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タイトル

A Sketch of Byangsi Grammar

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A Sketch of Byangs Grammar

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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, Gunji and Napalchu.

2.0 Phonology
2.1 Vowel Phonemes

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

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:]
/uu/ High back unrounded short vowel, occurs in closed syllables and syllable finally. [uu]
/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 Nabiyal (age 45), Nabi Village and Gunji Post, (2) Shri Gurjan Singh Gunjyal (age 58), Gunji Village and Post, and Shri Mohan Singh Napalchyu (age 48), Napalchyal Village, Gunji Post; all the consultants were from Tehsil, Dhârculâ (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. [o]
/el/ 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]
/aː/ Low central long vowel, occurs initially, in closed syllables and syllable finally. [aː]

Phonetically the vowels with high falling tones are shorter than the vowels with level tones. The centralized high short vowel /i/, front mid vowel /ɛ/, front lower-mid short vowel /ɛl/, and the back high unrounded short vowel /uː/ are lower than the other vowels. The lower mid vowels /ɛ ɔl/ 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></td>
<td>u</td>
</tr>
<tr>
<td>Mid</td>
<td>ɛ</td>
<td>ɔ</td>
<td>o (ɔ)</td>
</tr>
<tr>
<td>Low</td>
<td>ɛ</td>
<td></td>
<td>a</td>
</tr>
</tbody>
</table>

He treats /ɔ/ as an allophone of /o/ when it occurs before a nasal or in final position. He lists another allophone of /o/ which he transcribes as [wo] and says, 'Another notable variant of mid back vowel /o/ is its glidalized pronunciation, realized as [wo], which is more prominent in the dialect of 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, /i/ > [yi], /ɛl/ > [ye]—similar to the back vowels the front vowels /i/ and /ɛl/ 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 /uː/ 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, /ɛl/ > /ɛl/—The lower front vowel /ɛl/, besides a phoneme, is also attested as an allophone of the mid front vowel /ɛl/, 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 /ε/ (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: e e* ε] as front vowels; [a a:] as central and [u u: o o* ɔ] as back vowels. Trivedi notes that /ε/ has three allophones: [ε] occurs in final position but not after an alveolar consonant before a pause; the mean mid allophone, which he transcribed [ε*], is comparatively shorter than [ε] and occurs in medial position in closed syllables; the lower-mid allophone [ε] is comparatively shorter than [ε], and occurs in final position after an alveolar consonant before a pause. In our analysis we have established /e/ and /ε/ 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 [o] as separate phonemes. We have found in our data examples of clear-cut contrasts, however the functional load of both /ε/ 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 /ε/ 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)
/an/- 'to lift, to pick up'
/alu/ 'potato'
/aŋo/ 'flour'
/anɛ/ 'here'
/ate / 'there'

/a:/
/aiː/ 'mouth'
/aː 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:/ /cim/ 'house'
/i:/ /cim-/ 'to burn'
/u:/ /run-/ 'a heap of pebbles'
/u:/ /rum-/ 'earthquake'
/a:/ /dan-/ 'aim; hill'
/u:/ /dun-/ 'desire'
/a:/ /kan-/ 'a type of tea cup'
### 2.1.4 Syllable final vowel contrasts

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/i/</td>
<td>/ki/</td>
<td>'a round pit'</td>
</tr>
<tr>
<td>/a/</td>
<td>/ga/</td>
<td>'yak'</td>
</tr>
<tr>
<td>/a:/</td>
<td>/ka:/</td>
<td>'lamb'</td>
</tr>
<tr>
<td>/a:p/</td>
<td>/ra:/</td>
<td>'flame'</td>
</tr>
<tr>
<td>/o/</td>
<td>/ko/</td>
<td>'a type of leather bag'</td>
</tr>
<tr>
<td>/u/</td>
<td>/gu/</td>
<td>'phlegm'</td>
</tr>
<tr>
<td>/o:/</td>
<td>/lo:/</td>
<td>'vomit (n.)'</td>
</tr>
<tr>
<td>/u:/</td>
<td>/lu:/</td>
<td>'back'</td>
</tr>
<tr>
<td>/s/</td>
<td>/pho/</td>
<td>'to jump in one place'</td>
</tr>
<tr>
<td>/o:/</td>
<td>/pho:/</td>
<td>'to jump from up to down'</td>
</tr>
<tr>
<td>/n/</td>
<td>/do/</td>
<td>'a courtyard on the first floor of the house'</td>
</tr>
<tr>
<td>/a/</td>
<td>/da/</td>
<td>'blacksmith'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/i/</td>
<td>fi</td>
<td>'glacier'</td>
</tr>
<tr>
<td>/ri/</td>
<td>ri</td>
<td>'to write'</td>
</tr>
<tr>
<td>/ti/</td>
<td>ti</td>
<td>'water'</td>
</tr>
<tr>
<td>/thi/</td>
<td>thi</td>
<td>'to melt'</td>
</tr>
<tr>
<td>/thi:/</td>
<td>thi:</td>
<td>'to get wet'</td>
</tr>
<tr>
<td>/khi/</td>
<td>khi</td>
<td>'to scrub utensils'</td>
</tr>
<tr>
<td>/khi:/</td>
<td>khi:</td>
<td>'to bend'</td>
</tr>
<tr>
<td>/i/</td>
<td>/iy/</td>
<td>'brother'</td>
</tr>
<tr>
<td>/pie/</td>
<td>pie</td>
<td>'knee'</td>
</tr>
<tr>
<td>/pye/</td>
<td>pye</td>
<td>'thread'</td>
</tr>
<tr>
<td>/bye/</td>
<td>bye</td>
<td>'steep mountain rock'</td>
</tr>
<tr>
<td>/mie/</td>
<td>mie</td>
<td>'fire'</td>
</tr>
<tr>
<td>/mye/</td>
<td>mye</td>
<td>'eye'</td>
</tr>
<tr>
<td>/u/</td>
<td>/u:/</td>
<td>'to release'</td>
</tr>
<tr>
<td>/bu/</td>
<td>bu</td>
<td>'to carry something on the back'</td>
</tr>
<tr>
<td>/bu:/</td>
<td>bu:</td>
<td>'to release'</td>
</tr>
<tr>
<td>/nu/</td>
<td>nu</td>
<td>'to steal'</td>
</tr>
<tr>
<td>/khu:/</td>
<td>khu:</td>
<td>'to exchange'</td>
</tr>
<tr>
<td>/khu:/</td>
<td>khu:</td>
<td>'to be known'</td>
</tr>
<tr>
<td>/bu:/</td>
<td>bu:</td>
<td>'to release'</td>
</tr>
<tr>
<td>/bu:/</td>
<td>bu:</td>
<td>'to be known'</td>
</tr>
</tbody>
</table>
\[ /l/ : /l/ \]
\[ /\beta l/ \] 'buckwheat'
\[ /\beta l/ \] 'skin'
\[ /\alpha l/ \] 'to pinch'
\[ /\alpha l/ \] 'flower'

\[ /o/ : /o/ \]
\[ /\beta o/ \] 'to boil'
\[ /\beta o/ \] 'bark' (of tree)

\[ /a/ : /a/ \]
\[ /b a/ \] 'father'
\[ /b a-/l/ \] 'to fold'
\[ /s a/ \] 'soil'
\[ /s a-/l/ \] 'to sacrifice an animal (for black magic)'

### 2.2 Consonant phonemes

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

<table>
<thead>
<tr>
<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>( \tilde{t} )</td>
<td></td>
<td>k</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ph</td>
<td>th</td>
<td>( \tilde{th} )</td>
<td></td>
<td>kh</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b</td>
<td>d</td>
<td>( \tilde{d} )</td>
<td></td>
<td>g</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(bh)</td>
<td>(dh)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AFFRICATES:</td>
<td>ts</td>
<td>c [t(\tilde{f})]</td>
<td>[t(\tilde{f})]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tsh</td>
<td>ch</td>
<td>[t(\tilde{\jmath})]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>dz</td>
<td>j [d(\tilde{\jmath})]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FRICATIVES:</td>
<td>s</td>
<td>f</td>
<td>( \tilde{f} )</td>
<td></td>
<td>h</td>
<td></td>
</tr>
<tr>
<td>NASALS:</td>
<td>m</td>
<td>n</td>
<td>( \eta )</td>
<td></td>
<td>( \eta )</td>
<td></td>
</tr>
<tr>
<td></td>
<td>hm</td>
<td>hn</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TRILLS:</td>
<td>r</td>
<td></td>
<td>h</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LATERALS:</td>
<td>l</td>
<td>hr</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FLAP</td>
<td></td>
<td></td>
<td>(r)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SEMI-VOWELS:</td>
<td>w</td>
<td></td>
<td>y</td>
<td></td>
<td></td>
<td></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 /r/. The contrasts are shown below syllable initially only.

<table>
<thead>
<tr>
<th>Consonant</th>
<th>音素</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/k/</td>
<td>/kar/</td>
<td>'castrated male sheep'</td>
</tr>
<tr>
<td>/kh/</td>
<td>/khar/</td>
<td>'to cheat'</td>
</tr>
<tr>
<td>/g/</td>
<td>/gar/</td>
<td>'to get burst'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa/</td>
<td>'face'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋə/</td>
<td>'bark of tree'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa:/</td>
<td>'to prick'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋə:/</td>
<td>'to strike a match'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋum:/</td>
<td>'to dance'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋum:/</td>
<td>'to tremble'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa:/</td>
<td>'noon'</td>
</tr>
<tr>
<td>/ŋa/</td>
<td>/ŋa:/</td>
<td>'mother'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa:/</td>
<td>'to keep'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'waterfall'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa:/</td>
<td>'to give'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'earth' (Indo-Aryan)</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa:/</td>
<td>'seven'</td>
</tr>
<tr>
<td>/ŋa/</td>
<td>/ŋa:/</td>
<td>'your'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'to unload something from the head or back'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa:/</td>
<td>'a Tibetan'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'to fly'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa:/</td>
<td>'place'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa:/</td>
<td>'sound'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa:/</td>
<td>'dream'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa:/</td>
<td>'to become small'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>/ŋa:/</td>
<td>'ripe'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'memory, lid'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'life, age, fat'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'boredom'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'to pinch, to bite'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'fat, grease'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'I' (first person sg.)</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'hand, boulder'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'moon, month'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'arm'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'horn'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'horse'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'to ask'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'village'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'then, after'</td>
</tr>
<tr>
<td>/ŋə/</td>
<td>/ŋa:/</td>
<td>'how'</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>/ŋ/</th>
<th>/n/</th>
<th>'noon'</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nise/; /nǐche/</td>
<td>/nǐfe/</td>
<td>'seven'</td>
</tr>
<tr>
<td>/ŋace/</td>
<td>/nafe/</td>
<td>'two'</td>
</tr>
<tr>
<td>/ŋage/</td>
<td>/nage/</td>
<td>'your'</td>
</tr>
<tr>
<td>/nurlan/</td>
<td>'1pl. pronoun'</td>
<td></td>
</tr>
<tr>
<td>/yin/</td>
<td>'year; is'</td>
<td></td>
</tr>
<tr>
<td>/kan/</td>
<td>'vegetables'</td>
<td></td>
</tr>
<tr>
<td>/gan/</td>
<td>'2sg. pronoun'</td>
<td></td>
</tr>
<tr>
<td>/lan/</td>
<td>'work'</td>
<td></td>
</tr>
<tr>
<td>/kin/</td>
<td>'a round pit; a grain store outside the house'</td>
<td></td>
</tr>
<tr>
<td>/gwan/</td>
<td>'death rites'</td>
<td></td>
</tr>
<tr>
<td>/gultin/</td>
<td>'testicles'</td>
<td></td>
</tr>
<tr>
<td>/lakfin/</td>
<td>'nail'</td>
<td></td>
</tr>
<tr>
<td>/nuulan/</td>
<td>'wind'</td>
<td></td>
</tr>
</tbody>
</table>

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:
Unlike their western neighbor, Rongpo, which has a series of murmured resonants, /mh nh nh 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 /ŋ m n/, and the unaspirated voiceless or voiced stops, except the alveolar stops /t̚ t̚ h d̚/. 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. [purr] '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 /t̚ t̚ h d̚/, the lateral /l/ and the retroflex flap /r/. There are less clusters with /w/ than with /y/. Still fewer examples have been found with a trill as the second member of a consonant cluster. Consonant sequences may be found at morpheme or syllable boundaries, but these are not treated as consonant clusters. A few examples:

-y-

/pye/ 'knee'
/psyarmo/ 'to whiff'
/bye/ 'rock'
/mye:de/ 'below, low from the level'
/tye:mo/ 'to weep, to cry'
/thyme:mo/ 'to participate, to join in some work'
/dyme:mo/ 'to go'
/nye:re/ 'yesterday'
/nye/ 'day'
/nye:/ 'fish'
/nyunji:mo/ 'to retreat'
/kye:mo/ 'to chew meat'
/gye:ra/ 'grain or crop'
2.3 Tonal Contrasts

We have found a two-way tonal contrast in Byangsi, i.e. a high falling tone, transcribed with a grave accent mark on the vowel (/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' |
| /yè/   | 'mountain'               |
| /pì/   | 'four'                   |
| /pì-/  | 'to sweep'               |
| /gì:/  | 'to bulge'               |
| /gì-/  | 'to swallow'             |
| /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:
/chrə/ 'fodder mixed with some corn'
/chrə:/ '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:/
/khok-pa:/ 'corpus'
/can-pa:/ 'a person from Johar valley'
/khá-pa:/ 'winter'
/chya-pa:/ 'summer'

/-pu/
/ni-pu/ 'mouse'
/tha:-pu/ 'reserve'

