<table>
<thead>
<tr>
<th>項目</th>
<th>内容</th>
</tr>
</thead>
<tbody>
<tr>
<td>国立民族学博物館調査報告</td>
<td>みんぱくリポジトリ</td>
</tr>
</tbody>
</table>
A Sketch of Byangsi Grammar*

Suhnu Ram Sharma
Deccan College
Pune

1.0 Introduction

There are few dialect variations among the Byangs 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, Guaji and Napalchu.

2.0 Phonology
2.1 Vowel Phonemes

\[
\begin{array}{cccc}
\text{i} & \text{i} & \text{u} & \text{u} \\
\text{e} & \text{o} & \text{a} & \text{a} \\
\end{array}
\]

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:]

\( /i/ \) Centralized high short unrounded vowel, occurs in closed syllables and syllable finally. [i]

\( /u/ \) 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:]

\( /u/ \) High back unrounded short vowel, occurs in closed syllables and syllable finally. [u]

\( /e/ \) Mid high front unrounded vowel, occurs syllable finally. [e]

* I am grateful to the editors for comments on an earlier draft of this paper. I would also like to thank my informants, Shri Jagat Singh Nabiyāl (age 45), Nābi Village and Gunji Post, (2) Shri Gurjan Singh Gunjyāl (age 58), Gunji Village and Post, and Shri Mohan Singh Napalchyu (age 48), Napalchyu Village, Gunji Post; all the consultants were from Tehsil, Dhārculā (Dharchula in the older system of spelling) Pithauragarh District, Uttar Pradesh, India. The author alone is responsible for errors and gaps if any.
/o/ Mid back rounded vowel, occurs in closed syllables and syllable finally. [ɔ]
/e/ Lower-mid front short unrounded vowel, occurs syllable finally. [ɛ]
/o/ 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 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 /i/, front mid vowel /e/, front lower-mid short vowel /ɛ/, and the back high unrounded short vowel /u/ 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):

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>u</td>
<td></td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td>ɔ</td>
<td>ɔ(o)</td>
</tr>
<tr>
<td>Low</td>
<td>ɛ</td>
<td>a</td>
<td></td>
</tr>
</tbody>
</table>

He treats /ɔ/ as an allophone of /ɔ/ when it occurs before a nasal or in final position. He lists another allophone of /ɔ/ which he transcribes as [wo] and says, 'Another notable variant of mid back vowel /ɔ/ is its glidialized pronunciation, realized as [wo], which is more prominent in the dialect of Byangs' (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, '/u > [yi], /ɛ/ > [ye]—similar to the back vowels the front vowels /i/ and /ɛ/ 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 /i/ and the back unrounded vowel /u/ 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, '/ɛ/ > /ɛ/—The lower front vowel /ɛ/, besides a phoneme, is also attested as an allophone of the mid front vowel /ɛ/, 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 /e/ (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* e] as front vowels; [a a:] as central and [u u: o o* o] 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 [e] 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 /e/ 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 [o] 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 /e/ and /o/ 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 /e/ 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'

/at/ 'that' (remote)

/ai/- 'to lift, to pick up'

/alu/ 'potato'

/ata/ 'flour'

/ane/ 'here'

/at/ 'there'

/a:/

/a:/ 'mouth'

/a: m/ 'mango'

/a:rsi/ 'mirror'
2.1.3 Closed syllable vowel contrasts

The front mid vowel /e/ and the front lower mid vowel /E/ do not occur in closed syllables at all. The occurrence of /o o/ 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:/ /i/ 'stool'

/i/ /iin/ '1pl. pronoun'
/ingi/ '1pl genitive pronoun'
/ibuni/ 'anus'
/ilami/ 'vagina'
/inji/ '1du. pronoun'
/itati/ 'now, at present'
/itita/ 'just at this moment'

/u/ /u0/ '3sg. pronoun'
/uje/ '3pl. pronoun'
/unji/ '3du. pronoun'
/ulo/ 'where'
/ulun/ 'when, then, how much, how many'
/unja:/ 'who, someone'
/un/ 'stone'

/u/ /uη-/ 'to inspect'

/a/ /aη/- 'to inspect'

/a:/ /cim/ 'house'
/ai/ /cim-/ 'to burn'

/a/ /runη-/ 'a heap of pebbles'
/au/ /rum-/ 'earthquake'

/a/ /danη/ 'aim; hill'
/au/ /duη/ 'desire'

/a/ /kanη/ 'a type of tea cup'
2.1.4 Syllable final vowel contrasts

/i/ : /i:/
/ri/ 'glacier'
/ri:-/ 'to write'
/ri/ 'water'
/thi-/ 'to melt'
/thi:-/ 'to get wet'
/khi-/ 'to scrub utensils'
/khi:-/ 'to bend'

/i/ : /y/
/pi/ 'brother'
/pye/ 'knee'
/bie/ 'thread'
/bye/ 'steep mountain rock'
/mie/ 'fire'
/mye/ 'eye'

/u/ : /u:
/bu-/ 'to release'
/bu:-/ 'to carry something on the back'

/u/ : /u:
/khu:-/ 'to steal'
/khu:-/ 'to exchange'
/bu:/ 'to release'
/bu:/ 'to be known'
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Suhnu Ram Sharma

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.

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Dental</th>
<th>Alveolar</th>
<th>Palato-alveolar</th>
<th>Retroflex</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>STOPS:</td>
<td>p</td>
<td>t</td>
<td>l</td>
<td>k</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>ph</td>
<td>th</td>
<td>th</td>
<td>kh</td>
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<td></td>
<td>b</td>
<td>d</td>
<td>d</td>
<td>g</td>
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<tr>
<td></td>
<td>(bh)</td>
<td>(dh)</td>
<td></td>
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<tr>
<td>AFFRICATES:</td>
<td>ts</td>
<td>c [tf]</td>
<td>tsh</td>
<td>ch [tjh]</td>
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<td></td>
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<td></td>
<td>dz</td>
<td>j [d3]</td>
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<td>FRICATIVES:</td>
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<td>h</td>
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<tr>
<td>NASALS:</td>
<td>m</td>
<td>n</td>
<td>η</td>
<td>η</td>
<td></td>
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<td></td>
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<tr>
<td></td>
<td>hm</td>
<td>hn</td>
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<tr>
<td>TRILLS:</td>
<td>r</td>
<td></td>
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<td>hr</td>
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<tr>
<td>LATERALS:</td>
<td>l</td>
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<td>hr</td>
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<tr>
<td>FLAP</td>
<td>(r)</td>
<td></td>
<td></td>
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<tr>
<td>SEMI-VOWELS:</td>
<td>w</td>
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<td></td>
<td></td>
<td></td>
<td>y</td>
</tr>
</tbody>
</table>

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 \( /\rl/ \). The contrasts are shown below syllable initially only.

- \( /k/ \) - /k/ 'castrated male sheep'
- \( /kh/ \) - /kh/ 'to cheat'
- \( /g/ \) - /g/ 'to get burst'
- \( /ŋ/ \) - /ŋ/ 'face'
- \( /kɔ/ \) - /kɔ/ 'bark of tree'
- \( /ŋ/ \) - /ŋ/ 'to prick'
- \( /ŋ/ \) - /ŋ/ 'to strike a match'
- \( /th/ \) - /th/ 'to dance'
- \( /ŋ/ \) - /ŋ/ 'to tremble'
- \( /n/ \) - /n/ 'noon'
- \( /m/ \) - /m/ 'mother'
- \( /t/ \) - /t/ 'to keep'
- \( /th/ \) - /th/ 'waterfall'
- \( /d/ \) - /d/ 'to give'
- \( /dh/ \) - /dh/ 'earth' (Indo-Aryan)
- \( /n/ \) - /n/ 'seven'
- \( /h/ \) - /h/ 'your'
- \( /hn/ \) - /hn/ 'to unload something from the head or back'
- \( /p/ \) - /p/ 'a Tibetan'
- \( /ph/ \) - /ph/ 'to fly'
- \( /b/ \) - /b/ 'place'
- \( /bh/ \) - /bh/ 'sound'
- \( /m/ \) - /m/ 'dream'
- \( /hm/ \) - /hm/ 'to become small'
- \( /hmiː/ \) - /hmiː/ 'ripe'
- \( /ts/ \) - /ts/ 'memory, lid'
- \( /tsh/ \) - /tsh/ 'life, age, fat'
- \( /dz/ \) - /dz/ 'boredom'
- \( /c/ \) - /c/ 'to pinch, to bite'
- \( /ch/ \) - /ch/ 'fat, grease'
- \( /j/ \) - /j/ 'I' (first person sg.)
- \( /l/ \) - /l/ 'hand, boulder'
- \( /hla/ \) - /hla/ 'moon, month'
- \( /r/ \) - /r/ 'arm'
- \( /ru/ \) - /ru/ 'horn'
- \( /hr/ \) - /hr/ 'horse'
- \( /hr/ \) - /hr/ 'to ask'
- \( /s/ \) - /s/ 'village'
- \( /ʃ/ \) - /ʃ/ 'to sit'
- \( /h/ \) - /h/ 'then, after'
- \( /ham/ \) - /ham/ 'how'
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:

\[
\begin{array}{ll}
/y/ & /ya/ \\
/w/ & /wa/ \\
(r) & /hathora:/
\end{array}
\]

'king'  
'tiger'  
'hammer'

2.2.3 Neutralization in syllable final position

It has been noted that the occurrence of /n/ and /ŋ/ 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:

\[
\begin{array}{ll}
/in/ & '1 pl. pronoun' \\
/yin/ & 'year; is' \\
/kan/ & 'vegetables' \\
/gan/ & '2 sg. pronoun' \\
/lan/ & 'work' \\
/kin/ & 'a round pit; a grain store outside the house' \\
/gwan/ & 'death rites' \\
/gultin/ & 'testicles' \\
/lakfin/ & 'nail' \\
/nuan/ & 'wind'
\end{array}
\]
/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 unmurmured 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 /m n/, and the unaspirated voiceless or voiced stops, except the alveolar stops /l t th d/. 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. [purrr] '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 /l t th d/, 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:

- /pyye/ 'knee'
- /phyarmo/ 'to whiff'
- /bye/ 'rock'
- /myede/ 'below, low from the level'
- /tyemo/ 'to weep, to cry'
- /thyemo/ 'to participate, to join in some work'
- /dyemo/ 'to go'
- /nya:re/ 'yesterday'
- /nye/ 'day'
- /nya:/ 'fish'
- /nyunji:mo/ 'to retreat'
- /kyemo/ 'to chew meat'
- /gyera:/ 'grain or crop'
### 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 (/a/), 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'  |
| /pì/       | 'four'                  | /ki/-       | 'to twine' |
| /pì/-      | 'to sweep'              | /kì/-       | 'to break hard objects' |
| /gì:-/     | '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', /khlu/ '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:/
/khâk-pa:/  'corpus'
/can-pa:/  'a person from Johar valley'
/khâ-pa:/  'winter'
/chyâ-pa:/  'summer'
/-pu/
/ni-pu/  'mouse'
/tha:-pu/  'reserve'
/-bu/
/kha-bu/  'snake'
/ta:-bu/  'butter'
/tim-bu/  'sky'
/tan-bu/  'a big snake'
/nui-bu/  'insect'
/lam-bu/  'woolen cloth'
/-la:/
/bo-la:/  'thumb'
/cyo-la:/  'index finger'
/la:m-la:/  'a Tibetan goat'
/ma:-la:/  'sheep'
/la-la:/  'grandmother'
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' < /mye/ 'eye' + /ti/ 'water
/mikcham/ 'eyelashes' < /mik/ 'eye' + /cham/ 'hair, fur
/puʃakcham/ 'head (of head)' < /puʃ/ 'head' + /cham/ 'hair, fur
/hnaptY 'snot' < /hnim/ 'nose' + /ti/ 'water
/fyaʃi/ 'relatives' < /fya/ 'flesh' + /ʃi/ '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: /ʃi-ti/ 'saliva', /la-ti/ 'semen', /gam-so/ 'molar tooth' (/so/ 'tooth'), /lak-fin/ 'nail' (/lak/ 'hand'), /kuhoe/ 'grandson' (/ku/ '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. /wamban/ 'dark'. Here it is possible to speculate that the morphemes are /wam-/
and /-ban/, 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:

/bankhar/ 'morning' /pena:/ 'a type of bat'
/namini/ 'autumn' /minace/ 'bat'
/ranpi/ 'feather' /mayan/ 'a type of basket'
/dunlan/ 'food' /labu/ 'butter'
/thumcaru/ 'custom' /latakta/ 'dirt'
/madomjan/ '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 jya:/ 'bride' /byulo/ 'bridegroom'
/jin jya:/ 'sister' /pie/ 'brother'
/hrithi jya:/ 'wife' /hrithi/ 'husband'
/nam jya:/ 'son's wife' /hrin jya:/ '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:

/hran/ 'horse' /pho hran/ 'male horse' /mo hran/ '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' /dumo/ '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 /man/ 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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>/mí-úman/</td>
<td>/jiri-úman/</td>
<td>/jiri-úman/</td>
</tr>
<tr>
<td>/mála:úman/</td>
<td>/gal-úman/</td>
<td>/gal-úman/</td>
</tr>
<tr>
<td>/fu:úman/</td>
<td>/nyá-úman/</td>
<td>/nyá-úman/</td>
</tr>
<tr>
<td>/lá-úman/</td>
<td>/hrá-úman/</td>
<td>/hrá-úman/</td>
</tr>
</tbody>
</table>

Dual forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>/mí-khan/</td>
<td>/jiri-khan/</td>
<td>/jiri-khan/</td>
</tr>
<tr>
<td>/khu:ú-khan/</td>
<td>/kume-khan/</td>
<td>/kume-khan/</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nis-mí/</td>
<td>/nis-jiri/</td>
<td>/nis-jiri/</td>
</tr>
<tr>
<td>/nis-tsáme/</td>
<td>/nis-pie/</td>
<td>/nis-pie/</td>
</tr>
</tbody>
</table>

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 /i/- is added to the plural form to indicate the dual form. The personal pronouns are given below:

<table>
<thead>
<tr>
<th>First person:</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>je</td>
<td>iníjí</td>
<td>in</td>
</tr>
<tr>
<td>Second person:</td>
<td>gan</td>
<td>ganíjí</td>
<td>gani</td>
</tr>
<tr>
<td>Third person:</td>
<td>uó/ atí</td>
<td>unííjí/ atíkhan</td>
<td>uójí/ atímanj</td>
</tr>
</tbody>
</table>

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'; /uójí-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 elvation 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.

