

# A Sketch of Byangsi Grammar\*

Suhnu Ram Sharma  
*Deccan College*  
*Pune*

## 1.0 Introduction

There are few dialect variations among the Byangsi speakers, but people feel that the dialect spoken by the people in Kuti village is somewhat different from the others. G.M. Trivedi (1991) has also noted this fact, but no variant forms are given. Our study also does not include any data on dialectal variations. Our data were mainly collected from the speakers of the villages Nabi, Gunji and Napalchu.

## 2.0 Phonology

### 2.1 Vowel Phonemes

i	i:	ɨ	ʊ	u	u:
	e			o	
	ɛ			ɔ	
		a		a:	

#### 2.1.1 Phonetic description of vowel phonemes

- /i/ High front short unrounded vowel, occurs syllable initially and finally.  
This vowel is shorter initially and in closed syllables than in open syllables. [i]
- /i:/ High front long unrounded vowel, occurs syllable initially and finally. [i:]
- /ɨ/ Centralized high short unrounded vowel, occurs in closed syllables and syllable finally. [ɨ]
- /u/ High back rounded short vowel, occurs syllable initially and finally. [u]  
In closed syllables and syllable initially, it is shorter than in final position.
- /u:/ High back rounded long vowel, occurs syllable finally. [u:]
- /ʊ/ High back unrounded short vowel, occurs in closed syllables and syllable finally. [ʊ]
- /e/ Mid high front unrounded vowel, occurs syllable finally. [e]

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- /o/ Mid back rounded vowel, occurs in closed syllables and syllable finally. [o]
- /ɛ/ Lower-mid front short unrounded vowel, occurs syllable finally. [ɛ]
- /ɔ/ Lower-mid back short rounded vowel, occurs in closed syllables and syllable finally. [ɔ]
- /a/ Low central short vowel, occurs initially, in closed syllables and in syllable-final position. Initially and in closed syllables it is somewhat shorter than in syllable final position. [a]
- /a:/ Low central long vowel, occurs initially, in closed syllables and syllable finally. [a:]

Phonetically the vowels with high falling tones are shorter than the vowels with level tones. The centralized high short vowel /ɨ/, front mid vowel /e/, front lower-mid short vowel /ɛ/, and the back high unrounded short vowel /ʉ/ are lower than the other vowels. The lower mid vowels /ɛ ɔ/ are inherently long. It is interesting to note that vowels in verbal roots are longer than those found in other roots.

D.D. Sharma (1989) treats Byangsi and Chaudangsi as one and the same dialect with some lexical variations and gives the following vowel chart (p. 110):

	Front	Central	Back
High	i		u
Mid	e	ə	o (ɔ)
Low	ɛ		a

He treats /ɔ/ as an allophone of /o/ when it occurs before a nasal or in final position. He lists another allophone of /o/ which he transcribes as [wo] and says, 'Another notable variant of mid back vowel /o/ is its glidalized pronunciation, realized as [wo], which is more prominent in the dialect of Byangsi' (1989:113). Similarly he also has an allophone of /u/ realized as [wu]. But no phonetic conditions are given. Following the same argument, in his allophonic description he writes, '/i/ > [yi], /e/ > [ye]—similar to the back vowels the front vowels /i/ and /e/ too are pronounced with a preceding front glide /y/' (1989:113). He cites examples, but no conditions are stated for where the glides occur. In fact D.D. Sharma has missed the centralized vowel /ɨ/ and the back unrounded vowel /ʉ/ which we have found to be phonemic in our data. He has confused these vowels with glides. We will not cite many of the problems with D.D. Sharma's inadequate description, as they are so numerous, but we will mention major gaps in his description. It is enough to quote from his analysis and the readers will see how messy the description is. He writes, '/e/ > /ɛ/—The lower front vowel /ɛ/, besides a phoneme, is also attested as an allophone of the mid front vowel /e/, in a word final

position' (1989:113). Then he cites some examples. We know that some languages do have some type of neutralization of contrasts under certain conditions but we have found clear contrasts between /e/ and /ɛ/ (see §2.2, phonemic contrasts). Trivedi (1991:5) gives a vowel chart in his phonemic inventory where he has 8 vowels, /i i: u u: e o a a:/ and says that there are twelve vowel sounds in Byangsi. Here he has included the allophones in his list. He considers [i i: e e\* ɛ] as front vowels; [a a:] as central and [u u: o o\* ɔ] as back vowels. Trivedi notes that /e/ has three allophones: [e] occurs in final position but not after an alveolar consonant before a pause; the mean mid allophone, which he transcribed [e\*], is comparatively shorter than [e] and occurs in medial position in closed syllables; the lower-mid allophone [ɛ] is comparatively shorter than [e], and occurs in final position after an alveolar consonant before a pause. In our analysis we have established /e/ and /ɛ/ as separate phonemes. Trivedi further states that /o/ has a higher mid allophone [o], which occurs in final position but not after a nasal consonant before a pause, while the mean mid allophone [o\*], comparatively shorter than [o], occurs in medial position in closed syllables, and the lower mid allophone [ɔ] occurs in final position after a nasal consonant before a pause. In our description we have treated [o] and as [ɔ] separate phonemes. We have found in our data examples of clear-cut contrasts, however the functional load of both /ɛ/ and /ɔ/ is certainly low.

### 2.1.2 Syllable initial vowel contrasts

The front high centralized vowel /i/, the back high unrounded vowel /u/, the mid vowels /e o/ and the lower mid vowel /ɛ/ do not occur syllable initially. The syllable initial occurrences of other vowels are given below in sub-minimal pairs, as minimal pairs are not found. (a hyphen /-/ after the syllable means that it is a verb root)

Initial occurrences :

/a/	
/am/	'path'
/ai/	'this'
/ati/	'that' (remote)
/aŋ-/	'to lift, to pick up'
/alu/	'potato'
/aɬo/	'flour'
/ane/	'here'
/ate /	'there'
/a:/	
/a:/	'mouth'
/a: m/	'mango'
/a:rsi	'mirror'

/i:/		
/i:/		'stool'
/i/		
/in/		'1pl. pronoun'
/inɣe/		'1pl genitive pronoun'
/ibuŋ/		'anus'
/ilam/		'vagina'
/inʃi/		'1du. pronoun'
/ita:/		'now, at present'
/itta:/		'just at this moment'
/u/		
/uo/		'3sg. pronoun'
/uʃi/		'3pl. pronoun'
/uniʃi/		'3du. pronoun'
/ulo/		'where'
/ulaŋ/		'when, then, how much, how many'
/una:/		'who, someone'
/uŋ/		'stone'
/ɔ/		
/ʌɔŋ-/		'to inspect'

### 2.1.3 Closed syllable vowel contrasts

The front mid vowel /e/ and the front lower mid vowel /ɛ/ do not occur in closed syllables at all. The occurrence of /o ɔ/ is also not frequent. A syllable may begin with any consonant but it can be closed most commonly by a nasal stop, a lateral, a trill, or a voiceless or voiced velar, alveolar, dental or bilabial stop. All the final consonants are unreleased except the trill and laterals. The affricates and fricatives are very rare finally and they have their usual articulation where the air escapes narrowly between the articulators. None of the long vowels except /a:/ show contrast in closed syllables. Examples:

/i/	/cim/	'house'
/i/	/cɪm-/	'to burn'
/u/	/ruŋ-/	'a heap of pebbles'
/u/	/rum-/	'earthquake'
/a/	/daŋ/	'aim; hill'
/u/	/duŋ/	'desire'
/a/	/kaŋ/	'a type of tea cup'

/i/	/kin/	'a round pit'
/a/	/gal/	'yak'
/a:/	/ka:ts/	'lamb'
	/ra:p/	'flame'
/o/	/kots/	'a type of leather bag'
/u/	/gul/	'phlegm'
/ɔ/	/lɔŋ/	'vomit (n.)'
/u/	/luŋ/	'back'
/ɔ/	/phɔŋ-/	'to jump in one place'
/o/	/phoŋ-/	'to jump from up to down'
/ɔ/	/dɔŋ/	'a courtyard on the first floor of the house'
/a/	/dam/	'blacksmith'

#### 2.1.4 Syllable final vowel contrasts

<i>/i/ : /i:/</i>	
/ri/	'glacier'
/ri:-/	'to write'
/ti/	'water'
/thì-/	'to melt'
/thi:-/	'to get wet'
/khì-/	'to scrub utensils'
/khi:-/	'to bend'
<i>/i/ : /y/</i>	
/pie/	'brother'
/pye/	'knee'
/bie/	'thread'
/bye/	'steep mountain rock'
/mìe/	'fire'
/myè/	'eye'
<i>/u/ : /u:/</i>	
/bu-/	'to release'
/bu:-/	'to carry something on the back'
<i>/u/ : /ɯ/</i>	
/khu:-/	'to steal'
/khu-/	'to exchange'
/bu-/	'to release'
/bu-/	'to be known'

/e/ : /ɛ/	
/be/	'buckwheat'
/bɛ/	'skin'
/ce-/	'to pinch'
/cɛ/	'flower'
/o/ : /ɔ/	
/ko-/	'to boil'
/kɔ/	'bark' (of tree)
/a/ : /a: /	
/ba/	'father'
/ba:-/	'to fold'
/sa/	'soil'
/sa:-/	'to sacrifice an animal (for black magic)'

## 2.2 Consonant phonemes

The inventory of Byangsi consonant phonemes is given in the following table. Phonemes occurring in loans are placed in parentheses. Square brackets indicate phonetic transcription (allophonic variation). The loan words are borrowed from Indo-Aryan sources, especially Kumauni and Hindi.

	Bilabial	Dental	Alveolar	Palato-alveolar	Retroflex	Velar	Glottal
STOPS:	p	t	ṭ			k	
	ph	th	ṭh			kh	
	b	d	ḍ			g	
	(bh)	(dh)					
AFFRICATES:			ts	c [tʃ]			
			tsh	ch [tʃh]			
			dz	j [dʒ]			
FRICATIVES:			s	ʃ			h
NASALS:	m	n	ɳ			ŋ	
	hm	hn					
TRILLS:			r				
			hr				
LATERALS:			l				
			hl				
FLAP							(r)
SEMI-VOWELS:	w			y			

Subscript bridges under /t, d, n/ in this particular paper mark the respective items as alveolars rather than dentals (which is the usual IPA use of this symbol).

### 2.2.1 Consonant phoneme contrasts

The syllable in Byangsi may begin with any consonant except the borrowed retroflex /r/. The contrasts are shown below syllable initially only.

/k/	/kar/	'castrated male sheep'
/kh/	/khar-/	'to cheat'
/g/	/gar-/	'to get burst'
/ŋ/	/ŋɔ/	'face'
	/kɔ/	'bark of tree'
/t/	/t̥a:-/	'to prick'
/th/	/th̥a:-/	'to strike a match'
/th/	/th̥uwm-/	'to dance'
/d/	/d̥uwm-/	'to tremble'
/ŋ/	/ŋisɛ/	'noon'
	/ŋa/	'mother'
/t/	/ta:-/	'to keep'
/th/	/th̥ʲa/	'waterfall'
/d/	/da:-/	'to give'
/dh/	/dharti/	'earth' (Indo-Aryan)
/n/	/niʃɛ/	'seven'
	/nage/	'your'
/hn/	/hna:-/	'to unload something from the head or back'
/p/	/paŋ/	'a Tibetan'
/ph/	/phaŋ-/	'to fly'
/b/	/baŋ/	'place'
/bh/	/bhak/	'sound'
/m/	/maŋ/	'dream'
/hm/	/mi:-/	'to become small'
	/hmi:-/	'ripe'
/ts/	/tsɛ̃/	'memory, lid'
/tsh/	/tshɛ̃/	'life, age, fat'
/dz/	/dzɛ̃/	'boredom'
/c/	/ce-/	'to pinch, to bite'
/ch/	/chɛ̃/	'fat, grease'
/j/	/je/	'I' (first person sg.)
/l/	/l̥à/	'hand, boulder'
/hl/	/hl̥à/	'moon, month'
/r/	/raŋ/	'arm'
	/ru/	'horn'
/hr/	/hraŋ/	'horse'
	/hru-/	'to ask'
/s/	/sɔŋ/	'village'
/ʃ/	/ʃɔŋ-/	'to sit'
/h/	/haŋ/	'then, after'
	/ham/	'how'

/y/	/ya/	'king'
/w/	/wa/	'tiger'
(r)	/hathora:/	'hammer'

### 2.2.2 Some phonemic gaps and variations

The contrast between alveolar nasal and dental nasal is found syllable initially though this contrast is neutralized in favor of the dental nasal in final position. D.D. Sharma (1989) sets up dental and retroflex stops, and Trivedi (1991) sets up alveolar and retroflex stops, leaving the gap of retroflex nasal in the phonemic system. Pre-aspirated dental and alveolar nasal contrasts are also neutralized in favor of dental pre-aspirated nasals. In the initial stages of our data collection I pronounced all the dental and the alveolar nasals as either dental or alveolar but when the informants insisted on the distinction I carefully went through the entire list of dental and alveolar nasals to make sure that there was no mixing. We have found minimal pairs to show the contrasts, as given above. It is possible that some words may have been recorded in reverse order (dental for alveolar or vice-versa) but the phonemic contrasts have been checked time and again. We shall give more examples showing contrasts and neutralization to make the distinction clear.

Syllable initial contrasts:

/ɳ/ : /n/	
/ɳise/; /ɳiche/	'noon'
/niʃε/	'seven'
/ɳace/	'thorn'
/naʃε/	'two'
/ɳage/	'mother's'
/nage/	'your'

### 2.2.3 Neutralization in syllable final position

It has been noted that the occurrence of /n/ and /ɳ/ is neutralized in syllable final position, as we find only the dental nasal in that position. The syllable final occurrences are not many. Some examples are given below:

/in/	'1pl. pronoun'
/yin/	'year; is'
/kan/	'vegetables'
/gan/	'2sg. pronoun'
/lan/	'work'
/kin/	'a round pit; a grain store outside the house'
/gwan/	'death rites'
/gultin/	'testicles'
/lakʃin/	'nail'
/nuʎan/	'wind'



/wa:lan/	'a term used for the non-TB speakers, esp. the Kumaunis and Nepalis'
/kalin/	'a type of stone'
/khwan/	'scorpion'
/khwaran/	'pigeon'
/una:/	'who, someone'
/gunda:/	'in the middle'
/thinja:/	'today'

Unlike their western neighbor, Rongpo, which has a series of murmured resonants, /mh nh rh lh/, contrasting with un murmured resonants, Byangsi has a series of voiceless resonants, /hm hn hl hr/. This fact was not recorded by the earlier authors.

The occurrence of syllable final consonants is restricted to the voiced nasal stops /ŋ m n/, and the unaspirated voiceless or voiced stops, except the alveolar stops /t̥ t̄ d̥ d̄/. These final consonants are unreleased. Apart from these syllable finals a syllable may end with a lateral, /l/, or a trill, /r/. The trill has a distinctive repeated release in syllable final position when preceded by high back unrounded vowel /u/ e.g. [puurr] 'navel'.

#### 2.2.4 Consonant clusters

Byangsi only allows consonant clusters of the type where a semi-vowel /y/ or /w/ or the trill /r/ occurs as the second member of a syllable initial consonant cluster. These occur with most of the consonants except the alveolar affricates /ts tsh dz/, the alveolar stops /t̥ t̄ d̥ d̄/, the lateral /l/ and the retroflex flap /r/. There are less clusters with /w/ than with /y/. Still fewer examples have been found with a trill as the second member of a consonant cluster. Consonant sequences may be found at morpheme or syllable boundaries, but these are not treated as consonant clusters. A few examples :

-y-

/pye/	'knee'
/phyarmo/	'to whiff'
/bye/	'rock'
/myeds/	'below, low from the level'
/tyemo/	'to weep, to cry'
/thyemo/	'to participate, to join in some work'
/dyemo/	'to go'
/nya:re/	'yesterday'
/nyε/	'day'
/nya:/	'fish'
/nyuŋjimo/	'to retreat'
/kyemo/	'to chew meat'
/gyera:/	'grain or crop'

/cyola:/	'index finger'
/cya.mo/	'to hide'
/chyamo/	'to be hot'
/jyàmo/	'to be broken (thread, rope); to bloom'
/syapi cèmo/	'to pinch'
/jyàmo/	'to run away'
/hmyar/	'frost'
/hya.mo/	'to empty'
/rye/	'a tale'

-w-

/kwali/	'skull'
/khwan/	'scorpion'
/gwan/	'death rites'
/ŋwomo/	'to cut wool of sheep or goat'
/thwacmo/	'to beg'
/hwa:/	'honey'

-r-

/nagra:/	'a paw of lion or tiger'
/gadro/	'a ditch, a pit'
/nɔŋkrɔ/	'ant'

### 2.3 Tonal Contrasts

We have found a two-way tonal contrast in Byangsi, i.e. a high falling tone, transcribed with a grave accent mark on the vowel (/à/), and a level tone, which is left unmarked. The tones typically occur on the first syllable of multisyllabic words only. None of the earlier descriptions mentioned above recorded any tonal contrasts. The examples showing contrasts are given below:

/ye/	'an eagle type of bird'	/khu/	'family'
/yè/	'mountain'	/khù/	'smoke'
/pi/	'four'	/ki-/	'to twine'
/pì-/	'to sweep'	/kì-/	'to break hard objects'
/gi-/	'to bulge'	/ci-/	'to squeeze'
/gì-/	'to swallow'	/cì-/	'ten'
/hna:-/	'to unload something from the head or back'		
/hnà-/	'to be left over (of something)'		

Tone contrasts with long vowels:

/ga:/	'paddy'
/gà:/	'wound'

High falling tone with both short and long vowels:

/chà/ 'fodder mixed with some corn'

/chà:/ 'grain'

### 3.0 Grammar

#### 3.1 Nouns

Byangsi has basically two types of noun stems. Simple, with a monosyllabic morpheme, and complex, which may be formed with various suffixes. Simple stems: /hnil/ 'gums', /khɿu/ 'smoke', /kar/ 'ram', /ka:/ 'crow' and so on.

##### 3.1.2 Complex noun stems

A complex noun stem is composed of a nominal root and a formative suffix. Both the constituents of the complex form are bound forms and are monosyllabic. Therefore, the complex nouns are bisyllabic and bimorphemic. Often it is not possible to trace the meaning of each morpheme. We have isolated about eight of the most common suffixes used in the formation of complex noun stems. Examples:

/-pa:/	
/khək-pa:/	'corpus'
/can-pa:/	'a person from Johar valley'
/khà-pa:/	'winter'
/chyà-pa:/	'summer'
/-pu/	
/ni-pu/	'mouse'
/tha:-pu/	'reserve'
/-bu/	
/kha-bu/	'snake'
/la-bu/	'butter'
/tim-bu/	'sky'
/taŋ-bu/	'a big snake'
/nu-bu/	'insect'
/lam-bu/	'woolen cloth'
/-la:/	
/bɔ-la:/	'thumb'
/cyɔ-la:/	'index finger'
/la:m-la:/	'a Tibetan goat'
/ma:-la:/	'sheep'
/la-la:/	'grandmother'

/-ma:/	
/kar-ma:/	'star'
/ge-ma:/	'a type of dish made with milk'
/-nam/	
/jyar-nam/	'east'
/re-nam/	'west'
/jyar-nam/	'north'
/ta-nam/	'south'
/-ts/	
/fir-ts/	'male grown up goat'
/ka:ts/	'lamb'
/kar-ts/	'male lamb'
/bar-ts/	'female lamb'
/ko-ts/	'a bag made of leather'
/sa:-/	
/tɔk-sa:/	'side, direction'
/ka-sa:/	'cloud'
/hrak-sa:/	'pebbles'

### 3.1.3 Compound forms

Noun compounds may be formed by taking two or more morphemes and combining them into a compound noun. The compound nouns are classified into various classes as follows:

Class 1: In this class the meaning of the constituents can be traced in the language and the meaning of the resultant form is transparent. Examples:

/mitti/	'tear'	<	/myɛ/	'eye'	+	/ti/	'water'
/mikcham/	'eye lashes'	<	/mik/	'eye' <sup>(6)</sup>	+	/cham/	'hair, fur'
/puʃakcham/	'hair' (of head)	<	/puʃa:/	'head'	+	/cham/	'hair, fur'
/hnapti/	'snot'	<	/hnim/	'nose'	+	/ti/	'water'
/jyaʃi/	'relatives'	<	/jya:/	'flesh'	+	/ʃɪ/	'blood'

Class 2: In this class we find that the meaning of one constituent can be traced in the language, though the meaning of the other form is unknown. e.g., /bu-ti/ 'butter-milk' < /ti/ 'water' and /bu-/, which is a bound form we can not assign any meaning to. Similar examples are: /ʃil-ti/ 'saliva', /la-ti/ 'semen', /gam-so/ 'molar tooth' (/so/ 'tooth'), /lak-ʃin/ 'nail' (/lak/ 'hand'), /khuè/ 'grandson' (/khu/ 'family'). Many examples will fall under this class.