/-bu/
/kha-bu/ 'snake'
/la-bu/ 'butter'
/tim-bu/ 'sky'
/tañ-bu/ 'a big snake'
/nui-bu/ 'insect'
/lam-bu/ 'woolen cloth'

/-la:/
/bó-la:/ 'thumb'
/cyo-la:/ 'index finger'
/la:m-la:/ 'a Tibetan goat'
/ma:-la:/ 'sheep'
/lá-la:/ 'grandmother'
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
- /purjackson/ 'hair (of head)' < /purja/ 'head' + /cham/ 'hair, fur
- /hnaptY 'snot' < /hnim/ 'nose' + /ti/ 'water
- /fyaY 'relatives' < /fya/ 'flesh' + /f/ '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 cannot assign any meaning to. Similar examples are: /fjil-ti/ 'saliva', /la-ti/ 'semen', /gam-so/ 'molar tooth' (<so/ 'tooth'), /lak-fin/ 'nail' (<lak/ 'hand'), /khue/ '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. /wambaY 'dark'. Here it is possible to speculate that the morphemes are /wam-/

3.1.3 Compound forms
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:

\[
\begin{align*}
/ban\hbar/h & \quad 'morning' /\hbar/ena:/ & \quad 'a type of bat' \\
/n\hbar/mi\hbar/n & \quad 'autumn' /\hbar/\hbar/in\hbar/c\hbar/e/ & \quad 'bat' \\
/\hbar/an\hbar/p\hbar/ & \quad 'feather' /\hbar/\hbar/a\hbar/y\hbar/n\hbar & \quad 'a type of basket' \\
/d\hbar/\hbar/u\hbar/l\hbar/a\hbar/n & \quad 'food' /\hbar/a\hbar/bu/ & \quad 'butter' \\
/th\hbar/u\hbar/m\hbar/c\hbar/ar\hbar/u/ & \quad 'custom' /\hbar/l\hbar/a\hbar/k\hbar/a/ & \quad 'dirt' \\
/m\hbar/a\hbar/d\hbar/\hbar/o\hbar/m\hbar/a\hbar/n & \quad 'eagle' /\hbar/b\hbar/o\hbar/c\hbar/a\hbar/b/ & \quad 'porcupine'
\end{align*}
\]

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:

\[
\begin{align*}
/\hbar/\hbar/y\hbar/u\hbar/\hbar/ & \quad 'bride' /\hbar/\hbar/u\hbar/l\hbar/o/ & \quad 'bridegroom' \\
/f\hbar/i\hbar/n & \quad 'sister' /\hbar/\hbar/i/ & \quad 'brother' \\
/h\hbar/\hbar/\hbar/\hbar & \quad 'wife' /\hbar/h\hbar/\hbar/i\hbar/ & \quad 'husband' \\
/n\hbar/\hbar/a\hbar/m & \quad 'son's wife' /h\hbar/r\hbar/i\hbar/n & \quad 'wife's younger brother's wife'
\end{align*}
\]

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

\[
\begin{align*}
/h\hbar/\hbar/a\hbar/n/ & \quad 'horse' /\hbar/\hbar/o\hbar/h\hbar/a\hbar/n/ & \quad 'male horse' /\hbar/m\hbar/o\hbar/h\hbar/a\hbar/n/ & \quad 'female horse' \\
/b\hbar/i\hbar/a/ & \quad 'cat' /\hbar/\hbar/o\hbar/b\hbar/i\hbar/a/ & \quad 'male cat' /\hbar/m\hbar/o\hbar/b\hbar/i\hbar/a/ & \quad 'female cat'
\end{align*}
\]

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.,

\[
\begin{align*}
/g\hbar/a\hbar/l/ & \quad 'yak' /\hbar/d\hbar/u\hbar/mo/ & \quad 'female yak' /\hbar/y\hbar/k\hbar/\hbar/o/ & \quad 'male yak' \\
/m\hbar/a\hbar/l\hbar/a/ & \quad 'goat' /\hbar/e\hbar/a\hbar/m\hbar/t\hbar/s/ & \quad 'female goat' /\hbar/\hbar/l\hbar/a\hbar/s\hbar/ & \quad 'male goat' \\
/r\hbar/e/ & \quad 'cow' /\hbar/k\hbar/o\hbar/a\hbar/n/ & \quad 'bull'
\end{align*}
\]

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 /\hbar/m\hbar/a\hbar/n/ 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:

/m1-man/ 'men' /firi-man/ 'boys'
/mah-la-man/ 'goats' /gal-man/ 'yaks'
/fin-man/ 'trees' /nya-man/ 'fish (pl.)'
/la-man/ 'hands' /hran-man/ 'horses'

Dual forms:

/mi-khan/ 'two persons' /firi-khan/ 'two boys'
/khu-e-khan/ 'two grand-sons' /khume-khan/ 'two grand-daughters'

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

/nis-mi/ 'two persons' /nis-firi/ 'two boys'
/nis-tsme/ 'two daughters' /nis-pie/ 'two brothers'

4.0 Pronouns

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

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person:</td>
<td>je</td>
<td>inji</td>
<td>in</td>
</tr>
<tr>
<td>Second person:</td>
<td>gan</td>
<td>ganiji</td>
<td>gani</td>
</tr>
<tr>
<td>Third person:</td>
<td>uo/ ati</td>
<td>uni/ atikhan</td>
<td>uji/ atima/</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'; /ufi-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>Obviate</td>
<td>Higher</td>
</tr>
<tr>
<td>Distal</td>
<td>teti</td>
<td>thoti</td>
</tr>
<tr>
<td>sg. ai</td>
<td>ati</td>
<td>yoti</td>
</tr>
<tr>
<td>pl. aiman</td>
<td>atiman</td>
<td>thotiman</td>
</tr>
<tr>
<td></td>
<td>tetiman</td>
<td>yotiman</td>
</tr>
</tbody>
</table>

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

4.2 Interrogative Pronouns

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

/kha/ 'what' This does not inflect for number or case.
/gan khã minta hlino/ you what name is 'What is your name?'
/u-ja khã yin/ he-DAT what is 'What does he have?'
/ati khã 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?'
/atiman una: hlyenan/ 'Who are they?'
/una:-ja/ 'to whom' (sg. / pl.)
/una:-ge/ 'whose' (sg. / pl.)

/ulan/ 'when'
/gan ulan ranisâ/ 'When did you come?'

/wâ/ 'where' Most often this interrogative takes the locative marker /kho/.
/uji wâ-kho yinan/ 'Where are they?'
/jelu wâ 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:

\[ /\text{je-se} \text{ api } /\text{fun}t\text{a}/, /\text{uo-se} \text{ api } /\text{fun}t\text{a}/ \]

'I myself will do it.'

'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.

\[ /\text{duma} \text{ mi}/, /\text{lairi}/, /\text{ula}n\text{i}/, /\text{wà-khu-te}/ \]

'some or some one or a few persons'

'all'

'sometimes'

'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:

\[ /\text{ati} \text{ tsame} \text{ dzai} \text{ cim-dza lan fungetata je-ge} \text{ hrin}f\text{a} \text{ hle}/ \]

'that girl RELPRO house-in work is. doing I-GEN sister is'

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

\[ /\text{ati} \text{ mi} \text{ dzai-se} \text{ ai} \text{ byam} \text{ ransò} \text{ bid-mi} \text{ hle}/ \]

'that man RELPRO-AGT this carpet weave good-man is'

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

\[ /\text{ati} \text{ byam} \text{ dzai} \text{ gurjan siñ-se} \text{ rangetata}/ \]

'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:

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

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>mi</td>
<td>mimaŋ</td>
</tr>
<tr>
<td>Agentive</td>
<td>misse</td>
<td>mimaŋse</td>
</tr>
<tr>
<td>Dative</td>
<td>mija</td>
<td>mimaŋja</td>
</tr>
<tr>
<td>Genitive</td>
<td>mige</td>
<td>mimaŋe</td>
</tr>
</tbody>
</table>

/ati banj dzai banj-kho je səŋjiyes/ 'that place where (on which) I sat'

/ati mì dzai ma:mla sais/ 'that man who killed the sheep'

/ati sende dzai səŋ-kho dyis/ 'that child who went to the village'

/ati mì dzai khobu-se cis/ 'that person whom the snake bit'

/ati akhan dzai-se in-ge ba-se wəm sais/ 'the sickle with which the father killed the bear'

/ati cim dzai cim-dza ra:mu basat yin/ 'the house where Ramu lives' (/basat/ is a loan from Hindi basna: 'to dwell')

/ai ati-yi-cukt hle dzai gan nya:re tonis/ 'This is the same cap which you bought yesterday.'
As is evident from the tables given above, the nominative case is expressed by a zero suffix and so the uninflected form of the noun or pronoun is used. In a clause with two nominative NPs, the order of the constituents then determines the interpretation of the case relations. The subject is followed by the object and then the verb follows the object (SOV). It is important to note here that in Byangsi the agentive marker [-se ~ -se] indexes the agentivity or deliberate control of the subject actant over a transitive or intransitive event. The case suffix [-se ~ -se] also expresses instrumental relations. The dative case marker /-ja(daDci)1 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 jąŋ-tsà\  he run-PAST
'He ran.'

/uo ti tun-ŋ-tsà\  he water drink-PAST
'He drank water.'

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

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

/ra:m-șe selu dob-șà\ Ram-erg Jelu see-PAST
'Ram saw Shelu.'

/je-șe fįŋ dząŋ-șe cąkt-șà\ I-AGT tree axe-INST cut-PAST
'I cut the tree with the axe.'

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

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

/je-șe jende-ja lan ŋuŋphįŋ ta:-to/ I-AGT child-DAT work get done-PRESCONT
'I am getting the work done by the child.'

/je-șe 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.'
They have goats.

This is Ram's house.

That belongs to the tree.

'house made of wood'

'a piece of stone'

Ram Singh's is yesterday's shop. (This sentence means that Ram Singh just started his shop a few days ago.)

'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:

'with, along': (takes a nominative NP)

'with us'

'with father'

'on, inside': (takes a nominative NP)

'on the stone'

'inside the room'

'in'. (takes a nominative NP)

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

/gunda:/ 'in the middle'. (takes a nominative NP)
/yaŋti-gunda:/ 'in the middle of the river'

/yarto/ 'above'. (takes a genitive NP)
/cim-ge-yarto/ 'above the house'

/yikho/ 'below'. (takes a genitive NP)
/cim-ge-yikho/ 'below the house'

/kharci/ 'from (source)'. (takes a dative NP)
/ra;m-ja-kharci/ 'from Ram'
/je-ja-kharci/ 'from me'

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

/kho-kharci/ 'from on; out of'. (takes a nominative NP)
/ťi-kho-kharci/ 'out of water'
/ťin-kho-kharci/ 'from on (the) tree'

/hratam/ 'front, before'. (takes a dative NP)
/cim-ja-hratam/ 'in front of the house'
/gan-ja-hratam/ 'in front of you'

/wase/ terminative, 'up to'. (takes a nominative NP)
/yarto-kharci-yikho-wase/ 'from above to below'
/ittu-wase/ 'till now'
/wuilaŋ-wase/ 'till then'

/nero/ 'near'. (takes a nominative NP)
/cim-nero-ťin-yan/ 'Near the house there are trees.'

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

/nittam-toksa:/ 'both sides'. (takes a genitive NP)
/cim-ge-nittam-toksa-yan-yan/ 'There is a river on both sides of the house.'
5.0 Adjectives

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

5.1 Qualitative

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

/-de/

/yi:-/ 'to become old'
/yi:de/ 'old'
/bul:-/ 'to be fat'
/bulde/ 'fat'
/kha/ 'walnut' (which is bitter in taste)
/kha:de/ 'bitter, difficult'
/bie/ 'thread'
/byede/ 'thin' (in thickness)

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

/lode/ 'easy'
/mi:de/ 'small'
/fi: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', /gyamol, 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)
Some opposites are formed by prefixing the negative particle to the existing positive form, e.g. /hyukte/ 'deep', /ma-hyukte/ '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 chantə/**
  - moon like light
  - 'light like the moon'

- **/dzi na chantə/**
  - 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:

- **/matmì/** 'many (people)'
- **/dumamì/** 'some, a few people'
- **/lai/** 'all'
- **/ganmì/** 'the other person'
- **/jamma:/** 'whole'
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 [ce-], [co-], [cir-], [sa:] become the base and the allomorphs of 'one' to 'nine' are added with some morphophonemic changes. The form for 'twenty' is /nasa:/, 'two tens', [na-] being the allomorph of 'two' and [sa:-] being an allomorph of /ci/ 'ten'. From twenty onwards /nasa:/ 'twenty' becomes the base and the counting from twenty to forty is carried out by the process of addition (20+1), where the full form of the numerals from one to nineteen is added, and not their allomorphs. The numeral for thirty can be formed in two ways, one is /nasa: cî/, 'twenty plus ten', and the other is /sumsa:, '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:

| /tigEl | 'one' | /nafel | 'two' | /sum/ | 'three' |
| /pi/   | 'four' | /nai/  | 'five' | /tugu/ | 'six' |
| /nife/ | 'seven' | /jede/ | 'eight' | /gui/  | 'nine' |
| /ci/   | 'ten' | /cethe/ | 'eleven' | /cenyel | 'twelve' |
| /cesum/ | 'thirteen' | /cepil | 'fourteen' | /cebjan/ | 'fifteen' |
| /cato/ | 'sixteen' | /conye/ | 'seventeen' | /cebjel | 'eighteen' |
| /cirgu/ | 'nineteen' | /nasa:/ or /nasa: / | 'twenty' | /pisal | 'forty' |
| /pisaːci | 'fifty' | /juksa:/ | 'sixty' | /juksaː cǐ | 'seventy' |
| /jatsha:/ | 'eighty' | /datshaː cǐ | 'ninety' | /rāː | 'hundred' |

Higher numerals like /hajaːr/ 'one thousand' and /laːkh/ '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' /naba/ 'five folds' and so on. 'Half' is /phyEl/, 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

<table>
<thead>
<tr>
<th>Time Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nintam/</td>
<td>'after'</td>
</tr>
<tr>
<td>/ittawase/</td>
<td>'till now'</td>
</tr>
<tr>
<td>/thanh/</td>
<td>'now'</td>
</tr>
<tr>
<td>/thanlan/</td>
<td>'then'</td>
</tr>
<tr>
<td>/ulan/</td>
<td>'sometimes, anytime'</td>
</tr>
<tr>
<td>/ratso/</td>
<td>'every time, time and again'</td>
</tr>
</tbody>
</table>

6.1.3 Definite

<table>
<thead>
<tr>
<th>Time Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/banjkar/</td>
<td>'morning'</td>
</tr>
<tr>
<td>/nise/</td>
<td>'noon'</td>
</tr>
<tr>
<td>/khapa/</td>
<td>'winter'</td>
</tr>
<tr>
<td>/yane/</td>
<td>'spring'</td>
</tr>
<tr>
<td>/thinja/</td>
<td>'today'</td>
</tr>
<tr>
<td>/nya/re/</td>
<td>'yesterday'</td>
</tr>
<tr>
<td>/thasumja:/</td>
<td>'three days before today'</td>
</tr>
<tr>
<td>/than yin/</td>
<td>'this year'</td>
</tr>
<tr>
<td>/sumja:/</td>
<td>'day after tomorrow'</td>
</tr>
</tbody>
</table>

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'  /jyartam/  '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 'sunset' and 'sunrise' 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 /fyar/ '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:

- /jyarnam/ 'east'
- /yarnam/ 'north'
- /renam/ 'west'
- /tanam/ 'south'

### 6.3 Manner adverbs

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

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

/uo di:1 ranni:s\ha/
he late came
'He came late.'

