<table>
<thead>
<tr>
<th>項目</th>
<th>内容</th>
</tr>
</thead>
<tbody>
<tr>
<td>著者</td>
<td>すかの サヨル</td>
</tr>
<tr>
<td>原語</td>
<td>すかの サヨル</td>
</tr>
<tr>
<td>日本語</td>
<td>すかの サヨル</td>
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<tr>
<td>出版</td>
<td>すかの サヨル</td>
</tr>
<tr>
<td>URL</td>
<td>すかの サヨル</td>
</tr>
</tbody>
</table>
A Sketch of Byangsi Grammar*

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Deccan College
Pune

1.0 Introduction

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

2.0 Phonology
2.1 Vowel Phonemes

\[
\begin{align*}
\text{i} & : \quad \text{\ii} \quad \text{\uu} \\
\text{e} & : \quad \text{\oo} \\
\text{a} & : \quad \text{\aa}
\end{align*}
\]

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]

\(/u:/\) High back rounded long vowel, occurs syllable finally. [u:]

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

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

*I am grateful to the editors for comments on an earlier draft of this paper. I would also like to thank my informants, Shri Jagat Singh 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, Dhärculā (Dharchula in the older system of spelling) Pithauragarh District, Uttar Pradesh, India. The author alone is responsible for errors and gaps if any.
/o/ Mid back rounded vowel, occurs in closed syllables and syllable finally. [ɔ]
/e/ Lower-mid front short unrounded vowel, occurs syllable finally. [ɛ]
/o/ Lower-mid back short rounded vowel, occurs in closed syllables and syllable finally. [ɔ]
/a/ Low central short vowel, occurs initially, in closed syllables and syllable finally. Initially and in closed syllables it is somewhat shorter than in syllable final position. [a]
/a:/ Low central long vowel, occurs initially, in closed syllables and syllable finally. [a:]

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

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

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

He treats /ə/ 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 glided 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], /e/ > [ye]—similar to the back vowels the front vowels /i/ and /e/ too are pronounced with a preceding front glide /y/ (1989:113). He cites examples, but no conditions are stated for where the glides occur. In fact D.D. Sharma has missed the centralized vowel /i/ and the back unrounded vowel /u/ which we have found to be phonemic in our data. He has confused these vowels with glides. We will not cite many of the problems with D.D. Sharma's inadequate description, as they are so numerous, but we will mention major gaps in his description. It is enough to quote from his analysis and the readers will see how messy the description is. He writes, /el > /e/—The lower front vowel /el/, besides a phoneme, is also attested as an allophone of the mid front vowel /el/, in a word final
position' (1989:113). Then he cites some examples. We know that some languages do have some type of neutralization of contrasts under certain conditions but we have found clear contrasts between /e/ and /e/ (see §2.2, phonemic contrasts). Trivedi (1991:5) gives a vowel chart in his phonemic inventory where he has 8 vowels, /i i: u u: e o a a:/ and says that there are twelve vowel sounds in Byangsi. Here he has included the allophones in his list. He considers [i i: e e* e] as front vowels; [a a:] as central and [u u: o o* o] as back vowels. Trivedi notes that /e/ has three allophones: [e] occurs in final position but not after an alveolar consonant before a pause; the mean mid allophone, which he transcribed [e*], is comparatively shorter than [e] and occurs in medial position in closed syllables; the lower-mid allophone [e] is comparatively shorter than [e], and occurs in final position after an alveolar consonant before a pause. In our analysis we have established /e/ and /e/ as separate phonemes. Trivedi further states that /o/ has a higher mid allophone [o], which occurs in final position but not after a nasal consonant before a pause, while the mean mid allophone [o*], comparatively shorter than [o], occurs in medial position in closed syllables, and the lower mid allophone [o] occurs in final position after a nasal consonant before a pause. In our description we have treated [o] and as [o] separate phonemes. We have found in our data examples of clear-cut contrasts, however the functional load of both /e/ and /o/ is certainly low.

2.1.2 Syllable initial vowel contrasts

The front high centralized vowel /i/, the back high unrounded vowel /u/, the mid vowels /e o/ and the lower mid vowel /e/ do not occur syllable initially. The syllable initial occurrences of other vowels are given below in sub-minimal pairs, as minimal pairs are not found. (a hyphen /-1 after the syllable means that it is a verb root)

Initial occurrences:

/a/
/am/ ‘path’
/ai/ ‘this’
/ati/ ‘that’ (remote)
/ai/- ‘to lift, to pick up’
/alu/ ‘potato’
/alo/ ‘flour’
/anE/ ‘here’
/ate/ ‘there’
/a:/
/a:/ ‘mouth’
/a: m/ ‘mango’
/a:rsi ‘mirror’
2.1.3 Closed syllable vowel contrasts

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

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

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

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

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

/u/ : /u/  
/khu:-/ 'to steal'
/khu:-/ 'to exchange'
/bu/  'to release'
/bu:-/  'to be known'
2.2 Consonant phonemes

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

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Dental</th>
<th>Alveolar</th>
<th>Palato-alveolar</th>
<th>Retroflex</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>STOPS:</td>
<td>p</td>
<td>t</td>
<td>l</td>
<td></td>
<td>k</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ph</td>
<td>th</td>
<td>jh</td>
<td>(bh)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b</td>
<td>d</td>
<td>d</td>
<td>(dh)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Affricates:</td>
<td>ts</td>
<td>c [tʃ]</td>
<td>tʃh</td>
<td>j [dʒ]</td>
<td>dh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricatives:</td>
<td>s</td>
<td>j</td>
<td></td>
<td></td>
<td></td>
<td>h</td>
<td></td>
</tr>
<tr>
<td>Nasals:</td>
<td>m</td>
<td>n</td>
<td>ɳ</td>
<td>ɳ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TRILLS:</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Laterals:</td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FLAP</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semi-Vowels:</td>
<td>w</td>
<td>y</td>
<td></td>
<td></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 /t/. The contrasts are shown below syllable initially only.

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/k/</td>
<td>'castrated male sheep'</td>
</tr>
<tr>
<td>/kh/</td>
<td>'to cheat'</td>
</tr>
<tr>
<td>/g/</td>
<td>'to get burst'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>'face'</td>
</tr>
<tr>
<td>/kɔ/</td>
<td>'bark of tree'</td>
</tr>
<tr>
<td>/ŋa/-</td>
<td>'to prick'</td>
</tr>
<tr>
<td>/hɔ/-</td>
<td>'to strike a match'</td>
</tr>
<tr>
<td>/ŋh/</td>
<td>'to dance'</td>
</tr>
<tr>
<td>/q/</td>
<td>'to tremble'</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>'noon'</td>
</tr>
<tr>
<td>/ŋa/</td>
<td>'mother'</td>
</tr>
<tr>
<td>/ŋa/-</td>
<td>'to keep'</td>
</tr>
<tr>
<td>/ŋh/</td>
<td>'waterfall'</td>
</tr>
<tr>
<td>/d/</td>
<td>'to give'</td>
</tr>
<tr>
<td>/dh/</td>
<td>'earth' (Indo-Aryan)</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>'seven'</td>
</tr>
<tr>
<td>/ŋa/</td>
<td>'your'</td>
</tr>
<tr>
<td>/hn/</td>
<td>'to unload something from the head or back'</td>
</tr>
<tr>
<td>/p/</td>
<td>'a Tibetan'</td>
</tr>
<tr>
<td>/ph/</td>
<td>'to fly'</td>
</tr>
<tr>
<td>/b/</td>
<td>'place'</td>
</tr>
<tr>
<td>/bh/</td>
<td>'sound'</td>
</tr>
<tr>
<td>/m/</td>
<td>'dream'</td>
</tr>
<tr>
<td>/hm/</td>
<td>'to become small'</td>
</tr>
<tr>
<td>/mi/-</td>
<td>'ripe'</td>
</tr>
<tr>
<td>/ts/</td>
<td>'memory, lid'</td>
</tr>
<tr>
<td>/tsh/</td>
<td>'life, age, fat'</td>
</tr>
<tr>
<td>/dz/</td>
<td>'boredom'</td>
</tr>
<tr>
<td>/c/</td>
<td>'to pinch, to bite'</td>
</tr>
<tr>
<td>/ch/</td>
<td>'fat, grease'</td>
</tr>
<tr>
<td>/j/</td>
<td>'I' (first person sg.)</td>
</tr>
<tr>
<td>/lā/</td>
<td>'hand, boulder'</td>
</tr>
<tr>
<td>/hl/</td>
<td>'moon, month'</td>
</tr>
<tr>
<td>/r/</td>
<td>'arm'</td>
</tr>
<tr>
<td>/ru/</td>
<td>'horn'</td>
</tr>
<tr>
<td>/hr/</td>
<td>'horse'</td>
</tr>
<tr>
<td>/s/</td>
<td>'village'</td>
</tr>
<tr>
<td>/ʃ/</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/h/</td>
<td>'then, after'</td>
</tr>
<tr>
<td>/ham/</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:

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

2.2.3 Neutralization in syllable final position

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

\[
\begin{array}{ll}
/in/ & '1pl. pronoun' \\
/yin/ & 'year; is' \\
/kan/ & 'vegetables' \\
/gan/ & '2sg. pronoun' \\
/lan/ & 'work' \\
/kin/ & 'a round pit; a grain store outside the house' \\
/gwan/ & 'death rites' \\
/gultin/ & 'testicles' \\
/laʃin/ & 'nail' \\
/nuulan/ & 'wind'
\end{array}
\]
Unlike their western neighbor, Rongpo, which has a series of murmured resonants, /mh nh rh lh/, contrasting with unmmurred 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 /t ʈ d̥/. These final consonants are unreleased. Apart from these syllable finals a syllable may end with a lateral, /l/, or a trill, /r/. The trill has a distinctive repeated release in syllable final position when preceded by high back unrounded vowel /u/ e.g. [puurr] 'navel'.

2.2.4 Consonant clusters

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

- y-

/pye/ 'knee'
/phyarmo/ 'to whiff'
/bye/ 'rock'
/myede/ 'below, low from the level'
/tyemo/ 'to weep, to cry'
/thyemo/ 'to participate, to join in some work'
/dyemo/ 'to go'
/nya:re/ 'yesterday'
/nye/ 'day'
/nya:/ 'fish'
/nyunjimo/ 'to retreat'
/kyemo/ 'to chew meat'
/gyera:/ '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'  \(/khu/\)  'family'
\(/yè/\)  'mountain'  \(/khù/\)  'smoke'
\(/pi/\)  'four'  \(/ki-/\)  'to twine'
\(/pi-/\)  'to sweep'  \(/k1-/\)  'to break hard objects'
\(/gi:-/\)  'to bulge'  \(/ci:-/\)  'to squeeze'
\(/gì:-/\)  'to swallow'  \(/cì:-/\)  'ten'
\(/hna:-/\)  'to unload something from the head or back'
\(/hnì:-/\)  'to be left over (of something)'

'Tone contrasts with long vowels:
\(/ga:/\)  'paddy'
\(/gà:/\)  'wound'
High falling tone with both short and long vowels:
/chà/ 'fodder mixed with some corn'
/chà:/ 'grain'

3.0 Grammar

3.1 Nouns

Byangsi has basically two types of noun stems. Simple, with a monosyllabic morpheme, and complex, which may be formed with various suffixes. Simple stems: /hnil/ 'gums', /kh∫u/ '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'
/khà-pa:/ 'winter'
/chyà-pa:/ 'summer'

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

/-bu/
/kha-bu/ 'snake'
/la-bu/ 'butter'
/tim-bu/ 'sky'
/taŋ-bu/ 'a big snake'
/nui-bu/ 'insect'
/la:m-bu/ 'woolen cloth'

/-la:
/bo-la:/ 'thumb'
/cyu-la:/ 'index finger'
/la:m-la:/ 'a Tibetan goat'
/ma:-la:/ 'sheep'
/la-la:/ 'grandmother'
3.1.3 Compound forms

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

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

/mitti/ 'tear' < /myE/ 'eye' + /ti/ 'water
/mikchaml 'eyelashes' < lmikl 'eye' + lcham/ 'hair,fur'
/lptutakcham/ 'hair'(of head) < lptuta:/ 'head' + /cham/ 'hair,fur'
/lhnaptY 'snot' < /hnim/ 'nose' + /ti/ 'water'
/JyaSil 'relatives' < /fya:/ 'flesh' + /fI/ 'blood'

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

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

/-ma:/
/kar-ma:/ 'star'
/ge-ma:/ 'a type of dish made with milk'
/nam/
/jyar-nam/ 'east'
/re-nam/ 'west'
/jyar-nam/ 'north'
/tanam/ 'south'

/-ts/
/jir-ts/ 'male grown up goat'
/ka:ts/ 'lamb'
/kar-ts/ 'male lamb'
/bar-ts/ 'female lamb'
/ko-ts/ 'a bag made of leather'

/sa:-/
/tok-sa:/ 'side, direction'
/ka-sa:/ 'cloud'
/hrak-sa:/ 'pebbles'
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:

| /banə/sar/ | 'morning' | /pe′na:/ | 'a type of bat' |
| /nəmən/ | 'autumn' | /mənəcə/ | 'bat' |
| /ranpəli/ | 'feather' | /ma′naŋ/ | 'a type of basket' |
| /dunələn/ | 'food' | /ləbə/ | 'butter' |
| /θumkərəu/ | 'custom' | /lətəktə/ | 'dirt' |
| /mədə.shapes/ | 'eagle' | /bochəb/ | 'porcupine' |

3.1.4 Gender

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

| /byuli jə:/ | 'bride' | /byulə/ | 'bridegroom' |
| /fəni jə:/ | 'sister' | /pəc/ | 'brother' |
| /θr̩iθi jə:/ | 'wife' | /θr̩iθi/ | 'husband' |
| /nəm jə:/ | 'son's wife' | /θr̩in jə:/ | 'wife's younger brother's wife' |

