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<td>松下とく子</td>
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<tr>
<td>雑誌名</td>
<td>個人的文化学術研究集録</td>
</tr>
<tr>
<td>号数</td>
<td>47</td>
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<td>年度</td>
<td>1996</td>
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</tbody>
</table>
A Sketch of Byangsi Grammar*

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Deccan College  
Pune

1.0  Introduction

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

2.0  Phonology

2.1  Vowel Phonemes

\[
\begin{align*}
  &i & i: & u & u: \\
  &e & & o \\
  &e & & o \\
  &a & & a: \\
\end{align*}
\]

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]

In closed syllables and syllable initially, it is shorter than in final position.

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

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

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

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

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

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

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

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

2.1.2 Syllable initial vowel contrasts

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

Initial occurrences:
/a/
/ai/ 'path'
/ai/ 'this'
/ai/ 'that' (remote)
/al/ 'to lift, to pick up'
/al/ 'potato'
/al/ 'flour'
/al/ 'here'
/al/ 'there'
/a:/
/a:/ 'mouth'
/a:/ '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:/  /tʰ/  'house'
/i/   /tʰ/   'to burn'
/u/   /ɾ/   'a heap of pebbles'
/u/   /ɾ/   'earthquake'
/a/   /ɾ/   'aim; hill'
/u/   /ɾ/   'desire'
/a/   /ɾ/   '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/
/pie/ 'brother'
/pye/ 'knee'
/bie/ 'thread'
/bye/ 'steep mountain rock'
/mie/ 'fire'
/mye/ 'eye'

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

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

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

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

/k/ /kar/ 'castrated male sheep'
/kh/ /khar-/ 'to cheat'
/g/ /gar-/ 'to get burst'
/ŋ/ /ŋə/ 'face'
/kə/ 'bark of tree'
/ŋə:/ /ŋə:-/ 'to prickle'
/th/ /tha:-/ 'to strike a match'
/ŋə:/ /ŋə:-/ 'to dance'
/d/ /də:-/ 'to tremble'
/n/ /nə/ 'noon'
/ŋə/ 'mother'
/n/ /na:-/ 'to keep'
/ŋə/ 'waterfall'
/ŋə/ 'to give'
/ŋə/ 'earth' (Indo-Aryan)
/ŋə/ 'seven'
/ŋə/ 'your'
/ŋə/ 'to unload something from the head or back'
/ŋə/ 'a Tibetan'
/ŋə/ 'to fly'
/ŋə/ 'place'
/ŋə/ 'sound'
/ŋə/ 'dream'
/ŋə/ 'to become small'
/ŋə:-/ 'ripe'
/ŋə/ 'memory, lid'
/ŋə/ 'life, age, fat'
/ŋə/ 'boredom'
/ŋə/ 'to pinch, to bite'
/ŋə/ 'fat, grease'
/ŋə/ 'I' (first person sg.)
/ŋə/ 'hand, boulder'
/ŋə/ 'moon, month'
/ŋə/ 'arm'
/ŋə/ 'horn'
/ŋə/ 'horse'
/ŋə-:/ 'to ask'
/ŋə/ 'village'
/ŋə-:/ 'to sit'
/ŋə/ 'then, after'
/ŋə/ 'how'
2.2.2 Some phonemic gaps and variations

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

Syllable initial contrasts:

<table>
<thead>
<tr>
<th>/ŋ/</th>
<th>/n/</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ŋisE/</td>
<td>/nisE/</td>
</tr>
<tr>
<td>/ŋifE/</td>
<td>/nifE/</td>
</tr>
<tr>
<td>/ŋace/</td>
<td>/nace/</td>
</tr>
<tr>
<td>/ŋafE/</td>
<td>/nafE/</td>
</tr>
<tr>
<td>/ŋage/</td>
<td>/nage/</td>
</tr>
<tr>
<td>/ŋe/</td>
<td>/ne/</td>
</tr>
</tbody>
</table>

2.2.3 Neutralization in syllable final position

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

| /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' |
| /gult/in/ | 'testicles' |
| /lakfin/ | 'nail' |
| /nuulan/ | 'wind' |
Unlike their western neighbor, Rongpo, which has a series of murmured resonants, /mh nh rh lh/, contrasting with unmurmured resonants, Byangsi has a series of voiceless resonants, /hm hn hl hr/. This fact was not recorded by the earlier authors.

The occurrence of syllable final consonants is restricted to the voiced nasal stops /ŋ m n/, and the unaspirated voiceless or voiced stops, except the alveolar stops /t th d/. These final consonants are unreleased. Apart from these syllable finals a syllable may end with a lateral, /l/, or a trill, /r/. The trill has a distinctive repeated release in syllable final position when preceded by high back unrounded vowel /u/ e.g. [puurr] 'navel'.

2.2.4 Consonant clusters

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

-y-

/pye/ 'knee'
/phyarno/ 'to whiff'
/bye/ 'rock'
/myedo/ 'below, low from the level'
/tyemo/ 'to weep, to cry'
/tyemo/ 'to participate, to join in some work'
/dyemo/ 'to go'
/nya:re/ 'yesterday'
/nye/ 'day'
/nya:/ 'fish'
/nyunjimo/ 'to retreat'
/kymo/ '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:

\[
\begin{array}{l}
/yè/ \quad 'an eagle type of bird' \\
/ki-\quad 'family' \\
/pi\quad 'to build' \\
/pi-\quad 'to sweep' \\
/gi-\quad 'to bulge' \\
/gi-\quad 'to swallow' \\
/hna-\quad 'to unload something from the head or back' \\
/hnà-\quad 'to be left over (of something)'
\end{array}
\]

'Tone contrasts with long vowels:

\[
\begin{array}{l}
gà-\quad 'paddy' \\
/gà-\quad 'wound'
\end{array}
\]
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: /hnīl/ 'gums', /khū/ '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'
/khā-pa:/ 'winter'
/chyā-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'
/lam-bu/ 'woolen cloth'

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

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

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

/mitti/ ‘tear’ < /mye/ ‘eye’ + /ti/ ‘water
/mikcham/ ‘eyelashes’ < /mikl ‘eye’ + /cham/ ‘hair, fur
/lptutakcham/ ‘hair (of head)’ < /lptuta/ ‘head’ + /cham/ ‘hair, fur
/lhnapti/ ‘snot’ < /hnim ‘nose’ + /ti/ ‘water
/lja/i/ ‘relatives’ < /jya/ ‘flesh’ + /j/ ‘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., /buti/ ‘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-/
and /-ban/, but there is no way to trace them to the meaning which the complex form
has. Similar examples are not hard to find. Some examples are cited here:

\[
\begin{array}{ll}
/ban/khar/ & \text{‘morning’} \\
/nam/in/ & \text{‘autumn’} \\
/ran/pi/ & \text{‘feather’} \\
/dun/lan/ & \text{‘food’} \\
/thum/caru/ & \text{‘custom’} \\
/ma/nman/ & \text{‘eagle’}
\end{array}
\]
\[
\begin{array}{ll}
/pena:/ & \text{‘a type of bat’} \\
/min/car/ & \text{‘bat’} \\
/mayan/ & \text{‘a type of basket’} \\
/labu/ & \text{‘butter’} \\
/latakt/ & \text{‘dirt’} \\
/bocha/b & \text{‘porcupine’}
\end{array}
\]

3.1.4 Gender

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

\[
\begin{array}{ll}
/byuli fya:/ & \text{‘bride’} \\
/fin tya:/ & \text{‘sister’} \\
/hrithi fya:/ & \text{‘wife’} \\
/nam fya:/ & \text{‘son’s wife’}
\end{array}
\]
\[
\begin{array}{ll}
/byulo/ & \text{‘bridegroom’} \\
/pie/ & \text{‘brother’} \\
/hrithi/ & \text{‘husband’} \\
/hrin fya:/ & \text{‘wife’s younger brother’s wife’}
\end{array}
\]

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

\[
\begin{array}{ll}
/hran/ & \text{‘horse’} \\
/bila/ & \text{‘cat’}
\end{array}
\]
\[
\begin{array}{ll}
/pho hran/ & \text{‘male horse’} \\
/pho bila/ & \text{‘male cat’}
\end{array}
\]
\[
\begin{array}{ll}
/mo hran/ & \text{‘female horse’} \\
/mo bila/ & \text{‘female cat’}
\end{array}
\]

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

\[
\begin{array}{ll}
/gal/ & \text{‘yak’} \\
/ma:la:/ & \text{‘goat’} \\
/re/ & \text{‘cow’}
\end{array}
\]
\[
\begin{array}{ll}
/dumo/ & \text{‘female yak’} \\
/eamts/ & \text{‘female goat’} \\
/kolan/ & \text{‘bull’}
\end{array}
\]
\[
\begin{array}{ll}
/yakto/ & \text{‘male yak’} \\
/laa/ & \text{‘male goat’}
\end{array}
\]

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
/mana/ 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>Suffix</th>
<th>English</th>
<th>Suffix</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/m1-man/</td>
<td>'men'</td>
<td>/jiri-man/</td>
<td>'boys'</td>
</tr>
<tr>
<td>/mala-man/</td>
<td>'goats'</td>
<td>/gal-man/</td>
<td>'yaks'</td>
</tr>
<tr>
<td>/fjin-man/</td>
<td>'trees'</td>
<td>/nya-man/</td>
<td>'fish (pl.)'</td>
</tr>
<tr>
<td>/l1a-man/</td>
<td>'hands'</td>
<td>/hnan-man/</td>
<td>'horses'</td>
</tr>
</tbody>
</table>

Dual forms:

<table>
<thead>
<tr>
<th>Suffix</th>
<th>English</th>
<th>Suffix</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/m1-khan/</td>
<td>'two persons'</td>
<td>/jiri-khan/</td>
<td>'two boys'</td>
</tr>
<tr>
<td>/khue-khan/</td>
<td>'two grand-sons'</td>
<td>/khume-khan/</td>
<td>'two grand-daughters'</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Suffix</th>
<th>English</th>
<th>Suffix</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nis-m1/</td>
<td>'two persons'</td>
<td>/nis-jiri/</td>
<td>'two boys'</td>
</tr>
<tr>
<td>/nis-ts1ame/</td>
<td>'two daughters'</td>
<td>/nis-pie/</td>
<td>'two brothers'</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>in/i</td>
<td>in</td>
</tr>
<tr>
<td>Second</td>
<td>gan</td>
<td>ganji</td>
<td>gani</td>
</tr>
<tr>
<td>Third</td>
<td>uo/ati</td>
<td>uni/i/ati Khan</td>
<td>uji/ati man</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>Distal</td>
<td>Obviate</td>
</tr>
<tr>
<td>sg.</td>
<td>ati</td>
<td>teti</td>
</tr>
<tr>
<td>pl.</td>
<td>atiman</td>
<td>tetiman</td>
</tr>
</tbody>
</table>

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

4.2 Interrogative Pronouns

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

/kha/ 'what' This does not inflect for number or case.
    /gan khà mìnta hlìna/ you what name is 'What is your name?'