/ai-na f\iny\ha/
this-like do+IMP
'Do like this.'

/ittai da: /
right. now give+IMP
'Give right now.'
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

/dā:/  'to come' /dzā:/  'to eat' /raː:/  'to come'
/dyeː/  'to go' /yaː/  'to sleep' /loː/  'to say'
/hyeː/  'to laugh' /riː/  'to write' /coː/  'to finish'
/kōː/  'to boil' /kwaː/  'to cook' /chaːː/  'to break'

7.2 Closed syllable roots

/tun-/  'to drink' /hyun-/  'to do' /yab-/  'to stand'
/hnim-/  'to smell' /run-/  'to hear' /chil-/  'to wash clothes'
/jaŋ-/  'to run' /dzun-/  'to begin' /jun-/  'to drown'
/yar-/  'to cry' /yer-/  'to wash' /pāc-/  '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:
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 /-fi/. 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.8)

7.4.1 Suffixing

/-fi/ 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:

<table>
<thead>
<tr>
<th>Transitive Base</th>
<th>Intransitive Base</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/lò-mo/</td>
<td>/lò-fi-mo/</td>
<td>'to shake'</td>
<td>'to be shaken'</td>
</tr>
<tr>
<td>/thi-mo/</td>
<td>/thi-fi-mo/</td>
<td>'to melt'</td>
<td>'to be melted'</td>
</tr>
<tr>
<td>/cha:-mo/</td>
<td>/cha:-fi-mo/</td>
<td>'to break'</td>
<td>'to be broken'</td>
</tr>
<tr>
<td>/fų-mo/</td>
<td>/fų-fi-mo/</td>
<td>'to sit'</td>
<td>'to sit by oneself'</td>
</tr>
</tbody>
</table>

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 /-fi/ is added. Examples:

<table>
<thead>
<tr>
<th>Transitive Base</th>
<th>Intransitive Base</th>
<th>Example</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/cho-mo/</td>
<td>/cho-k-fi-mo/</td>
<td>'to itch'</td>
<td>'to get an itch'</td>
</tr>
<tr>
<td>/khō-mo/</td>
<td>/khō-k-fi-mo/</td>
<td>'to peel'</td>
<td>'to be peeled'</td>
</tr>
<tr>
<td>/no-mo/</td>
<td>/no-k-fi-mo/</td>
<td>'to pull'</td>
<td>'to be pulled'</td>
</tr>
</tbody>
</table>

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

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)

/pti-mo/ 'to make some drink' /pti-Si-mo/ 'to make each other drink'
/dun-mo/ 'to beat' /dun-fi-mo/ 'to beat each other'

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

/tsimji-mo/ 'to wrestle' /tshoonji-mo/ 'cock fight'
/khafimo/ 'horse fight' /thi-jimo/ 'dog fight'

7.4.2 Voicing contrast

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

/cun-/ 'to drown' /jun-/ 'to be drowned'
/cya-1 'to break' (rope) /lya-/ 'to be broken'
/pyo-/ 'to frighten' /pyo-/ 'to be frightened'
/kan-/ 'to cause to swell' /gañ-/ 'to swell by itself'

7.4.3 The verb forms

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

7.4.4 Imperative and prohibitive mood

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

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

<table>
<thead>
<tr>
<th>roots</th>
<th>singular imp. form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/dye-/</td>
<td>'to go' /dyè/</td>
</tr>
<tr>
<td>/ra:-/</td>
<td>'to come' /ra:/</td>
</tr>
<tr>
<td>/dza:-/</td>
<td>'to eat' /dza:/</td>
</tr>
<tr>
<td>/da:-/</td>
<td>'to give' /da:/</td>
</tr>
<tr>
<td>/tun-/</td>
<td>'to drink' /tun/</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 /-yɔ/ 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>/jaŋ-/</td>
<td>'to run'</td>
</tr>
<tr>
<td>/hye-/</td>
<td>'to laugh'</td>
</tr>
<tr>
<td>/yaː-/</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>/hye-/</td>
<td>'to rub'</td>
</tr>
<tr>
<td>/hwana/</td>
<td>'to show'</td>
</tr>
<tr>
<td>/lay-/</td>
<td>'to send'</td>
</tr>
<tr>
<td>/pàm-/</td>
<td>'to spin'</td>
</tr>
<tr>
<td>/ràm-/</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>

(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 /-i/ 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>/sɔnʃi-/</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/danʃi-/</td>
<td>'to get up'</td>
</tr>
<tr>
<td>/yanci-/</td>
<td>'to hear' (from a distance)</td>
</tr>
<tr>
<td>/runʃi-/</td>
<td>'to listen' (from near)</td>
</tr>
<tr>
<td>/hlabʃi-/</td>
<td>'to learn'</td>
</tr>
<tr>
<td>/pàc-/</td>
<td>'to masticate'</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 /ganitil 2du.imp. /gani/ 2pl. imp.
/dye/- 'to go' /dini/ /dini/
/ra:-/ 'to come' /ranif/ /ranil
/fəŋ/- 'to sit' /fəŋfini/ /fəŋfini/
/dza:-/ 'to eat' /dzanif/ /dzanil
/yanci-/- 'to hear' /yancinif/ /yancini/
/ri:-/ 'to write' /rini/ /rini/

If we look at the dual imperative forms here we find that the plural imperative form is taken as the base for the dual form and the suffix /-fE/ 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 /yo/. 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 Byangsí, 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 /-fE/ is added to the full verb roots and then the second person-imperative marker /-ni/ is added:

/thyn-/ 'to do' /thynfini/ /thynfini/
/hye-/ 'to laugh' /hifini/ /hini/
/tye-/ 'to weep' /ti̱fini/ /tini/
/cyə/ 'to cut' /cyəfini/ /cyəni/

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' /co̱fini/ /co̱ni/
/naŋ-/- 'to drive animals' /naŋfini/ /naŋni/
/yi-/- 'to grind' /yi̱fini/ /yini/
/tə-/- 'to buy' /təfini/ /təni/
/ranj/ 'to sell' /ranjfini/ /ranjni/
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/.

/ràm-/ 'to weave'  /rànʃini/  /rànni/  
/pàm-/ 'to spin'  /pànʃini/  /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'  /yàkʃini/  /ya:ni/  
/pha:-/ 'to speak'  /phàkʃini/  /pha:ni/  
/cha:/ 'to break'  /chàkʃini/  /cha:ni/  

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

/khi:-/ 'to bend like an arc'  /khiyeʃni/  /khiyeni/  
/cim-/ 'to ignite'  /cìyèʃni/  /cìnni/  

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

/da:/ 'give me'(sg.)  /dani/ 'give us' (du.)  /dani/ 'give us' (pl.)  
/dai/ 'give him'(sg.)  /dai/ 'give them'(du.)  /dani/ 'give them' (pl.)
7.5 Prohibitive
The prohibitive forms take the prefix /tha-/ before the imperative forms in all numbers and persons. It has the meaning of telling the hearer not to carry out the action. Some examples are given below:

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

7.6 Infinitive forms
The infinitive suffix is transcribed as /-mo/, but sometimes some informants pronounced it as /-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'
/gañi-mo/ 'to be happy' /gañiphum-mo/ 'to make someone happy'
/da:-mo/ 'to give' /tum da:-mo/ 'to lay eggs'
/man ra:-mo/ 'to dream' /nimphan ñn-mo/ 'to look backward'
/ñn-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', /ñn-ge/ 'having done', /uo tun-ge píra/ [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' (< /lo-mo/; the verb root ends in /o/, but /o/ > /u/ with the extension of the verb root by /-k/, and then the gerund suffix /-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 /-n/ 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

/tu:lan-tu:lan/
/ra:lan/-ra:lan/
da:lan-d: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 /-m\o/, 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 /-n\o/ and /-f/ 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-fi-se/ 'we-dual-AGT'; /in-se/ 'we-pl.-AGT'). The Hindi sentence is closer in meaning: mai kariZ '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>/dye/</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>
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 /-fj/ 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'
/juŋ/- 'to do' /juŋta:dE/ 'doer, who is doing'
/hyuŋ/- 'to make' /hyuŋnide/, /-ta:dE/ 'one who is making'

Verb root adds /-k/:
/lO/- 'to say' /lokta:dE/ 'one who says'
/hye-/ 'to laugh' /hyeknide/ 'one who laughs'
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>1pl.</th>
<th>2sg.</th>
<th>2pl.</th>
<th>3sg.</th>
<th>3pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>je</td>
<td>in</td>
<td>gan</td>
<td>gani</td>
<td>uo</td>
<td>ufi</td>
</tr>
<tr>
<td>dze</td>
<td>dza:gnye</td>
<td>dza:gnp</td>
<td>dza:gnpi</td>
<td>dza:gan</td>
<td>dza:gnan</td>
</tr>
<tr>
<td>/dza:/ 'to eat'</td>
<td>/dye/ 'to go'</td>
<td></td>
<td></td>
<td></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>1pl.</th>
<th>2sg.</th>
<th>2pl.</th>
<th>3sg.</th>
<th>3pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>je</td>
<td>in</td>
<td>gan</td>
<td>gani</td>
<td>uo</td>
<td>ufi</td>
</tr>
<tr>
<td>/dye/ 'to go'</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></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 /sE/ in all the persons and numbers except third person plural, where the marker is /tsE/. 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>Person</th>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je dza:g</td>
<td>dza:yesò</td>
</tr>
<tr>
<td></td>
<td>in dza:g</td>
<td>dza:nyesò</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan dza:g</td>
<td>dza:nansò</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani dza:g</td>
<td>dza:nisò</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo dza:sò</td>
<td>dza:sò</td>
</tr>
<tr>
<td>3pl.</td>
<td>ufi dza:nantsò</td>
<td>dza:nantsò</td>
</tr>
</tbody>
</table>

7.11.5 Past perfect

<table>
<thead>
<tr>
<th>Person</th>
<th>Future I: certain and immediate</th>
<th>Future II: remote and uncertain</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je kadza:d</td>
<td>pidiyednyiyesò</td>
</tr>
<tr>
<td>1pl.</td>
<td>in kadza:d</td>
<td>pidiyednyiyesò</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan kadza:d</td>
<td>pidiyedniñisò</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani kadza:d</td>
<td>pidiyedniñisò</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo kadza:d</td>
<td>pidiyedniñisò</td>
</tr>
<tr>
<td>3pl.</td>
<td>ufi kadza:d</td>
<td>pidiyedniñantsò</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.

<table>
<thead>
<tr>
<th>Person</th>
<th>Future I: certain and immediate</th>
<th>Future II: remote and uncertain</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je dzaiyè</td>
<td>dzayanyè</td>
</tr>
<tr>
<td></td>
<td></td>
<td>deyanyè</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.

/he-GEN ma:la:-maŋ yinan/
'He has goats.'

/I-AGT tige nubu tingsɔ/!
'I saw an insect.'

/Shelu-AGT ra:m duklaŋ deisɔ/!
'Shelu gave Ram food.'

/he ti tuŋtsɔ/
'He drank water.'
They ran.

Your son is handsome.

Ram and Shelu came.

They will not eat.

7.15 Interrogative sentences

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

'What is this?'

'When did you come?'

'Where is Ram?'

'Who ate?'