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

| /θran/ | 'horse' | /θo′thran/ | 'male horse' | /mo θran/ | 'female horse' |
| /θila/ | 'cat' | /θo′θila/ | 'male cat' | /mo θila/ | 'female cat' |

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

| /gal/ | 'yak' | /θəumo/ | 'female yak' | /θa′kə/ | 'male yak' |
| /ma.nə:li/ | 'goat' | /θa′nts/ | 'female goat' | /θa′səŋ/ | 'male goat' |
| /θe/ | 'cow' | /θo′kəlaŋ/ | 'bull' |

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

3.1.5 Number

It has been found that Byangsi count nouns take the plural number marker /-man/ and the case affixes are added after this marker in noun phrases. Mostly it is used with human nouns to indicate plurality. When it is added to the other nouns it appears artificial, as in informal speech it is very rarely used. If the number of
persons is known, then the specific numeral is added before the noun. The dual number is indicated by suffixing /khan/ to both nouns and pronouns. But this dual marker can be added to nouns representing humans only, whereas the plural marker can be added to other count nouns as well. Examples:

Plural forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>/mí-man/</td>
<td>'men'</td>
<td>/jírí-man/</td>
</tr>
<tr>
<td>/ma:la:-man/</td>
<td>'goats'</td>
<td>/gal-man/</td>
</tr>
<tr>
<td>/fín-man/</td>
<td>'trees'</td>
<td>/gya-man/</td>
</tr>
<tr>
<td>/là-man/</td>
<td>'hands'</td>
<td>/hran-man/</td>
</tr>
</tbody>
</table>

Dual forms:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>/mí-khan/</td>
<td>'two persons'</td>
<td>/jírí-khan/</td>
</tr>
<tr>
<td>/khuè-khan/</td>
<td>'two grand-sons'</td>
<td>/khume-khan/</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nis-mí/</td>
<td>'two persons'</td>
<td>/nis-jíri/</td>
</tr>
<tr>
<td>/nis-tsame/</td>
<td>'two daughters'</td>
<td>/nis-pie/</td>
</tr>
</tbody>
</table>

4.0 Pronouns

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

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>je</td>
<td>inji</td>
<td>in</td>
</tr>
<tr>
<td>Second</td>
<td>gan</td>
<td>gani / jí</td>
<td>gani</td>
</tr>
<tr>
<td>Third</td>
<td>uo / atí</td>
<td>uni / atí</td>
<td>uni / atí</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'; /uji-khan/ 'they two'. The verb forms do not inflect according to dual number but the plural number is marked.
4.1 Demonstrative pronouns

Byangsi demonstrative pronouns differentiate a five way contrast with regard to distance and 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. aimań</td>
<td>atimań</td>
<td>thotimań</td>
</tr>
<tr>
<td></td>
<td>tetimań</td>
<td>yotimań</td>
</tr>
</tbody>
</table>

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

4.2 Interrogative Pronouns

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

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

/gan khà minta hlino/
you what name is 'What is your name?'

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

/ati khà hlye/
that what is 'What is that?'

/una:/ 'who' This interrogative pronoun receives case marking but no number markers.

/ati una: hlye/ 'Who is he?'

/atimań una: hlyenan/ 'Who are they?'

/una:-ja/ 'to whom' (sg. / pl.)

/una:-ge/ 'whose' (sg. / pl.)

/ulan/ 'when'

/gan ulan ranisò/ 'When did you come?'

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

/ufi wà-kho yinan/ 'Where are they?'

/felu wà yin/ 'Where is Shelu?'
4.3 Emphatic/ Reflexive Pronouns

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

/je-se api ḫuṃṭa/ 'I myself will do it.'
/uọ-se api ḫuṃṭa/ 'He himself will do it.'

4.4 Indefinite Pronouns

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

/duma mĩ/ 'some or some one or a few persons'
/laĩri/ 'all'
/ulaŋi/ 'sometimes'
/wa-khu-te/ 'somewhere'

4.5 The relative pronoun

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

/ati tsame dzai cim-dza lan jũŋtata je-ge hriŋja hle/
that girl RELPRO house-in work is. doing I-GEN sister is
'That girl who is doing work at home is my sister.'

/ati mi dzai-se ai byam ransò bid-mi hle/
that man RELPRO-AGT this carpet weave good-man is
'The man who made this carpet is a good man.'

/ati byam dzai gurjan siŋ-se rangetata/
that carpet RELPRO Gurjan Simha-AGT is. weaving
'that carpet which Gurjan Simha is making'
4.6 Case

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

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

Case tables for one noun and the personal pronouns:

<table>
<thead>
<tr>
<th>mí/ 'person'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
</tr>
<tr>
<td>Agentive</td>
</tr>
<tr>
<td>Dative</td>
</tr>
<tr>
<td>Genitive</td>
</tr>
</tbody>
</table>
### 4.7 Noun Case Markers

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

<table>
<thead>
<tr>
<th>/je/ 1st person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>je</td>
<td>infi</td>
<td>in</td>
</tr>
<tr>
<td>Agentive</td>
<td>jesE</td>
<td>infise</td>
<td>inse</td>
</tr>
<tr>
<td>Dative</td>
<td>jeja</td>
<td>infija</td>
<td>inja</td>
</tr>
<tr>
<td>Genitive</td>
<td>jige</td>
<td>infige</td>
<td>inge</td>
</tr>
</tbody>
</table>

| /gan/ 2nd person | | |
|------------------|---------|------|--------|
| Nominative       | gan     | ganiʃi | gani   |
| Agentive         | ganse   | ganiʃise | gansE |
| Dative           | ganja   | ganiʃja | ganija |
| Genitive         | nage    | ganiʃge | ganie |

| /uo/ 3rd person (visible) | | |
|---------------------------|---------|------|--------|
| Nominative                | uo      | uniʃi | uʃi    |
| Agentive                  | uose   | uniʃise | uʃise |
| Dative                    | uoja    | uniʃija | uʃija |
| Genitive                  | uge / uoge | uniʃige | uʃige |

| /ati/ 3rd person (invisible or far away) | | |
|------------------------------------------|---------|------|--------|
| Nominative                              | ati     | atiʃi | atiman |
| Agentive                                | atise   | atiʃise | atimanʃe |
| Dative                                  | atija   | atiʃija | atimanja |
| Genitive                                | atige   | atiʃige | atimanʒe |

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 \[-se \sim -se\] indexes the agentivity or deliberate control of the subject actant over a transitive or intransitive event. The case suffix \[-se \sim -se\] also expresses instrumental relations. The dative case marker \/-ja(danči)/ also has multiple functions. The pronouns are marked with this case though the nouns do not often receive this case marker. It is also used in possessive constructions, e.g., \(/gan-ja kha yin/ [you-DAT what is] 'What do you have?', /je-ja ma:la:man yinan/ [I-DAT goat-pl. are] 'I have goats'. To see the use of the different case markers, we can contrast \(/fio-ja/ 'of wood' or 'of tree', which means 'belongs to wood or tree', \(/fio-sE/ 'by the help of wood', and \(/fio-gE/ 'made out of wood'. The following examples illustrate the use of the case markings.
/uo jang-ts3/  
he run-PAST  
'He ran.'

/uo ti tunj-ts3/  
he water drink-PAST  
'He drank water.'

/ram-se Selu libin ka-da:/  
Ram-AGT Jelu book PAST-give  
'Ram gave Shelu a book.'

/ram dunlaj ka-dza:/  
Ram food PAST-eat  
'Ram ate food.'

/ram-se Selu dob-s3/  
Ram-erg Jelu see-PAST  
'Ram saw Shelu.'

/je-se sij dzaq-se cak-s3/  
I-AGT tree axe-INST cut-PAST  
'I cut the tree with the axe.'

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

/ram-ja libin-man yinan/  
Ram-DAT book-pl. are  
'Ram has books.'

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

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

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

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

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

dza/ 'in'. (takes a nominative NP)
/cim-dza/ 'in the house'
/njintam/ '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)
/ti kho kharcI/ 'out of water'
/fiŋ kho kharcI/ 'from on (the) tree'

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

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

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

/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: yaŋti yin/ 'There is a river on both sides of the house.'
5.0 Adjectives

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

5.1 Qualitative

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

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

/nu:de/ 'new'
/te:de/ 'high'
/myede/ 'low'
/magde/ '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', /gyamo/, and 'ash' colour, /pha:de/, exist as basic terms in Byangsi. In a way this fact violates Berlin and Kay's universalistic hypothesis of colour terms (Berlin and Kay 1969).

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

/-the/
/nyante/ '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:

- /thla na chantE/ moon like light 'light like the moon'
- /ni na chantE/ sun like light 'light like the sun'

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

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

### 5.3 Quantitative adjectives

The following lexical items express the quantity of some entity:

- /matmi/ 'many (people)'
- /lairi/ 'all'
- /jamma:/ 'whole'
- /dumami/ 'some, a few people'
- /ganmi/ 'the other person'
Another group of quantitative adjectives is formed by demonstrative pronouns followed by the suffix /-laŋ/, e.g. /ai-laŋ/ 'this much'; /ati-laŋ/ 'that much' or 'that many', /u-laŋ/ 'how many'.

5.4 Numerals

The cardinal and multiplicative numerals can be used in the same place before the nouns as adjectives. The numerals from one to ten are monomorphemic and from eleven to nineteen are formed by an additive process, as the numeral /ci/ 'ten' and its allomorphs [ci-], [co-], [cir-], [sa:] become the base and the allomorphs of 'one' to 'nine' are added with some morphophonemic changes. The form for 'twenty' is /nasa:/, 'two tens', [na-] being the allomorph of 'two' and [sa:-] being an allomorph of /ci/ 'ten'. From twenty onwards /nasa:/ 'twenty' becomes the base and the counting from twenty to forty is carried out by the process of addition (20+1), where the full form of the numerals from one to nineteen is added, and not their allomorphs. The numeral for thirty can be formed in two ways, one is /nasa: cĩ/, 'twenty plus ten', and the other is /sumsĩ/, '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:

| /tigẽ/ | 'one' | /naʃĩ/ | 'two' | /sum/ | 'three' |
| /pi/ | 'four' | /nai/ | 'five' | /tug/ | 'six' |
| /nĩʃe/ | 'seven' | /jẽde/ | 'eight' | /gui/ | 'nine' |
| /cĩ / | 'ten' | /cẽthe/ | 'eleven' | /cenye/ | 'twelve' |
| /cesum/ | 'thirteen' | /cẽpi/ | 'fourteen' | /ceban/ | 'fifteen' |
| /cajo/ | 'sixteen' | /cõye/ | 'seventeen' | /cẽbe/ | 'eighteen' |
| /cirgu/ | 'nineteen' | /nasa:/ or /nasa:/ | 'twenty' | /pisã/ | 'forty' |
| /pisa:cĩ | 'fifty' | /tuksa:/ | 'sixty' | /tuksa: cĩ | 'seventy' |
| /jatsha:/ | 'eighty' | /jatsha: cĩ/ | 'ninety' | /rã/ | 'hundred' |

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

Multiplicatives are formed through the process of reduplication of the basic numeral, /sum-sum/ 'three times' /pi-pi/ 'four times' and so on, or by adding the suffix /-tsu/ to the basic numeral, e.g., /ti-tsũ/ 'once'; /sum-tsũ/ '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' /ña-ba/ 'five folds' and so on. 'Half' is /phyẽ/, 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>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ñintam/</td>
<td>'after'</td>
</tr>
<tr>
<td>/ittasee/</td>
<td>'till now'</td>
</tr>
<tr>
<td>/han/</td>
<td>'now'</td>
</tr>
<tr>
<td>/thanlan/</td>
<td>'then'</td>
</tr>
<tr>
<td>/ulañi/</td>
<td>'sometimes, anytime'</td>
</tr>
<tr>
<td>/ratso/</td>
<td>'every time, time and again' (literally 'hundred times')</td>
</tr>
</tbody>
</table>

6.1.3 Definite

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/banjhar/</td>
<td>'morning'</td>
</tr>
<tr>
<td>/nise/</td>
<td>'noon'</td>
</tr>
<tr>
<td>/khàpa:/</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>/thesumja:/</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' (literally 'three days from today')</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:

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/wakhote/</td>
<td>'somewhere'</td>
</tr>
<tr>
<td>/wakhor mani/</td>
<td>'nowhere'</td>
</tr>
<tr>
<td>/wakhoi/</td>
<td>'everywhere'</td>
</tr>
<tr>
<td>/fjartam/</td>
<td>'left side'</td>
</tr>
</tbody>
</table>
The directions like east and west are indicated by adding the suffix /-nam/ 'direction' to concepts of physical reality. The verb roots with the meanings of 'sunrise' and 'sunset' receive the direction suffix and indicate 'east' and 'west' respectively. Similarly, north is towards the left side if a person is facing the east and so the noun stem /fjar/ 'left' receives the direction suffix to produce the word for north, while the noun stem /tak/ 'right' takes the directional suffix to indicate south. But in this case the final consonant of the noun stem undergoes regressive assimilation. The forms are given below:

\[
\begin{array}{llll}
/jyarnaml/ & 'east' & /renamml/ & 'west' \\
/jyarnaml/ & 'north' & /tanamml/ & 'south'
\end{array}
\]

### 6.3 Manner adverbs

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

\[
\begin{array}{llll}
/ai-na/ & 'like this' & /at-na/ & 'like that' \\
/ai-na garts/ & 'in this way' & /at-na garte/ & 'in that way' \\
/dzamri garte/ & 'in all ways' & /hanhi garte/ & 'some way or the other' \\
/cat\text{\textkash}/ & 'quickly' & /suku suku/ & 'slowly' \\
/khaja:i/ & 'usually' & /chakka se/ & 'approximately'
\end{array}
\]

\[
[uo \text{\textkash} \text{\textdil}] \quad \text{rannis\textdil}
\]

he late came

'He came late.'

\[
/ai-na \quad \text{\textkash}/
\]

this-like do+IMP

'Do like this.'

\[
/ittai \quad \text{da:}/
\]

right. now give+IMP

'Give right now.'
/satta/ ra: /
again come+IMP
'Come again.'