<table>
<thead>
<tr>
<th>DISTANCE</th>
<th>SIGHT</th>
<th>HEIGHT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proximate</td>
<td>Distal</td>
<td>Obviate</td>
</tr>
<tr>
<td>sg. ai</td>
<td>ati</td>
<td>teti</td>
</tr>
<tr>
<td>pl. aimaŋ</td>
<td>atimaŋ</td>
<td>tetiməŋ</td>
</tr>
</tbody>
</table>

Dual forms, when needed, can easily be constructed by adding the dual marker, e.g., /ai khan/ or /ai nifī khan/ or /ai ni mə/ '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.

/ka/: 'what' This does not inflect for number or case.

/gaŋ kha mīnta hlinə/ you what name is 'What is your name?'

/u-ja kha yin/ he-DAT what is 'What does he have?'

/ati kha 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:-ge/ 'whose' (sg./pl.)

/ulaŋ/ 'when'

/gaŋ ulaŋ ranisə/ 'When did you come?'

/wā/ 'where' Most often this interrogative takes the locative marker /kho/.

/uji wā-kho yin/ 'Where are they?'

/ləlu wā yin/ 'Where is Shelu?'
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 juñta/ 'I myself will do it.'
/uò-se api juñta/ '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 mi/ 'some or some one or a few persons'
/lairi/ 'all'
/ulani/ '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 juñgetata 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 mi 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 siñ-se rangetata/
that carpet RELPRO Gurjan Simha-AGT is.weaving
'that carpet which Gurjan Simha is making'
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:

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>zero</td>
</tr>
<tr>
<td>Agentive/Instrumental</td>
<td>-se ~ -sE</td>
</tr>
<tr>
<td>Dative</td>
<td>-ja, -ja ci</td>
</tr>
<tr>
<td>Genitive</td>
<td>-gE</td>
</tr>
</tbody>
</table>

Case tables for one noun and the personal pronouns:

/mi/ 'person'

<table>
<thead>
<tr>
<th>Case</th>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>mì</td>
<td>mimaŋ</td>
</tr>
<tr>
<td>Agentive</td>
<td>mìsE</td>
<td>mimaŋsE</td>
</tr>
<tr>
<td>Dative</td>
<td>mìja</td>
<td>mimaŋja</td>
</tr>
<tr>
<td>Genitive</td>
<td>mìgE</td>
<td>mimaŋE</td>
</tr>
</tbody>
</table>
### 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 -v -se] indexes the agentivity or deliberate control of the subject actant over a transitive or intransitive event. The case suffix [-sE -v -se] also expresses instrumental relations. The dative case marker /-ja(danči)/ 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 kha yin/ [you-DAT what is] 'What do you have?', /je-ja ma:la:man yinan/ [I-DAT goat-pl. are] 'I have goats'. To see the use of the different case markers, we can contrast /fio-ja/ 'of wood' or 'of tree', which means 'belongs to wood or tree', /fio-sE/ 'by the help of wood', and /fio-gE/ 'made out of wood'. The following examples illustrate the use of the case markings.
A Sketch of Byangsi Grammar

'/uo jang-ts51/
he run-PAST
'He ran.'

'/uo ti tunj-ts5/
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 dunjla:B ka-dza:;
Ram food PAST-eat
'Ram ate food.'

'/ra:m-se selu dob-s51
Ram-erg Jelu see-PAST
'Ram saw Shelu.'

'/je-se sI'n dzan-se cak-s5/
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-man yinan/
Ram-DAT book-pl. are
'Ram has books.'

'/je-se jende-ja lan ftunphI:n ta:-to/
I-AGT child-DAT work get done-PRESCONT
'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 un je-ja da:,
this stone I-DAT give+IMP
'Give this stone to me.'
"/uʃi-ge ma:la:-man yan/. They have goats."

"/ai ra:m-ge cim hle/ This is Ram's house."

"/ati jin-ge hle/ That belongs to the tree."

"/jin-ge cim/ house made of wood"

"/unj-ge ɖalo/ a piece of stone"

"/ra:msiʃ-ge nya:r-ci duka:n yan/ 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/ 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)
/unj kho/ 'on the stone'
/cu kho/ 'inside the room'

"/dza/ 'in'. (takes a nominative NP)
/cim-dza/ 'in the house'"
/nintam/ 'after, behind'. (takes a nominative NP)
/cim nintam/ 'behind the house'

/gunda:/ 'in the middle'. (takes a nominative NP)
/yañtì 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)
/ra:m-ja kharcì/ 'from Ram'
/je-ja kharcì/ 'from me'

/kharci/ 'from' (place, point). (takes a nominative or dative NP)
/yarto kharcì yikho wase/ 'from above to below'
/dha:rcu:la: kharcì/ 'from Dharcula'
/re-ja-ci/ 'from the field' [field-DAT-ABL]
/cim-ja kharcì/ 'from the house'

/kho kharcì/ 'from on; out of. (takes a nominative NP)
/tì kho kharcì/ 'out of water'
/fìn kho kharcì/ '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 kharcì yikho wase/ 'from above to below'
/itta wase/ 'till now'
/wuilan wase/ 'till then'

/nero/ 'near'. (takes a nominative NP)
/cim nero fiñ yìn/ 'Near the house there are trees.'

/toksa:/ 'towards'; 'side'. (takes a genitive NP; vowel harmony below).
/jì-ge tokse/ 'my side'
/ati-ge tokse/ 'that side'

/nittam toksa:/ 'both sides'. (takes a genitive NP)
/cim-ge nittam toksa: yañtì yìn/ '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 mande 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'  
/bul-/ 'to be fat'  
/bulde/ 'fat'  
/kha/ 'walnut' (which is bitter in taste)  
/kha:de/ 'bitter, difficult'  
/bie/ 'thread'  
/byede/ 'thin' (in thickness)

/-de/  
/nu:de/ 'new'  
/thede/ 'high'  
/myede/ 'low'  
/mande/ 'red'  
/lyede/ 'yellow'

/-de/  
/lode/ 'easy'  
/mi:de/ 'small'  
/ji:de/ 'white'  
/wamde/ 'black'  
/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'  
/bunthe/ 'tall, long'  
/tsanthe/ 'sharp' (of an instrument)
/-tE/

/hyutE/ 'deep'
/thi:tE/ 'wet'
/tshartE/ 'dry'
/walE/ 'loose'
/tkhitE/ 'dirty'
/tjamtE/ 'strong'

/lthuat/ 'weak'
/kyerakta/ 'curved'
/lkhasraktal/ 'rough'
/limta/ 'thick' (liquid)
/lchaktal/ 'sweet'
/ljirtal/ 'sour'
/Aatakta/ 'smell bad'
/dzamtE/ 'smooth'

Some opposites are formed by prefixing the negative particle to the existing positive form, e.g. /hyutE/ 'deep', /ma-hyutE/ '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 chante/ moon like light 'light like the moon'

/ni/ na chante/ sun like light 'light like the sun'

Also /je na/ 'like me', /ati na/ 'like that', /tsode 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:

/matmi/ 'many (people)'
/lairi/ 'all'
/jama:/ 'whole'

/dumamii/ 'some, a few people'
/ganmi/ 'the other person'
Another group of quantitative adjectives is formed by demonstrative pronouns followed by the suffix /-lan/, e.g. /ai-lan/ 'this much'; /ati-lan/ 'that much' or 'that many', /u-lan/ '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 [ci-], [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: cı/, '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:

/tige/ 'one' /nafq/ 'two' /sum/ 'three'  
/pi/ 'four' /nai/ 'five' /tugu/ 'six'  
/niːə/ 'seven' /jede/ 'eight' /gui/ 'nine'  
/ce/t 'ten' /cetha/ 'eleven' /cenyə/ 'twelve'  
/cesum/ 'thirteen' /cepı/ 'fourteen' /cebje/ 'eighteen'  
/cato/ 'sixteen' /conye/ 'seventeen' /cebje/ 'eighteen'  
/cirgu/ 'nineteen' /nasa: or /nasa:/ 'twenty' /pisā/ 'forty'  
/pisa:cı 'fifty' /juksa:/ 'sixty' /juksa: cı 'seventy'  
/jatsha:/ 'eighty' /jatsha: cı/ 'ninety' /rä/ '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' /ηaba/ 'five folds' and so on. 'Half' is /phyE/, 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

| /ñintam/ | 'after' |
| /ïta wasë/ | 'till now' |
| /than/ | 'now' |
| /thanlan/ | 'then' |
| /ulan/ | 'sometimes, anytime' |
| /ratso/ | 'every time, time and again' |

6.1.3 Definite

| /banjkhar/ | 'morning' |
| /nise/ | 'noon' |
| /khàpa:/ | 'winter' |
| /yane/ | 'spring' |
| /thinja:/ | 'today' |
| /nya:re/ | 'yesterday' |
| /than yin:/ | 'this year' |
| /sumja:/ | 'day after tomorrow' |

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' |
| /wakhor mani/ | 'nowhere' |
| /fjartam/ | 'left side' |
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 /fjr/ '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:

\[
\begin{array}{ccc}
/ljyarnam/ & 'east' & /renam/ & 'west' \\
/lfarnam/ & 'north' & /tanam/ & 'south' \\
\end{array}
\]

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:

\[
\begin{array}{ccc}
/lai-na/ & 'like this' & /at-na/ & 'like that' \\
/lai-nagarte/ & 'in this way' & /at-nagarte/ & 'in that way' \\
/lzamri garte/ & 'in all ways' & /hanhi garte/ & 'some way or the other' \\
/ctaq/ & 'quickly' & /suku suku/ & 'slowly' \\
/khaja:i/ & 'usually' & /chakka se/ & 'approximately' \\
\end{array}
\]

/uo di:l rannis\ø/ he late came 'He came late.'

/ai-na jiny\ø/ this-like do+IMP 'Do like this.'

/littai da:/ right. now give+IMP 'Give right now.'
'Come again.'

'Eat carefully.'

'They regularly go to school.'

'All will go one by one.'

'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

\[ \text{da:-} \quad \text{to come} \quad \text{dza:-} \quad \text{to eat} \quad \text{ra:-} \quad \text{to come} \]
\[ \text{dye-} \quad \text{to go} \quad \text{ya:-} \quad \text{to sleep} \quad \text{lo-} \quad \text{to say} \]
\[ \text{hye-} \quad \text{to laugh} \quad \text{ri-} \quad \text{to write} \quad \text{co-} \quad \text{to finish} \]
\[ \text{ko-} \quad \text{to boil} \quad \text{kwa-} \quad \text{to cook} \quad \text{cha:-} \quad \text{to break} \]

7.2 Closed syllable roots

\[ \text{tuŋ-} \quad \text{to drink} \quad \text{hyun-} \quad \text{to do} \quad \text{yab-} \quad \text{to stand} \]
\[ \text{hnim-} \quad \text{to smell} \quad \text{run-} \quad \text{to hear} \quad \text{chil-} \quad \text{to wash clothes} \]
\[ \text{jan-} \quad \text{to run} \quad \text{dzun-} \quad \text{to begin} \quad \text{jun-} \quad \text{to drown} \]
\[ \text{yar-} \quad \text{to cry} \quad \text{yer-} \quad \text{to wash} \quad \text{pāc-} \quad \text{to masticate} \]

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:
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/nim-tomol/  /phela:-tomol/
nose-beat   palm-beat 'to snore' 'to clap'

/lom-thomo/  /min-tamo/
answer-pluck name-put 'to answer a call' '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 /-fj/. 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.