'Who are they?'
### Byangsi-English Glossary

<table>
<thead>
<tr>
<th>Byangsi Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aljamma:</td>
<td>dem. pro., these</td>
</tr>
<tr>
<td>aikho-</td>
<td>dem. pro., here</td>
</tr>
<tr>
<td>aiman-</td>
<td>dem.pro., these (used for human beings)</td>
</tr>
<tr>
<td>aina garte-</td>
<td>adv., like this</td>
</tr>
<tr>
<td>aif-</td>
<td>adv., these</td>
</tr>
<tr>
<td>aitoksa:</td>
<td>adv., this side</td>
</tr>
<tr>
<td>ai-</td>
<td>adv., dem. pro., this</td>
</tr>
<tr>
<td>akhan-</td>
<td>n., sickle</td>
</tr>
<tr>
<td>akple-</td>
<td>n., lips</td>
</tr>
<tr>
<td>aldwa:re-</td>
<td>n., jaw</td>
</tr>
<tr>
<td>alu-</td>
<td>n. (IA) potato</td>
</tr>
<tr>
<td>am-</td>
<td>n., path</td>
</tr>
<tr>
<td>ane-</td>
<td>dem.pro., here</td>
</tr>
<tr>
<td>aqmo-</td>
<td>vi., to lift, to pick up</td>
</tr>
<tr>
<td>aptyali-</td>
<td>n., childless person</td>
</tr>
<tr>
<td>ate-</td>
<td>dem.pro., there</td>
</tr>
<tr>
<td>atijamma:</td>
<td>dem.pro., these</td>
</tr>
<tr>
<td>atikho-</td>
<td>dem.pro., there</td>
</tr>
<tr>
<td>atimaD-</td>
<td>dem.pro., those (used for human beings)</td>
</tr>
<tr>
<td>atina garte-</td>
<td>dem.pro., that side</td>
</tr>
<tr>
<td>atif-</td>
<td>dem.pro., those</td>
</tr>
<tr>
<td>atitoksa:</td>
<td>adv., that side</td>
</tr>
<tr>
<td>ati-</td>
<td>adv., dem. pro. that (remote)</td>
</tr>
<tr>
<td>atlan-</td>
<td>adv., that much</td>
</tr>
<tr>
<td>ajo-</td>
<td>n. (IA) flour</td>
</tr>
<tr>
<td>aŋfimo-</td>
<td>vt., to boast</td>
</tr>
<tr>
<td>a:gal-</td>
<td>n., rein</td>
</tr>
<tr>
<td>a:m-</td>
<td>n., (IA) mango</td>
</tr>
<tr>
<td>a:rsi-</td>
<td>n., (IA) mirror</td>
</tr>
<tr>
<td>a:</td>
<td>-n., mouth</td>
</tr>
<tr>
<td>baba-</td>
<td>n., father (term of address)</td>
</tr>
<tr>
<td>babu-</td>
<td>n., father's eldest brother</td>
</tr>
<tr>
<td>bagta:re-</td>
<td>n., weather</td>
</tr>
<tr>
<td>baili-</td>
<td>n., childless woman</td>
</tr>
<tr>
<td>balcham-</td>
<td>n., braid</td>
</tr>
<tr>
<td>balwa-</td>
<td>n., sand</td>
</tr>
<tr>
<td>bamba:</td>
<td>n., Chaudangs people</td>
</tr>
<tr>
<td>ba:mo-</td>
<td>vt., to fold</td>
</tr>
<tr>
<td>banan son-</td>
<td>n., in-laws' village</td>
</tr>
<tr>
<td>ba:ndar-</td>
<td>n., monkey</td>
</tr>
<tr>
<td>baŋba:lo-</td>
<td>n., a local name for Chaudangsi language</td>
</tr>
<tr>
<td>banḍu-</td>
<td>n., utensils</td>
</tr>
<tr>
<td>banje-</td>
<td>n., (IA) sister's son</td>
</tr>
<tr>
<td>banji-</td>
<td>n., (IA) sister's daughter</td>
</tr>
<tr>
<td>baŋkhar-</td>
<td>adv., morning</td>
</tr>
<tr>
<td>baŋmo-</td>
<td>vt., to erect a wall for a house, etc.</td>
</tr>
<tr>
<td>baŋ-</td>
<td>n., place</td>
</tr>
<tr>
<td>barje-</td>
<td>n., lion</td>
</tr>
<tr>
<td>barts-</td>
<td>n., female lamb</td>
</tr>
<tr>
<td>ba-</td>
<td>n., father (term of reference)</td>
</tr>
<tr>
<td>beʃimo-</td>
<td>vi., to work in exchange</td>
</tr>
<tr>
<td>be-</td>
<td>n., buckwheat</td>
</tr>
<tr>
<td>be-</td>
<td>n., skin</td>
</tr>
<tr>
<td>bie-</td>
<td>n., thread</td>
</tr>
<tr>
<td>bila-</td>
<td>n., (IA) cat</td>
</tr>
<tr>
<td>bochab-</td>
<td>n., porcupine</td>
</tr>
<tr>
<td>bokro-</td>
<td>n., throat</td>
</tr>
<tr>
<td>boktsa:</td>
<td>n., uncastrated male-goat</td>
</tr>
<tr>
<td>bola:</td>
<td>n., thumb</td>
</tr>
<tr>
<td>bomo-</td>
<td>vi., to flow, to be opened</td>
</tr>
<tr>
<td>bonṭse-</td>
<td>n., donkey</td>
</tr>
<tr>
<td>bridom-</td>
<td>n., frost in ice form</td>
</tr>
<tr>
<td>bu:mo-</td>
<td>vt., to carry something on the back</td>
</tr>
<tr>
<td>buamo-</td>
<td>vt., to release</td>
</tr>
<tr>
<td>buŋmo-</td>
<td>vi., to pile; to become long</td>
</tr>
<tr>
<td>buŋthe-</td>
<td>adj., tall, long</td>
</tr>
<tr>
<td>buti-</td>
<td>n., butter milk</td>
</tr>
<tr>
<td>byaŋkholo-</td>
<td>n., the native name for Byangsi language</td>
</tr>
<tr>
<td>byam-</td>
<td>n., a type of carpet</td>
</tr>
<tr>
<td>byeʃe-</td>
<td>adj., thin (in thickness, of a sheet like things)</td>
</tr>
</tbody>
</table>
bye — n., steep mountain rock
yuljô: — n., bride
byulo — n., bridegroom
badmi — adj., bad (literally 'bad man')
bolde — adj., fat (round shaped objects)
bomo — vi., to be known
barmo — vi., falling (of something from a tree, etc.)
bhak — n., sound
bhti — n., (IA) wild lizard
cakti — n., local beer
calke — n., threshold
camts — n., she-goat
capa — n., a person from Johar valley
canjô: — n., hips
carmo — vt., to weigh
carpye — n., cock
cëban — num., fifteen
cëbjë — num., eighteen
cemo — vt., to pinch, to bite
cënye — num., twelve
cëpi — num., fourteen
cësom — num., thirteen
cëthe — num., eleven
cëto — num., sixteen
cë — n., flower
cimmo — vt., to squeeze
ckikhô — adv., inside
cim — n., house, home
cini — n., (IA) sugar
ciptse — n., bird
cirgu — num., nineteen
cël — n., (IA) kite
côcimo — vi., to think
côrno — vt., to burn, to ignite
côni — n., father's sister, a general term
cô — num., ten
côde — adj., mad
como — vt., to finish
conye — num., seventeen
cô — n., memory
cukalçe — n., elbow
cukcham — n., beard
cukli — n., armpit
cukjômo — vt., to wear clothes
cukti — n., cap
cuku — n., floor; lime
cunjmo — vi., to drown, to go ahead
cunjômo — vt., to go forward
cwo — n., chin
cyamo — vt., to hide
cyamo — vt., to break (rope, thread)
cyamo — vt., to cut
cyjômo — vt., to break (hard objects— stones, etc.)
cha:to — adj., quick, fast
chaîkcha: — n., urine
chaîkta — adj., sweet
chaku — n., cooked rice
cham — n., wool
chanan — adv., tomorrow
chandi — n., a hut
chango — n., dead human body (in the house)
chankaro — n., a type of basket
châpan — n., courtyard
chante — adj., sun light, bright
chaît: — n., water drop
chaq — n., wall
charmô — vt., to dry
chaîjîmo — vi., to hide
chate — adj., ripe
chà — n., fodder mixed with some corn
chà: — n., grain
chekmo — vt., to cut something with scissors (cloth etc.)
chême — n., elder brother's wife
chè — n., fat; a type resin colour
chilmo—vt., to wash clothes
chimmo—vt., to tether animals
chincha:—n., liver
chirbe—n., dried cheese
chirmo—vt., to milk
chifide—n., love
chifimo—vt., to feed each other, to feed oneself
chirimo—vt., to feed, to close
chô—n., lake
chô:—n., spoon
chôj—n., a piece
chôkîmo—vt., to itch
chûmo—vt., to peel something like potato or some vegetables with hard skin
chûmo—vt., to dye, to mix
chubu—n., mole
chusar—adj., rose colour
chûmo—vi., to win, to collect (mass nouns things like corn, etc.)
chyamo—vi., to be hot
chyâpa:—adj., summer
da:mo—vt., to give
dakîmo—vi., to fight
dammo—vt., to sieve
damplya:—adj., glutinous, voracious
dañci—pp., for
dañîmo—vi., to wake up
dañ—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 pafa:—adj., bald headed
dukta—adj., bitter and hot in taste like radish
duli—n., stick
dumamî—adv. a few people
duma—adv., a little bit less
dumo—vt., to knead
dumu—n., rat
duñlan—n., meal, food
duñmo—vt., to beat; to grind spices
duñîmo—vi., to collide, to beat each other
dunu—n., rabbit
duñ—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)
dablab—adv., nearly, approximately
dabmo—vi., gathering of crowd; to continue
dakthe—adj., bright
dali—n., (IA) branch of tree
dalo—n., stone (of fruit), a piece of stone
dami—n., marriage
dammo—vt., to stir
dam—n., blacksmith
danmi—n., servant
danmo—vi., to be dense
danîmo—vi., to be employed
danthe—adj., beautiful
de—n., mule
dile—adj., slow
dokthe—adj., bright,
don—a small courtyard on the first floor of the house
do—n., poison
dumo—n., female yak
dammo—vi., to tremble
dza:mo—vt., to eat
dzamta—adj., smooth
dzam—adj., round from the outer side
dzandi—n., tire, wheel
dzankan—n., a lizard
dzankan—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
dže—n., boredom
dze—n., a type of barley
dzilde—adj., clear
dzimo—vi., to sneeze
dži—n., sneeze
dżimo—vi., to get ready
dżumo—vi., to sprout
dżuŋmo—vt., to begin
dzunj—adj., pair
gä:kta—adj., tight
gä:jimo—vi., to bellow
gä:tha—n., valley
ga—n., paddy, a leather blanket
gadro—n., a ditch, a pit
galmio—vi., to get stuck by itself
galcta:mo—vi., to stumble in intoxication
gal—n., yak
gammo—vi., falling, of something by itself, roll down
gammo—vt., to wrap (things)
gamso—n., molar teeth
ganiši—pro., 2du., you
gani—pro., 2pl., you
ganiši—adj., the other person
ganiši—vi., to swell
gan—pro., 2sg., you
garno—n., door (Hindi kivar)
garno—vt., to close (door, box)
garto—n., woodpecker
gar—n., fang
gañhuti—n., rivulet
gañ—n., rock stuck with soil
gà—n., wound, scar
gema—n., a type of dish made with milk
gi:mo—vi., to bulge
gi:mio—vi., to swallow
goga—n., maize
golca—n., lock
gomto—vt., to cut grass
gonji gomma—n., middle finger
gonu—n., fox
goran—n., body
gonji phammo—vt., to make someone happy
gonjimo—vi., to be happy
gughu—n., owl
gugti—n., dove
gui—num., nine
guk—n., uncastrated ram
gul khomo—vt., to clear one's throat
guljimo—vi., to cough
gultin—n., testicle
gul—n., phlegm
gunche—n., winter
gućci—n., father's second younger sister
gućci—n., father's second elder brother's wife; mother's second elder sister
gunda—adv., in the middle
gunhyja—n., second elder brother
gunjka—n., father's second elder brother
gunta—n., second elder sister
gurda—n., fist
gwan—n., death rites
gwomo—vi., collapse (house)
gyamo—vt., to white wash
gyera—n., crop, grain
gyefimo—vt., to quarrel
gyefinde—n., quarrelsome
gyemo—vt., to tie, to control something or someone
gyemo—vi., get burst
gammo—vi., to roll
gajimo—vt., to backbite, to complain
ha:thi—n., (IA) elephant
haja:r—num., (IA) one thousand
hal gammo—vi., to yawn
ham—adv., how
hanau satho—n., friend
haŋ—adv., then, afterwards
hathora:—n., (IA) hammer
haulæ:—n., fog
heli—n., brass
hicimo—vi., to die, to be extinguished
hinam pidi:de—n., married female
hoŋ—adv., why
hurmo—vt., to smoke, to suck
hwa:—n., honey
hwalæ—loose (fitting, of clothes or things)
hwalti—n., a wave of water
hwammo—vt., to show; to drive away
hya:mo—vt., to empty
hyarmo—vt., to drive the cattle one by one or two by two
hyâ—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
hyaŋmo—vt., to count
hya:mo—vi., to float
hyukte—adj., deep
hyaŋmo—vt., to do, to make
ibun—n., anus
ilam—n., vagina
im:—pro., 1pl. agentive pronoun
inf:—pro., 1du. pronoun
in—pro., 1pl. pronoun
inge—pro., 1pl. possessive pronoun
ita—adv., at present, now
itta—adv., just now
i:—n., stool
ja thocmo—vt., to fix a date for marriage
ja:ba:—n., Tibetan name for the Tibeto-Burman people of this area
ja:mo—vi., to be broken
ja:—n., tea
jablye—n., tongue
jalmo—vi., to limp
jamma:—adj., whole
jammo—vt., to harvest
janţuto—n., uvula
jaŋ—n., rope
jarda—n., slope
jari—n., root
jarya—n., stag
jatomo—vt., to fix a date for death ceremony
jatsha: cethæ—num., ninety one
jatsha: c:—num., ninety
jatsha: tiges—num., eighty one
jatsha:—num., eighty
jede—num., eight
jerkhulya:—coward
je—pro., 1sg, I, me
jil—n., creeper
jimmo—vi., to get burnt; to consult
jirde—adj., narrow
ji—conj., and
jode—adj., colored
jodmi—n., young man
jôka:—n., (IA) leech
juŋmo—vi., to be drowned, to take a dip
juru—n., coral
jyamo—vi., to be broken (of thread, rope)
jyarnam—n., adj., adv., east
jyàmo—vi., to bloom
kà—n., stool (baby talk)
ka:—n., crow
kâbmo—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
kakafa:—n., a type of mushroom
kalin—n., a type of stone
kalmo—vt., to stick
kàmimo—vt., to collect things (count noun things one by one)
kan—n., vegetable
kana—adj., blind
kànga:—n., unmarried, bachelor
kanthe—adj., sick
kànj—adj., single; a type of cup
kanđe—adj., hard
ka:ts—n., lamb a generic term
karko—n., a type of basket used for keeping grains
karma:—n., star
karts—n., male lamb
kar—n., ram (castrated)
sasa:—n., cloud
kè—n., a type of tuber
kidan—n., Tibet
kikanca:—n., little finger
kilmo—vt., to separate by choosing
kimo—vt., to twine
kírmo—vt., to break hard objects;
kin—n., a round pit; a store of grains outside the house
kolan—n., bull
komo—vt., to boil
kônkr—n., back of skull, neck
kothlo—n., a bag made of jute
kots—n., a type of leather bag
kò—n., bark of tree
kòmo—vt., to erase
könfimo—vi., to be bent
kwalin—n., bell made of iron
kwali—n., skull
kwamo—vt., to cook
kwâmo—vt., to dig, to scratch
kwarmo—vt., to carry something in hand or on head
kwarfi—n., peas
kyemo—vt., to chew meat
kyerakta—adj., curved
kyòmno—vt., to take the sheep, goat, to lead the herd
kànmo; këmno—to throw (stone, etc.)
khâ:de—adj., bitter, difficult, costly
khâ:lo—n., a sack of leather
kha:—n., walnut
khabu—n., snake
khaja:—adv., usually
kharmo—vt., to cheat
kharmo—vt., to take out liquid from a pot
khase—phise—n., clothes
khase—n., pajamas
khaj—n., kidney
khajimo—vi., to grapple (of horse)
khasra:—adj., rough
khâ:—adj., cold
khâmo—vi., to get cold and cough
khâpa:—n., winter
khëmo—vt., to bend
khëte—adj., dirty
khîla:—n., shirt
khëmo—vt., to scrub utensils
khokce—n., stomach
khêkpa:—n., corpse, dead body
khomo—vt., to dismantle (wall, house)
khâmo—vt., to peel (orange, banana)
khopa:—n., heel
kuh:mo—vt., to steal
khuce—n., knot
khûc:—n., grandson
khuli—n., nest
khulu—n., a type of fine wool
khume—n., granddaughter
khusmo—n., festival
khuti—n., spittle
khùma:—n., soot
khù—n., smoke
khu—n., family
khwan—n., scorpion
khwaran—n., pigeon
khàmo—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
lakjìn—n., nail
lakjìya:—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
làmo—vi., falling (of something with a thud)
lathomó—vt., to answer a call
lanji—n., cow dung
lanjìua—adj., careless
lanjìmo—vi., to play
lan—n., work, answer
lasanje—n., male-goat
latakta—n., bad smell, dirt
lati—n., semen
latsa:—n., young one of goat
laymo—vt., to send
lekjye—n., domesticated animals
lelañ—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
lòkjìmo—vi., to ascend
lòmo—vi. to say
lòmo—vt., to shake, to swing, to move
løñmo—vt., to vomit
løñ—n., vomit
løjìmo—vi., to forget
løjìmo—vi., to take swing, to be moved
lugra:—n. cloth
lumo—vt., to have sexual intercourse
lùñbar—n., lungs
lùnda—adj., hot, heat
lùñmo—vi., to get warm, hot
lùnpa:—n., summer
lùñ—n., back
lùjìmo—vi., to have sexual intercourse
lyede—adj., yellow
lømo—vi., to get cold
lømo—vt., to stitch by a putting a patch of cloth
hla:mo—vt., to get down from a horse
hlabmo—vt., to teach, to train
hlabjìmo—vi., to learn
hlame—n., soul
hlammo—vt., to wrap
hlamo—vt., to bring something down
hlanj—adv., enough
hlañjìmo—vi., to descend
hlà—n., moon, month
hlemo—vi., to be ready
hltè:—adj., heavy
hlìmo—aux., to happen
hlskìmo—vt., to read
hlyemo—vt., to join something together
ma:la:—n., sheep or goat (generic term)
ma:mla:—n., sheep
ma:mo—vt., to search
ma:sañ—n., sheep (female)
ma:ño:man—n., eagle
mañ—adj., red
mañmo—vi., to become red
mansí—n., buffalo
manu—n., nipples
mañ—n., dream
man—n., night
marja:—n., salty tea (a Tibetan type)
maro—n., door
marti—n., oil, water spring
mar—n., butter, clarified butter
masi—n., (IA) ink
masíya:—n., husband's younger brother's wife
mas—n., husband's younger brother
matmi—adv., many (people)
mañ—n., family
mayañ—n., a type of basket used for carrying various things
mi:de—adj., small
mi:mo—vi., to become small
mi:è—n., fire
mikcham—n., eyebrow
milén—n., hearth
mimañ—n., foreigner
min manide—n., ring finger
min tomo—vt., to tell
minca:—n., a bat
mindli—adj., bald
minje—n., louse
miplè—n., eyelid
miplicham—n., eyelashes
míta—adj., ripe
mithañ—n., mother's younger brother
mitti—n., tear (eye water)
mì—n., person
miy:ar—n., an imaginary place beyond the sky
miy:uñ—n., gem, jewel
mìcini—n., father's fourth younger sister
mìhya:—n., fourth elder brother
mìka:—n., father's fourth elder brother
mìta:—n., fourth elder sister
mokfìya:—n., a type of mushroom
mor—n., (IA) peacock
mukna:—thunder, dragon
myede—adj., below the level (in height)
myè—n., eye
mal:dwamo—vi., lightning
maldli—adj., blunt
mal—n., silver
møtti—n., flea
hmì:mo—vi., to ripen
hmint—adj., ripe
hmìn—n., name
hmìmo—vt., to put cloth, wool, corn in place