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

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

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

/uss/ api-ge hritiJya goJi ka-phan/
he-AGT self-gen wife happy PAST-make
'He made his wife happy.'

7.0 Verbs

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

7.1 Open syllable roots

/da:-/ 'to come
/dye-/- 'to go'
/hye-/- 'to laugh'
/kO-/- 'to boil'

/da:-/ 'to come
/dza:-/ 'to eat'
/ya:-/ 'to sleep'
/ri/- 'to write'
/kwa:-/ 'to cook'

7.2 Closed syllable roots

/tun/- 'to drink'
/hnim/- 'to smell'
/jan/- 'to run'
/yar/- 'to cry'

/hyun/- 'to do'
/ran/- 'to hear'
/dzun/- 'to begin'
/yer/- 'to wash'

/yab/- 'to stand'
/chil/- 'to wash clothes'
/jun/- 'to drown'
/pac/- '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:
7.4 Transitive and intransitive verb stems

The distinction between transitive and intransitive verb stems is very interesting from the morphological point of view. Some verbs are generally treated as transitive or intransitive on the basis of the grammatical and semantic notions of object-taking verbs and object-less verbs like 'eat' and 'drink' and 'come' and 'go'. But many intransitive stems are formed from the transitive bases by adding the suffix /-ji/. There are also correspondences between sets of related verbs where the transitive member of the set has an unaspirated voiceless initial consonant while the intransitive member has a voiced initial consonant. Similar sets were also found among Rongpo verbs, though the correspondence there was voiceless aspirated in transitive members and voiced in the intransitive members.5)

7.4.1 Suffixing

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

\[ /\text{hni}-\text{mo}/ \quad \text{to shake} \quad /\text{hni}-\text{ji}-\text{mo}/ \quad \text{to be shaken} \]
\[ /\text{thi}-\text{mo}/ \quad \text{to melt} \quad /\text{thi}-\text{ji}-\text{mo}/ \quad \text{to be melted} \]
\[ /\text{cha:}-\text{mo}/ \quad \text{to break} \quad /\text{cha:}-\text{ji}-\text{mo}/ \quad \text{to be broken} \]
\[ /\text{son:}-\text{mo}/ \quad \text{to sit} \quad /\text{son:}-\text{ji}-\text{mo}/ \quad \text{to sit by oneself} \]

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

\[ /\text{cho}-\text{mo}/ \quad \text{to itch} \quad /\text{cho}-\text{k}-\text{ji}-\text{mo}/ \quad \text{to get an itch} \]
\[ /\text{kho}-\text{mo}/ \quad \text{to peel} \quad /\text{kho}-\text{k}-\text{ji}-\text{mo}/ \quad \text{to be peeled} \]
\[ /\text{no}-\text{mo}/ \quad \text{to pull} \quad /\text{no}-\text{k}-\text{ji}-\text{mo}/ \quad \text{to be pulled} \]

The suffix /-ji/ has another function in the case of some other verbs, and that is marking reciprocal action. Examples:
/pti-mo/ 'to make some drink' /pti-fi-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.

/tsimjimo/ 'to wrestle' /tshoojimo/ 'cock fight'
/khaťimo/ 'horse fight' /thiťimo/ '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'
/cyə/- 'to break (rope)' /jya/- 'to be broken'
/pyo/- 'to frighten' /byo/- 'to be frightened'
/kan/- 'to cause to swell' /gan/- '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.

(ii) The suffix /-yo/ 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>/ya:/-</td>
<td>'to sleep'</td>
</tr>
<tr>
<td>/lo/-</td>
<td>'to say'</td>
</tr>
<tr>
<td>/chù-/</td>
<td>'to win'</td>
</tr>
<tr>
<td>/hye-/</td>
<td>'to rub'</td>
</tr>
<tr>
<td>/hwàn/</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>/kùm-/</td>
<td>'to cause to fall'</td>
</tr>
<tr>
<td>/chim-/</td>
<td>'to tether'</td>
</tr>
<tr>
<td>/sonjì-/</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/danfì-/</td>
<td>'to get up'</td>
</tr>
<tr>
<td>/yancì-/</td>
<td>'to hear' (from a distance)</td>
</tr>
<tr>
<td>/runjì-/</td>
<td>'to listen' (from near)</td>
</tr>
<tr>
<td>/hlabfì-/</td>
<td>'to learn'</td>
</tr>
<tr>
<td>/pàc-/</td>
<td>'to masticate'</td>
</tr>
</tbody>
</table>

(iii) Some singular imperative forms take the second person pronominal suffix /-n/ but in these cases the imperative suffix becomes zero. The suffix /-n/ is mostly added to verb roots with bisyllabic structure where the second syllable is the suffix /-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>/sonjì-/</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/danfì-/</td>
<td>'to get up'</td>
</tr>
<tr>
<td>/yancì-/</td>
<td>'to hear' (from a distance)</td>
</tr>
<tr>
<td>/runjì-/</td>
<td>'to listen' (from near)</td>
</tr>
<tr>
<td>/hlabfì-/</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          /gani/ 2du.imp.          /gani/ 2pl. imp.
/dye-/-            'to go'               /dini/               /dini/
/ra-/-             'to come'             /rani/               /rani/
/ʃʌŋ-/-            'to sit'              /ʃʌŋin/              /ʃʌŋini/
/dza-/-            'to eat'              /dzani/              /dzani/
/yanci-/-          'to hear'             /yancini/            /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 [ʃ], 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 Byangsi, because even in nouns it is left unmarked. So the number can be regarded as unmarked here as well.

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

/hyung-/-           'to do'                /hyungini/          /hyungni/
/hye-/-             'to laugh'            /hini/              /hini/
/tys-/-             'to weep'              /tini/              /tini/
/cyaa/-             'to cut'               /cyaa/              /cyaa/

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

/co-/-              'to finish'            /co/               /co/
/naŋ-/-             'to drive animals'      /naŋ/              /naŋ/
/yi-/-              'to grind'              /yini/             /yini/
/toda-/-            'to buy'               /toni/             /toni/
/ranŋ/-             'to sell'              /ranŋi/            /ranŋi/
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/.

/ràn/- 'to weave' /rànʃini /rànñi/
/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' /phākʃini /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. /lòkʃinìe/, 2pl. /lòni/, where apart from the changes in the verb root we find that dual number represented by the /-ñi/ suffix and the plural number form /-ni/ are also found here, followed by the dual imperative suffix /-ñi/, set up earlier. The two examples given below give us a still fuller picture of all the allomorphs representing their morphemes without being affected by the forces of morphophonemic changes. Even the order of morphemes is very systematic, with /-ye/, an imperative suffix, /-ñi/, a dual number marker, and /-ni/, the second person-number suffix.

/khi:-/ 'to bend like an arc' /khiyeñi /khiyëni/
/cìm/- 'to ignite' /cìyëñi /cìnni/

The imperative forms for the verb /dà:/ '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:

/dà:/ 'give me'(sg.) /dàni/ 'give us' (du.) /dàni/ 'give us' (pl.)
/dài/ 'give him'(sg.) /dài/ 'give them'(du.) /dàni/ '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:

\[
\begin{align*}
/ra:/ & \quad \text{'come'} & /tha-ra:/ & \quad \text{'don't come' (sg.)} \\
/rani[e]/ & \quad \text{'come'} & /tha-rani[e]/ & \quad \text{'don't come' (du.)} \\
/rani/ & \quad \text{'come'} & /tha-rani/ & \quad \text{'don't come' (pl.)}
\end{align*}
\]

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:

\[
\begin{align*}
/khu:-mo/ & \quad \text{‘to steal’} \\
/hwan-mo/ & \quad \text{‘to show’} \\
/min ta:-mo/ & \quad \text{‘to name’} \\
/rusu ra:-mo/ & \quad \text{‘to get angry’} \\
/go\$i:-mo/ & \quad \text{‘to be happy’} \\
/da:-mo/ & \quad \text{‘to give’} \\
/man ra:-mo/ & \quad \text{‘to dream’} \\
/\$n-mo/ & \quad \text{‘to look after, watch carefully or closely’}
\end{align*}
\]

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', /fu$-ge/ 'having done', /uo tun-ge p\$ra/ [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 /-\$/ 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:
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.'
- /tu:lan-tu:lan/ 'while drinking'
- /ra:lan-ra:lan/ 'while coming'
- da:lan-da:lan/ 'while giving'

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 /-moe/, 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/ and /-f/ as allomorph of the dual morpheme /f/. 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 karū 'may I do it!' Examples:

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

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 /-f/ 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’
/tun-/ ‘to drink’ /tunide/ ‘one who drinks’
/ju-/ ‘to do’ /ju:nda:/ ‘doer, who is doing’
/hyu-/ ‘to make’ /hyu:nda: / /-ta:de/ ‘one who is making’

Verb root adds /-k/:
/lo-/ ‘to say’ /lo:nda:/ ‘one who says’
/hye-/ ‘to laugh’ /hyeknda/ ‘one who laughs’
Loss of root final consonant and the verbal noun takes /-kh/:  
/yab-/ 'to stand' /yakhnide/ 'who is standing'

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

Verb root adds /-ge/:  
/runfi-/ 'to hear' /runfi:genide/ 'one who hears, agrees'
/lökfi-/ 'to climb' /lökfi:genide/ 'one who is climbing'
/yarfi-/ 'to take a bath' /yarfi:genide/ 'one who is taking a bath'
/dzuŋ-/ 'to begin' /dzungeta:de/ 'one who is beginning'

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

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

7.11 Tense and Aspect

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

7.11.1 Present tense

Present tense in Byangsi is habitual action generally carried out by way of habit or tradition and not action taking place at the time of the speech. The present forms are also the immediate future forms as well. Most of the transitive verbs distinguish six forms: three persons and two numbers. So the basic distinction is between singular and plural forms in each person. The intransitive verbs have the same distinctions except that the first person plural and the second person plural have the same forms, resulting in five forms. The dual forms are the same as those of the plural and are not included in the table. A full morphological analysis of the tense and aspect system has not been carried out, but we can say that the present
tense marker is the suffix */-ye/*, and it undergoes some changes according to person. The third person forms do not seem to reflect this marker. The verb form in Byangsi is a complex of person-number and tense-aspect along with other morphophonemic changes taking place. The tables are given below.

### 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></th>
<th>1sg.</th>
<th>1pl.</th>
<th>2sg.</th>
<th>2pl.</th>
<th>3sg.</th>
<th>3pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>uo</td>
<td>dza:geyen</td>
<td>dza:geyen</td>
<td>dza:geyen</td>
<td>dza:geyen</td>
<td>dza:geyen</td>
<td>dza:geyen</td>
</tr>
<tr>
<td>uji</td>
<td>dza:geyan</td>
<td>dza:geyan</td>
<td>dza:geyan</td>
<td>dza:geyan</td>
<td>dza:geyan</td>
<td>dza:geyan</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 */s5/ in all the persons and numbers except third person plural, where the marker is */ts5/. 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>/dza:/ 'to eat'</th>
<th>/ŋye-/ 'to rub'</th>
<th>/dye/ 'to go'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>dza:yeṣɔ</td>
<td>madzeṣɔ</td>
</tr>
<tr>
<td>1pl.</td>
<td>in</td>
<td>dza:nyeṣɔ</td>
<td>madzanyeṣɔ</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>dza:naṃsə</td>
<td>madzanameṣɔ</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani</td>
<td>dza:nisə</td>
<td>madzanisə</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>dza:sə</td>
<td>madzasə</td>
</tr>
<tr>
<td>3pl.</td>
<td>uʃi</td>
<td>dza:nantṣɔ</td>
<td>madzanantṣɔ</td>
</tr>
</tbody>
</table>

### 7.11.5 Past perfect

<table>
<thead>
<tr>
<th>Person</th>
<th>kadzəːd</th>
<th>ŋyiyesə</th>
<th>pidyeŋyiyesə</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>ŋyiyesə</td>
<td>pidyeŋyiyesə</td>
</tr>
<tr>
<td>1pl.</td>
<td>in</td>
<td>ŋyiyesə</td>
<td>pidyeŋyiyesə</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>ŋyiɣisə</td>
<td>pidyeŋyiɣisə</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani</td>
<td>ŋyiɣisə</td>
<td>pidyeŋyiɣisə</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>ŋyiɣisə</td>
<td>pidyeŋyiɣisə</td>
</tr>
<tr>
<td>3pl.</td>
<td>uʃi</td>
<td>ŋyiɣantsə</td>
<td>pidyeŋyiɣantsə</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>Future I: certain and immediate</th>
<th>Future II: remote and uncertain</th>
</tr>
</thead>
<tbody>
<tr>
<td>/dza:/ 'to eat'</td>
<td>/dza:/ 'to eat'</td>
</tr>
<tr>
<td>/dye/ 'to go'</td>
<td>/dye/ 'to go'</td>
</tr>
<tr>
<td>1sg.</td>
<td>je</td>
</tr>
</tbody>
</table>
A Sketch of Byangsi Grammar

7.12 Negation

The negative forms of a verb can be formed by adding the prefix /ma-/.

