی) breaking of paying installment,
Bakijay (باقیجی) office of credited tax,
Muhrib (a corrupt of Muhrir- ) clerk, writer,
Sir-ristadar ( مرشدار ) head clerk,
Munsif ( منصف ) Justice,
Ukil ( وكيل ) advocate,
Mukaddama ( مقدم ) suit, case,
Mukhtar ( مختار ) attorney,
A’in, Qanoon ( عین زانون ) law,
A’dalat ( عدالت ) court of justice,

(c) Words relating to market and business: - A large number of Persian origin words relating to business and market, are prevalent in the local dialect of the Barak valley. A brief list of such words is given below with their meaning.

Bazar ( بازار ) market,
Dukan ( دکان ) shop,
Kharach ( خرچ ) expense,
Dam ( حام ) price,
Sasta ( سامست ) cheap,
Saman ( سامان ) merchandise,
Kharidder ( خریدار ) buyer,

(d) Words relating to domestic matters: - A large numbers of Persian words relating to domestic and household matters are prevalent in the local dialect of the valley. A short list is given below;
Pardah (پردر)  curtain,
Chadar (چادر)  wrapper,
Balish(بالش)  pillow,
Pajama(پای جامه)  trouser,
Lap (a corrupt of Lehap - لحاف)  comforter, quilt,
Deg, Degchi (دیگ)  boiler, pot, saucan,
Tagari (تغاري)  big bowl,
Tast (طلست)  basin,
Tastary (تستری)  pretty plate, etc.

(e) Food items, vegetables and fruits; A large number of Persian words relating to food items, vegetables and fruits are prevalent in the local dialect of the Barak valley. The list is very long. Here a short list given below:-

Biran (a corrupt of 'Biryan' - بیران) roasted,
Biryani (بریانی)  rice dish prepared with fats, meat and spices
Badam, (بادام)  nut,
Polaw (پلاو)  dish of rice with meat, vegetables etc.
Achar (اچار)  pickles,
Shira (شیره)  juice of curry,
Gusht (گوسفند)  meat,
Sabji(سبزی)  vegetable,
In fact, Persian in the Barak valley as influenced the local dialect has been widely cultured. There are Persian words in every sphere of life of the people of the Barak valley which are used in every field of life. In standard Bengali there are many words of Persian which have entered since entrance of Persian rulers in Bengal, but it is a matter of great astonishment that no such Persian ruler has come in the Barak valley in spite no many Persian words are prevailing in this dialect. It is said that in the Barak valley almost 40% words of the original Sylheti dialectal language that is prevailing, are either Persian origin or a composite of Persian and local words.

In my opinion this matter needs a separate survey and investigation.

N.B:- All the words mentioned in this works have been incorporated here as per Persian-English Dictionary of Sulaiman Haim and Anglo-Bengali Dictionary of A .T. Dev and the dictionary of local dialectal language of Shri Jagannath Chakravorty and Shri Abid Raja Mazumdar.