7.4.1 Suffixing

/\-fj/ 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:

/l\-mo/ 'to shake' /l\-fj-mo/ 'to be shaken'
/thi-mo/ 'to melt' /thi-fj-mo/ 'to be melted'
/cha:-mo/ 'to break' /cha:-fj-mo/ 'to be broken'
/f\-mo/ 'to sit' /f\-fj-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 /-fj/ is added. Examples:

/cho-mo/ 'to itch' /cho-k-fj-mo/ 'to get an itch'
/kho-mo/ 'to peel' /kho-k-fj-mo/ 'to be peeled'
/no-mo/ 'to pull' /no-k-fj-mo/ 'to be pulled'

The suffix /-fj/ has another function in the case of some other verbs, and that is marking reciprocal action. Examples:
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.9)

<table>
<thead>
<tr>
<th>Verb Stem</th>
<th>Meaning</th>
<th>Verb Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/tsimjimo/</td>
<td>'to wrestle'</td>
<td>/tshonjimo/</td>
<td>'cock fight'</td>
</tr>
<tr>
<td>/khasimo/</td>
<td>'horse fight'</td>
<td>/thijimo/</td>
<td>'dog fight'</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Verb Stem</th>
<th>Meaning</th>
<th>Verb Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/cunj/-</td>
<td>'to drown'</td>
<td>/jun-/</td>
<td>'to be drowned'</td>
</tr>
<tr>
<td>/cyÀ/-</td>
<td>'to break' (rope)</td>
<td>/ya-/</td>
<td>'to be broken'</td>
</tr>
<tr>
<td>/pyo/-</td>
<td>'to frighten'</td>
<td>/byo-/</td>
<td>'to be frightened'</td>
</tr>
<tr>
<td>/kanj/-</td>
<td>'to cause to swell'</td>
<td>/gan-/</td>
<td>'to swell by itself'</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Verb Stem</th>
<th>Meaning</th>
<th>Singular Imp. Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/dye-/</td>
<td>'to go'</td>
<td>/dyè/</td>
</tr>
<tr>
<td>/ra:-/</td>
<td>'to come'</td>
<td>/ra:/</td>
</tr>
<tr>
<td>/dza:-/</td>
<td>'to eat'</td>
<td>/dza:/</td>
</tr>
<tr>
<td>/da:-/</td>
<td>'to give'</td>
<td>/da:/</td>
</tr>
<tr>
<td>/tunj/-</td>
<td>'to drink'</td>
<td>/tunj/</td>
</tr>
</tbody>
</table>

(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 /-yə/ is added after this process. There is no person marking in type (i) and (ii).

<table>
<thead>
<tr>
<th>roots</th>
<th>singular imp. form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/yab-/</td>
<td>'to stand'</td>
</tr>
<tr>
<td>/yeb-/</td>
<td>'to sow'</td>
</tr>
<tr>
<td>/jəŋ-/</td>
<td>'to run'</td>
</tr>
<tr>
<td>/hye-/</td>
<td>'to laugh'</td>
</tr>
<tr>
<td>/ya:-/</td>
<td>'to sleep'</td>
</tr>
<tr>
<td>/lo-/</td>
<td>'to say'</td>
</tr>
<tr>
<td>/chù-/</td>
<td>'to win'</td>
</tr>
<tr>
<td>/nye-/</td>
<td>'to rub'</td>
</tr>
<tr>
<td>/hwən/</td>
<td>'to show'</td>
</tr>
<tr>
<td>/lay-/</td>
<td>'to send'</td>
</tr>
<tr>
<td>/pəm-/</td>
<td>'to spin'</td>
</tr>
<tr>
<td>/rəm-/</td>
<td>'to weave'</td>
</tr>
<tr>
<td>/kum-/</td>
<td>'to cause to fall'</td>
</tr>
<tr>
<td>/chim-/</td>
<td>'to tether'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>roots</th>
<th>singular imp. form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/soŋə-/</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/danə-/</td>
<td>'to get up'</td>
</tr>
<tr>
<td>/yanə-/</td>
<td>'to hear' (from a distance)</td>
</tr>
<tr>
<td>/runə-/</td>
<td>'to listen' (from near)</td>
</tr>
<tr>
<td>/hlabə-/</td>
<td>'to learn'</td>
</tr>
<tr>
<td>/pəc-/</td>
<td>'to masticate'</td>
</tr>
</tbody>
</table>

(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 /-fi/ or the suffix /-c(i)/, or the syllable ends in /c/. Examples:

<table>
<thead>
<tr>
<th>roots</th>
<th>singular imp. form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/soŋə-/</td>
<td>/soŋən/</td>
</tr>
<tr>
<td>/danə-/</td>
<td>/danən/</td>
</tr>
<tr>
<td>/yanə-/</td>
<td>/yanən/</td>
</tr>
<tr>
<td>/runə-/</td>
<td>/runən/</td>
</tr>
<tr>
<td>/hlabə-/</td>
<td>/hlabən/</td>
</tr>
<tr>
<td>/pəc-/</td>
<td>/pəcən/</td>
</tr>
</tbody>
</table>

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 /gani/ 2du.imp. /gani/ 2pl. imp.
/dye-/ 'to go' /dini/ /dini/ 
/ra:-/ 'to come' /ranifE/ /ranifE/ 
/jœn/ 'to sit' /jœfini/ /jœfini/ 
/dza:-/ 'to eat' /dza/ /dza/ 
/yanci-/ 'to hear' /yancini/ /yancini/ 
/ri:-/ 'to write' /rinifE/ /rinifE/ 

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 /-fiE/ is added, and it is then a person-number-imperative complex. Here [-f-] can be interpreted as an allomorph of the dual number morpheme [fi], and [-e-] as an allomorph of the imperative suffix /-yo/ 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 /yoi/. 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 /-fiE/ is added to the full verb roots and then the second person-imperative marker /-ni/ is added:

/hun-/ 'to do' /hunfini/ /hunfini/ 
/hye-/ 'to laugh' /hifini/ /hini/ 
/tue-/ 'to weep' /tii/ /tii/ 
/cya/ 'to cut' /ci/ /ci/ 

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

/co-/ 'to finish' /cofini/ /cofini/ 
/naa-/ 'to drive animals' /naa/ /naa/ 
/yi-/ 'to grind' /yifini/ /yini/ 
/te-/ 'to buy' /tefini/ /tefini/ 
/ran-/ 'to sell' /rafini/ /rafini/ 

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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/.

/ram-/ 'to weave' /rònjini /rònni/
/pam-/ 'to spin' /pànñini/ /pànni/

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' /yàkfnini/ /ya:nni/
/pha:-/ 'to speak' /phàkfnini/ /pha:nni/
/cha:/ 'to break' /chàkfnini/ /cha:nni/

The fuller representation of the person-number-imperative complex is found in the imperative form for /lo- 'to say', 2du. /lòkçinì/ì, 2pl. /loni/, where apart from the changes in the verb root we find that dual number represented by the /-fi/ suffix and the plural number form /-ni/ are also found here, followed by the dual imperative suffix /-fì/, 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, /-fi/, a dual number marker, and /-ni/, the second person-number suffix.

/khi:-/ 'to bend like an arc' /khiyènì/ /khiyanì/
/cim-/ 'to ignite' /ciyènì/ /cìnnì/

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.) /dai/ '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:

/rə:/ 'come' /tha-rə:/ 'don’t come' (sg.)
/rəni[tʃ]/ 'come' /tha-rəni[tʃ]/ 'don’t come' (du.)
/rəni/ 'come' /tha-rəni/ 'don’t come' (pl.)

7.6 Infinitive forms

The infinitive suffix is transcribed as /-mo/, but sometimes some informants pronounced it as /-mo/. 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'
/min ta:-mo/ 'to name' /ta:-mo/ 'to fix; allow; put; hang'
/rusu ra:-mo/ 'to get angry' /ra:-mo/ 'to come'
/gəjɪ-mo/ 'to be happy' /gəjɪphum-mo/ 'to make someone happy'
/da:-mo/ 'to give' /tum da:-mo/ 'to lay eggs'
/man ra:-mo/ 'to dream' /nimphan əŋ-mo/ 'to look backward'
/əŋ-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 /-ge/ to most verb roots with vowel or nasal finals, for example /dza:-ge/ 'having eaten', /ra:-ge/ 'having come', /fuŋ-ge/ 'having done', /uŋ tun-ge pɪra/ [he drink-having came] 'He came after having drunk.' Other verb roots take the suffix /-khe/, with or without morphophonemic changes, e.g. /yab-khe/ 'having stood'; /luk-khe/ 'having said' (< /a:-mo/; the verb root ends in /o/, but /o/ > /u/ with the extension of the verb root by /-k/, and then the gerund suffix /-khe/ 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 /-an/ 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:
7.8 Verb forms used as adverbs

The adverbial form of verbs has the suffix /-lan/ 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:lan-dza:lan  laiya/ 'While eating he slept.'
he eating-eating slept

/tuŋlan-tuŋlan/
/ra:lan/-ra:lan/
da:lan- da:lan/

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/, /-go/, or /-ko/, with some morphophonemic changes in the verb root. The dual and plural forms are identical, and the common suffix is /-ne/, /-nye/, or /-mø/, 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; /-e/ 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 /-nl/ and /-1/ as allomorph of the dual morpheme /fi/. 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-se/ 'I-AGT'; /in-ji-se/ 'we-dual-AGT'; /in-se/ 'we-pl.-AGT'). The Hindi sentence is closer in meaning: mai karũ 'may I do it!' Examples:

<table>
<thead>
<tr>
<th>verb roots</th>
<th>singular</th>
<th>dual-plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>/dye-/</td>
<td>'to go'</td>
<td>/diye/</td>
</tr>
<tr>
<td>/ra:-/</td>
<td>'to come'</td>
<td>/raye/</td>
</tr>
<tr>
<td>/dza:-/</td>
<td>'to eat'</td>
<td>/dzaye/</td>
</tr>
<tr>
<td>/ya:-/</td>
<td>'sleep'</td>
<td>/yaye/</td>
</tr>
<tr>
<td>/yab:-/</td>
<td>'to stand'</td>
<td>/yabye/</td>
</tr>
</tbody>
</table>

Where:

/dzadza:ŋ/ 'after having eaten' /rara:ŋ/ 'after having come'
/ruruslan/ 'after having heard' /dedyean/ 'after having gone'
/dzadza:ŋ ufi cim dyeyan nan/ 'After having eaten they will go home.'
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The morphophonemic changes taking place in the root forms are simple: /ye/ > /i/ 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 /-ji/ 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 /man/ 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'
/fuŋ/- 'to do' /fuŋta:ds/ 'doer, who is doing'
/hyuŋ/- 'to make' /hyuŋnide/, /-ta:ds/ 'one who is making'

Verb root adds /-k/:

/lo/- 'to say' /lokta:ds/ 'one who says'
/hye/- 'to laugh' /hyeknide/ 'one who laughs'
Loss of root final consonant and the verbal noun takes /-kh/:
/yab-/'to stand' /yakhnidE/ 'one who stands'

Verb root adds /-g/:
/dye-/'to go' /dyegnidE/ 'one who goes or is going'
/tye-/'to weep' /tyegnidE/ 'one who weeps or weeping' 
/ra:-/'to come' /ra:gnide/ 'one who comes'
/co-/'to finish' /cogta:de/ 'one who is finishing'
/kwar-/'to take' /kwargta:de/ 'one who takes, taking'
/chil-/'to wash' /chilgta:de/ 'one who washes, is washing'(clothes)

Verb root adds /-gE/:
/runfi-/'to hear' /runfigEnidE/ 'one who hears, agrees'
/lökfi-/'to climb' /lokfigEnide/ 'one who is climbing'
/yarfi-/'to take a bath' /yarfigEnide/ 'one who is taking a bath'
/dzuŋ-/'to begin' /dzuŋgeta:de/ 'one who is beginning'

Verb root final consonant is devoiced and then the root adds /-k/:
/yeb-/'to sow' /yepkta:de/ 'one who sows'

The following root has two possibilities, one with no change and the other adds /-cig/:
/hnim-/'to smell' /hnimnide/ 'one who commands respect'
/hnimcignidE/ '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.