Examples:

/rma:mo/ 'to come' /mara:mo/ 'to not come'

/dza:mo/ 'to eat' /madza:mo/ 'to not eat'

7.13 Agreement

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

7.14 Word order and some syntactic structures

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

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

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

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

/uo ti tuŋtɔŋ/ he water drank '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?
Byangsi-English Glossary

aijamma:—dem. pro., these
aikho—dem. pro., here
aiman—dem.pro., these (used for
human beings)
aina garte—adv., like this
ai>f—adv., these
aitoksa:—adv., this side
ai—adv., dem. pro., this
akhan—n., sickle
akple—n., lips
alqwa:re—n., jaw
alu—n. (IA) potato
am—n., path
ane—dem.pro., here
aŋmo—vi., to lift, to pick up
aptyali—n., childless person
ate—dem.pro., there
atijamma:—dem.pro., these
atikho—dem.pro., there
atimaD—dem.pro., those (used for
human beings)
atina garte—dem.pro., that side
atiʃe—dem.pro., those
atitoksa:—adv., that side
ati—adv., dem. pro. that (remote)
atlan—adv., that much
a!o—n., (IA) flour
aŋʃimo—vt., to boast
a:gal—n., rein
a:m—n., (IA) mango
a:rsi—n., (IA) mirror
a:—n., mouth
baba:—n., father (term of address)
babu—n., father's eldest brother
bagna:re—n., weather
baili—n., childless woman
balcham—n., braid
balwa:—n., sand
bamba:—n., Chaudangs people

ba:mo—vt., to fold
banaŋ sọŋ—n., in-laws’ village
ba:ndar—n., monkey
baŋba:lo—n., a local name for
Chaudangs language
baŋdu—n., utensils
banje—n., (IA) sister’s son
banji—n., (IA) sister’s daughter
baŋkhar—adv., morning
banjo—vt., to erect a wall for a house,
etc.
ban—n., place
barje—n., lion
barts—n., female lamb
ba—n., father (term of reference)
beʃimo—vi., to work in exchange
be—n., buckwheat
be—n., skin
bie—n., thread
bila—n., (IA) cat
bochab—n., porcupine
bokro—n., throat
boktsa:—n., uncastrated male-goat
bola:—n., thumb
bomo—vi., to flow, to be opened
bon tsE—n., donkey
bridom—n., frost in ice form
bu:mo—vt., to carry something on the
back
bumo—vt., to release
buŋmo—vi., to pile; to become long
buŋthe—adj., tall, long
buti—n., butter milk
byaŋkholo—n., the native name for
Byangsi language
byam—n., a type of carpet
byeʃe—adj., thin (in thickness, of a
sheet like things)
bye — n., steep mountain rock
byulifya: — n., bride
byulo — n., bridegroom
badmi — adj., bad (literally 'bad man')
bolde — adj., fat (round shaped objects)
bamo — vi., to be known
barmo — vi., falling (of something from a tree, etc.)
bhak — n., sound
bhti — n., (IA) wild lizard
ccakti — n., local beer
calka — n., threshold
camts — n., she-goat
canpa: — n., a person from Johar valley
canjya: — n., hips
carmo: — vt., to weigh
carpye — n., cock
ceban — num., fifteen
cebej — num., eighteen
cemo — vt., to pinch, to bite
cenyi — num., twelve
cespi — num., fourteen
cesam — num., thirteen
cethe — num., eleven
ceeto — num., sixteen
cen — n., flower
ci:mo — vt., to squeeze
cikhu — adv., inside
cim — n., house, home
cini — n., (IA) sugar
ciptse — n., bird
cirgu — num., nineteen
ci: — n., (IA) kite
c:icimo — vi., to think
cimimo — vt., to burn, to ignite
cini — n., father's sister, a general term
ci — num., ten
code — adj., mad
como — vt., to finish
conye — num., seventeen
co — n., memory
cukalce — n., elbow
cukcham — n., beard
cukli — n., armpit
cukjimo — vt., to wear clothes
cukt — n., cap
cuku — n., floor; lime
cunjmo — vi., to drown, to go ahead
cunjimo — vt., to go forward
cwo — n., chin
cyamo — vt., to hide
cyamo — vt., to break (rope, thread)
cyamo — vt., to cut
cyesa: — n., cremating place
cy — n., bud
cyimo — vi., to bark
cyola: — n., index finger
cyukla — n., a gown type of dress
c sede — n., itch, itching sensation
cyamo — vt., to break (hard objects-stones, etc.)
chato — adj., quick, fast
chakcha: — n., urine
chakta — adj., sweet
chaku — n., cooked rice
cham — n., wool
chanan — adv., tomorrow
chandi — n., a hut
chango — n., dead human body (in the house)
chankaro — n., a type of basket
chapan — n., courtyard
chante — adj., sun light, bright
chaati — n., water drop
chan — n., wall
charmo — vt., to dry
chajimo — vi., to hide
chate — adj., ripe
ch — n., fodder mixed with some corn
ch: — n., grain
chekmo — vt., to cut something with scissors (cloth etc.)
cheme — n., elder brother's wife
chë — n., fat; a type resin colour
Byangsi-English Glossary