Class 3: This class has complex compounds with two or more syllables but it is hard to find any form with an identifiable independent meaning in the language, e.g. /wambaŋ/ 'dark'. Here it is possible to speculate that the morphemes are /wam-/

and /-baŋ/, but there is no way to trace them to the meaning which the complex form has. Similar examples are not hard to find. Some examples are cited here:

/baŋkhar/	'morning'	/pena:/	'a type of bat'
/ŋamin/	'autumn'	/mɪncace/	'bat'
/raŋpli/	'feather'	/mayan/	'a type of basket'
/duŋlan/	'food'	/labu/	'butter'
/thumcaru/	'custom'	/latakta/	'dirt'
/maɖoŋmaŋ/	'eagle'	/bochab/	'porcupine'

### 3.1.4 Gender

Gender is not a grammatical category in Byangsi, but in some domesticated animals it is expressed with the help of some bound morphemes which indicate masculine and feminine gender. For humans there are separate words for male and female persons, though a few terms for females take a morpheme which can be treated as a feminine gender marker:

/byuli fya:/	'bride'	/byulo/	'bridegroom'
/jin fya:/	'sister'	/pie/	'brother'
/hrithi fya:/	'wife'	/hrithi/	'husband'
/nam fya:/	'son's wife'	/hrin fya:/	'wife's younger brother's wife'

Some animal names take a morpheme indicating masculine and feminine gender. These morphemes are prefixed to the noun. Examples:

/hraiŋ/	'horse'	/pho hraiŋ/	'male horse'	/mo hraiŋ/	'female horse'
/bila/	'cat'	/pho bila/	'male cat'	/mo bila/	'female cat'

But this is not a very productive process, as many animal names involve separate terms for male and female creatures, apart from a general term, e.g.,

/gal/	'yak'	/ɖumo/	'female yak'	/yakto/	'male yak'
/ma:la:/	'goat'	/camts/	'female goat'	/lasan/	'male goat'
/re/	'cow'	/kolan/	'bull'		

Since gender is not a grammatical category in this language, there is no agreement of nouns and verbs involving gender.

### 3.1.5 Number

It has been found that Byangsi count nouns take the plural number marker /maŋ/ and the case affixes are added after this marker in noun phrases. Mostly it is used with human nouns to indicate plurality. When it is added to the other nouns it appears artificial, as in informal speech it is very rarely used. If the number of

persons is known, then the specific numeral is added before the noun. The dual number is indicated by suffixing /khan/ to both nouns and pronouns. But this dual marker can be added to nouns representing humans only, whereas the plural marker can be added to other count nouns as well. Examples:

Plural forms:

/mì-maŋ/	'men'	/jiri-maŋ/	'boys'
/ma:la:-maŋ/	'goats'	/gal-maŋ/	'yaks'
/jiŋ-maŋ/	'trees'	/ŋya-maŋ/	'fish (pl.)'
/là-maŋ/	'hands'	/hraŋ-maŋ/	'horses'

Dual forms:

/mì-khan/	'two persons'	/jiri-khan/	'two boys'
/khuè-khan/	'two grand-sons'	/khume-khan/	'two grand-daughters'

The prefix /nis-/ is an alternate form of the numeral /naʃɛ/ 'two' which is sometimes prefixed to nouns representing humans to indicate the dual number. Examples:

/nis-mì/	'two persons'	/nis-jiri/	'two boys'
/nis-tsame/	'two daughters'	/nis-pie/	'two brothers'

#### 4.0 Pronouns

The personal pronouns differentiate three persons and three numbers. The dual forms are not commonly used. Dual number is used only when one needs to be very precise and definite about the number of persons. The dual suffix /-ji/ is added to the plural form to indicate the dual form. The personal pronouns are given below:

	Singular	Dual	Plural
First person :	je	inji	in
Second person:	gan	ganifi	gani
Third person:	uo/ ati	unifi/ atikhan	uji/ atimaŋ

As discussed above, the dual number can also be formed by suffixing the marker /-khan / to the plural forms of the pronouns. But it is less common to use such forms. Examples: /in-khan/ 'we two'; /gani-khan/ 'you two'; /uji-khan/ 'they two'. The verb forms do not inflect according to dual number but the plural number is marked.

#### 4.1 Demonstrative pronouns

Byangsi demonstrative pronouns differentiate a five way contrast with regard to distance and elevation relative to the speaker's location and whether an object is visible to the speaker or not. The distance can be proximate or distal. The position of an object relative to the position of the speaker can further be specified in terms of elevation, whether it is at a lower elevation or at a higher elevation. These dimensions are used for a visible object; if the object is not visible to the speaker, a separate term is used. The following chart shows the distinctions.

	DISTANCE		SIGHT	HEIGHT	
	Proximate	Distal	Obviate	Higher	Lower
sg.	ai	ati	teti	thoti	yoti
pl.	aimaŋ	atimaŋ	tetimaŋ	thotimaŋ	yotimaŋ

Dual forms, when needed, can easily be constructed by adding the dual marker, e.g., /ai khan/ or /ai niŋi khan/ or /ai ni m\|/ 'two persons'. These demonstrative pronouns can also receive case markings.

#### 4.2 Interrogative Pronouns

Byangsi has the following interrogative pronouns. Some of these are used as adverbials as well.

/khà/	'what'	This does not inflect for number or case.
/gan	khà	m̄inta hlinɔ/
you	what	is
		'What is your name?'
/u-ja	khà	yin/
he-DAT	what	is
		'What does he have?'
/ati	khà	hlye/
that	what	is
		'What is that?'
/una:/	'who'	This interrogative pronoun receives case marking but no number markers.
/ati una:	hlye/	'Who is he?'
/atimaŋ una:	hlyenan/	'Who are they?'
/una:-ja/		'to whom' (sg. / pl.)
/una:-gɛ/		'whose' (sg. / pl.)
/ulaŋ/	'when'	
/gan ulaŋ	ranisð/	'When did you come?'
/wà/	'where'	Most often this interrogative takes the locative marker /kho/.
/ufi wà-kho	yinan/	'Where are they?'
/felu wà	yin/	'Where is Shelu?'

/ham/	'how'	
	/ati ham yin/	'How is that?'
/hoŋ/	'why'	
	/gan hoŋ tuŋnisò/	'Why did you drink?'

#### 4.3 Emphatic/ Reflexive Pronouns

The emphatic pronoun seems to have been borrowed from Hindi or Kumauni /api/ 'self', and it is used with all the persons and numbers without any case or number markers, even if the coreferential non-emphatic pronoun or noun takes the agentive case marker. Examples:

/je-se api fuŋtò/	'I myself will do it.'
/uo-se api fuŋta/	'He himself will do it.'

#### 4.4 Indefinite pronouns

Indefinite pronouns have adjectival and adverbial uses; more details will be given in the discussion of adjectives and adverbs.

/duma mì/	'some or some one or a few persons'
/lairi/	'all'
/ulaŋi/	'sometimes'
/wà-khu-te/	'somewhere'

#### 4.5 The relative pronoun

Byangsi uses a single relative pronoun, /dzai/, and it is always used with the remote demonstrative pronoun /ati/ as a correlative. These two forms can refer to persons, objects, places, or situations. Relativization can be on an agent, a locative, a patient, or an instrument. It appears that this relative pronoun is a borrowing from Hindi (cf. the Hindi relative pronouns *jo*, *jise*). This relative marker can take case markers. Examples:

/ati	tsame	dzai	cim-dza lan	fuŋgetata	je-ge	hrinfa	hle/
that	girl	RELPRO	house-in work	is. doing	I-GEN	sister	is

'That girl who is doing work at home is my sister.'

/ati	mì	dzai-se	ai	byam	ransò	bid-mi	hle/
that	man	RELPRO-AGT	this	carpet	weave	good-man	is

'The man who made this carpet is a good man.'

/ati	byam	dzai	gurjan siŋ-se	rangetata/
that	carpet	RELPRO	Gurjan Simha-AGT	is.weaving

'that carpet which Gurjan Simha is making'



/ati	baŋ	dzai	baŋ-kho	je	ʃoŋʃiyesò/	
that	place	RELPRO	place-LOC	I	sat	
'that place where (on which) I sat'						
/ati	mì	dzai	ma:m̩la	saisò/		
that	man	RELPRO	sheep	killed		
'that man who killed the sheep'						
/ati	ʃende	dzai	sòŋ-kho		dyisò/	
that	child	RELPRO	village-LOC		went	
'that child who went to the village'						
/ati	mì	dzai	khobu-se	cisò/		
that	person	RELPRO	snake-AGT	bit		
'that person whom the snake bit'						
/ati	akhan	dzai-se	iŋ-ge	ba-se	wom	saisò/
that	sickle	RELPRO-AGT	1pl-GEN	father-AGT	bear	killed
'the sickle with which the father killed the bear'						
/ati	cim	dzai	cim-dza	ra:mu	basat	yin/
that	house	RELPRO	house-in	Ramu	live	is
'the house where Ramu lives' (/basat/ is a loan from Hindi <i>basna</i> : 'to dwell')						
/ai	ati-yi-cukti	hle	dzai	gan	nya:re	tonisò/
this	that-same-cap	is	RELPRO	you	yesterday	bought
'This is the same cap which you bought yesterday.'						

#### 4.6 Case

Morphologically a noun or a pronoun may be marked for three cases, viz., agentive/instrumental, dative and genitive. The nominative is unmarked and the other semantic relations are expressed with the help of postpositions. Case suffixes are given below:

Nominative	zero
Agentive/ Instrumental	-se ~ -se
Dative	-ja daŋci, -ja, -ja ci
Genitive	-ge

Case tables for one noun and the personal pronouns:

/mi/ 'person'

	sg.	pl.
Nominative	mì	mimaŋ
Agentive	mìse	mimaŋse
Dative	mìja	mimaŋja
Genitive	mìge	mimaŋe

**/je/ 1st person**

	Singular	Dual	Plural
Nominative	je	infi	in
Agentive	jese	infise	inse
Dative	jeja	infija	inja
Genitive	jige	infige	inge

**/gan/ 2nd person**

Nominative	gan	ganifi	gani
Agentive	ganse	ganifise	ganse
Dative	ganja	ganifija	ganija
Genitive	nage	ganfige	ganige

**/uo/ 3rd person (visible)**

Nominative	uo	unifi	ufi
Agentive	uose	unifise	ufise
Dative	uoja	unifija	ufija
Genitive	uge / uoge	unifige	ufige

**/ati/ 3rd person (invisible or far away)'**

Nominative	ati	atifi	atimanj
Agentive	atise	atifise	atimanjse
Dative	atija	atifija	atimanja
Genitive	atige	atifige	atimanje

**4.7 Noun Case Markers**

As is evident from the tables given above, the nominative case is expressed by a zero suffix and so the uninflected form of the noun or pronoun is used. In a clause with two nominative NPs, the order of the constituents then determines the interpretation of the case relations. The subject is followed by the object and then the verb follows the object (SOV). It is important to note here that in Byangsi the agentive marker [-se ~ -se] indexes the agentivity or deliberate control of the subject actant over a transitive or intransitive event. The case suffix [-se ~ -se] also expresses instrumental relations. The dative case marker /-ja(daŋci)/ also has multiple functions. The pronouns are marked with this case though the nouns do not often receive this case marker. It is also used in possessive constructions, e.g., /gan-ja khà yin/ [you-DAT what is] 'What do you have?', /je-ja ma:la:maŋ yinan/ [I-DAT goat-pl. are] 'I have goats'. To see the use of the different case markers, we can contrast /fiŋ-ja/ 'of wood' or 'of tree', which means 'belongs to wood or tree', /fiŋ-se/ 'by the help of wood', and /fiŋ-ge/ 'made out of wood'. The following examples illustrate the use of the case markings.

/uo        jaŋ-tsò/  
 he        run-PAST  
 'He ran.'

/uo        ti            tuŋ-tsò/  
 he        water        drink-PAST  
 'He drank water.'

/ra:m-se    selu            libin        ka-da:/  
 Ram-AGT    Jelu            book        PAST-give  
 'Ram gave Shelu a book.'

/ra:m        duŋlaŋ        ka-dza:/  
 Ram        food        PAST-eat  
 'Ram ate food.'

/ra:m-se    selu            dɔb-sò/  
 Ram-erg    Jelu            see-PAST  
 'Ram saw Shelu.'

/je-se        ʃiŋ            dzaŋ-se        cak-sò/  
 I-AGT        tree        axe-INST        cut-PAST  
 'I cut the tree with the axe.'

/je-ja        libin        yin/  
 I-DAT        book        is  
 'I have a book.'

/ra:m-ja        libin-maŋ    yinan/  
 Ram-DAT        book-pl.    are  
 'Ram has books.'

/je-se        ʃende-ja        lan            ʃuŋphiŋ    ta:-to/  
 I-AGT        child-DAT    work            get            done-PRECONT  
 'I am getting the work done by the child.'

/je-se        gan-ja        kharci        ai    libin    kwaryango/  
 I-AGT        you-DAT    from        this    book    carry:FUT  
 'I shall take this book from you.'

/ai        uŋ            je-ja        da:/  
 this        stone        I-DAT        give+IMP  
 'Give this stone to me.'

/uʃi-gɛ ma:la:-maŋ yinan/  
 they-GEN goat-pl. are  
 'They have goats.'

/ai ra:m-gɛ cim hle/  
 this Ram-GEN house is  
 'This is Ram's house.'

/ati ʃiŋ-gɛ hle/  
 that tree-GEN is  
 'That belongs to the tree.'

/ʃiŋ-gɛ cim/  
 wood-GEN house  
 'house made of wood'

/uŋ-gɛ ɖalo/  
 stone-GEN piece  
 'a piece of stone'

/ra:msiŋ-gɛ nya:r-ci duka:n yin/  
 Ramsimha-GEN yesterday-ABL shop is  
 'Ram Singh's is yesterday's shop. (This sentence means that Ram Singh just started his shop a few days ago.)

/je-ja lan hlikan/ cf. /je-ja lan ma-hle/  
 I-DAT work done I-DAT work not-done  
 'The work was done by me.' 'The work was not done by me.'

#### 4.8 Postpositions

Other case relations are expressed by the following postpositions. Some of these postpositions could be considered locative or comitative case markers, as they take a nominative NP, while the others take a dative or genitive NP. The list of postpositions given below is far from complete. Examples:

/rakta/ 'with, along'. (takes a nominative NP)  
 /in rakta/ 'with us'  
 /ba rakta/ 'with father'

/kho/ 'on, inside'. (takes a nominative NP)  
 /uŋ kho/ 'on the stone'  
 /cu kho/ 'inside the room'

/dza/ 'in'. (takes a nominative NP)  
 /cim-dza/ 'in the house'

- /n̄intam/ 'after, behind'. (takes a nominative NP)  
/cim n̄intam/ 'behind the house'
- /gunda:/ 'in the middle'. (takes a nominative NP)  
/yaŋti gunda:/ 'in the middle of the river'
- /yarto/ 'above'. (takes a genitive NP)  
/cim-ge yarto/ 'above the house'
- /yikho/ 'below'. (takes a genitive NP)  
/cim-ge yikho/ 'below the house'
- /kharci/ 'from (source)'. (takes a dative NP)<sup>7)</sup>  
/ra:m-ja kharci/ 'from Ram'  
/je-ja kharci/ 'from me'
- /kharci/ 'from' (place, point). (takes a nominative or dative NP)  
/yarto kharci yikho wase/ 'from above to below'  
/dha:rcu:la: kharci/ 'from Dharcula'  
/re-ja-ci/ 'from the field' [field-DAT-ABL]  
/cim-ja kharci/ 'from the house'
- /kho kharci/ 'from on; out of'. (takes a nominative NP)  
/ti kho kharci/ 'out of water'  
/fiŋ kho kharci/ 'from on (the) tree'
- /hratam/ 'front, before'. (takes a dative NP)  
/cim-ja hratam/ 'in front of the house'  
/gan-ja hratam/ 'in front of you'
- /wase/ terminative, 'up to'. (takes a nominative NP)  
/yarto kharci yikho wase/ 'from above to below'  
/itta wase/ 'till now'  
/wuilaŋ wase/ 'till then'
- /nero/ 'near'. (takes a nominative NP)  
/cim nero fiŋ yin/ 'Near the house there are trees.'
- /tɔksa:/ 'towards'; 'side'. (takes a genitive NP; vowel harmony below).  
/ji-ge tɔkse/ 'my side'  
/ati-ge tɔkse/ 'that side'
- /nittam tɔksa:/ 'both sides'. (takes a genitive NP)  
/cim-ge nittam tɔksa: yaŋti yin/ 'There is a river on both sides of the house.'

## 5.0 Adjectives

Adjectives precede the nouns they qualify and some of them can even function as nouns, e.g. /ati maŋde yin/ 'that is red'. There is no agreement of number or gender between the nouns and adjectives. In fact, the adjectives in Byangsi do not undergo any changes with regard to the nouns they qualify. Adjectives may be classified into four types as follows: 1. Qualitative, 2. Similitive and demonstrative, 3. Quantitative, 4. Numerals.

### 5.1 Qualitative

These adjectives precede the noun they qualify and refer to a quality of the noun. Most of them are derived from verbs or nominal stems. They take adjectival suffixes to form the adjective class. The most common adjectival suffixes are the following:

/-de/

/yi:-/	'to become old'		
/yi:de/	'old'		
/buul-/	'to be fat'		
/buulde/	'fat'		
/kha/	'walnut' (which is bitter in taste)		
/kha:de/	'bitter, difficult'		
/bie/	'thread'		
/byede/	'thin' (in thickness)		
/nu:de/	'new'	/lode/	'easy'
/thedε/	'high'	/mi:de/	'small'
/myede/	'low'	/ji:de/	'white'
/maŋde/	'red'	/wamde/	'black'
/lyede/	'yellow'	/pha:de/	'ash colour'

It may be noted here that there is no basic colour term for 'blue' in Byangsi; the word /timbu/ 'sky' is used for indicating 'blue', however colour terms for 'brown', /gyamo/, and 'ash' colour, /pha:de/, exist as basic terms in Byangsi. In a way this fact violates Berlin and Kay's universalistic hypothesis of colour terms (Berlin and Kay 1969).