hmìyar—n., frost
hmìye—n., daughter's husband, younger sister's husband
nace—n., thorn
naga—n., cobra (IA)
nage—pro., your
nagra:—n., paw of lion, tiger
nakte—adj., soft
nambu—n., woolen cloth
namfìya:—n., younger brother's wife; son's wife
najmo—vt., to drive cattle
naj—n., a type of bangle
napal—n., buckwheat
napfìde—adj., flexible, elastic
narak—n., hell (IA)
nare—n., lice
nafì—num., two
nassa: cìthe—num., thirty one
nassa: c’-num., thirty
nassa: tigé-num., twenty one
nassa: -num., twenty
natsar—n., lice egg
nayamo—vt., to aim at
nëlân—n., wind
nibjimo—vi., to hum
nikisò—n., incisors
nimo—vi., to live, to stay
nimphan nyunjête—vi., to retreat, to look at oneself
nimphan ngjmo—vt., to look back
nimphan—adv., behind
nipe—n., chicken
nipu—n., mouse
nje—num., seven
nithalo—n., second floor of the house
noksam—adj., appropriate
nomo—vt., to pull
nokr6—n., ant
nu:de—adj., new
nunu—n., younger brother; husband's younger sister's husband
nù—n., milk
nya:re—adv., yesterday
nya:thë—adj., light (in weight)
nyero—adv., near
nyunjêm—vi., to retreat
hna:mo—vt., to unload something from the head or back
hnabme—vi., to reach
hnajjë—vi., to pray
hna:mo—vt., to measure
hnapp:—n., accident, unfortunate happening
hnapti—n., snot
hnajjë—vi., to make love
hnàmo—adj., to be left over (something left over after some use)
hnil—n., gums
hnim ḏhë ḏhë—n., nostrils
hnimmo—vi., to smell
hnimnide—n., one who commands respect
hnim—n., nose
įaba—adj., five fold
įagba:—n., duck
įai—num., five
įakhte—n., bad smell
įalde—n., a separated lover
įamëe—adj., robust, strong
įasa—num., fifty
įatsu—adj., five times
įolhö—pp., in front of, in the presence of
qù—n., face
quo—n., a kiss
qyomo—vt., to cut hair of sheep, goat
qaba—n., parents
qage—n., mother's
qamëe—n., autumn
qana—n., mother (term of address)
qa—n., mother
qikapë—n., sprout
nikhi—n., dog
ŋìno—n., lower part of the body below the waist
ŋintam—adv., after, behind, next
ŋirlë—adv., dusk
ŋése, ŋiche—adv., noon
ńi—n., sun
ńyë—n., fish
ńyamëe—adj., pleasant
ńya:chë—adv., evening
ńya:thë—adv., dim light
ńyëmo—vt., to rub
ńyë—n., day
ńëbu—n., insect
ďñmo—vt., to inspect, to watch something closely
 sinks—adv., an affirmative answer to a question
pama:mo—vt., to fill (water)
pa:t—n., leaf (IA)
pâcmo—vt., to chew (something which is hard)
pâkare—n., ankle
palo—n., frog
pâmo—vt., to fill (solid things in a bigger container)
pâmmo—vt., to spin
paño—vt., to spread
pañphân—adv., outside
paŋ—n., a Tibetan
pâmpaŋya—n., calf (of human leg)
pânte—adj., broad
paźimo—vi., to stroll
pâula:—n., (IA) shoes
paul—n., plant
pêna:—n., a type of bat
pêmo—vt., to tear (cloth)
pê—n., blanket made of wool
pi:ku—n., bedbug
piba:—adj., fourfold
pie—n., brother
pije—n., seed
pîpi—adj., four times (arithmetic sense)
pîsa: cetha—num., fifty one
pîsa: c‘i—num., fifty
pîsa:—num., forty
pîtsu—adj., four times (on a fourth occasion)
pîmomo—vt., to sweep
pi—num., four
pocini—n., father's first younger sister
poda—adj., big
pohya:—n., eldest brother
ponâ:—n., father's eldest brother's wife, mother's elder sister
pophye—adj., three fourths
pota—n., eldest sister
poñoźimo—vi., to jump in one place
poźimo—vi., to become big., to be increased
pûa—n., husband's elder brother
puci—n., mother's elder sister
puke—adj., ripe
pumo—vt., to cross
puni—n., mother's brother's wife, father's eldest sister, mother-in-law
pûtaŋmi—n., mother's elder brother
pu—n., husk
pyalmo—vt., to saw
pye—n., knee
pyomo—vt., to frighten
pûchni—n., tail
pâr—n., navel
pâra—n., head
pûfak cham—n., hair of head
pûthra:—n., forehead
phà:—n., ashes
phâ:de—adj., ash colour
phâ:mo—vi., to speak
phabmo—vt., to sprinkle (liquid)
phaktsham—n., a type of bridge
phammo—vt., to stitch
phân phûnmo—vt., to make something fly
phânlore—n., patella
phânmo—vi., to fly
pharmo—vt., to untie a knot
phâtko da:mo—vi., to jump from one place to another
phûmo—vt., to sprinkle (grains, powder)
phûmo—vt., to pluck fruits by throwing a stick or stones
phûtsap—n., rice
phêla tomo—vt., to clap
phêla—n., palm
phêfide—adj., sacred
phir—n., a box for keeping clothes
pho:bila:—n., male cat
pho-hraŋ—n., male horse
pho-phyâ:—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
phomo—vi., to jump from higher place to lower place
phote—adj., thick (liquid)
phò—n., cave, deer
phuli—n., a pot to keep water
phumo—vt., to churn, to make cloth short by a special washing process
phungli—n., a water pot
phyamo—vt., to throw water
phyarmo—vt., to whiff
phye—adj., half
rädi—adj., widow (IA)
râdo—adj., widower
ra:mo—vi., to come
ra:p—n., flame
ra:tsao—adv., time and again
ra:—n., enclosure for goats and other animals
râ—num., hundred
rabmo—vt., to mend clothes or shoes by stitching
racimo—vi., to get up
rackwanti—n., temple
raj—n., wheat
rakhù—n., people belonging to one's group
ram—n., an extra field which is not a legal one
rammo—vt., to knit
ran—n., a cover term for all the Tibeto-Burman people in this area except Raji
ranmo—vt., to sell; to weave cloth
rannu—n., curd
ranpli—n., feather
ranj—n., upper arm
rayan—n., hare
renam—n., adj., adv., west
resumo—vt., to plough
rè—n., bone
re—n., cow, field, land
rimo—vt., to carve; to draw; to write
rîm—n., arrow
ri—n., glacier
rakfimo—vi., to have mercy
rola—n., centipede
romo—vt., to roast meat
rontimo—vt., to cover
røn—n., shoulder
røkfimo—vt., to comb
rò—adj., hungry
ro—n., a plank
rui—n., (IA) cotton
rukimo—vi., to chew a cud
rum—n., princess
runjimo—vi., to hear, to agree, to accept
rusú—adj., (IA) angry
rùn—n., a heap of small pebbles
ru—n., corner (inside the house); horn
rye—n., a story, tale
rém—n., earthquake; bottom; a boundary stone between two fields
hra:de—adj., clean
hra:mo—vi., to be ashamed of
hrace—n., ear
hraksan—n., pebbles
hramo—vt., to bring
hran—n., horse
hraso—n., front teeth
hratam—adv., in front, before
hrati—n., cheek
hremin—n., sister, brother
hri:mo—vi., setting of sun
hri—n., gland
hrimo—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
hrokjimo, hrojimo—vi., to graze
hromo—vt., to graze
hrn—n., snow
hrumo—vt., to ask
hrab, shrab—n., ribs
sa—n., soil
sa:du—n., (IA) wife's younger sister's
husband
sa:mo—vt., to sacrifice some animal
for black magic
sa:ragi—n., (IA) a kind of singing
bird
sa:tsa—adj., empty
saco—n., (IA) truth
sag—n., breath
sai—num., hundred
sal—n., charcoal
samo—vt., to kill, to extinguish
samundro—n., (IA) sea
sand—adv., carefully, with care
sapanj—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
ser—n., forest
sercimo—vt., to agree
silju—n., female musk deer
simo—vt., to recognize
sirtsi—adj., wild
sö—n., tooth
sön—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
sam sa—num., thirty
sam sam—adj., three times
samthalo—third floor of the house
samtsu—adj., thrice
sam—num., three
sata—adj., rotten
jakcimo—vi., to breathe
jakjimo—vt., to wear (ornaments)
fixa—n., spinach
fàn—adj., large
fänka:—n., father's third younger
brother
fänla:—n., a type of rock
fänmi—adj., a wealthy person
fänthe—adj., old (person)
fänwa:—tiger (a large size)
ju—n., (IA) an apple
jelo—adv., shade
jende—n., child
fercimo—vt., to make someone
agree
fercimo—vi., to agree
f麑mo—vi., to crawl (a baby)
fj—n., blood
fj:de—adj., white
fjil—n., dew-drops
fälti—n., saliva
fime—n., breast
fimo—vt., to apply something, to
wipe
fincini—n., father's third younger
sister
finci—n., father's third younger
brother's wife
finhya:—n., third elder brother
finram—n., ginger
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<td>Santa: - n., third elder sister</td>
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<td>fin - n., wood</td>
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<td>jiptsa - n., comb</td>
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<td>firi - n., boy, son</td>
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<td>fita - adj., sour</td>
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<td>firts - n., male goat</td>
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<td>fir - n., castrated male goat</td>
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<td>fivin da:mo - vi., to mimic</td>
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<td>fivin - n., heart</td>
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<td>fivuno - vi., to bleed</td>
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<td>fomo - vt., to roast (dry) to parch</td>
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<tr>
<td>fom - n., birch tree bark used as paper in olden days</td>
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<td>fomo - vt., to fulfill a promise</td>
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<td>foko - vi., to slip</td>
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<tr>
<td>fójimo - vt., to make some one sit</td>
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<td>fójismo - vi., to sit</td>
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<td>fúm - vt., to do</td>
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<td>fýá: - n., meat, flesh</td>
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<td>fýala: kalmo - vt., to plaster</td>
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<td>fýále - n., rainy season</td>
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<td>fýám - vi., to run away, to abscond; to increase</td>
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<td>fýánde - n., offspring</td>
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<td>fýarnam - n., adj., adv., north</td>
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<td>fýartam - n., adv., left side of the body</td>
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<td>fýafi - n., relatives (related by blood)</td>
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<td>fýam-da:mo - vt., to lay egg</td>
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<td>fýammo - vi., to become short</td>
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<td>fýannon - vt., to pack a package</td>
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<td>fýan - n., egg</td>
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<td>ta:mo - vt., to hang</td>
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<tr>
<td>ta:mo - vt., to keep, to put, to allow, to fix, to have</td>
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<tr>
<td>tam - vt., to spread tent, etc; to help cross some river or a difficult path</td>
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<tr>
<td>tabmo - vt., to thrash</td>
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<tr>
<td>taktam - adv., right side of the body</td>
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<tr>
<td>tammo - vt., to touch</td>
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<tr>
<td>tamo - vt., to keep something (light things)</td>
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<td>tanam - n., adj. adv., south</td>
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<tr>
<td>tanbu - n., a big snake, python</td>
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<td>tanmo - vt., to bury</td>
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<tr>
<td>tanmo - vt., to press</td>
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<tr>
<td>tanjimo - vi., to be hung</td>
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<tr>
<td>tanjimo - vi., to be pressed</td>
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<td>tanu - n., brain</td>
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<td>tanze - n., bag of wool</td>
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<tr>
<td>tapo - adv., across (a river or rivulet)</td>
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<tr>
<td>taram - n., key; mediator</td>
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<tr>
<td>tármo - adj., brave</td>
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<tr>
<td>tata - n., son's wife's mother, husband's elder brother's wife, wife's elder brother's wife, fifth elder sister</td>
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<tr>
<td>teka - n., saddle</td>
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<tr>
<td>tete - n., sister's husband, wife's elder brother</td>
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<tr>
<td>teti - adv., dem. pro., that (invisible)</td>
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<tr>
<td>ti - n., water</td>
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<tr>
<td>tabka - n., gun</td>
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<tr>
<td>tige - num., one</td>
</tr>
<tr>
<td>tikilmo - vt., to boycott</td>
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<tr>
<td>tilin - n., ice</td>
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<tr>
<td>timbu - n., sky; blue</td>
</tr>
<tr>
<td>timmo - vi., to appear, to be seen</td>
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<tr>
<td>tinc - adj., green (literally green grass)</td>
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<tr>
<td>tind - adj., raw</td>
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<tr>
<td>tinjmo - vi., to see, to be found</td>
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<tr>
<td>tipo - adv., this side (of a river or rivulet)</td>
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<tr>
<td>tit - n., father's father, mother's father</td>
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<td>tithe - n., nut (generic term)</td>
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<tr>
<td>tithe - n., nut (generic term)</td>
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<tr>
<td>tot - n., pickaxe</td>
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<tr>
<td>toksa - adv., direction</td>
</tr>
<tr>
<td>tomo - vt., to stop; to understand; to buy</td>
</tr>
</tbody>
</table>
tōmo—vt., to play a musical instrument; to intervene
togmo—vt., to trap
ton—n., bead
tofimo—vi., stop; understand
tō—n., loan
tukka—n., miser
tuđe—n., one who drinks
tuo—vt., to drink
tyaba:ri—n., window
tyemo—vi., to weep, to cry
tha:mo—vi., to spit
thōmo—vt., to cut with an axe
thà—n., waterfall
thapa:nu—n., reserve
thammo—vt., to saw, to wring
than kyamo—vt., to arrange order
thanji—n., father's sister's husband, father-in-law
thanjin—adv., this year
than—adv., now
than—n., flat ground or land
thapija—adv., three days before yesterday
thapfimo—vi., to grapple (animals with horns)
thurwa—n., leopard
thasomja—adv., two days before yesterday
thede—adj., height, high
thi:mo—vi., to get wet
thi:mo—vt., to melt
thi:fimo—vi., to wet oneself
thi:fimo—vi., to be melted
thi:te—adj., wet, watery
thim—n., ceiling
thinja—adv., today
thocmo—vt., to settle marriage
thokam—n., bed
thokfimo—vi., to return
tholi—n., penis
thōmo—vt., to pluck fruits
thōmo—vt., to return something
thojimo—vi., to return, to come back
thoti—adv., dem., pro., that (object at a higher level relative to the speaker)
thurmo—vi., to become weak
thurta—adj., weak
thukfimo—vt., to destroy
thwačmo—vi., to beg
thymo—vt., to participate, to join in some work
thya:mo—vt., to prick, to fix a nail
thayfimo—vi., to be pricked
than:tam, thanyar—n., bank of a river
tham—n., edge
thanđe—adj., alive
thanjmala—n., animal
thanthe—adj., short (in length)
thanțan—adv., only
thimo—vi., to go by taking something
thija—n., a group of women in a marriage party
thollya—n., deaf
tholmo—vt., to fondle, to cuddle
thōmo—vt., to light a lamp (religious purpos)
thugba—adj., six fold
thu:gu—num., six
thuksa: cathe—num., seventy one
thuksa: ci—num., seventy
thuksa: tige—num., sixty one
thuksa:—num., sixty
thuksa: tı:—adj., six times
thanthe—adj., short
thama:mo—vt., to strike a match; to push
thanhmo—vt., to castrate, to improve, to decorate
thanmo—vt., to respect; to pose
thamo—vt., to inform
thajmo—vi., to be informed
thato—n., cot
thèkkka-adj., fit (neither loose nor tight)