chilmo—vt., to wash clothes
chimmo—vt., to tether animals
chincha—n., liver
chirbe—n., dried cheese
chirmo—vt., to milk
chijide—n., love
chijimo—vt., to feed each other, to feed oneself
chim—vt., to feed, to close
chò—n., lake
chò—n., spoon
chöj—n., a piece
chökjimo—vt., to itch
chilmoo—vt., to peel something like potato or some vegetables with hard skin
chòmo—vt., to dye, to mix
chubu—n., mole
chusar—adj., rose colour
chùmo—vi., to win, to collect (mass nouns things like corn, etc.)
chyamo—vi., to be hot
chyàpa—adj., summer
dam—vt., to give
dakjimo—vi., to fight
dammo—vt., to sieve
damplya—adj., glutinous, voracious
danči—pp., for
danjimo—vi., to wake up
dan—n., aim; hill
dan—n., belly
dar—n., a village name
dimti—n., vegetable with curry
dinđe—adj., cloudy
dobmo—vi., to see something which is far away
dolo pāja—adj., bald headed
dukta—adj., bitter and hot in taste like radish
duli—n., stick
dumamł—adv. a few people
duma—adv., a little bit less
dumo—vt., to knead
dumu—n., rat
dunjlan—n., meal, food
dunjmo—vt., to beat; to grind spices
dunjfimo—vi., to collide, to beat each other
dunu—n., rabbit
dunj—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
dammoo—vt., to stir
đam—n., blacksmith
danjmi—n., servant
danmo—vi., to be dense
danjimo—vi., to be employed
danthe—adj., beautiful
den—n., mule
dile—adj., slow
dokthe—adj., bright,
dunj—a small courtyard on the first floor of the house
do—n., poison
dumo—n., female yak
dammo—vi., to tremble
dzam—vt., to eat
dzamta—adj., smooth
dzam—adj., round from the outer side
dzandi—n., tire, wheel
dzànjkho—n., a lizard
dzànjthaj—n., staircase
dzaŋ—n., gold; axe
dzar—n., corner (outside)
dzemo—vi., to get bored
dzer phammo—vt., to be afraid of
dzermo—vi., rising of sun; to fear
dzè—n., boredom
dze—n., a type of barley
dzilde—adj., clear
dzimo—vi., to sneeze
dzim—n., sneeze
dzimo—vi., to get ready
dzumo—vi., to sprout
dzunjmo—vt., to begin
dzunj—adj., pair
ga:kt—a adj., tight
ga:lfimo—vi., to bellow
ga:tha—n., valley
ga—n., paddy, a leather blanket
gadro—n., a ditch, a pit
galmo—vi., to get stuck by itself
galța: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
ganifii—pro., 2du., you
gani—pro., 2pl., you
ganmî—adj., the other person
ganmo—vi., to swell
gan—pro., 2sg., you
garmo—n., door (Hindi kivar)
garmo—vt., to close (door, box)
garto—n., woodpecker
gar—n., fang
gathuti—n., rivulet
gâŋ—n., rock stuck with soil
gâ—n., wound, scar
gema—n., a type of dish made with milk
gimo—vi., to bulge
gimo—vi., to swallow
goga—n., maize
golca—n., lock
gomo—vt., to cut grass
goŋri goŋma—n., middle finger
goğu—n., fox
goran—n., body
goji phammo—vt., to make someone happy
goji:mo—vi., to be happy
gughu—n., owl
gugti—n., dove
gui—num., nine
gukar—n., uncastrated ram
gul khomo—vt., to clear one's throat
gul:fimo—vi., to cough
gultin—n., testicle
gul—n., phlegm
gunche—n., winter
guñcini—n., father's second younger sister
guñci—n., father's second elder brother's wife; mother's second elder sister
gunda—adv., in the middle
gunhya—n., second elder brother
gunja—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
gyejimo—vt., to quarrel
gyejinde—n., quarrelsome
gyi:mo—vt., to tie, to control something or someone
gyimo—vi., get burst
gammo—vi., to roll
hafımo—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
han—adv., then, afterwards
hathora:—n., (IA) hammer
haul:—n., fog
heli—n., brass
hicimo—vi., to die, to be extinguished
hinam pidi:de—n., married female
hoj—adv., why
humo—vt., to smoke, to suck
hwa:—n., honey
hwalte—loose (fitting, of clothes or things)
hwalti—n., a wave of water
hwammo—vt., to show; to drive away
hya:mo—vt., to empty
hyarmo—vt., to drive the cattle one by one or two by two
hyà—n., elder brother, husband's elder sister's husband, wife's elder sister's husband
hyelba:—n., adj., feeling of laughter
hyem ra:mo—vi., to get of laughter
hyemo—vi., to laugh
hyomo—vt., to carry something on shoulders, in hands; to take someone on a horse
hyø:mo—vt., to count
hyu:mo—vi., to float
hyukte—adj., deep
hyu:mo—vt., to do, to make
ibuj—n., anus
ilam—n., vagina
insé—pro., 1pl. agentive pronoun
inji—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 thócmo—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
janmo—vi., to run
janţutu—n., uvula
jaŋ—n., rope
jarda—n., slope
jari—n., root
jarya—n., stag
jaţomo—vt., to fix a date for death ceremony
jatsha: cethé—num., ninety one
jatsha: c'i—num., ninety
jatsha: tige—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
jōka:—n., (IA) leech
juŋmo—vi., to be drowned, to take a dip
juru—n., coral
jyamo—vi., to be broken (of thread, rope)
jyarnam—n., adj., adv., east
jyàmo—vi., to bloom
kà—n., stool (baby talk)
ka:—n., crow
kábmo—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, hus-
band's or wife's mother's brother
kakfa:—n., a type of mushroom
kalin—n., a type of stone
kalmo—vt., to stick
kà:lo—n., (IA) death
kà:mno—vt., to collect things (count
noun things one by one)
kan—n., vegetable
kana—adj., blind
ka nga:—n., unmarried, bachelor
kañthe—adj., sick
kañ—adj., single; a type of cup
kañde—adj., hard
kats—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)
saka:—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
kjmo—vt., to break hard objects;
kin—n., a round pit; a store of grains
outside the house
kolan—n., bull
komo—vt., to boil
konkro—n., back of skull, neck
kothlo—n., a bag made of jute
kots—n., a type of leather bag
kh—n., bark of tree
khmo—vt., to erase
konjimo—vi., to be bent
kwalin—n., bell made of iron
kwali—n., skull
kwamo—vt., to cook
kwàmo—vt., to dig, to scratch
kwàrmo—vt., to carry something in
hand or on head
kwarfi—n., peas
kyemo—vt., to chew meat
kyerakta—adj., curved
kyñmo—vt., to take the sheep, goat,
to lead the herd
kàynmo; kommo—to throw (stone, etc.)
khà:de—adj., bitter, difficult, costly
khà:lo—n., a sack of leather
kha:—n., walnut
khabu—n., snake
khaja:i—adv., usually
kharmo—vt., to cheat
kharman—vt., to take out liquid from a
pot
khase—phise—n., clothes
khase—n., pajamas
khà:fa:—n., kidney
khàjimo—vi., to grapple (of horse)
khasrakta—adj., rough
khàt—adj., cold
khàmo—vi., to get cold and cough
khàpa:—n., winter
khìmo—vt., to bend
khìte—adj., dirty
khìlta:—n., shirt
khìmo—vt., to scrub utensils
khokce—n., stomach
khàkpa:—n., corpse, dead body
khomo—vt., to dismantle (wall, house)
kholmo—vt., to peel (orange, banana)
khopa:—n., heel
khù:mo—vt., to steal
khuce—n., knot
khùe—n., grandson
khuli—n., nest
khulu—n., a type of fine wool
khume—n., granddaughter
khusmo — n., festival
khuti — n., spittle
khûma — n., soot
khû — n., smoke
khu — n., family
khwan — n., scorpion
khwaran — n., pigeon
khâmo — vt., to exchange
lân — n., hand
labu — n., butter
laca — n., raisin
ladu — n., dough
laiiri — adv., adj., all
lako — n., gloves
lakpin — n., finger
lakpom — n., paw
lakjîn — n., nail
lakjîya — n., thigh
lakde — adj., thin (round shape)
lakuri — n., echo
lala — n., mother's mother, father's mother
lalâ — n., a Tibetan goat
lâma — vt., to lick; to know
lâmô — vi., falling (of something with a thud)
lân thomo — vt., to answer a call
lanî — n., cow dung
lânjua — adj., careless
lânmo — vi., to play
lan — n., work, answer
lasanj — n., male-goat
lataktâ — n., bad smell, dirt
lati — n., semen
latsa — n., young one of goat
laymo — vt., to send
lêkye — n., domesticated animals
lelaj — 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
lôkfjimo — vi., to ascend
lômo — vi. to say
lômo — vt., to shake, to swing, to move
lôjîmo — vt., to vomit
lôj — n., vomit
lôjîmo — vi., to forget
lôjîmo — vi., to take swing, to be moved
lujra — n., cloth
lumo — vt., to have sexual intercourse
lûgar — n., lungs
lûnda — adj., hot, heat
lûjîmo — vi., to get warm, hot
lûpa — n., summer
lûj — n., back
lujîmo — vi., to have sexual intercourse
lyedê — adj., yellow
lâmî — vi., to get cold
lâmô — vi., to stitch by a putting a patch of cloth
lâmô — vt., to stitch by a putting a patch of cloth
hla:de — adj., straight
hla:mo — vt., to have sexual intercourse
hla:mo — vt., to get down from a horse
hlabmo — vt., to teach, to train
hlabfjîmo — vi., to learn
hla:me — n., soul
hla:mo — vt., to wrap
hla:mo — vt., to bring something down
hlan — adv., enough
hla:fjîmo — vi., to descend
hla — n., moon, month
hlemo — vi., to be ready
hîl:the — adj., heavy
hlimo — aux., to happen
hlskfjîmo — 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:saq — n., sheep (female)
maqomjan — n., eagle
man — adj., red
manjo — vi., to become red
mansi — n., buffalo
manu — n., nipples
man — 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
masi:ya: — n., husband's younger brother's wife
mas — n., husband's younger brother
matmi — adv., many (people)
ma:ti — n., family
maya:q — n., a type of basket used for carrying various things
mi:de — adj., small
mi:mo — vi., to become small
mi — n., fire
mikcham — n., eyebrow
milen — n., hearth
mimaq — n., foreigner
min manide — n., ring finger
min tomo — vt., to tell
mianaq — n., a bat
minqil — adj., bald
minje — n., louse
miplë — n., eyelid
miplicham — n., eyelashes
mita — adj., ripe
mithan — n., mother's younger brother
mitty — n., tear (eye water)
mì — n., person
mi:yar — n., an imaginary place beyond the sky
miyur — n., gem, jewel
mi:ci:ni — n., father's fourth younger sister
miya: — n., fourth elder brother
mi:ka: — n., father's fourth elder brother
mi:ta: — n., fourth elder sister
mo:ky:ya: — n., a type of mushroom
mor — n., (IA) peacock
mukna: — thunder, dragon
myede — adj., below the level (in height)
mye — n., eye
ma-qa:mo — vi., lightning
ma:tdi — adj., blunt
ma — n., silver
mati — n., flea
hmio:mo — vi., to ripen
hmint — adj., ripe
hm:in — n., name
hmomo — vt., to put cloth, wool, corn in place
hm:yar — n., frost
hm:ye — n., daughter's husband, younger sister's husband
nace — n., thorn
naga — n., cobra (IA)
na:ga: — pro., your
nagra: — n., paw of lion, tiger
nakite — adj., soft
nambu — n., woolen cloth
nam:ky:ya: — n., younger brother's wife; son's wife
na:mo — vt., to drive cattle
naq — n., a type of bangle
napal — n., buckwheat
nap:ide — adj., flexible, elastic
narak — n., hell (IA)
nare — n., lice
naq — num., two
nassa: cëthe — num., thirty one
nassa: c‘ — num., thirty
nassa: tiga — num., twenty one
nassa: — num., twenty
natsar — n., lice egg
nayamo — vt., to aim at
nşlan — n., wind
nibşimo — vi., to hum
nikisò — n., incisors
nimo — vi., to live, to stay
nimphan nyuţiţimo — vi., to retreat, to look at oneself
nimphan oţmo — vt., to look back
nimphan — adv., behind
nipe — n., chicken
nipu — n., mouse
nife — num., seven
nithalo — n., second floor of the house
noksam — adj., appropriate
nomo — vt., to pull
nœkri — n., ant
nu:de — adj., new
nunu — n., younger brother; husband’s younger sister’s husband
nù — n., milk
nyaré — adv., yesterday
nyanthe — adj., light (in weight)
nyero — adv., near
nyuţiţimo — vi., to retreat
hna:mo — vt., to unload something from the head or back
hnabmo — vi., to reach
hnakfiţimo — vi., to pray
hnaqmo — vt., to measure
hnappa: — n., accident, unfortunate happening
hnapti — n., snot
hnajimo — vi., to make love
hnamo — adj., to be left over (something left over after some use)
hnil — n., gums
hnim ḋọnjọhń — n., nostrils
hnimimo — vi., to smell
hnimnde — n., one who commands respect
hnim — n., nose
ńa — adj., five fold
ńagba: — n., duck
ńai — num., five
ńakhte — n., bad smell
ńalde — n., a separated lover
ńamte — adj., robust, strong
ńasa — num., fifty
ńatsu — adj., five times
ńokho — pp., in front of, in the presence of
ńa: — n., face
ńuo — n., a kiss
ńwomo — vt., to cut hair of sheep, goat
ńaba: — n., parents
ńage — n., mother’s
ńamın — n., autumn
ńana — n., mother (term of address)
ńa — n., mother
ńikapce — n., sprout
ńikhi — n., dog
ńingo — n., lower part of the body below the waist
ńintam — adv., after, behind, next
ńirland — adv., dusk
ńise, ńiche — adv., noon
ńi — n., sun
ńya: — n., fish
ńyamde — adj., pleasant
ńyaqche — adv., evening
ńyaqthe — adv., dim light
ńyemọ — vt., to rub
ńye — n., day
ńèbu — n., insect
ńrni — n., insect
ńimo — vt., to inspect, to watch something closely
ń — adv., an affirmative answer to a question
pa:mo — vt., to fill (water)
pa: — n., leaf (IA)
pàcmo—vt., to chew (something which is hard)
pàkare—n., ankle
palo—n., frog
pàmo—vt., to fill (solid things in a bigger container)
pàmmo—vt., to spin
pàño—vt., to spread
pànhphan—adv., outside
pàn—n., a Tibetan
pàpālja: —n., calf (of human leg)
pàrte—adj., broad
pàjimo—vi., to stroll
paula: —n., (IA) shoes
paul—n., plant
pàna: —n., a type of bat
pèmo—vt., to tear (cloth)
pè—n., blanket made of wool
pi:ku—n., bedbug
piba:—adj., fourfold
pie—n., brother
pije—n., seed
pipi—adj., four times (arithmetic sense)
pisa: ceth—num., fifty one
pisa: c’i—num., fifty
pisa:—num., forty
pitsu—adj., four times (on a fourth occasion)
pìmo—vt., to sweep
pi—num., four
pocini—n., father's first younger sister
poda—adj., big
pohya: —n., eldest brother
ponà: —n., father's eldest brother's wife, mother's elder sister
pophye—adj., three fourths
pota—n., eldest sister
pònjimo—vi., to jump in one place
pòmo—vi., to become big., to be increased
pùa—n., husband's elder brother
puči—n., mother's elder sister
puke—adj., ripe
pumo—vt., to cross
pun—n., mother's brother's wife, father's eldest sister, mother-in-law
puthaņmi—n., mother's elder brother
pu—n., husk
pyalmo—vt., to saw
pye—n., knee
pyomo—vt., to frighten
pàchni—n., tail
pàr—n., navel
pàf: —n., head
pôfak cham—n., hair of head
pàthra: —n., forehead
phà—n., ashes
phà:de—adj., ash colour
phà:mo—vi., to speak
phabmo—vt., to sprinkle (liquid)
phaktsham—n., a type of bridge
phàmmo—vt., to stitch
phàn phàmmo—vt., to make something fly
phànjlore—n., patella
phànjmo—vi., to fly
phàrmo—vt., to untie a knot
phàtko da:mo—vi., to jump from one place to another
phàmo—vt., to sprinkle (grains, powder)
phàrmo—vt., to pluck fruits by throwing a stick or stones
phàtsap—n., rice
phèla tomo—vt., to clap
phèla—n., palm
phèfide—adj., sacred
phir—n., a box for keeping clothes
pho-bila:—n., male cat
pho-hraņ—n., male horse
pho-phye:—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
phomoo—vi., to jump from higher place to lower place
phote—adj., thick (liquid)
pho—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
phyarmoo—vt., to whiff
phye—adj., half
ra:di—adj., widow (IA)
ra:do—adj., widower
ra:mo—vi., to come
ra:p—n., flame
ra:ts:oo—adv., time and again
ra:—n., enclosure for goats and other animals
ra:—num., hundred
rabmo—vt., to mend clothes or shoes by stitching
racimo—vi., to get up
rackwanti—n., temple
raje—n., wheat
rakh:ù—n., people belonging to one's group
ram—n., an extra field which is not a legal one
rammo—vt., to knit
rañ—n., a cover term for all the Tibeto-Burman people in this area except Raji
rañmo—vt., to sell; to weave cloth
rannu—n., curd
ranpli—n., feather
rañ—n., upper arm
rayañ—n., hare
renam—n., adj., adv., west
resumo—vt., to plough
rë—n., bone
re—n., cow, field, land
ri:mo—vt., to carve; to draw; to write
rim—n., arrow
ri—n., glacier
rakfimo—vi., to have mercy
ròla:—n., centipede
romoo—vt., to roast meat
rañmo—vt., to cover
rañ—n., shoulder
ròkfimo—vt., to comb
ro—adj., hungry
ro—n., a plank
ru—n., (IA) cotton
rukcmoo—vi., to chew a cud
rum—n., princess
runfimo—vi., to hear, to agree, to accept
rusu—adj., (IA) angry
rùñ—n., a heap of small pebbles
ru—n., corner (inside the house); horn
rye—n., a story, tale
ram—n., earthquake; bottom; a boundary stone between two fields
hra:de—adj., clean
hra:mo—vi., to be ashamed of
hrace—n., ear
hraksa:—n., pebbles
hramo—vt., to bring
hrañ—n., horse
hraso—n., front teeth
hratam—adv., in front, before
hrati—n., cheek
hremin—n., sister, brother
hri:mo—vi., setting of sun
hrl—n., gland
hrimmo—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
hrithi—n., husband
hrofimo, hrofimo—vi., to graze
hromo—vt., to graze
hrn—n., snow
hru:mo—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: rangi—n., (IA) a kind of singing
bird
sa:so—adj., empty
saco—n., (IA) truth
sàn—n., breath
sai—num., hundred
sal—n., charcoal
sàmo—vt., to kill, to extinguish
samundro—n., (IA) sea
sand—adv., carefully, with care
sapan—n., earth
sapha—n., dust
sara:—n., hailstone
sata:ni—n., a type of liquor
satta—adv., again
se, se—pp., because of, due to (some reason)
semò—vt., to bear
serè—n., forest
sercimo—vt., to agree
silju—n., female musk deer
sìmo—vt., to recognize
sirtsi—adj., wild
sò—n., tooth
sòn—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
sám sa—num., thirty
sám sám—adj., three times
sámthalo—third floor of the house
sámatsu—adj., thrice
sám—num., three
sata—adj., rotten
jakcimo—vi., to breathe
jakfimo—vt., to wear (ornaments)
jànda—n., spinach
jànj—adj., large
jànka:—n., father's third younger brother
jànla:—n., a type of rock
jànmi—adj., a wealthy person
jànthe—adj., old (person)
jànwa:—tiger (a large size)
jàu—n., (IA) an apple
jàlo—adv., shade
jànde—n., child
jàrci phamo—vt., to make someone
agree
jàrcimo—vi., to agree
jàfimo—vi., to crawl (a baby)
fì—n., blood
fì:de—adj., white
fìl—n., dew-drops
fìlti—n., saliva
ftime—n., breast
fìmo—vt., to apply something, to
wipe
fìncini—n., father's third younger
sister
fìnci—n., father's third younger
brother's wife
fìnhya:—n., third elder brother
fìnjram—n., ginger
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>inta-</td>
<td>third elder sister</td>
</tr>
<tr>
<td>fin-</td>
<td>wood</td>
</tr>
<tr>
<td>fiptsa-</td>
<td>comb</td>
</tr>
<tr>
<td>sir-</td>
<td>boy, son</td>
</tr>
<tr>
<td>sirta-</td>
<td>adj., sour</td>
</tr>
<tr>
<td>firts-</td>
<td>n., male goat</td>
</tr>
<tr>
<td>sir-</td>
<td>n., castrated male goat</td>
</tr>
<tr>
<td>fi asmo-</td>
<td>vi., to mimic</td>
</tr>
<tr>
<td>fis-</td>
<td>n., heart</td>
</tr>
<tr>
<td>fiyumo-</td>
<td>vi., to bleed</td>
</tr>
<tr>
<td>jomo-</td>
<td>vt., to roast (dry) to parch</td>
</tr>
<tr>
<td>jola-</td>
<td>n., birch tree bark used as paper in olden days</td>
</tr>
<tr>
<td>jomo-</td>
<td>vt., to fulfill a promise</td>
</tr>
<tr>
<td>jimo-</td>
<td>vi., to slip</td>
</tr>
<tr>
<td>jompo-</td>
<td>vt., to make some one sit</td>
</tr>
<tr>
<td>jompo-</td>
<td>vi., to sit</td>
</tr>
<tr>
<td>jemo-</td>
<td>vt., to do</td>
</tr>
<tr>
<td>jya-</td>
<td>n., meat, flesh</td>
</tr>
<tr>
<td>jyala-</td>
<td>kalmo- vt., to plaster</td>
</tr>
<tr>
<td>jyaile-</td>
<td>n., rainy season</td>
</tr>
<tr>
<td>jyamo-</td>
<td>vi., to run away, to abscond; to increase</td>
</tr>
<tr>
<td>jyande-</td>
<td>n., offspring</td>
</tr>
<tr>
<td>jyarnam-</td>
<td>n., adj., adv., north</td>
</tr>
<tr>
<td>jyartam-</td>
<td>n., adv., left side of the body</td>
</tr>
<tr>
<td>jyafi-</td>
<td>n., relatives (related by blood)</td>
</tr>
<tr>
<td>tamdo-</td>
<td>mo- vt., to lay egg</td>
</tr>
<tr>
<td>tammo-</td>
<td>vi., to become short</td>
</tr>
<tr>
<td>tammo-</td>
<td>vt., to pack a package</td>
</tr>
<tr>
<td>tam-</td>
<td>n., egg</td>
</tr>
<tr>
<td>tamo-</td>
<td>vt., to hang</td>
</tr>
<tr>
<td>tamo-</td>
<td>vt., to keep, to put, to allow, to fix, to have</td>
</tr>
<tr>
<td>tammo-</td>
<td>vt., to spread tent, etc; to help cross some river or a difficult path</td>
</tr>
<tr>
<td>tabmo-</td>
<td>vt., to thrash</td>
</tr>
<tr>
<td>taktam-</td>
<td>adv., right side of the body</td>
</tr>
<tr>
<td>tammo-</td>
<td>vt., to touch</td>
</tr>
<tr>
<td>tamo-</td>
<td>vt., to keep something (light things)</td>
</tr>
<tr>
<td>tanam-</td>
<td>n., adj. adv., south</td>
</tr>
<tr>
<td>tanbu-</td>
<td>n., a big snake, python</td>
</tr>
<tr>
<td>tanmo-</td>
<td>vt., to bury</td>
</tr>
<tr>
<td>tanmo-</td>
<td>vt., to press</td>
</tr>
<tr>
<td>tanimo-</td>
<td>vi., to be hung</td>
</tr>
<tr>
<td>tanimo-</td>
<td>vi., to be pressed</td>
</tr>
<tr>
<td>tanu-</td>
<td>n., brain</td>
</tr>
<tr>
<td>tanze-</td>
<td>n., bag of wool</td>
</tr>
<tr>
<td>tapo-</td>
<td>adv., across (a river or rivulet)</td>
</tr>
<tr>
<td>taram-</td>
<td>n., key; mediator</td>
</tr>
<tr>
<td>tarmo-</td>
<td>adj., brave</td>
</tr>
<tr>
<td>tata-</td>
<td>n., son's wife's mother, husband's elder brother's wife, wife's elder brother's wife, fifth elder sister</td>
</tr>
<tr>
<td>teka-</td>
<td>n., saddle</td>
</tr>
<tr>
<td>tete-</td>
<td>n., sister's husband, wife's elder brother</td>
</tr>
<tr>
<td>teti-</td>
<td>adv., dem. pro., that (invisible)</td>
</tr>
<tr>
<td>ti-</td>
<td>n., water</td>
</tr>
<tr>
<td>tibka-</td>
<td>n., gun</td>
</tr>
<tr>
<td>tige-</td>
<td>num., one</td>
</tr>
<tr>
<td>tikilmo-</td>
<td>vt., to boycott</td>
</tr>
<tr>
<td>tilin-</td>
<td>n., ice</td>
</tr>
<tr>
<td>timbu-</td>
<td>n., sky; blue</td>
</tr>
<tr>
<td>timmo-</td>
<td>vi., to appear, to be seen</td>
</tr>
<tr>
<td>tinci-</td>
<td>adj., green (literally green grass)</td>
</tr>
<tr>
<td>tinde-</td>
<td>adj., raw</td>
</tr>
<tr>
<td>tinjmo-</td>
<td>vi., to see, to be found</td>
</tr>
<tr>
<td>tibo-</td>
<td>adv., this side (of a river or rivulet)</td>
</tr>
<tr>
<td>titi-</td>
<td>n., father's father, mother's father</td>
</tr>
<tr>
<td>tithe-</td>
<td>n., nut (generic term)</td>
</tr>
<tr>
<td>ti thimo-</td>
<td>vt., to irrigate</td>
</tr>
<tr>
<td>titsu-</td>
<td>adv., once</td>
</tr>
<tr>
<td>to da:mo-</td>
<td>vt., to give loan</td>
</tr>
<tr>
<td>to karmo-</td>
<td>vt., to take loan</td>
</tr>
<tr>
<td>tocmo-</td>
<td>vt., to sing</td>
</tr>
<tr>
<td>tokca-</td>
<td>n., pickaxe</td>
</tr>
<tr>
<td>toksa-</td>
<td>adv., direction</td>
</tr>
<tr>
<td>tomo-</td>
<td>vt., to stop; to understand; to buy</td>
</tr>
</tbody>
</table>
tōmo—vt., to play a musical instrument; to intervene
thōmo—vt., to pluck fruits
thōmo—vt., to return something
thōjīmo—vi., to return, to come back
thotī—adv., dem., pro., that (object at a higher level relative to the speaker)