<table>
<thead>
<tr>
<th>1sg.</th>
<th>je</th>
<th>/dza:/ 'to eat'</th>
<th>1pl.</th>
<th>in</th>
<th>dze</th>
<th>dza:gniye</th>
<th>/dye/ 'to go'</th>
</tr>
</thead>
<tbody>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>dza:gni</td>
<td>2pl.</td>
<td>gani</td>
<td>dza:gni</td>
<td>dyegnye</td>
<td></td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>dza:gan</td>
<td>3pl.</td>
<td>uji</td>
<td>dza:gan</td>
<td>dyegan</td>
<td></td>
</tr>
</tbody>
</table>

### 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.

<table>
<thead>
<tr>
<th>1sg.</th>
<th>je</th>
<th>dza:giye</th>
<th>1pl.</th>
<th>in</th>
<th>dza:gepye</th>
<th>dyeg yin ye</th>
</tr>
</thead>
<tbody>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>dza:gepo</td>
<td>2pl.</td>
<td>gani</td>
<td>dza:geyi</td>
<td>dyeg yin yo</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>dza:geyen</td>
<td>3pl.</td>
<td>uji</td>
<td>dza:geyan</td>
<td>dyeg yinan</td>
</tr>
</tbody>
</table>

### 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 /s/ in all the persons and numbers except third person plural, where the marker is /ts/. 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.
7.11.4 Past progressive

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

<table>
<thead>
<tr>
<th></th>
<th>/dzə:/ 'to eat'</th>
<th>/ŋye-/ 'to rub'</th>
<th>/dye/ 'to go'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>dza:yɛsɔ</td>
<td>ᱧyɛsɔ</td>
</tr>
<tr>
<td>1pl.</td>
<td>in</td>
<td>dza:nisɔ</td>
<td>nisɔ</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>dza:nansɔ</td>
<td>nansɔ</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani</td>
<td>dza:s5</td>
<td>s5</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>dza:sɔ</td>
<td>sɔ</td>
</tr>
<tr>
<td>3pl.</td>
<td>ufi</td>
<td>dza:nantsɔ</td>
<td>mantsɔ</td>
</tr>
</tbody>
</table>

7.11.5 Past perfect

<table>
<thead>
<tr>
<th></th>
<th>kadza:d</th>
<th>ᱧyisɔ</th>
<th>pidyedɲiyesɔ</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>ᱧyisɔ</td>
<td>pidyedɲisɔ</td>
</tr>
<tr>
<td>1pl.</td>
<td>in</td>
<td>ᱧyisɔ</td>
<td>pidyedɲisɔ</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>ᱧisɔ</td>
<td>pidyedɲisɔ</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani</td>
<td>ᱧisɔ</td>
<td>pidyedɲisɔ</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>niɲantsɔ</td>
<td>pidyedɲisɔ</td>
</tr>
<tr>
<td>3pl.</td>
<td>ufi</td>
<td>niɲantsɔ</td>
<td>pidyedɲnantsɔ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>/dzə:/ 'to eat'</th>
<th>dzaiyɛ</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>dzaiyɛ</td>
</tr>
</tbody>
</table>

Future II: remote and uncertain

<table>
<thead>
<tr>
<th></th>
<th>/dzə:/ 'to eat'</th>
<th>dzayanyɛ</th>
<th>/dye/ 'to go'</th>
<th>deyanyɛ</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>dzayanyɛ</td>
<td>deyanyɛ</td>
<td></td>
</tr>
</tbody>
</table>
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.

/uji-gE ma:la:-maŋ yinan/ he-GEN goat-pl. are 'He has goats.'

/je-se tige nubu tingsâ/ I-AGT one insect saw 'I saw an insect.'

/felu-se ra:m duklaŋ deisâ/ Shelu-AGT Ram food gave 'Shelu gave Ram food.'

/uo ti tuŋtsâ/ he water drank 'He drank water.'
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:

\[ /\text{ai} \quad \text{kha} \quad \text{hle}/ \quad /\text{gan} \quad \text{ulaŋ} \quad \text{ranis}5/ \]
\text{this} \quad \text{what} \quad \text{is} \quad \text{you} \quad \text{when} \quad \text{came}
'What is this?' 'When did you come?'

\[ /\text{ati} \quad \text{kha} \quad \text{hlenan}/ \quad /\text{ra:m} \quad \text{wa} \quad \text{yin}/ \]
\text{these} \quad \text{what} \quad \text{are} \quad \text{Ram} \quad \text{where} \quad \text{is}
'What are these?' 'Where is Ram?'

\[ /\text{ati} \quad \text{un} \quad \text{hle}/ \quad /\text{ufi} \quad \text{kadza}/ \]
\text{hat} \quad \text{who} \quad \text{is} \quad \text{who} \quad \text{ate}
'Who is he/that?' 'Who ate?'

\[ /\text{ati} \quad \text{una} \quad \text{hlenan}/ \]
\text{they} \quad \text{who} \quad \text{are}
'Who are they?'
Byangsi-English Glossary