/u-ja khà yìn/ 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?'
    /atiman 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 yìn/ 'Where are they?'
    /felu wà yìn/ '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:

\[
\begin{align*}
& /je/se \text{ api } \text{fun} \text{ta}/ & \text{ 'I myself will do it.'} \\
& /uo/se \text{ api } \text{fun} \text{ta}/ & \text{ 'He himself will do it.'}
\end{align*}
\]

4.4 Indefinite Pronouns

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

\[
\begin{align*}
& /duma \text{ mi}/ & \text{ 'some or some one or a few persons'} \\
& /lairi/ & \text{ 'all'} \\
& /ulañi/ & \text{ 'sometimes'} \\
& /wañ-khu-te/ & \text{ 'somewhere'}
\end{align*}
\]

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:

\[
\begin{align*}
& /\text{ati } \text{tsame } \text{dzai } \text{cim-dza } \text{lan } \text{ fungetata } \text{ je-g} \text{e } \text{hriñ} \text{a } \text{hle}/ & \text{ 'That girl who is doing work at home is my sister.'} \\
& /\text{ati } \text{mi } \text{dzai-se } \text{ai } \text{byam } \text{rans} \text{ò } \text{bid-mi } \text{hle}/ & \text{ 'The man who made this carpet is a good man.'} \\
& /\text{ati } \text{byam } \text{dzai } \text{gurjan } \text{sin-se } \text{rangetata}/ & \text{ 'that carpet which Gurjan Simha is making'}
\end{align*}
\]
that place where (on which) I sat’

that man who killed the sheep’

that child who went to the village’

that person whom the snake bit’

'the sickle with which the father killed the bear'

'the house where Ramu lives' (/basat/ is a loan from Hindi basna: 'to dwell')

'this is the same cap which you bought yesterday.'

4.6 Case

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>zero</td>
<td></td>
</tr>
<tr>
<td>Agentive/Instrumental</td>
<td>-se ~ -se</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>-ja danci, -ja, -ja ci</td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td>-ge</td>
<td></td>
</tr>
</tbody>
</table>

Case tables for one noun and the personal pronouns:

/mi/ 'person'

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>mì</td>
<td>mimaŋ</td>
</tr>
<tr>
<td>Agentive</td>
<td>mìse</td>
<td>mimaŋse</td>
</tr>
<tr>
<td>Dative</td>
<td>mìja</td>
<td>mimaŋja</td>
</tr>
<tr>
<td>Genitive</td>
<td>mìge</td>
<td>mimaŋe</td>
</tr>
</tbody>
</table>
### 4.7 Noun Case Markers

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

/uə jaŋ-tsɔ/  he run-PAST
'He ran.'

/uə ti tuŋ-tsɔ/  he water drink-PAST
'He drank water.'

/ra:m-se  sɛlu lɪbin ka-da:/  Ram-AGT Shelu book PAST-give
'Ram gave Shelu a book.'

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

/ra:m-se  sɛlu dob-sɔ/  Ram-erg Shelu see-PAST
'Ram saw Shelu.'

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

/je-ja  lɪbin yɛn/  I-DAT book is
'I have a book.'

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

/je-se  jɛnde-ja lan jʊŋphɛŋ ta:-tɔ/  I-AGT child-DAT work get done-PRESCONT
'I am getting the work done by the child.'

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

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

This is Ram's house.

That belongs to the tree.

A 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.

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:

'through, with'

'together with'

'with father'

'to, toward, 'in'

'on, inside'

'on the stone'

'inside the room'

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

/gunda:/ 'in the middle'. (takes a nominative NP)
/yaŋtı 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'

/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'

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

/wase/ terminative, 'up to'. (takes a nominative NP)
/yarto kharci yikho wase/ 'from above to below'
/itta waseE/ 'till now'
/wuilan waseE/ '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: yaŋtı 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'
/builde/ 'fat'
/kha/ 'walnut' (which is bitter in taste)
/kha:de/ 'bitter, difficult'
/bie/ 'thread'
/bye:de/ 'thin' (in thickness)
/nu:de/ 'new'
/thede/ '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/

/nyanthe/ 'light in weight'
/bunthe/ 'tall, long'
/tsanthe/ 'sharp' (of an instrument)
Some opposites are formed by prefixing the negative particle to the existing positive form, e.g. /hyuktE/ 'deep', /ma-hyuktE/ 'shallow'. In cases where the negative marker is required to achieve a certain meaning, a lexicalized opposite does not exist in the language.

5.2 Similitive and demonstrative adjectives

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

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

5.4 Numerals

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

/tigEl/ 'one' /naJE/ 'two' /sum/ 'three'
/pi/ 'four' /nai/ 'five' /tug/ 'six'
/nise/ 'seven' /jede/ 'eight' /gui/ 'nine'
/ciEt/ 'ten' /ceth/ 'eleven' /cenh/ 'twelve'
/cesum/ 'thirteen' /cspi/ 'fourteen' /caban/ 'fifteen'
/cato/ 'sixteen' /cnye/ 'seventeen' /cebe/ 'eighteen'
/cirgu/ 'nineteen' /nasa: or /nasa:/ 'twenty' /pis/ 'forty'
/pisa:c/ 'fifty' /juksa:/ 'sixty' /juksa: c/ 'seventy'
/jatsha:/ 'eighty' /jatsha: ci/ 'ninety' /ra/ 'hundred'

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

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

6.0 Adverbs

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

6.1 Time adverbs

6.1.2 Indefinite

/ñintam/ 'after' /hratam/ 'before'
/lita wase/ 'till now' /wuiləŋ wase/ 'till then'
/than/ 'now' /han/ 'then'
/thanlan/ 'then' /wakhuri mani/ 'at no time' (never)
/ulan/ 'sometimes, anytime' /khaj-a-guja/ 'sometimes'
/ratso/ 'every time, time and again' (literally 'hundred times')

6.1.3 Definite

/banəkhar/ 'morning' /ŋyanche/ 'evening'
/ñise/ 'noon' /ŋirlaŋ/ 'dusk time'
/khapa:/ 'winter' /chyapa:/ 'summer'
/yane/ 'spring' /namin/ 'autumn'
/thinja:/ 'today' /nimja:/ 'tomorrow'
/nia:re/ 'yesterday' /hrija/ 'day before yesterday'
/thasumja:/ 'three days before today' /thapija:/ 'four days before today'
/than yin/ 'this year' /than hla/ 'this month'
/sumja:/ 'day after tomorrow' (literally 'three days from today')

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

6.2 Place adverbs

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

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

/tyarnam/ 'east' /renam/ 'west' /tanam/ 'south'

6.3 Manner adverbs

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

/ai-nal/ 'like this' /at-na/ 'like that'
/ai-na gart/- /at-na garte/ 'in that way'
/dazamri garte/ 'in all ways' /hanhi garte/ 'some way or the other'
/catakl/ 'quickly' /suku suk/ 'slowly'
/khaja:il/ 'usually' /chakka së/ 'approximately'

/rannisë/ he late came 'He came late.'

/ai-na thiny/ this-like do+IMP 'Do like this.'

/littai da:/ right. now give+IMP 'Give right now.'
7.0 Verbs

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

7.1 Open syllable roots

/to come/ /to eat/ /to come/
/to go/ /to sleep/ /to say/
/to laugh/ /to write/ /to finish/
/to boil/ /to cook/ /to break/

7.2 Closed syllable roots

/to drink/ /to do/ /to stand/
/to smell/ /to hear/ /to wash clothes/
/to run/ /to begin/ /to drown/
/to cry/ /to wash/ /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 /-fi/. There are also correspondences between sets of related verbs where the transitive member of the set has an unaspirated voiceless initial consonant while the intransitive member has a voiced initial consonant. Similar sets were also found among Rongpo verbs, though the correspondence there was voiceless aspirated in transitive members and voiced in the intransitive members.  

7.4.1 Suffixing

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

- /lô-mo/ 'to shake' /lô-fi-mo/ 'to be shaken'
- /thi-mo/ 'to melt' /thi-fi-mo/ 'to be melted'
- /cha:-mo/ 'to break' /cha:-fi-mo/ 'to be broken'
- /fôŋ-mo/ 'to sit' /fôŋ-fi-mo/ 'to sit by oneself'

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

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

The suffix /-fi/ has another function in the case of some other verbs, and that is marking reciprocal action. Examples:
There is another class of verb stems which are intransitive and the suffix \(-ji/\) is part of the stem itself since the verbs in question are inherently reciprocal.9)

\(/tsim\jimo/\) 'to wrestle' \(/tshom\jimo/\) 'cock fight'
\(/kha\fimo/\) 'horse fight' \(/\thetai\fimo/\) '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:

\(/cun\j/-\) 'to drown' \(/ju\j/-\) 'to be drowned'
\(/cy\a\j/-\) 'to break' (rope) \(/jya\j/-\) 'to be broken'
\(/py\j/-\) 'to frighten' \(/byo\j/-\) 'to be frightened'
\(/ka\j/-\) 'to cause to swell' \(/ga\j/-\) 'to swell by itself'

### 7.4.3 The verb forms

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

### 7.4.4 Imperative and prohibitive mood

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

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

<table>
<thead>
<tr>
<th>roots</th>
<th>singular imp. form</th>
</tr>
</thead>
<tbody>
<tr>
<td>(/dye\j/-)</td>
<td>'to go' (/dye/)</td>
</tr>
<tr>
<td>(/ra\j:-)</td>
<td>'to come' (/ra:/)</td>
</tr>
<tr>
<td>(/dza\j:-)</td>
<td>'to eat' (/dza:/)</td>
</tr>
<tr>
<td>(/da\j:-)</td>
<td>'to give' (/da:/)</td>
</tr>
<tr>
<td>(/tu\j:-)</td>
<td>'to drink' (/tu:/)</td>
</tr>
</tbody>
</table>

(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 /-yo/ 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>/jan-/</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>/hwan/</td>
<td>'to show'</td>
</tr>
<tr>
<td>/lay-/</td>
<td>'to send'</td>
</tr>
<tr>
<td>/pâm-/</td>
<td>'to spin'</td>
</tr>
<tr>
<td>/râm-/</td>
<td>'to weave'</td>
</tr>
<tr>
<td>/kum-/</td>
<td>'to cause to fall'</td>
</tr>
<tr>
<td>/chim-/</td>
<td>'to tether'</td>
</tr>
<tr>
<td>/sonJi-/</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/danJi-/</td>
<td>'to get up'</td>
</tr>
<tr>
<td>/yanci-/</td>
<td>'to hear' (from a distance)</td>
</tr>
<tr>
<td>/runJi-/</td>
<td>'to listen' (from near)</td>
</tr>
<tr>
<td>/hlabJi-/</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 /-fi/ or the suffix /-c(i)/, or the syllable ends in /c/. Examples:

<table>
<thead>
<tr>
<th>roots</th>
<th>singular imp. form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/sonJi-/</td>
<td>'to sit'</td>
</tr>
<tr>
<td>/danJi-/</td>
<td>'to get up'</td>
</tr>
<tr>
<td>/yanci-/</td>
<td>'to hear' (from distance)</td>
</tr>
<tr>
<td>/runJi-/</td>
<td>'to listen' (from near)</td>
</tr>
<tr>
<td>/hlabJi-/</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/  
/ra-/ 'to come'  /rani/  
/ljini/ 'to sit'  /ljinil  
/dza-/ 'to eat'  /dzanil/  
/yanci-/ 'to hear'  /yancini/  
/ri-/ 'to write'  /rini/  

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

/hyni-/ 'to do'  /hynin/  /hyni/  
/hye-/ 'to laugh'  /hijn/  /hini/  
/tyni-/ 'to weep'  /tjini/  /tini/  
/cyjini-/ 'to cut'  /cyjini/  /cyjini/  

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

/co-/ 'to finish'  /cyjini/  /cyjini/  
/na-/ 'to drive animals'  /na-/  /na-/  
/yi-/ 'to grind'  /yini/  /yini/  
/ot-/ 'to buy'  /otjini/  /otjini/  
/ranj/ 'to sell'  /ranjini/  /ranjini/
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/.

\[
\begin{align*}
/\text{ràn}\text{-}/ & \quad \text{to weave'} & /\text{ràn}ñ\text{ini} & & /\text{ràn}ñ\text{ni}/ \\
/\text{pàn}\text{-}/ & \quad \text{to spin'} & /\text{pàn}ñ\text{ini} & & /\text{pàn}ñ\text{ni}/ \\
\end{align*}
\]