thalmo-vt., to take off clothes

thinka-n., clothes

thijimo-vi., fight (of dogs)

thämvo-vi., to worship

thummo-vt., to uproot (plants etc.)

thuña-n., hammer

thuŋmo-vt., to tame, to rear

thömcaru-n., custom

thômmo-vi., to dance

thämvo-vt., to tighten a screw

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

tsame-n., girl, daughter

tsamo-vt., to make (a piece of furniture); to fix

tsaŋmo-vt., to throw

tsanthe-adj., sharp (instrument)

tsebinde-adj., full

tsè-n., memory; lid

tsì-n., grass

tsimmo-vt., to catch

tsimo-vt., to fry

tsimjimo-vi., to wrestle

tsiři-n., intestine

tsommo-vt., to collect

tshà:-n., salt

tsham-n., bridge

thañŋmo-vt., to cut into small pieces

tshartè-adj., dry (wood)

tshedè-adj., sacred, pious

tshè-n., life; age; fat

tshig-n., joint, knot

tshimo-vi., to ripen

tshñŋjimo-vi., grapple (of cocks)

tshù-adj., part (of whole)

tshumo-vt., to distribute, to divide

thuʃjimo-vi., to be divided

tshar-n., loin

ulaŋ-adv., sometimes

ulaŋ-adj., how many, how much, when, then

ulo-adv., where

una:-pro., who

uniji-adj., 3du., they

uŋ-n., stone

uo-adv., 3s., he/ she

uoja-adj., 3sg. dative pronoun

uʃi-adj., 3pl., they

uso-n., medicine

wa-n., tiger

wà-adv., where

wa khui-adv., everywhere

wa khurí mani-adv., nowhere

wa khute-adv., somewhere

wa nayañ-n., bee

wa:lan-n., a term used for the Indo-Aryan speakers by the Tibeto-Burman people.

wlàte-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)

wathè-adv., a longer path, far away

wo fiŋmo-vt., to kiss

womba-n., smallpox

wɔn-n., bear

wɔŋ-n., a herd, flock

wuruhte-adj., loud

ya:mi-n., bad person

ya:mo-vi., to sleep

yabmo-vi., to stand

yadde-adj., bad

ykñide-n., one who is sleeping

yakÌo-n., male yak

yana:-yana:-adv., in olden days; once upon a time in the past

yane-n., spring season

yankwal-n., a serving spoon
yanjī phammo—vt., to make someone walk
yanjimō—vi., to walk
yanītī—n., river
yargo—n., upper part of the body (above the waist)
yarmo—vt., to wash utensils, to bathe someone; to cry
yarfimō—vi., to bathe (oneself)
yarto—adv., above
yatsa: galmo—vt., to invite
yāmmō—vi., to take an oath
ya—n., king
ye—n., an eagle type of bird
yebmo—vt., to sow
yedanā—n., big mountain
yelba:—n., bamboo
yemin—n., husband-wife
yemo—vt., to save
yefimō—vi., to get collected
yē—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
yīlthe—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
yukimō—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—tande
all—lairi
and (conj.)—ji
angry—rusu (IA)
animal—tañmala
ankle—pəkare
answer a call (vt.)—lan thomo
ant—nojkrɔ
anus—ibuŋ
anywhere—wa:ri
appear, to be seen (vi.)—timmo
apple—fau (IA)
apply something, wipe (vt.)—fimo
appropriate—noksam
armpit—cukli
arrange things in order (vt.)—than
kyamo
arrow—rim
ascend (vi.)—lɔkfimo
ash colour—pha:de
ashamed of (vi.)—hra:mo
ashes—phà:
ask (vt.)—hrumo
autumn—namin
back—luŋ
back of skull, neck—koŋkro
backbite, to complain—ha:jimo
bad—yadde
bad (literally 'bad man')—badmi
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, taŋyar
bark (vi.)—cyimo
bark of tree—kɔ
barley—de
basket used for carrying various things—mayan
basket used for keeping grains—karko
basket, one of the types—chaŋkaro
bat—mincace
bathe (someone), wash utensils (vt.)—yarmo
bathe oneself (vi.)—yarfimo
be (aux.)—yin
be broken (of stone, etc.) (vi.)—ja:mo
be broken (of thread, rope) (vi.)—jyamo
be divided (vi.)—tʃufimo
be employed (vi.)—danʃimo
be happy (vi.)—gaʃimo
be informed (vi.)—tʃiło
bead—tŋ
bear—wɔm
bear (vt.)—semo
beard—cuŋkham
beat, grind spices (vt.)—duŋmo
beautiful—đanțhe
become big, to increase (vi.)—pòmo
become red (vi.)—maŋmo
become short (vi.)—tanno
become small (vi.)—miːmo
become weak (vi.)—thuːmo
bed—thokam
bedbug—piːku
bee—wa nayangi
beg—thwacmo
begin—dzuŋmo
behind—nimphan
bell made of iron—kwalin
bellow—gaːltimo
belly—dan
below the level (in height)—myeːde
below, down—yikho
bend (vi.)—koːfimo
bend (vt.)—khiːmo
big—poda

birch tree bark (used as paper in olden days)—iola:
bird (general)—ciptse
bird, a kind of singing bird—saraŋi
(IA)
bird, a type—pena:
bitter and hot in taste like radish—duktan
bitter, costly, difficult—kaːde
black—wamde wálte
blacksmith—daːm
blanket made of wool—pe
bleed—fiyu mo
blind—kana
blood—fī
bloom—jyamo
blunt (not sharp)—mɔːdi
boast—ànʃimo
body—goraŋ
boil (vt.)—komo
bone—rê