thu:mo—vi., to become weak
thuta—adj., weak
thukfīmo—vt., to destroy
thwācmo—vi., to beg
thyemo—vt., to participate, to join in some work

thā:mo—vt., to prick, to fix a nail
thā:jīmo—vi., to be pricked
thāntam, thāmyar—n., bank of a river
thām—n., edge
thānde—adj., alive
thānjmala—n., animal
thāntī—adj., short (in length)
thānta—adv., only
thīmo—vi., to go by taking something
thiņa—n., a group of women in a marriage party
tholiya—n., deaf
tholmo—vt., to fondle, to cuddle
thōmo—vt., to light a lamp (religious purpos)

tugba—adj., six fold
tugu—num., six
tuksa: cathe—num., seventy one
tuksa: ci—num., seventy
tuksa: tige—num., sixty one
tuksa:—num., sixty
tuktsu—adj., six times
tūnthe—adj., short
tha:mo—vt., to strike a match; to push
thānmo—vt., to castrate, to improve, to decorate
thārno—vt., to respect; to pose
thārno—vt., to inform
thā:jīmo—vi., to be informed
thato—n., cot
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thètka—adj., fit (neither loose nor tight)

thhilmo—vt., to take off clothes

thinka—n., clothes

thifjimo—vi., fight (of dogs)

thjommo—vt., to worship

thummo—vt., to uproot (plants etc.)

thuša—n., hammer

thušmo—vt., to tame, to rear

themcaru—n., custom

thommo—vi., to dance

thommo—vt., to tense 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

tsanche—adj., sharp (instrument)

tsebinde—adj., full

tse—n., memory; lid

tsi—n., grass

tsimmo—vt., to catch

tsimmo—vt., to fry

tsimjimo—vi., to wrestle

tsiɾi—n., intestine

tsimmo—vt., to collect

tshà:—n., salt

tsham—n., bridge

tshanŋmo—vt., to cut into small pieces

tsharte—adj., dry (wood)

tshedé—adj., sacred, pious

tshè—n., life; age; fat

tshig—n., joint, knot

tshimo—vi., to ripen

tshanŋjimo—vi., grapple (of cocks)

tshù—adj., part (of whole)

tshumo—vt., to distribute, to divide

tshujimo—vi., to be divided

tshar—n., loin

ulaŋ—adv., sometimes

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

ulo—adv., where

una:—pro., who

unijí—pro., 3du., they

uŋ—n., stone

uo—pro., 3s., he/ she

uoja—pro., 3sg. dative pronoun

uʃi—pro., 3pl., they

uso—n., medicine

wa—n., tiger

wa—pro., adv., where

wa kuí—adv., everywhere

wa khuri mani—adv., nowhere

wa khute—adv., somewhere

wa nayan—n., bee

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

wàlte—adj., loose, not tight

wamde—adj., black

wàmmo—vi., to spring out (streamlet)

wamye—n., face

wa:ri—adv., anywhere

wa:ts—n., a thread ball

wase—adv., up to (a point)

wate—adv., a longer path, far away

wo fiŋmo—vt., to kiss

womba—n., smallpox

wom—n., bear

wol—n., a herd, flock

wurthe—adj., loud

ya:mi—n., bad person

ya:mo—vi., to sleep

yabmo—vi., to stand

yadde—adj., bad

yaknide—n., one who is sleeping

yakto—n., male yak

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

yane—n., spring season

yaŋkwal—n., a serving spoon
yanṭi phāmmo—vt., to make someone walk
yanjimo—vi., to walk
yanṭi—n., river
yargo—n., upper part of the body (above the waist)
yarmo—vt., to wash utensils, to bathe someone; to cry
yarjimo—vi., to bathe (oneself)
yarto—adv., above
yatasa: galmo—vt., to invite
yàmmo—vi., to take an oath
ya—n., king
ye—n., an eagle type of bird
yebmo—vt., to sow
yedan—n., big mountain
yelba:—n., bamboo
yemin—n., husband-wife
yemo—vt., to save
yefimo—vi., to get collected
yè—n., mountain, a type of flour
yiː de—adj., old
yiː mo—vt., to grind corn; vi., to grow old
yiː—n., bow
yikho—adv., below, down
yilmo—vt., to sharpen
yilthe—adv., late
yilwuŋ—n., a sharpening stone
yinmo—vi., to be tired
yin—vi., aux., be
yoti—adv., dem. pro., that (object at a lower level relative to the speaker)
yugu—n., a log
yúkṣimo—vi., to ride a horse
above — yarto
accident, unfortunate happening — hnappa:
across (a river or rivulet) — tapo
affirmative answer to a question, yes — ṣ
afraid of — dzer phammo
after, behind, next — nintam
again, due to, by — satta:
agree (vi.) — fercimo
aim at (vt.) — nayamo
alive — tande
all — lairi
and (conj.) — ji
angry — rusu (IA)
animal — tajmala
ankle — pâkare
answer a call (vt.) — lan thomo
ant — ngkro
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.) — lakjimo
ash colour — pha:de
ashamed of (vi.) — hramo
ashes — pha:
ask (vt.) — hrummo
autumn — namín
back — luŋ
back of skull, neck — koŋcro
backbite, to complain — hafimo
bad — yadde
bad (literally 'bad man') — bādmi
bad person — yaːmi
bad smell — ṇakhte
bad smell, dirt — lataka
bag made of jute — kothło
bag of wool — tajdze
bald — minḍli
bald headed — dolo paja:
bamboo — yelba:
bangle, one type of — naŋ
bank of a river — tajtam, tamyar
bark (vi.) — cyimo
bark of tree — kō
barley — dzē
basket used for carrying various things — mayaŋ
basket used for keeping grains — karko
basket, one of the types — chaŋkarō
bat — mincace
bathe (someone), wash utensils (vt.) — yarmo
bathe oneself (vi.) — yarmo
be (aux.) — yin
be broken (of stone, etc.) (vi.) — jaːmo
be broken (of thread, rope) (vi.) — jyamo
be divided (vi.) — tshufimo
be employed (vi.) — daŋjimo
be happy (vi.) — gaŋjimo
be informed (vi.) — hashCode
bead — ton
bear — wəm
bear (vt.) — semo
beard — cukcham
beat, grind spices (vt.) — duŋmo
beautiful—ढाँठ्ठे
become big, to increase (vi.)—पो मो
become red (vi.)—माँझ्मो
become short (vi.)—टोम्मो
become small (vi.)—मी:मो
become weak (vi.)—थु:मो
bed—थोकाम
bedbug—पी: कु
bee—वा नायञ्ज
beg—थ्वामो
begun—दुमो
behind—निम्फाम
bell made of iron—क्वालिन
bellow—गाल्मो
belly—दान
below the level (in height)—म्येडे
below, down—यिखो
bend (vi.)—कोफिमो
bend (vt.)—क्हि:मो
big—पोडा

birch tree bark (used as paper in olden days)—जोला:
bird (general)—सिप्त्सा
bird, a kind of singing bird—सारणि
(IA)
bird, a type—पेना:
bitter and hot in taste like radish—दुक्ता
bitter, costly, difficult—क्हादे
black—वाम्दे वाल्टे
blacksmith—दाम
blanket made of wool—पे
bleed—जियुमो
blind—काना
blood—फ्रे
bloom—ज्यामो
blunt (not sharp)—माल्दी
boast—आन्फिमो
body—गोराँ
boil (vt.)—कोमो
bone—रे

book, paper—लिबिन
boredom—द्जेल
boulder—ला:
bow—यि:
box for keeping clothes—फिर
boy, son—जिरी
boycott (vt.)—तिकिमो
braid—बल्चम
brain—तनु
branch of tree—ढाली (IA)
brass—हेलि
brave (adj.)—तार्मो
break (hard objects—stones, etc.) (vt.)—चामो
break (rope, thread) (vt.)—स्यामो
break (hard and hollow objects, as nuts) (vt.)—क्लो
breast—फिमे
breath—साग
breathe (vi.)—फाक्मो
bride—ब्युलिफ्या:
bridegroom—ब्युलो
bridge—त्साम
bridge, a type—फाक्साम
bright—ढाक्ते
bring—ह्रामो
bring something down—ह्लामो
broad—पार्टे
brother—पीे
buck wheat, a type of—नापल
buckwheat, a type of—बे
bud—स्ये
buffalo—मांसी
bulge—गिमो
bull—कोलां
burn, to ignite—स्यामो
bury—तान्ज्मो
butter—लाबु
butter milk—बुटि
butter, clarified butter—मार
Byangsi language (local name)—ब्यांक्खोलो
calf (of leg)—papalfya:
cap— cukti
carefully— sande
careless— lallua
carpet, a type of— byam
carry something in hand or on head
— kwarmo
carry something on shoulders; in
hands; on a horse— hyomo
carry something on the back— bu:mo
carve; to draw; to write— ri:mo
castrate, to improve, to decorate
— ŋhanmo
cat— bila (IA)
cat (male)— pho-bila
catch— tsimmo
cave, deer— phò
ceiling— thim
centipede— rola:
charcoal— sal
Chaudangs people— bamba:
cheat (vt.)— kharma
cheek— hra:ti
chew (something hard)— pàcmo
chew a cud— rukcimo
chew meat— kyemo
chicken— nipe
child— fende
childless person— aptali
childless woman— balti
chin— cwo
churn, to make cloth short by a special
washing process— phumo
clap (vi.)— phela tomo
clean— hra:de
clear— dzilde
clear one’s throat— gul khomo
close (door, box)— garmo
cloth— lugra:
clothes— thinka
clothes etc.— khase-phise
cloud— kasa:
cloudy— dinde
cobra— naga (IA)
cock— carpye
cold— khat
collapse (house)(vi.)— gwomo
collect— tsammo
collect (count noun things one by one)
— kàmmo
collide, to beat each other— dunjimo
colored— jode
comb (n.)— fiptsa
comb (vt.)— ròkfìmo
come— ra:mo
cook (vt.)— kwamo
cooked rice— chaku
coral— juru
corner (inside the house); horn— ru
corner (outside)— dzar
corpse, dead body— khókpa:
cot— tha:to
cotton— rui (IA)
cough (vi.)— guljimo
count— hyqmo
courtyard— chaDpap
cover (fully)(vt.)— phoktimo
cover (vt.)— ròjmo
cover oneself, to wrap (vi.)— phokjimo
cow, field, land— re
cow-dung— lani
coward— jérkhulya:
crawl (of a baby)— jëfjimo
creeper— jil
cremating place— cyesa:
criticize— hrimmo
crop, grain— gyera:
cross— pumo
crow— ka:
curd— ranjì
curved— kyera:ka
custom— ŋhantaru
cut— cyàmo
cut (with an axe or with bigger instru-
ment) - thamo