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.

\[
\begin{align*}
/\text{ya}-\}/ & \quad \text{sleep'} & /\text{yák}ñ\text{ini} & & /\text{ya}ñ\text{ni}/ \\
/\text{pha}-\}/ & \quad \text{to speak'} & /\text{phák}ñ\text{ini} & & /\text{pha}ñ\text{ni}/ \\
/\text{cha}-\}/ & \quad \text{to break'} & /\text{chák}ñ\text{ini} & & /\text{cha}ñ\text{ni}/ \\
\end{align*}
\]

The fuller representation of the person-number-imperative complex is found in the imperative form for /lo-/ 'to say', 2du. /lòkñinî/, 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.

\[
\begin{align*}
/\text{khi}-\}/ & \quad \text{to bend like an arc'} & /\text{khiyëñi} & & /\text{khiyënî}/ \\
/\text{cim}-\}/ & \quad \text{to ignite'} & /\text{cîyëñi} & & /\text{cînnî}/ \\
\end{align*}
\]

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

\[
\begin{align*}
/\text{da}-\}/ & \quad \text{'give me'}(\text{sg.}) & /\text{dàni}/ & \quad \text{'give us'}(\text{du.}) & /\text{dàni}/ & \quad \text{'give us'}(\text{pl.}) \\
/\text{dai}/ & \quad \text{'give him'}(\text{sg.}) & /\text{dai}/ & \quad \text{'give them'}(\text{du.}) & /\text{dàni}/ & \quad \text{'give them'}(\text{pl.}) \\
\end{align*}
\]
7.5 **Prohibitive**

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

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

7.6 **Infinitive forms**

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

/khu:-mo/  'to steal'
/hwan-mo/  'to show'
/min ta:-mo/  'to name'
/rusu ra:-mo/  'to get angry'
/giJi-mo/  'to be happy'
/da:-mo/  'to give'
/man ra:-mo/  'to dream'
/6n-mo/  'to look after, watch carefully or closely'

7.7 **Gerunds**

The gerund forms are used as adverbials, giving the sense of completed action, like 'having done something'. There are two types of meanings expressed with two types of morphological processes. The first meaning is something like 'having eaten (he went almost immediately). It is formed by adding the suffix /-be/ to most verb roots with vowel or nasal finals, for example /dza:-ge/ 'having eaten', /ra:-ge/ 'having come', /ru:-ge/ 'having done', /uo tun-ge/ [he drink-having came] 'He came after having drunk'. Other verb roots take the suffix /-ke/, with or without morphophonemic changes, e.g. /yab-ke/ 'having stood'; /luk-ke/ 'having said' (< /lo-mo/; the verb root ends in /o/, but /o/ > /u/ with the extension of the verb root by /-ki/, and then the gerund suffix /-ke/ 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 /-6/ or /-u6/ after the verb root. If the verb root is an open monosyllable form with a long vowel, the vowel is shortened in the first token of the reduplicated form. Examples:
7.8 Verb forms used as adverbs

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

\[ /u\ o\ dza:lan-dza:lan\ laiya/ \]
\[ he\ eating-eating\ slept\]
\[ /tu\ulan-tu\ulan/\]
\[ /ra:lan-/ra:lan/\]
\[ da:lan-da:lan/\]

7.9 Subjunctive forms

Subjunctive forms are used when the speaker asks the hearer's permission to perform some act. These are possible in the first person singular, dual and plural. In the singular the verb root takes the suffix /-ye/, /-gə/, or /-kə/, with some morphophonemic changes in the verb root. The dual and plural forms are identical, and the common suffix is /-ne/, /-nye/, or /-mə/, 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/. 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>
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The morphophonemic changes taking place in the root forms are simple: /ye/ > /i/ for both singular and non-singular; long vowels in the singular are shortened and in the non-singular the verb roots receive the root increment /-i/, /-k/, or /-kh/ before the subjunctive suffix is added. These are the dominant patterns of subjunctive formation in Byangsi.

7.10 Verbal Nouns

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

No change in the verb root:
/dza:/ 'to eat' /dza:nide/ 'one who eats or is eating'
/tun:/ 'to drink' /tunide/ 'one who drinks'
/jun:/ 'to do' /junta:ds/ 'doer, who is doing'
/hytn:/ 'to make' /hytnide/, /-ta:ds/ 'one who is making'

Verb root adds /-k/:
/lo:/ 'to say' /lokta:ds/ 'one who says'
/hye:/ 'to laugh' /hyeknide/ 'one who laughs'
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/yə:-/ 'to sleep' /yə:knide/ 'one who sleeps'
/phə:-/ 'to speak' /phaknide/ 'one who is speaking'
/juːŋ/- 'to be drowned' /junknide/ 'one who is drowning'

Loss of root final consonant and the verbal noun takes /-kh/:
/yəb/- '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'
/raː/- 'to come' /raːgnide/ 'one who comes'
/coː/- 'to finish' /cotaːde/ 'one who is finishing'
/kwarː-/- 'to take' /kwargtaːde/ 'one who takes, taking'
/chilː-/- 'to wash' /chilɡtaːde/ 'one who washes, is washing' (clothes)

Verb root adds /-gɛ/:
/rʊŋɪː/- 'to hear' /rʊŋɪːɡɛnide/ 'one who hears, agrees'
/ləkʃiː-/- 'to climb' /ləkʃiːɡɛnide/ 'one who is climbing'
/yarʃiː-/- 'to take a bath' /yarʃiːɡɛnide/ 'one who is taking a bath'
/dzuːŋ/- 'to begin' /dzuːŋɡetaːde/ 'one who is beginning'

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

The following root has two possibilities, one with no change and the other adds /-cig/:
/hnimː/- '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
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7.11.1 Tense marker

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

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

7.11.2 Present progressive

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

<table>
<thead>
<tr>
<th></th>
<th>1sg.</th>
<th>1pl.</th>
<th>2sg.</th>
<th>2pl.</th>
<th>3sg.</th>
<th>3pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>je</td>
<td>dza:giye</td>
<td>dyeg yin ye</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>in</td>
<td>dza:geyeye</td>
<td>dyeg yin ye</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gan</td>
<td>dza:geyọ</td>
<td>dyeg yin yo</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| gani  | dza:geyiyi | dyeg yini (/dyeg yin yi/)
| uo    | dza:geyen | dyeg yin |
| uji   | dza:geyan | dyeg yinan |

7.11.3 Past tense

When the action has just been completed the past forms are used. For the past there is a single form for all persons and numbers. The past tense marker /ka/- is prefixed to the verb root and some verb roots undergo morphophonemic changes. The verbs /ra:-/ 'to come' and /dye-/ 'to go' take the prefix /pi/- in the past. The past form for /dza:-/ 'to eat' is /kadza:/ 'ate'. Apart from a single form there is an alternate system to form past tense in the language which is sometimes used in the positive but always used in negatives. In the alternative system the past tense marker is /s3/ in all the persons and numbers except third person plural, where the marker is /ts3/. Alternate forms follow the same rules of agreement as are followed by the present tense forms given above. The table shows both the positive and negative forms of this alternate form.
7.11.4 Past progressive

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

<table>
<thead>
<tr>
<th></th>
<th>/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>dzia:yEsò</td>
<td>madzesò</td>
</tr>
<tr>
<td>1pl.</td>
<td>in</td>
<td>dzia:nyEsò</td>
<td>madzanyEsò</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>dzia:nansò</td>
<td>madzanansò</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani</td>
<td>dzia:nisò</td>
<td>madzanisò</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>dzia:sò</td>
<td>madzasò</td>
</tr>
<tr>
<td>3pl.</td>
<td>ufi</td>
<td>dzia:nantsò</td>
<td>madzanantsò</td>
</tr>
</tbody>
</table>

7.11.5 Past perfect

<table>
<thead>
<tr>
<th></th>
<th>kadza:d</th>
<th>ŋyiyesò</th>
<th>pidyeñyiyesò</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg.</td>
<td>je</td>
<td>ŋyiñyesò</td>
<td>pidyeñyiñyesò</td>
</tr>
<tr>
<td>1pl.</td>
<td>in</td>
<td>ŋyiñyesò</td>
<td>pidyeñyiñyesò</td>
</tr>
<tr>
<td>2sg.</td>
<td>gan</td>
<td>ŋniñisò</td>
<td>pidyeñniñisò</td>
</tr>
<tr>
<td>2pl.</td>
<td>gani</td>
<td>ŋniñisò</td>
<td>pidyeñniñisò</td>
</tr>
<tr>
<td>3sg.</td>
<td>uo</td>
<td>ŋniñisò</td>
<td>pidyeñniñisò</td>
</tr>
<tr>
<td>3pl.</td>
<td>ufi</td>
<td>niñantsò</td>
<td>pidyeñniñantsò</td>
</tr>
</tbody>
</table>

7.11.6 Future tense

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

Future I: certain and immediate
/dza:/ 'to eat'  dzaiyè
dzyanìyè
deyànìyè
### Negation

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

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

### 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.

### 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:-man yinan/ he-GEN goat-pl. are 'He has goats.'

/je-se tige nubu tings51 I-AGT one insect saw 'I saw an insect.'

/felu-se ra:m duklan deis51 Shelu-AGT Ram food gave 'Shelu gave Ram food.'