book, paper—libin
boredom—dzẹ
boulder—la:
bow—yī:
box for keeping clothes—phir
boy, son—fiːri
boycott (vt.)—tikilmo
braid—balcham
brain—tamu
branch of tree—dali (IA)
brass—heli
brave (adj.)—tārmo
break (hard objects—stones, etc.) (vt.)
—chamo
break (rope, thread) (vt.)—cyamo
break (hard and hollow objects, as nuts) (vt.)—kło
breast—fime
breath—sāg
breathe (vi.)—fakcimo
bride—byulifya:
bridegroom—byulo
bridge—tsham
bridge, a type—phaktsham
bright—dakthe
bring—hramo
bring something down—hlamo
broad—pante
brother—pie
buck wheat, a type of—napal
buckwheat, a type of—be
bud—cye
buffalo—mansii
bulge—giːmo
bull—kolaŋ
burn, to ignite—cimmo
bury—taŋmo
butter—labu
butter milk—buti
butter, clarified butter—mar
Byangsi language (local name)
—byanjkholo
calf (of leg) — papaljya:
cap — cukti
carefully — sande
careless — laŋlua
carpet, a type of — byam
carry something in hand or on head — kwarmo
carry something on shoulders; in hands; on a horse — hyomo
carry something on the back — bu:mo
carve; to draw; to write — ri:mo
ciastrate, to improve, to decorate — tšanmo
cat — bila (IA)
cat (male) — pho-bila
catch — tšimmo
cave, deer — phò
ceiling — thim
centipede — rōla:
charcoal — sal
Chaudangs people — bamba:
cheat (vt.) — kharho
cheek — hrati
chew (something hard) — pâcmo
chew a cud — rukcimo
chew meat — kyemo
chicken — nipe
child — fende
childless person — aptyali
childless woman — baili
chin — cwo
churn, to make cloth short by a special washing process — phumo
clap (vi.) — phela tomo
clean — hra:Dé
clear — dzilDè
clear one’s throat — gül khomo
close (door, box) — garmo
cloth — lugra:
clothes — thinka
clothes etc. — khase-phise
cloud — kasa:
cloudy — dinde
cobra — naga (IA)
cock — carpye
cold — khat
collapse (house)(vi.) — gwomo
collect — tšammo
collect (count noun things one by one) — kàmmo
collide, to beat each other — dünjimo
colored — jode
comb (n.) — fiptsa
comb (vt.) — rôk:jimo
come — ra:mo
cook (vt.) — kwamo
cooked rice — chaku
coral — juru
corner (inside the house); horn — ru
corner (outside) — dzar
corpse, dead body — khokpa:
cot — tha:to
cotton — rui (IA)
cough (vi.) — gulfjimo
count — hyonmo
courtyard — chaDpap
cover (fully)(vt.) — phokimo
cover (vt.) — ronmo
cover oneself, to wrap (vi.) — phokjimo
cow, field, land — re
cow-dung — laŋi
coward — jerkhulya:
crawl (of a baby) — sëjimo
creeper — jil
cremating place — cyesa:
criticize — hrimmo
crop, grain — gyera:
cross — pumo
crow — ka:
curd — rannu
curved — kyerakta
custom — thamcaru
cut — cyàmo
cut (with an axe or with bigger instru-
ment) - thomo
cut grass - gomo
cut hair of sheep, goat - ŋwomo
cut into small pieces - tsanaŋmo
cut something with scissors (cloth etc.) - chekmo
cut with teeth (vt.) - sukce cyamo
dance (vt.) - ʈhɔmmo
dative form of 3sg. pro. - uoja
daughter's husband, younger sister's husband - hmye
day - nyę
death - nųjo
dead human body (in the house) - čaŋgo
defa - ʈɔliya:
death rites - gwan
death - ka:lo (IA)
deep - hyukte
dense, to be dense (vi.) - ɖanmo
descend - hlaŋmo
desire - duŋ
destroy - thukjimo
dew drops - ʃıl
die, to be extinguished - hícimo
dig, to scratch - kwamo
dim light - ɲyaŋtə
direction - tɔksa:
dirty - kʰiːte
dish made with milk - gema:
dismantle (wall, house) - khomo
distribute, to divide (vt.) - tsuŋmo
ditch, a pit - gadro
do (vt.) - fuŋmo
do, to make - hyuŋmo
dog - qikhi
domesticated animals - lekye
donkey - boŋtə
door - maroŋ
dough - lada
dove - gugti
dream - maŋ
dried cheese - chirbe
drink - tuŋmo
drinker - tuŋde
drive cattle - naŋmo
drive the cattle one by one, or two by two (vt.) - hyarmo
drown; to go ahead (vt.) - cuŋmo
drown, to take a dip (vi.) - juŋmo
dry (adj.) - tʃartə
dry (from the state of being wet) - phoda
dry (vt.) - charmo
duck - ŋagba:
due to, because of - se
dusk - ɲirləŋ
dust - sapha
dye, to mix - chomo
eagle - maŋŋmaŋ
eagle type of bird - ye
ear - hrəce
earth - sapaŋ
earth - dharti (IA)
earthquake; bottom; a boundary stone - ɾəm
east - jyarnam
easy, cheap - lode
eat - dza:mo
echo - lakuri
direction - təm
egg - təm
eight - jɛde
eighteen - cəbje
eighty one - ʃatshaː tige
eighty - ʃatshaː
elbow - cukaŋce
elder brother - hyəː
elder brother's wife - cheme
eldest brother - pohya
eldest sister - pola
elephant - ha:thi: (IA)
eleven - cəte
empty - saːtso
empty (vt.) - hyaːmo
enclosure for goats and other animals  
  -ra:
enough—hlan
erase—k3mo
erect a wall for a house, etc.  —banmo
evening—nyañche
everywhere—wa khui
exchange (vt.)—khomo
extra field which is not a legal one  
  —ram
eye—myê
eyebrow—mikcham
eyelashes—miplicham
eyelid—miplê
face—nê
falling (of something from a tree, etc.)  
  —bormo
falling (of something with a thud)  
  —lamo
falling, of something by itself, roll down, tow up  —gamo
family—khu, maù
fang—gar
fat (round shaped objects) —balde
fat, a type resin colour—chè
father (term of address)—baba:
father (term of reference)  —ba
father's eldest brother  —babu
father's eldest brother's wife, mother's elder sister—ponâ:
father's eldest sister—punî
father's father, mother's father—tîte
father's first younger sister—pocini
father's fourth elder brother—mîka:
father's fourth younger sister—mîcîni
father's second elder brother—gunîka:
father's second elder brother's wife  
  —guncî
father's second younger sister—guncîni
father's sister's husband, father-in-law  
  —thañmi
father's sister, a general term—cîni
father's third younger brother—fanîka:
father's third younger brother's wife  
  —fanicî
father's third younger sister—fanicîni
feather—rañplî
feed each other, to feed oneself (vi.)  
  —chîmîo
feed, to close (vt.)—chîmo
female lamb—barts
female musk deer—silju
female yak—dumo
festival—khusmo
fifteen—ceban
fifty—nasa
fifty one—pisa: cî
fight (vt.)—dakîmo
fighting of dogs—thîjîmo
fill (solid articles) (vt.)—pamo
fill (water) (vt.)—pa:mo
fine wool—khulu
finger—lakpin
finish—como
fire—mîe
fish—nya:
fist—gurda:
fit (neither loose nor tight)  —nëkkâ
five—nai
five fold—naba
five times—ñasu
fix a date for death ceremony—jatomo
fix a date for marriage—ja thocmo
fire (vi.)—rap
flat ground or land—thañ
flea—motti
flexible, elastic—napšide
float (vi.)—hyu:mo
floor, lime—cuku
flour—âto (IA)
flow, to be opened (vi.)—bomo
flower—ce
flute made of silver—lintsa
fly (vi.)—phaṃmo
fodder mixed with some corn—chà
fog—hrała:
fold—ba:mo
fondle, to cuddle—ṭolmo
foot—like
for—da:nci
forehead—pāthaː
foreigner—mimaŋ
forest—serː
forget—lājimo
forty—pisa:
four—pi
four times (arithmetic sense)—pīpi
fourfold—pibaː
fourteen—cepː
fourth time (on a fourth occasion)—pitsu
fourth elder brother—mˁhyaː
fourth elder sister—mˁtaː
fox—gonu
friend—hanau satho
frighten—pyomo
frog—palo
front teeth—hraso
front tooth—leso
frost—hmyar
frost in ice form—bridam
fruit—le
fruits etc—lelaːŋ
fry—tsːimo
fulfill a promise—jːomo
full—tsebində
garlic—dam
gathering of crowd; to continue (vi.)—dabmo
gem, jewel—miyuːŋ
get bored (vi.)—dzemo
get burnt; to consult (vi.)—jimmo
get burst (vi.)—gyimo
get cold (vi.)—lāmo
get cold and cough (vi.)—khàmo
get collected (vi.)—yeːjimo
get down from the horse (vi.)—hraːjimo
ger get laughter (vi.)—hyem raːmo
get oneself wet (vi.)—thiːjimo
get ready (vi.)—dzːmo
get stuck by itself (vi.)—galmo
get up (vi.)—racimo
ger get warm, hot (vi.)—luːjmo
ger get wet (vi.)—thiːmo
ginger—fiːram
girl, daughter—tsame
give (vt.)—daːmo
give loan (vt.)—tː daːmo
glacier—ri
gland—hril
gloves—lako
 glutonous, voracious—damplyaː
go—dyemo
go by taking something—ṭimo
go forward—cuːjimo
goat (castrated male)—fːr
goat (male)—lasaːŋ
goat (male)—firts
goat (uncastrated male)—boktsaː
goat (female)—camts
goat (young one)—latsaː
gold; axe—dzːŋ
 gown type of dress—cyukla
grain—chːː
granddaughter—khume
grandson—kuːː
grapple (of cocks)—tʃːŋjimo
grapple (of horse)—khaːjimo
grapple (vi.) (animals with horns)—thapjimo
grass—tːsː
graze (vi.)—hrokːimo, hroːjimo
graze (vt.)—hromo
green (literally 'green grass')—tintsi
grind, grow old—yiːmo
ground floor of the typical local house—dar
group of women in a marriage party — t'ifa:
guard, to watch — hrin'imo
gums — hnil
gun — t'ibka
hailstone — sara:
hair of head — páfak cham
half — phye
hammer — hathora: (IA)
hammer — ūhuna:
hand — lā
hang (vi.) — tan'imo
hang, keep, put, to have, fix, allow (vt.) — ta:mo
happen — hlimo
hard — kāndē
hare — rayān
harvest (vt.) — jammo
have mercy (vi.) — rāk'imo
have sexual intercourse (vt.) — lumo
have sexual intercourse (vi.) — lūjimo
have the feeling of laughter — hyelba:
he, she (3sg.) — ūo
head — pofa:
heap of small pebbles — ruō
hear, to agree, to accept (vi.) — run'imo
heart — jīsā
hearth — milen
heavy — hi:the
heel — khopa:
height, high — thede
hell — narak (IA)
held, flock — swō
here — aikho
hide (vi.) — cha:jimo
hide (vt.) — cya:mo
hill, aim — ńān
hips — canjya:
honey — hwa:
horse (generic term) — hran
horse (male horse) — pho-hran
hot, be hot (vi.) — chyamo
hot, heat — luŋda
house, home — cim
how — ham
how many, how much — uan
hum (vi.) — nibjimo
hundred — rā
hundred — sai
hungry — rō
husband — hrithi
husband's elder brother — puā
husband's younger brother — mas
husband's younger brother's wife — masjya:
husband-wife — yemin
husk — pu
hut — chandi
ice — tīlīn
imaginary place beyond the sky — miyār
in front of, in the presence of — ņokhō
in front, before — hratam
in olden days; once upon a time in the past — yana:-yana:
in the middle — gunda:
in-law's village — banan sōn
incisors — nikisō
index finger — cyola:
inform (vt.) — ūhāmo
ink (Indo-Aryan) — masi
insect — ņabu
inside — cikhu
inspect, to watch something closely — ŋimo
intestine — tsiri
invite (vt.) — yatsa: galmo
irrigate — ti thimo
itch (vi.) — chak'imo
itch, itching sensation — cha:de
jaw — aldwa:re
join something together — hlyemo
joint, knot — tshig
jump from higher place to lower place—phødmo
jump from one place to another—pha!ko da:mo
jump in one place—ponjimo
just now—ittä
keep something (light things)—tamo
keep, to put, to allow, to fix, to have—tə:mo
key; mediator—taram
kidney—khafa:
kill, extinguish (vt.)—sâmo
king—ya
kiss—nuo
kite—cöl
knead—dumo
knee—pye
knit—rammo
knot—khuce
know (vi.), be known—bomo
lake—chø
lamb (male)—karts
lamb, a generic term—ka:ts
large—fane
late—yilthe
laugh (vi.)—hyemo
lay egg—tam da:mo
leaf—pa:t (IA)
learn—hlabjimo
leather bag—kots
leech—jäka: (IA)
left over (vi.)—hnàmo
left side of the body—fyartam
leopard—tharwa
lice—nare
lice egg—natsar
lick; to know—la:mo
lid; memory—tsè
life; age; fat—tshè
lift, to pick up—anmo
light a lamp (religious sense) (vt.)—tømo
light (in weight)—nyanthe
lightning—məl-damo
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—dzañkho
loan—to
local beer—cakti
local name for Chaudangsi language—bøba:lo
lock—golca:
log—yugu
loin—tshar
longer path, far away—wathè
look back (vi.)—nimphan øjmo
loose (not tight)—walthe
loud—wurthe
louse—minje
love—chipide
lower part of the body, below the waist; buttocks—nišgo
lungs—luñbar
mad—code
maize—goga:
make (a piece of furniture); to fix—tsamo
make love—hnañjimo
make short—kabmo
make someone walk (vt.)—yanji phømmo
make someone agree (vt.)—ferci phømmo
make someone happy—gøji phømmo
make someone sit (vt.)—føjmo
make something fly—phan phømmo
mango—a:m (IA)
many (literally 'many people') — matmi
marriage — χαμι
married female — hinam pidi:de
me, I — je
meal, food — duŋlaŋ
measure (vt.) — hnaŋmo
meat, flesh — ʃyːːa:
medicine — uso
melt (vt.) — thNimo
memory — co
mend clothes or shoes by stitching — rabmo
middle finger — gɔŋri ɡɔŋma:
milk — chirmo
mimic (vt.) — ʃiʃi daːmo
mirror — aːrsi
miser — tukka
molar teeth — gamso
mole — chubu
monkey — baːndar (IA)
moon, month — hlaː
morning — baŋkhar
mother (term of address) — ɣana
mother (term of reference) — ɳa
mother's — ɳage
mother's brother, husband's or wife's
mother's brother — kaka
mother's elder brother — puthaŋmi
mother's elder sister — puci
mother's mother, father's mother — lala:
mother's second elder sister — .isBlank
mother's younger brother — mithan
mother's younger sister's husband;
— kaka
mother-in-law, mother's brother's wife — puni
mountain, a big one — yedan
mountain, a small one; a type of flour — ɣə
mouse — nipu
mouth — a:
mud — kacaːr
mule — ɖe
mushroom, one kind — mokʃya:
mushroom, one of the various kinds — kakʃaː
nail (fingernail) — lakʃi
name — hmin
narrow — jirde
native term for T-B people in this area except Raji — raŋ
navel — pər
near — nyero
nearly, approximately — ḏabʃab
nest — khuli
new — nuːde
night — man
nine — gui
nineteen — cirgu
ninety — jatshaː cI
ninety one — jatshaː cəthe
nipples — manu
noon — ɳiʃe, ɳiːche
north — fyaːrnam
nose — ʃyim
nostrils — ʃyim ɬŋŋ ɬhəŋ
now — than
now, at present — ɬta
nowhere — wa khuri mani
nut (generic name) — tithə
offspring — ʃyandə
oil, water spring — marti
old — yiːde
old person — ʃəntəthe
once — titsu
one — tiɡə
one who commands respect — ʃyimnide
one who is sleeping — yaknide
only — tʃəntəŋ
open a door, to uproot, to unlock — phomo
other person — gaŋmIt
outside — paŋphan
owl—gughu
pack a package—təmmo
paddy, a leather blanket—ga:
pair—duŋ
pajamas—khase
palm—phela
parents—naba
parrot—suiyo
part (of whole)—tshù
participate, to join in some work
—themo
patella—phaŋlore
path—am
paw—lakpam
paw of lion, tiger—nagra:
peacock—mor (IA)
peas—kwarfi
pebbles—hraksa:
peel (orange, banana)—khomo
peel something like potato or some
vegetables—chəlmo
penis—tholi
people belonging to one’s group
—rakhù
person—mì
person from Johar valley—canpa:
phlegm—gul
pickaxe—tokca:
piece—choŋ
pigeon—khwaran
pile up; to become long (vt.)—buŋmo
pinch a pinch—syapi cemo
pinch, to bite—cemo
place—baŋ
plank—ro
plant—paul
plaster (vt.)—fyala: kalmo
play—taŋmo
play a musical instrument; to intervene
—təmo
pleasant—nyamde
plough—resumo
pluck fruits—thomo
pluck fruits by throwing a stick or
stones—phərom
poison—do
porcupine—bochab
pot to keep water—phuli
potato—alu (IA)
pray (vi.)—hnakjimo
press (vi.)—taŋjimo
press (vt.)—taŋmo
prick (vi.)—tə:mo
prick, to fix a nail (vt.)—ta:mo
princess—rum
pubic hair—kacan
pull—nomo
pure, pious—tshedè
put cloth, wool, corn, in place
—hmomo
python, big snake—taŋbu
quarrel—gyeʃimo
quarrelsome—gyetinde
quick, fast—cha:to
rabbit—dunu
rainy season—fyàle
raisin—laca:
ram (castrated)—kar
ram (uncastrated)—gukar
rat—dumu
raw—tinde
reach—hnabmo
read—hlakjimo
ready (vi.)—hlemo
recognize (vt.)—simo
red—mande
rein—a:gal
relatives (related by blood)—fyají
release—bumo
remains of corn after making beer
—tsa:
reserve—thə:pu
respect; to pose—tharmo
retreat—nyunjimo
retreat, to look back at oneself  
   —nimphan nyunjimo
return (vt.) —thokjimo
return something (vt.) —thamo
return, to come back (vi.) —thajimo
ribs — hrab, jrab
rice — phatsap
ride a horse — yakjimo
right side of the body — taktam
ring finger — min manide
ripe (adj.) — chate
ripen (vi.) — hmi:mo
ripen (vt.) — tshimo
ripe (adj.) — hmint
riped (adj.) — mita
rise (of sun); to fear — dzermo
river — yanti
rivulet — gathuti
roast (dry), parch (vt.) — jomo
roast meat — romo
robust, strong — namte
rock along with the soil — gat
rock, a type of — janla:
roll — gommo
root — jari (IA)
rope — ja
rose colour — chusar
rotten — sota
rough — khasrakta
round from the outer side — dzam
round pit; a store of grains outside the house — kin
rub — nyemo
run — janmo
run away, abscond; to increase — fyamo
sack of leather — kha:lo (IA)
sacred — phejide
sacrifice some animal for black magic — sa:mo
saddle — teka
saliva — filti
salt — tshà:
salty tea (a Tibetan type) — marja:
sand — balwa:
save — yemin
save (vt.) — yemo
saw — pyalmo
saw; to wring — thammo
say — lomo
scorpion — khwan
scrub utensils — khìmo
sea — samandro (IA)
search — ma:mo
seat, to make someone sit (vt.) — fommo
second elder brother — gunhya:
second elder sister — guna:
second floor of the house — nithalo
see, something which is a far away — dobmo
see, to be found — tjìmo
seed — piçe (IA)
sell; to weave cloth — rañmo
semen — lati
send — laymo
separate by choosing or selecting — kilmoo
separated lover — nalde
servant — danmi
serving spoon — yanjal
setting (of sun) — hri:mo
settle marriage — thocmo
seven — nifes
seventeen — conyês
seventy — tìuka: ci
seventy one — tìuka: cathê
shade — felo
shake, to swing, to move — ìmo
sharp (instrument) — tsanthe
sharpen (vt.) — yilmo
sharpening stone — yilwûn
sheep — ma:mla:
sheep (female) — ma:saj
sheep (generic term) — ma:la
shirt — khält
shoes — paula: (IA)
short — ṭānṭhe
short (in length) — ṭānṭhe
shoulder — ṛṇ
sick — ḳañṭhe
sickle — akhán
sieve — dammo
silver — māl
sing — tocmo
single; a type of cup — kaŋ
sister (general term), wife's younger brother's wife — hriŋya:
sister's daughter — banj (IA)
sister's husband, wife's elder brother — tete
sister's son — banj (IA)
sister-brother — hrem+n
six — tugu
six fold — tugba:
six times — ūktsu
sixteen — ṭeto
sixty — ūksa:
sixty one — ūksa: tige
skin — ṭe
skull — kwali
sky; blue — timbu
sleep — ya:mo
slip — fāmo
slope — jarda
slow — ḷile
slow, low voice — suku
small — miːde
small courtyard on the first floor of the house — ḍon
smallpox — womba
smell — hnimo
smoke — khū
smoke, suck (vt.) — hurmo
smooth — dzamta
snake — khabu
sneeze — dzī
sneeze (vi.) — dzimo
snot — hnapti
snow — ḳo
soft — naṭe
soil — sa
some, a few people — dumam̩
sometimes — ulaŋi
somewhere — wa khute
son's wife's mother, husband's elder brother's wife — tata
soot — khûma:
soul — hλame
sound — bhak
sour — fīta
south — tanam
sow (vt.) — yebmo
speak — phaːmo
spin — pāmmo
spinach — ḫanda
spit — thəbmo
spittle — ḷuti
spoon — ḷo:
spread — paŋmo
spread tent etc., to help cross some river or a difficult path — ṭarma
spring out (vi.) — wāammo
spring season — yane
sprinkle (grains, powder) — phāmo
sprinkle (liquid) — phabmo
sprout (n.) — ūkarpce
sprout (vi.) — dzumce
squeeze — ciːmo
stag — jarya
staircase — dzāṭhanj
stand up (vi.) — yabmo
star — hrama:
steal — khuːmo
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—khokčē
stone—uŋ
stone (of fruit), a piece of stone—dalō
stone, a particular type—kalin
stool—i:
stool (baby talk)—kā
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—pāːjimo
stumble in intoxication—galta:mo
sugar—cini (IA)
summer—chyaːpa:
summer—luŋpa:
sun—ŋi
sun light, bright—chante
swallow—gimo
sweep—pimo
sweet—chakta
swell—ganmo
tail—pochni (IA)
take an oath—yāmmo
take a loan—to karmo
take off clothes—ṭhilmọ
take out liquid from a pot—kharmo
take swing, to be moved—laːjimo
take the sheep, goat to lead the herd—kyojmo
tall, long—buŋthe
tame, to rear—ṭjuŋmo
tea—ja:
teach, to train—hlabmo
tear (n.)—mitti
tear (cloth) (vt.)—pēmo
tell—min tomo
temple—rackwanti
ten—cī
testicle—gultin
tether animals—chimmo
that (invisible)—teti
that (object at a higher level relative to the speaker)—thoti
that (object at a lower level relative to the speaker)—yoti
that (remote)—ati
that much—ataŋ
that side—atanga
that side—atinkṣa:
then, afterwards—haŋ
there—atikho
there—atē
these—aiajama:
these—aijē
these (used for human beings)—aiamāṅ
they (3du.)—unījī
they (3pl.)—uʃī
thick (liquid)—photo
thigh—lakfya:
thin (in thickness, of sheet-like things)—byede
thin (round shape)—lakte
think—cicimo
third elder brother—fimhja:
third elder sister—finta:
third floor of the house—sāṃthalo
thirteen—cesom
thirty—nassa: cī,
-thirty—samm sa
thirty one—nassa: cēthe
this—ai
this side—aiṭokṣa:
this side (of a river or rivulet)—tipō
this year—thanfīn
thorn—nace
those—atʃē
those (used for human beings)—atimāṅ
thousand—hajā: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—santsu
throat—bokro
throw—tsajmo
throw (stone, etc.)—kajmo, kajmo
throw water—phyamo
thumb—bola:
thunder, dragon—mukna:
Tibet—kidan
Tibetan—paŋ
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)—fánhthe
tight—ga:kta
tighten a screw—fánhthe
time and again—ra:tsot