Similar other adjectives are formed with various adjectival suffixes. Some more examples with suffixes are given below:

/-the/

/nyanthe/	'light in weight'	/hli:the/	'heavy'
/buŋthe/	'tall, long'	/tuŋthe/	'short'
/tsanthe/	'sharp' (of an instrument)		

/-tɛ/	/hyuktɛ/	'deep'	/thi:tɛ/	'wet'
	/tshartɛ/	'dry'	/laktɛ/	'thin' (of round objects)
	/partɛ/	'broad'	/waltɛ/	'loose'
	/khi:tɛ/	'dirty'	/ŋamtɛ/	'strong'
/-ta/	/thu:ta/	'weak'	/kyerakta/	'curved'
	/khasrakta/	'rough'	/phota/	'thick' (liquid)
	/chakta/	'sweet'	/firta/	'sour'
	/latakta/	'smell bad'	/dzamta/	'smooth'

Some opposites are formed by prefixing the negative particle to the existing positive form, e.g. /hyuktɛ/ 'deep', /ma-hyuktɛ/ 'shallow'. In cases where the negative marker is required to achieve a certain meaning, a lexicalized opposite does not exist in the language.

### 5.2 Similitive and demonstrative adjectives

The particle /na/ can be suffixed to some nouns, pronouns, adjectives, adverbs, and verbs to derive the adjectival meaning 'like' or have the same quality as that of the object or the concept. Examples:

/hla        na        chantɛ/  
 moon      like      light  
 'light like the moon'

/ŋi        na        chantɛ/  
 sun        like      light  
 'light like the sun'

Also /je na/ 'like me', /ati na/ 'like that', /tsodɛ na/ 'mad like', /lomo na/ 'saying like, worth saying'. This process is very productive in this language; one can add this particle to any verb and construct verbal nouns like 'worth eating', 'worth drinking', and so on.

The demonstrative pronouns can also function as adjectives and belong to this category of adjectives, e.g. /ai mi/ 'this man'.

### 5.3 Quantitative adjectives

The following lexical items express the quantity of some entity:

/matmì/	'many (people)'	/dumamì/	'some, a few people'
/lairi/	'all'	/ganmì/	'the other person'
/jamma:/	'whole'		

Another group of quantitative adjectives is formed by demonstrative pronouns followed by the suffix *-lanʃ*/, e.g. */ai-lanʃ/* 'this much'; */ati-lanʃ/* 'that much' or 'that many', */u-lanʃ/* 'how many'.

#### 5.4 Numerals

The cardinal and multiplicative numerals can be used in the same place before the nouns as adjectives. The numerals from one to ten are monomorphemic and from eleven to nineteen are formed by an additive process, as the numeral */ci/* 'ten' and its allomorphs [*ce-*], [*co-*], [*cir-*], [*sa:*] become the base and the allomorphs of 'one' to 'nine' are added with some morphophonemic changes. The form for 'twenty' is */nasa:/*, 'two tens', [*na-*] being the allomorph of 'two' and [*sa:-*] being an allomorph of */ci/* 'ten'. From twenty onwards */nasa:/* 'twenty' becomes the base and the counting from twenty to forty is carried out by the process of addition (20+1), where the full form of the numerals from one to nineteen is added, and not their allomorphs. The numeral for thirty can be formed in two ways, one is */nasa: ci/*, 'twenty plus ten', and the other is */sumsà*, 'three into ten', but the counting continues with the additive process even after thirty, i.e., 'twenty plus eleven'; 'forty plus eleven', 'sixty plus eleven'; 'eighty plus eleven' continues up to ninety-nine. Basically Byangsi follows a decimal system of counting, but the base 'twenty', which is bimorphemic, is utilized in the formation of higher numerals. So in a way the concept of twenty, i.e. a vigesimal system, is also followed. We give the list of numerals below:

<i>/tigε/</i>	'one'	<i>/nafε/</i>	'two'	<i>/sum/</i>	'three'
<i>/pi/</i>	'four'	<i>/ŋai/</i>	'five'	<i>/tugu/</i>	'six'
<i>/niʃε/</i>	'seven'	<i>/jεdε/</i>	'eight'	<i>/gui/</i>	'nine'
<i>/ciʃ/</i>	'ten'	<i>/cεthε/</i>	'eleven'	<i>/cεnyε/</i>	'twelve'
<i>/cesum/</i>	'thirteen'	<i>/cεpi/</i>	'fourteen'	<i>/cεban/</i>	'fifteen'
<i>/caʃo/</i>	'sixteen'	<i>/conye/</i>	'seventeen'	<i>/cεbjε/</i>	'eighteen'
<i>/cirgu/</i>	'nineteen'	<i>/nassa:/</i> or <i>/nasa:/</i>	'twenty'	<i>/pisà/</i>	'forty'
<i>/pisa:cì/</i>	'fifty'	<i>/tʃuksa:/</i>	'sixty'	<i>/tʃuksa: cì/</i>	'seventy'
<i>/jatsha:/</i>	'eighty'	<i>/jatsha: cì/</i>	'ninety'	<i>/rà/</i>	'hundred'

Higher numerals like */haja:r/* 'one thousand' and */la:kh/* 'hundred thousand' are borrowed from Hindi.

Multiplicatives are formed through the process of reduplication of the basic numeral, */sum-sum/* 'three times' */pi-pi/* 'four times' and so on, or by adding the suffix *-tsu/* to the basic numeral, e.g., */ti-tsu/* 'once'; */sum-tsu/* 'thrice' and so on. The multiplicatives in the sense of folds used for papers and cloth are formed by adding the suffix *-ba/* to the basic numeral, e.g., */pi-ba/* 'four folds' */ŋaba/* 'five folds' and so on. 'Half' is */phyε/*, a monomorphemic form. For other fractions the local measurements are used. The basic numerals are not used in their formation, as



these numbers just specify the numeration of those measurements of weights and lengths, etc.

## 6.0 Adverbs

Adverbs precede the verbs which they qualify. They locate the action of the verb in time or place, or specify the manner. The various types are listed below:

### 6.1 Time adverbs

#### 6.1.2 Indefinite

/ɲintam/	'after'	/hratam/	'before'
/itta waseɛ/	'till now'	/wuilaŋ wase/	'till then'
/than/	'now'	/haŋ/	'then'
/thanlaŋ/	'then'	/wakhuri mani/	'at no time' (never)
/ulaŋi/	'sometimes, anytime'	/khaja-guja/	'sometimes'
/ratso/	'every time, time and again' (literally 'hundred times')		

#### 6.1.3 Definite

/baŋkhar/	'morning'	/ɲyaŋche/	'evening'
/ɲise/	'noon'	/ɲirlaŋ/	'dusk time'
/khâpa:/	'winter'	/chyâpa:/	'summer'
/yane/	'spring'	/ɲamin/	'autumn'
/thinja:/	'today'	/nimja:/	'tomorrow'
/nya:re/	'yesterday'	/hrija/	'day before yesterday'
/thasumja:/	'three days before today'	/thapija:/	'four days before today'
/than yin/	'this year'	/than hla/	'this month'
/sumja:/	'day after tomorrow' (literally 'three days from today')		

Actually the adverb /than/ 'now' functions like a demonstrative adjective here in some of the compounds illustrated above. The literal meaning also corresponds to the meaning of the compound /than hla/ 'now month', which means the current month.

## 6.2 Place adverbs

The place adverbs are formed with demonstrative pronouns and some location and direction markers. Examples: /ai/ 'this' + /kho/ 'location marker' > /aikho/ 'here'. More examples are given below:

/wakhote/	'somewhere'	/wakhoi/	'everywhere'
/wakhori mani/	'nowhere'	/fyartam/	'left side'

/ati tɔksa:/	'that side, direction'	/ai tɔksa:/	'this side, direction'
/tapɔ/	'across the (river)'	/tipɔ/	'this side (of river, rivulet)'
/atikho/	'there'	/aikho/	'here'
/tetikho/	'that, invisible'	/taktam/	'right side'
/thotikho/	'that, at a higher elevation relative to the speaker'		
/yotikho/	'that, at a lower elevation relative to the speaker'		

The directions like east and west are indicated by adding the suffix /-nam/ 'direction' to concepts of physical reality. The verb roots with the meanings of 'sunrise' and 'sunset' receive the direction suffix and indicate 'east' and 'west' respectively. Similarly, north is towards the left side if a person is facing the east and so the noun stem /ɟyar/ 'left' receives the direction suffix to produce the word for north, while the noun stem /tak/ 'right' takes the directional suffix to indicate south. But in this case the final consonant of the noun stem undergoes regressive assimilation. The forms are given below:

/ɟyarnam/	'east'	/renam/	'west'
/ɟyarnam/	'north'	/tanam/	'south'

### 6.3 Manner adverbs

Some manner adverbs are also formed from the demonstrative pronoun bases with some suffixes or markers indicating the type of action being qualified. Some involve the suffix /-na/ discussed in §5.2. The adverbs precede the verbs they qualify. Examples:

/ai-na/	'like this'	/at-na/	'like that'
/ai-na gartɛ/	'in this way'	/at-na gartɛ/	'in that way'
/dzamri gartɛ/	'in all ways'	/hanhi gartɛ/	'some way or the other'
/çaṭak/	'quickly'	/suku suku/	'slowly'
/khaja:i/	'usually'	/chakka se /	'approximately'

/uo	ɖi:l	rannisð/
he	late	came

'He came late.'

/ai-na	ɟiŋyð/
this-like	do+IMP

'Do like this.'

/ittai	da:/
right. now	give+IMP

'Give right now.'

/satta:            ra:/  
again            come+IMP  
'Come again.'

/saŋde            dza:/  
with.care        eat+IMP  
'Eat carefully.'

/uʃi    ra:tsori    sakul    dyegnan/  
they    regularly    school    go  
'They regularly go to school.'

/tsham-mì        tig-tige-se        dyeyerŋan/  
all-person        one-one-AGT    go+FUT  
'All will go one by one.'

/u-se            api-ge            hritiʃya        goʃi        ka-phan/  
he-AGT        self-gen        wife            happy        PAST-make  
'He made his wife happy.'

## 7.0 Verbs

Byangsi verbal stems are of two types: (1) simple and (2) compound. The simple ones are composed of monosyllabic roots which may be open or closed syllables. Examples :

### 7.1 Open syllable roots

/da:-/	'to come	/dza:-/	'to eat'	/ra:-/	'to come'
/dye-/	'to go'	/ya:-/	'to sleep'	/lo-/	'to say'
/hye-/	'to laugh'	/ri-/	'to write'	/co-/	'to finish'
/ko-/	'to boil'	/kwa-/	'to cook'	/cha:-/	'to break'

### 7.2 Closed syllable roots

/tuŋ-/	'to drink'	/hyuŋ-/	'to do'	/yab-/	'to stand'
/hnim-/	'to smell'	/ruŋ-/	'to hear'	/chil-/	'to wash clothes'
/jaŋ-/	'to run'	/dzuŋ-/	'to begin'	/juŋ-/	'to drown'
/yar-/	'to cry'	/yer-/	'to wash'	/pàc-/	'to masticate'

### 7.3 Compound verbs

The compound verbs are composed of a noun and the basic verb root, which are combined to derive a different verb, sometimes unrelated in meaning. Examples:

/hnim-tomo/ nose-beat 'to snore'	/phela:-tomo/ palm-beat 'to clap'
/lan-thomo/ answer-pluck 'to answer a call'	/m̄in-tamo/ name-put 'to give name'

#### 7.4 Transitive and intransitive verb stems

The distinction between transitive and intransitive verb stems is very interesting from the morphological point of view. Some verbs are generally treated as transitive or intransitive on the basis of the grammatical and semantic notions of object-taking verbs and object-less verbs like 'eat' and 'drink' and 'come' and 'go'. But many intransitive stems are formed from the transitive bases by adding the suffix /-ji/. There are also correspondences between sets of related verbs where the transitive member of the set has an unaspirated voiceless initial consonant while the intransitive member has a voiced initial consonant. Similar sets were also found among Rongpo verbs, though the correspondence there was voiceless aspirated in transitive members and voiced in the intransitive members.<sup>8)</sup>

##### 7.4.1 Suffixing

/-ji/ is the most common suffix added to the transitive stem to derive intransitive stems. This suffix is added to the transitive base and then the other verbal suffixes are added to this derived intransitive base. /-mo/ is the infinitive marker. Examples:

/l̄ò-mo/	'to shake'	/l̄ò-ji-mo/	'to be shaken'
/th̄i-mo/	'to melt'	/th̄i-ji-mo/	'to be melted'
/cha:-mo/	'to break'	/cha:-ji-mo/	'to be broken'
/ʃɔŋ-mo/	'to sit'	/ʃɔŋ-ji-mo/	'to sit by oneself'

Some intransitive verbs undergo a change before this intransitivizing suffix is added. This is a kind of increment of the verb base. Most commonly the suffix /-k/ is added to the transitive base and then the intransitive marking suffix /-ji/ is added. Examples:

/ch̄o-mo/	'to itch'	/ch̄o-k-ji-mo/	'to get an itch'
/kh̄o-mo/	'to peel'	/kh̄o-k-ji-mo/	'to be peeled'
/no-mo/	'to pull'	/no-k-ji-mo/	'to be pulled'

The suffix /-ji/ has another function in the case of some other verbs, and that is marking reciprocal action. Examples:

/pù-mo/	'to make some drink'	/pù-ji-mo/	'to make each other drink'
/duŋ-mo/	'to beat'	/duŋ-ji-mo/	'to beat each other'

There is another class of verb stems which are intransitive and the suffix /-ji/ is part of the stem itself since the verbs in question are inherently reciprocal.<sup>9)</sup>

/tsimjimo/	'to wrestle'	/tshoŋjimo/	'cock fight'
/khaŋjimo/	'horse fight'	/thìjimo/	'dog fight'

#### 7.4.2 Voicing contrast

The voiceless initial consonant of the transitive stem corresponds to a voiced initial consonant in a cognate intransitive stem. Examples:

/cuŋ-/	'to drown'	/juŋ-/	'to be drowned'
/cyà-/	'to break' (rope)	/jya-/	'to be broken'
/pyo-/	'to frighten'	/byo-/	'to be frightened'
/kaŋ-/	'to cause to swell'	/gaŋ-/	'to swell by itself'

#### 7.4.3 The verb forms

A verb in Byangsi may have several inflected forms depending on tense, aspect, mood, person and number. The dominant patterns of various verb forms such as participles and gerunds are also described here.

#### 7.4.4 Imperative and prohibitive mood

The imperative forms are used to give commands, orders or requests to the addressee. Three forms are distinguished according to the number: singular, dual, and plural. The plural imperative forms are also used with singular referents to express requests or as a more polite imperative. In the singular imperative three suffixes are found:

(i) Zero suffix, this means that the verb root is used with high falling intonation and there is no separate suffix marking the singular imperative form. Some forms are assigned high falling tone.

roots		singular imp. form
/dye-/	'to go'	/dyè/
/ra:-/	'to come'	/ra:/
/dza:-/	'to eat'	/dza:/
/da:-/	'to give'	/da:/
/tuŋ-/	'to drink'	/tùŋ/

(ii) The suffix /-yɔ/ is added to most verb roots with some morphophonemic changes in the verb roots. Most of the verb roots are assigned high falling tone. The verb root final nasal /m/ is deleted and the preceding vowel is nasalized and the

root is extended with a vowel /i/ if the root does not have it already. The suffix /-yɔ/ is added after this process. There is no person marking in type (i) and (ii).

roots		singular imp. form
/yab-/	'to stand'	/yabyɔ/
/yeb-/	'to sow'	/yèbyɔ/
/jaŋ-/	'to run'	/jaŋyɔ/
/hye-/	'to laugh'	/hìyɔ/
/ya:-/	'to sleep'	/yàyɔ/
/lo-/	'to say'	/loyɔ/
/chù-/	'to win'	/chùyɔ/
/ŋye-/	'to rub'	/ŋyèyɔ/
/hwan/	'to show'	/hwanyɔ/
/lay-/	'to send'	/làyɔ/
/pàm-/	'to spin'	/pāiyɔ/
/rà-m-/	'to weave'	/rāiyɔ/
/kum-/	'to cause to fall'	/kāiyɔ/
/chim-/	'to tether'	/chīyɔ/

(iii) Some singular imperative forms take the second person pronominal suffix /-n/ but in these cases the imperative suffix becomes zero. The suffix /-n/ is mostly added to verb roots with bisyllabic structure where the second syllable is the suffix /-ji/ or the suffix /-c(i)/, or the syllable ends in /c/. Examples:

roots		singular imp. form
/sɔŋji-/	'to sit'	/sɔŋjin/
/danji-/	'to get up'	/danjin/
/yanci-/	'to hear' (from a distance)	/yancin/
/ruŋji-/	'to listen' (from near)	/yanjin/
/hlabji-/	'to learn'	/hlabjin/
/pàc-/	'to masticate'	/pàcan/

The second person dual and plural imperative forms follow the pronominal agreement system consistently, with certain morphophonemic changes in the verb roots. First of all we would like to cite the examples of various types of verbs and then discuss a possible analysis, since there appears to be more than one solution to this problem. The second person dual and plural pronouns are placed on the top so as to show the pronominal element reflected in the imperative verb forms. In actual speech free pronouns are not required, due to the fact that the pronominal element is present in the verb form.

verb root		/ganiʃi/ 2du.imp.	/gani/ 2pl. imp.
/dye-/	'to go'	/diniʃɛ/	/dini/
/ra:-/	'to come'	/raniʃɛ/	/rani/
/ʃd̪ŋ-/	'to sit'	/ʃɔŋʃiniʃɛ/	/sɔŋʃinni/
/dza:-/	'to eat'	/dzaniʃɛ/	/dzani/
/yanci-/	'to hear'	/yanciniʃɛ/	/yancini/
/ri:-/	'to write'	/riniʃɛ/	/rini/

If we look at the dual imperative forms here we find that the plural imperative form is taken as the base for the dual form and the suffix /-ʃɛ/ is added, and it is then a person-number-imperative complex. Here [-ʃ-] can be interpreted as an allomorph of the dual number morpheme [ʃi], and [-ɛ-] as an allomorph of the imperative suffix /-yɔ/ which we find in singular imperative forms as discussed above. The plural imperative form has the suffix /-ni/ added to the verb roots, which represents the person-number-imperative complex, with some morphophonemic changes occurring in the verb roots. The long vowel verb root finals are shortened and /ye/ > [i] as a result of vowel harmony. The suffix /-ni/ can be interpreted in two ways: one is simply to equate it with the second person-plural number suffix, just as we find it in the second person pronoun, and assume the imperative marker is zero, as in some of the singular imperative forms. The second analysis is to treat /-n-/ as the second person marker, which we have found in some singular imperative forms as well, and the [-i] suffix can be assumed to be an allomorph of the imperative morpheme /yɔ/. We are still left with the number marking to be assigned. We know from our number analysis that the number category is not very much a preferred category in Byangsi, because even in nouns it is left unmarked. So the number can be regarded as unmarked here as well.

The examples below follow a second pattern, where the dual number suffix /-ʃi/ is added to the full verb roots and then the second person-imperative marker /-ni/ is added:

/hyuŋ-/	'to do'	/hyuŋʃini/	/hyuŋni/
/hye-/	'to laugh'	/hiʃini/	/hini/
/tye-/	'to weep'	/tiʃini/	/tini/
/cyà/	'to cut'	/cyéʃini/	/cyéni/

A somewhat similar pattern holds for the third type, but with a slight change in the dual number suffix, where /ʃi/ > /ʃɛ/:

/co-/	'to finish'	/còʃɛni/	/còni/
/naŋ-/	'to drive animals'	/naŋʃɛni/	/naŋni/
/yi-/	'to grind'	/yiʃɛni/	/yini/
/tò-/	'to buy'	/tòʃɛni/	/tòni/
/raŋ/	'to sell'	/ràŋʃɛni/	/ràŋni/

The two examples below follow the first pattern of suffixing but with regressive assimilation in plural imperative forms. The same resultant form is carried over to the dual. The verb root final /-m/ > /-n/.