/uO ti tunjts51/ he water drank 'He drank water.'
```
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7.15 **Interrogative sentences**

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

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

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

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

'/ati una hlenan/  
they who are  
'Who are they?'
Byangsi-English Glossary

aijamma: — dem. pro., these
aikho: — dem. pro., here
aiman: — dem. pro., these (used for human beings)
aina garte: — adv., like this
aite: — adv., these
aitoksa: — adv., this side
ai: — adv., dem. pro., this
akhan: — n., sickle
akple: — n., lips
alqwa: — n., jaw
alu: — n. (IA) potato
am: — n., path
ane: — dem. pro., here
apmo: — 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
atite: — dem. pro., those
atitoksa: — adv., that side
ati: — adv., dem. pro. that (remote)
atlan: — adv., that much
ato: — n., (IA) flour
anjimo: — vt., to boast
a:gal: — n., rein
a:m: — n., (IA) mango
a:rsi: — n., (IA) mirror
a: — n., mouth
baba: — n., father (term of address)
babu: — n., father's eldest brother
bagta: — n., weather
baili: — n., childless woman
balcham: — n., braid
balwa: — n., sand
bamba: — n., Chaudangs people
ba:mo: — vt., to fold
banan so: — n., in-laws’ village
ba:ndar: — n., monkey
ba:na:lo: — n., a local name for Chaudangsi language
banju: — n., utensils
banjey: — n., (IA) sister's son
banji: — n., (IA) sister's daughter
banjhar: — adv., morning
ba:mo: — 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)
be:mo: — 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
bo:mo: — vi., to flow, to be opened
bon: — n., donkey
bridam: — n., frost in ice form
bu:mo: — vt., to carry something on the back
bumo: — vt., to release
bu:mo: — vi., to pile; to become long
bu:th: — adj., tall, long
buti: — n., butter milk
byan: — n., the native name for Byangs language
byam: — n., a type of carpet
bye: — 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)
bamvo—vi., to be known
baremo—vi., falling (of something from a tree, etc.)
bhak—n., sound
bhi—n., (IA) wild lizard
cakti—n., local beer
calke—n., threshold
camts—n., she-goat
camps—n., a person from Johar valley
canjya:—n., hips
carmvo—vt., to weigh
carpye—n., cock
caban—num., fifteen
cebje—num., eighteen
cemvo—vt., to pinch, to bite
cenye—num., twelve
cepi—num., fourteen
cesam—num., thirteen
cethe—num., eleven
ceto—num., sixteen
c—n., flower
cimo—vt., to squeeze
cikhu—adv., inside
cim—n., house, home
cini—n., (IA) sugar
ciptse—n., bird
cirgu—num., nineteen
ci—n., (IA) kite
cicimo—vi., to think
cimmo—vt., to burn, to ignite
cini—n., father's sister, a general term
ci—num., ten
code—adj., mad
como—vt., to finish
conye—num., seventeen
cyo—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
cya:mo—vt., to hide
cyamo—vt., to break (rope, thread)
cyamo—vt., to cut
cyesa:—n., cremating place
cye—n., bud
cyimo—vi., to bark
cyela:—n., index finger
cycula—n., a gown type of dress
cjad—n., itch, itching sensation
cjamvo—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
chanpan—n., courtyard
chant—adj., sun light, bright
chanti—n., water drop
chan—n., wall
charmo—vt., to dry
chajimo—vi., to hide
chate—adj., ripe
chà—n., fodder mixed with some corn
chà:—n., grain
chekmo—vt., to cut something with scissors (cloth etc.)
cheme—n., elder brother's wife
chè—n., fat; a type resin colour
chilmo—vt., to wash clothes
dumono—vt., to knead
chimmo—vt., to tether animals
dumun—n., rat
chincha—n., liver
dunjlan—n., meal, food
chirbe—n., dried cheese
dunjmo—vt., to beat; to grind spices
chirmo—vt., to milk
dunjzimo—vi., to collide, to beat each other
chifide—n., love
dunu—n., rabbit
chijimo—vt., to feed each other, to feed oneself
dunj—n., desire
dunzimo—vt., to feed, to close
dyemo—vi., to go
dyuru—n., wooden beam
dar—n., ground floor of the typical local house
dharg—n., earth (IA)
dabjlab—adv., nearly, approximately
dabmo—vi., gathering of crowd; to continue
chamthe—adj., bright
dali—n., (IA) branch of tree
chalo—n., stone (of fruit), a piece of stone
dami—n., marriage
dammo—vt., to stir
dam—n., blacksmith
danmi—n., servant
danmo—vi., to be dense
danjimo—vi., to be employed
danthe—adj., beautiful
de—n., mule
dile—adj., slow
dokthe—adj., bright,
den—a small courtyard on the first floor of the house
do—n., poison
dulmo—n., female yak
dummo—vi., to tremble
dza:mo—vt., to eat
dzamta—adj., smooth
dzan—adj., round from the outer side
dzandi—n., tire, wheel
dzanhmo—n., a lizard
dzan:thanj—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
dzi—n., sneeze
dzømo—vi., to get ready
dzumo—vi., to sprout
dzøŋmo—vt., to begin
dzun—adj., pair
ga:kta—adj., tight
ga:lčimo—vi., to bellow
gātha—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
ganiʃi—pro., 2du., you
gani—pro., 2pl., you
ganmI—adj., the other person
ganŋmo—vi., to swell
gan—pro., 2sg., you
garmo—n., door (Hindi kivar)
garmo—vt., to close (door, box)
garto—n., woodpecker
gar—n., fang
gāfhuti—n., rivulet
gaŋ—n., rock stuck with soil
gā—n., wound, scar
gema—n., a type of dish made with milk
gi:mo—vi., to bulge
gi:mo—vi., to swallow
gogat—n., maize
golca—n., lock
gromo—vt., to cut grass
gömri gənma—n., middle finger
gonu—n., fox
gorar—n., body
gəphammo—vt., to make someone happy
gəčimo—vi., to be happy
guglu—n., owl
gugti—n., dove
gui—num., nine
gukar—n., uncastrated ram
gul khomo—vt., to clear one's throat
gulčimo—vi., to cough
gultin—n., testicle
gul—n., phlegm
guncher—n., winter
gunjini—n., father's second younger sister
gunjci—n., father's second elder brother's wife; mother's second elder sister
gunda—adv., in the middle
gunjha—n., second elder brother
gunjka—n., father's second elder brother
gunta—n., second elder sister
gurda—n., fist
gwan—n., death rites
gwomo—vi., collapse (house)
gyamo—vt., to white wash
gyera—n., crop, grain
gyeʃimo—vt., to quarrel
gyeʃinde—n., quarrelsome
gyi:mo—vt., to tie, to control something or someone
gyimo—vi., get burst
gammo—vi., to roll
ga:ftimo—vt., to backbite, to complain
ga:thi—n., (IA) elephant
ga:jha:r—num., (IA) one thousand
hal gammo—vi., to yawn
ham—adv., how
hanau satho—n., friend
hanj—adv., then, afterwards
hathora:—n., (IA) hammer
haul—a—n., fog
heli—n., brass
hicimo—vi., to die, to be extinguished
hinam pidi:de—n., married female
họnj—adv., why
hurmo—vt., to smoke, to suck
hwa:—n., honey
hwalte—loose (fitting, of clothes or things)
hwalti—n., a wave of water
hwammo—vt., to show; to drive away
hya:mo—vt., to empty
hyarumo—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
hyonmo—vt., to count
hyu:mo—vi., to float
hyute—adj., deep
hyuŋmo—vt., to do, to make
ibuŋ—n., anus
ilam—n., vagina
insε—pro., 1pl. agentive pronoun
infi—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 thọcmo—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
jammoa:—adj., whole
jammo—vt., to harvest
jaŋmo—vi., to run
jaŋtutu—n., uvula
jaŋ—n., rope
jarda—n., slope
jari—n., root
jarya—n., stag
jaŋtomo—vt., to fix a date for death ceremony
jatsha: cethε—num., ninety one
jatsha: cί—num., ninety
jatsha: tige—num., eighty one
jatsha:—num., eighty
ejde—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
kâbmo—vt., to make short
kaca:r—n., mud
kaca:—n., urine (baby talk)
kacan—n., pubic hair
kaka—n., mother's younger sister's husband, mother's brother, husband's or wife's mother's brother
kakfa:—n., a type of mushroom
kalin—n., a type of stone
kalmo—vt., to stick
kàmno—vt., to collect things (count noun things one by one)
kan—n., vegetable
kana—adj., blind
kaŋga:—n., unmarried, bachelor
kaŋthe—adj., sick
kaŋ—adj., single; a type of cup
kaŋde—adj., hard
kaːts—n., lamb a generic term
karko—n., a type of basket used for keeping grains
karma:—n., star
karte—n., male lamb
kar—n., ram (castrated)
kaza:—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
kímo—vt., to break hard objects;
kin—n., a round pit; a store of grains outside the house
kolan—n., bull
komo—vt., to boil
koŋkro:—n., back of skull, neck
koṯlo:—n., a bag made of jute
kots—n., a type of leather bag
kò—n., bark of tree
kòmo—vt., to erase
koŋfimo—vi., to be bent
kwali—n., bell made of iron
kwali—n., skull
kwamo—vt., to cook
kwàmo—vt., to dig, to scratch
kwarmo—vt., to carry something in hand or on head
kwàrfi—n., peas
kyemo—vt., to chew meat
kyerakta—adj., curved
kyentmo—vt., to take the sheep, goat, to lead the herd
kedmo; kommo—to throw (stone, etc.)
kaːde—adj., bitter, difficult, costly
kaːlo—n., a sack of leather
kaː—n., walnut
khabu—n., snake
kaːjaːi—adv., usually
kharmo—vt., to cheat
kharmo—vt., to take out liquid from a pot
khase-phise—n., clothes
khase—n., pajamas
kaʃaː—n., kidney
kaʃjimo—vi., to grapple (of horse)
kaʃsraːkta—adj., rough
khat—adj., cold
khàmo—vi., to get cold and cough
khàpaː—n., winter
khiːmo—vt., to bend
khiːte—adj., dirty
khìtlaː—n., shirt
khìmo—vt., to scrub utensils
khokce—n., stomach
khaːkpaː—n., corpse, dead body
khomo—vt., to dismantle (wall, house)
khòmo—vt., to peel (orange, banana)
khopaː—n., heel
khùmo—vt., to steal
khuce—n., knot
khâte—n., grandson
khulu—n., nest
khulu—n., a type of fine wool
khume—n., granddaughter
khusmo — n., festival
khuti — n., spittle
khùma — n., soot
khù — n., smoke
hu — n., family
khwan — n., scorpion
khwaran — n., pigeon
khmo — vt., to exchange
la — n., a boulder
là — n., hand
labu — n., butter
laca — n., raisin
ladu — n., dough
lairi — adv., adj., all
lako — n., gloves
lakpin — n., finger
lakpom — n., paw
lakjiin — n., nail
lakjya — n., thigh
lakte — adj., thin (round shape)
lakuri — n., echo
lala — n., mother's mother, father's mother
la: mla — n., a Tibetan goat
la: mo — vt., to lick; to know
lâm — vi., falling (of something with a thud)
lan thomo — vt., to answer a call
lanji — n., cow dung
lanlua — adj., careless
lanmo — vi., to play
lan — n., work, answer
lasan — n., male-goat
latakta — n., bad smell, dirt
lati — n., semen
latsa — n., young one of goat