aijamma: - dem. pro., these
aihko: - dem. pro., here
aiman - dem. pro., these (used for human beings)
aiga garte - adv., like this
aij - adv., these
aitoksa: - adv., this side
ai - adv., dem. pro., this
akhan - n., sickle
akple - n., lips
alqwa: re - n., jaw
alu - n. (IA) potato
am - n., path
ane - dem. pro., here
aŋmo - vi., to lift, to pick up
aptyali - n., childless person
ate - dem. pro., there
atijamma: - dem. pro., these
atikho - dem. pro., there
atimaD - dem. pro., those (used for human beings)
atina garte - dem. pro., that side
atiJ - dem. pro., those
atitoksa: - adv., that side
ati - adv., dem. pro. that (remote)
atlan - adv., that much
ato - n., (IA) flour
aŋjimo - vt., to boast
a:gal - n., rein
a:mi - n., (IA) mango
a:rsi - n., (IA) mirror
a: - n., mouth
babha - n., father (term of address)
babu - n., father's eldest brother
baga: re - n., weather
baili - n., childless woman
balcham - n., braid
balwa - n., sand
bamba: - n., Chaudangs people
ba:mo - vt., to fold
banan səŋ - n., in-laws' village
ba:ndar - n., monkey
baŋba:lo - n., a local name for Chaudangs language
baŋdu - n., utensils
banje - n., (IA) sister's son
banji - n., (IA) sister's daughter
baŋkhar - adv., morning
baŋmo - vt., to erect a wall for a house, etc.
baŋ - n., place
barje - n., lion
barts - n., female lamb
ba - n., father (term of reference)
bejimo - vi., to work in exchange
be - n., buckwheat
be - n., skin
bie - n., thread
bila - n., (IA) cat
bochab - n., porcupine
bokro - n., throat
boktsa - n., uncastrated male-goat
bola - n., thumb
bomo - vi., to flow, to be opened
bon tsE - n., donkey
bridom - n., frost in ice form
bu:mo - vt., to carry something on the back
bumo - vt., to release
bunmo - vi., to pile; to become long
buŋthe - adj., tall, long
buti - n., butter milk
byaŋkholo - 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
badmi — adj., bad (literally 'bad man')
bolde — adj., fat (round shaped objects)
bamo — vi., to be known
barmo — vi., falling (of something from a tree, etc.)
bhak — n., sound
bhiiti — n., (IA) wild lizard
cakte — n., local beer
calke — n., threshold
camts — n., she-goat
canpa: — n., a person from Johar valley
canjya: — n., hips
carma: — vt., to weigh
carpye — n., cock
ceban — num., fifteen
cebje — num., eighteen
cemo — vt., to pinch, to bite
cenye — num., twelve
cepi — num., fourteen
cesam — num., thirteen
cethe — num., eleven
ceto — num., sixteen
cen — n., flower
cim:mo — vt., to squeeze
cikhu — adv., inside
cim — n., house, home
cini — n., (IA) sugar
ciptse — n., bird
cirgu — num., nineteen
ci:1 — n., (IA) kite
cicimo — vi., to think
cimmo — vt., to burn, to ignite
cini — n., father's sister, a general term
ci — num., ten
code — adj., mad
como — vt., to finish
conye — num., seventeen
cen — n., memory
cukale — n., elbow
cukcham — n., beard
cukli — n., armpit
cukjimo — vt., to wear clothes
cukti — n., cap
cuku — n., floor; lime
cunjmo — vi., to drown, to go ahead
cunjimo — vt., to go forward
cwo — n., chin
cyamo — vt., to hide
cyamo — vt., to cut
yesa: — n., cremating place
cy — n., bud
cyimo — vi., to bark
cyela: — 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.)
chato — adj., quick, fast
chakcha: — n., urine
chakta — adj., sweet
chaku — n., cooked rice
cham — n., wool
chanan — adv., tomorrow
chandi — n., a hut
chgano — n., dead human body (in the house)
chanskaro — n., a type of basket
chansan — n., courtyard
chante — adj., sun light, bright
chanti — n., water drop
chaj — n., wall
chamro — vt., to dry
chajimo — vi., to hide
chat — adj., ripe
chak — n., fodder mixed with some corn
chak: — n., grain
chekmo — vt., to cut something with scissors (cloth etc.)
cheme — n., elder brother's wife
chê — 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 milk
chifide—n., love
chijimo—vt., to feed each other, to feed oneself
chimo—vt., to feed, to close
chô—n., lake
chô—n., spoon
choj—n., a piece
chokjimo—vt., to itch
chom—n., potato or some vegetables with hard skin
chomo—vt., to dye, to mix
chobu—n., mole
chusa—adj., rose colour
chûmo—vi., to win, to collect (mass nouns things like corn, etc.)
chyamo—vi., to be hot
chyapa—adj., summer
da:mo—vt., to give
dakjimo—vi., to fight
dammo—vt., to sieve
damplya—adj., gluttonous, voracious
danji—pp., for
dânjimo—vi., to wake up
dan—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 pa:ja—adj., bald headed
dukta—adj., bitter and hot in taste like radish
duli—n., stick
dumam—adv., a few people
duma—adv., a little bit less
dumo—vt., to knead
dumu—n., rat
dunjlan—n., meal, food
dunjmo—vt., to beat; to grind spices
dunjfimo—vi., to collide, to beat each other
dunu—n., rabbit
dun—n., desire
dyemo—vi., to go
dyuru—n., wooden beam
dam—n., garlic
dar—n., ground floor of the typical local house
dharti—n., earth (IA)
dabla:lab—adv., nearly, approximately
dablo—vi., gathering of crowd; to continue
dakthe—adj., bright
dali—n., (IA) branch of tree
ðalo—n., stone (of fruit), a piece of stone
dam—n., marriage
dammo—vt., to stir
dam—n., blacksmith
danjmi—n., servant
danmo—vi., to be dense
danjfimo—vi., to be dense
danjthe—adj., beautiful
dê—n., mule
dile—adj., slow
dokthe—adj., bright,
dê—n., a small courtyard on the first floor of the house
do—n., poison
dumo—n., female yak
dampo—vi., to tremble
dza:mo—vt., to eat
dzamta—adj., smooth
dzam—adj., round from the outer side
dzandi—n., tire, wheel
danjkho—n., a lizard
danjthlan—n., staircase
dzaŋ—n., gold; axe
dzar—n., corner (outside)
dzemo—vi., to get bored
dzer phammo—vt., to be afraid of
dzermo—vi., rising of sun; to fear
dzè—n., boredom
dze—a type of barley
dzildE—adj., clear
dzimo—vi., to sneeze
dzjo—n., sneeze
dzumo—vi., to get ready
dzumo—vi., to spout
dzunjmo—vt., to begin
dzunj—adj., pair
gakta—adj., tight
galjimo—vi., to bellow
gätha—n., valley
ga—a type of barley
paddy, a leather blanket
gadro—a ditch, a pit
galmo—vi., to get stuck by itself
galta:mo—vi., to stumble in intoxication
gal—a type of barley
yak
gammo—vi., falling, of something by itself, roll down
gammo—vt., to wrap (things)
gamso—a type of barley
molar teeth
ganifí—pro., 2du., you
gani—pro., 2pl., you
ganmí—adj., the other person
gammo—vi., to swell
gan—pro., 2sg., you
garmo—a door (Hindi kivar)
garmo—vt., to close (door, box)
garto—a woodpecker
gar—a type of dish made with milk
gimo—vi., to bulge
gimo—vi., to swallow
goga—a type of barley
maize
golca—a lock
gombo—vt., to cut grass
gonri gonma—a middle finger
gonu—a fox
goran—a body
gof phammo—vt., to make someone happy
gojimo—vi., to be happy
gughu—a owl
gugti—a dove
gui—num., nine
gukar—a uncastrated ram
gul kho mo—vt., to clear one's throat
guljimo—vi., to cough
gultin—a testicle
gul—a type of barley
phlegm
gunche—a winter
gunjini—a father's second younger sister
gunj—a father's second elder brother's wife; mother's second elder sister
gunda—adv., in the middle
gunhya—a second elder brother
gunjka—a father's second elder brother
gunta—a second elder sister
gurda—a fist
gwan—a death rites
gwombo—vi., collapse (house)
gyro—a crop, grain
gyefimo—vt., to quarrel
gyefinde—a quarrelsome
gyimo—vt., to tie, to control something or someone
gyimo—vi., get burst
gammo—vi., to roll
hajimo—vt., to backbite, to complain
hathi—a (IA) elephant
haja:r—num., (IA) one thousand
hal gammo—vi., to yawn
ham—adv., how
hanau sattho—n., friend
han—adv., then, afterwards
hathora:—n., (IA) hammer
haul—a—n., fog
heli—a—n., brass
hicimo—vi., to die, to be extinguished
hinam pi:di:de—n., married female
ho:n—adv., why
hurmo—vt., to smoke, to suck
hwa:—n., honey
hwalti—n., a wave of water
hwammo—vt., to show; to drive away
hya:mo—vt., to empty
hyaromo—vt., to drive the cattle one by
one or two by two
hyà—a—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
hyommo—vt., to count
hyu:mo—vi., to float
hyukte—adv., deep
hyu:mo—vt., to do, to make
ibu:—n., anus
ilam—a—n., vagina
insa—pro., 1pl. agentive pronoun
infi—pro., 1du. pronoun
in—pro., 1pl. pronoun
in ge—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—a—n., tongue
jalmo—vi., to limp
jammo:—adj., whole
jamm:mo—vt., to harvest
ja:mo—vi., to run
jan:tu:u—n., uvula
ja:n—n., rope
jarda—n., slope
jari—a—n., root
jarya—a—n., stag
ja:to:mo—vt., to fix a date for death
ceremony
ja:the—a—the—num., ninety one
ja:—c:i—num., ninety
ja:the—tigE—a—the—num., eighty
ja:the—num., eighty
jede—a—the—num., eight
jerkhulya:—coward
je—pro., 1sg, I, me
jil—a—n., creeper
jimmo—vi., to get burnt; to consult
jirde—adj., narrow
ji—conj., and
jode—adj., colored
jodmi—n., young man
j:oka:—n., (IA) leech
ju:mo—vi., to be drowned, to take a
dip
juru—a—n., coral
jyamo—vi., to be broken (of thread,
rope)
jyarnam—a—n., adj., adv., east
jy:mo—vi., to bloom
kà—a—n., stool (baby talk)
ka:—n., crow
kàbmo—vt., to make short
kaca:r—n., mud
kaca:—n., urine (baby talk)
kacan—n., pubic hair
kaka—n., mother's younger sister's husband, mother's brother, husband's or wife's mother's brother
kakJia:—n., a type of mushroom
kalin—n., a type of stone
kalmo—vt., to stick
kàmño—vt., to collect things (count noun things one by one)
kan—n., vegetable
kana—adj., blind
kaŋga:—n., unmarried, bachelor
kaŋthe—adj., sick
kan—adj., single; a type of cup
kaŋnde—adj., hard
kaːts—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)
sasa:—n., cloud
kè—n., a type of tuber
kidan—n., Tibet
kichanca:—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
kolan—n., bull
komö—vt., to boil
koŋkro:—n., back of skull, neck
kothlo—n., a bag made of jute
kots—n., a type of leather bag
kõ—n., bark of tree
kõmo—vt., to erase
koŋfimo—vi., to be bent
kwalin—n., bell made of iron
kwali—n., skull
kwamo—vt., to cook
kwåmo—vt., to dig, to scratch
kwarmo—vt., to carry something in hand or on head
kwari:—n., peas
kyemo—vt., to chew meat
kyerakta—adj., curved
kyoŋmo—vt., to take the sheep, goat, to lead the herd
kæmo; kommo—to throw (stone, etc.)
khade—adj., bitter, difficult, costly
kha:lo—n., a sack of leather
kha:—n., walnut
khabu—n., snake
kha:ja:i—adv., usually
kharmo—vt., to cheat
kharmo—vt., to take out liquid from a pot
khase:phise—n., clothes
khase—n., pajamas
khaʃa:—n., kidney
khajimo—vi., to grapple (of horse)
khasrakta—adj., rough
khat—adj., cold
khâmo—vi., to get cold and cough
khâpa:—n., winter
khi:mo—vt., to bend
khi:te—adj., dirty
khîlta:—n., shirt
khîmo—vt., to scrub utensils
khokçe—n., stomach
khôkra:—n., corpse, dead body
khomo—vt., to dismantle (wall, house)
khömo—vt., to peel (orange, banana)
khopa:—n., heel
kuṃmo—vt., to steal
kuoce—n., knot
khûe—n., grandson
kuhe—n., nest
kuhlu—n., a type of fine wool
khume—n., granddaughter
khusmo — n., festival
khuti — n., spittle
khûma — n., soot
khû — n., smoke
khu — n., family
khwan — n., scorpion
khwaran — n., pigeon
khâmo — 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
lakpin — n., finger
lakpom — n., paw
lakfin — n., nail
lakfya — n., thigh
lakte — adj., thin (round shape)
lakuri — n., echo
lala — n., mother's mother, father's mother
la: mla — n., a Tibetan goat
la:mo — vt., to lick; to know
lâmo — vi., falling (of something with a thud)
lân thomo — vt., to answer a call
lanji — n., cow dung
lanlua — adj., careless
lânmo — vi., to play
lan — n., work, answer
lasan — n., male-goat
latakta — n., bad smell, dirt
lati — n., semen
latsa — n., young one of goat
laymo — vt., to send
lêkýe — n., domesticated animals
lelaq — n., fruits
leso — n., front tooth
le — n., fruit
libin — n., book, paper
like — n., foot
lintsa — n., flute made of silver
lo — n., word, languages, saying
lode — adj., easy, cheap
lókfimo — vi., to ascend
lomo — vi., to say
lômo — vt., to shake, to swing, to move
lôñmo — vt., to vomit
lôñ — n., vomit
lôfimo — vi., to forget
lôfimo — vi., to take swing, to be moved
lugra — n., cloth
lumo — vt., to have sexual intercourse
lûñbar — n., lungs
lunja — adj., hot, heat
lûñmo — vi., to get warm, hot
lûnpa — n., summer
lûn — n., back
lûfimo — vi., to have sexual intercourse
lyede — adj., yellow
lâmö — vi., to get cold
hla:de — adj., straight
hla:mo — vt., to stitch by a putting a patch of cloth
hla:jimo — vi., to get down from a horse
hlabmo — vt., to teach, to train
hlabfimo — vi., to learn
hlame — n., soul
hllammo — vt., to wrap
hlamo — vt., to bring something down
hlân — adv., enough
hla:jimo — vi., to descend
hla — n., moon, month
hlemo — vi., to be ready
hlî:the — adj., heavy
hlimo — aux., to happen
hlskîjimo — vt., to read
hlyemo — vt., to join something together
ma:la:—n., sheep or goat (generic term)
ma:mia:—n., sheep
ma:mo—vt., to search
ma:saŋ—n., sheep (female)
ma:daqman—n., eagle
maŋ—adj., red
maŋmo—vi., to become red
mani—n., buffalo
manu—n., nipples
maŋ—n., dream
man—n., night
marja:—n., salty tea (a Tibetan type)
maron—n., door
marti—n., oil, water spring
mar—n., butter, clarified butter
masi—n., (IA) ink
masi:ya:—n., husband's younger brother's wife
mas—n., husband's younger brother
matm—adv., many (people)
ma:ti—n., family
mayaŋ—n., a type of basket used for carrying various things
mi:de—adj., small
mi:mo—vi., to become small
mi:—n., fire
mikcham—n., eyebrow
milén—n., hearth
mimaŋ—n., foreigner
min mani—n., ring finger
min tomo—vt., to tell
mincace—n., a bat
mindli—adj., bald
minje—n., louse
miplit—n., eyelid
miplen—n., eyelashes
mita—adj., ripe
mithañ—n., mother's younger brother
mitti—n., tear (eye water)
mì—n., person
miyar—n., an imaginary place beyond the sky
miyuŋ—n., gem, jewel
mìcini—n., father's fourth younger sister
mìlyya:—n., fourth elder brother
mìka:—n., father's fourth elder brother
mïta:—n., fourth elder sister
mokchya:—n., a type of mushroom
mor—n., (IA) peacock
mukna:—thunder, dragon
mye—adj., below the level (in height)
mye:—n., eye
mail—qamo—vi., lightning
maili—adj., blunt
mal—n., silver
mati—n., flea
hmí:mo—vi., to ripen
hmint—adj., ripe
hmín—n., name
hmomo—vt., to put cloth, wool, corn in place
hmyar—n., frost
hmie—n., daughter's husband, younger sister's husband
nace—n., thorn
naga—n., cobra (IA)
nag—pro., your
nagra:—n., paw of lion, tiger
nakte—adj., soft
nambu—n., woolen cloth
namcya:—n., younger brother's wife; son's wife
najmo—vt., to drive cattle
naj—n., a type of bangle
nnapal—n., buckwheat
napśide—adj., flexible, elastic
narak—n., hell (IA)
nare—n., lice
napse—num., two
nassa: cèthe—num., thirty one
nassa: c奇特—num., thirty
nassa: tige—num., twenty one
nassa: —num., twenty
natsa—n., lice egg
nayamo—vt., to aim at
nəlan—n., wind
nibfimo—vi., to hum
nikes6—n., incisors
nimo—vi., to live, to stay
nimphan nufjimo—vi., to retreat, to look at oneself
nimphan ơmo—vt., to look back
nimphan—adv., behind
nipi—n., chicken
nipu—n., mouse
nife—num., seven
nithalo—n., second floor of the house
noksam—adj., appropriate
nomo—vt., to pull
nətkr̥—n., ant
nu:de—adj., new
nu:nu—n., younger brother; husband's younger sister's husband
nù—n., milk
nya:re—adv., yesterday
nya:thē—adj., light (in weight)
nyero—adv., near
nufjimo—vi., to retreat
hn:mo—vt., to unload something from the head or back
hnabmo—vi., to reach
hnakfimo—vi., to pray
hn:mo—vt., to measure
hnappa:—n., accident, unfortunate happening
hnapti—n., snot
hnafimo—vi., to make love
hn:mo—adj., to be left over (something left over after some use)
hnil—n., gums
hnim ʰəŋ ʰəŋ—n., nostrils
hnimmo—vi., to smell
hnimnide—n., one who commands respect
hnim—n., nose
naba—adj., five fold
nagba:—n., duck
nai—num., five
nakhte—n., bad smell
nalde—n., a separated lover
namtē—adj., robust, strong
nasa—num., fifty
natsu—adj., five times
no:kho—pp., in front of, in the presence of
nɔ—n., face
n:uo—n., a kiss
nwomo—vt., to cut hair of sheep, goat
naba—n., parents
nage—n., mother's
namn—n., autumn
nama—n., mother (term of address)
na—n., mother
nikape—n., sprout
nikhi—n., dog
nino:go—n., lower part of the body below the waist
nintam—adv., after, behind, next
nirlan—adv., dusk
nise, niche—adv., noon
nī—n., sun
nya:—n., fish
n:amde—adj., pleasant
n:anche—adv., evening
n:anthe—adv., dim light
nyemo—vt., to rub
nye—n., day
nəbu—n., insect
n:mo—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)
pacmo—vt., to chew (something which is hard)
pakare—n., ankle
palo—n., frog
pamo—vt., to fill (solid things in a bigger container)
pammo—vt., to spin
paŋmo—vt., to spread
paŋphan—adv., outside
paŋ—n., a Tibetan
papalʃya:—n., calf (of human leg)
parte—adj., broad
pañimo—vi., to stroll
paula:—n., (IA) shoes
paul—n., plant
pena:—n., a type of bat
pêmo—vt., to tear (cloth)
pe—n., blanket made of wool
pi:ku—n., bedbug
piba:—adj., fourfold
pie—n., brother
pije—n., seed
pipi—adj., four times (arithmetic sense)
pisa: cethet—num., fifty one
pisa: ci—num., fifty
pisa:—num., forty
pitsu—adj., four times (on a fourth occasion)
pîmo—vt., to sweep
pi—num., four
pocini—n., father's first younger sister
poda—adj., big
pohya:—n., eldest brother
pona:—n., father's eldest brother's wife, mother's elder sister
pophye—adj., three fourths
pota—n., eldest sister
pañimo—vi., to jump in one place
pamo—vi., to become big., to be increased
pûa—n., husband's elder brother

