Dheyan: A nearly extinct tribe of Cachar who lives in the vicinity of Jaipur-Rajabazar area of Cachar district. They claim to be the descendants of the Dewans or the royal officials appointed by Chilarai, the Koch General, who conquered this region in the 16th century. Sri Sudhanshu Tunga, lecturer in the department of Bengali, Gauhati University, recently made an investigation into their linguistic traits and in his opinion their language bears some spectacular similarities with the language of the Koch people of North Bengal and Assam. However, in the official records they were not included as a separate linguistic group, perhaps due to the fact that they have already adopted the Kachari variation of Bengali in their day to day discourse with the outside world. Originally, they used to worship Rupbauli, Andheri, Chandai, Mal and other tribal deities, but at present these deities are practically abandoned. Now they adhere to the Bengal variety of Vaishnavism.
Sadh or sadh bhakshan; In Bengali, Sadh means desire.

Sadhbhakshan is a popular female rite of Bengalee Hindus which is observed by entertaining ceremonially a pregnant woman when her conception reaches its seventh or eighth month. The child-bearing mother is fed with all her favourite items of food. The ceremony is attended by all female relations of the house and it is an occasion of great merriment. It is believed that unless this rite is observed the unborn child would not grow properly in the womb and the delivery would be delayed and difficult. Also its non-performance gives the child a voracious appetite. The real reason behind the rite may be quite different. The death-rite of women at childbirth had been quite high in this region, and the ceremony might be a camouflaged attempt on the part of her well-wishers to entertain the pregnant women with a meal which might be her last sumptuous one. It may be mentioned that it is customary in this region to feed a dying patient with all kinds of food for which he or she has a liking.
Chalta: a tropical fruit, the shaddock or pommes.
Its taste is sour but much medicinal value is attached to it.

Sankranti: The last day of a Bengali month. Hindus all over India attach sacredness to all the twelve sankrantis of the year.

Binna: a kind of tall wild grass having deep roots.
It grows in bunches and has sharp edges.

Haldi: Turmeric. Normally its powder is used as a spice while cooking a curry. But it has a ritual significance also. Particularly on the occasion of a marriage, there is a ceremony known as Gaye Halud or rubbing turmeric on the body. It is a female rite when friendly female relations rub turmeric on the bodies of the bride and bridegroom and make fun with them.

Pat: leaf

Hija: Rice plant (dialectal)

Guma: Offering, feeding (used in Birbhum district)

Tin Duna: (3 x 2) six times
Lakshmi: The female deity of wealth, worshipped all over the country. She is Indian equivalent of Greek Demeter, both having close association with corn.

Alpana: Ritual art of designs normally painted with powdered rice mixed with water on the occasion of several religious functions and also on some non-religious, secular but auspicious celebrations like receptions and farewells. In urban areas the drawing of alpana has attained considerable refinement and actually is regarded as a purely artistic endeavour. But in villages its crude variety with peculiar symbolic traits still exists and this suggests its magico-religious origin.

Bhola: an evil spirit, in Cachar it is the spirit which defiles everything. It has a spouse called Bhulí.

Bara Maia: comprising of twelve months

Pichaiya: an evil influence which does not leave one easily; an evil spirit that continues to contaminate.
Perat : evil spirit, defiled, nasty (from Sans. Prate-
spirit of the dead)

Mara : threshing of paddy or any other corn. Normally
it is done with the help of the ox or cow, but
the use of the buffalo is also not uncommon.
Threshing by hand is not prevalent in this
region.

Thakur : The word 'Thakur' covers a wide range of
meaning from a cooking Brahmin to a very
honourable man. In religious rites the word
denotes both the priest and the deity.

Kalathakur : the black god.

boroi - a kind of plum or jujube fruit. The fruit is
not of much ritual significance, but there is
a common belief that it should not be taken
before the Saraswati Puja (the worship of the
goddess of learning).

achambit - sudden, abrupt

shak : in Sanskrit, shake means leaves. In Gachar, it
is an edible preparation made of green leaves.

Sidol : a peculiar kind of dry-fish.
Shukla panchami: fifth day of the bright half of the moon

Nouka: boat

Ojha: a village medicine man who possesses magical power to cure snake-bite or expel evil spirits by chanting incantations. In Cachar, an ojha now-a-days also performs recital of Manasaman-gala. Normally the ojhas occupy a high position in rural society.

Gurmi: a eunuch, particularly who performs the worship of the goddess Darai, and recites Manasaman-gala. In Mymansing and Comilla the word is used in the same sense but in Pabna it means cloudy weather. The root or origin of the word is unknown, but B.P. Mallik (Aparadh Jagater Sabdakosh, p. 32) suggests it comes from Sanskrit Guruma which means a woman who preaches.

Shail: the name of the major paddy-crop of the district of Cachar. June-July is its seed time and it is ripened in November-December. The crop owes its name to Sanskrit Shali.
Boro: wet rice which forms the major crop of the marshy low regions of Sylhet-Cachar region. It is planted in January and harvested in April.

Jatinga: name of a river that originates from North Cachar hills and meets the Barak near Borkhola village of Cachar district. The railway track known commonly as the hill section which adjoins Lumding Junction of Nowgong district and Badarpur Junction of Cachar runs parallel to this river.

Makara: an imaginary aquatic animal supposed to be the vehicle of the river deity Ganga.

Dhyana: concept of a deity. In Sanskrit treatises, the elaborate appearance of a deity is precisely described; this description is called Dhyana. The images of Hindu deities are built normally according to this description.

Than: perhaps derived from Sanskrit Sthana, meaning a place. In Cachar, also in some parts of Bengal, the term than is used to mean the seat or abode of a deity.
Moujun: a sect of Muslim mendicants who begs alms in the name of Badsha, a local godling.

Mokam: the term is used in the region to denote a place where a Muslim saint was buried or associated otherwise. In some parts of Karimganj Subdivision, Mokam means a place where a god or godling is regularly worshipped.

Aulia: the word is derived from Bengali Aul which means a Vaishnavite mendicant who roams about the country singing songs and begging alms. Degenerated Muslim sufis are also called Aul. Aul-Baul is a common word in Bengali vocabulary.

Aush: name of the local early paddy that is planted in April and ripened in August-September. The word is derived from Sanskrit Ashu, meaning early.

Deo: Demon

Annaprashana: The first rice feeding ceremony of a baby. Hindu children are not allowed to take rice or any other preparation made of rice till this ceremony is performed. In case of
a female child, the ceremony takes place in the fifth or seventh month and in case of a male child, it is in the sixth or the eighth month.

Dhamail: a kind of group dance performed by women.

Bou-nach: Bou means bride. Bou-nach or the bride's dance is an old traditional dance of Sylhet-Cachar region which is now nearly extinct.

Peki khela: Peki comes from the local word Pek meaning mud. It is a distortion of the Sanskrit Panka hearing the same meaning. Peki khela thus means the muddy game.