lafyé — n., domesticated animals
lelaq — n., fruits
le — 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
lokjimo — vi., to ascend
lomo — vi., to say
lòmo — vt., to shake, to swing, to move
lànmo — vt., to vomit
lon — n., vomit
lòjimo — vi., to forget
lòjimo — vi., to take swing, to be moved
lugra — n., cloth
lumo — vt., to have sexual intercourse
lunbar — n., lungs
lunda — adj., hot, heat
lunmo — vi., to get warm, hot
lunpa — n., summer
lun — n., back
lufimo — vi., to have sexual intercourse
lyede — adj., yellow
lamo — vi., to get cold
lana — vi., to get down from a horse
hlabmo — vt., to teach, to train
hlabjimo — vi., to learn
hlama — n., soul
hlammo — vt., to wrap
hlamo — vt., to bring something down
hlan — adv., enough
hlafjimo — vi., to descend
hlà — n., moon, month
hlemo — vi., to be ready
hlí:thef — adj., heavy
hlimo — aux., to happen
hlakjimo — 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:sanj—n., sheep (female)
mađnmanj—n., eagle
maŋ—adj., red
maŋmo—vi., to become red
mansì—n., buffalo
manu—n., nipples
maŋ—n., dream
man—n., night
marja:—n., salty tea (a Tibetan type)
maron—n., door
marti—n., oil, water spring
mar—n., butter, clarified butter
masì—n., (IA) ink
masjya:—n., husband's younger brother's wife
mas—n., husband's younger brother
matmì—adv., many (people)
maŋ—n., family
mayaŋ—n., a type of basket used for carrying various things
miːde—adj., small
miːmo—vi., to become small
miː—n., fire
mikcham—n., eyebrow
milen—n., hearth
mimajn—n., foreigner
min manide—n., ring finger
min tomo—vt., to tell
mincace—n., a bat
mindli—adj., bald
minje—n., louse
miplè—n., eyelid
miplicham—n., eyelashes
mita—adj., ripe
mithaŋ—n., mother's younger brother
mitti—n., tear (eye water)
mì—n., person
miyar—n., an imaginary place beyond the sky
miyung—n., gem, jewel
mìcini—n., father's fourth younger sister
mìhya:—n., fourth elder brother
mìka:—n., father's fourth elder brother
mìta:—n., fourth elder sister
mokjya:—n., a type of mushroom
mor—n., (IA) peacock
mukna:—thunder, dragon
myede—adj., below the level (in height)
mye—n., eye
mæl-damo—vi., lightning
maldli—adj., blunt
mæl—n., silver
mætti—n., flea
hmjmo—vi., to ripen
hmint—adj., ripe
hmim—n., name
hmomo—vt., to put cloth, wool, corn in place
hmjar—n., frost
hmjye—n., daughter's husband, younger sister's husband
nace—n., thorn
naga—n., cobra (IA)
nags—pro., your
nagra:—n., paw of lion, tiger
nakte—adj., soft
nambu—n., woolen cloth
nafsya:—n., younger brother's wife; son's wife
najno—vt., to drive cattle
naj—n., a type of bangle
napal—n., buckwheat
najside—adj., flexible, elastic
narak—n., hell (IA)
nare—n., lice
nase—num., two
nassa: cetha—num., thirty one
nassa: c\textsuperscript{i}—num., thirty
nassa: tig\textsuperscript{e}—num., twenty one
nassa: —num., twenty
natsar—n., lice egg
nayamo—vt., to aim at
n\textsuperscript{\textae}lan—n., wind
nibfimo—vi., to hum
nikis\textsuperscript{\textae}—n., incisors
nimo—vi., to live, to stay
nimphan nu\textsuperscript{\textae}fimo—vi., to retreat, to look at oneself
nimphan ny\textsuperscript{\textae}mo—vt., to look back
nimphan—adv., behind
nipe—n., chicken
nipu—n., mouse
n\textsuperscript{\textae}fe—num., seven
nithalo—n., second floor of the house
noksam—adj., appropriate
nomo—vt., to, pull
n\textsuperscript{o}kr\textsuperscript{\textae}—n., ant
nu:de—adj., new
nu:nu—n., younger brother; husband's younger sister's husband
n\textsuperscript{\textacircumflex}{\textae}—n., milk
nya:re—adv., yesterday
nya:th\textsuperscript{\textae}—adj., light (in weight)
nyero—adv., near
nu\textsuperscript{\textae}fimo—vi., to retreat
hna:mo—vt., to unload something from the head or back
hnabmo—vi., to reach
hnafimo—vi., to pray
hn\textsuperscript{\textae}mo—vt., to measure
hnapp\textsuperscript{\textae}—n., accident, unfortunate happening
hnapt\textsuperscript{\textae}—n., snot
hnafimo—vi., to make love
hn\textsuperscript{\textae}mo—adj., to be left over (something left over after some use)
hn\textsuperscript{\textae}l—n., gums
hnim \textsuperscript{\textae}\textsuperscript{\textae}h\textsuperscript{\textae}n—n., nostrils
hnimmo—vi., to smell
hnimnide—n., one who commands respect
hnim—n., nose
\textsuperscript{\textae}aba—adj., five fold
\textsuperscript{\textae}agba:—n., duck
\textsuperscript{\textae}ai—num., five
\textsuperscript{\textae}akhte—n., bad smell
\textsuperscript{\textae}alde:—n., a separated lover
\textsuperscript{\textae}anm\textsuperscript{\textae}—adj., robust, strong
\textsuperscript{\textae}asa:—num., fifty
\textsuperscript{\textae}atsu—adj., five times
\textsuperscript{\textae}okho—pp., in front of, in the presence of
\textsuperscript{\textae}\textsuperscript{\textacircumflex}{\textae}—n., face
\textsuperscript{\textae}uo—n., a kiss
\textsuperscript{\textae}womo—vt., to cut hair of sheep, goat
\textsuperscript{\textae}aba:—n., parents
\textsuperscript{\textae}age:—n., mother's
\textsuperscript{\textae}anm\textsuperscript{\textae}—n., autumn
\textsuperscript{\textae}ana:—n., mother (term of address)
\textsuperscript{\textae}a:—n., mother
\textsuperscript{\textae}kapce:—n., sprout
\textsuperscript{\textae}khi:—n., dog
\textsuperscript{\textae}ingo—n., lower part of the body below the waist
\textsuperscript{\textae}intam—adv., after, behind, next
\textsuperscript{\textae}irl\textsuperscript{\textae}—adv., dusk
\textsuperscript{\textae}ise, \textsuperscript{\textae}iche—adv., noon
\textsuperscript{\textae}i:—n., sun
\textsuperscript{\textae}ya:—n., fish
\textsuperscript{\textae}yamde:—adj., pleasant
\textsuperscript{\textae}ya\textsuperscript{\textae}che:—adv., evening
\textsuperscript{\textae}ya\textsuperscript{\textae}the:—adv., dim light
\textsuperscript{\textae}yemo—vt., to rub
\textsuperscript{\textae}ye:—n., day
\textsuperscript{\textae}abu:—n., insect
\textsuperscript{\textae}mo—vt., to inspect, to watch something closely
\textsuperscript{\textae}—adv., an affirmative answer to a question
pa:mo—vt., to fill (water)
pa:ti:—n., leaf (IA)
pācmo—vt., to chew (something which is hard)
pākare—n., ankle
palo—n., frog
pāmo—vt., to fill (solid things in a bigger container)
pāmmo—vt., to spin
pāmā—vt., to spread
pāphan—adv., outside
pān—n., a Tibetan
papaljya:—n., calf (of human leg)
parte—adj., broad
pājimo—vi., to stroll
paula:—n., (IA) shoes
paul—n., plant
pēna:—n., a type of bat
pēmo—vt., to tear (cloth)
pē—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: cēthe—num., fifty one
pisa: c′—num., fifty
pisa:—num., forty
pitsu—adj., four times (on a fourth occasion)
pīmo—vt., to sweep
pi—num., four
pocini—n., father’s first younger sister
poda—adj., big
pohya:—n., eldest brother
ponā:—n., father’s eldest brother’s wife, mother’s elder sister
pophye—adj., three fourths
pota—n., eldest sister
pōjimo—vi., to jump in one place
pōmo—vi., to become big, to be increased
pūa—n., husband’s elder brother
puci—n., mother’s elder sister
puke—adj., ripe
pumo—vt., to cross
puni—n., mother’s brother’s wife, father’s eldest sister, mother-in-law
puthāṃmi—n., mother’s elder brother
pu—n., husk
pyalmo—vt., to saw
pye—n., knee
pyomo—vt., to frighten
pāchni—n., tail
pār—n., navel
pāṣa:—n., head
pāṣak cham—n., hair of head
pāṭhara:—n., forehead
phā:—n., ashes
phā:de—adj., ash colour
phā:mo—vi., to speak
phabmo—vt., to sprinkle (liquid)
phaktsham—n., a type of bridge
phammo—vt., to stitch
phāṃ phāṃmo—vt., to make something fly
phāṃlore—n., patella
phāṃmo—vi., to fly
pharmo—vt., to untie a knot
phātko da:mo—vi., to jump from one place to another
phāṃmo—vt., to sprinkle (grains, powder)
phāmro—vt., to pluck fruits by throwing a stick or stones
phatsap—n., rice
phela tomo—vt., to clap
phela—n., palm
phefide—adj., sacred
phir—n., a box for keeping clothes
pho-bila:—n., male cat
pho-hraṅ—n., male horse
pho-phya:—n., wild animal
phoda—adj., dry (from the state of being wet)
phokfimo—vi., to wrap, to cover with a sheet while sleeping, cover oneself
phoktimo—vt., to cover
phomo—vt., to open a door, to uproot, to unlock
phomo—vi., to jump from higher place to lower place
phote—adj., thick (liquid)
phò—n., cave, deer
phuli—n., a pot to keep water
phumo—vt., to churn, to make cloth short by a special washing process
phungli—n., a water pot
phyamo—vt., to throw water
phyarmo—vt., to whiff
phye—adj., half
rāđi—adj., widow (IA)
rāgo—adj., widower
raːmo—vi., to come
raːp—n., flame
raːtso—adv., time and again
raː—n., enclosure for goats and other animals
rā—num., hundred
rabmo—vt., to mend clothes or shoes by stitching
racimo—vi., to get up
rackwanti—n., temple
raje—n., wheat
rakhù—n., people belonging to one's group
ram—n., an extra field which is not a legal one
rāmmo—vt., to knit
raːn—n., a cover term for all the Tibeto-Burman people in this area except Raji
raːnmo—vt., to sell; to weave cloth
rannu—n., curd
raŋpli—n., feather
raŋ—n., upper arm
rayaŋ—n., hare
renam—n., adj., adv., west
resumo—vt., to plough
rè—n., bone
re—n., cow, field, land
riːmo—vt., to carve; to draw; to write
rim—n., arrow
ri—n., glacier
rakfimo—vi., to have mercy
rālaː—n., centipede
romo—vt., to roast meat
raŋmo—vt., to cover
raŋ—n., shoulder
rākʃimo—vi., to comb
rō—adj., hungry
ro—n., a plank
rui—n., (IA) cotton
rukcmo—vi., to chew a cud
rum—n., princess
raŋʃimo—vi., to hear, to agree, to accept
rusu—adj., (IA) angry
rūn—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
hraːde—adj., clean
hraːmo—vi., to be ashamed of
hraːce—n., ear
hraːksaː—n., pebbles
hraːmo—vt., to bring
hraŋ—n., horse
hraːso—n., front teeth
hraːtam—adv., in front, before
hraːti—n., cheek
hraːmɪn—n., sister, brother
hraːmo—vi., setting of sun
hril—n., gland
hraːmmo—vt., to criticize
hrincimo—vi., to wait for
hrinjimo—vt., to guard, to watch
hrinjya:—n., sister (general term),
wife's younger brother's wife
hrinte—n., wave
hrithiya:—n., wife
hrithi—n., husband
hrofimo, hrofimo—vi., to graze
hromo—vt., to graze
hra—n., snow
hramo—vt., to ask
hrab, shrab—n., ribs
sa—n., soil
sa:qu—n., (IA) wife's younger sister's husband