puçi—n., mother's elder sister
puku—adj., ripe
pumo—vt., to cross
puní—n., mother's brother's wife, father's eldest sister, mother-in-law
puṭhāṣmi—n., mother's elder brother
pu—n., husk
pyalmo—vt., to saw
pye—n., knee
pyomo—vt., to frighten
pachni—n., tail
pâr—n., navel
pâsja:—n., head
pâjak cham—n., hair of head
pāthra:—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
phân phənmo—vt., to make something fly
phânlore—n., patella
phânmo—vi., to fly
pharmo—vt., to untie a knot
phako daːmo—vi., to jump from one place to another
phamo—vt., to sprinkle (grains, powder)
pharmo—vt., to pluck fruits by throwing a stick or stones
phatsap—n., rice
phela tomo—vt., to clap
phela—n., palm
pheʃide—adj., sacred
phir—n., a box for keeping clothes
pho-bila:—n., male cat
pho-hraŋ—n., male horse
pho-phya:—n., wild animal
phoda—adj., dry (from the state of being wet)
phokfimo—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
phomvo—vi., to jump from higher place to lower place
phote—adj., thick (liquid)
phô—n., cave, deer
phuli—n., a pot to keep water
phumo—vt., to churn, to make cloth short by a special washing process
phûngli—n., a water pot
phyoamvo—vt., to throw water
phyarmo—vt., to whiff
phye—adj., half
rådi—adj., widow (IA)
râgo—adj., widower
ra:mo—vi., to come
ra:p—n., flame
ratso—adv., time and again
ra—n., enclosure for goats and other animals
rå—num., hundred
rabmo—vt., to mend clothes or shoes by stitching
racimo—vi., to get up
rackwanti—n., temple
raje—n., wheat
rakhû—n., people belonging to one's group
ram—n., an extra field which is not a legal one
râmmo—vt., to knit
ran—n., a cover term for all the Tibeto-Burman people in this area except Raji
ranamo—vt., to sell; to weave cloth
rannu—n., curd
ranpîli—n., feather
ranj—n., upper arm
rayan—n., hare
renam—n., adj., adv., west
resumo—vt., to plough
rê—n., bone
re—n., cow, field, land
ri:mo—vt., to carve; to draw; to write
rim—n., arrow
ri—n., glacier
râkâfimo—vi., to have mercy
râla—n., centipede
romo—vt., to roast meat
rânimo—vt., to cover
rân—n., shoulder
rôkâfismo—vt., to comb
rô—adj., hungry
ro—n., a plank
rui—n., (IA) cotton
rukismo—vi., to chew a cud
rum—n., princess
runjismo—vi., to hear, to agree, to accept
rusu—adj., (IA) angry
rûn—n., a heap of small pebbles
ru—n., corner (inside the house); horn
rye—n., a story, tale
râm—n., earthquake; bottom; a boundary stone between two fields
hra:de—adj., clean
hra:mo—vi., to be ashamed of
hracê—n., ear
hraksa:—n., pebbles
hramo—vt., to bring
hran—n., horse
hrasô—n., front teeth
hratam—adv., in front, before
hrati—n., cheek
hremin—n., sister, brother
hri:mo—vi., setting of sun
hril—n., gland
hrîmimo—vt., to criticize
hrincimo—vi., to wait for
hrinjimo—vt., to guard, to watch
hrinjya:—n., sister (general term), wife's younger brother's wife
hrinte—n., wave
hrithiya:—n., wife
hrithi—n., husband
hrökjimo, hrojimo—vi., to graze
hromo—vt., to graze
hrön—n., snow
hru:mo—vt., to ask
hrab, shrab—n., ribs
sa—n., soil
sa:ðu—n., (IA) wife's younger sister's husband
sa:mo—vt., to sacrifice some animal for black magic
sa:rgan—n., (IA) a kind of singing bird
sa:tso—adj., empty
saco—n., (IA) truth
säg—n., breath
sai—num., hundred
sal—n., charcoal
såmo—vt., to kill, to extinguish
samundro—n., (IA) sea
sand—adv., carefully, with care
sapan—n., earth
sapha—n., dust
sara:—n., hailstone
sata:ni—n., a type of liquor
satta:—adv., again
se, se—pp., because of, due to (some reason)
semo—vt., to bear
serë—n., forest
sercimo—vt., to agree
silju—n., female musk deer
simo—vt., to recognize
sirtsi—adj., wild
sò—n., tooth
sòŋ—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
som sa—num., thirty
som som—adj., three times
samthalo—third floor of the house
samtsu—adj., thrice
sam—num., three
sata—adj., rotten
jakjimo—vi., to breathe
jakjimo—vt., to wear (ornaments)
anda—n., spinach
jàŋ—adj., large
jàŋka:—n., father's third younger brother
jàŋla:—n., a type of rock
jàŋmi—adj., a wealthy person
jàŋthe—adj., old (person)
jàŋwa:—tiger (a large size)
jàu—n., (IA) an apple
jëlo—adv., shade
jënde—n., child
jërci phamo—vt., to make someone agree
jërcimo—vi., to agree
jëfjimo—vi., to crawl (a baby)
jì—n., blood
jì:de—adj., white
jìl—n., dew-drops
jìlti—n., saliva
jìme—n., breast
jìmo—vt., to apply something, to wipe
jìncini—n., father's third younger sister
jìnci—n., father's third younger brother's wife
jìnhya:—n., third elder brother
jìnram—n., ginger
finta—n., third elder sister
fin—n., wood
iptsa—n., comb
iri—n., boy, son
irta—adj., sour
irts—n., male goat
ir—n., castrated male goat
ifi da:mo—vi., to mimic
is—n., heart
iyumo—vi., to bleed
omo—vt., to roast (dry) to parch
ola:—n., birch tree bark used as paper in olden days
omo—vt., to fulfill a promise
om—vi., to slip
njmo—vt., to make some one sit
njfimo—vi., to sit
unjmo—vt., to do
yà:—n., meat, flesh
yal—vt., to plaster
yale—n., rainy season
yamo—vi., to run away, to abscond; to increase
yànde—n., offspring
yarmam—n., adj., adv., north
yartam—n., adv., left side of the body
yafi—n., relatives (related by blood)
tam-da:mo—vt., to lay egg
amm—vi., to become short
amo—vt., to pack a package
am—n., egg
amo—vt., to hang
amo—vt., to keep, to put, to allow, to fix, to have
amo—vt., to spread tent, etc; to help cross some river or a difficult path
amo—vt., to thrash
aktam—adv., right side of the body
am—vt., to touch
amo—vt., to keep something (light things)
tam—n., adj. adv., south
jbu—n., a big snake, python
jmo—vt., to bury
jmo—vt., to press
jimo—vi., to be hung
jimo—vi., to be pressed
nu—n., brain
jze—n., bag of wool
pho—adv., across (a river or rivulet)
ram—n., key; mediator
ram—adj., brave
ata—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
tet—adv., dem. pro., that (invisible)
n—n., water
bka—n., gun
ge—num., one
kmo—vt., to boycott
lin—n., ice
m—n., sky; blue
timmo—vi., to appear, to be seen
ti—adj., green (literally green grass)
ti—adj., raw
no—vi., to see, to be found
to—adv., this side (of a river or rivulet)
ti—n., father's father; mother's father
tho—n., nut (generic term)
pho—vt., to irrigate
tho—adv., once
o—vt., to give loan
o—vt., to take loan
mo—vt., to sing
oka—n., pickaxe
os—adv., direction
omo—vt., to stop; to understand; to buy
tômo—vt., to play a musical instrument; to intervene
tôjmo—vt., to trap
tôŋ—n., bead
tôjîmo—vi., stop; understand
tô—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
thâmo—vi., to spit
tômô—vt., to cut with an axe
thà—n., waterfall
thâpu—n., reserve
thammo—vt., to saw, to wring
than kyamo—vt., to arrange things in order
thanîmi—n., father's sister's husband, father-in-law
thanîn—adv., this year
than—adv., now
than—n., flat ground or land
thapija—adv., three days before yesterday
thâpîjîmo—vi., to grapple (animals with horns)
thrâwa—n., leopard
thasomja—adv., two days before yesterday
thêde—adv., height, high
thi:mo—vi., to get wet
thîmo—vt., to melt
thîjîmo—vi., to wet oneself
thîjîmo—vi., to be melted
thi:te—adv., wet, watery
thim—n., ceiling
thinja—adv., today
thocmo—vt., to settle marriage
thokam—n., bed
thôkîjîmo—vi., to return
tholi—n., penis
thômo—vt., to pluck fruits
thômo—vt., to return something
thôjîmo—vi., to return, to come back
thothi—adv., dem., pro., that (object at a higher level relative to the speaker)
thu:mo—vi., to become weak
thu:ta—adj., weak
thukîjîmo—vt., to destroy
thwa:mo—vi., to beg
thyemo—vt., to participate, to join in some work
thajîmo—vt., to prick, to fix a nail
thajîmo—vi., to be pricked
thamta, thamyar—n., bank of a river
tham—n., edge
thânde—adv., alive
thâmala—n., animal
thânte—adv., short (in length)
thân—adv., only
thîmo—vi., to go by taking something
thîja—n., a group of women in a marriage party
thîllya—n., deaf
thîlmo—vt., to fondle, to cuddle
thômo—vt., to light a lamp (religious purpos)
thugba—adj., six fold
thug—num., six
thuksa: cathe—num., seventy one
thuksa: ci—num., seventy
thuksa: tige—num., sixty one
thuksa:—num., sixty
thuksa:—adj., six times
thantan—adj., short
thâmo—vt., to strike a match; to push
thânmo—vt., to castrate, to improve, to decorate
thharma—vt., to respect; to pose
thâmo—vt., to inform
thâsjîmo—vi., to be informed
thaño—n., cot
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thačka—adj., fit (neither loose nor tight)

thilmo—vt., to take off clothes

thinka—n., clothes

thijmo—vi., fight (of dogs)

thoño—vi., to worship

thummo—vt., to uproot (plants etc.)

thuña—n., hammer

thuñmo—vt., to tame, to rear

thomcaru—n., custom

thoño—vi., to dance

thoño—vt., to tighten a screw

tsa:—n., remains of corn after making beer

tsame—n., girl, daughter

tsamо—vt., to make (a piece of furniture); to fix

tsañmo—vt., to throw

tsanthe—adj., sharp (instrument)

tsebinde—adj., full

tsè—n., memory; lid

tsi—n., grass

tsimmo—vt., to catch

tsìmo—vt., to fry

tsimji—vi., to wrestle

tsiri—n., intestine

tsommo—vt., to collect

tshà:—n., salt

tsham—n., bridge

tshāñmo—vt., to cut into small pieces

tshartè—adj., dry (wood)

tschede—adj., sacred, pious

tshè—n., life; age; fat

tshig—n., joint, knot

tshimo—vi., to ripen

tshañjimo—vi., grapple (of cocks)

tshù—adj., part (of whole)

thummo—vt., to distribute, to divide

thuñjimo—vi., to be divided

tshar—n., loin

ulañ—adv., sometimes

ulañ—adj., how many, how much, when, then

ulo—adv., where

una:—pro., who

uniji—pro., 3du., they

uñ—n., stone

uo—pro., 3s., he/ she

uoja—pro., 3sg. dative pronoun

uj—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 nayan—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)

watè—adv., a longer path, far away

wo fiñmo—vt., to kiss

womba—n., smallpox

wàm—n., bear

wàñ—n., a herd, flock

wurthe—adj., loud

ya:mi—n., bad person

ya:mo—vi., to sleep

yabmo—vi., to stand

yadde—adj., bad

yaknide—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

yañkwal—n., a serving spoon
yanji phammo—vt., to make someone walk
yanjimo—vi., to walk
yanṭi—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
yedan—n., big mountain
yelba—n., bamboo
yemin—n., husband-wife
yemo—vt., to save
yejimo—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
yilwun—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
yûkṣimo—vi., to ride a horse
above—yarto
accident, unfortunate happening
—hnappa:
across (a river or rivulet)—tapo
affirmative answer to a question, yes
—ɔ
afraid of—dzer phammo
after, behind, next—nantam
again, due to, by—satta:
agree (vi.)—fErcimo
aim at (vt.)—nayamo
alive—taŋde
all—lairi
and (conj.)—ji
angry—rusu (IA)
animal—taŋmala
ankle—pâkare
answer a call (vt.)—lan thomo
ant—nɔŋkrɔ
anus—ibun
anywhere—wa:ri
appear, to be seen (vi.)—timmo
apple—fau (IA)
apply something, wipe (vt.)—fimo
appropriate—no ksam
armpit—cukli
arrange things in order (vt.)—than kyamo
arrow—rım
ascend (vi.)—lakjimo
ash colour—pha:de
ashamed of (vi.)—hra:mo
ashes—phà:
ask (vt.)—hru:mo
autumn—namin
back—lun
back of skull, neck—konkro
backbite, to complain—ha:jimo
bad—yaddendo bad (literally 'bad man')—bədmi
bad person—ya:mi
bad smell—nakhte
bad smell, dirt—latakta
bag made of jute—kothlo
bag of wool—taŋdze
bald—miŋli
bald headed—dolo pəja:
bamboo—yelba:
bangle, one type of—naŋ
bank of a river—taŋtam, tayyar
bark (vi.)—cylimo
bark of tree—kɔ
barley—dze
basket used for carrying various things—mayaŋ
basket used for keeping grains—karko
basket, one of the types—chaŋkaro
bat—mıcace
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.)—daŋjimo
be happy (vi.)—gəjimo
be informed (vi.)—thàhimo
bead—toŋ
bear—wɔm
bear (vt.)—seмо
beard—cuŋcham
beat, grind spices (vt.)—duŋmo
beautiful — ḍanṭhe
become big, to increase (vi.) — pòmo
become red (vi.) — maŋmo
become short (vi.) — tammo
become small (vi.) — mi:mo
become weak (vi.) — thu:mo
bed — thokam
bedbug — pi:ku
bee — wa nayaŋ
beg — thwacmo
begin — dzun mo
behind — nimphan
bell made of iron — kwalin
bellow — ga:ltimo
belly — dan
below the level (in height) — myedē
below, down — yikho
bend (vi.) — koofimo
bend (vt.) — khi:mo
big — poda

birch tree bark (used as paper in olden days) — iola:
bird (general) — ciptē
bird, a kind of singing bird — sa:raŋi (IA)
bird, a type — pena:
bitter and hot in taste like radish — dukta
bitter, costly, difficult — kha:de
black — wamde wälte
blacksmith — daṃ
blanket made of wool — pē
bleed — fiyumo
blind — kana
blood — jī
bloom — jyəmo
blunt (not sharp) — məldi
boast — âŋjimo
body — gorān
boil (vt.) — komo
bone — rè