/rà:m-/	'to weave'	/rà:nʃini	/rà:nni/
/pàm-/	'to spin'	/pànʃini/	/pàn:ni/

The fourth pattern is found in the following three examples, where the verb root final vowels lose their length and are compensated for by a high falling tone and a following voiceless velar stop /-k/. In the plural imperative forms the lost vowel length is recovered and the usual second person-imperative marker /-ni/ is added.

/ya:-/	'sleep'	/yàkʃini/	/ya:ni/
/pha:-/	'to speak'	/phàkʃini/	/pha:ni/
/cha:/	'to break'	/chàkʃini/	/cha:ni/

The fuller representation of the person-number-imperative complex is found in the imperative form for /lo-/ 'to say', 2du. /lòkʃiniʃɛ/, 2pl. /loni/, where apart from the changes in the verb root we find that dual number represented by the /-ʃi/ suffix and the plural number form /-ni/ are also found here, followed by the dual imperative suffix /-ʃɛ/, set up earlier. The two examples given below give us a still fuller picture of all the allomorphs representing their morphemes without being affected by the forces of morphophonemic changes. Even the order of morphemes is very systematic, with /-ye/, an imperative suffix, /-ʃi/, a dual number marker, and /-ni/, the second person-number suffix.

/khi:-/	'to bend like an arc'	/khiyeʃɛni/	/khiyɛni/
/cim-/	'to ignite'	/càyèʃini/	/cènni/

The imperative forms for the verb /da:/ 'to give' are of two types, one used when the speaker is requesting or ordering his hearer to give something to him, and one when he is requesting or ordering his hearer to give something to someone else. Examples:

/da:/	'give me'(sg.)	/dani/	'give us' (du.)	/dani/	'give us' (pl.)
/dai/	'give him'(sg.)	/dai/	'give them'(du.)	/dani/	'give them' (pl.)



### 7.5 Prohibitive

The prohibitive forms take the prefix /tha-/ before the imperative forms in all numbers and persons. It has the meaning of telling the hearer not to carry out the action. Some examples are given below:

/ra:/	'come'	/tha-ra:/	'don't come' (sg.)
/raniʃɛ/	'come'	/tha-raniʃɛ/	'don't come' (du.)
/rani/	'come'	/tha-rani/	'don't come' (pl.)

### 7.6 Infinitive forms

The infinitive suffix is transcribed as /-mo/, but sometimes some informants pronounced it as /-mɔ/. It is added to verb roots to form the infinitive form of the verbs. These can be used as verbal nouns as well. The infinitive forms of some of the verbs are used in compound verbs where the first constituent is a noun. Examples:

/khu:-mo/	'to steal'	/pu-mo/	'to cross'
/hwan-mo/	'to show'	/du-mo/	'to knead'
/mɪn ta:-mo/	'to name'	/ta:-mo/	'to fix; allow; put; hang'
/rusu ra:-mo/	'to get angry'	/ra:-mo/	'to come'
/gɔʃi-mo/	'to be happy'	/gɔʃiphum-mo/	'to make someone happy'
/da:-mo/	'to give'	/tum da:-mo/	'to lay eggs'
/maŋ ra:-mo/	'to dream'	/nimphan ðŋ-mo/	'to look backward'
/ðŋ-mo/	'to look after, watch carefully or closely'		

### 7.7 Gerunds

The gerund forms are used as adverbials, giving the sense of completed action, like 'having done something'. There are two types of meanings expressed with two types of morphological processes. The first meaning is something like 'having eaten (he went almost immediately).' It is formed by adding the suffix /-gɛ/ to most verb roots with vowel or nasal finals, for example /dza:-gɛ/ 'having eaten', /ra:-gɛ/ 'having come', /ʃuŋ-gɛ/ 'having done', /uo tuŋ-gɛ pɪra/ [he drink-having came] 'He came after having drunk.' Other verb roots take the suffix /-khɛ/, with or without morphophonemic changes, e.g. /yab-khɛ/ 'having stood'; /luk-khɛ/ 'having said' (< /lo-mo/; the verb root ends in /o/, but /o/ > /u/ with the extension of the verb root by /-k/, and then the gerund suffix /-khɛ/ is added).

The second type of meaning is something like 'after having completed some action' i.e., after some unspecified period of time but not immediately. This is achieved by reduplicating the first syllable of the verb root and adding the suffix /-ŋ/ or /-aŋ/ after the verb root. If the verb root is an open monosyllable form with a long vowel, the vowel is shortened in the first token of the reduplicated form. Examples:

/dzadza:ŋ/	'after having eaten'	/rara:ŋ/	'after having come'
/ruruŋʃiaŋ/	'after having heard'	/dedyeaŋ/	'after having gone'
/dzadza:ŋ uʃi cim dyeyañnan/			'After having eaten they will go home.'

### 7.8 Verb forms used as adverbs

The adverbial form of verbs has the suffix /-laŋ/ added to the verb root and the whole form is then reduplicated. This formation is used for indicating some action being performed in addition to the main verb at the same time. Examples:

/uo	dza:laŋ-dza:laŋ	laiya/	'While eating he slept.'
he	eating-eating	slept	
	/tuŋlaŋ-tuŋlaŋ/		'while drinking'
	/ra:laŋ/-ra:laŋ/		'while coming'
	da:laŋ-da:laŋ/		'while giving'

### 7.9 Subjunctive forms

Subjunctive forms are used when the speaker asks the hearer's permission to perform some act. These are possible in the first person singular, dual and plural. In the singular the verb root takes the suffix /-ye/, /-gɔ/, or /-kɔ/, with some morphophonemic changes in the verb root. The dual and plural forms are identical, and the common suffix is /-nɛ/, /-nyɛ/, or /-mɔ/, with some morphophonemic changes taking place in the verb roots, which will be discussed along with the examples. Here the second person pronoun is also incorporated into most of the non-singular forms (/ -n- / second person; /-ɛ/ allomorph of the subjunctive morpheme /-ye/). In the last example below we find the ideal situation where even the dual number is also marked apart from the second person. The nasalization in the dual form serves there as an allomorph of the second person morpheme /-n/ and /-ʃ/ as allomorph of the dual morpheme /ʃi/. Since the forms are single word forms used as sentences, there is some difference in the intonation patterns with which the imperative and the subjunctive forms are used. The imperative forms are used with high falling intonation and the subjunctive forms are used with high rising intonation. In case the speaker wants to use the personal pronoun to reinforce his readiness to do something and the verb is transitive, the pronouns must be placed in the agentive case (/je-sɛ/ 'I-AGT'; /in-ʃi-sɛ/ 'we-dual-AGT'; /in-sɛ/ 'we-pl.-AGT'). The Hindi sentence is closer in meaning: *mai karū* 'may I do it!' Examples:

verb roots	singular	dual-plural
/dye-/ 'to go'	/diyɛ/ 'may I go!'	/dine/ 'may we go!'
/ra:-/ 'to come'	/rayɛ/ 'may I come!'	/raine/ 'may we come!'
/dza:-/ 'to eat'	/dzayɛ/ 'may I eat!'	/dzaine/ 'may we eat!'
/ya:-/ 'sleep'	/yayɛ/ 'may I sleep!'	/yaknyɛ/ 'may we sleep!'
/yab-/ 'to stand'	/yabyɛ/ 'may we stand!'	/yabkhne/ 'may we stand!'

/hyuŋ-/	'to do'	/hyuŋɔ/	'may I do!'	/hyuŋnye/	'may we do!'
/yeb-/	'to sow'	/yebkɔ/	'may I sow!'	/yebmɔ/	'may we sow!'
/hye-/	'to laugh'	/hiye/	'may I laugh!'	/hiʃe/ (du.); /hine/	'may we laugh!'

The morphophonemic changes taking place in the root forms are simple: /ye/ > /ɨ/ for both singular and non-singular; long vowels in the singular are shortened and in the non-singular the verb roots receive the root increment /-i/, /-k/, or /-kh/ before the subjunctive suffix is added. These are the dominant patterns of subjunctive formation in Byangsi.

### 7.10 Verbal Nouns

The infinitive forms of the verbs can be used as verbal nouns. But there is another type of verbal noun which is used in a somewhat different sense, i.e., in the sense of an agent or the doer of the action, or one who is involved in some action either by way of habit or who somehow possesses a quality as a result of the action, or in some cases one who is still involved in the on-going action. Most verbs take the suffix /-nide/ but some roots take the suffix /-ta:de/. In a few cases these suffixes can alternate, but in most cases one can not be replaced by the other. Most of the verb roots undergo a change with an increment of the roots by one of the velar stops /k kh g/ before the nominalizing suffix is added. In a few cases it has been found that a whole syllable is added to the verb root instead of the single consonants listed above. Verbs with the suffix /-ʃi/ as the final syllable obligatorily take a full syllable increment /-ge/ and then take the suffix /-nide/ for this formation. But there does not seem to be a phonological explanation for the kind of changes taking place in the verb roots in this formation. In our data listed below we find many examples which appear very similar in their phonological structure but undergo different changes and take different suffixes. Perhaps some larger corpus of data from Byangsi and other related languages would bring out some sound laws operating here. Here we have only singular forms but the dual and plural forms can be created by adding the dual marker /khan/ or the plural marker /maŋ/ to the verbal noun. The examples given below are listed by the kind of changes taking place in the verb roots.

No change in the verb root:

/dza:-/	'to eat'	/dza:nide/	'one who eats or is eating'
/tuŋ-/	'to drink'	/tuŋnide/	'one who drinks'
/ʃuŋ-/	'to do'	/ʃuŋta:de/	'doer, who is doing'
/hyuŋ-/	'to make'	/hyuŋnide/, /-ta:de/	'one who is making'

Verb root adds /-k/:

/lo-/	'to say'	/lokta:de/	'one who says'
/hye-/	'to laugh'	/hyeknide/	'one who laughs'

/ya:-/	'to sleep'	/ya:knidε/	'one who sleeps'
/pha:-/	'to speak'	/phaknidε/	'one who is speaking'
/juŋ-/	'to be drowned'	/junknidε/	'one who is drowning'

Loss of root final consonant and the verbal noun takes /-kh/:

/yab-/	'to stand'	/yakhnidε/	'who is standing'
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Verb root adds /-g/:

/dye-/	'to go'	/dyegnidε/	'one who goes or is going'
/tye-/	'to weep'	/tyegnidε/	'one who weeps or weeping'
/ra:-/	'to come'	/ra:gnidε/	'one who comes'
/co-/	'to finish'	/cogta:dε/	'one who is finishing'
/kwar-/	'to take'	/kwargta:dε/	'one who takes, taking'
/chil-/	'to wash'	/chilgta:dε/	'one who washes, is washing'(clothes)

Verb root adds /-gε/:

/ruŋji-/	'to hear'	/ruŋjigεnidε/	'one who hears, agrees'
/lɔkji-/	'to climb'	/lɔkjigεnidε/	'one who is climbing'
/yarji-/	'to take a bath'	/yarfjigεnidε/	'one who is taking a bath'
/dzuŋ-/	'to begin'	/dzuŋgεta:dε/	'one who is beginning'

Verb root final consonant is devoiced and then the root adds /-k/:

/yeb-/	'to sow'	/yepkta:dε/	'one who sows'
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The following root has two possibilities, one with no change and the other adds /-ciɡ/:

/hnim-/	'to smell'	/hnimnidε/	'one who commands respect'
		/hnimciɡnidε/	'one who is smelling something'

## 7.11 Tense and Aspect

We shall give the conjugated verb forms in the present, past, and future tenses, and in the progressive and perfective aspects.

### 7.11.1 Present tense

Present tense in Byangsi is habitual action generally carried out by way of habit or tradition and not action taking place at the time of the speech. The present forms are also the immediate future forms as well. Most of the transitive verbs distinguish six forms: three persons and two numbers. So the basic distinction is between singular and plural forms in each person. The intransitive verbs have the same distinctions except that the first person plural and the second person plural have the same forms, resulting in five forms. The dual forms are the same as those of the plural and are not included in the table. A full morphological analysis of the tense and aspect system has not been carried out, but we can say that the present

tense marker is the suffix /-ye/, and it undergoes some changes according to person. The third person forms do not seem to reflect this marker. The verb form in Byangsi is a complex of person-number and tense-aspect along with other morphophonemic changes taking place. The tables are given below.

		/dza:/ 'to eat'	/dye/ 'to go'
1sg.	je	dze	dyeye
1pl.	in	dza:gnye	dyegnye
2sg.	gan	dza:gno	dyegno
2pl.	gani	dza:gni	dyegnye
3sg.	uo	dza:gan	dyegan
3pl.	ufi	dza:gnan	dyegnan

### 7.11.2 Present progressive

The present progressive forms are formed with the auxiliary verb /yi/ 'to be'. The present tense suffixes are added to the auxiliary and the very root undergoes some morphophonemic changes. In fact, the present tense is also formed with the help of auxiliaries, but they are fused with person-number forms and the verb root has a different phonetic shape.

1sg.	je	dza:giye	dyeg yin ye
1pl.	in	dza:genye	dyeg yin ye
2sg.	gan	dza:geno	dyeg yin yo
2pl.	gani	dza:genyi	dyeg yini (/dyeg yin yi/)
3sg.	uo	dza:geyen	dyeg yin
3pl.	ufi	dza:geṅan	dyeg yinan

### 7.11.3 Past tense

When the action has just been completed the past forms are used. For the past there is a single form for all persons and numbers. The past tense marker /ka-/ is prefixed to the verb root and some verb roots undergo morphophonemic changes. The verbs /ra:/ 'to come' and /dye-/ 'to go' take the prefix /pi-/ in the past. The past form for /dza:/ 'to eat' is /kadza:/ 'ate'. Apart from a single form there is an alternate system to form past tense in the language which is sometimes used in the positive but always used in negatives. In the alternative system the past tense marker is /sò/ in all the persons and numbers except third person plural, where the marker is /tsò/. Alternate forms follow the same rules of agreement as are followed by the present tense forms given above. The table shows both the positive and negative forms of this alternate form.

		/dza:/ 'to eat'	positive	negative
1sg.	je		dza:yesò	madzesò
1pl.	in		dza:nyesò	madzanyesò
2sg.	gan		dza:nansò	madzanansò
2pl.	gani		dza:nisò	madzanisò
3sg.	uo		dza:sò	madzasò
3pl.	ufi		dza:nantsò	madzanantsò

#### 7.11.4 Past progressive

The past progressive and perfective forms in second person singular and plural are identical.

		/dza:/ 'to eat'	/nye-/ 'to rub'	/dye/ 'to go'
1sg.	je	dza:g	nyesò	dyegnyesò
1pl.	in	dza:g	nyinyesò	dyegnyinyesò
2sg.	gan	dza:g	nyinisò	dyegnyinisò
2pl.	gani	dza:g	nyinisò	dyegnyinisò
3sg.	uo	dza:g	nyisò	dyegnyisò
3pl.	ufi	dza:g	nyinantsò	dyegnyinantsò

#### 7.11.5 Past perfect

1sg.	je	kadza:d	nyiyesò	pidyednyiyesò
1pl.	in	kadza:d	nyinyesò	pidyednyinyesò
2sg.	gan	kadza:d	niinisò	pidyedniinisò
2pl.	gani	kadza:d	niinisò	pidyedniinisò
3sg.	uo	kadza:d	nyisò	pidyednyisò
3pl.	ufi	kadza:d	niinantsò	pidyedniinantsò

#### 7.11.6 Future tense

As stated earlier, the present tense forms can also indicate an action in the future. In Byangsi the future can be of two types: one where the action promised is sure to take place immediately, and the other where the action is uncertain and remote. The future forms also distinguish person and number like the present forms. A long vowel verb root is shortened.

		Future I: certain and immediate	Future II: remote and uncertain	
		/dza:/ 'to eat'	/dza:/ 'to eat'	/dye/ 'to go'
1sg.	je	dzaiye	dzayanjè	deyanje

1pl.	in	dzaiŋyè	dzayaŋnyè	deyaŋnyè
2sg.	gan	dzaiŋɔ	dzayaŋɔ	deyaŋɔ
2pl.	gani	dzaiŋi	dzayaŋi	deyaŋi
3sg.	uo	dzayaŋ	dzayaŋ	deyaŋ
3pl.	ufi	dzayaŋnan	dzayaŋnan	dyeŋnan

### 7.12 Negation

The negative forms of a verb can be formed by adding the prefix /ma-/. It can be prefixed even to the infinitive forms of the verbs. Examples:

/ra:mo/	'to come'	/mara:mo/	'to not come'
/dza:mo/	'to eat'	/madza:mo/	'to not eat'

### 7.13 Agreement

The agreement system in Byangsi is tied to the person and number of the subject and the verb form, due to the fact that verb forms incorporate the pronominal elements. We can find from the present tense table above that there are five forms: three forms with regard to person (first, second and third person), and two forms with regard to number, as the first person plural and second person plural forms are identical. In past and future tense we find that we have six verb forms: first person singular and plural, second person singular and plural and third person singular and plural forms can be distinguished.

### 7.14 Word order and some syntactic structures

Byangsi follows SOV word order. The adjectives and adverbs precede the nouns and verbs respectively.

/ufi-ge	ma:la:-maŋ	yinan/	
he-GEN	goat-pl.	are	
'He has goats.'			
/je-se	tige	nɔbu	tiŋsɔ/
I-AGT	one	insect	saw
'I saw an insect.'			
/ʃelu-sɛ	ra:m	duklaŋ	deisɔ/
Shelu-AGT	Ram	food	gave
'Shelu gave Ram food.'			
/uo	ti	tuŋtsɔ/	
he	water	drank	
'He drank water.'			

/uʃi            jaŋnantsð/  
 they            ran  
 'They ran.'

/nage            ʃiri            ɖaŋthe            yin/  
 you+GEN      son            beautiful        is  
 'Your son is handsome.'

/ra:m-ji        ʃelu            ranantsð/  
 Ram-and       Shelu            came  
 'Ram and Shelu came.'

/uʃi            ma-dzayaŋnan/  
 they            neg-eat+FUT  
 'They will not eat.'

### 7.15 Interrogative sentences

Interrogative sentences are formed either with the help of question-words or with rising intonation. We cite a few examples below:

/ai            kha            hle/            /gan            ularŋ            ranisð/  
 this          what          is            you            when            came  
 'What is this?'                            'When did you come?'

/ati          kha            hlenan/        /ra:m            wa            yin/  
 these        what          are            Ram            where        is  
 'What are these?'                            'Where is Ram?'

/ati          un            hle/            /uʃi            kadza:/  
 hat          who          is            who            ate  
 'Who is he/that?'                            'Who ate?'

/ati          una            hlenan/  
 they        who          are  
 'Who are they?'