- thomo
cut grass - gomo
cut hair of sheep, goat - ṭwomo
cut into small pieces - tshaño
cut something with scissors (cloth etc.) - chekmo
cut with teeth (vt.) - suke cyamo
dance (vt.) - ṭhámmo
dative form of 3sg. pro. - uoja
daughter's husband, younger sister's husband - hmye
day - nyê
dead human body (in the house) - chaŋgo
defa - tšilya:
death rites - gwan
death - ka:lo (IA)
deep - hyukte
dense, to be dense (vi.) - ḏanmo
descend - hlaºimmo
desire - ñuŋ
destroy - thukímo
dew drops - fšila

die, to be extinguished - hicimo
dig, to scratch - kwâmo
dim light - nyoajte
direction - toksa:
dirty - khi:te
dish made with milk - gema:
dismantle (wall, house) - khomo
distribute, to divide (vt.) - tshumo
ditch, a pit - gadro
do (vt.) - ṭunmo
do, to make - huŋmo
dog - ñikhi
domesticated animals - lške

- boŋtse
donkey - boŋtse
door - marǒ

dough - ładu
dove - gugti
dream - marž

dried cheese - chirbe
drink - tuŋmo
drinker - tuŋde
drive cattle - nāŋmo
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.) - tšarte
dry (from the state of being wet) - phoda
dry (vt.) - charmo
duck - nãgba:
due to, because of - se
dusk - nîrlaŋ
dust - sapha
dye, to mix - chôme
eagle - maðoŋmaŋ
eagle type of bird - ye
ear - hrace
earth - sapaŋ
earth - dharti (IA)
earthquake; bottom; a boundary stone - ṭom
east - jyarnam
easy, cheap - lodë
eat - dza:mo
echo - lakuri
dger - tšam

egg - tám
eight - jëde
eighteen - cëbje
eighty one - jatsha: tige
eighty - jatsha:
elbow - cukalće
elder brother - hyâ:
elder brother's wife - cheše

- pohya:
eldest brother - pohya:
eldest sister - pota

elephant - ha:thi: (IA)
elven - cetha:
empty - sa:tsa
empty (vt.) - hya:mo
enclosure for goats and other animals — ra
enough — hlan
erase — kado
erect a wall for a house, etc. — bako
evening — nyanche
everywhere — wa khui
exchange (vt.) — kho
extra field which is not a legal one — ram
eye — mye
eyebrow — mikcham
eyelashes — mplicham
eyelid — mipl
face — njo
falling (of something from a tree, etc.) — bomo
falling (of something with a thud) — lam
falling, of something by itself, roll down, to wrap — gammo
family — kho, ma
fang — gar
fat (round shaped objects) — bade
fat, a type resin colour — che
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 — ponja:
father's eldest sister — puni
father's father; mother's father — tite
father's first younger sister — pocini
father's fourth elder brother — maka:
father's fourth younger sister — mici
father's second elder brother — gunja:
father's second elder brother's wife — gunci
father's second younger sister — guncini
father's sister's husband, father-in-law — thanmi
father's sister, a general term — cini

father's third younger brother — fanka:
father's third younger brother's wife — finci
father's third younger sister — fincini
feather — ranpli
feed each other, to feed oneself (vi.) — chijimo
feed, to close (vt.) — chimo
female lamb — barts
female musk deer — silju
female yak — dumo
festival — khusmo
fifteen — ce
fifty — nasa
fifty one — pica: cethe
fight (vt.) — dakjimo
fighting of dogs — thiimo
fill (solid articles) (vt.) — pamo
fill (water) (vt.) — pamo
fine wool — khulu
finger — lakpin
finish — como
fire — mje
fish — nya:
fist — gurda:
fit (neither loose nor tight) — thekka
five — nai
five fold — naba
five times — natsu
fix a date for death ceremony — jaia
fix a date for marriage — ja thocmo
flame — rap
flat ground or land — than
flea — motti
flexible, elastic — napide
float (vi.) — hyumo
floor; lime — cuku
flour — a to (IA)
flow, to be opened (vi.) — bomo
flower — ce
flute made of silver — lintsa
fly (vi.) — phanmo
fodder mixed with some corn — cha
gog — haula:
fold — ba:mo
fondle, to cuddle — trolmo
foot — like
for — danjo
forehead — pathra:
foreigner — mimanj
forest — seret
forget — lopjimo
forty — pisa:
four — pi
four times (arithmetic sense) — pipi
fourfold — piba:
fourteen — cepi
fourth time (on a fourth occasion)
— pitsu
fourth elder brother — m’hyaj
fourth elder sister — m’jeta:
fox — gunu
friend — hanau sathe
frighten — pyomo
frog — palo
front teeth — hraso
front tooth — leso
frost — hmyar
frost in ice form — brijam
fruit — le
fruits etc — lelaaj
fry — tsimo
fulfill a promise — jomo
full — tsebinde
garlic — dam

gathering of crowd; to continue (vi.)
— dabmo
gem, jewel — miyun
get bored (vi.) — dzemo
get burnt; to consult (vi.) — jimmo
get burst (vi.) — gyimo
get cold (vi.) — lamo
get cold and cough (vi.) — khamo
get collected (vi.) — yejimo
get down from the horse (vi.) — hla:jimo
get laughter (vi.) — hyem ra:mo
get oneself wet (vi.) — thi:jimo
get ready (vi.) — dzaro
get stuck by itself (vi.) — galmo
get up (vi.) — racimo
get warm, hot (vi.) — lujo
get wet (vi.) — thi:mo
ginger — jnram
girl, daughter — tsame
give (vt.) — da:mo
give loan (vt.) — to da:mo
glacier — ri
gland — hril
gloves — lako
gluttonous, voracious — damplya:
go — dyemo
go by taking something — timo
go forward — cunfimo
goat (castrated male) — fir
goat (male) — lasaj
goat (male) — firts
goat (uncastrated male) — boksa:
goat (female) — camts
goat (young one) — latsa:
gold; axe — dzan
gown type of dress — cyukla
grain — cha:
granddaughter — khume
grandson — khu"e
grapple (of cocks) — tshonjimo
grapple (of horse) — khamimo
grapple (vi.) (animals with horns)
— thapjimo
grass — tsi
graze (vi.) — hrokjimo, hrofimo
grazc (vt.) — hromo
green (literally 'green grass') — tintsi
grind, grow old — yimo
ground floor of the typical local house
— dar
group of women in a marriage party — tlīfa:
guard, to watch — hrinjimo
gums — hnil
gun — tībka
hailstone — sara:
hair of head — pājak cham
half — phyē
hammer — hathora: (IA)
hammer — thunu:
hand — là
hang (vi.) — tanjimo
hang, keep, put, to have, fix, allow
   (vt.) — ta: mo
happen — hlimo
hard — kā:ndē
hare — rayān
harvest (vt.) — jammo
have mercy (vi.) — rōkimo
have sexual intercourse (vt.) — lumo
have sexual intercourse (vi.) — lujimo
have the feeling of laughter — hyelba:
he, she (3sg.) — uo
head — pofa:
heap of small pebbles — ruo
hear, to agree, to accept (vi.) — runjimo
heart — fiso
hearth — milen
heavy — hli: the
heel — khopa:
height, high — thede
hell — narak (IA)
herd, flock — wọn
here — aikho
hide (vi.) — cha: jimo
hide (vt.) — cyamo
hill; aim — daŋ
hips — canjyoa:
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 — ro
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 — tīlin
imaginary place beyond the sky
   — miyar
in front of, in the presence of — ṇokho
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 sọŋ
incisors — nikisō
index finger — cyola:
inform (vt.) — ṭhāmo
ink (Indo-Aryan) — masi
insect — ṇabu
inside — cikhu
inspect, to watch something closely
   — ọmo
intestine — tsiri
invite (vt.) — yatsa: galmo
irrigate — ti thimo
itch (vi.) — chakjimo
itch, itching sensation — cha:de
jaw — aldwa: re
join something together — hlyemo
joint, knot — tshig
jump from higher place to lower place
   — phǿmø
jump from one place to another
   — phǿkø da:mo
jump in one place — phǿjimo
just now — itta
keep something (light things) — tamo
keep, to put, to allow, to fix, to have
   — ta:mo
key; mediator — taram
kidney — kha:фа:
kill, extinguish (vt.) — sàmo
king — ya
kiss — йuo
kite — қи:л
knead — dumo
knee — пье
knit — ràmmo
knot — khuce
know (vi.), be known — bømo
lake — чò
lamb (male) — karts
lamb, a generic term — kа:ts
large — фaŋ
late — yilthe
laugh (vi.) — hyemo
lay egg — tam da:mo
leaf — па:t (IA)
learn — hlabjímø
leather bag — kots
leech — ж5ка: (IA)
left over (vi.) — hǿamo
left side of the body — фyartam
leopard — tharwa
lice — нape
lice egg — натsар
lick; to know — la:мо
lid; memory — тsè
life; age; fat — tshès
lift, to pick up — аммо
light a lamp (religious sense) (vt.)
   — тìмо
light (in weight) — ны añthe
lightning — мaл-дамо
like this — аína garto
limp — jalmo
lion — barje
lips — akple
liquor, a particular type — sãtт:ni
little bit less — дума
little finger — никанча:
live, to stay — нimo
liver — чинча:
lizard — dзаŋkhо
loan — та
local beer — cakti
local name for Chaudangsi language
   — бaнба:ло
ock — гольца:
log — yугу
loin — тшар
longer path, far away — wатте
look back (vi.) — нимфа:н оммо
loose (not tight) — wальте
loud — wurте
louse — минже
love — чифиде
lower part of the body, below the
   waist; buttocks — нìнго
lungs — лунбар
mad — коде
maize — го:га:
make (a piece of furniture); to fix
   — тсамо
make love — hнafimo
make short — кабмо
make someone walk (vt.) — yаŋjlфаммо
make someone agree (vt.) — фerci
   фаммо
make someone happy — го:ji фаммо
make someone sit (vt.) — фøммо
make something fly — фан фаммо
mango — а:м (IA)
many (literally 'many people')—matmi
marriage—חami
married female—hinam pidi:de
me, I—je
meal, food—duņlanj
measure (vt.)—haņmo
meat, flesh—fyā:
medicine—uso
melt (vt.)—thimmo
memory—co
mend clothes or shoes by stitching—rabmo
middle finger—gọŋri gọmna:
imilk—chirmo
mimic (vt.)—jifip da:mo
mirror—a:rsi
miser—tukka
molar teeth—gamso
mole—chubu
monkey—ba:ndar (IA)
moon, month—hla:
morning—baŋkhar
mother (term of address)—ŋana
mother (term of reference)—ŋa
mother's—ŋage
mother's brother, husband's or wife's
   mother's brother—kaka
mother's elder brother—puthana'mi
mother's elder sister—puci
mother's mother, father's mother—lala:
mother's second elder sister—gu'nci
mother's younger brother—mithan
mother's younger sister's husband;
   —kaka
mother-in-law, mother's brother's wife
   —punī
mountain, a big one—yedaŋ
mountain, a small one; a type of flour
   —yē
mouse—nipu
mouth—a:
mud—ka'ar
mule—de
mushroom, one kind—moṅrya:
mushroom, one of the various kinds
   —kaka:
nail (fingernail)—laksein
name—hin
narrow—jirdē
native term for T-B people in this area
   except Raji—raŋ
navel—par
near—nyero
nearly, approximately—da'bble
nest—khuli
new—nu:de
night—man
nine—gui
nineteen—ci'gu
ninety—ja'tsha: cî
ninety one—jatsa: cēthe
nipples—manu
noon—ni'se, ni'che
north—fyarnam
nose—hin
nostrils—hinim doŋ ʈʰoŋ
now—than
now, at present—ita
nowhere—wa khuri mani
nut (generic name)—ti'he
offspring—fyânde
oil, water spring—marti
old—yi'de
old person—fanthe
once—titsu
one—ti'ge
one who commands respect—hinimnde
one who is sleeping—yaknide
only—tan'ʈaŋ
open a door, to uproot, to unlock—phomo
other person—gan'mi
outside—pan'phän
owl — gughu
pack a package — tammo
paddy, a leather blanket — ga:
pair — dzuŋ
pajamas — khase
palm — phela
parents — ḥaba
parrot — suiyu
part (of whole) — tshu
participate, to join in some work — thyemo
patella — phañlore
path — am
paw — lakpm
paw of lion, tiger — nagra:
peacock — mor (IA)
peas — kwarfi
pebbles — hraksa:
peel (orange, banana) — khomo
peel something like potato or some vegetables — chalmo
penis — tholi
people belonging to one's group — rakhu
person — m1
person from Johar valley — canpa:
phlegm — gul
pickaxe — tokca:
piece — chaŋ
pigeon — khwaran
pile up; to become long (vt.) — buŋmo
pinch a pinch — syapi cemo
pinch, to bite — cemo
place — bæŋ
plank — ro
plant — paul
plaster (vt.) — fyal: kalmo
play — tæŋmo
play a musical instrument; to intervene — tæmo
pleasing — ṣyamde
plough — resumo
pluck fruits — thomo
pluck fruits by throwing a stick or stones — phæmo
poison — do
porcupine — bochab
pot to keep water — phuli
potato — alu (IA)
pray (vi.) — hnakjimo
press (vi.) — tanjimo
press (vt.) — tanmo
prick (vi.) — ṭa:fono
prick, to fix a nail (vt.) — ṭa:mo
princess — rum
pubic hair — kacan
pull — nomo
pure, pious — tshedë
put cloth, wool, corn, in place — hmomo
python, big snake — tanbu
quarrel — gyejimo
quarrelsome — gyejinde
quick, fast — cha:to
rabbit — dunu
rainy season — jyalë
raisin — laca:
ram (castrated) — kar
ram (uncastrated) — gukar
rat — dumu
raw — tinde
reach — hnasmo
read — hlakjimo
ready (vi.) — hlemo
recognize (vt.) — simo
red — mande
rein — a:gal
relatives (related by blood) — fyajë
release — bumo
remains of corn after making beer — tsa:
reserve — tha:pu
respect; to pose — ḥarmo
retreat — nyunjimo
retreat, to look back at oneself —nimphan nyuŋjimo
return (vi.) —thokjimo
return something (vt.) —thòmo
return, to come back (vi.) —thøjimo
ribs —hröb, jröb
rice —phatsap
ride a horse —yökjimo
right side of the body —taktam
ring finger —min manide
ripe (adj.) —chate
ripen (vi.) —hmi:mo
ripen (vt.) —tshimo
ripe (adj.) —hmint
ripped (adj.) —mita
rise (of sun); to fear —dzermo
river —yaŋti
rivulet —gaŋhuti
roast (dry), parch (vt.) —Ñomo
roast meat —romo
robust, strong —ñamte
rock along with the soil —gâŋ
rock, a type of —janja:
roll —gammo
root —jari (IA)
rope —jaŋ
rose colour —chusar
rotten —sata
rough —khasrakta
round from the outer side —dzam
round pit; a store of grains outside the house —kin
rub —nyemo
run —jaŋmo
run away, abscond; to increase —fyàmo
sack of leather —kha:lo (IA)
sacred —pheji:de
sacrifice some animal for black magic —sa:mo
saddle —teka
saliva —ñilti
salt —tshà:
salty tea (a Tibetan type) —marja:
sand —balwa:
save —yëmin
save (vt.) —yemo
saw —pyalmo
saw; to wring —thammo
say —lomo
scorpion —khwà
scrub utensils —khìmo
sea —samundro (IA)
search —ma:mo
seat, to make someone sit (vt.) —fùmo
second elder brother —gunhya:
second elder sister —gunta:
second floor of the house —nithalo
see, something which is a far away —dobmo
see, to be found —tìmo
seed —pije (IA)
sell; to weave cloth —ranmo
semen —lati
send —laymo
separate by choosing or selecting —kilmo
separated lover —ñalde
servant —daŋmi
serving spoon —yanjwal
setting (of sun) —hri:mo
settle marriage —thocmo
seven —nife
seventeen —conyè
seventy —tiuksa: ci
seventy one —tiuksa: cathe
shade —ñelo
shake, to swing, to move —ðìmo
sharp (instrument) —tsanthè
sharpen (vt.) —yilmo
sharpening stone —yilwø
sheep —ma:mla:
sheep (female) —ma:saŋ
sheep (generic term) — ma:la:
sheer — khilta:
shoes — paula: (IA)
short — ʃənthe
short (in length) — ʃənthe
shoulder — ʃəŋ
sick — ʃənthe
sickle — akhan
sieve — dammo
silver — mal
sing — tocmo
single; a type of cup — kaŋ
sister (general term), wife's younger brother's wife — hrinfiya:
sister's daughter — banji (IA)
sister's husband, wife's elder brother — teṭe
sister's son — banje (IA)
sister-brother — hrem+n
six — ʈuŋu
six fold — ʈugba:
six times — ʈuktsu
sixteen — ceto
sixty — ʈuksa:
sixty one — ʈuksa: tige
skin — ʃe
skull — kwali
sky; blue — timbu
sleep — yaːmo
slip — ʃəmo
slope — jarda
slow — ʃile
slow, low voice — suku
small — miːde
small courtyard on the first floor of the house — ḏəŋ
smallpox — womba
smell — hnmimo
smoke — huh
smoke, suck (vt.) — hurmo
smooth — ʃəntamta
snake — khabu
sneeze — dzì
sneeze (vi.) — dzimo
snot — hnapṭi
snow — hro
soft — naktë
soil — sa
some, a few people — dumamì
sometimes — ulaŋi
somewhere — wa khute
son's wife's mother, husband's elder brother's wife — tata
soot — khùma:
soul — haːme
sound — bhak
sour — ḵirta
south — tanam
sow (vt.) — yeboː
speak — phaːmo
spin — pəmmo
spinach — ḷanda
spit — thəboː
spittle — ḷuti
spoon — chò:
spread — paŋmo
spread tent etc., to help cross some river or a difficult path — təːmo
spring out (vi.) — wəmamo
spring season — yane
sprinkle (grains, powder) — phəmo
sprinkle (liquid) — phambo
sprout (n.) — ɲikapce
sprout (vi.) — dzumo
squeeze — ciːmo
stag — jarya
staircase — dzənthaŋ
stand up (vi.) — yabmo
star — karmə:
steal — khuːmo
steep mountain rock — bye
stick — duli
stick with (vi.) — kalmo
stir — ʃarmo
stitch—phammo
stitch by a putting a patch of cloth — hla:mo
stomach—khokce
stone—uŋ
stone (of fruit), a piece of stone—dalо
stone, a particular type—kalin
stool—i:
stool (baby talk)—kà
stop; to understand; to buy (vt.)—tomo
stop; understand (vi.)—tofimo
story, tale—rye
straight—hla:de
strike a match; to push—tha:mo
stroll—pà:jimo
stumble in intoxication—galta:mo
sugar—cini (IA)
summer—chybpa:
summer—lun pa:
sun—nī
sun light, bright—chantē
swallow—gimo
sweep—pīmo
sweet—chakta
swell—gaŋmo
tail—pochni (IA)
take an oath—yàmmo
take a loan—to karmo
take off clothes—ṭhilmo
take out liquid from a pot—kharmo
take swing, to be moved—lāŋmo
take the sheep, goat to lead the herd — kyōŋmo
tall, long—buŋthe
tame, to rear—ṭhunŋmo
tea—ja:
teach, to train—ḥlabmo
tear (n.)—mitti
tear (cloth) (vt.)—pěmo
tell—m in 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—atlaŋ
that side—atina garte
that side—atitkṣa:
then, afterwards—han
there—atikho
there—atē
these—aijamma:
these—ajē
these (used for human beings)—aimaŋ
they (3du.)—unifī
they (3pl.)—ūfī
thick (liquid)—photo
thigh—lakfya:
thin (in thickness, of sheet-like things) — byēde
thin (round shape)—laktē
think—cīcimo
third elder brother—fīnhya:
third elder sister—fīnta:
third floor of the house—somthalo
thirteen—cesam
thirty—nassa: cī,
thirty—sām sa
thirty one—nassa: cēthe
this—aī
this side—aitkṣa:
this side (of a river or rivulet)—tipō
this year—thanfīn
thorn—nace
those—atjē
those (used for human beings)—aimaŋ
thousand—haja:r (IA)
thrash—tabmo
thread—bie
thread ball—wa:ts
three—sam
three days before yesterday—thapija:
three fourths—pophye
three times—sam sam
threshold—calke
thrice—samsu
throat—bokro
throw—tsajmo
throw (stone, etc.)—kanmo, sommo
throw water—phyamo
thumb—bola:
thunder, dragon—mukna:
Tibet—kidan
Tibetan—pa:
Tibetan goat—lama:
Tibetan name for the Tibeto-Burman people of this area—ja:ba:
tie, to control something or someone—gyimo
tiger—wa
tiger (a large size)—danthe
tight—gakta
tighten a screw—the