sa:mo—vt., to sacrifice some animal
for black magic
sa:range—n., (IA) a kind of singing
bird
sa:sao—adj., empty
saco—n., (IA) truth
sag—n., breath
sai—num., hundred
sal—n., charcoal
samo—vt., to kill, to extinguish
samundro—n., (IA) sea
sand—adv., carefully, with care
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)
samo—vt., to bear
ser—n., forest
sercimo—vt., to agree
silju—n., female musk deer
simo—vt., to recognize
sirtsi—adj., wild
sò—n., tooth
sòη—n., village
suiyo—n., parrot
sukce cyamo—vt., to cut with teeth
suku—adj., low voice, slow
swarg—n., (IA) heaven
syapi cèmo—vt., to pinch
som sa—num., thirty
som som—adj., three times
samthalo—third floor of the house
samtshu—adj., thrice
sam—num., three
sata—adj., rotten
jakcimo—vi., to breathe
jakfimo—vt., to wear (ornaments)
anda—n., spinach
fàn—adj., large
fanka:—n., father's third younger brother
fankla:—n., a type of rock
fankmi—adj., a wealthy person
fänthe—adj., old (person)
fanjwa:—tiger (a large size)
fau—n., (IA) an apple
felo—adv., shade
fend—n., child
fërci phamo—vt., to make someone
agree
fërcimo—vi., to agree
fëjimo—vi., to crawl (a baby)
fì—n., blood
fi:de—adj., white
fol—n., dew-drops
fìlti—n., saliva
fìme—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
fìnhyä:—n., third elder brother
fìnram—n., ginger
S

nta: — n., third elder sister
fiin—n., wood
必不可 — n., comb
fii—n., boy, son
fiiita—adj., sour
fiiirta—n., male goat
fii—n., castrated male goat
fii fii da:mo—vi., to mimic
fiisn—n., heart
fiiyumo—vi., to bleed
fii omo—vt., to roast (dry) to parch
fii ola:—n., birch tree bark used as paper
in olden days
fii omo—vt., to fulfill a promise
fii mo—vi., to slip
fii njmo—vt., to make some one sit
fii njfimo—vi., to sit
fii njmo—vt., to do
fiyà—n., meat, flesh
fiyala: kalmo—vt., to plaster
fiyàle—n., rainy season
fiyàmo—vi., to run away, to abscond;
to increase
fiyànde—n., offspring
fiyarnam—n., adj., adv., north
fiyartam—n., adv., left side of the body
fiyafì—n., relatives (related by blood)
tam-da:mo—vt., to lay egg
tammo—vi., to become short
tàmmo—vt., to pack a package
tam—n., egg
ta:mo—vt., to hang
ta:mo—vt., to keep, to put, to allow, to fix, to have
tar:mo—vt., to spread tent, etc; to help
cross some river or a difficult path	tabmo—vt., to thrash
taktam—adv., right side of the body	tammo—vt., to touch	tamo—vt., to keep something (light things)
tômo- vt., to play a musical instrument; to intervene
thômo- vt., to pluck fruits
thômo- vt., to return something
thôjîmo- vi., to return, to come back
thoti- adv., dem., pro., that (object at a higher level relative to the speaker)
thu:mo- vi., to become weak
thuta- adj., weak
thukfîmo- vt., to destroy
thwaçmo- vi., to beg
thyemo- vt., to participate, to join in some work
tha:mo- vt., to prick, to fix a nail
tha:jîmo- vi., to be pricked
thamîm, thamîyar- n., bank of a river
tham- n., edge
thünde- adj., alive
thamlama- n., animal
thamthe- adv., only
thîma- vi., to go by taking something
thîma- n., a group of women in a marriage party
tholïya- n., deaf
tholmo- vt., to fondle, to cuddle
thâmî- vt., to light a lamp (religious purpos)
thugba- adj., six fold
thugu- num., six
thuksa: cathe- num., seventy one
thuksa: ci- num., seventy
thuksa: tîge- num., sixty one
thuksa- num., sixty
thukttsu- adj., six times
thantthe- adv., short
thama:mo- vt., to strike a match; to push
thanhmo- vt., to castrate, to improve, to decorate
tharmo- vt., to respect; to pose
thàmo- vt., to inform
thâjîmo- vi., to be informed
thaûo- n., cot
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thèkka—adj., fit (neither loose nor tight)

thilmo—vt., to take off clothes

thinka—n., clothes

thijimo—vi., fight (of dogs)

thómo—vi., to worship

thummo—vt., to uproot (plants etc.)

thuna—n., hammer

thunjmo—vt., to tame, to rear

thomcaru—n., custom

thómmo—vi., to dance

thommo—vt., to tighten a screw

tsa—n., remains of corn after making beer

tsame—n., girl, daughter

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

tsañmo—vt., to throw

tsanthe—adj., sharp (instrument)

tsebinde—adj., full

tsè—n., memory; lid

tsì—n., grass

tsimmo—vt., to catch

tsimo—vt., to fry

tsimjimo—vi., to wrestle

tsiri—n., intestine

tsommo—vt., to collect

tshà—n., salt

tsham—n., bridge

tshanñmo—vt., to cut into small pieces

tsharté—adj., dry (wood)

tshedé—adj., sacred, pious

tshè—n., life; age; fat

tshig—n., joint, knot

tshimo—vi., to ripen

tshanjimo—vi., grapple (of cocks)

tshù—adj., part (of whole)

tshumo—vt., to distribute, to divide

tshujimo—vi., to be divided

tshar—n., loin

ulanj—adv., sometimes

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

ulo—adv., where

una—pro., who

uniji—pro., 3du., they

unj—n., stone

uo—pro., 3s., he/she

uoja—pro., 3sg. dative pronoun

uj—pro., 3pl., they

uso—n., medicine

wa—n., tiger

wà—pro., adv., where

wa khui—adv., everywhere

wa khuri mani—adv., nowhere

wa khute—adv., somewhere

wa nayan—n., bee

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

wàlte—adj., loose, not tight

wamde—adj., black

wàmmo—vi., to spring out (streamlet)

wamyé—n., face

wa:ri—adv., anywhere

wa:ts—n., a thread ball

wase—adv., up to (a point)

wa:the—adv., a longer path, far away

wo fiñmo—vt., to kiss

womba—n., smallpox

wom—n., bear

wom—n., a herd, flock

wurthe—adj., loud

ya:mi—n., bad person

ya:mo—vi., to sleep

yabmo—vi., to stand

yadde—adj., bad

yaknide—n., one who is sleeping

yakto—n., male yak

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

yane—n., spring season

yañkwal—n., a serving spoon
yanţi phəmmo—vt., to make someone walk
yanjimo—vi., to walk
yanţi—n., river
yargo—n., upper part of the body (above the waist)
yarmo—vt., to wash utensils, to bathe someone; to cry
yarfimo—vi., to bathe (oneself)
yarto—adv., above
yatsa: galmo—vt., to invite
yammoo—vi., to take an oath
ya—n., king
ye—n., an eagle type of bird
yebmo—vt., to sow
yedāṇ—n., big mountain
yelbaː—n., bamboo
yemin—n., husband-wife
yemo—vt., to save
yefimo—vi., to get collected
yē—n., mountain, a type of flour
yiːdə—adj., old
yiːmo—vt., to grind corn; vi., to grow old
yiː—n., bow
yikho—adv., below, down
yilmo—vt., to sharpen
yilthɛ—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
yukfimo—vi., to ride a horse
English-Byangsi Glossary

above — yarto
accident, unfortunate happening — hnappa:
across (a river or rivulet) — tapo
affirmative answer to a question, yes —ő
afraid of — dzer phammo
after, behind, next — nintam
again, due to, by — satta:
agree (vi.) — fercimo
aim at (vt.) — nayamo
alive — tanda
all — lairi
and (conj.) — ji
angry — rusu (IA)
animal — tanjala
ankle — paka
answer a call (vt.) — lan thomo
ant — noqkrö
anus — ibuñ
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.) — laqjimo
ash colour — pha:de
ashamed of (vi.) — hra:mo
ashes — pha:
ask (vt.) — hru:mo
autumn — namin
back — luñ
back of skull, neck — konkro
backbite, to complain — ha:jimo
bad — yaddê
bad (literally 'bad man') — badmi
bad person — ya:mi
bad smell — nakhte
bad smell, dirt — latakta
bag made of jute — kothlo
bag of wool — taqde
bald — mënli
bald headed — dolo pafa:
bamboo — yelba:
bangle, one type of — nañ
bank of a river — tanjam, tamyar
bark (vi.) — cyimô
bark of tree — kô
barley — dzê
basket used for carrying various things — mayañ
basket used for keeping grains — karko
basket, one of the types — chañkarô
bat — menciê
bathe (someone), wash utensils (vt.) — yarlo
bathe oneself (vi.) — yarlo
be (aux.) — yin
be broken (of stone, etc.) (vi.) — ja:mo
be broken (of thread, rope) (vi.) — jyamo
be divided (vi.) — tshufimo
be employed (vi.) — dañjimo
be happy (vi.) — gajimo
be informed (vi.) — thâjimo
bead — tōñ
bear — wâm
bear (vt.) — semô
beard — cuqcham
beat, grind spices (vt.) — duñmo

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beautiful—dañthe
beauit ful—qanthe
become big, to increase (vi.)—pòmo
become red (vi.)—mañmo
become short (vi.)—tammo
become small (vi.)—mi:mo
become weak (vi.)—thu:mo
bed—thokam
bedbug—pi:ku
bee—wa nayañ
beg—thwacmo
begin—dzuñmo
behind—nimphan
bell made of iron—kwalin
bellow—ga:ltimo
belly—dan
below the level (in height)—myède
below, down—yikho
bend (vi.)—koñfimo
bend (vt.)—khi:mo
big—poda

birch tree bark (used as paper in olden
days)—ióla:
bird (general)—ciptè
bird, a kind of singing bird—sa:rañ
(IA)
bird, a type—pEna:
bitter and hot in taste like radish—dukta
bitter, costly, difficult—khà:de
black—wamè wàltè
blacksmith—dàm
blanket made of wool—pè
bleed—fìyumo
blind—kana
blood—fì
bloom—jỳåmo
blunt (not sharp)—màlði
boast—ànñjimo
body—gorañ
boil (vt.)—komo
bone—rè

book, paper—libin
boredom—dzè
boulder—la:
bow—yì:
box for keeping clothes—phir
boy, son—firi
boycott (vt.)—tikilmo
braid—balcham
brain—tanu
branch of tree—dàli (IA)
brass—heli
brave (adj.)—tàrmò
break (hard objects—stones, etc.) (vt.)—cha:mo
break (rope, thread) (vt.)—cyamo
break (hard and hollow objects, as
nuts) (vt.)—kìmo
breast—fìme
breath—sàg
breathe (vi.)—fàkçimo
bride—byulifìya:
bridegroom—byulo
bridge—tsham
bridge, a type—phaktìsham
bright—dàkthè
bring—hramo
bring something down—hlamo
broad—partè
brother—pie
buckwheat, a type of—napal
buckwheat, a type of—be
bud—cye
buffalo—mansì
bulge—gi:mo
bull—kolañ
burn, to ignite—cìmìmo
bury—tañmo
butter—labu
butter milk—butì
butter, clarified butter—mar
Byangsi language (local name)
—byanjkholo
calf (of leg) — papalýya
   cap — cukti
carefully — sande
careless — lanlua
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 — ōhanmo
cat — bila (IA)
cat (male) — pho-bila
catch — tsimmo
cave, deer — phö
ceiling — thim
centipede — ṭōla:
charcoal — sal
Chaudangs people — bamba:
cheat (vt.) — kharmo
cheek — hrati
cheew (something hard) — pācmo
cheew a cud — rukcimo
cheew meat — kyemo
chicken — nipé
child — fendë
childless person — aptyali
childless woman — baili
chin — cwo
churn, to make cloth short by a special washing process — phumo
clap (vi.) — phela tomo
cheap — hra: de