## Byangsi-English Glossary

- aijamma: — dem. pro., these  
 aikho — dem. pro., here  
 aimañ — dem. pro., these (used for human beings)  
 aina gartε — adv., like this  
 aife — adv., these  
 aitōksa: — adv., this side  
 ai — adv., dem. pro., this  
 akhan — n., sickle  
 akple — n., lips  
 alḍwa:re — n., jaw  
 alu — n. (IA) potato  
 am — n., path  
 anε — dem. pro., here  
 aṅmo — vi., to lift, to pick up  
 aptyali — n., childless person  
 atε — dem. pro., there  
 atijamma: — dem. pro., these  
 atikho — dem. pro., there  
 atimañ — dem. pro., those (used for human beings)  
 atina gartε — dem. pro., that side  
 atife — dem. pro., those  
 atitōksa: — adv., that side  
 ati — adv., dem. pro. that (remote)  
 atlañ — adv., that much  
 aṭo — n., (IA) flour  
 àṅfimo — vt., to boast  
 a:gal — n., rein  
 a:m — n., (IA) mango  
 a:rsi — n., (IA) mirror  
 a: — n., mouth  
 baba: — n., father (term of address)  
 babu — n., father's eldest brother  
 bagta:re — n., weather  
 baili — n., childless woman  
 balcham — n., braid  
 balwa: — n., sand  
 bamba: — n., Chaudangs people  
 ba:mo — vt., to fold  
 banan sōṅ — n., in-laws' village  
 ba:ndar — n., monkey  
 baṅba:lo — n., a local name for Chaudangsi language  
 banḍu — n., utensils  
 banje — n., (IA) sister's son  
 banji — n., (IA) sister's daughter  
 baṅkhar — adv., morning  
 baṅmo — vt., to erect a wall for a house, etc.  
 baṅ — n., place  
 barje — n., lion  
 barts — n., female lamb  
 ba — n., father (term of reference)  
 bejimo — vi., to work in exchange  
 be — n., buckwheat  
 bε — n., skin  
 bie — n., thread  
 bila — n., (IA) cat  
 bochab — n., porcupine  
 bōkrō — n., throat  
 boktsa: — n., uncastrated male-goat  
 bōla: — n., thumb  
 bōmo — vi., to flow, to be opened  
 boṅtse — n., donkey  
 brīdām — n., frost in ice form  
 bu:mo — vt., to carry something on the back  
 bumo — vt., to release  
 buṅmo — vi., to pile; to become long  
 buṅthe — adj., tall, long  
 buti — n., butter milk  
 byaṅkholo — n., the native name for Byangsi language  
 byam — n., a type of carpet  
 byede — adj., thin (in thickness, of a sheet like things)

- bye—n., steep mountain rock  
 byulifya:—n., bride  
 byulo—n., bridegroom  
 bədmı—adj., bad (literally 'bad man')  
 bəldə—adj., fat (round shaped objects)  
 bəmo—vi., to be known  
 bərmı—vi., falling (of something  
     from a tree, etc.)  
 bhak—n., sound  
 bhıti—n., (IA) wild lizard  
 cakıti—n., local beer  
 calke—n., threshold  
 camts—n., she-goat  
 canpa:—n., a person from Johar valley  
 canjya:—n., hips  
 carmo—vt., to weigh  
 carpye—n., cock  
 cəban—num., fifteen  
 cəbje—num., eighteen  
 cemo—vt., to pinch, to bite  
 cənye—num., twelve  
 cəpi—num., fourteen  
 cəsəm—num., thirteen  
 cəthe—num., eleven  
 cəto—num., sixteen  
 cə—n., flower  
 ci:mo—vt., to squeeze  
 cikhu—adv., inside  
 cim—n., house, home  
 cini—n., (IA) sugar  
 ciptsə—n., bird  
 cirgu—num., nineteen  
 c:l—n., (IA) kite  
 cıcımo—vi., to think  
 cımımo—vt., to burn, to ignite  
 cını—n., father's sister, a general term  
 cı—num., ten  
 code—adj., mad  
 como—vt., to finish  
 conye—num., seventeen  
 co—n., memory  
 cukalce—n., elbow  
 cukcham—n., beard  
 cukli—n., armpit  
 cukjımo—vt., to wear clothes  
 cukıti—n., cap  
 cuku—n., floor; lime  
 cuıımo—vi., to drown, to go ahead  
 cuııjımo—vt., to go forward  
 cwo—n., chin  
 cya:mo—vt., to hide  
 cyamo—vt., to break (rope, thread)  
 cyəmo—vt., to cut  
 cyesa:—n., cremating place  
 cye—n., bud  
 cyımo—vi., to bark  
 cyöla:—n., index finger  
 cyukla—n., a gown type of dress  
 cha:de—n., itch, itching sensation  
 cha:mo—vt., to break (hard objects-  
     stones, etc.)  
 cha:to—adj., quick, fast  
 chakcha:—n., urine  
 chakta—adj., sweet  
 chaku—n., cooked rice  
 cham—n., wool  
 chanan—adv., tomorrow  
 chandi—n., a hut  
 chanıgo—n., dead human body (in the  
     house)  
 chanıkarı—n., a type of basket  
 chanıpaıı—n., courtyard  
 chantə—adj., sun light, bright  
 chanıti—n., water drop  
 chaıı—n., wall  
 charmo—vt., to dry  
 chafımo—vi., to hide  
 chatə—adj., ripe  
 chà—n., fodder mixed with some corn  
 chà:—n., grain  
 chekmo—vt., to cut something with  
     scissors (cloth etc.)  
 cheme—n., elder brother's wife  
 chè—n., fat; a type resin colour

- chilmo—vt., to wash clothes  
 chimmo—vt., to tether animals  
 chincha:—n., liver  
 chirbe—n., dried cheese  
 chirmo—vt., to milch  
 chifide—n., love  
 chifimo—vt., to feed each other, to  
     feed oneself  
 chimo—vt., to feed, to close  
 chò—n., lake  
 chò:—n., spoon  
 choŋ—n., a piece  
 chòkfimo—vt., to itch  
 chòlmo—vt., to peel something like  
     potato or some vegetables with  
     hard skin  
 chòmo—vt., to dye, to mix  
 chubu—n., mole  
 chusar—adj., rose colour  
 chùmo—vi., to win, to collect (mass  
     nouns things like corn, etc.)  
 chyamo—vi., to be hot  
 chyàpa:—adj., summer  
 da:mo—vt., to give  
 dakfimo—vi., to fight  
 dammo—vt., to sieve  
 damplya:—adj., gluttonous, voracious  
 daŋci—pp., for  
 danfimo—vi., to wake up  
 daŋ—n., aim; hill  
 dan—n., belly  
 dar—n., a village name  
 dimti—n., vegetable with curry  
 dinde—adj., cloudy  
 dobmo—vi., to see something which is  
     far away  
 dolo pəfa:—adj., bald headed  
 dukta—adj., bitter and hot in taste like  
     radish  
 duli—n., stick  
 dumamì—adv. a few people  
 duma—adv., a little bit less  
 dumo—vt., to knead  
 dumu—n., rat  
 duŋlaŋ—n., meal, food  
 duŋmo—vt., to beat ; to grind spices  
 duŋfimo—vi., to collide, to beat each  
     other  
 dunu—n., rabbit  
 duŋ—n., desire  
 dyemo—vi., to go  
 dyuru—n., wooden beam  
 dəm—n., garlic  
 dər—n., ground floor of the typical  
     local house  
 dharti—n., earth (IA)  
 ɖabɖab—adv., nearly, approximately  
 ɖabmo—vi., gathering of crowd; to  
     continue  
 ɖakthe—adj., bright  
 ɖali—n., (IA) branch of tree  
 ɖalo—n., stone (of fruit), a piece of  
     stone  
 ɖami—n., marriage  
 ɖammo—vt., to stir  
 ɖam—n., blacksmith  
 ɖaŋmi—n., servant  
 ɖanmo—vi., to be dense  
 ɖaŋfimo—vi., to be employed  
 ɖaŋthe—adj., beautiful  
 ɖe—n., mule  
 ɖile—adj., slow  
 ɖokthe—adj., bright,  
 ɖoŋ—a small courtyard on the first  
     floor of the house  
 ɖo—n., poison  
 ɖumo—n., female yak  
 ɖəmmo—vi., to tremble  
 dza:mo—vt., to eat  
 dzamta—adj., smooth  
 dzam—adj., round from the outer side  
 dzandi—n., tire, wheel  
 dzaŋkhò—n., a lizard  
 dzaŋthaŋ—n., staircase

dzaŋ — n., gold; axe  
 dzar — n., corner (outside)  
 dzemo — vi., to get bored  
 dzɛr phəm̄mo — vt., to be afraid of  
 dzɛrmo — vi., rising of sun ; to fear  
 dzè — n., boredom  
 dzɛ — n., a type of barley  
 dzɪldɛ — adj., clear  
 dzimo — vi., to sneeze  
 dzl̄ — n., sneeze  
 dzɔmo — vi., to get ready  
 dzumo — vi., to sprout  
 dzuŋmo — vt., to begin  
 dzuŋ — adj., pair  
 ga:kta — adj., tight  
 ga:l̄fimo — vi., to bellow  
 gā:ṭha — n., valley  
 ga: — n., paddy, a leather blanket  
 gadro — n., a ditch, a pit  
 galm̄o — vi., to get stuck by itself  
 galṭa:mo — vi., to stumble in intoxication  
 gal — n., yak  
 gammo — vi., falling, of something by  
 itself, roll down  
 gammo — vt., to wrap (things)  
 gamso — n., molar teeth  
 ganiŋi — pro., 2du., you  
 gani — pro., 2pl., you  
 gaŋm̄l̄ — adj., the other person  
 gaŋmo — vi., to swell  
 gan — pro., 2sg., you  
 garmo — n., door (Hindi kivar)  
 garmo — vt., to close (door, box)  
 garto — n., woodpecker  
 gar — n., fang  
 gaṭhuti — n., rivulet  
 gāŋ — n., rock stuck with soil  
 gā: — n., wound, scar  
 gema: — n., a type of dish made with  
 milk  
 gi:mo — vi., to bulge  
 ġim̄o — vi., to swallow

goga: — n., maize  
 golca: — n., lock  
 gomo — vt., to cut grass  
 gōŋri gōŋma: — n., middle finger  
 gonu — n., fox  
 gorāŋ — n., body  
 gōŋfi phəm̄mo — vt., to make someone  
 happy  
 gōŋfimo — vi., to be happy  
 gughu — n., owl  
 gugti — n., dove  
 gui — num., nine  
 gukar — n., uncastrated ram  
 gul khomo — vt., to clear one's throat  
 gulfimo — vi., to cough  
 gult̄in — n., testicle  
 gul — n., phlegm  
 gunche — n., winter  
 guŋcini — n., father's second younger  
 sister  
 guŋci — n., father's second elder  
 brother's wife; mother's second  
 elder sister  
 gunda: — adv., in the middle  
 gunhya: — n., second elder brother  
 guŋka: — n., father's second elder  
 brother  
 gunta: — n., second elder sister  
 gurda: — n., fist  
 gwan — n., death rites  
 gwomo — vi., collapse (house)  
 gyamo — vt., to white wash  
 gyera: — n., crop, grain  
 gyeŋfimo — vt., to quarrel  
 gyeŋfinde — n., quarrelsome  
 gyi:mo — vt., to tie, to control  
 something or someone  
 gyimo — vi., get burst  
 gəmmo — vi., to roll  
 ha:fimo — vt., to backbite, to complain  
 ha:thi: — n., (IA) elephant  
 haja:r — num., (IA) one thousand

- hal gammo—vi., to yawn  
 ham—adv., how  
 hanau satho—n., friend  
 haŋ—adv., then, afterwards  
 hathora:—n., (IA) hammer  
 haula:—n., fog  
 heli—n., brass  
 hicimo—vi., to die, to be extinguished  
 hinam pidi:de—n., married female  
 hoŋ—adv., why  
 hurmo—vt., to smoke, to suck  
 hwa:—n., honey  
 hwalte—loose (fitting, of clothes or things)  
 hwalti—n., a wave of water  
 hwammo—vt., to show; to drive away  
 hya:mo—vt., to empty  
 hyarmo—vt., to drive the cattle one by one or two by two  
 hyà—n., elder brother, husband's elder sister's husband, wife's elder sister's husband  
 hyelba:—n., adj., feeling of laughter  
 hyem ra:mo—vi., to get of laughter  
 hyemo—vi., to laugh  
 hyomo—vt., to carry something on shoulders, in hands; to take someone on a horse  
 hyoŋmo—vt., to count  
 hyu:mo—vi., to float  
 hyukte—adj., deep  
 hyuŋmo—vt., to do, to make  
 ibuŋ—n., anus  
 ilam—n., vagina  
 inse—pro., 1pl. agentive pronoun  
 inŋi—pro., 1du. pronoun  
 in—pro., 1pl. pronoun  
 inŋe—pro., 1pl. possessive pronoun  
 ita—adv., at present, now  
 itta—adv., just now  
 i:—n., stool  
 ja thocmo—vt., to fix a date for marriage  
 ja:ba:—n., Tibetan name for the Tibeto-Burman people of this area  
 ja:mo—vi., to be broken  
 ja:—n., tea  
 jablye—n., tongue  
 jalmo—vi., to limp  
 jamma:—adj., whole  
 jammo—vt., to harvest  
 jaŋmo—vi., to run  
 jaŋtutu—n., uvula  
 jaŋ—n., rope  
 jarda—n., slope  
 jari—n., root  
 jarya—n., stag  
 jaŋomo—vt., to fix a date for death ceremony  
 jatsha: cæthe—num., ninety one  
 jatsha: cì—num., ninety  
 jatsha: tigē—num., eighty one  
 jatsha:—num., eighty  
 jedē—num., eight  
 jerkhulya:—coward  
 je—pro., 1sg, I, me  
 jil—n., creeper  
 jimmo—vi., to get burnt; to consult  
 jirde—adj., narrow  
 ji—conj., and  
 jode—adj., colored  
 jodmi—n., young man  
 jōka:—n., (IA) leech  
 juŋmo—vi., to be drowned, to take a dip  
 juru—n., coral  
 jyamo—vi., to be broken (of thread, rope)  
 jyarnam—n., adj., adv., east  
 jyàmo—vi., to bloom  
 kà—n., stool (baby talk)  
 ka:—n., crow  
 kàbmo—vt., to make short

- kaca:r—n., mud  
 kaca:—n., urine (baby talk)  
 kacaŋ—n., pubic hair  
 kaka—n., mother's younger sister's husband, mother's brother, husband's or wife's mother's brother  
 kakja:—n., a type of mushroom  
 kalin—n., a type of stone  
 kalmo—vt., to stick  
 ka:lo—n., (IA) death  
 kàmmo—vt., to collect things (count noun things one by one)  
 kan—n., vegetable  
 kana—adj., blind  
 kaŋga:—n., unmarried, bachelor  
 kaŋthe—adj., sick  
 kaŋ—adj., single; a type of cup  
 ka:ŋde—adj., hard  
 ka:ts—n., lamb a generic term  
 karko—n., a type of basket used for keeping grains  
 karma:—n., star  
 karts—n., male lamb  
 kar—n., ram (castrated)  
 kasa:—n., cloud  
 kè—n., a type of tuber  
 kidaj—n., Tibet  
 kikanca:—n., little finger  
 kilmo—vt., to separate by choosing  
 kimo—vt., to twine  
 k`imo—vt., to break hard objects;  
 kin—n., a round pit; a store of grains outside the house  
 kolaŋ—n., bull  
 komo—vt., to boil  
 koŋkro—n., back of skull, neck  
 kothlɔ—n., a bag made of jute  
 kots—n., a type of leather bag  
 kɔ—n., bark of tree  
 kɔmo—vt., to erase  
 koŋjimo—vi., to be bent  
 kwalin—n., bell made of iron  
 kwali—n., skull  
 kwamo—vt., to cook  
 kwàmo—vt., to dig, to scratch  
 kwarmo—vt., to carry something in hand or on head  
 kwarji—n., peas  
 kyemo—vt., to chew meat  
 kyerakta—adj., curved  
 kyɔŋmo—vt., to take the sheep, goat, to lead the herd  
 kəŋmo; kəmmo—to throw (stone, etc.)  
 kha:de—adj., bitter, difficult, costly  
 kha:lo—n., a sack of leather  
 kha:—n., walnut  
 khabu—n., snake  
 khaja:i—adv., usually  
 kharmo—vt., to cheat  
 kharmo—vt., to take out liquid from a pot  
 khase-phise—n., clothes  
 khase—n., pajamas  
 khaja:—n., kidney  
 khajimo—vi., to grapple (of horse)  
 khasrakta—adj., rough  
 khat—adj., cold  
 khàmo—vi., to get cold and cough  
 khàpa:—n., winter  
 khi:mo—vt., to bend  
 khi:te—adj., dirty  
 khilta:—n., shirt  
 kh`amo—vt., to scrub utensils  
 khokce—n., stomach  
 khokpa:—n., corpse, dead body  
 khomo—vt., to dismantle (wall, house)  
 khomo—vt., to peel (orange, banana)  
 khopa:—n., heel  
 khu:mo—vt., to steal  
 khuce—n., knot  
 khùe—n., grandson  
 khuli—n., nest  
 khulu—n., a type of fine wool  
 khume—n., granddaughter

- khusmo—n., festival  
 khuti—n., spittle  
 khùma:—n., soot  
 khù—n., smoke  
 khu—n., family  
 khwan—n., scorpion  
 khwaran—n., pigeon  
 khəmo—vt., to exchange  
 la:—n., a boulder  
 là—n., hand  
 labu—n., butter  
 laca:—n., raisin  
 ladu—n., dough  
 lairi—adv., adj., all  
 lako—n., gloves  
 lakpɪn—n., finger  
 lakpəm—n., paw  
 lakjin—n., nail  
 lakjya:—n., thigh  
 laktɛ—adj., thin (round shape)  
 lakuri—n., echo  
 lala:—n., mother's mother, father's mother  
 la:mɫa:—n., a Tibetan goat  
 la:mo—vt., to lick; to know  
 làmo—vi., falling (of something with a thud)  
 lan thomo—vt., to answer a call  
 laɲi—n., cow dung  
 laɲlua—adj., careless  
 laɲmo—vi., to play  
 lan—n., work, answer  
 lasaɲ—n., male-goat  
 lataкта—n., bad smell, dirt  
 lati—n., semen  
 latsa:—n., young one of goat  
 laymo—vt., to send  
 lɛkyɛ—n., domesticated animals  
 lelaɲ—n., fruits  
 leso—n., front tooth  
 le—n., fruit  
 libɪn—n., book, paper  
 like—n., foot  
 lintsa—n., flute made of silver  
 lo—n., word, languages, saying  
 lodɛ—adj., easy, cheap  
 lɔkʃimo—vi., to ascend  
 lomo—vi. to say  
 lɔmo—vt., to shake, to swing, to move  
 lɔɲmo—vt., to vomit  
 lɔɲ—n., vomit  
 lɔʃimo—vi., to forget  
 lɔʃimo—vi., to take swing, to be moved  
 lugra:—n. cloth  
 lumo—vt., to have sexual intercourse  
 luɲbar—n., lungs  
 luɲda—adj., hot, heat  
 luɲmo—vi., to get warm, hot  
 luɲpa:—n., summer  
 luɲ—n., back  
 lufimo—vi., to have sexual intercourse  
 lyedɛ—adj., yellow  
 ləmo—vi., to get cold  
 hla:de—adj., straight  
 hla:mo—vt., to stitch by a putting a patch of cloth  
 hla:ʃimo—vi., to get down from a horse  
 hlabmo—vt., to teach, to train  
 hlabʃimo—vi., to learn  
 hlame—n., soul  
 hlammo—vt., to wrap  
 hlamo—vt., to bring something down  
 hlaɲ—adv., enough  
 hlaʃimo—vi., to descend  
 hlà—n., moon, month  
 hlemo—vi., to be ready  
 hli:the—adj., heavy  
 hlimo—aux., to happen  
 hlɔkʃimo—vt., to read  
 hlyemo—vt., to join something together