time and again—ra:ts

tire (vi.)—yinmo
today—thinja:
tomorrow—chanan
tongue—jabyle
tooth—so

touch (vt.)—tamo

trap (vt.)—tojmo

tremble (vi.)—dormo
truth—saco (IA)
tuber—ke
twelve—senye
twenty—nassa:
twenty one—nassa: tige
twine—kimo
two—naf

two days before yesterday—thasomja:
two times—
tyre, wheel—dzandi
unload something from the head or back—hama:mo
unmarried, bachelor—kanga:
untie a knot—pharma:
up to (up to a point)—wamye
upper arm—ragn
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)—kaka:
usually—kha:ia
utensils—bandu
uvula—jan tutu
vagina—ilam
valley—gatha
vegetable—kan
vegetable with curry—dimti
village—sagn
village name—dar
vomit (n.)—lon
vomit (vi.)—lommo
wait for—hrinmo
wake up—danjimo
walk (vi.)—yanjimo
wall—cha
walnut—kha:
wash clothes—chilmo
wash utensils, to bathe someone; to cry—yarmo
water—ti
water drop—chanti
water pot—phungli
waterfall—tha
wave—hrinte
wave of water—hwalti
we (1du.)—infi
we (1pl., erg.)—inse
we (1pl.)—in
weak—thuta
<table>
<thead>
<tr>
<th>English</th>
<th>Byangsi</th>
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</thead>
<tbody>
<tr>
<td>wealthy person</td>
<td>ḟаниями</td>
</tr>
<tr>
<td>wear clothes</td>
<td>्चुकिमो</td>
</tr>
<tr>
<td>wear ornaments</td>
<td>्फाकिमो</td>
</tr>
<tr>
<td>wear ornaments (vi.)</td>
<td>्फाकिमो</td>
</tr>
<tr>
<td>weather</td>
<td>्बागतारे</td>
</tr>
<tr>
<td>weep, to cry</td>
<td>्तिनेमो</td>
</tr>
<tr>
<td>weigh</td>
<td>्चर्मो</td>
</tr>
<tr>
<td>west</td>
<td>्रेनाम</td>
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<tr>
<td>wet, watery</td>
<td>्थिनेते</td>
</tr>
<tr>
<td>wheat</td>
<td>्राजी</td>
</tr>
<tr>
<td>where</td>
<td>्उलो</td>
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<tr>
<td>whiff</td>
<td>्फ्र्यार्मो</td>
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<tr>
<td>white</td>
<td>्फिडे</td>
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<tr>
<td>white wash</td>
<td>्ग्यामो</td>
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<tr>
<td>who</td>
<td>्उना:</td>
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<tr>
<td>whole</td>
<td>्जाम्माओ:</td>
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<tr>
<td>why</td>
<td>्होर</td>
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<tr>
<td>widow</td>
<td>्राधी (IA)</td>
</tr>
<tr>
<td>widower</td>
<td>्राधो (IA)</td>
</tr>
<tr>
<td>wife</td>
<td>्ह्रिठिफ्या:</td>
</tr>
<tr>
<td>wife's elder brother's wife</td>
<td>्ह्रिठिफ्या:</td>
</tr>
<tr>
<td>wife's elder brother's wife, fifth elder sister</td>
<td>्ताता</td>
</tr>
<tr>
<td>wife's younger sister's husband</td>
<td>्सादु (IA)</td>
</tr>
<tr>
<td>wild</td>
<td>्सिर्तसी</td>
</tr>
<tr>
<td>wild animal</td>
<td>्फो-फ्याह</td>
</tr>
<tr>
<td>wild lizard</td>
<td>्ह्यी (IA)</td>
</tr>
<tr>
<td>win, to collect mass nouns like corn, etc.</td>
<td>्चुल्मो</td>
</tr>
<tr>
<td>wind</td>
<td>्नालन</td>
</tr>
<tr>
<td>window</td>
<td>्त्याबारी</td>
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<tr>
<td>winter</td>
<td>्गुच्छे</td>
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<tr>
<td>winter</td>
<td>्खापाओ:</td>
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<tr>
<td>wood</td>
<td>्फिन</td>
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<tr>
<td>wooden beam</td>
<td>्द्युरु</td>
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<td>woodpecker</td>
<td>्गार्तो</td>
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<tr>
<td>wool</td>
<td>्चाम</td>
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<tr>
<td>woolen cloth</td>
<td>्नाम्बु</td>
</tr>
<tr>
<td>word, languages, saying</td>
<td>्लो</td>
</tr>
<tr>
<td>work in exchange (vt.)</td>
<td>्बेषिमो</td>
</tr>
<tr>
<td>work; answer</td>
<td>्लान</td>
</tr>
<tr>
<td>worship</td>
<td>्णहोमो</td>
</tr>
<tr>
<td>wound, scar</td>
<td>्गाह</td>
</tr>
<tr>
<td>wrap (anything)</td>
<td>्ह्लाम्मो</td>
</tr>
<tr>
<td>wrap (things)</td>
<td>्गाम्मो</td>
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<tr>
<td>wrestle</td>
<td>्छिमीमो</td>
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<tr>
<td>yak</td>
<td>्गाल</td>
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<tr>
<td>yak (male)</td>
<td>्यागो</td>
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<tr>
<td>yawn (vi.)</td>
<td>्हाल गाम्मो</td>
</tr>
<tr>
<td>yellow</td>
<td>्ल्येडे</td>
</tr>
<tr>
<td>yesterday</td>
<td>्नयारे</td>
</tr>
<tr>
<td>you (2du.)</td>
<td>्गानिफी</td>
</tr>
<tr>
<td>you (2pl.)</td>
<td>्गानी</td>
</tr>
<tr>
<td>you (2sg.)</td>
<td>्गान</td>
</tr>
<tr>
<td>young man</td>
<td>्जोडमी</td>
</tr>
<tr>
<td>younger brother's wife; son's wife</td>
<td>्नाम्फ्या:</td>
</tr>
<tr>
<td>younger brother; husband's younger sister's husband</td>
<td>्न्युनु</td>
</tr>
<tr>
<td>your (2sg gen.)</td>
<td>्नागे</td>
</tr>
</tbody>
</table>