clear — dzhiđë
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 — dũfjimo
colored — jode
comb (n.) — fiptsa
comb (vt.) — rōkfi mo
come — ra:mo
cook (vt.) — kwamo
cooked rice — chaku
coral — juru
corner (inside the house); horn — ru
corner (outside) — dzar
corpse, dead body — khôkpa:
cot — ṭhâto
cotton — rui (IA)
cough (vi.) — gulfi mo
count — hyômo
courtyard — chañpap
cover (fully)(vt.) — phoktimo
cover (vt.) — roñmo
cover oneself, to wrap (vi.) — phokjimo
cow, field, land — re
cow-dung — lanjì
coward — jerkhulya:
crawl (of a baby) — sōjimo
creeper — jil
cremating place — cyesa:
criticize — hrimpom
crop, grain — gyerä:
cross — pumo
crow — ka:
curd — rannu
curved — kyera:ktöa
custom — ōhancaru
cut — cyâmë
cut (with an axe or with bigger instru-
ment) - thamo

cut grass - gomo

cut hair of sheep, goat - nwo mo
cut into small pieces - tshamo
cut something with scissors (cloth etc.) - chekmo
cut with teeth (vt) - suke cyamo
dance (vt) - thamm mo
dative form of 3sg. pro. - uoja
daughter’s husband, younger sister’s husband - hmye
day - nyø
dead human body (in the house) - changø
deaf - tølyya:
death rites - gwan
death - ka:lo (IA)
deep - hyukte
dense, to be dense (vi) - danmo
descend - hla:mo
desire - duŋ
destroy - thukimo
dew drops - fNilo
die, to be extinguished - hicimo
dig, to scratch - kwamo
dim light - ŋyaŋthe
direction - toksa:
dirty - ḡi:te
dish made with milk - gema:
dismantle (wall, house) - khomo
distribute, to divide (vt) - tshumo
ditch, a pit - gadro
do (vt) - ŋumo
do, to make - hyuŋmo
dog - ŋikhi
domesticated animals - løkye
donkey - boŋtse
door - marøn
dough - ladu
dove - gugti
dream - moń
dried cheese - chirbe
drink - tuŋmo
drinker - tuŋde
drive cattle - naŋmo
drive the cattle one by one, or two by two (vt) - hyarmo
drown; to go ahead (vt) - cuŋmo
drown, to take a dip (vi) - juŋmo
dry (adj) - tsharté

dry (from the state of being wet) - phoda
dry (vt) - charmo
duck - ṇagba:
due to, because of - se
dusk - ŋirlaŋ
dust - sapha
dye, to mix - chomo
eagle - maļŋmanŋ

eagle type of bird - ye
ear - hrace
earth - sapaŋ
earth - dharti (IA)
earthquake; bottom; a boundary stone - røm
east - jyarnam
easy, cheap - lode
eat - dza:mo
echo - lakuri
down - ñam
egg - tøm
eight - jende
eighteen - cebje
eighty one - jatsha: tige
eighty - jatsha:
elbow - cukalce
elder brother - hya:
elder brother’s wife - cheme
eldest brother - pøya:
eldest sister - pøta

elephant - høthi: (IA)
eleven - ctehe
empty - sa:tsø
empty (vt) - hya:mo
enclosure for goats and other animals - ra
enough - hlan
erase - k3mo
erect a wall for a house, etc. - bâmo
evening - nyanche
everywhere - wa khui
exchange (vt.) - khumo
extra field which is not a legal one - ram
eye - mye
eyebrow - mikcham
eyelashes - miplicham
eyelid - miplè
face - nɔ
falling (of something from a tree, etc.) - bormo
falling (of something with a thud) - lamo
falling, of something by itself, roll down, wrap - gammo
family - khu, maù
fang - gar
fat (round shaped objects) - bolde
fat, a type resin colour - čhe
father (term of address) - baba
father (term of reference) - ba
father’s eldest brother - babu
father’s eldest brother’s wife, mother’s elder sister - ponâ:
father’s eldest sister - puni
father’s father, mother’s father - tite
father’s first younger sister - pocini
father’s fourth elder brother - mìka:
father’s fourth younger sister - mîcini
father’s second elder brother - günka:
father’s second elder brother’s wife - günçi
father’s second younger sister - günçini
father’s sister’s husband, father-in-law - thanmi
father’s sister, a general term - čini

father’s third younger brother - ñaŋka:
father’s third younger brother’s wife - ñincî
father’s third younger sister - ñincini
feather - raŋplî
feed each other, to feed oneself (vi.) - chįîmo
feed, to close (vt.) - chîmo
female lamb - barts
female musk deer - silju
female yak - ðumo
festival - khusmo
fifteen - ceban
fifty - ishlist
five - lî, pisa: cî
five one - pisa: ceth
fight (vt.) - dakįîmo
fighting of dogs - ñiįîmo
fill (solid articles) (vt.) - pąmo
fill (water) (vt.) - pəmo
fine wool - khulu
finger - lâkpin
finish - como
fire - mîe
fish - ȵya:
fist - gurda:
fit (neither loose nor tight) - ʈhèkka
five - ȵai
five fold - ȵaba
five times - ȵatsu
fix a date for death ceremony - jaîomo
fix a date for marriage - ja thocmo
flame - ra:p
flat ground or land - than
flea - motti
flexible, elastic - napįîde
float (vi.) - hyu:mo
floor; lime - cukû
flour - âto (IA)
flow, to be opened (vi.) - bomo
flower - cę
flute made of silver - lintsa
fly (vi.) — phaño mo
fodder mixed with some corn — cha
fog — haula:
fold — ba:mo
fondle, to cuddle — ta:mo
foot — like
for — da:nci
forehead — pathera:
foreigner — mimanj
forest — serè
forget — lajimo
forty — pisa:
four — pi
four times (arithmetic sense) — pipi
fourfold — pibâ:
fourteen — cepi
fourth time (on a fourth occasion)
— pitsu
fourth elder brother — mîhya:
fourth elder sister — mîta:
fox — gonu
friend — hanau satho
frighten — pyomo
frog — polo
front teeth — hraso
front tooth — leso
frost — hymar
frost in ice form — bridam
fruit — le
fruits etc — lelañ
fry — tsimo
fulfill a promise — jêmo
full — tsebindè
garlic — dâm
gathering of crowd; to continue (vi.)
— dabmo
gem, jewel — miyuñ
get bored (vi.) — dzemo
get burnt; to consult (vi.) — jimmo
get burst (vi.) — gyimo
get cold (vi.) — lañmo
get cold and cough (vi.) — khâmo
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.) — dzâmo
get stuck by itself (vi.) — galmo
get up (vi.) — racimo
get warm, hot (vi.) — luñmo
get wet (vi.) — thi:mo
ginger — fiñram
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 — cuñîmo
goat (castrated male) — ñir
goat (male) — lasañ
goat (male) — ñîrs
goat (uncastrated male) — bokta:
goat (female) — camts
goat (young one) — latsa:
gold; axe — dzañ
gown type of dress — cyukla
grain — cha:
granddaughter — khume
grandson — khuè
grapple (of cocks) — tshonjimo
grapple (of horse) — khañimo
grapple (vi.) (animals with horns)
— thapjimo
grass — tsì
graze (vi.) — hrokjimo, hroñimo
graze (vt.) — hromo
green (literally 'green grass') — tintsi
grind, grow old — yi:mo
ground floor of the typical local house
— dør
group of women in a marriage party
- tlija:
guard, to watch—hrinjimo
gums—hnil
gun—tibka
hailstone—sara:
hair of head—pajak cham
half—phye
hammer—hthora: (IA)
hammer—thuŋa:
hand—là
hang (vi.)—tanjimo
hang, keep, put, to have, fix, allow
(vt.)—ta:mo
happen—hlimo
hard—kan dE
hare—rayal
harvest (vt.)—jammo
have mercy (vi.)—rokiimo
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—ruŋ
hear, to agree, to accept (vi.)—runjimo
heart—jiso
hearth—milen
heavy—hiːta:
heel—khopa:
height, high—thread
hell—narak (IA)
herd, flock—wọŋ
here—aikho
hide (vi.)—chaŋjimo
hide (vt.)—cya:mo
hill; aim—daŋ
hips—caŋʃya:
honey—hwa:
horse (generic term)—hraŋ
horse (male horse)—pho-hraŋ
hot, be hot (vi.)—chyamo
hot, heat—luŋda
house, home—cim
how—ham
how many, how much—ulan
hum (vi.)—nibjimo
hundred—rà
hundred—sai
hungry—rO
husband—hrithi
husband’s elder brother—pûa
husband’s younger brother—mas
husband’s younger brother’s wife
—masʃya:
husband-wife—yemin
husk—pu
hut—chandi
ice—tǐlin
imaginary place beyond the sky
—miyar
in front of, in the presence of—njokho
in front, before—hratam
in olden days; once upon a time in the
past—yanaː—yanaː
in the middle—gunda:
in-law’s village—banan sọŋ
incisors—nikisɔ
index finger—cyolo:
inform (vt.)—thâmo
ink (Indo-Aryan)—masi
insect—ņabu
inside—cikhu
inspect, to watch something closely
—sŋmo
intestine—tsiri
invite (vt.)—yatsa: galmo
irrigate—ti thimo
itch (vi.)—chokjimo
itch, itching sensation—chaːde
jaw—aldwaːre
join something together—hlyemo
joint, knot—tshig
jump from higher place to lower place
— phömo
jump from one place to another
— phaktō da:mo
jump in one place—poŋjimo
just now—itta
keep something (light things)—tamo
keep, to put, to allow, to fix, to have
— ta:mo
key; mediator—taram
kidney—kha:fa:
kill, extinguish (vt.)—sāmo
king—ya
kiss—ŋuo
kite—c:1
knead—dumo
knee—pye
knit—rāmmo
knot—khuce
know (vi.), be known—bomo
lake—chò
lamb (male)—karts
lamb, a generic term—ka:ts
large—fāŋ
late—yilthe
laugh (vi.)—hyemo
lay egg—tam da:mo
leaf—pa:t (IA)
learn—hlabjimo
leather bag—kots
leech—jōka: (IA)
left over (vi.)—hnāmo
left side of the body—fyartam
leopard—tharwa
lice—nare
lice egg—natsar
lick; to know—la:mo
lid; memory—tsè
life; age; fat—tshè
lift, to pick up—aŋmo
light a lamp (religious sense) (vt.)
— tēmo
light (in weight)—nyānthe
lightning—mōl-đamo
like this—aina garte
limp—jalmo
lion—barje
lips—akple
liquor, a particular type—sata:ni
little bit less—duma
little finger—kikanca:
live, to stay—nimo
liver—chincha:
lizard—dzāŋkho
loan—tō
local beer—cakti
local name for Chaudangsi language
— banba:lo
lock—golca:
log—yugu
loin—tshār
longer path, far away—watē
look back (vi.)—nimphan ơŋmo
loose (not tight)—waltē
loud—wurthe
louse—minje
love—chījide
lower part of the body, below the
waist; buttocks—nīngo
lungs—luŋbar
mad—code
maize—goga:
make (a piece of furniture); to fix
— tsamo
make love—hnaŋjimo
make short—kāmmo
make someone walk (vt.)—yanjī phōmmo
make someone agree (vt.)—fērci phōmmo
make someone happy—ga:jī phōmmo
make someone sit (vt.)—f해jmo
make something fly—phāŋ phōmmo
mango—a:m (IA)
many (literally 'many people') — matmì
marriage — ḏami
married female — hinam pidi: de
me, I — je
meal, food — duṇlaŋ
measure (vt.) — hnaŋmo
meat, flesh — fyà:
medicine — uso
melt (vt.) — thNimo
memory — co
mend clothes or shoes by stitching — rabmo
middle finger — gɔŋrì gɔŋma:
milk — chirmo
mimic (vt.) — jifi da:mo
mirror — arsi
miser — tukka
molar teeth — gamso
mole — chubu
monkey — ba:ndar (IA)
moon, month — hlà
morning — bāŋkhar
mother (term of address) — ṇana
mother (term of reference) — ṇa
mother’s — ṇage
mother's brother, husband's or wife's mother's brother — kaka
mother's elder brother — puthanmi
mother's elder sister — puci
mother's mother, father's mother — lala:
mother's second elder sister — guñci
mother's younger brother — mithan