- nassa: cì — num., thirty  
 nassa: tige — num., twenty one  
 nassa: — num., twenty  
 natsar — n., lice egg  
 nayamo — vt., to aim at  
 nəlan — n., wind  
 nibjimo — vi., to hum  
 nikisò — n., incisors  
 nimo — vi., to live, to stay  
 nɪmpħan nyuɲjimo — vi., to retreat, to  
 look at oneself  
 nɪmpħan ɔŋmo — vt., to look back  
 nɪmpħan — adv., behind  
 nipe — n., chicken  
 nipu — n., mouse  
 niʃe — num., seven  
 nithalo — n., second floor of the house  
 nɔksam — adj., appropriate  
 nomo — vt., to., pull  
 nɔŋkrò — n., ant  
 nu:de — adj., new  
 nunu — n., younger brother; husband's  
 younger sister's husband  
 nù — n., milk  
 nya:re — adv., yesterday  
 nyaŋthe — adj., light (in weight)  
 nyero — adv., near  
 nyuɲjimo — vi., to retreat  
 hna:mo — vt., to unload something  
 from the head or back  
 hnabmo — vi., to reach  
 hnakjimo — vi., to pray  
 hnaŋmo — vt., to measure  
 hnappa: — n., accident, unfortunate  
 happening  
 hnapti — n., snot  
 hnaʃimo — vi., to make love  
 hnàmo — adj., to be left over (something  
 left over after some use)  
 hnil — n., gums  
 hnim ɔŋ ʃhɔŋ — n., nostrils  
 hnimmo — vi., to smell  
 hnimnide — n., one who commands  
 respect  
 hnim — n., nose  
 ŋaba — adj., five fold  
 ŋagba: — n., duck  
 ŋai — num., five  
 ŋakhte — n., bad smell  
 ŋalde — n., a separated lover  
 ŋamte — adj., robust, strong  
 ŋasa — num., fifty  
 ŋatsu — adj., five times  
 ŋokħɔ — pp., in front of, in the presence  
 of  
 ŋɔ — n., face  
 ŋuo — n., a kiss  
 ŋwomo — vt., to cut hair of sheep, goat  
 ŋaba — n., parents  
 ŋage — n., mother's  
 ŋamɪn — n., autumn  
 ŋana — n., mother (term of address)  
 ŋa — n., mother  
 ŋikapce — n., sprout  
 ŋikhi — n., dog  
 ŋiŋgo — n., lower part of the body  
 below the waist  
 ŋintam — adv., after, behind, next  
 ŋirlaŋ — adv., dusk  
 ŋise, ŋiche — adv., noon  
 ŋi — n., sun  
 ŋya: — n., fish  
 ŋyamde — adj., pleasant  
 ŋyaŋche — adv., evening  
 ŋyaŋthe — adv., dim light  
 ŋyemo — vt., to rub  
 ŋye — n., day  
 ŋəbu — n., insect  
 ðŋmo — vt., to inspect, to watch  
 something closely  
 ɔ — adv., an affirmative answer to a  
 question  
 pa:mo — vt., to fill (water)  
 pa:t — n., leaf.(IA)

- pàcmo—vt., to chew (something which is hard)  
 pàkare—n., ankle  
 palo—n., frog  
 pàmò—vt., to fill (solid things in a bigger container)  
 pàmmo—vt., to spin  
 paṅmo—vt., to spread  
 paṅphan—adv., outside  
 paṅ—n., a Tibetan  
 papalŷya—n., calf (of human leg)  
 parte—adj., broad  
 pàjimo—vi., to stroll  
 paula:—n., (IA) shoes  
 paul—n., plant  
 pɛna:—n., a type of bat  
 pèmo—vt., to tear (cloth)  
 pɛ—n., blanket made of wool  
 pi:ku—n., bedbug  
 piba:—adj., fourfold  
 piɛ—n., brother  
 pije—n., seed  
 pipi—adj., four times (arithmetic sense)  
 pisa: cɛthe—num., fifty one  
 pisa: cì—num., fifty  
 pisa:—num., forty  
 pitsu—adj., four times (on a fourth occasion)  
 pìmo—vt., to sweep  
 pi—num., four  
 pocini—n., father's first younger sister  
 poda—adj., big  
 pohya:—n., eldest brother  
 ponà:—n., father's eldest brother's wife, mother's elder sister  
 pophyɛ—adj., three fourths  
 pota—n., eldest sister  
 pɔŋjimo—vi., to jump in one place  
 pòmò—vi., to become big., to be increased  
 pùà—n., husband's elder brother  
 puci—n., mother's elder sister  
 puke—adj., ripe  
 pumo—vt., to cross  
 puni—n., mother's brother's wife, father's eldest sister, mother-in-law  
 puthaṅmi—n., mother's elder brother  
 pu—n., husk  
 pyalmo—vt., to saw  
 pye—n., knee  
 pyomo—vt., to frighten  
 pəchni—n., tail  
 pər—n., navel  
 pəʃa:—n., head  
 pəʃak cham—n., hair of head  
 pəθra:—n., forehead  
 phà:—n., ashes  
 pha:de—adj., ash colour  
 pha:mo—vi., to speak  
 phabmo—vt., to sprinkle (liquid)  
 phaktsham—n., a type of bridge  
 phammo—vt., to stitch  
 phaṅ phənmo—vt., to make something fly  
 phaṅlore—n., patella  
 phaṅmo—vi., to fly  
 pharmo—vt., to untie a knot  
 phaṭko da:mo—vi., to jump from one place to another  
 phəmo—vt., to sprinkle (grains, powder)  
 phərmò—vt., to pluck fruits by throwing a stick or stones  
 phətsap—n., rice  
 phela tomo—vt., to clap  
 phela—n., palm  
 phɛʃide—adj., sacred  
 phir—n., a box for keeping clothes  
 pho-bila:—n., male cat  
 pho-hraṅ—n., male horse  
 pho-phyà:—n., wild animal

- phoda—adj., dry (from the state of being wet)
- phokjimo—vi., to wrap, to cover with a sheet while sleeping, cover oneself
- phoktimo—vt., to cover
- phomo—vt., to open a door, to uproot, to unlock
- phoŋmo—vi., to jump from higher place to lower place
- phote—adj., thick (liquid)
- phò—n., cave, deer
- phuli—n., a pot to keep water
- phumo—vt., to churn, to make cloth short by a special washing process
- phungli—n., a water pot
- phyamo—vt., to throw water
- phyarmo—vt., to whiff
- phyε—adj., half
- rāḍi—adj., widow (IA)
- rāḍo—adj., widower
- ra:mo—vi., to come
- ra:p—n., flame
- ra:tso—adv., time and again
- ra:—n., enclosure for goats and other animals
- rà—num., hundred
- rabmo—vt., to mend clothes or shoes by stitching
- racimo—vi., to get up
- rackwanti—n., temple
- raje—n., wheat
- rakhù—n., people belonging to one's group
- ram—n., an extra field which is not a legal one
- ràmmo—vt., to knit
- raŋ—n., a cover term for all the Tibeto-Burman people in this area except Raji
- raŋmo—vt., to sell; to weave cloth
- rannu—n., curd
- raŋpli—n., feather
- raŋ—n., upper arm
- rayaŋ—n., hare
- renam—n., adj., adv., west
- resumo—vt., to plough
- rè—n., bone
- re—n., cow, field, land
- ri:mo—vt., to carve; to draw; to write
- rìm—n., arrow
- ri—n., glacier
- rəkjimo—vi., to have mercy
- rōla:—n., centipede
- romo—vt., to roast meat
- rōŋmo—vt., to cover
- rōŋ—n., shoulder
- ròkjimo—vt., to comb
- rō—adj., hungry
- ro—n., a plank
- rui—n., (IA) cotton
- rukcimo—vi., to chew a cud
- rum—n., princess
- ruŋjimo—vi., to hear, to agree, to accept
- rusu—adj., (IA) angry
- rùŋ—n., a heap of small pebbles
- ru—n., corner (inside the house); horn
- rye—n., a story, tale
- rəm—n., earthquake; bottom; a boundary stone between two fields
- hra:dε—adj., clean
- hra:mo—vi., to be ashamed of
- hrace—n., ear
- hraksa:—n., pebbles
- hramo—vt., to bring
- hraŋ—n., horse
- hraso—n., front teeth
- hratam—adv., in front, before
- hrati—n., cheek
- hremɪn—n., sister, brother
- hri:mo—vi., setting of sun
- hril—n., gland
- hrimmo—vt., to criticize

- hrincimo—vi., to wait for  
 hrinʃimo—vt., to guard, to watch  
 hrinʃya:—n., sister (general term),  
     wife's younger brother's wife  
 hrinte—n., wave  
 hrithiʃya:—n., wife  
 hrithi—n., husband  
 hrokʃimo, hroʃimo—vi., to graze  
 hromo—vt., to graze  
 hrɔ—n., snow  
 hrɔ:mo—vt., to ask  
 hrəb, shrəb—n., ribs  
 sa—n., soil  
 sa:ɖu—n., (IA) wife's younger sister's  
     husband  
 sa:mo—vt., to sacrifice some animal  
     for black magic  
 sa:rangi—n., (IA) a kind of singing  
     bird  
 sa:tso—adj., empty  
 saco—n., (IA) truth  
 sàg—n., breath  
 sai—num., hundred  
 sal—n., charcoal  
 sàmo—vt., to kill, to extinguish  
 samundro—n., (IA) sea  
 sande—adv., carefully, with care  
 sapaŋ—n., earth  
 sapha—n., dust  
 sara:—n., hailstone  
 sata:ni—n., a type of liquor  
 satta:—adv., again  
 se, sɛ—pp., because of, due to (some  
     reason)  
 semo—vt., to bear  
 serè—n., forest  
 sercimo—vt., to agree  
 silju—n., female musk deer  
 sɨmo—vt., to recognize  
 sirtsi—adj., wild  
 sò—n., tooth  
 sɔŋ—n., village  
 suiyo—n., parrot  
 sukce cyamo—vt., to cut with teeth  
 suku—adj., low voice, slow  
 swarg—n., (IA) heaven  
 syapi cèmo—vt., to pinch  
 səm sa—num., thirty  
 səm səm—adj., three times  
 səmthalo—third floor of the house  
 səmtsu—adj., thrice  
 səm—num., three  
 səta—adj., rotten  
 ʃakcimo—vi., to breathe  
 ʃakʃimo—vt., to wear (ornaments)  
 ʃanda—n., spinach  
 ʃàŋ—adj., large  
 ʃaŋka:—n., father's third younger  
     brother  
 ʃaŋla:—n., a type of rock  
 ʃaŋmi—adj., a wealthy person  
 ʃaŋthe—adj., old (person)  
 ʃaŋwa:—tiger (a large size)  
 ʃau—n., (IA) an apple  
 ʃelo—adv., shade  
 ʃende—n., child  
 ʃerci phəmo—vt., to make someone  
     agree  
 ʃercimo—vi., to agree  
 ʃeʃimo—vi., to crawl (a baby)  
 ʃì—n., blood  
 ʃi:dɛ—adj., white  
 ʃìl—n., dew-drops  
 ʃilti—n., saliva  
 ʃime—n., breast  
 ʃìmo—vt., to apply something, to  
     wipe  
 ʃincini—n., father's third younger  
     sister  
 ʃinci—n., father's third younger  
     brother's wife  
 ʃinhya:—n., third elder brother  
 ʃiŋram—n., ginger

- f'inta: — n., third elder sister  
 fin — n., wood  
 f'iptsa — n., comb  
 f'iri — n., boy, son  
 f'irta — adj., sour  
 f'irts — n., male goat  
 f'ir — n., castrated male goat  
 f'iji da:mo — vi., to mimic  
 f'iso — n., heart  
 f'iyumo — vi., to bleed  
 f'omo — vt., to roast (dry) to parch  
 f'ola: — n., birch tree bark used as paper  
     in olden days  
 f'omo — vt., to fulfill a promise  
 f'òmo — vi., to slip  
 f'òŋmo — vt., to make some one sit  
 f'òŋfimo — vi., to sit  
 f'uŋmo — vt., to do  
 f'yà: — n., meat, flesh  
 f'yala: kalmo — vt., to plaster  
 f'yàle — n., rainy season  
 f'yàmo — vi., to run away, to abscond;  
     to increase  
 f'yàndɛ — n., offspring  
 f'yarnam — n., adj., adv., north  
 f'yartam — n., adv., left side of the body  
 f'yaf'i — n., relatives (related by blood)  
 təm-da:mo — vt., to lay egg  
 təmmo — vi., to become short  
 təmmo — vt., to pack a package  
 təm — n., egg  
 ta:mo — vt., to hang  
 ta:mo — vt., to keep, to put, to allow, to  
     fix, to have  
 ta:rmo — vt., to spread tent, etc; to help  
     cross some river or a difficult path  
 tabmo — vt., to thrash  
 taktam — adv., right side of the body  
 tammo — vt., to touch  
 tamo — vt., to keep something (light  
     things)
- tanam — n., adj. adv., south  
 taŋbu — n., a big snake, python  
 taŋmo — vt., to bury  
 taŋmo — vt., to press  
 taŋfimo — vi., to be hung  
 taŋfimo — vi., to be pressed  
 tanu — n., brain  
 taŋze — n., bag of wool  
 tapɔ — adv., across (a river or rivulet)  
 taram — n., key; mediator  
 tarmo — adj., brave  
 tata — n., son's wife's mother,  
     husband's elder brother's wife,  
     wife's elder brother's wife, fifth  
     elder sister  
 teka — n., saddle  
 tete — n., sister's husband, wife's elder  
     brother  
 teti — adv., dem. pro., that (invisible)  
 ti — n., water  
 t'ibka — n., gun  
 tigɛ — num., one  
 tikilmo — vt., to boycott  
 t'ilin — n., ice  
 timbu — n., sky; blue  
 timmo — vi., to appear, to be seen  
 tinci — adj., green (literally green grass)  
 tindɛ — adj., raw  
 tiŋmo — vi., to see, to be found  
 tipɔ — adv., this side (of a river or  
     rivulet)  
 t'ite — n., father's father; mother's father  
 t'ithe — n., nut (generic term)  
 ti thimo — vt., to irrigate  
 titsu — adv., once  
 to da:mo — vt., to give loan  
 to karmo — vt., to take loan  
 tocmo — vt., to sing  
 tokca: — n., pickaxe  
 t'oksa: — adv., direction  
 tomo — vt., to stop; to understand; to  
     buy

- tòmo—vt., to play a musical instrument; to intervene  
 toŋmo—vt., to trap  
 toŋ—n., bead  
 tojimo—vi., stop; understand  
 to—n., loan  
 tukka—n., miser  
 tuŋde—n., one who drinks  
 tuŋmo—vt., to drink  
 tya:ba:ri—n., window  
 tyemo—vi., to weep, to cry  
 thəbmo—vi., to spit  
 thəmo—vt., to cut with an axe  
 thà—n., waterfall  
 tha:pu—n., reserve  
 thammo—vt., to saw, to wring  
 than kyamo—vt., to arrange things in order  
 thanmi—n., father's sister's husband, father-in-law  
 thanjin—adv., this year  
 than—adv., now  
 thanj—n., flat ground or land  
 thapija:—adv., three days before yesterday  
 thapjimo—vi., to grapple (animals with horns)  
 tharwa—n., leopard  
 thasəmja:—adv., two days before yesterday  
 thede—adj., height, high  
 thi:mo—vi., to get wet  
 th̀mo—vt., to melt  
 thi:fimo—vi., to wet oneself  
 th̀fimo—vi., to be melted  
 thi:te—adj., wet, watery  
 thim—n., ceiling  
 thinja:—adv., today  
 thocmo—vt., to settle marriage  
 thokam—n., bed  
 thokjimo—vi., to return  
 tholi—n., penis  
 thomo—vt., to pluck fruits  
 thomo—vt., to return something  
 thojimo—vi., to return, to come back  
 thoti—adv., dem., pro., that (object at a higher level relative to the speaker)  
 thu:mo—vi., to become weak  
 thu:ta—adj., weak  
 thukjimo—vt., to destroy  
 thwacmo—vi., to beg  
 thyemo—vt., to participate, to join in some work  
 ʃa:mo—vt., to prick, to fix a nail  
 ʃa:fimo—vi., to be pricked  
 ʃamʃam, ʃamyar—n., bank of a river  
 ʃam—n., edge  
 ʃande—adj., alive  
 ʃanjmala—n., animal  
 ʃanthe—adj., short (in length)  
 ʃanʃan—adv., only  
 ʃimo—vi., to go by taking something  
 ʃija:—n., a group of women in a marriage party  
 ʃollya:—n., deaf  
 ʃolmo—vt., to fondle, to cuddle  
 ʃomo—vt., to light a lamp (religious purpos)  
 ʃugba:—adj., six fold  
 ʃugu—num., six  
 ʃuksa: cathe—num., seventy one  
 ʃuksa: ci—num., seventy  
 ʃuksa: tige—num., sixty one  
 ʃuksa:—num., sixty  
 ʃuktsu—adj., six times  
 ʃanthe—adj., short  
 ʃha:mo—vt., to strike a match; to push  
 ʃhanjmo—vt., to castrate, to improve, to decorate  
 ʃharmo—vt., to respect; to pose  
 ʃhàmo—vt., to inform  
 ʃhàfimo—vi., to be informed  
 ʃhaʃo—n., cot

- ʔhèkka—adj., fit (neither loose nor tight)  
 ʔhilmo—vt., to take off clothes  
 ʔhinka—n., clothes  
 ʔhiʃimo—vi., fight (of dogs)  
 ʔhomo—vi., to worship  
 ʔhummo—vt., to uproot (plants etc.)  
 ʔhuŋa:—n., hammer  
 ʔhuŋmo—vt., to tame, to rear  
 ʔhəmcaru—n., custom  
 ʔhəmmo—vi., to dance  
 ʔhəmo—vt., to tighten a screw  
 tsa:—n., remains of corn after making beer  
 tsame—n., girl, daughter  
 tsamo—vt., to make (a piece of furniture); to fix  
 tsaŋmo—vt., to throw  
 tsanthe—adj., sharp (instrument)  
 tsebində—adj., full  
 tsè—n., memory; lid  
 tsì—n., grass  
 tsimmo—vt., to catch  
 tsìmo—vt., to fry  
 tsimʃimo—vi., to wrestle  
 tsiri—n., intestine  
 tsəmmo—vt., to collect  
 tshà:—n., salt  
 tsham—n., bridge  
 tshaŋmo—vt., to cut into small pieces  
 tsharte—adj., dry (wood)  
 tshede—adj., sacred, pious  
 tshè—n., life; age; fat  
 tshig—n., joint, knot  
 tshimo—vi., to ripen  
 tshoŋʃimo—vi., grapple (of cocks)  
 tshù—adj., part (of whole)  
 tshumo—vt., to distribute, to divide  
 tshuʃimo—vi., to be divided  
 tshər—n., loin  
 ulaŋi—adv., sometimes  
 ulaŋ—adj., how many, how much, when, then  
 ulo—adv., where  
 una:—pro., who  
 uniʃi—pro., 3du., they  
 uŋ—n., stone  
 uo—pro., 3s., he/ she  
 uoja—pro., 3sg. dative pronoun  
 uʃi—pro., 3pl., they  
 uso—n., medicine  
 wa—n., tiger  
 wà—pro., adv., where  
 wa khui—adv., everywhere  
 wa khuri mani—adv., nowhere  
 wa khute—adv., somewhere  
 wa nayaŋ—n., bee  
 wa:lan—n., a term used for the Indo-Aryan speakers by the Tibeto-Burman people.  
 wàlte—adj., loose, not tight  
 wamde—adj., black  
 wàmmo—vi., to spring out (streamlet)  
 wamyè—n., face  
 wa:ri—adv., anywhere  
 wa:ts—n., a thread ball  
 wase—adv., up to (a point)  
 wathe—adv., a longer path, far away  
 wo ʃiŋmo—vt., to kiss  
 womba—n., smallpox  
 wəm—n., bear  
 wəŋ—n., a herd, flock  
 wurthe—adj., loud  
 ya:mi—n., bad person  
 ya:mo—vi., to sleep  
 yabmo—vi., to stand  
 yadde—adj., bad  
 yaknidə—n., one who is sleeping  
 yakto—n., male yak  
 yana:yana:—adv., in olden days; once upon a time in the past  
 yane—n., spring season  
 yaŋkwal—n., a serving spoon