tire (vi.)—yinmo
today—thinja:
tomorrow—chanan
tongue—jablye
tooth—sō
touch (vt.)—tammo
trap (vt.)—toŋmo
tremble (vi.)—dömno
truth—saco (1A)
tuber—kè
twelve—cenyè
twenty—nassa:
twenty one—nassa: tigè
twine—kimo
two—nafe
two days before yesterday—thasəmjə:
two times—
tyre, wheel—dzandi
unload something from the head or
back—hama:mo
unmarried, bachelor—kanga:
tuntie a knot—pharmo
up to (up to a point)—wamye
upper arm—raŋ
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:jë
utensils—bandu
uvula—janṭutu
vagina—ilam
valley—ga:tha
vegetable—kan
vegetable with curry—dimti
village—søŋ
village name—dar
vomit (n.)—lon
vomit (vi.)—lonmo
wait for—hrincemo
wake up—danjimo
walk (vi.)—yanjimo
wall—chaŋ
walnut—kha:
wash clothes—chilmo
wash utensils, to bathe someone; to
cry—yarmo
water—ti
water drop—chaŋti
water pot—phungli
waterfall—thà
wave—hrinte
wave of water—hwalti
we (1du.)—infi
we (1 pl., erg.)—insë
we (1 pl.)—in
weak—thu:ta
wealthy person—fanmi
wear clothes—cukjimo
wear ornaments—jakjimo
wear ornaments (vi.)—jakjimo
weather—bagta:re
weep, to cry—tyemo
weigh—carmo
west—renam
wet, watery—thi:te
wheat—raje
where—ulo
where—wa
whiff—phyarmo
white—ji:de
white wash—gyamo
who—una:
whole—jamma:
why—hoj
widow—raji (1A)
widower—rajo (1A)
wife—hrithifya:
wife's elder brother's wife, fifth elder
       sister—tata
wife's younger sister's husband—sa:du
       (1A)
wild—sirtsi
wild animal—pho-phya:
wild lizard—bhit (1A)
win, to collect mass nouns like corn,
       etc.—chùmo
wind—nalan
window—tuya:brai
winter—gunche
winter—khapa:
wood—ji:n
wooden beam—dyuru
woodpecker—garto
wool—cham
woolen cloth—nambu
word, languages, saying—lo
work in exchange (vt.)—bejimo
work; answer—lan

worship—jhêmo
wound, scar—ga:
wrap (anything)—hlammo
wrap (things)—gammo
wrestle—tsimjimo
yak—gal
yak (male)—yakto
yawn (vi.)—hal gammo
yellow—lyede
yesterday—nya:re
you (2du.)—ganji
you (2pl.)—gani
you (2sg.)—gan
young man—jodmi
younger brother's wife; son's wife
       —namjyia:
younger brother; husband's younger
       sister's husband—nunu
your (2sg gen.)—nage