mother's younger sister's husband; — kaka
mother-in-law, mother's brother's wife — puni
mountain, a big one — yedan
mountain, a small one; a type of flour — yè
mouse — nipu
mouth — a:
mud — kaca:r
mule — de
mushroom, one kind — mokjà:
mushroom, one of the various kinds — kakjà:
nail (fingernail) — lakñin
name — hmin
narrow — jirde
native term for T-B people in this area except Raji — raŋ
navel — păr
near — nyero
nearly, approximately — ḏabʤab
nest — khuli
new — nu:de
night — man
nine — gui
nineteen — cirgu
ninety — jatsha: cì
ninety one — jatsha: cèthe
nipples — manu
noon — ṇise, ɲiche
north — fyarnam
nose — hñim
nostrils — hñim ḍòŋ ḍòŋ
now — than
now, at present — ita
nowhere — wa khuri mani
nut (generic name) — tithè
offspring — ḣỳànde
oil, water spring — martì
old — yi:de
old person — ḣanđhe
once — titsu
one — tịgè
one who commands respect — hñimnìde
one who is sleeping — yaknìde
only — ḣanṭan
open a door, to uproot, to unlock — phomo
other person — gaŋmì
outside — paŋphan
owl—gughu
pack a package—təmmo
paddy, a leather blanket—ga:
pair—dzuŋ
pajamas—khase
palm—phela
parents—naissance
parrot—suio
part (of whole)—tshù
participate, to join in some work
—thymo
patella—phanlore
path—am
paw—lakpam
paw of lion, tiger—nagra:
peacock—mor (IA)
peas—kwarfi
pebbles—hraksa:
peel (orange, banana)—khomo
peel something like potato or some
vegetables—chōlmo
penis—tholi
people belonging to one's group
—rakhù
person—mì
person from Johar valley—canpa:
phlegm—gul
pickaxe—tokca:
piece—choŋ
pigeon—khwanan
pile up; to become long (vt.)—buŋmo
pinch a pinch—syapi cemo
pinch, to bite—cemo
place—banj
plank—ro
plant—paul
plaster (vt.)—fyala: kalmo
play—təmo
play a musical instrument; to intervene
—təmo
pleasant—nyamde
plough—resumo
pluck fruits—thomo
pluck fruits by throwing a stick or
stones—phərmo
poison—do
porcupine—bochab
pot to keep water—phuli
potato—alu (IA)
pray (vi.)—hnakjimo
press (vi.)—taŋjimo
press (vt.)—taŋmo
prick (vi.)—ta:jimo
prick, to fix a nail (vt.)—ta:mo
princess—rum
pubic hair—kacan
pull—nomo
pure, pious—tshede
put cloth, wool, corn, in place
—hmomo
python, big snake—təŋbu
quarrel—gjeʃimo
quarrelsome—gjeʃinde
quick, fast—cha:to
rabbit—dunu
rainy season—fyale
raisin—laca:
ram (castrated)—kar
ram (uncastrated)—gukar
rat—dumu
raw—tinde
reach—hnabmo
read—hsakjimo
ready (vi.)—hlemo
recognize (vt.)—simo
red—mande
rein—a:gal
relatives (related by blood)—fyaʃi
release—buomo
remains of corn after making beer
—tsa:
reserve—tha:pu
respect; to pose—fharmo
retreat—nyunjimo
retreat, to look back at oneself —nimphān nyunjīmo
return (vi.) —thokjīmo
return something (vt.) —thōmo
return, to come back (vi.) —thajīmo
ribs — hrāb, Ḷrab
rice — phatsap
ride a horse — yākjīmo
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 — yaṃti
rivulet — gāṭhuti
roast (dry), parch (vt.) — jomo
roast meat — romo
robust, strong — ṇamte
rock along with the soil — gāṅj
rock, a type of — āṅjla:
roll — gāmmo
root — jari (IA)
rope — jaṅ
rose colour — chusar
rotten — sata
rough — khāsakta
round from the outer side — dzam
round pit; a store of grains outside the house — kin
rub — nyemo
run — jaṅmo
run away, abscond; to increase — jyāmo
sack of leather — kha:lo (IA)
sacred — phejide
sacrifice some animal for black magic — sa:mo
saddle — teka
saliva — filti
salt — tshā:
salty tea (a Tibetan type) — marja:
sand — balwa:
save — yemīn
save (vt.) — yemo
saw — pyalmo
saw; to wring — thammo
say — lomo
scorpion — khwan
scrub utensils — khīmo
sea — samundo (IA)
search — ma:mo
seat, to make someone sit (vt.) — fomajīmo
second elder brother — γunhya:
second elder sister — γunta:
second floor of the house — nīthalo
see, something which is a far away — dobmo
see, to be found — tijmo
seed — pijε (IA)
sell; to weave cloth — raṇmo
semen — lati
send — laymo
separate by choosing or selecting — kilmo
separated lover — ṇalde
servant — daṇmi
serving spoon — yāṅkwal
setting (of sun) — hri:mo
settle marriage — thōcmo
seven — nīfe
seventeen — conyε
seventy — ṭuksa: ci
seventy one — ṭuksa: cathe
shade — felo
shake, to swing, to move — bōmo
sharp (instrument) — tsanthe
sharpen (vt.) — yilmo
sharpening stone — yilwuṇ
sheep — ma:mla:
sheep (female) — ma:saṅ
sheep (generic term) — ma:la
shirt — khila:
shoes — paula: (IA)
short — ŋàŋthē
short (in length) — ŋàŋthē
shoulder — rəŋ
sick — kānṭhē
sickle — akhan
sieve — dammo
silver — mal
sing — tocmo
single; a type of cup — kaŋ
sister (general term), wife's younger brother's wife — hrinfyā:
sister's daughter — banji (IA)
sister's husband, wife's elder brother — tete
sister's son — banje (IA)
sister-brother — hrem+n
six — tugu
six fold — tugba:
six times — tuktsu
sixteen — cēto
sixty — tuksa:
sixty one — tuksa: tige
skin — bē
skull — kwali
sky; blue — timbu
sleep — ya:mo
slip — fəmo
slope — jarda
slow — dīle
slow, low voice — suku
small — mi:de
small courtyard on the first floor of the house — dəŋ
smallpox — womba
smell — hnimmo
smoke — khū
smoke, suck (vt.) — hurmo
smooth — dzamta
snake — khabu

sneeze — dzî
sneeze (vi.) — dzimo
snot — hnapti
snow — ḥro
soft — nakte
soil — sa
some, a few people — dumamū
sometimes — ulaŋi
somewhere — wa khute
son's wife's mother, husband's elder brother's wife — tata
soot — khūma:
soul — hlame
sound — bhak
sour — ħrta
south — tanam
sow (vt.) — yebmo
speak — phamo
spin — pāmmo
spinach — janda
spit — thāmmo
spittle — khutī
spoon — chō:
spread — paŋmo
spread tent etc., to help cross some river or a difficult path — tarmo
spring out (vi.) — wāammo
spring season — yane
sprinkle (grains, powder) — phāmmo
sprinkle (liquid) — phabmo
sprout (n.) — ṅιkaŋpē
sprout (vi.) — dzumo
squeeze — ci:mo
stag — jarya
staircase — dzāŋthāŋ
stand up (vi.) — yabmo
star — karma:
steal — khu:mo
steep mountain rock — bye
stick — duli
stick with (vi.) — kalmo
stir — dammo
stitch—phammo
stitch by a putting a patch of cloth
— hla:mo
stomach—khokcE
stone—uŋ
stone (of fruit), a piece of stone—dalo
stone, a particular type—kalin
stool—i:
stool (baby talk)—kā
stop; to understand; to buy (vt.)—tomo
stop; understand (vi.)—tofimo
story, tale—rye
straight—hlâ:de
strike a match; to push—tha:mo
stroll—pâfimo
stumble in intoxication—galâ:mo
sugar—cini (IA)
summer—chûpa:
summer—luŋpa:
sun—nî
sun light, bright—chantE
swallow—gimo
sweep—pîmo
sweet—chakta
swell—gaŋmo
tail—pochni (IA)
take an oath—yâmmo
take a loan—to karmo
take off clothes—thilmo
take out liquid from a pot—kharmo
take swing, to be moved—lâfimo
take the sheep, goat to lead the herd
—kyoŋmo
tall, long—bunghE
tame, to rear—thuŋmo
tea—ja:
teach, to train—hlabmo
tear (n.)—mitti
tear (cloth) (vt.)—pêmo
tell—mîn tomo
temple—rackwanti
ten—cî
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—atitoksa:
them, afterwards—han
there—atikho
there—atE
these—aïjamma:
these—aïfE
these (used for human beings)—aimaŋ
they (3du.)—uñfî
they (3pl.)—ufî
thick (liquid)—phote
thigh—lakhYâ:
thin (in thickness, of sheet-like things)
—byÊdê
thin (round shape)—lakte
think—cîcimo
third elder brother—fînhya:
third elder sister—fînta:
third floor of the house—sâmthalo
thirteen—cesam
thirty—nassa: cE
thirty—sâm sa
thirty one—nassa: cëthe
this—ai
this side—aïtoksa:
this side (of a river or rivulet)—tipô
this year—thanfîn
thorn—nace
those—atïfE
those (used for human beings)—atimaŋ
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 — sa:ntsu
throat — bokra
throw — tsaqmo
throw (stone, etc.) — koomo, koomo
throw water — phyamo
thumb — bala:
thunder, dragon — mukna:
Tibet — kidan
Tibetan — pa:n
Tibetan goat — la:mla:
Tibetan name for the Tibeto-Burman
people of this area — ja:ba:
tie, to control something or someone
— gyi:mo
tiger — wa
tiger (a large size) — fa:nthe
tight — ga:hta
tighten a screw — fa:ntche
time and again — ra:temo
tire (vi.) — yinmo
today — thinja:
tomorrow — chanan
tongue — jablye
tooth — so
touch (vt.) — tammo
trap (vt.) — toqmo
tremble (vi.) — dommo
truth — saco (IA)
tuber — kê
twelve — cenyê
twenty — nassa:
twenty one — nassa: tige
twine — kimo
two — nafe
two days before yesterday — thasomja:
two times —
ye, wheel — dzandi
unload something from the head or
back — ha:mo
unmarried, bachelor — ka:ga:
untie a knot — pharmo
up to (up to a point) — wamyê
upper arm — raj
upper part of the body (above the
waist) — yargo
uproot (plants, etc.) — thummo
up to a point, up to — wase
urine — chakha:
urine (baby talk) — kaka:
usually — ha:ja:i
utensils — bando
uvula — ja:ntutu
vagina — ilam
valley — ga:tha
vegetable — kan
vegetable with curry — dimti
village — sôn
village name — dar
vomit (n.) — loj
vomit (vi.) — lojmo
wait for — hrintemo
wake up — danjimo
walk (vi.) — yanjimo
wall — cha:n
walnut — kha:
wash clothes — chilmo
wash utensils, to bathe someone; to
cry — yarmo
water — ti
water drop — cha:nthi
water pot — phungli
waterfall — thà
wave — hrinte
wave of water — hwalti
we (1du.) — infi
we (1pl., erg.) — insê
we (1pl.) — in
weak — thu:ta
wealthy person—jaŋmi
wear clothes—cukfimo
wear ornaments—fakcimo
wear ornaments (vi.)—fakfimo
weather—bagta:re
weep, to cry—tyemo
weigh—carmo
west—renam
wet, watery—thite
wheat—raje
where—ulo
where—wa
whiff—phyarmo
white—ji:de
white wash—gyamo
who—una:
whole—jamma:
why—hoŋ
widow—rådi (IA)
widower—rådo (IA)
wife—hrithifya:
wife's elder brother's wife, fifth elder
sister—tata
wife's younger sister's husband—sa:du
(IA)
wild—sirtsi
wild animal—pho-phya:
wild lizard—bhi:ti (IA)
win, to collect mass nouns like corn,
extc.—chùmo
wind—nalan
window—tya:ba:ri
winter—gunche
winter—khàpa:
wood—ji:n
wooden beam—dyuru
woodpecker—garto
wool—cham
woolen cloth—nambu
word, languages, saying—lo
work in exchange (vt.)—beʃimo
work; answer—lan
worship—ṭhomo
wound, scar—ga:
wrap (anything)—hlammo
wrap (things)—gammo
wrestle—tsimfimo
yak—gal
yak (male)—yako
yawn (vi.)—hal gammo
yellow—lyede
yesterday—nya:re
you (2du.)—gani:fi
you (2pl.)—gani
you (2sg.)—gan
young man—jodmi
younger brother's wife; son's wife
—namʃya:
younger brother, husband's younger
sister's husband—nunu
your (2sg gen.)—nage