- yanji phəmmo—vt., to make someone walk
- yanjimo—vi., to walk
- yanji—n., river
- yargo—n., upper part of the body (above the waist)
- yarmo—vt., to wash utensils, to bathe someone; to cry
- yarjimo—vi., to bathe (oneself)
- yarto—adv., above
- yatsa: galmo—vt., to invite
- yàmmo—vi., to take an oath
- ya—n., king
- ye—n., an eagle type of bird
- yebmo—vt., to sow
- yedaŋ—n., big mountain
- yelba:—n., bamboo
- yemin—n., husband-wife
- yemo—vt., to save
- yefjimo—vi., to get collected
- yè—n., mountain., a type of flour
- yi:de—adj., old
- yi:mo—vt., to grind corn; vi., to grow old
- yi:—n., bow
- yikho—adv., below, down
- yilmo—vt., to sharpen
- yilthe—adv., late
- yilwuŋ—n., a sharpening stone
- yinmo—vi., to be tired
- yin—vi., aux., be
- yoti—adv., dem. pro., that (object at a lower level relative to the speaker)
- yugu—n., a log
- yùkjimo—vi., to ride a horse



## English-Byangsi Glossary

- above—yarto  
 accident, unfortunate happening  
     —hnappa:  
 across (a river or rivulet)—tapɔ  
 affirmative answer to a question, yes  
     —ɔ  
 afraid of—dzɛr phəmmo  
 after, behind, next—nɪntam  
 again, due to, by—satta:  
 agree (vi.)—fɛrcimo  
 aim at (vt.)—nayamo  
 alive—taŋde  
 all—lairi  
 and (conj.)—ji  
 angry—rusu (IA)  
 animal—taŋmala  
 ankle—pàkare  
 answer a call (vt.)—lan thomo  
 ant—nɔŋkrɔ̀  
 anus—ibuŋ  
 anywhere—wa:ri  
 appear, to be seen (vi.)—timmo  
 apple—fau (IA)  
 apply something, wipe (vt.)—fɪmo  
 appropriate—nɔksam  
 armpit—cukli  
 arrange things in order (vt.)—than  
     kyamo  
 arrow—rɪm  
 ascend (vi.)—lɔkʃimo  
 ash colour—pha:de  
 ashamed of (vi.)—hra:mo  
 ashes—phà:  
 ask (vt.)—hru:mo  
 autumn—ŋamɪn  
 back—luŋ  
 back of skull, neck—koŋkro  
 backbite, to complain—ha:fimo  
 bad—yadde  
 bad (literally 'bad man')—bɛdmi  
 bad person—ya:mi  
 bad smell—ŋakhte  
 bad smell, dirt—latakta  
 bag made of jute—kothlɔ  
 bag of wool—taŋdze  
 bald—mɪndli  
 bald headed—dolo pɔʃa:  
 bamboo—yelba:  
 bangle, one type of—naŋ  
 bank of a river—taŋtam, taŋmyar  
 bark (vi.)—cyɪmo  
 bark of tree—kò  
 barley—dze  
 basket used for carrying various  
     things—mayan  
 basket used for keeping grains—karko  
 basket, one of the types—chaŋkaro  
 bat—mincace  
 bathe (someone), wash utensils  
     (vt.)—yarmo  
 bathe oneself (vi.)—yarfimo  
 be (aux.)—yin  
 be broken (of stone, etc.) (vi.)—ja:mo  
 be broken (of thread, rope) (vi.)  
     —jyamo  
 be divided (vi.)—tshufimo  
 be employed (vi.)—daŋfimo  
 be happy (vi.)—gɔʃimo  
 be informed (vi.)—thàhimo  
 bead—toŋ  
 bear—wɔm  
 bear (vt.)—semo  
 beard—cukcham  
 beat, grind spices (vt.)—duŋmo

- beautiful—*ɕaŋthe*  
 become big, to increase (vi.) — *pòmo*  
 become red (vi.)—*maŋmo*  
 become short (vi.)—*təmmo*  
 become small (vi.)—*mi:mo*  
 become weak (vi.)—*thu:mo*  
 bed—*thokam*  
 bedbug—*pi:ku*  
 bee—*wa nayaŋ*  
 beg—*thwacmo*  
 begin—*dzuŋmo*  
 behind—*nəmphan*  
 bell made of iron—*kwalin*  
 bellow—*ga:ljimo*  
 belly—*dan*  
 below the level (in height)—*myede*  
 below, down—*yikho*  
 bend (vi.)—*kəŋjimo*  
 bend (vt.)—*khi:mo*  
 big—*poda*
- birch tree bark (used as paper in olden days)—*ʃola:*  
 bird (general)—*ciptse*  
 bird, a kind of singing bird—*sa:raŋi* (IA)  
 bird, a type—*pəna:*  
 bitter and hot in taste like radish—*dukta*  
 bitter, costly, difficult—*kha:de*  
 black—*wamde wàlte*  
 blacksmith—*ɕam*  
 blanket made of wool—*pe*  
 bleed—*ʃiyumo*  
 blind—*kana*  
 blood—*ʃi*  
 bloom—*jyàmo*  
 blunt (not sharp)—*məldi*  
 boast—*əŋjimo*  
 body—*goraŋ*  
 boil (vt.)—*komo*  
 bone—*rè*
- book, paper—*libin*  
 boredom—*dzè*  
 boulder—*la:*  
 bow—*yi:*  
 box for keeping clothes—*phir*  
 boy, son—*ʃiri*  
 boycott (vt.)—*tikilmo*  
 braid—*balcham*  
 brain—*tanu*  
 branch of tree—*ɕali* (IA)  
 brass—*heli*  
 brave (adj.)—*tàrmo*  
 break (hard objects---stones, etc.) (vt.)—*cha:mo*  
 break (rope, thread) (vt.)—*cyamo*  
 break (hard and hollow objects, as nuts) (vt.)—*kìmo*  
 breast—*ʃime*  
 breath—*sàg*  
 breathe (vi.)—*ʃakcimo*  
 bride—*byulifya:*  
 bridegroom—*byulo*  
 bridge—*tsham*  
 bridge, a type—*phaktsham*  
 bright—*ɕakthe*  
 bring—*hramo*  
 bring something down—*hlamo*  
 broad—*parte*  
 brother—*pie*  
 buck wheat, a type of—*napal*  
 buckwheat, a type of—*be*  
 bud—*cye*  
 buffalo—*mansi*  
 bulge—*gi:mo*  
 bull—*kolaŋ*  
 burn, to ignite—*cìmmo*  
 bury—*taŋmo*  
 butter—*labu*  
 butter milk—*buti*  
 butter, clarified butter—*mar*  
 Byangsi language (local name)—*byaŋkholo*

- calf (of leg)—papalʃya:  
 cap—cukti  
 carefully—sande  
 careless—laŋlua  
 carpet, a type of—byam  
 carry something in hand or on head  
   —kwarmo  
 carry something on shoulders; in  
   hands; on a horse—hyomo  
 carry something on the back—bu:mo  
 carve; to draw; to write—ri:mo  
 castrate, to improve, to decorate  
   —ṭhaŋmo  
 cat—bila (IA)  
 cat (male)—pho-bila  
 catch—tsimmo  
 cave, deer—phò  
 ceiling—thim  
 centipede—ròla:  
 charcoal—sal  
 Chaudangs people—bamba:  
 cheat (vt.)—kharmo  
 cheek—hrati  
 chew (something hard)—pàcmo  
 chew a cud—rukcmo  
 chew meat—kyemo  
 chicken—nipe  
 child—fendə  
 childless person—aptyali  
 childless woman—baili  
 chin—cwo  
 churn, to make cloth short by a special  
   washing process—phumo  
 clap (vi.)—phela tomo  
 clean—hra:de  
 clear—dzilde  
 clear one's throat—gul khomo  
 close (door, box)—garmo  
 cloth—lugra:  
 clothes—ṭhinka  
 clothes etc. —khase-phise  
 cloud—kasa:  
 cloudy—dinde  
 cobra—naga (IA)  
 cock—carpye  
 cold—khat  
 collapse (house)(vi.)—gwomo  
 collect—tsəmmo  
 collect (count noun things one by one)  
   —kàmmo  
 collide, to beat each other—duŋjimo  
 colored—jode  
 comb (n.)—fjɪpta  
 comb (vt.)—ròkʃimo  
 come—ra:mo  
 cook (vt.)—kwamo  
 cooked rice—chaku  
 coral—juru  
 corner (inside the house); horn—ru  
 corner (outside)—dzar  
 corpse, dead body—khəkpa:  
 cot—ṭhaɔ  
 cotton—rui (IA)  
 cough (vi.)—guljimo  
 count—hyɔŋmo  
 courtyard—chanpaŋ  
 cover (fully)(vt.)—phoktimo  
 cover (vt.)—rɔŋmo  
 cover oneself, to wrap (vi.) —phokʃimo  
 cow, field, land—re  
 cow-dung—laŋi  
 coward—jerkhulya:  
 crawl (of a baby)—fejimo  
 creeper—jil  
 cremating place—cyesa:  
 criticize—hrimmo  
 crop, grain—gyera:  
 cross—pumo  
 crow—ka:  
 curd—rannu  
 curved—kyerakta  
 custom—ṭhəmcaru  
 cut—cyàmo  
 cut (with an axe or with bigger instru-

ment)—thəmo  
 cut grass—gomo  
 cut hair of sheep, goat—ŋwomo  
 cut into small pieces—tshaŋmo  
 cut something with scissors (cloth etc.)  
     —chekmo  
 cut with teeth (vt.)—sukce cyamo  
 dance (vt.)—t̥həm̥mo  
 dative form of 3sg. pro.—uoja  
 daughter's husband, younger sister's  
     husband—hmye  
 day—nye  
 dead human body (in the house)  
     —chaŋgo  
 deaf—t̥ol̥ly̥a:  
 death rites—gwan  
 death—ka:lo (IA)  
 deep—hyukte  
 dense, to be dense (vi.)—ɖanmo  
 descend—hlaɸimo  
 desire—duŋ  
 destroy—thukɸimo  
 dew drops—ɸil  
 die, to be extinguished—hicimo  
 dig, to scratch—kwāmo  
 dim light—nyanthe  
 direction—t̥ksa:  
 dirty—khi:te  
 dish made with milk—gema:  
 dismantle (wall, house)—khomo  
 distribute, to divide (vt.)—tshumo  
 ditch, a pit—gadro  
 do (vt.)—ɸuŋmo  
 do, to make—hyuŋmo  
 dog—nikhi  
 domesticated animals—ləkye  
 donkey—boŋtse  
 door—maroŋ  
 dough—ladu  
 dove—gugti  
 dream—maŋ  
 dried cheese—chirbe

drink—tuŋmo  
 drinker—tuŋde  
 drive cattle—naŋmo  
 drive the cattle one by one, or two by  
     two (vt.)—hyarmo  
 drown; to go ahead (vt.)—cuŋmo  
 drown, to take a dip (vi.)—juŋmo  
 dry (adj.)—tsharte  
 dry (from the state of being wet)  
     —phoda  
 dry (vt.)—charmō  
 duck—ŋagba:  
 due to, because of—se  
 dusk—n̥irlaŋ  
 dust—sapha  
 dye, to mix—chōmo  
 eagle—maɖoŋmaŋ  
 eagle type of bird—ye  
 ear—hrace  
 earth—sapaŋ  
 earth—dharti (IA)  
 earthquake; bottom; a boundary stone  
     —rəm  
 east—jyarnam  
 easy, cheap—lodē  
 eat—dza:mo  
 echo—lakuri  
 edge—t̥am  
 egg—təm  
 eight—jēde  
 eighteen—cebjē  
 eighty one—jatsha: tigē  
 eighty—jatsha:  
 elbow—cukalce  
 elder brother—hyà:  
 elder brother's wife—cheme  
 eldest brother—pohya:  
 eldest sister—pota  
 elephant—ha:thi: (IA)  
 eleven—cethe  
 empty—sa:tso  
 empty (vt.)—hya:mo

- enclosure for goats and other animals  
   —ra:  
 enough—hlaŋ  
 erase—kòmo  
 erect a wall for a house, etc.—baŋmo  
 evening—nyan̄che  
 everywhere—wa khui  
 exchange (vt.)—khəmo  
 extra field which is not a legal one  
   —ram  
 eye—mye  
 eyebrow—mikcham  
 eyelashes—miplicham  
 eyelid—mip̄lè  
 face—ŋɔ  
 falling (of something from a tree, etc.)  
   —bərho  
 falling (of something with a thud)  
   —lamo  
 falling, of something by itself, roll  
   down,towrap—gammo  
 family—khu, maù  
 fang—gar  
 fat (round shaped objects)—bəlde  
 fat; a type resin colour—chè  
 father (term of address)—baba:  
 father (term of reference)—ba  
 father's eldest brother—babu  
 father's eldest brother's wife, mother's  
   elder sister—ponà:  
 father's eldest sister—puni  
 father's father; mother's father—tite  
 father's first younger sister—pocini  
 father's fourth elder brother—m̀ka:  
 father's fourth younger sister—m̀cini  
 father's second elder brother—gun̄ka:  
 father's second elder brother's wife  
   —gun̄ci  
 father's second younger sister—gun̄cini  
 father's sister's husband, father-in-law  
   —thaŋmi  
 father's sister, a general term—c̀ni  
 father's third younger brother—faŋka:  
 father's third younger brother's wife  
   —f̄inci  
 father's third younger sister—f̄incini  
 feather—raŋpli  
 feed each other, to feed oneself (vi.)  
   —chifimo  
 feed, to close (vt.)—ch̀mo  
 female lamb—barts  
 female musk deer—silju  
 female yak—ɖumo  
 festival—khusmo  
 fifteen—ceban  
 fifty—ŋasa  
 fifty—pisa:c̀i  
 fifty one—pisa:c̀ethe  
 fight (vt.)—dakfimo  
 fighting of dogs—thifimo  
 fill (solid articles) (vt.)—pàmo  
 fill (water) (vt.)—pa:mo  
 fine wool—khulu  
 finger—lakpin  
 finish—como  
 fire—m̀e  
 fish—nȳa:  
 fist—gurda:  
 fit (neither loose nor tight)—th̀ekka  
 five—ŋai  
 five fold—ŋaba  
 five times—ŋatsu  
 fix a date for death ceremony—jaɬomo  
 fix a date for marriage—ja thocmo  
 flame—ra:p  
 flat ground or land—thaŋ  
 flea—m̀atti  
 flexible, elastic—nap̄jide  
 float (vi.)—hyu:mo  
 floor, lime—cuku  
 flour—aɬo (IA)  
 flow, to be opened (vi.)—bomo  
 flower—ce  
 flute made of silver—lintsa

- fly (vi.)—phaŋmo  
 fodder mixed with some corn—chà  
 fog—hauła:  
 fold—ba:mo  
 fondle, to cuddle—tɔlmo  
 foot—like  
 for—daŋci  
 forehead—pəθra:  
 foreigner—miman  
 forest—serè  
 forget—lɔjimo  
 forty—pisa:  
 four—pi  
 four times (arithmetic sense)—pipi  
 fourfold—piba:  
 fourteen—cəpi  
 fourth time (on a fourth occasion)  
     —pitsu  
 fourth elder brother—m̀hya:  
 fourth elder sister—m̀ta:  
 fox—gonu  
 friend—hanau satho  
 frighten—pyomo  
 frog—palo  
 front teeth—hraso  
 front tooth—leso  
 frost—hmyar  
 frost in ice form—br̄idəm  
 fruit—le  
 fruits etc—lelaŋ  
 fry—ts̀imo  
 fulfill a promise—fɔmo  
 full—tsebində  
 garlic—dəm  
 gathering of crowd; to continue (vi.)  
     —dabmo  
 gem, jewel—m̀iyuŋ  
 get bored (vi.)—dzemo  
 get burnt; to consult (vi.)—jimmo  
 get burst (vi.)—gyimo  
 get cold (vi.)—ləmo  
 get cold and cough (vi.)—khàmo  
 get collected (vi.)—yefjimo  
 get down from the horse (vi.)—hla:fjimo  
 get laughter (vi.)—hyem ra:mo  
 get oneself wet (vi.)—thi:fjimo  
 get ready (vi.)—dzɔmo  
 get stuck by itself (vi.)—galmo  
 get up (vi.)—racimo  
 get warm, hot (vi.)—luŋmo  
 get wet (vi.)—thi:mo  
 ginger—fjɪŋram  
 girl, daughter—tsame  
 give (vt.)—da:mo  
 give loan (vt.)—tɔ da:mo  
 glacier—ri  
 gland—hril  
 gloves—lako  
 gluttonous, voracious—damplya:  
 go—dyemo  
 go by taking something—tjimo  
 go forward—cuŋjimo  
 goat (castrated male)—fir  
 goat (male)—lasaŋ  
 goat (male)—firts  
 goat (uncastrated male)—boktsa:  
 goat (female)—camts  
 goat (young one)—latsa:  
 gold; axe—dzaŋ  
 gown type of dress—cyukla  
 grain—chà:  
 granddaughter—khume  
 grandson—khuè  
 grapple (of cocks)—tshəŋjimo  
 grapple (of horse)—kha:fjimo  
 grapple (vi.) (animals with horns)  
     —thapfjimo  
 grass—ts̀ɪ  
 graze (vi.)—hrokfjimo, hrofjimo  
 graze (vt.)—hromo  
 green (literally 'green grass')—tintsi  
 grind, grow old—yi:mo  
 ground floor of the typical local house  
     —dər

group of women in a marriage party  
— tli:fa:  
guard, to watch—hrinjimo  
gums—hnil  
gun—tɪbka  
hailstone—sara:  
hair of head—pəʃak cham  
half—phye  
hammer—hathora: (IA)  
hammer—tʰuŋa:  
hand—là  
hang (vi.)—tanjimo  
hang, keep, put, to have, fix, allow  
(vt.)—ta:mo  
happen—hlimo  
hard—ka:ŋde  
hare—rayaŋ  
harvest (vt.)—jammo  
have mercy (vi.)—rəkjimo  
have sexual intercourse (vt.)—lumo  
have sexual intercourse (vi.)—lufjimo  
have the feeling of laughter—hyelba:  
he, she (3sg.)—uo  
head—pəʃa:  
heap of small pebbles—ruŋ  
hear, to agree, to accept (vi.)—ruŋjimo  
heart—fiso  
hearth—milen  
heavy—hli:the  
heel—khopa:  
height, high—thəde  
hell—narak (IA)  
herd, flock—wəŋ  
here—aikho  
hide (vi.)—chafjimo  
hide (vt.)—cya:mo  
hill; aim—daŋ  
hips—caŋfya:  
honey—hwa:  
horse (generic term)—hraŋ  
horse (male horse)—pho-hraŋ  
hot, be hot (vi.)—chyamo

hot, heat—luŋda  
house, home—cim  
how—ham  
how many, how much—ulaŋ  
hum (vi.)—nibjimo  
hundred—rà  
hundred—sai  
hungry—rə  
husband—hrithi  
husband's elder brother—puà  
husband's younger brother—mas  
husband's younger brother's wife  
—masfya:  
husband-wife—yemɪn  
husk—pu  
hut—chandi  
ice—tɪlin  
imaginary place beyond the sky  
—mɪyar  
in front of, in the presence of—ŋokhə  
in front, before—hratam  
in olden days; once upon a time in the  
past—yana: -yana:  
in the middle—gunda:  
in-law's village—banan səŋ  
incisors—nikisə  
index finger—cyɔla:  
inform (vt.)—tʰàmo  
ink (Indo-Aryan)—masi  
insect—ŋəbu  
inside—cikhu  
inspect, to watch something closely  
—əŋmo  
intestine—tsiri  
invite (vt.)—yatsa: galmo  
irrigate—ti thimo  
itch (vi.)—chəkjimo  
itch, itching sensation—cha:de  
jaw—aldwa:re  
join something together—hlyemo  
joint, knot—tshig