book, paper — libin
boredom — dzē
boulder — la:
bow — yì:
box for keeping clothes — phir
boy, son — jiri
boycott (vt.) — tikilmo
braid — balcham
brain — tanu
branch of tree — ḍali (IA)
brass — heli
brave (adj.) — tārmo
break (hard objects—stones, etc.) (vt.) — cha:mo
break (rope, thread) (vt.) — cyamo
break (hard and hollow objects, as nuts) (vt.) — kīmo
breast — jīme
breath — sāg
breathe (vi.) — jakcimo
bride — byulifya
bridegroom — byulo
bridge — tsham
bridge, a type — phaktsham
bright — ḍakthe
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 — kolāŋ
burn, to ignite — cīmmo
bury — tanmo
butter — labu
butter milk — buti
butter, clarified butter — mar
Byangsi language (local name) — byaŋkholo
calf (of leg) — papaljya:
cap — cukti
carefully — sande
careless — lan lua
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 — ōhan mo
cat — bila (IA)
cat (male) — pho-bila
catch — tsimmo
cave, deer — phò
ceiling — thim
centipede — rola:
charcoal — sal
Chaudangs people — bamba:
cheat (vt.) — kharmo
cheek — hrat
chew (something hard) — pāc mo
chew a cud — rukcimo
chew meat — kyemo
chicken — nipe
child — fendo
childless person — apyali
childless woman — bali
chin — cwo
churn, to make cloth short by a special washing process — phumo
clap (vi.) — phela tomo
clean — hra:de
clear — džildè
clear one’s throat — gul khomo
close (door, box) — garmo
cloth — lugra:
clothes — thinka
clothes etc. — khase-phise
cloud — kasa:
cloudy — din de
cobra — naga (IA)
cock — carpye
cold — khat
collapse (house) (vi.) — gwomo
collect — tsammo
collect (count noun things one by one) — kàm mo
collide, to beat each other — duñjimo
colored — jode
comb (n.) — ŋiptsa
comb (vt.) — rökjimo
come — ra:mo
cook (vt.) — kwamo
cooked rice — chaku
coral — jiru
corner (inside the house); horn — ru
corner (outside) — dzar
corpse, dead body — khokpa:
cot — tħato
cotton — rui (IA)
cough (vi.) — guljimo
count — hγe mo
courtyard — chañpanj
cover (fully) (vt.) — phoktimo
cover (vt.) — ròñmo
cover oneself, to wrap (vi.) — phokjimo
cow, field, land — re
cow-dung — länj
coward — jerkhulya:
crawl (of a baby) — ʃeʃimo
creeper — jil
cremating place — cyesa:
criticize — hrim mo
crop, grain — gyera:
cross — pumo
crow — ka:
curd — rannu
curved — kyerak ta
custom — ʃamcaru
cut — cyàmo
cut (with an axe or with bigger instru-
ment) — thamo
cut grass — gomo
cut hair of sheep, goat — ṭwomo
cut into small pieces — tshaṅmo
cut something with scissors (cloth etc.)
— chekmo
cut with teeth (vt.) — suke cyamo
dance (vt.) — ṭhāmmo
dative form of 3sg. pro. — uoja
daughter’s husband, younger sister’s husband — hmye
day — nyē
death — chango
deaf — ṭolīya:
death rites — gwan
death — ka:lo (IA)
deep — hyukte
dense, to be dense (vi.) — ḏanmo
descend — haṃimo
desire — ḏuṇ
destroy — thukjimo
dew drops — ḋil
die, to be extinguished — hicimo
dig, to scratch — kwamo
dim light — ṭyaṃthe
direction — tōkṣa:
dirty — khiṃe
dish made with milk — gema:
dismantle (wall, house) — khomo
distribute, to divide (vt.) — tshumo
ditch, a pit — gadro
do (vt.) — ḋuṃmo
do, to make — hyuṃmo
dog — ṭikhi
domesticated animals — ḍekte
donkey — boṃṭe
door — maroṇ
dough — ladu
dove — gugti
dream — maṇ
dried cheese — chirbe
drink — tuṃmo
drinker — tuṃde
drive cattle — naṃmo
drive the cattle one by one, or two by two (vt.) — hyaṃmo
drown; to go ahead (vt.) — cuṃmo
drown, to take a dip (vi.) — juṃmo
dry (adj.) — tshartē
dry (from the state of being wet)
— phoda
dry (vt.) — charmō
duck — ṭagba:
due to, because of — se
dusk — ṭirnaṇ
dust — sapha
dye, to mix — chōmo
eagle — maḍoṃmaṇ
eagle type of bird — ye
ear — ḍrace
earth — sapaṇ
earth — ḍhartī (IA)
earthquake; bottom; a boundary stone
— ṭom
east — ḍyarānān
easy, cheap — loḍē
eat — dza:mo
echo — lakuri
edge — ṭam
egg — tām
eight — jēḍē
eighteen — cēbhē
eighty one — jatsha: tīgē
eighty — jatsha:
ellbow — cukalce
elder brother — hyā:
elder brother’s wife — cheme
eldest brother — pohya:
eldest sister — pota
elephant — haṭhi: (IA)
eleven — cēthe
empty — sa:ṭso
empty (vt.) — hyaṃmo
enclosure for goats and other animals — ra:

enough — hlan

erase — kǎmo

erect a wall for a house, etc. — baŋmo

evening — ṇyaŋcHE

everywhere — wa khui

exchange (vt.) — khomo

extra field which is not a legal one — ram

eye — myE

eyebrow — mikcham

eyelashes — miplicham

eyelid — miplē

face — ṇo

falling (of something from a tree, etc.) — bormo

falling (of something with a thud) — lämo

falling, of something by itself, roll down, to wrap — gammo

family — khu, maṅ

fang — gar

fat (round shaped objects) — boldE

fat; a type resin colour — chē

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 — ponā:

father's eldest sister — puni

father's father, mother's father — tīte

father's first younger sister — pocini

father's fourth elder brother — mīka:

father's fourth younger sister — mīcini

father's second elder brother — guṅka:

father's second elder brother's wife — guṇcī

father's second younger sister — guṇcini

father's sister's husband, father-in-law — ṇaŋmi

father's sister, a general term — cīni

father's third younger brother — ṇaŋka:

father's third younger brother's wife — āṅcī

father's third younger sister — āṅcīnī

feather — raŋplī

feed each other, to feed oneself (vi.) — chīfimo

feed, to close (vt.) — chīmo

female lamb — barts

female musk deer — silju

female yak — ḍumo

festival — khusmo

fifteen — cēban

fifty — ṇasa

fifty one — pisa: cēthe

fight (vt.) — dākǐmo

fighting of dogs — ṭhīfimo

fill (solid articles) (vt.) — pāmo

fill (water) (vt.) — pāmo

fine wool — khulu

finger — lakpīn

finish — como

fire — māṅ

fish — ṇya:

fist — gurda:

fit (neither loose nor tight) — ṭhēkka

five — ṇaṅ

five fold — ṇaṅba

five times — ṇatō

fix a date for death ceremony — jaŋmo

fix a date for marriage — ja thōcmo

flame — rāp

flat ground or land — than

flea — motti

flexible, elastic — napfīde

float (vi.) — hyu:mo

floor; lime — cukū

flour — aṛō (IA)

flow, to be opened (vi.) — bōmo

flower — cē

flute made of silver — lintsā
fly (vi.)—phaṣmo
fodder mixed with some corn—chà
fog—huala:
fold—ba:mo
fondle, to cuddle—ṭālmo
foot—like
for—daṇci
forehead—pāṭhra:
foreigner—mīmaṇ
forest—serè
forget—lojimo
forty—pīsa:
four—pi
four times (arithmetic sense)—pīpi
fourfold—piba:
fourteen—cepi
fourth time (on a fourth occasion)
—pitsu
fourth elder brother—mīhya:
fourth elder sister—mīta:
fox—gonu
friend—hanau satho
frighten—pyomo
frog—palo
front teeth—hraso
front tooth—leso
frost—hmyar
frost in ice form—bridām
fruit—le
fruits etc—lelaṇ
fry—tșimo
fulfill a promise—jōmo
full—tsebindē
garlic—dam

gathering of crowd; to continue (vi.)
—dabmo
gem, jewel—miyun
get collected (vi.)—yejimo
get down from the horse (vi.)—hla:jimo
get laughter (vi.)—hyem ra:mo
get oneself wet (vi.)—thi:jimo
get ready (vi.)—dzāmo
get stuck by itself (vi.)—galmo
get up (vi.)—racimo
get warm, hot (vi.)—lujmo
get wet (vi.)—thi:mo
ginger—jiṇram
girl, daughter—tsame
give (vt.)—da:mo
give loan (vt.)—tā da:mo

glacier—ri

gland—hril
gloves—lako

gluttonous, voracious—damplya:
go—dyemo
go by taking something—tīmo
go forward—cunjimo
goat (castrated male)—fīr

goat (male)—lasaṇ

goat (male)—fīrts

goat (uncastrated male)—boktsa:
goat (female)—camts
goat (young one)—latsa:
gold; axe—dzaṇ
gown type of dress—cyukla

grain—chā:
granddaughter—khume
grandson—khuè
grapple (of cocks)—tshonjimo
grapple (of horse)—khajimo
grapple (vi.) (animals with horns)
—thajimo
grass—tśi
graze (vi.)—hrokjimo, hrojimo
graze (vt.)—hromo