- jump from higher place to lower place  
   —phəŋmo  
 jump from one place to another  
   —phaŋko da:mo  
 jump in one place—pəŋjimo  
 just now—itta  
 keep something (light things)—tamo  
 keep, to put, to allow, to fix, to have  
   —ta:mo  
 key; mediator—taram  
 kidney—khaʃa:  
 kill, extinguish (vt.)—səmo  
 king—ya  
 kiss—ŋuo  
 kite—cì:l  
 knead—dumo  
 knee—pye  
 knit—ràmmo  
 knot—khuce  
 know (vi.), be known—bəmo  
 lake—chò  
 lamb (male)—karts  
 lamb, a generic term—ka:ts  
 large—fàŋ  
 late—yilthe  
 laugh (vi.)—hyemo  
 lay egg—təm da:mo  
 leaf—pa:t (IA)  
 learn—hlabjimo  
 leather bag—kots  
 leech—jòka: (IA)  
 left over (vi.)—hnəmo  
 left side of the body—fjartam  
 leopard—tharwa  
 lice—nare  
 lice egg—natsar  
 lick; to know—la:mo  
 lid; memory—tsè  
 life; age; fat—tshè  
 lift, to pick up—aŋmo  
 light a lamp (religious sense) (vt.)  
   —təmo  
 light (in weight)—nyanthe  
 lightning—məl-ɬamo  
 like this—aina garte  
 limp—jalmo  
 lion—barje  
 lips—akple  
 liquor, a particular type—sata:ni  
 little bit less—duma  
 little finger—kikanca:  
 live, to stay—nimo  
 liver—chinchā:  
 lizard—dzaŋkħo  
 loan—tə  
 local beer—cakti  
 local name for Chaudangsi language  
   —baŋba:lo  
 lock—golca:  
 log—yugu  
 loin—tshər  
 longer path, far away—wathe  
 look back (vi.)—nimphan əŋmo  
 loose (not tight)—walthe  
 loud—wurthe  
 louse—mɪnje  
 love—chifide  
 lower part of the body, below the  
   waist; buttocks—ŋiŋgo  
 lungs—luŋbar  
 mad—code  
 maize—goga:  
 make (a piece of furniture); to fix  
   —tsamo  
 make love—hnaʃimo  
 make short—kəbmo  
 make someone walk (vt.)—yanʃi  
   phəmmo  
 make someone agree (vt.)—fɛrci  
   phəmo  
 make someone happy—gəʃi phəmmo  
 make someone sit (vt.)—fəŋmo  
 make something fly—phaŋ phənmo  
 mango—a:m (IA)



- many (literally 'many people')—matm̀ì  
 marriage—ɖami  
 married female—hinam p̄di:de  
 me, I—je  
 meal, food—duŋlaŋ  
 measure (vt.)—hnaŋmo  
 meat, flesh—fyà:  
 medicine—uso  
 melt (vt.)—th̀ìmo  
 memory—co  
 mend clothes or shoes by stitching  
   —rabmo  
 middle finger—gəŋri gəŋma:  
 milch—chirmo  
 milk—nù  
 mimic (vt.)—fi fi da:mo  
 mirror—a:rsi  
 miser—tukka  
 molar teeth—gamso  
 mole—chubu  
 monkey—ba:ndar (IA)  
 moon, month—hlà  
 morning—baŋkhar  
 mother (term of address)—ɲana  
 mother (term of reference)—ɲa  
 mother's—ɲage  
 mother's brother, husband's or wife's  
   mother's brother—kaka  
 mother's elder brother—putaŋmi  
 mother's elder sister—puci  
 mother's mother, father's mother—lala:  
 mother's second elder sister—guŋci  
 mother's younger brother—mithaŋ  
 mother's younger sister's husband;  
   —kaka  
 mother-in-law, mother's brother's wife  
   —puni  
 mountain, a big one—yedaŋ  
 mountain, a small one; a type of flour  
   —yè  
 mouse—nipu  
 mouth—a:  
 mud—kaca:r  
 mule—ɖe  
 mushroom, one kind—mokfya:  
 mushroom, one of the various kinds  
   —kakfa:  
 nail (fingernail)—lakfin  
 name—hmin  
 narrow—jirde  
 native term for T-B people in this area  
   except Raji—raŋ  
 navel—pər  
 near—nyero  
 nearly, approximately—ɖabɖab  
 nest—khuli  
 new—nu:de  
 night—man  
 nine—gui  
 nineteen—cirgu  
 ninety—jatsha: c̀ì  
 ninety one—jatsha: c̀ethe  
 nipples—manu  
 noon—ɲise, ɲice  
 north—fyarnam  
 nose—hnim  
 nostrils—hnim ɖəŋ ɬəŋ  
 now—than  
 now, at present—ita  
 nowhere—wa khuri mani  
 nut (generic name)—tithe  
 offspring—fyànde  
 oil, water spring—marti  
 old—yi:de  
 old person—faŋthe  
 once—titsu  
 one—tixe  
 one who commands respect—hnimnide  
 one who is sleeping—yaknide  
 only—taŋtaŋ  
 open a door, to uproot, to unlock  
   —phomo  
 other person—gaŋm̀ì  
 outside—paŋphan

- owl—gughu  
 pack a package—təmmo  
 paddy, a leather blanket—ga:  
 pair—dzuŋ  
 pajamas—khase  
 palm—phela  
 parents—ŋaba  
 parrot—suiyo  
 part (of whole)—tshù  
 participate, to join in some work  
 —thyemo  
 patella—phanlore  
 path—am  
 paw—lakpəm  
 paw of lion, tiger—nagra:  
 peacock—mor (IA)  
 peas—kwarfi  
 pebbles—hraksa:  
 peel (orange, banana)—khomo  
 peel something like potato or some  
 vegetables—chəlmo  
 penis—tholi  
 people belonging to one's group  
 —rakhù  
 person—mì  
 person from Johar valley—canpa:  
 phlegm—gul  
 pickaxe—tokca:  
 piece—choŋ  
 pigeon—khwaran  
 pile up; to become long (vt.)—buŋmo  
 pinch a pinch—syapi cèmo  
 pinch, to bite—cèmo  
 place—baŋ  
 plank—ro  
 plant—paul  
 plaster (vt.)—fyala: kalmo  
 play—laŋmo  
 play a musical instrument; to intervene  
 —tòmò  
 pleasant—nyamde  
 plough—resumo  
 pluck fruits—thomo  
 pluck fruits by throwing a stick or  
 stones—phərmo  
 poison—ḍo  
 porcupine—bochab  
 pot to keep water—phuli  
 potato—alu (IA)  
 pray (vi.)—hnakfimo  
 press (vi.)—taŋfimo  
 press (vt.)—taŋmo  
 prick (vi.)—ṭa:fimo  
 prick, to fix a nail (vt.)—ṭa:mo  
 princess—rum  
 pubic hair—kacaŋ  
 pull—nomo  
 pure, pious—tshede  
 put cloth, wool, corn, in place  
 —hmomo  
 python, big snake—taŋbu  
 quarrel—gyefimo  
 quarrelsome—gyefinde  
 quick, fast—cha:to  
 rabbit—dunu  
 rainy season—fyàle  
 raisin—laca:  
 ram (castrated)—kar  
 ram (uncastrated)—gukar  
 rat—dumu  
 raw—tinde  
 reach—hnabmo  
 read—hləkfimo  
 ready (vi.)—hlemo  
 recognize (vt.)—simo  
 red—maŋde  
 rein—a:gal  
 relatives (related by blood)—fyaji  
 release—bumo  
 remains of corn after making beer  
 —tsa:  
 reserve—tha:pu  
 respect; to pose—ṭharmo  
 retreat—nyuŋfimo

- retreat, to look back at oneself  
   —nimphan nyunfimo  
 return (vi.)—thokfimo  
 return something (vt.)—thomo  
 return, to come back (vi.)—thofimo  
 ribs—hrəb, frəb  
 rice—phətsap  
 ride a horse—yùkfimo  
 right side of the body—taktam  
 ring finger—m̄in manide  
 ripe (adj.)—chate  
 ripen (vi.)—hmi:mo  
 ripen (vt.)—tshimo  
 ripe (adj.)—hmint  
 riped (adj.)—m̄ita  
 rise (of sun); to fear—dzermo  
 river—yan̄ti  
 rivulet—gaṭhuti  
 roast (dry), parch (vt.)—fomo  
 roast meat—romo  
 robust, strong—ṅamte  
 rock along with the soil—gəṅ  
 rock, a type of—fan̄la:  
 roll—gəmmo  
 root—jari (IA)  
 rope—jan̄  
 rose colour—chusar  
 rotten—səta  
 rough—khasrakta  
 round from the outer side—dzam  
 round pit; a store of grains outside the  
   house—kin  
 rub—nyemo  
 run—jan̄mo  
 run away, abscond; to increase  
   —fyàmo  
 sack of leather—kha:lo (IA)  
 sacred—phefide  
 sacrifice some animal for black magic  
   —sa:mo  
 saddle—təka  
 saliva—filiti  
 salt—tshà:  
 salty tea (a Tibetan type)—marja:  
 sand—balwa:  
 save—yem̄in  
 save (vt.)—yemo  
 saw—pyalmo  
 saw; to wring—thammo  
 say—lomo  
 scorpion—khwan  
 scrub utensils—kh̄imo  
 sea—samundro (IA)  
 search—ma:mo  
 seat, to make someone sit (vt.)  
   —f̄əṅmo  
 second elder brother—gunhya:  
 second elder sister—guntā:  
 second floor of the house—nithalo  
 see, something which is a far away  
   —dobmo  
 see, to be found—tiṅmo  
 seed—pije (IA)  
 sell; to weave cloth—raṅmo  
 semen—lati  
 send—laymo  
 separate by choosing or selecting  
   —kilmo  
 separated lover—ṅalde  
 servant—ḍan̄mi  
 serving spoon—yan̄kwal  
 setting (of sun)—hri:mo  
 settle marriage—thocmo  
 seven—nife  
 seventeen—conye  
 seventy—tuksa: ci  
 seventy one—tuksa: cathe  
 shade—felo  
 shake, to swing, to move—ləmo  
 sharp (instrument)—tsanthe  
 sharpen (vt.)—yilmo  
 sharpening stone—yilwuṅ  
 sheep—ma:m̄la:  
 sheep (female)—ma:san̄

- sheep (generic term) — ma:la:  
 shirt — khilta:  
 shoes — paula: (IA)  
 short — t̥ənthe  
 short (in length) — t̥aŋthe  
 shoulder — rɔŋ  
 sick — kaŋthe  
 sickle — akhan  
 sieve — dammo  
 silver — məl  
 sing — tocmo  
 single; a type of cup — kaŋ  
 sister (general term), wife's younger  
     brother's wife — hriŋfya:  
 sister's daughter — banji (IA)  
 sister's husband, wife's elder brother  
     — tete  
 sister's son — banje (IA)  
 sister-brother — hremɪn  
 six — t̥ugu  
 six fold — t̥ugba:  
 six times — t̥uktsu  
 sixteen — cɛtɔ  
 sixty — t̥uksa:  
 sixty one — t̥uksa: tige  
 skin — be  
 skull — kwali  
 sky; blue — timbu  
 sleep — ya:mo  
 slip — f̥ɔmo  
 slope — jarda  
 slow — ðile  
 slow, low voice — suku  
 small — mi:de  
 small courtyard on the first floor of the  
     house — ɬɔŋ  
 smallpox — womba  
 smell — hnimmo  
 smoke — khù  
 smoke, suck (vt.) — hurmo  
 smooth — dzamta  
 snake — khabu  
 sneeze — dzì  
 sneeze (vi.) — dzimo  
 snot — hnapti  
 snow — hrɔ  
 soft — nakte  
 soil — sa  
 some, a few people — dumamì  
 sometimes — ulaji  
 somewhere — wa khute  
 son's wife's mother, husband's elder  
     brother's wife — tata  
 soot — khùma:  
 soul — hlame  
 sound — bhak  
 sour — firta  
 south — tanam  
 sow (vt.) — yebmo  
 speak — pha:mo  
 spin — p̥ammo  
 spinach — fanda  
 spit — thəbmo  
 spittle — khuti  
 spoon — chò:  
 spread — paŋmo  
 spread tent etc., to help cross some  
     river or a difficult path — ta:mo  
 spring out (vi.) — w̄ammo  
 spring season — yane  
 sprinkle (grains, powder) — phəmo  
 sprinkle (liquid) — phabmo  
 sprout (n.) — ŋikapɛ  
 sprout (vi.) — dzumo  
 squeeze — ci:mo  
 stag — jarya  
 staircase — dzaŋthaŋ  
 stand up (vi.) — yabmo  
 star — karma:  
 steal — khu:mo  
 steep mountain rock — bye  
 stick — duli  
 stick with (vi.) — kalmo  
 stir — ɬammo

- stitch—phammo  
 stitch by a putting a patch of cloth  
     —hla:mo  
 stomach—khokcɛ  
 stone—uŋ  
 stone (of fruit), a piece of stone—ɔalo  
 stone, a particular type—kalin  
 stool—i:  
 stool (baby talk)—kà  
 stop; to understand; to buy (vt.)—tomo  
 stop; understand (vi.)—tojimo  
 story, tale—rye  
 straight—hla:de  
 strike a match; to push—ʃha:mo  
 stroll—pàjimo  
 stumble in intoxication—gaʃta:mo  
 sugar—cini (IA)  
 summer—chyàpa:  
 summer—luŋpa:  
 sun—ni  
 sun light, bright—chante  
 swallow—gimo  
 sweep—pimo  
 sweet—chakta  
 swell—ganmo  
 tail—pæchni (IA)  
 take an oath—yàmmo  
 take a loan—to karmo  
 take off clothes—ʃhilmo  
 take out liquid from a pot—kharmo  
 take swing, to be moved—lɔjimo  
 take the sheep, goat to lead the herd  
     —kyoŋmo  
 tall, long—buŋthe  
 tame, to rear—ʃhuŋmo  
 tea—ja:  
 teach, to train—hlabmo  
 tear (n.)—mitti  
 tear (cloth) (vt.)—pèmo  
 tell—mɪn tomo  
 temple—rackwanti  
 ten—cɪ  
 testicle—gultɪn  
 tether animals—chimmo  
 that (invisible)—teti  
 that (object at a higher level relative to  
     the speaker)—thoti  
 that (object at a lower level relative to  
     the speaker)—yoti  
 that (remote)—ati  
 that much—atlan  
 that side—atina garte  
 that side—atitɔksa:  
 then, afterwards—han  
 there—atikho  
 there—ate  
 these—aijamma:  
 these—aiʃe  
 these (used for human beings)—aimaŋ  
 they (3du.)—unifi  
 they (3pl.)—ufi  
 thick (liquid)—phote  
 thigh—lakʃya:  
 thin (in thickness, of sheet-like things)  
     —byɛde  
 thin (round shape)—lakte  
 think—cɪcimo  
 third elder brother—ʃɪnhya:  
 third elder sister—ʃɪnta:  
 third floor of the house—səmthalo  
 thirteen—cɛsəm  
 thirty—nassa: cɪ,  
 thirty—səm sa  
 thirty one—nassa: cɛthe  
 this—ai  
 this side—aitɔksa:  
 this side (of a river or rivulet)—tipɔ  
 this year—thanʃin  
 thorn—nace  
 those—atiʃe  
 those (used for human beings) —atimaŋ  
 thousand—haja:r (IA)  
 thrash—tabmo  
 thread—biɛ

- thread ball—wa:ts  
 three—səm  
 three days before yesterday—thapija:  
 three fourths—pophye  
 three times—səm səm  
 threshold—calke  
 thrice—səmtsu  
 throat—bəkɾə  
 throw—tsaŋmo  
 throw (stone, etc.)—kənmə, kəmmo  
 throw water—phyamo  
 thumb—bəla:  
 thunder, dragon—mukna:  
 Tibet—kidaŋ  
 Tibetan—paŋ  
 Tibetan goat—la:mɫa:  
 Tibetan name for the Tibeto-Burman  
 people of this area—ja:ba:  
 tie, to control something or someone  
 —gyi:mo  
 tiger—wa  
 tiger (a large size)—faŋthe  
 tight—ga:kta  
 tighten a screw—t̄həmo  
 time and again—ra:tso  
 tire (vi.)—yinmo  
 today—thinja:  
 tomorrow—chanan  
 tongue—jablye  
 tooth—sə  
 touch (vt.)—tammo  
 trap (vt.)—toŋmo  
 tremble (vi.)—d̄əmmo  
 truth—saco (IA)  
 tuber—kè  
 twelve—cənyɛ  
 twenty—nassa:  
 twenty one—nassa: tige  
 twine—kimo  
 two—naʃɛ  
 two days before yesterday—thasəmja:  
 two times—
- tyre, wheel—dzandi  
 unload something from the head or  
 back—hna:mo  
 unmarried, bachelor—kaŋga:  
 untie a knot—pharmo  
 up to (up to a point)—wamyɛ  
 upper arm—raŋ  
 upper part of the body (above the  
 waist)—yargo  
 uproot (plants, etc.)—t̄hummo  
 up to a point, up to—wase  
 urine—chakcha:  
 urine (baby talk)—kaca:  
 usually—khaja:i  
 utensils—banɖu  
 uvula—jan̄tutu  
 vagina—ilam  
 valley—gà:t̄ha  
 vegetable—kan  
 vegetable with curry—dimti  
 village—səŋ  
 village name—dar  
 vomit (n.)—ləŋ  
 vomit (vi.)—ləŋmo  
 wait for—hrincimo  
 wake up—danfimo  
 walk (vi.)—yanfimo  
 wall—chaŋ  
 walnut—kha:  
 wash clothes—chilmo  
 wash utensils, to bathe someone; to  
 cry—yarmo  
 water—ti  
 water drop—chan̄ti  
 water pot—phun̄gli  
 waterfall—thà  
 wave—hrinte  
 wave of water—hwalti  
 we (1du.)—in̄ʃi  
 we (1pl., erg.)—inse  
 we (1pl.)—in  
 weak—thu:ta

- wealthy person—fanmi  
 wear clothes—cukfimo  
 wear ornaments—fakcimo  
 wear ornaments (vi.)—fakfimo  
 weather—bagta:re  
 weep, to cry—tyemo  
 weigh—carmo  
 west—renam  
 wet, watery—thi:te  
 wheat—raje  
 where—ulo  
 where—wà  
 whiff—phyarmo  
 white—fi:de  
 white wash—gyamo  
 who—una:  
 whole—jamma:  
 why—hoŋ  
 widow—rāḍi (IA)  
 widower—rāḍo (IA)  
 wife—hrithifya:  
 wife's elder brother's wife, fifth elder  
   sister—tata  
 wife's younger sister's husband—sa:ḍu  
   (IA)  
 wild—sirtsu  
 wild animal—pho-phyā:  
 wild lizard—bhiti (IA)  
 win, to collect mass nouns like corn,  
   etc.—chùmo  
 wind—nəlan  
 window—tya:ba:ri  
 winter—gunche  
 winter—khāpa:  
 wood—jin  
 wooden beam—dyuru  
 woodpecker—garto  
 wool—cham  
 woolen cloth—nambu  
 word, languages, saying—lo  
 work in exchange (vt.)—befimo  
 work; answer—lan  
 worship—thōmo  
 wound, scar—gà:  
 wrap (anything)—hlammo  
 wrap (things)—gammo  
 wrestle—tsimfimo  
 yak—gal  
 yak (male)—yakto  
 yawn (vi.)—hal gammo  
 yellow—lyede  
 yesterday—nya:re  
 you (2du.)—ganifi  
 you (2pl.)—gani  
 you (2sg.)—gan  
 young man—jodmi  
 younger brother's wife; son's wife  
   —namfya:  
 younger brother; husband's younger  
   sister's husband—nunu  
 your (2sg. gen.)—nagε