green (literally 'green grass')—tintsī
grind, grow old—yi:mo

ground floor of the typical local house
—dār
group of women in a marriage party—tliːfa:
guard, to watch—hrinʃimo
gums—hnil
gun—tibka
hailstone—sara:
hair of head—pafak cham
half—phyː
hammer—hathora: (IA)
hammer—thuːːa:
hand—lā
hang (vi.)—tanʃimo
hang, keep, put, to have, fix, allow (vt.)—taːmo
happen—hlimo
hard—kaːndə
hare—rayal
harvest (vt.)—jammo
have mercy (vi.)—rakʃimo
have sexual intercourse (vt.)—lumo
have sexual intercourse (vi.)—luʃimo
have the feeling of laughter—hyelba:
he, she (3sg.)—uo
head—pofaː
heap of small pebbles—ruː
hear, to agree, to accept (vi.)—runʃimo
heart—fisː
hearth—milen
heavy—hliːːːe
heel—khopaː
height, high—theidə
hell—narak (IA)
herd, flock—wɔːŋ
here—aikho
hide (vi.)—chaʃimo
hide (vt.)—cyːmo
hill, aim—daŋ
hips—caʃʃyaː
honey—hwaː
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—ulnə
hum (vi.)—niʃimo
hundred—rə
hundred—sai
hungry—rə
husband—hrithi
husband’s elder brother—puː
husband’s younger brother—mas
husband’s younger brother’s wife—masʃyaː
husband-wife—yemin
husk—pu
hut—chandi
ice—tiːlin
imaginary place beyond the sky—miyːar
in front of, in the presence of—ŋokʰə
in front, before—hratam
in olden days; once upon a time in the past—yanaː-yanaː
in the middle—gunda:
in-law’s village—banan sɔŋ
incisors—nikisɔ
index finger—cyəː
inform (vt.)—ṭhəmo
ink (Indo-Aryan)—masi
insect—nɔbu
inside—cikhu
inspect, to watch something closely—ʒmo
intestine—tsiri
invite (vt.)—yatsaː galmə
irrigate—ti thimo
itch (vi.)—chɔkʃimo
itch, itching sensation—chaːdə
jaw—alṭwaː re
join something together—hlyemo
joint, knot—tshig
jump from higher place to lower place — phoDmo
jump from one place to another — pha!ko da:mo
jump in one place — pəṇfimo
just now — itta
keep something (light things) — tamo
keep, to put, to allow, to fix, to have — ta:mo
key; mediator — taram
kidney — khaJa:
kill, extinguish (vt.) — såmo
king — ya
kiss — əuo
kite — c:i:l
knead — dumo
knee — pye
knit — rəmmo
knot — khuce
know (vi.), be known — bəmo
lake — chò
lamb (male) — karts
lamb, a generic term — ka:ts
large — fəŋ
late — yilthe
laugh (vi.) — hyemo
lay egg — tam da:mo
leaf — pa:t (IA)
learn — hləbJimo
leather bag — kots
leech — jəka: (IA)
left over (vi.) — hənəmo
left side of the body — fəyartam
leopard — tharwa
lice — nare
lice egg — natsar
lick; to know — la:mo
lid; memory — tsə
life; age; fat — tshə
lift, to pick up — anmo
light a lamp (religious sense) (vt.) — əmo
light (in weight) — nyanthə
lightning — məl-da:mo
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 — chincha:
lizard — dzaŋkho
loan — ə
local beer — cakti
local name for Chaudangsi language — baŋba:lo
lock — golca:
log — yugu
loin — tshə
longer path, far away — wathə
look back (vi.) — nimphan əmo
loose (not tight) — wathə
loud — wurthe
louse — minje
love — chifide
lower part of the body, below the
waist; buttocks — nəngo
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 phəmə
make someone agree (vt.) — ʃerći
phəmə
make someone happy — goʃi phəmə
make someone sit (vt.) — fəŋmo
make something fly — phəŋ phəmə
mango — a:m (IA)
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<td>many (literally 'many people')—matmi</td>
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<td>marriage—ढami</td>
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<td>married female—hinam pidi:de</td>
<td>ढिनाम पिदी:डे</td>
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<td>me, I—je</td>
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<td>meal, food—दुङ्लाङ</td>
<td>दुङ्लाङ</td>
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<td>meat, flesh—फ्यां</td>
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<td>melt (vt.)—थिमो</td>
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<td>memory—सो</td>
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<td>mend clothes or shoes by stitching—रब्मो</td>
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<td>middle finger—गोश्री गोश्रा</td>
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<td>milk—नु</td>
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<td>mimic (vt.)—जिजी डामो</td>
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<td>molar teeth—गाम्षो</td>
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<td>mole—चुबु</td>
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<td>बाँडर (IA)</td>
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<td>moon, month—हिला</td>
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<td>mother's—नागे</td>
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<td>mother's brother, husband's or wife's</td>
<td>गुम्सर गुम्सर</td>
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<td>mother's brother—काका</td>
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<td>mountain, a small one; a type of flour—ये</td>
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<td>mouse—निपु</td>
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<td>mouth—अ:</td>
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<td>ninety—जात्स्का: ची</td>
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<td>वा खुरी मानी</td>
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<td>open a door, to uproot, to unlock—फ्योमो</td>
<td>फ्योमो</td>
</tr>
<tr>
<td>other person—गान्मी</td>
<td>गान्मी</td>
</tr>
<tr>
<td>outside—पांफ़ून</td>
<td>पांफ़ून</td>
</tr>
</tbody>
</table>
owl — gughu
pack a package — tômmo
paddy, a leather blanket — ga:
pair — dzuñ
pajamas — khase
palm — phela
parents — ṇaba
parrot — suïyo
part (of whole) — tshû
participate, to join in some work — thyemo
patella — phañlore
path — am
paw — lakpa
paw of lion, tiger — nagra:
peacock — mor (IA)
peas — kwari
pebbles — hraksa:
peel (orange, banana) — khomo
peel something like potato or some vegetables — chômlo
penis — tholi
people belonging to one's group — rakhû
person — mî
person from Johar valley — canpa:
phlegm — gul
pickaxe — tokca:
piece — choñ
pigeon — khwaran
pile up; to become long (vt.) — buñmo
pinch a pinch — syapi cêmö
pinch, to bite — cêmö
place — bân
plank — ro
plant — paul
plaster (vt.) — fyâla: kalmo
play — tânmo
play a musical instrument; to intervene — tômo
pleasant — ñyamde
plough — resumo
pluck fruits — thomo
pluck fruits by throwing a stick or stones — phêmno
poison — ðo
porcupine — bochab
pot to keep water — phuli
potato — alu (IA)
pray (vi.) — hnâmímo
press (vi.) — tânjîmo
press (vt.) — tânmo
prick (vi.) — tâjîmo
prick, to fix a nail (vt.) — tâmo
princess — rum
pubic hair — kacañ
pull — nomo
pure, pious — tshëde
put cloth, wool, corn, in place — hmomo
python, big snake — tânbu
quarrel — gyejîmo
quarrelsone — gyejînde
quick, fast — cha:to
rabbit — dunu
rainy season — jyàle
raisin — laca:
ram (castrated) — kar
ram (uncastrated) — gukar
rat — dumu
raw — tinde
reach — hnabmo
read — hlâkîmo
ready (vi.) — hlemo
recognize (vt.) — simo
red — mande
rein — a:gal
relatives (related by blood) — fyäfî
release — buño
remains of corn after making beer — tsa:
reserve — tha:pu
respect; to pose — ñhêmö
retreat — nyunjîmo
retreat, to look back at oneself - nimphān nynūjīmo
return (vi.) - thokīmo
return something (vt.) - thōmo
return, to come back (vi.) - thōjīmo
ribs - hrāb, frāb
rice - phatsap
ride a horse - yākīmo
right side of the body - taktam
ring finger - min manide
ripe (adj.) - chate
ripen (vi.) - hmī:mo
ripen (vt.) - tshimo
ripe (adj.) - hmint
ripped (adj.) - mīta
rise (of sun); to fear - dzermo
river - yānti
rivulet - gāthuti
roast (dry), parch (vt.) - jōmo
roast meat - romo
robust, strong - namte
rock along with the soil - gān
rock, a type of - janla:
roll - gammo
root - jari (IA)
rope - jan
rose colour - chusar
rotten - sata
rough - khasakta
round from the outer side - dzam
round pit; a store of grains outside the house - kin
rub - nyemo
run - jañmo
run away, abscond; to increase - jyāmo
sack of leather - kha:lo (IA)
sacred - phefide
sacrifice some animal for black magic - sa:mo
saddle - teka
saliva - filtī
salt - tshā:
salty tea (a Tibetan type) - marja:
sand - balwa:
save - yemīn
save (vt.) - yemo
saw - pyalmo
saw; to wring - thammo
say - lomo
scorpion - khwan
scrub utensils - khīmo
sea - samandro (IA)
search - ma:mo
seat, to make someone sit (vt.) - jīmo
second elder brother - gunhya:
second elder sister - gunta:
second floor of the house - nithalū
see, something which is far away - dobmo
see, to be found - tījīmo
seed - pajī (IA)
sell; to weave cloth - rañmo
semen - latī
send - laymo
separate by choosing or selecting - kilmo
separated lover - nalde
servant - dānmi
serving spoon - yanjwal
setting (of sun) - hri:mo
settle marriage - thōcmo
seven - nīfe
seventeen - conyē
seventy - tuksa: ci
seventy one - tuksa: cathe
shade - fēlo
shake, to swing, to move - bōmo
sharp (instrument) - tsanthe
sharpen (vt.) - yilmī
sharpening stone - yilwūn
sheep - ma:mla:
sheep (female) - ma:saŋ
sheep (generic term) — ma:la
shirt — khilta
shoes — paula: (IA)
short — ṭanθe
short (in length) — ṭàŋθe
shoulder — r-syntax
sick — kanθe
sickle — akhan
sieve — dammo
silver — mal
sing — tocmo
single: a type of cup — kaŋ
sister (general term), wife's younger
brother's wife — hrinjya:
sister's daughter — baaji (IA)
sister's husband, wife's elder brother
— tete
sister's son — banje (IA)
sister-brother — hrem+n
six — ṭugu
six fold — ṭugba:
six times — ṭuktsu
sixteen — ceto
sixty — ṭuksa:
sixty one — ṭuksa: tige
skin — be
skull — kwali
sky; blue — timbu
sleep — ya:mo
slip — jəmo
slope — jarda
slow — dîle
slow, low voice — suku
small — mi:de
small courtyard on the first floor of the
house — dôn
smallpox — womba
smell — hnimmo
smoke — khû
smoke, suck (vt.) — hurmo
smooth — dzamta
snake — khabu
sneeze — dzǐ
sneeze (vi.) — dzimo
snort — hnapti
snow — ḥro
soft — nakte
soil — sa
some, a few people — dumamì
sometimes — ulaŋi
somewhere — wa khute
son's wife's mother, husband's elder
brother's wife — tata
soot — khûma:
soul — hläme
sound — bhak
sour — firta
south — tanam
sow (vt.) — yebmo
speak — phamoh
spin — pámmo
spinach — fanda
spit — thâbmo
spittle — khutì
spoon — chô:
spread — paŋmo
spread tent etc., to help cross some
river or a difficult path — tarìmo
spring out (vi.) — wâmìmo
spring season — yane
sprinkle (grains, powder) — phâmo
sprinkle (liquid) — phabmo
sprout (n.) — ŋikapce
sprout (vi.) — dzumo
squeeze — ci:mo
stag — jarya
staircase — dzanṭhanj
stand up (vi.) — yabmo
star — karma:
steal — khu:mo
steep mountain rock — bye
stick — duli
stick with (vi.) — kalmo
stir — ḍammo
stitch—phammo
stitch by a putting a patch of cloth
   — hla:mo
stomach—khokcε
stone—uŋ
stone (of fruit), a piece of stone—daló
stone, a particular type—kalin
stool—i:
stool (baby talk)—kà
stop; to understand; to buy (vt.)—tomo
stop; understand (vi.)—tofimo
story, tale—rye
straight—hla:de
strike a match; to push—tha:mo
stroll—pàjimo
stumble in intoxication—galţa:mo
sugar—cini (IA)
summer—chyâpa:
summer—luŋpa:
sun—ni
sun light, bright—chantε
swallow—gimo
sweep—pimo
sweet—chakta
swell—gaŋmo
tail—pochni (IA)
take an oath—yâmmo
take a loan—to karmo
take off clothes—ṭhilmo
take out liquid from a pot—kharmo
take swing, to be moved—lajimo
take the sheep, goat to lead the herd
   — kyonmo
tall, long—buŋthε
tame, to rear—ṭhorŋmo
tea—ja:
teach, to train—hlabmo
tear (n.)—mithi
tear (cloth) (vt.)—pêmo
tell—min tomo
temple—rackwanti
ten—cì
testicle—gultin
tether animals—chimmo
that (invisible)—teti
that (object at a higher level relative to
   the speaker)—thotì
that (object at a lower level relative to
   the speaker)—yotì
that (remote)—ati
that much—atlanj
that side—atina garte
that side—atitoksa:
then, afterwards—hanj
there—atikho
there—ate
these—aijamma:
these—aijε
these (used for human beings)—aimañ
they (3du.)—unifj
they (3pl.)—ufj
thick (liquid)—phote
thigh—lakjya:
thin—in thickness, of sheet-like things)
   — byδε
thin (round shape)—lakte
think—cicum
third elder brother—jinhya:
third elder sister—jinta:
third floor of the house—somthalo
thirteen—cesam
thirty—nassa: cì,
 thirty—somm sa
thirty one—nassa: cethe
this—ai
this side—aitoksa:
this side (of a river or rivulet)—tipo
this year—thanfin
thorn—nace
those—atifε
those (used for human beings)—aimañ
thousand—haja:r (IA)
thrash—tabmo
thread—bie
thread ball—wa:ts
three—sam
three days before yesterday—thapija:
three fourths—pophye
three times—sam sam
threshold—calke
thrice—samsuru
throat—bokro
throw—tsajmo
throw (stone, etc.)—kamo, kommo
throw water—phamo
thumb—bola:
thunder, dragon—mukna:
Tibet—kidan
Tibetan—pa:ng
Tibetan goat—la:mla:
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)—pantha
tight—ga:hta
tighten a screw—thambo
time and again—rato
tire (vi.)—yinmo
today—thinja:
tomorrow—chanan
tongue—jabyle
tooth—s6
touch (vt.)—tammo
trap (vt.)—tojmo
tremble (vi.)—da:mo
truth—saco (IA)
tuber—ke
twelve—senva
twenty—nassa:
twenty one—nassa: tige
twine—kimo
two—ne
two days before yesterday—thasomja:
two times—
tyre, wheel—dzandi
unload something from the head or
back—hama:mo
unmarried, bachelor—kanga:
untie a knot—phamo
up to (up to a point)—wamy:
upper arm—ra:n
upper part of the body (above the
waist)—yargo
uproot (plants, etc.)—thummo
up to a point, up to—wase
urine—chakcha:
urine (baby talk)—kaca:
usually—kha:j:i
utensils—bandu
uvula—jan:tu
vagina—ilam
valley—ga:tha
vegetable—kan
vegetable with curry—dimti
village—son
village name—dar
vomit (n.)—lon
vomit (vi.)—lombo
wait for—hronimo
wake up—dan:imo
walk (vi.)—yansimo
wall—cha:n
walnut—kha:
wash clothes—chilmo
wash utensils, to bathe someone; to
cry—yarmo
water—ti
water drop—char:ti
water pot—phungli
waterfall—tha
wave—hrinte
wave of water—hwalti
we (1du.)—infi
we (1 pl., erg.)—insa
we (1 pl.)—in
weak—tha:ta
wealthy person—fanmi
wear clothes—cukjimo
wear ornaments—fakcimo
wear ornaments (vi.)—fakjimo
weather—bagta:re
weep, to cry—tyemo
weigh—carmo
west—renam
wet, watery—thi:te
wheat—raje
where—ulo
where—wā
whiff—phyarmo
white—ji:de
white wash—gyamo
who—una:
whole—jamma:
why—hoŋ
widow—rādi (IA)
widower—rādo (IA)
wife—hrithifya:
wife's elder brother's wife, fifth elder
   sister—tata
wife's younger sister's husband—sa: đu
   (IA)
wild—sirtsi
wild animal—pho-phya:
wild lizard—bhti (IA)
win, to collect mass nouns like corn,
   etc.—chūmo
wind—nalan
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.)—beʃimo
work; answer—lan
worship—ʃhomo
wound, scar—gà:
wrap (anything)—hlammo
wrap (things)—gammo
wrestle—tsimjimo
yak—gal
yak (male)—yakto
yawn (vi.)—hali 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
   —namfyə:
younger brother, husband's younger
   sister's husband—nunu
your (2sg gen.)—nage